Cultural assets:
A model for school effectiveness
in the Anglican tradition.

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

Doctor of Philosophy

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The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the test. I hereby declare that I have not submitted this material, in full or in part for a degree at this or any other institution.

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(Signature)
ACKNOWLEDGEMENTS

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Abstract

Cultural assets in schools need reconceptualisation. The focus of this multi-disciplinary theoretical study is to reconceptualise cultural assets by considering the shortcomings of existing cultural concepts and the benefits of reconceptualisation. A cultural assets model is developed and tested in a single Anglican school using multigenerational flows of influence, community cultural activities and communication by the use of rich data collected from a single case study school. Finally, the focus redirects to applying the analysis of a faith based Anglican school to other schools within the tradition and those outside the tradition. Such analysis assists in highlighting beneficial cultural assets supporting school effectiveness, compared to twentieth century studies using deficit and difference approaches to analyse cultural contexts relating to schools have influenced educational research and general political thinking concerning fragmentation, segregation and faith schools in post-colonial states. I contend that this influence leads to stretching the use of concepts such as ‘cultural capital’ beyond their original context and raises questions concerning the extent of their usefulness in a world characterised by globalisation, post-secularism and the rise of faith based schooling. Responding to these issues, this study extends the emerging assets-based approach to analysing cultural contexts within sociocultural studies.

The findings of the study show ‘Caring’ as part of school effectiveness and professional practice. Caring within professional practice enables the teacher, school leadership, the organisation and the students to ‘Stretch beyond the 3Rs’ of reading, ‘riting and ‘rithmetic. The research successfully tested the model within the case study, modifying it to incorporate glocal (global/local) interactions and supporting the school as a cultural hub and contributor. The key benefits are schools that care take risks, and as dynamic organisations, schools that stretch engage their employees thus becoming more effective. The study makes recommendations to support school effectiveness in education policy, employment policy, teacher education and school organisation.
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<tr>
<td>3Rs</td>
<td>Reading, Writing and ‘rithmetic</td>
</tr>
<tr>
<td>AC</td>
<td>Australian Curriculum</td>
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<td>ACS</td>
<td>Artistic Classification System</td>
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<tr>
<td>ADSM</td>
<td>Anglican Diocesan Schools Commission of the Diocese of Melbourne</td>
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<tr>
<td>CoC</td>
<td>Confirmation of Candidature</td>
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<td>CRICOS</td>
<td>Commonwealth Register of Institutions and Courses for Overseas Students</td>
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<td>EFA</td>
<td>Education For All – the global education project instigated by UNESCO</td>
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<td>HREC</td>
<td>Human Research Ethics Committee</td>
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<td>IB</td>
<td>International Baccalaureate</td>
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<td>ICSEA</td>
<td>Index of cumulative socioeconomic advantage</td>
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<td>ICT</td>
<td>Information and Communication Technologies</td>
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<td>NAPLAN</td>
<td>National Assessment Program-Literacy and Numeracy</td>
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<td>NEAF</td>
<td>National Ethics Application Form</td>
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<tr>
<td>NSW</td>
<td>New South Wales</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Cooperation and Development.</td>
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<tr>
<td>P-12</td>
<td>A school structure catering for students from four years of age to eighteen years of age.</td>
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<tr>
<td>PISA</td>
<td>Program of International Student Assessment</td>
</tr>
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<td>SAAS</td>
<td>South Australian Anglican Schools</td>
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<tr>
<td>SASC</td>
<td>Sydney Anglican Schools Corporation</td>
</tr>
<tr>
<td>SER</td>
<td>School Effectiveness Research</td>
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<tr>
<td>SES</td>
<td>State Emergency Services</td>
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<tr>
<td>SESI</td>
<td>School Effectiveness, School Improvement research</td>
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<tr>
<td>SIR</td>
<td>School Improvement Research</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization [sic]</td>
</tr>
<tr>
<td>UWS</td>
<td>University of Western Sydney</td>
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CHAPTER ONE
THE NATURE OF THE STUDY

1.1 INTRODUCTION

The study seeks to construct and test, using a single case study, a cultural assets model for supporting school effectiveness. The schooling environment under consideration is a Christian school in the Anglican tradition within New South Wales, Australia. The rationale for the model is to assist in minimising the tension between global and local/regional contexts during educational change by sustaining cultural continuity. Educational change is discussed in the light of Habermas’ (2008a, 2008b) post secularisation of western culture in Section 1.4.

As a phenomenological study, the research is a constructivist epistemological analysis (Stake, 2008) of cultural assets involving community members. To aid the reader, the definition of cultural assets within this study incorporates those objects, traditions and practices that assist in the continued socio-historical development of the community. Cultural assets positively “contribute to the collective shared human experience” (Throsby, 1999, p. 2) through the transmission of beliefs, attitudes and values creating a cultural totality that is dynamic in nature (Bates & Plog, 1990; Geertz, 1973; M. G. Jackson, 2008; Jenkins, 2010). The definition assists in understanding the two purposes of this chapter as giving an overview of the study and providing a directional framework for the research methodology. Achieving the purpose occurs through outlining the aims, reasons and objectives of the study. Additionally, the purpose provides a context to consider the research questions under investigation and aids in constructing the concepts and their interrelationship throughout the study.

1.2 THE AIM OF THE STUDY

This section outlines the aim of undertaking the study. The aim incorporates the purpose and reasons for the study, the investigative questions and the concepts that are foundational to a study of cultural assets for supporting school effectiveness. Further,
the aim reflects the reasons for the study as the effects of external influences causing changes in societal patterns, emphasises the information gap concerning cultural assets in educational literature, particularly within the Anglican tradition in Australia, and the importance of maintaining a school’s cultural distinctiveness during educational change.

The aim of the study is threefold. First, the study seeks to ascertain, analyse and synthesize the discourse for the identification of cultural assets as an overarching concept by identifying and categorising those characteristics of culture viewed as supporting school effectiveness. Second, the study seeks to identify and document the theoretical underpinnings that support reconceptualising cultural assets by establishing the interrelationship between cultural assets, culture and worldview forming the basis for the model’s construction. Third, the study seeks to analyse the usefulness of a cultural assets model in supporting school effectiveness.

1.2.1 The purpose and rationale

The purpose of the study is to reconceptualise cultural assets, construct and test a cultural assets model in an Australian independent school within the Anglican tradition during the current period of societal change. There are three reasons that support the significance of this study. The first reason stems from the impact of broad external cultural and societal changes affecting a school’s cultural assets accumulation. Societal change results in a school’s cultural assets accumulation altering. The alteration becomes educational change.

The study is timely as globalisation and international competitiveness, within an emerging knowledge society, are external forces that place significant pressure on education, and therefore schools, to change (Reynolds, 2006; Williams, 2010). For example, McKinsey’s (2007) report concerning the top ten global education systems affects a nation’s international standing in the education market. Further, studies by Perry and McConney (2010 - Australia) and Willms (2010 - Canada) use the Program of International Student Assessment (PISA) data to effect school improvement in their respective countries to improve their international competitiveness in a global knowledge economy.
As an Assistant Principal (2000 – 2006) of Administration and Welfare in an international Christian grammar school, I observed the growth of globalisations and international competitiveness in overseas enrolments whilst concurrently becoming the only P-12 (catering from four years of age to eighteen years of age) International Baccalaureate (IB) world school in New South Wales. During this period, a number of cultural issues came to the fore. From this, I observed the flow on effects of moving towards a postsecular society (Habermas, 2008b) which altered the school’s cultural base and therefore its cultural dynamics.

The second reason for undertaking this study is to determine the areas of study concerning Australian independent schools and specifically Anglican schools as noted later in the second background feature concerning Anglican school growth (Section 1.4). The literature to date has incorporated Anglican schools in the non-government sector within the category of independent schools (Kelley, 2004) or private schools (Ryan & Watson, 2004).

Current private school expansion and government funding of the non-government sector maintain a high profile in Australia’s education policy debate (Lamb, 2011; Symes & Gulson, 2008). As a result, contemporary issues include, but are not limited to, those concerning equity, the demise of government schools and the Australian Constitution’s ambiguity concerning funding for private education. Therefore, this research positions itself to make an important and unique contribution to knowledge. It does so by reconceptualising cultural assets, constructing a model designed from an educational perspective and tested in an Anglican school site, and seeks to identify inferences that may be suitable for other school types. Such sites are currently an under-researched area.

The third reason for undertaking this study is to determine the effect of cultural assets accumulation in supporting school effectiveness in the current paradigm of

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1 The issues raised included the realignment of organisational culture to adapt to the domestic and international curriculum inspections, international teacher professional development, timetabling and curriculum, assessment and reporting structures, education of parents and community on international expectations and practices changes in pedagogical practices including the introduction of community, service and action. All had influenced the patterns of behaviour of all stakeholders.

2 The ongoing debate over education funding is by the States being responsible for education under the Australian Constitution and the responsibility of funding all schools involving the Federal government, resulting in a number of academic articles during the past decade (Dowling, 2008; Ryan & Sibieta, 2011).
change. When, becoming the Head of an independent Anglican college (2007-2009), I observed similarities exhibited within both schools (in which I held an executive position) concerning their regional and urban character\(^3\). Both had strong Anglican faith based leadership teams, two distinct cultural identities (parochial versus international focus) and sharing some common cultural dimensions. The schools emphasised the community assets that supported the school’s mission. The leadership teams acknowledged the importance of culture in moving the schools forward and increasing their capacity to be more effective (Fullan, 2006b).

A school’s enrichment occurs within their cultural context and, in turn, contributes to cultural continuity (Baron, 2008; Hattam & Prosser, 2008). This study explores this relationship and anticipates strengthening it through researching cultural assets within a single case study method (Yin, 2009). The findings and possible generalisations from this method are limited to theoretical propositions because neither represent a population and therefore do not require random selection. That is, the findings may, however, through generalisation “shed light on a larger class of cases” (Gerring, 2007, p. 20). Therefore, the model’s evaluation will be of theoretical value to education (Murray, 2002).

### 1.2.2 Research questions

Four major research questions provided the impetus for undertaking the study:

1. *Can a cultural assets model of schooling be constructed and tested? If so, then what theoretical underpinnings support its construction?*

2. *How does a cultural assets model influence the social and cultural nature of schooling in relation to students and teachers and in particular those of the Anglican tradition?*

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\(^3\) The similarities between the two schools included: patterns of location, Socioeconomic Status range 100-105 ([https://ssp.deewr.gov.au/ssp/help/html/ses/index.html](https://ssp.deewr.gov.au/ssp/help/html/ses/index.html)); and similar Christian education practices, both are regional schools within the Sydney metropolitan area, similar outcomes for students in the National Assessment Program-Literacy and Numeracy (NAPLAN), future directions, similar welfare and discipline structures, and large numbers of first time private school parents.
3. To what extent does a cultural assets model influence the level of schooling effectiveness within the Anglican tradition?

4. Is it possible to apply the cultural assets model to schools outside the Anglican tradition?

Subquestions from the first major research question assist in generating the concept of cultural assets. The subquestions refine the study to discern those cultural components supporting an assets-based model pertaining to school effectiveness and develop the theoretical underpinnings for the model’s construction, research methodology and evaluation regime. Refining the second major research question through subquestions acknowledges an appreciation of the prospect of new insights and interpretations of information from the case study approach within qualitative research (Denzin & Lincoln, 2008a). The second research question assumes the model’s introduction will cause some practitioners to re-evaluate their sociocultural environment and raise personal questions concerning their perception of the present culture. The subquestions aim to identify the impacts of new, or reframed, knowledge into the schooling environment based on the understanding of the antecedent (Van Houtte, 2004).

Subquestions for the third major research question refine the discussion to the case school as compared to two other independent schools in the Anglican tradition. Further, the subquestions focus the application of the model within a set context, ascertain the benefits/limitations of the model to a particular school, and allow comparison between the case school and two other independent schools of the Anglican tradition. Thus, the subquestions assist in developing more generalised theories concerning cultural assets and school effectiveness. Directing the fourth major research question through subquestions permitted the collective case study findings to determine the model’s flexibility and typicality in order to accommodate broader applications to those schools outside the Anglican tradition.

Table 1.1 outlines the relationship between the three objectives, the four main research questions and the thirteen subquestions to achieve the overall goal of the study. The literature review will identify and refine all the objectives. The subquestions are
significant in refining the major research questions and developing the model’s parameters, application and usefulness.

1.2.3 Concepts and meanings

The purpose of this section is to outline the meaning of the concepts cultural assets, culture and worldview. Their meaning allows the reader to understand the author’s position and provides a framework to engaging with the claims and their supporting evidence. Then, comparing school climate, school character and culture assists in orienting the reader towards understanding school effectiveness literature. Finally, the outline of the idea of school effectiveness completes the explanation of the study’s title.

1.2.3.1 Cultural assets

The introduction of this chapter defined cultural assets as objects, traditions and practices that assist with the continued socio-historical development of the members of the community. Cultural assets have a positive value that “contributes the collective shared human experience” (Throsby, 1999, p. 2) through the transmission of beliefs, attitudes, and values creating a cultural totality that is dynamic in nature. In their embodied state, cultural assets can include “picture books, dictionaries, instruments, machines, etc.” (Bourdieu, 1986, p. 243).

Evans, Kelley, Sikora and Treiman (2010) identify scholarly culture (reading) as a cultural asset assisting in academic achievement and the Beaux Arts. DiMaggio (1982) includes music, drama, dance, and art as cultural assets that provide an orientation towards scholarly endeavours. Marx (2006) describes cultural assets as anchors to aspects of school effectiveness such as “feedback, communication, achievement and trust” (p. 147). Thus, cultural assets accumulation draws from a range of cultural activities and is articulated or implied in anthropological studies.
Table 1.1 Connecting the study’s objectives and research questions

<table>
<thead>
<tr>
<th>Objective Description</th>
<th>Major Research Questions</th>
<th>Research subquestions</th>
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<tbody>
<tr>
<td><strong>Objective 1</strong></td>
<td>To ascertain analyse and synthesise discourse for the identification of cultural assets pertaining to schools.</td>
<td>Can a cultural assets model of schooling be constructed and tested?</td>
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<td></td>
<td></td>
<td>What are cultural assets?</td>
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<td>Does educational literature support the use of cultural assets as a foundation for modelling schooling effectiveness?</td>
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<td></td>
<td>If so, then what theoretical underpinnings support its construction?</td>
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<td></td>
<td></td>
<td>What are the epistemic underpinnings that support its construction and testing?</td>
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<tr>
<td></td>
<td></td>
<td>What are the theoretical underpinnings that identify the methodologies to construct and test the model?</td>
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<tr>
<td><strong>Objective 2</strong></td>
<td>To identify, and document the theoretical underpinnings and factors that support the model’s construction and testing.</td>
<td>How does a cultural assets model influence the social and cultural nature of schooling in relation to students and teachers and in particular those in the Anglican tradition?</td>
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<td>What are the cultural assets as seen by the stakeholders of a school? Of these which are enhancing or inhibiting school effectiveness?</td>
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<td></td>
<td>Why are cultural assets important in the social and cultural nature of schooling?</td>
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<td>How do different activities or symbols support the importance of the role of cultural assets in school effectiveness?</td>
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<tr>
<td><strong>Objective 3</strong></td>
<td>To analyse the usefulness and limitations of a cultural assets model in assisting a typical Anglican schools with the purpose to maintain their cultural distinctiveness</td>
<td>To what extent does a cultural assets model influence the level of schooling effectiveness within Anglican tradition?</td>
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<td>Is there a historical ideology for the establishment of Australian Anglican schooling?</td>
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<td>How does the cultural assets mix of an Anglican school assist in developing its distinctiveness?</td>
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<td>How does the public documentation of Anglican schools reflect a typical Anglican culture and its cultural assets?</td>
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<td>What influence does the Anglican Church have on the cultural development of the individual Anglican school?</td>
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<td>Is it possible to apply the cultural assets model to schools outside the Anglican tradition?</td>
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<td></td>
<td>How important is worldview construction to the cultural assets model’s ability to assist with school effectiveness outside of Anglican Education?</td>
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<td></td>
<td></td>
<td>What aspects of the model assist in/ inhibit the adaptation to the broader educational environment?</td>
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</tbody>
</table>
Theory incorporating cultural assets lies in contrast to traditional anthropological deficit and difference theories (Bereiter, 1987; Bereiter & Engelmann, 1966; Hess, 1981; Hess & Shipman, 1965). Cultural assets theory encourages exploring cultural influences on schools through an asset-based approach rather than a deficit, or difference based approach (G. P. Green & Goetting, 2010). As a result, this study expects to extend beyond the recent concept formation of identifying cultural assets in minority studies (Gallego, Ruedo, & Moll, 2005; Hattam & Prosser, 2008) towards a more generalised trend within schools.

The identification of cultural assets is the recognition of key strengths within the community under consideration (G. P. Green & Goetting, 2010). Comprehensive and extensive identification of cultural assets will enable groups “to maintain their identities over time and experience more positive outcomes” (Filbert & Flynn, 2010, p. 561). For example, contexts currently involve religion (Barrett, 2010; Jeynes, 2003a, 2009; Ji, 2010; Lunn, 2009; Sander, 2010), parental and family practices (Bodovski, 2010; Branas-Garza & Neuman, 2006; Evans, et al., 2010), and Information and Communication Technologies (ICT) (Bosco, 2009; De Laurentis, 2006).

Further examination shows various concepts can represent or contain cultural assets for schools. These include cultural wealth (Yosso, 2005), cultural capital (Berkes & Folke, 1992; Bourdieu, 1986; Jang & Glassman, 2010; Throsby, 1999; Tramonte & Willms, 2010), cultural resources (DiMaggio, 1982; Evans, et al., 2010; Fiske, 1989, 2011) and cultural values (Bankston, 2004; Chiu & Chow, 2010; Schwartz, 1999). In addition, the concept of cultural assets is orientated towards an asset-based approach that underpins capacity building within community building theory (Barbour, 2011; G. P. Green & Goetting, 2010; Kertzmann, 1993; Lesorogol, 2009). Therefore, using cultural assets as the overarching concept will help to reduce the constant interchange concerning meaning and increase the level of consistency in interpretation of the research literature as discussed in Chapter Three.

**1.2.3.2 Culture**

Kroeber, Kluckhohn, Untereiner, and Meyer (1952) critically review culture as a concept that reflects the distinctive achievement of human groups. Their work is foundational in understanding modernist sociocultural literature and underpins Geertz’s
(1973) seminal work that deepens the meaning of culture by articulating the evolution of understanding in relation to the complexity of symbolic culture.

Geertz (1973) views culture as “a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate, and develop their knowledge about and attitudes towards life” (p. 89). His conceptualisation moved the field forward by emphasising the epistemic-ontological concept of being and the understanding of life as highly valuable in interpreting and explaining culture.

Bates and Plog’s (1990) conceptualisation of culture involves a “system of shared beliefs, values, customs, behaviours and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning” (p. 7). Staub (2007) simplifies culture further as “the composite of the patterns, arts, beliefs, institutions and other products of our human work and thought” (p. 59). Both writers identify culture as the consequence (product) of humans combining (process) their creations and talents (assets) for the benefit of the wider community. Jackson (2008) merges this position by considering culture as a totality and therefore a complex integration of product, process and cultural assets accumulation.

Two common features throughout this evolution characterise the meaning of culture. First, cultural transmission is both historical and contemporary occurring as multigenerational flows. Second, the incorporation of both explicit (factual) and less explicit (beliefs, values, and attitudes) information reflects Jackson’s (2008) cultural totality. Thus, culture in a postsecular society is characterised by future focussed actions, symbolic and epistemic ontological development, and multigenerational transmission containing both tacit and explicit information within a system of cultural totality. Collectively, the characteristics create a tapestry that is rich, diverse, and dynamic and founded upon a worldview construct that contains presuppositions for determining the ‘knowing’ and ‘being’ of the individual within community. Within the western world, the tapestry reflects an Aristotelian philosophy (D. H. Hargreaves, 2001).
1.2.3.3 Worldviews

No one goes through life without a worldview providing purpose and meaning to his or her existence. Washburn’s (1997) philosophical worldview incorporates the breadth of human experience where one’s values and beliefs evaluate and make sense of all their interactions. A worldview articulates how a person understands the interconnectedness of all their worldview components (belief system) in order to develop clearly understood answers to basic ontological and epistemic questions. Therefore, the basic primary questions are framed as: who am I? What is the world like? What is real?

Re-conceptualising a worldview construct is foundational in Senge’s organisational theory (Senge, 2006; Senge & Sterman, 1992; Senge & Kurpius, 1993). His theory has been influential in the fields of education (Fullan, 1993, 1999, 2001a) and organisational culture (Pace, 2002). For example, Fullan (2002) considers the importance of Senge’s earlier works in supporting the re-conceptualisation of the school leader as one who focuses on school change (Kofman & Senge, 1993; Senge & Lannon-Kim, 1991). Further, the works of David Hargreaves (2001) and also Andy Hargreaves (2009; 2007; Hargreaves, et al., 2009) centred on schools and systems change along with Blankstein’s (2004) work on high performing schools, which also supports the importance of re-conceptualisation of the school leader. Such connections between worldviews, educational leadership, school change and high performance are a fundamental stimulus for this study (Fullan, 1993, 1999, 2003; S. J. Gill, 2010; Schein, 1997).

Senge and Kurpius (1993) describe model builders as those who “probe the substantive issues deeply and develop skills in scientific method and critical thought” (p. 139) that are found in worldview constructions. Using the reasoning technique of scientific method assists in building the cultural assets model and becomes a foundational premise for this study. Therefore, the meaning of secular humanist and Christian as worldview constructions requires consideration. Such meanings will help to understand their comprehension of substantive issues in a postsecular society (M. G. Jackson, 2008; Washburn, 1997).
A secular humanist worldview is one where a naturalist philosophical position dominates. Secular humanism is characterised by relativist ethics within a psychology of self-actualisation based on the scientific method centring on rational, logical thought that emphasises observation (R. Harris, 2004). The decline of the importance of religion within social structures throughout modernity reflects the dominance of secularism. A secular worldview follows the underlying presupposition of the original separatist position of Habermas (Outhwaite, 1994) in the development of a ‘lifeworld’ whose components consist of culture, person and society without religious input. Here religion is in the personal rather than public sphere of a person’s lifeworld. Within a postsecular society, Habermas (2008a, 2008b) permits only rational religious ideas as discerned by secularism as worthy to enter the public sphere. Consequently, he begins to allow the integration of the personal and public thus permitting consideration of the concept of a secular-religious humanist worldview (Habermas, 2008a; Harrington, 2007; Outhwaite, 1994).

In contrast, a Christian worldview upholds universal truths within a transcendent belief system providing principles or guidelines for human betterment. Christian worldviews advocate the position of God as author of history, creator (cosmological) of all things including self (teleological), and therefore to deny a deity is to deny one’s self. The identification of what it means to be truly human (ontological) is in the person and life of Jesus Christ. A Christian worldview brings into being morals and ethics based on metaphysical understandings that are under the authority of God and developing towards Christian maturity (Burnett, 2002; Ratzsch, 2010; Walsh & Middleton, 1984).

The dominant influence of a Christian worldview are the Holy writings (Scriptures) representing a divine construct of values and attitudes. Holy writings do not separate a person’s ‘lifeworld’ into private and public spheres but requires their full integration for the person to be a complete being (Groome, 1998; Outhwaite, 1994). Further, within a postsecular society the compromise of adhering to rational religious ideas as determined by secularism runs counter to tenets of a faith-based position (Habermas, 2008a, 2008b). Thus, the tension between religious and secular worldviews has been a part of western philosophical thought concerning education for a number of centuries.
Within the western philosophical position, Aristotle focused on “eudemonia (well-being) of which arête (excellence) is a part” (D. H. Hargreaves, 2001, p. 488). He identifies the two forms of excellence as intellectual (art, science and practical wisdom) and moral (aspects of our emotional and social life). Both forms underpin the cultural dynamics of the community, in this case schools, and therefore are essential in determining its cultural assets. In addition, this study considers the complementarity and distinctiveness of the material and non-material (Bourdieu, 1986, 1990; Kim & Kim, 2009), personal and public spheres of lifeworlds (Outhwaite, 1994) as well as secular and religious ideas (Habermas, 2008a, 2008b). Consequently, it upholds cultural assets accumulation for supporting schools whose purpose is to integrate moral and intellectual excellence in a person’s local and global interactions (D. H. Hargreaves, 2001).

1.2.3.4 Climate, culture and character

The use of school climate has dominated the literature in the latter twentieth century, blurring the understanding of culture in mainstream education by bundling the concepts of climate/ethos and culture into a single phrase because of the complexity of separating the two and articulating the different approaches that each concept requires (Schoen & Teddlie, 2008; Van Houtte, 2004). Acknowledging their interrelatedness and cross-fertilisation often places their meaning in the ‘too hard’ basket for many writers, an historical debate over culture and climate has developed within the School Effectiveness and School Improvement (SESI) literature (Erikson, 1987; Schoen & Teddlie, 2008; Van Houtte, 2004; Van Houtte & Van Maele, 2011).

Rousseau (1990) argued the importance of delineating between the concepts of climate and culture. Alternately, Van Houtte (2004) calls for clarity concerning the concepts and places them together under the phrase ‘school character’. Further, he identifies school climate as reflecting the school in its entirety whilst school culture reveals only its cognitive structure. However, this limits van Houtte to the view of the material with little (if any) reference to the non-material components of culture. Schoen and Teddlie (2008) theorise that school culture is not a component of, but rather a level of school climate. Even so, most writers acknowledge the anthropological roots of
culture and the organisational theoretical roots of climate (Rousseau, 1990; Schoen & Teddlie, 2008; Van Houtte, 2004).

The position taken in this study is one of complementarity between culture and climate rather than distinctiveness, since one requires the other in order for a school to be effective. However, the position requires the primacy of culture as the underpinning of climate. This follows Bourdieu (1986) who considers cultural reproduction as the foundation for social reproduction and therefore contrasts to the stance of van Houtte (2004), and Schoen and Teddlie (2008) within the SESI literature.

1.2.3.5 Effective schooling

An effective school is one where strong connections exist between the school’s structure, symbols and culture allowing them to function more holistically and consistently across the institution (Cresswell, 2004; Leonard, Bourke, & Schofield, 2004; J. Murphy, 1992). The development of the School Effectiveness Research (SER) was, in part, a response to Coleman, Campbell, McPartland, Weinfeld and York (1966) who concluded that schools had little effect on the equality of opportunity for students (Reynolds, Sammons, De Fraine, Townsend, & Van Damme, 2011). David Hargreaves (2001) identifies the model of SER, originating from Rutter’s (1979) work Fifteen Thousand Hours, as having little theoretical embellishment. In putting forward a cultural theory for SER, Hargreaves (2001) also notes that a strong theoretical foundation must contain a “small set of concepts” (p. 487) in explicit relationship containing measured variables that have to integrate into a “coherent whole” (p. 487). With the goal to showing that schools do make a difference, SER has evolved (Luyten, Visscher, & Witziers, 2005) and currently encompasses School Improvement Research (SIR), effective schools research, and school effects research under the umbrella of SESI research (Teddlie, 2009).

SESI research is significant to this study as it deals with school practices that are interwoven with culture and highlights the importance of cultural assets (both effective and affective) in their identification and application in assisting school effectiveness (Stoll & Sammons, 2007). As the goals and nature of schools change, the dynamics of an effective school also change (Fullan, 1993, 1999, 2001a, 2001b, 2002, 2006a, 2006b; D. H. Hargreaves, 2001; A. Harris & Chrispeels, 2006). The research undertaken in this
study sits within the framework of SESI research using qualitative rather than quantitative methodologies. In particular, the major international themes identified within this study stand alongside the “goals and outcomes, capacity building and structures for school improvement” (A. Harris & Chrispeels, 2006, p. 296). Thus an effective school, dealing with external changes as well as Harris and Chrispeels’ three components, requires sound cultural knowledge for sustainable success in dealing with Senge’s (2006) creative tension discussed in Chapter Three.

1.3 STUDY BACKGROUND

Over the past decade, educational studies have changed emphasis from economic-political strategies to sociocultural strategies in dealing with school culture. The economic-political strategy viewed school culture as performative or caught in a default position (Avis, 2003; Elliot, 2001; J. Rich & Evans, 2009). The sociocultural strategy developed school cultures of proficiency (R. B. Lindsey, 2005), commitment (Kofman & Senge, 1993; Reeves, 2008, 2009), excellence (Ministerial Council for Education, 2008), participation (Bosco, 2009; Wilson, 2002) and calming (Rossi, 2010). Sociocultural strategies result in a more pronounced use of culture in educational leadership and professional discourse (Peterson, 2002; Peterson & Deal, 2002; Peterson & Kelley, 2001; Roland & Galloway, 2004). Therefore, the intention of this section is to identify global societal change and Anglican school growth as two background components supporting the purposes and reasons for this study.

1.3.1 Australian educational change

The major context of current educational change within Australia is globalisation and its reliance upon knowledge as being a symbolic and intangible good traded in internationally competitive marketplaces (Davies & Bansel, 2007; Steger & Roy, 2010). Edwards (2008) identifies the societal shift to postmodernism as having fuelled political neoliberalism that in turn fuels globalisation creating a cycle of causality and this has changed education (Dillon, 2010; Martell, 2010; Stronach, 2010). Habermas (2008a, 2008b) and Harrington (2007) acknowledge the societal shift towards post secularism. Andy Hargreaves (2009) identifies the educational debate
within developed countries using the Finnish example of successfully developing a 
“theory for action as well as in action” (p. 22) compared to the “Anglo-Saxon strategies 
of standardisation” (p. 22).

From an organisational perspective, Senge (2006; P. M. Senge & Kurpius, 1993) identifies contemporary cultural crises as originating from past successes. That is, during societal change, those things that were successful without adaptation will not be successful when the parameters change. Therefore, schools that continue on the nineteenth century industrial model and have deeply developed beliefs and patterns of behaviour respond poorly to slowly developing changes. Further, Senge (2006; 2000; P. M. Senge & Kurpius, 1993) recognizes the constraints to finding creative solutions to social pathologies as reactiveness, fragmentation and competitiveness.

Within education specifically, Hargreaves (2009) identifies the harnessing of professional collaboration towards short-term orientations within the English experience rather than the longer-term sustainable goals of Finland. Further, he uses the Ontario example to show the fragmented implantation strategy of a top down literacy and numeracy agenda imported from England and Australia. Using Senge’s constraints on creative solutions, it can be argued the English and Canadian responses are constrained and do not offer the creative solutions found in Finland. The key difference I propose is the importance of the community and its cultural assets that support effective schooling.

Traditional responses currently prevail with contemporary Australian authors observing this shift domestically as preserving the attitudes and values of the middle class (Campbell, Proctor, & Sherington, 2009; Forsey, 2010; Hamilton, Downie, & Lu, 2007; Kelley, 2004) with international researchers noting similar trends (Dronkers & Avram, 2010; Kraaykamp & van Eijck, 2010; Lynch & Moran, 2006; van de Werfhorst, 2010). The resurgence of non-government schooling has led to discussions on preserving middle class values and attitudes within educational literature. The literature reviewed, thus far, concerning non-government school growth has centred on engagement and achievement (Ryan & Watson, 2004), school choice (Plank & Sykes, 2003) and government funding (Dowling, 2008; Symes & Gulson, 2008; L. Watson & Ryan, 2010). Such research tends to support Senge’s (Senge, Dow & Neath, 2006;
Senge & Kurpius, 1993) view of constraining creative solutions. Further, the findings give little acknowledgement to changing cultural foundations to lead to the realignment of cultural assets within communities (Sahlberg, 2011) to accommodate a postsecular society (Habermas, 2008b).

The premise of this study is the proposition that the powerful influence of orthodox hierarchal class stratification is changing. Unlike, death of class theorists, Caínzos and Voces (2010), I do not consider class as dead, but rather in transformation. During transformation, boundaries become blurred causing sociocultural structures to seek a new realignment in their altered state. I argue that a new realignment is occurring within Australia and its institutions such as schools. In particular, within non-government schools where the vast majority are faith based with contemporary new Anglican schools established in the nation’s lower socio-economic areas. The changes identified establish the study’s first background component as societal change and complements the second background component: Anglican school growth.

Anglican schooling has undergone significant growth over the past thirty years reflecting their response to an emerging postsecular society (Buckingham, 2010). The schools currently operating reflect three distinct periods of growth: 1820-1850, 1880-1930 and 1980-2010 with the latter establishing 64% of the 155 schools operating in 2010. Two distinctives of the most recent period are the magnitude of growth and its orientation toward provincial rather than metropolitan areas. The phenomenon of Anglican school growth sets the second background component for the study and became the major stimulus for the case school chosen.

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4 Archdeacon Thomas Scott put forward the plan for chaplains and schools in the colony in 1821 to the Foreign Missions board in England. He undertook the establishment of primary schools and began the work of educating people not only for their intellectual development but also for spiritual development and salvation (Border, 1967; Whittington, 1936).

5 This period represents three significant features: that assist in explaining the growth in schools: (1) the rise of mass education for Australian in that compulsory primary education was introduced from 1872 (Buckingham, 2010), (2) declining fertility rates within the population from the beginning of the 1880s and (3) the rise of the nation-state (Caldwell, 1980; Meyer, et al. 1992)

6 Provincial areas are those in non-metropolitan locations. Metropolitan areas are the environs of the major capital cities within each Australian state and territory.
1.4 THESIS STRUCTURE

The study has been organised into eight chapters with this chapter introducing the topic, aims, objectives, purposes and major research questions of this study. Chapter One also presents the key concepts, background information and research methodology adopted as well as presenting the summary of the study as a whole.

Chapter Two explicates the contemporary context of societal change that provides the background to the global growth in faith based schooling. Global societal change provides the framework to consider Anglican schooling literature and specifically Australian Anglican schooling. The literature provides the contextualisation of contemporary practice (Van Houtte, 2004). The data collected from primary and secondary sources support the level of originality of the study (Yin, 2009).

Chapter Three presents the extant literature concerning the re-conceptualisation of cultural assets for schooling by integrating multiple lines of investigation or traditions of analysis. Consideration of the achievements and restrictions of alternative concepts in deriving the meaning, classification process and analysis of cultural assets within an asset-based approach also occurs. The main contribution of the literature review is its derivation of the first two major research questions.

Chapter Four sets out the steps for the development and proposes a cultural assets model and outlines the model’s building process undertaken and places into context the third and fourth research questions. Further, the chapter identifies the literature used to construct a static two-dimensional model, then a dynamic multidimensional model.

Chapter Five discusses the qualitative methodology and the instrumental collective case study method used in this study. Using a qualitative methodology and a collective case study method achieves both process and product (Stake, 2008). The process involves the identification and use of cultural assets whilst the product is the model’s ability to assist in supporting school effectiveness. As an instrumental collective case study, (Stake, 2008) the method provides insight into the issue of cultural assets providing a supportive role in facilitating the depth and detailed scrutiny of what constitutes a typical Anglican school.
Chapter Six sets out the results of the investigation in relation to identifying those cultural assets supporting schooling effectiveness whilst considering the credibility, transferability, dependability and confirmability of the methodology as discussed in Chapter Five. Using the graduated coding process, the rich primary data gathered from the fieldwork reveal two major themes of care as part of school effectiveness and stretching beyond the 3Rs (reading, writing and ‘rithmetic). The findings make known the importance of cultural assets in supporting effective schooling and offer answers to the first two research questions.

Chapter Seven analyses the key results of the research in relation to the model’s application to the case school and two other independent Anglican schools. The three schools allow corrections to the model in light of the data collected and answer the third research question with particular reference to bilingualism and global interactions. Further, comparing the three to high demand government schools provides an answer to the fourth research question. Thus, the findings assist in considering a theoretical generalisation to other schools within the Anglican tradition and to those outside the tradition.

Chapter Eight considers the contribution of the cultural assets model in supporting a sociocultural approach of school effectiveness to research methodology and theory. Further, the chapter looks at the implications of the study’s findings to education policy, other policy initiatives and considers the possibility of theoretical generalisations towards those institutions outside the Anglican tradition.

1.5 CHAPTER SUMMARY

The importance of a cultural assets based approach to effective schooling laid the foundation for this study and the need for this research to be undertaken. From an educational perspective, cultural, educational and SESI literature reveals an information gap in the area of cultural assets concerning schools, specifically non-government schools, and in particular, Anglican schools. Chapter Two sets to outline the issues of societal change and Anglican school growth as the background to the reconceptualisation of cultural assets in Chapter Three and the model’s construction in Chapter Four.
CHAPTER TWO
SOCIETAL CHANGE AND ANGLICAN SCHOOLING

2.1 INTRODUCTION

Chapter One introduced the relationship between schools and their cultural context in terms of gathering and contributing. Schools gather cultural assets through connecting to the broader culture whilst simultaneously contributing to the continuity of that culture (Baron, 2008; Hattam & Prosser, 2008). The need to explore the relationship, introduced in Section 1.1, creates the purpose for this chapter to review the literature pertaining to contemporary societal change and its impact on Anglican schooling, particularly within Australia.

Two approaches assist in the critical review of the extant literature. The first approach provides a more detailed understanding of the impact of various contemporary societal changes that are altering the cultural dynamics that influence schools. Through the lens of a complementarity-distinctiveness framework, the analysis considers five components of contemporary societal change as transitioning from liberalism to neoliberalism, secularism to postsecularism, Keynesian welfarism to monetarism, nationalism to internationalism and secular to faith-based education. The five transitions assist in explicating the interrelationship between societal change and Anglican school growth.

The second approach presents Anglican schooling, and in particular, Australian Anglican schooling within a neoliberal post-secularising society. The presentation requires a more generalised Anglican school character profile within the British world. Then, with reference to the Australian context, three significant periods of Australian Anglican school growth are 1830-1859, 1880-1929, and 1980-2009. By doing so, the chapter begins to address the scarcity of academic literature concerning Australian Anglican schools. In addition, the research offers the opportunity to confirm a contemporary profile in which to construct and test, through a case study, a cultural assets model for supporting school effectiveness within the Anglican tradition.
2.2 SOCIETAL CHANGE: FAITH-BASED EDUCATION

The thesis title: Cultural assets: A model for school effectiveness within the Anglican tradition requires the study of cross-disciplinary themes through a web of academic and contemporary literature. The identification of the background issues of societal change and Australian Anglican school growth (Section 1.4) led to further development within the fields of political science and Anglican theology. However, it is important to note that a postcolonial, educational perspective underpins the literature web’s construction. In addition, changes in Australian education reflect a postcolonial response compared to the European dominance within the extant literature.

From the perspective of a postcolonial response, the study offers the opportunity to make a unique and important contribution to knowledge concerning faith schools, particularly Anglican schools, in small, liberal secular states. The opportunity exists within the timeliness of the study to reflect upon the current global contextualisation of education (Tracy, 2010); the relevance of cultural assets to the debate around the coexistence of secular and religious ideas to solving social pathologies (Habermas, 2008b); and the significant challenge to deficit and difference approaches made by a cultural assets approach.

2.3 SOCIETAL CHANGE: COMPLEMENTARITY/DISTINCTIVENESS FRAMEWORK

In a previous study, I identified the importance of complementarity and distinctiveness within faith-based education as a response to Habermas’ (2008b) postsecular notion of secular and religious ideas coexisting (P. Rooney, 2009). Using the context of perspectives for academic achievement, I viewed complementarity as allowing individuals to survive within the wider culture. In contrast, distinctiveness simultaneously allows individuals to thrive within the wider culture by upholding the unique characteristics of their faith position. Hence, one purpose of faith-based schooling is to advance a student’s ability to attain their full potential. Full potential
involves the development of all students towards self-actualisation (complementarity) regardless of their faith position. In addition, those with a faith position may also perceive their full potential within a transcendent, religious/spiritual transformation (distinctiveness) (P. Rooney, 2009).

Through the literature review, it became evident that the notions of complementarity and distinctiveness assisted in further understanding the value claims and policy claims in relation to faith schools (D. Rooney, 2005). Complementarity issues remain implied as the alternate position in the form of compliance under law. In contrast, distinctiveness issues in relation to the religious character of English Anglican schools re-emerged at the end of last century (Carey, Hope, & Hall, 1998). By further developing the complementarity-distinctiveness framework within this study, the framework influences the individual as well as the individual within community. Concurrently, the framework also represents the tensions between differing worldview constructions.

Within the literature, complementarity represents, to some extent, a convergence of seemingly disparate ideas. Complementarity allows the drawing together of traditionally separating notions of the material and non-material (Kim & Kim, 2009), the personal and public spheres of an individual’s lifeworld (Outhwaite, 1994), and of secular and religious ideas (Habermas, 2008b). Conversely, distinctiveness represents the divergence of disparate ideas. It further separates the notions of the material compared with the non-material (Bourdieu, 1990), the personal sphere compared with the public sphere of lifeworlds (Outhwaite, 1994; Zipin, 2009), and secular ideas compared with religious ideas (Habermas, 2008b; Harrington, 2007).

The above discussion highlights the extremities of complementarity or distinctiveness. Such extremes are viewed as polarising, undermining social cohesion, are segregationist and do not acknowledge the necessity for both to exist to achieve a harmonised way of life (Johnson, 2003). Further, Jackson (2004) describes the current funding debate in England in arguments for (fairness and justice; faith schools enhancing social cohesion; the success of faith schools achieving societal goals) and arguments against (selective entry based on factors other than religion; faith schools inhibiting social cohesion; quashing personal autonomy). These arguments reflect the
lens as complementary or distinctive, and therefore present themselves as polarising. In order to acknowledge harmonisation, the aggregation of influences as complementary and/or distinctive becomes the premise upon which the development of a cultural assets model would include religious activities in its construction.

Grace (2004) critically evaluates the sociological literature as not taking seriously the need to consider religious and faith cultures in studying schools. He argues against the use of prejudiced material including the active segregation of society and the undermining of social cohesion that constantly fuelled the debate last century (Johnson, 2003). Whilst Green (2009) also acknowledges the biased ideological positions stemming from anecdotal and prejudiced material used to fuel the faith schools debate, (Northern Ireland - Hill & Jones, 2010; England - Scoffham, 2011), her doctoral thesis is one example of seriously considering faith cultures in studying schools. Thus, the complementarity-distinctiveness framework allows this study to take seriously religious and faith cultures, assists in understanding the five transitions, and reduces the strength of Grace’s criticism of sociological literature.

2.4 SOCIETAL CHANGE: THE FIVE TRANSITIONS

This section involves the consideration of five transitional components affecting educational change, Anglican school growth and school effectiveness. The first transition involves moving from liberalism to neoliberalism through globalisation and identifies the emerging political science research involving faith schools in education policy and political decision-making. The second transition involves moving from secularism to postsecularism and reinforces the notion of complementarity. The third transition involves moving from Keynesian welfarism to monetarism affecting the distribution of income and wealth, competition and education funding. The fourth transition involves moving from nationalisation to internationalisation influencing the notion of identity of the individual, community, national and global scales. The fifth transition involves moving from secular to faith-based education raising concerns of deteriorating social cohesion and increased cultural segregation.
Figure 2.1 Components of societal change influencing schooling
Source: Rooney, P. (2011)

The five transitions form a significant component of contemporary academic debate concerning the relationship between faith and education (Ji, 2010; Knauth, 2008), faith and public policy (Morris, 2010), government and non-government school sector relations (Buckingham, 2010), cultural identity (Florida, 2002; Jelfs, 2010), cultural continuity (Perks & Haan, 2011) and civics and citizenship (Gokulsing, 2006) within Western societies. Within such debates, David Rooney (2005) identifies claims of value and claims of policy. Claims of value draw conclusions concerning the worth of faith schools. Such claims rely on the increasing probability of accumulated confirming evidence gained through experience. In contrast, claims of policy centre on what “ought to be done rather than what is done” (D. Rooney, 2005, p. 90) and are usually combined with other claims such as facts, interpretations and values. Therefore, one agenda of this study is to shed light on the claims of value concerning cultural assets provision within a faith school culture.

Shedding light through a scholarly investigation of major issues (Walbank, 2011) will help to inform public debate and education policy concerning faith schools
in liberal secular states. To this end, the focus on societal change and Australian Anglican school growth allows the strengthening of the study by using claims of value and claims of policy through the notions of a complementarity and distinctiveness framework.

2.4.1 Transition one: Liberalism to neoliberalism

Harris (2004) outlines the worldview of liberal secular states as humanism (see Section 1.3). Liberal secular states are characterised by high levels of control over national welfare using Keynesian Welfare economics (Freathy & Parker, 2010). Keynesian welfare economics involves a strong participation of government departments, agencies and authorities in social welfare services and diminishes the role of the church within the public sphere. One outcome of a growing public sector is further separation of church and state through legislation and/or delegated authority relegating the church to a person’s personal lifeworld (Collins, 2006). Wright (2003) identifies this position as hard liberalism where religious nurture is essentially a private matter. In contrast, soft liberalism that allows religious nurture some public acceptance reflects a neoliberal postsecular state exhibiting a naturalist/metaphysical philosophy characterised by minimal government, individualism, freedom of choice, control by market forces and laissez faire economics (Freathy & Parker, 2010).

Further, Habermas (2008b) suggests the coexistence of secular and sacred ideas helps to resolve a wider range of social pathologies. His shift is in response to the inability of affluent western societies in generating their own values as a supply of morality and ethics. Coexistence also represents a structural functionalist position of consensus (D. Rooney, 2005) and reflects Mitchell’s (2001) description of a nation as ethically embodied and characterised by a broadminded, classless and tolerant community within a neoliberal paradigm. For this reason, secular and sacred coexistence allows some integration between individual identity, national identity and global citizenry using globalisation as the mechanism (Steger & Roy, 2010). Such integration is an example of complementarity achieved through the alignment of identities at multiple levels. Where alignment is not possible, coexistence becomes an example of distinctiveness at multiple levels and a source of tension. However, the
extent of individual, national and global identity integration is an investigation for the future and is beyond the scope of this study.

Moving from liberalism and neoliberalism represents two distinct perspectives on the degree of complementarity and/or distinctiveness concerning faith schools. Johnson (2003) identifies the dualism of liberalism between the individual and collective society. Liberalism recognises the unique features and characteristics of an individual’s identity and autonomy through a social justice lens whilst “desiring a shared civic education and political identity” (Johnson, 2003, p. 471). The individual in this dualism represents the level of distinctiveness whilst shared identity represents the degree of complementarity between the individual and society. Such a perspective supports the argument that faith schools are potentially and socially conflict-ridden, and threaten social cohesion by stratifying students (Johnson, 2003; Westaway, 2009). These and subsequent positions will not be debated or challenges as it is beyond the scope of the current study.

In contrast, neoliberalism is traditional liberalism with a greater emphasis on the individual within the shared political identity in order to achieve economic growth (Johnson, 2003). Neoliberalism accepts cultural diversity and religious diversity in the context of a shared identity (Johnson, 2003). Because of this acceptance, it is possible to view faith schools as a valid outcome of multiculturalism or cultural pluralism (van der Schee & Kolkman, 2010). Such a view contains a stronger presence of complementarity and identifies both corresponding features and characteristics exhibited by the individual’s identity and autonomy, as well as, the identity of the individual within a community. As a result, this perspective offers opportunities for identifying faith school complementarity and/or distinctiveness within globalised neoliberal postsecular states. Again, there has been little study within this framework to determine the degree of complementarity within a neoliberal ideology.

A variation in the degree of complementarity or level of distinctiveness represents a societal change. Societal change also causes modification in attitudes and represents a shift in approach that is more favourable concerning religion and faith schools within the neoliberal setting. Such change represents a high degree of complementarity and is supported by Johnson (2003) who describes the English
Anglican church as “serving both their ‘domestic’ community and ‘all-comers’, whilst being the established church, have embodied this form of liberalism” (p. 471).
Although the Australian Anglican church is not the established church of the state, the focus on being open to all and serving its community reflects the church’s place within a pluralist society.

Increased complementarity through faith and service is the position taken by this study. An extension of this focus is to determine the degree that Australian Anglican schools reflect cultural diversity and actively participate in shared civic education reflecting service (Chadwick, 2001). Therefore, distinctiveness in Australian Anglican Schools comes from a lack of accommodation for cultural diversity and/or shared civic education. The awareness of the complementarity and distinctiveness becomes significant to the current study.

2.4.1.1 Globalisation and education

Globalisation involves market-oriented forces within a national governance mode of enforcement that incorporates competitiveness, self-interest and decentralisation (Steger & Roy, 2010). It sits within a policy package of privatisation, liberalisation and deregulation resulting in the formation of world systems questioning the presumption of the nation state as the fundamental unit for identity (Morgan, 2008).

Globalising education has generated international competitiveness through comparative research that encourages social and political dissatisfaction with embedded national education policy (Jaakko & Vargj, 2008). In Finland, for example, the Organisation for Economic Cooperation and Development (OECD)’s 1973 report emphasised equality in education within and across nations (OECD, 1973a, 1973b) becoming the foundation of its social, economic and education reforms. The 1992 report focussed on education “as a factor of production and learning as a means to build improved competitiveness of individuals, organisations and national economies” (OECD, 1992, p. 224), confirming the nation building strategy of Finland who found itself riding the front of the reform wave and achieving international success from the PISA report of 2000 (A. Hargreaves, et al., 2007). As a result, Finland became the reference society for many diverse nations in relation to education policy formation (Sahlberg, 2011; Takayama, 2008).
Educational globalisation is not limited to any particular country but reflects the presence of shifting delineations (Hamblen, 2002) as a characteristic of societal change elevating the importance of local and global contexts. Such importance is a key feature of the cultural assets model developed in Chapter Four supporting the model to be a timely addition to educational research. Thus evaluating the model will be of theoretical value to education and, in particular, education policy (Murray, 2002).

2.4.1.2 Public policy and faith schools

The religious economy school exists within the field of political science and parallels organisational literature. Within the context of this study, political science literature reflects the economic-political in discussing public policy, and therefore concentrates on the importance of a performative culture. Using a performance culture in policy reflects more a liberal secular state rather than a neoliberal secular state. There is little within the literature that deals with the sociocultural transitions of last century.

Bellin (2008) is one political scientist who acknowledges the increased sophistication of research within the religious economy school’s approach using the premise of microeconomic, market-oriented forces and organisational behaviour in predicting religious behaviour. At the same time, he criticises the approach in three areas: its generalisability; limited scientific methodology; and the omission of the role of religious conviction concerning faith schools and education policy. Senge’s (2000) and Pace’s (2002) use of microeconomic and organisational behaviours frameworks allow for the role of religious conviction by underpinning a framework using worldview construction (see Section 1.2.3.3).

In acknowledging Bellin’s (2008) initial criticism concerning generalisability of such studies as the current undertaking, it should be recognised that the strength of the case study lies in its contextualising research; in this case, contextualised to Anglican school growth. The approach taken allows a deeper understanding of the impact(s) of a globalised phenomenon: the general growth of faith schools as discussed in Chapter Five.

Further, Bellin’s (2008) criticism of the limited use of scientific methodology, concerns decision-making and the presence of linear dichotomies such as economic
development versus existential security (Ansell, 2010). That is, as economic growth increases, the reliance on existential security decreases. Therefore, the inverse as economic growth decreases, the reliance on existential security increases is also true. However, Australia’s largest growth in Anglican schools (1980-2009) occurred during one of the nation’s longest periods of economic growth of nearly two decades (see Section 2.3.2). Rather than moving away from existential security, the growth in Anglican schools may actually reflect a move towards it. Thus, Anglican school growth counters the position of linear dichotomies and diminishes the importance of the use of scientific methodology in decision-making.

Finally, the absence of the role of religious conviction concerning faith schools and education policy is no longer the case as the emerging literature concerning faith school integration within education policy and political practice grows (Ansell, 2010). Explorations have begun concerning partisan support for educational reform, the connective nature of sociocultural institutions (education and welfare) and the internationalisation of education (Kompara, 2010; McCarthy, 1978).

The integration of faith school education into the social purpose, as noted by McKinney (2008), suggests that the removal of government funding from faith schools in the Scottish context is divisive. Further, he suggests that the religious perspective taught in faith-based schools adds to the range of moral and ethical lenses that contribute to the formation and maintenance of a pluralistic society. Although important, such explorations are beyond the scope of this present study.

2.4.2 Transition two: Secularism to postsecularism

A liberal secular state exhibits significant separation between church and state as represented in Martin’s revised secularisation theory (D. Martin, 2005). One major premise of secularisation theory is the eventual disappearance of the role of the church in the public sphere. The reality is that this has not been the case in relation to social issues and in particular education. Instead, there has been an increase in the assertiveness of religious groups for public recognition concerning religious freedoms in the USA (Sullivan, 2009), Europe (Bader & Desmond, 2006), and Canada (O'Toole, 2012).
Contemporary societal change has slowly shifted away from heightened secularisation towards the postsecular society recognised by Habermas (2008b). Such recognition suggests a modification to the lifeworld construct posed by Habermas in his earlier writings (Outhwaite, 1994). He identifies culture, society and the psychological person as the characteristics of a person’s lifeworld. A lifeworld contains personal and public spheres of social interaction (Outhwaite, 1994) with religion in the personal sphere. However, neoliberal postsecularism allows the coexistence of secular and religious ideas within both spheres suggesting growing complementarity and contracting distinctiveness.

Habermas (2008b), as a sociological observer, identifies three phenomena that have stalled the growth of secularisation to the point of causing religion to disappear. The phenomena are the relativity of the secular view of Western societies concerning the place of religion compared to the rest of the world, the growing global influence of religion within national public spheres, and the changing consciousness of western societies in dealing with global population movements. The shift is a response to the notion that reintegration can assist in resolving those ills or dysfunctions within a society known as social pathologies (Habermas, 2008a).

Iversen and Stephens (2008) also identify the notion of reintegration concerning educational training systems, in particular technical colleges with secondary schools and universities. Acts of reintegration also acknowledge the limitation of socioeconomic benefits from heightened specialisation. Particularly when specialisation works against the purpose and direction associated with national identity. Alternately, reintegration reduces duplicity, and increases efficiency within and between educational institutions by acknowledging cultural assets for achieving cultural formation and national identity. Thus, reintegration suggests the importance of complementarity within the construction of organisational systems as identified by Senge and Kurpius (1993), and Pace (2002) in supporting the individual or community’s ‘way of life’ issues.

2.4.2.1 Way of life issues

Within this study, way of life issues reflect the aggregation of life style issues and social purpose. Within the context of lifeworlds, way of life issues can be public to
achieve the person’s social purpose (complementarity) or personal to achieve a person’s lifestyle issues (distinctiveness). For example, Corten and Dronkers’ (2004) European studies distinguish public and private education by way of life issues. They view public sector schooling as preparing individuals for life within general society (complementarity) irrespective of social background, and acting as an instrument of society whilst avoiding racial, religious and other groupings. In contrast, private education prepares individuals for life within general society (complementarity) and simultaneously prepares the same individuals that are part of specified communities (distinctiveness).

‘Way of life issues’ reflect the concern of Bourdieu in reflecting the integration of specific cultural practices to form a “distinctive ‘art of living’” (Bennett et al., 2009, p. 28). However, cultural omnivores (those who graze cultural practices from a range of sources) cross the traditional boundaries of cultural distinctiveness (practices that set apart one group from another) and allow for the sharing of cultural practices of diverse groups – complementarity (Bennett et al., 2009). One of the major orientations within contemporary way of life issues is whatever is most highly valued within education (complementarity). Therefore, way of life issues allows the reintegration of the personal and public spheres within lifeworlds concerning the social purpose of the individual within community with the way of life of the individual.

Williams (2003) supports reintegration as found within English Anglican schools concerning cultural formation. He contends that the broader society views schools grounded in religious faith as articulating a clear rationale for fostering the formation of particular habits and patterns of behaviour. The particular habits and behaviour fostered are transcendent in nature, use language that is common and expresses the optimal state of humanity, and therefore society. Thus, English Anglican schools reflect an open, inclusive nature where all members of the school belong to a wider community whose context is economic, social and moral. I contend, with Norman (2007) that this position applies to all school types where education policy dictates that each school “should have its own distinct identity expressed through a statement of ethos” (p. 95). The English Anglican school policy position appears in stark contrast to the concerns of the structural domination argument of liberalists and aligns more fully with the structural functionalist position of neoliberals.
2.4.3 Transition three: Keynesian welfarism to monetarism

The transition from Keynesian welfarism to monetarism represents a change in proactive government intervention to a reduction in government activism within the economy. Keynesian welfarism represents the demand side for public goods by consumers such as social services and education. High levels of demand require high levels of direct government intervention and investment. In contrast, globalisation as economic monetarism represents supply side economics, encouraging less government intervention and direct investment in the public provision of goods and services. At the same time, monetarism promotes market forces and private sector investment to stimulate economic growth, is the ideological position for respective Australian governments since the 1980s and reflects a neoliberal approach (R. Hall, Boreham, & Stokes, 2004). A shift from demand to supply side economics removes the responsibility from governments to supply society’s needs, whilst, the burden for the community to fulfil those desires increases. For example, Jaakko and Vargj (2008) cite the Finnish Prime Minister Holkeri’s 1987 speech where he states that:

Finland can no longer afford to bring each and every pupil to the highest educational level: it is just a waste of resources – everyone is not able to learn everything- and also, it was too expensive for a small nation … Finland had to invest more in gifted pupils as spearheads (p. 224).

His position is one of setting out the reconstruction of education policy to become affordable and strategic through resource targeting. Holkeri also argues that “every pupil had the right to receive an education that corresponded to his/her ability and expectations, rather than delivering a universal education for each citizen, regardless of his/her sociocultural background” (p. 224). Holkeri’s position redefines universal education through re-conceptualising what equality in education looks like. His comments occur towards the end of Finland’s second stage of economic development as described by Sahlberg (2011).
Sahlberg (2011) identifies the congruency of educational growth and economic growth within three stages. The first stage is post World War II (1945-1970) moving from an agrarian culture to an industrialised society. The second stage is the formation of a Nordic welfare state (1965-1990) further transitioning towards a services society that includes mass public education and technology growth. The third stage is the formation of the knowledge state (1988 – present) with high quality basic education and expanded higher education. Although acknowledging “the story of Finland is a story of survival” (p. 13), he does not elucidate this point in the context of the political, simply because Sahlberg’s focus is on education. However, the origins of Finland forming as a post World War I nation liberated from Russia and its constant struggle to remain independent and under constant fear of returning to being an occupied territory under Sweden and/ or Russia (Raento, 2008) is not considered. The fear of loss of independence and the politically strategic position of Finland during the twentieth century gave its leaders the ability to transform the country’s social and economic agendas through the transformation of its education system. Thus, the congruency of Sahlberg should include political growth and social growth as well as economic and educational growth founded on the new developing national identity of Finland as an independent state (Simola, 2005).

In spite of its educational strategy, Finland still struggles with the tension between equality and competitiveness in relation to the operating principles of Finnish society (Jakku-Sihvonen, 2002). Even so, Finnish education is seen as “one of, if not the best and most equitable systems in the world in terms of student performance” (Jankko, 2009, p. 36).

Australia’s emphasis on intellectual elitism also exists in the second development principle of the Australian Curriculum (AC) where it:

should take into account the markedly different rates at which students develop (the top 10% of any age group typically being five or more year levels ahead of the bottom 10%) while not allowing those differences to become a reason to abandon some students to low expectations that will arbitrarily limit their development” (National Curriculum Board, 2008, pp. 2-3).
The above statement suggests the Australian economy is mirroring Finland and is ratified by Ansell’s (2010) conclusion that “public education policy is heavily affected by the nature of the global market for educated labor [sic]” (p. 3). Therefore, combining Ansell (2010) and Sahlberg’s (2011) economic stance with Jakku-Sihvonen’s (2002) political and sociocultural position, implies that academic achievement is economic, sociocultural and political. However, academic achievement is also spiritual (Jeynes, 2003; Ji, 2010) thus influencing what is effective schooling within the Australian Anglican tradition.

2.4.3.1 Income distribution and wealth

One of the major issues concerning the growth of faith-based schooling has involved the socioeconomic background of parents. Mukherjee’s (1999) Australian research showed that by the end of last century, students from high socioeconomic backgrounds tended to go to independent schools with greater proportions in secondary schooling where retention rates are higher.

Ryan & Watson (2004) validate Mukherjee’s observations and attribute non-government sector growth from 1970 to rising government subsidy levels, high fee levels and lower student to teacher ratios. Further, enrolment growth over the period was uneven due to recessions (1980s and 1990s) and irregular growth across the states with the largest proportion of non-government student enrolments, as a proportion of total student enrolments, occurring in Victoria. It may seem contradictory to have simultaneous rising fee levels and student enrolments; however, Hamilton, Downie and Lu’s (2007) work on Australia’s middle class showed real income growth, low inflation and rising employment over the same period would offset an increase in fee levels.

Within Australia’s school funding debate concerning faith schools, Ryan and Watson (2004) use economic dialogue that is limited to the socio-economic factors of income, occupation, educational attainment and wealth. Factors that are not considered are the teaching expectations of the school, continuity of cultural identification and teacher involvement within schools - key factors in this present study. Regardless, Ryan and Watson do acknowledge their bias towards government schooling whilst simultaneously claiming to reduce bias through linking the problems emphasised to those advocating school choice and favouring funds distribution through voucher
systems. However, global societal transitions as a contributing factor in the debate of inclusion or exclusion of faith schools concerning funding has received little recognition.

2.4.3.2 Government funding

The contentious debate over government funding in Australia differs slightly from the majority of Western countries. The European analysis of private and public schools relies on the Coleman-Hoffer thesis (Corten & Dronkers, 2006) that classifies private schools as either dependent (receiving government funds) or independent (receiving no government funding). Dronkers, Felouzis and van Zanten (2010) describe the funding regimes for schools in the European Union as determined by the relationship “private education has with the public authorities” (p.99). In Australia public schools, known as state schools, are fully governed and financed by the Australian and State governments. All other schools are non-government schools (faith-based and secular) and are partially funded and highly governed by the State and Australian governments. Australia’s funding position appears to sit within the majority of European Union member countries (Dronkers, Felouzis & van Zanten, 2010).

Arguments concerning school funding have mainly concerned proportional issues- how much funding- and directional issues- who should receive government funds. I would contend that the core issue is not how much funding, but how it is used. McKinsey (2007) showed that from 1970 to 1994, Australia increased expenditure on education by 270% resulting in overall academic performance declining by 2%. Major reforms such as breaking large schools into sub schools, system restructuring and reducing class sizes made little difference to improving educational outcomes for students.

However, in spite of debate within the sector, a positive community attitude towards non-government schooling continues. The positive community attitude is the result of such factors as increased exposure to non-government schooling, what such schooling stands for, the contemporary culture of performance, the clarity of expectations and service, and the importance of religious belief where parents require from education both performance and attitudes concerning way of life issues (Coulson, 2009; Elliot, 2001).
The requirements on education in terms of performance and way of life issues is seen by the author as another example of the complementarity-distinctive framework in assisting to reduce the tensions between the public and personal spheres of a person’s lifeworld through integration. Within the framework, performance is a complementarity issue. For example, the conditions to obtain Commonwealth government funding for government and non-government schools is very similar (Jackson, 2008). Governments expect citizens to contribute to the maintenance and possible betterment of society through active citizenship. At the same time, the faith aspect within way of life issues offers the ability to remain distinctive and to view active citizenship from a differing worldview construction.

2.4.4 Transition four: Nationalisation to internationalisation

The nationalisation to internationalisation transition appears in the debate concerning social cohesion in Section 2.1 and intellectual elitism in Section 2.3. The determination of the respective Australian Governments since 1980 concerning the national interest and the level of global involvement has been a significant factor within contemporary debate. However, the movement of people and the changing shape of the religious fabric of nations such as England (Green, 2001) have resulted in faith identity acknowledged in a number of fields of study as part of the national interest. Such a position assists in considering the national interest as a complementarity issue that sets expectations for all citizens.

Re-positioning education within a neoliberal ideology orients education policy towards global convergence. Such convergences include Ontario Canada’s national testing platform originating from England and Australia (Jaakko & Vargj, 2008), the gifted and talented program in Singapore originating from Israel (Kenway, 2011), and the AC: Science course containing influences from Finland, Ontario - Canada and Singapore (National Curriculum Development Paper, 2008). Converging education policies, curriculum and assessment platforms set a clear background to the increased interest of academics in educational outcomes and the growth of faith-based schooling. Further, policy convergence reflects complementarity beyond the national identity raising the international identity and position of faith schools.
Global convergence concerning faith and schooling is also occurring. For example, the joint venture between The Stapleford Centre (England), the Kuyper Institute (USA) and the Sydney Anglican Education Commission (Australia) in the development of a Christian pedagogy of teaching practice reflects the reintegration of Anglican and protestant practices and theories towards education and faith schooling (Cowling, 2011). Thus, a Christian pedagogy allows for the distinctiveness of the faith position to rise within the complementarity of schooling within the nation state.

2.4.5 Transition five: Secular to faith-based education

The paradigm of secularisation began to shift in the mid-1960s where writers began to acknowledge the “persistent renewal of religion in response to the need for compensation” (D. Martin, 2005, p. 22). Compensation arises from the self-limiting nature of secularisation and appears in two forms; revivals that restore conventional faith patterns; religious innovations that revive faith and/or form new religious traditions (Stark & Bainbridge, 1985). Using Habermas’ (2008b) position, revival and religious innovations is the product of secularisation’s self-limiting ability to provide conclusive solutions to all the social pathologies of life. Martin notes that the most notable survivor of heightened secularisation was evangelical Christianity; a Christianity that characterises the individual through postmodern expressive individualism; tempered by disciplined and prioritised moral values; and characterises the church as an emerging social actor in the community.

The role of social actor in the public sphere, taken up by churches in the 1990s, reversed the major presupposition of religious privatisation within secularisation theory (D. Martin, 2005). The social role includes caring for your neighbour, reverence for life along charitable acts and attitudes to the broader society (D. Martin, 2005). Within the closer community, the social role incorporates obedience, self-discipline and disciplined actions. Social roles reflect both traditions and scriptural imperatives that have supported the growth of faith-based schooling over the past three decades. Therefore, the emergence of faith schools, particularly Australian Anglican schools, is closely associated with the rise of globalisation and raises a number of concerns within contemporary educational debate.
Pring (2005), in a similar vein to Wright (2003), classifies the contemporary faith schools debate as a set of for and against arguments. The arguments for faith schools include parental choice, parent versus state, academic standards, equality of treatment and school ethos. The arguments represent the benefits of complementarity between faith schools and the state. The arguments against having faith-based schools within England include the problem of diversity, public funding and faith nurturing as a private life sphere activity. Such arguments represent the limitation of the complementarity of faith schools within liberal secular states by highlighting distinctiveness.

Alternately, Halstead and McLaughlin (2005) use faith school distinctiveness involving a particular vision of holistic education not necessarily shared by all society. Their focus is on a unique combination of characteristics and attributes developing an individual educational environment such as student structures, social and geographic location, foundation history and situation, and the relational strength with the religious denomination. These characteristics represent the distinctiveness component of the framework but not necessarily social divisiveness. McKinney’s (2008) observation of English Anglican schools supports such a claim. He concludes that both the government and parents view religious schools as successful schools in more than just an academic sense. In comparison, a socially divisive environment concerns indoctrination, inattention to the demands of a liberal democratic society and an educational vision laden with pedagogical judgments. Therefore, the rise of faith schools represents the reconfiguration of the complementarity-distinctiveness framework- a position expected within the context of societal change.

The analysis, thus far, has outlined the complementarity/distinctiveness framework and applied it to the five integrated transitional components of liberalism to neoliberalism, secularism to postsecularism, Keynesian welfarism to monetarism, nationalism to internationalism, and secular to faith-based education. The tension within the framework has been explained through the transitional impacts upon education specifically and faith-based education in particular.

Through the previous explanation, the author acknowledges the recently emerging academic literature concerning faith-based schooling whilst recognising the
lack of progress in satisfying the need for rigorous research-based studies in the area. In response, the remainder of the chapter will focus on the global phenomena of Anglican school growth with particular emphasis on the Australian context.

2.5 THE TRANSITIONAL GROWTH OF AUSTRALIAN ANGLICAN SCHOOLS

Anglican is the contemporary term for the historical Church of England and within this study represents both the historical and present-day church. Globally, Christianity represents 2.2 billion people with an annual growth rate just over one percent. Within Christianity, the Anglican Communion is the third largest Christian communion with over eighty million members in over one hundred and sixty five countries. Further the largest concentration of Anglicans is in the sub-Saharan Africa, followed by The United Kingdom, Australia and New Zealand combined (Anglican Communion Office, 2012).

Throughout the twentieth century, the broader Anglican communion, and in particular, the English church had not developed a single agreed position on the role of schooling (Carey, et al., 1998; Street, 2007). Anglicanism itself is not a system or an ideology but rather a “religious tradition and community of people” (Kaye, 2002, p. xi). In fact, Cole (cited Street, 2007, p. 138) declared that English church schools had lost direction in responding to a highly secularised, pluralist society by the 1980s. However, Anglican school resurgence within England came from passing rigorous external inspections and the public perception of their students as better-behaved and better academic achievers (Street, 2007). Such compliance represents a high degree of complementarity with the secular standards for schooling expected within English society. In contrast, the distinctive qualities of headteacher/principal leadership (Johnson, McCreery, & Castelli, 2000) and school management teams (Colson, 2004) within the cultural relationships of church and school have re-emerged as a twenty first century issue in English Anglican faith based education (Jelfs, 2010). By 2001, The Way Ahead Report set out those features that were distinctive in English Anglican schools as:
headteacher and staff committed to a corporate Christian culture, meaningful Christian worship, high-quality religious education, mutually supportive relationships with the local church, observation of major Christian festivals and a distinctively Christian approach to the curriculum (Street, 2007, p. 139).

Further, Jelfs (2010) identifies other characteristics that include the adoption of the school’s ethos statement, meaningful daily worship, providing quality religious education, observing Christian festivals, some form of connection with a parish, and a commitment to the school’s Christian character by principals. In addition, one significant feature is the promotion of whole child development with a stronger emphasis on the role of the spiritual being integrated within all the dimensions (physical, intellectual, emotional and social) of development. Such an emphasis highlights a distinctive feature of faith-based schools in general compared to secular schooling.

2.5.1 The antecedent

Within Australia, Anglicanism represents a historically fragmented, national position with twenty-three dioceses independently determining Anglicanism for their respective communities (Fletcher, 2002; Freebody & Luke, 1990). The Australian position differs from other nations such as England where it is the official State church, and Canada where the church established a national federation very early in its European colonisation (Goudvis & Harvey, 2012). Therefore, Australia does not have Anglicanism as part of its national identity nor as a national body in contrast to Canada, England and Wales.

Australian Anglicanism is the result of British imperialism (Fletcher, 2002). Australian Anglican schooling followed the formal education of those who established the first Australian military prison colony and involved significant religious training (Goudvis & Harvey, 2012; M. Mercer, 2001). The educated amongst the first colonists attended either English conforming institutions or the academies of dissent. The English conforming institutions focused on The Thirty Nine Articles of the Anglican Church.
whilst other protestant denominational academies of dissent contained up to three years of religious learning in Divinity. The academies of dissent offered a liberal education structure with science as a feature in ministerial training and this was useful in developing reasoning skills (M. Mercer, 2001). Academies of dissent represent the integration of the secular and religious reflecting the complementarity-distinctiveness framework between faith and learning within the context of England from 1750 to 1850.

A significant strength of Australian Anglican schooling has been integrating faith and learning since the establishment of European settlement. Rev. Richard Johnson, the first Australian Chaplain in 1795, secured grants to support the first trained schoolteachers from England and commenced the first three elementary schools for Indigenous and European residents. Reverend Thomas Hassall established a Sunday school in 1813 in Parramatta. His interest was practical religion involving the alteration of actions through the transformation of the mind and of the heart rather than academic theology (Kaye, 2002).

Political and sociocultural changes influenced Anglican school growth within the colony creating the antecedent for the contemporary position (Goudvis & Harvey, 2012; Kaye, 2002). The transference of the English model of education led to the first schools favouring a more protestant theological epistemology. As a result, the integrating of faith and learning spurred not only the initial beginnings of colonial education but laid the foundation to understanding the growth trends in Australian Anglican Education as shown in Figure 2.1.

The World Wide Web provided access to the 155 Australian Anglican schools currently operating and the documents obtained include school prospectuses, annual reports, and general historical and current information. These form the foundation for Figure 2.2. The data extracted concerned the Anglican nature of the schools, establishment dates and geographical locations. Data verification occurred using the school census data presented in the Australian government’s Myschool website, the Australian Anglican Schools Network (AASN) and various diocesan commissions’ websites. The graphical representation highlights two significant periods of very low

![Figure 2.2 Location and establishment of Australian Anglican schools](source)

2.5.1.1 The first growth period: 1830-1859

The first major Anglican school growth period followed on from the mass education laws in England in 1811. Archdeacon Thomas Scott put forward the colony’s first plan for chaplains and schools in 1821 to the Church Missionary Society (Hardwick, 2009). He undertook the establishment of primary schools and began educating people with the goal of intellectual and spiritual development thus reflecting the principle of holistic education. Scott established teacher-training centres and encouraged vocational training and the first Indigenous school at Blacktown (Whitington, 1936). Border (1967) identifies Scott’s policy as incorporating the inseparable connection between the church and education. The connection involves education as one of the three arms of the church’s activity within society.

Holden (2002) views the emergence and character of the Australian identity coming from the strong influence of Anglicans viewing the educational, cultural and service arms of the church as pathways for the outworking of service, responsibility, care and community ideals. Bosch (1991) confirms the relationship identified by
Holden by acknowledging the view of education as a social function of the church had been strong since the Enlightenment. A strong social function within education reflects the worldview construction underpinning culture that develops cultural assets that become the objects, practices and traditions of cultural institutions including church schools.

Bishop William Broughton, replacing Scott in 1829, continued to focus on faith and learning integration, but differed from his contemporaries, such as Wilberforce, by favouring the classics rather than liberal studies education. Broughton required all masters and all instruction be Anglican (Kaye, 2002) and espoused education as the major vehicle for securing the colony and the church’s future. Establishing the first secondary institutions (1830s) with The King’s School and St Catherine’s School were intentional goals of Broughton (Cowling, 2011).

The inseparable connection of the integration and interaction of faith and learning along with the service and nurture roles of the church through education remain a major component of contemporary Anglicanism (Chadwick, 2001). For example, Australian Grammar Schools founded upon the British Public Schools model remain a significant feature of contemporary Anglican education. The features include an expectation of achievement that results in university access, an emphasis on cultural assets accumulation mainly through co-curricular activities, service, religious observances and global interactions through creditable citizenship (Cowling, 2011).

The approach taken by Scott and continued by Broughton is reflective of the epistemological crisis occurring in the early 1800s in Britain. The crisis involved both legal and ecclesiastical issues as well as the meaning of tradition having flow on effects throughout the British colonies (Kaye, 2002; Prickett, 2009) including the emancipation of Catholicism under the Catholic Relief Act of 1832 (England). The act resulted in the growth of the Roman Catholic influence within the British Parliament and the simultaneous reduction of the Anglican influence across the empire (Hardwick, 2009). In New South Wales (NSW), the British crisis corresponded to the introduction of the Church Act in 1836 (NSW) that removed the exclusivity of Anglican privileges. The loss of exclusivity resulted in the declining influence of the Anglican Church in the
colony’s educational direction and development (Prickett, 2009) and corresponds to Hardwick’s second phase of global Anglican expansion.

Figure 2.2 reflects the growth period during the leadership of Broughton and the longevity of such schools. Initially the growth began in the metropolitan areas as they represent the major European population settlements with a slower and less extensive growth in the provincial areas. From the 1830s, the church undertook full responsibility for extending Anglicanism globally rather than accompanying the secular state expansion of the British Empire (Hardwick, 2009; Strong, 2007). Shifting responsibility appears significant in Australia’s first growth period of Anglican national schools along with British North America and the Caribbean (Hardwick, 2009).

The author views the growth of Anglican national schools as representing the increased degree of distinctiveness between the church and a secularised state, as well as the transference of educational responsibility from the home to the church (Harding & Farrell, 2003). McKinney (2008) also acknowledges the alarm of the English Anglican church when they “refused to allow their schools to be fully incorporated into the state system unless safeguards were put in place to preserve the faith dimensions of these schools” (p. 2).

2.5.1.2 The second growth period: 1880-1929

The second growth period represents the first enactment of mass compulsory primary education by Victoria in 1872 (Buckingham, 2010). The legislation described education as free, compulsory and secular (Harding & Farrell, 2003). Within two decades, all Australian colonies followed suit creating the transference of educational responsibility from the church to the state and changing the mechanism of social reproduction from a religious to a secular orientation (Harding & Farrell, 2003).

As with the first growth period, the enactment of legislation and the rising secularisation of society became the stimulus for Anglican school growth and saw the establishment of fifty-two schools that remain operating in the current period. The pattern of metropolitan growth first followed by provincial growth is the same as the first growth period. What is distinctive is the length of the period and the higher growth rate experienced compared to 1830-1859. Further, the end of the first growth period
saw only slight provincial development within the next decade whereas the end of this growth period saw only slight metropolitan growth in the next decade containing the Great Depression and the commencement of World War II. A similar pattern in England, at the turn of the century, gave birth to the debate involving state funding for faith-based schools (Chadwick, 2001; R. Jackson, 2004).

2.5.1.3 The third growth period: 1980-2009

The third growth period, 1980-2009 represents the establishment of 64% of the currently operating 155 schools. The features of the latest growth period compared to the past lies firstly in its magnitude, and secondly, in its orientation toward provincial rather than metropolitan areas. Provincial areas are those in non-metropolitan locations. Metropolitan areas are the environs of the major capital cities within each Australian state and territory. The third growth period is the central focus for testing the cultural assets model.

Australian Anglican schooling has undergone significant growth over the past thirty years. The recent growth reflects the impetus for growth from the heightened secularisation of the previous decades and the emergence of a postsecular society (Buckingham, 2010). However, Australian Anglican schools have not had a period of crisis in confidence like their English counterparts. Rather, the position in Australia has been one of higher standards in behaviour and academic achievement.

Alomes (2007) contrasts the difference in the type of growth within the second and third periods. He views the former as one of conflict and imperial consolidation that saw the demise of empires and the rise of nationalism beyond Europe with the latter being the unmaking of nations and the rise of global regionalism. His implied concern for Australia as a young nation, involved in the speed of global change results in a lack of time to develop a strong national identity.

However, one interesting perspective of the current growth pattern that has not appeared in the two earlier growth periods is the emergence of new organisational systems for some Anglican schools stemming from metropolitan dioceses. The Sydney Anglican Schools Corporation (SACS) was the first small system of schools established in 1947 to support five schools and currently operates and/or supports seventeen
corporation schools (MCEEDYA, 1989). SACS was followed by the Anglican Schools Commission of the Diocese of Brisbane, in 1977, currently operating/supporting eleven schools (Junker-Kenny, 2011) and the Anglican Schools Commission of the Diocese of Perth, in 1985, currently operating/supporting nine schools in Western Australia and one in Victoria (MCEETYA, 2008). The newest established commission is the Melbourne Anglican Diocesan Schools Commission (ADSC) established in 2005 with only one community school (R. Thomas, 2012).

All systems and commissions have the objective to establish or develop affordable Anglican schools. However, it is important to note that neither Tasmania nor the Northern Territory have any organisational structure whilst the South Australian Anglican Schools System (SAAS) as an organisation does not operate/control any schools as such. SAAS consists of six schools brought together within a system to achieve efficiencies of scale (Hanks & Eckland, 1978).

Thus far, this section has contributed to understanding the growth of Anglican schools within the Australian context. Anglican school growth reflects the importance of increased secularisation through government intervention to create a liberal secular state within the first two growth periods. However, the decline of government intervention and the resulting rise of postsecularism through relaxed legislation and regulation of education tend to be more reflective of a neoliberal postsecular state.

A consequence of the previous discussion, concerns for the growth and longevity of Anglican schools suggests the opportunity to reconsider what contribution in the development of cultural assets as practices, traditions and symbols the schools make. A further consequence involves questioning the level of complementarity/distinctiveness contributes to school effectiveness. Thus, the growth of Anglican schools is a suitable context to consider the role of beneficial cultural assets in supporting school effectiveness.

2.5.2 The characteristics of Australian Anglican schools

Through the same inquiry revealing the three significant periods of growth in Anglican schooling within Australia (Section 2.3.1), a pattern of features began to
emerge. From the features, a set of characteristics that might typify the majority of contemporary Anglican schools include being metropolitan (59%), coeducational (68%), P-12 (catering from four to eighteen years of age) (90%), day schools (70%) that appear on the Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS) (71%). However, as previously noted, Anglican schools are very diverse and individualised due to the absence of a large centralised controlling system including that of the church. The individual diversity of the schools supports the distinctive features of individuality and independence, and the same features acts as a constraint to achieving typicality.

2.6 CHAPTER SUMMARY

The call for reconceptualising cultural assets raised in Chapter One reflects the shift away from the liberal, secular paradigm of last century. The societal transitions detailed in this chapter are the consequences of a paradigm shift. The chapter includes consideration of the five transition components of liberalism to neoliberalism, secularism to postsecularism, Keynesian welfarism to monetarism, nationalism to internationalism, and secular to faith-based education occurring within a complementarity/distinctiveness framework. Such consideration has permitted a discussion of Australian Anglican school growth within the context of a neoliberal, postsecular society. The discussion considered the interrelationship between societal change and the changing shape of Anglican schooling generally, and in particular, within the Australian context. Consequently, the importance of reconceptualising cultural assets to that of an overarching concept for a twenty first century neoliberal, postsecular society is the central focus of Chapter Three.
CHAPTER THREE

RECONCEPTUALISING CULTURAL ASSETS

3.1 INTRODUCTION

The objectives for this study stem from its title: *Cultural assets: A model supporting school effectiveness within the Anglican tradition*, and define the boundary of the area of enquiry drawn from the relevant extant literature. From the discussion in Chapter One concerning the reasons, purpose and background issues of this study, it became clear the study’s theoretical underpinnings are multi-disciplinary centring on sociocultural theories emphasising asset-based approaches.

Therefore, the purpose of this chapter is to review the current literature pertaining to cultural assets as an overarching concept outlined in Section 1.3.1. The critical review is achieved by undertaking a concept-centric analysis (Webster & Watson, 2002). The analysis outlines the broader contextualisation of cultural assets within a worldview construct by considering the underlying presuppositions for cultural assets. Next, consideration of re-conceptualising concepts towards the benefits of cultural assets compared to the dominating cultural capital literature after Bourdieu and other concepts as outlined in Section 1.3.1 occurs. Finally, the proposition of three preconditions to establish cultural assets as an overarching concept in order to gain conceptual clarity within bounded contexts follows. The literature considered is both quantitative and qualitative and uses a range of methodological approaches.

3.2 PARADIGMATIC PROCESSES

Based on Wallace’s (2003) essay on *Paradigmatic Processes in Cultural Change*, the following identification of cultural assets can be seen as considering the “paradigmatic core development of the elaboration of the ideas which constitute the original paradigm, according to the rules of the paradigm itself” (p. 71). Wallace also notes that the contributions to each identified cultural asset are the result of generations of writers and researchers working within their own original paradigm. Wallace’s allows for discussion, interpretation and the application extends across a number of fields of study. However, when the context of the
original paradigm changes then re-conceptualization is required of the original theory or a new theory developed.

The process of reconceptualisation began as “as an initial foray to build a study bank of previously completed qualitative studies” (Yin, 2011, p. 64) concerning cultural assets. However, this led to a very specific set of ethnographic minority studies that mainly dealt with race, gender and specific religious groups. The review process undertook a more selective process targeting “other studies that appear to cover similar ground ... to define...[the] study in a more nuanced manner, establishing a niche” (Yin, 2011, p. 64) for the current study. This led to a better understanding of the issues raised and a third step in the process “ to summarise what is known on a given topic but that is not necessarily relevant in helping to start any particular new study” (Yin, 2011, p. 64).

The lived experience described above, differs from that described by Yin (2011) who views the three as distinctly different types of literature reviews. Specifically, the reconceptualisation reflects my professional experience as an educationist looking out from the perspective of a school’s leader whose experience is to support a positive culture within the school and its wider community. Such support enables the school to become more effective in its tasks. Looking from the inside to the outside creates an opportunity to analyse the literature from a particular perspective and in a more critical manner to the practitioner. Further, this review considers known ideas, theories, practices and approaches (Lingard, 2001) but with a new interpretation of cultural assets. In addition, the review reflects on work done locally and internationally within a cross-disciplinary, cross-methodology conceptual framework to developing the theoretical underpinnings of a cultural assets model.

3.3 ALTERED MEANING

This chapter argues that using the asset-based concept of cultural assets creates a coherent and holistic understanding for identifying and giving meaning to cultural features that will benefit schools. In addition, the concept creates a strong recognition of the value of asset-based approaches in its current resurgence within educational studies. Therefore, the purpose of this section is to underscore the meaning of cultural assets within an educational perspective and identify the literature types embraced within the reconceptualisation.
Cultural assets as defined in Section 1.3.1 are those objects, traditions and practices that assist in the continued socio-historical development of the community. Cultural assets positively “contribute to the collective shared human experience” (Throsby, 1999, p. 2) through the transmission of beliefs, attitudes and values creating a cultural totality that is dynamic in nature (Bates & Plog, 1990; Geertz, 1973; M. G. Jackson, 2008; Jenkins, 2010; Staub, 2007; Throsby, 1999).

In accordance with Jackson (M. G. Jackson, 2008), Senge (2006; 1993) and Washburn (Washburn, 1997), culture and its components are worldview constructed and generate values and attitudes that support the strategic formation of the vision, purpose and direction of cultural and social institutions in dealing with current reality. Senge & Sterman (1992) emphasised the ‘creative tension’ (p. 142) that exists between vision and current reality. Further, they identify strategies to deal with the tension as a product of a worldview through Senge and Lannon-Kim’s (1991) systems approach to learning organisations. Within the tension Senge and Sterman (1992) acknowledges “lifelong generative learning” (p. 142) occurring. Consequently, the tension forms a new mindset. The re-conceptualisation proposed by this study occurs as part of the new mindset formation.

Transformation through re-conceptualisation is possible by understanding the “prevailing mental models” (p. 137) that exist within schools and are essential for the development of strategic management. Using strategic management, new changes within schools reflect a shift in worldview construction caused by changes within deep-seated beliefs (P. Senge & Sterman, 1992; P. M. Senge & McLagan, 1993). The process reflects the re-alignment of beliefs, values, attitudes, knowledge and patterns of behaviour. Diagrammatically, Figure 3.1 represents the non-hierarchal alignment of worldviews, culture, cultural assets, schools and global interactions via a communications conduit. Senge’s (2000) systems alignment supports the formation of creating schools as effective learning organisations. The process described is an example of Wallace’s (2003) paradigmatic process where, during periods of significant cultural change, either the original concepts are re-conceptualised or new concepts form.
Figure 3.1  Worldview construct of cultural assets.
Source: P. Rooney (2011) derived from Jackson, 2008; Senge, 2000, 2006; Washburn, 1997)

3.3.1  Schools within cultural clusters

A cultural cluster forms because of social and cultural institutions congregating and thus establishing the basis of a culturally centred community (Stern & Seifert, 2010). Schools are sociocultural institutions and are part of cultural clusters. The formation of a school within a cluster reinforces and modifies the school’s values and attitudes to adapt according to the current context. Within the cultural cluster, the role of schools is to act as a cultural hub. The school becomes a gathering place reflecting the cultural dynamics of the wider community (Fiske, 1989, 2011; Jenkins, 2010). Both reinforcement and modification occur when the school acts as a symbol, instructor and enforcer of the values and attitudes that underpin cultural and social activities that are in accord with the school’s philosophy and mission whilst being complementary with the values and attitudes of the community (P. Senge, 2006; P. Senge, et al., 2000; P. M. Senge & Kurpius, 1993).
As identified in Section 1.1, it is within this context that a school's enrichment occurs and that the school contributes to the cultural continuity of the wider community (Baron, 2008; Hattam & Prosser, 2008). Figure 3.2 connects schools to other sociocultural institutions and highlights the contributory nature of schools towards cultural continuity through the flow of cultural assets to the wider community. In addition, Figure 3.2 emphasises the school as a cultural hub, and thus emphasising the school as a gathering place of cultural assets from the wider community. The concept of the school as both a hub and contributor to culture further expands when considering the preconditions for the reconceptualisation in Section 3.4.
Using a subjectivist, post-constructivist, post-secular perspective, the current study shifts away from the economic-political notion of culture - as measured by economic capital, wealth or resources. Instead, the reconceptualisation presupposes culture within the sociocultural notion where all members of any culture have beneficial components that, when accumulated, become cultural assets in an asset-based approach to cultural totality (Baron, 2008; M. G. Jackson, 2008; D. B. Lindsey, Terrell, Robins, & Lindsey, 2010). The study’s basis is an epistemic ontology that perceives cultural assets as derived from the culture, underpinned by a worldview and providing the principles for knowledge construction and self-identity (Washburn, 1997). From such a perception, and for the purpose of this study, the first research question derived becomes:

*Can a cultural assets model of schooling be constructed and tested? If so, then what theoretical underpinnings support its construction?*

### 3.4 BENEFITS

Cresswell (2004) identifies school effectiveness criteria to include, but not be limited to, positive leadership, shared vision, a strong focus on teaching and learning, parental involvement, and high student expectations within a conducive learning environment. Cultural assets offer a significant opportunity for schools when determining what effectiveness criteria are necessary to navigate an unknown future. Such an opportunity involves the re-conceptualisation of cultural assets to represent the accumulation of beneficial components within a sociocultural context. Potentially, beneficial components support the individual/community and the school in being effective. Further, the components offer an opportunity to address the shortcomings of the eight concepts within the literature around culture. The eight concepts identified are cultural capital, cultural resources, community building, cultural values, cultural wealth, cultural anchors, assets within community building theories, cultural asset minority studies and scholarly culture, and the Beau Arts as shown in Figure 3.3. Using the eight concepts, I have identified six benefits of re-conceptualisation that aim to overcome significant criticisms within the educational literature, in particular cultural capital. Other concerns from the concept become the focus for the remainder of the section.
3.4.1 Orientation towards an asset-based approach

The first benefit of using cultural assets to represent accumulated beneficial components is the recognition given to asset-based approaches in supporting schools. Cultural assets contain both material components, such as objects; and non-material components, such as the literary and performing arts. The components constitute a quality of life that can be combined in new and dynamic ways by their users reflecting “resilience and creativity” (Amatea, 2009, p. 8) in capacity building (Fiske, 1989; Kim & Kim, 2009). Figure 3.3 represents the chronological appearance of the various concepts identified within the extant literature as associated with cultural assets. At the same time, the figure reflects the growing efforts of academics to re-conceptualise cultural capital within a period of significant societal change (Wallace, 2003).

3.4.2 Destratification of social class

The second benefit from reconceptualising cultural assets is the orientation towards people accumulating cultural assets irrespective of social class. Based on the premise of
hierarchal class stratification, Bourdieu (1986) viewed access to assets within education, consumption and taste research as being greatest amongst the upper and middle classes (Lareau & Weininger, 2003). His work generated a corpus of literature concerning the theoretical and conceptual debates involving the physical and metaphysical quality of life factors (Kim & Kim, 2009). Such debates include: the application of Parisian class delineations to other societies (Halle, 1993; Lamont, 1992; Lamont & Lareau, 1988); the underestimation of symbolic boundaries reflecting moral character (Jaeger & Holm, 2007; Lamont, 1992; Lamont & Lareau, 1988; Lareau & Weininger, 2003); and the internalisation of cultural capital to the home environment where children secure advantages from educational processes (Jaeger & Holm, 2007; Vryonides, 2007).

Such concerns strengthen the position for using cultural assets as an overarching concept irrespective of class and give stronger credence to symbolic boundaries, whilst at the same time, broadening the application of the concept beyond the home environment to secure advantages from schooling (G. P. Green & Goetting, 2010). Further, diminishing the importance of class stratification increases an individual’s access to a larger pool of cultural assets. When read through a cultural assets lens, Di Maggio’s (1982) often-cited work would support such a position of strength. He would conclude that anyone who has access to cultural assets facilitating academic success would achieve since cultural assets are not the particular property of any one class (G. P. Green & Goetting, 2010). Amatea’s (2009) US study also supports the study’s approach to class where “neither family socioeconomic status, cultural group membership, nor type of family structure was the main predictor of children’s school success or failure” (p. 7).

**3.4.3 Formation of attributes across cultural backgrounds**

The third benefit from reconceptualising cultural assets derives itself from the position of Green & Goetting (2010) who viewed that the goal of an assets-based approach is to diminish the importance of cultural background. All cultures, regardless of dominance, have characteristic strengths contributing to the development of individuals and communities. Currently, characteristic strengths are explicit within recent educational minority studies that consider family and minority cultural assets brought by students to the school (Borrero & Bird, 2008; Guerra & Valverde, 2007; Smokowski, Buchanan, & Bacallao, 2009; O. Thomas, Davidson, & McAdoo, 2008). However, such a benefit does not ignore group needs nor dilute
the importance of cultural distinctiveness. Instead, the benefit highlights the role of cultural assets in providing solutions within culturally diverse communities (Eloff & de Wet, 2009). Optimising asset use can aid schools toward achieving an effective schooling experience that accommodates the tension between global and local issues. I view optimisation as a foundational goal in a model for effective schooling but, at the same time, assert the concept of cultural assets as broader than individual minority studies.

The current study posits that access to cultural assets from teachers, school leaders as well as the wider community broadens the pool of assets. With increased cultural assets, the school has the potential to maintain and improve its effectiveness. The study does not limit the assets pool to geographical or political boundaries but accepts the premise that global social networks and knowledge transference through information and communication technologies (ICT) is both normal and influential. Further, this study does not assume that teachers and school leaders solely represent the dominant culture in accessing cultural assets. The basis of the claim is the presumption that the components of cultural assets are directly attributable to values and attitudes founded upon worldviews and not necessarily delineated by class stratification (Burnett, 2002; M. G. Jackson, 2008; P. Senge, 2006; P. M. Senge & Kurpius, 1993; Washburn, 1997).

3.4.4 Foundation of worldviews through alignment

The fourth benefit from reconceptualising cultural assets arises from the beneficial components of cultural assets stemming from the deep-seated beliefs found in all worldviews. Aligning worldviews provides the opportunity for the alignment of personal worldviews - micro - to that of a shared worldview – macro - reflecting Habermas’ (2008b) shift towards post-secularism in critical social theory. Postsecularism suggests a society that is becoming inclusive of transcendent and non-transcendent worldviews working together to solve social pathologies (Habermas, 2008a, 2008b).

Cultural assets are the explicit outworking of culture. A culture composed of values and attitudes grounded in a worldview of deep-seated beliefs is influential upon all aspects of a person’s interactions locally, nationally and globally. Such assets are most effective when shared beliefs, visions and mental models are aligned (Kofman & Senge, 1993; Pace, 2002;
The alignment strengthens cultural institutions and their activities as outlined in Senge’s (P. Senge, 2006; P. M. Senge & Kurpius, 1993) work as the alignment of shared visions and shared mental models. Further, the alignment strengthens the organisation according to Pace’s (2002) stance on the importance of shared beliefs. Alignment is essential to the productiveness of an organisation and therefore a criterion for effectiveness (Religions and beliefs in Australia, 2004; P. Senge, 1996; P. M. Senge, Dow, & Neath, 2006; P. M. Senge & Kurpius, 1993).

The foundational depth of cultural assets compares favourably against cultural capital and its derivatives. Achieving foundational depth, in the context of this study, requires upholding the importance of worldview in its construction. Lamont (1992) identifies Bourdieu’s limited use of the worldview construct as primarily defined as *habitus* and concentrating on environmental factors. In Lamont’s analysis, Bourdieu does not consider the importance of “cultural repertoires in shaping tastes and preferences” (p. 18). Further, Yaish and Katz-Gerro (2012) view Bourdieu’s habitus as dealing with the cognitive only, and therefore support the position taken by Kim and Kim (2009) who argue for the inclusion of the post-materialistic need such as culture, art and environment. In relation to the metaphysical, Lamont notes Bourdieu’s restriction of the notion of worldview by limiting religion to only producing products that are demand dependent, and thus influencing a small compartment of a person’s *habitus*. Throsby (1999) continues the worldview constraint by paying little attention to cultural aesthetics that do not derive a monetary value. The sidelining of the aesthetic is an example of diminishing the importance of cultural repertoires that are non-materialistic, possibly non-monetary in value but hold symbolic importance. Therefore, by comparison, this study positions the aesthetic as integral to the cultural assets concept (Jalongo, 1997; Kim & Kim, 2009; Lareau & Weininger, 2003).

### 3.4.5 Accumulation of future focussed cultural assets

The fifth benefit from reconceptualising cultural assets is the role of cultural assets accumulation for the future of the person and the need to form social and cultural connections in order to navigate the unknown effectively. The process of preparing students for a changing global community is a ‘futures’ question requiring the identification of knowledge, skills and practices to navigate the unknown. In addition, the process links the importance of current cultural assets that have survived time and space. Cultural assets not bounded by time
and space are those that constantly adapt through periods of change by developing new meanings and gaining resurgences (Fiske, 1989, 2011; Glynn, Gray, & Wilson, 2010; Jenkins, 2010). Unbounded cultural assets offer patterns of behaviour, skills and knowledge within a future’s focus.

### 3.4.6 Incorporation of flexibility

The sixth benefit from reconceptualising cultural assets lies within the flexibility of cultural assets to apply to the micro level and the macro level as indicated in Section 3.4. At the micro level, the flexibility of cultural assets enables the incorporation of in-depth analysis applied through educational studies such as ethnicity, race, gender, and religion. As identified in Section 1.5 all people have a worldview, and therefore have a culture that generates values and attitudes that in turn create a pool of cultural assets available to a person to interact with their environment. At the macro level, based on Bourdieu’s (1986, 1990) premise that cultural reproduction is the precursor for social reproduction; the flexibility of cultural assets enables the consideration of applications that influence cultural continuity and social construction and reconstruction. From such a premise, cultural assets, containing the material and non-material, provide for the physical and metaphysical accumulation of those components that sustain and change social structures (Kim & Kim, 2009; P. Senge, 2006).

Through the lens of this study, I have interpreted Fiske (2011) as articulating cultural processes as the combining of cultural assets in creative ways when he states:

> the object of analysis, then and the basis of a theory of everyday life is not the products, the system that distributes them, or the consumer information, but the concrete specific uses they are put to, the individual acts of consumption-production, the creativities produced from commodities (p. 37).

Fiske views Bourdieu’s work as beneficial, but restricted specifically to French society. In particular, Grenfell (2010) identifies Bourdieu’s awareness of the important role of cultural background in shaping people’s thoughts and actions in his earliest writings developed into the concept of cultural capital. Further, he noted Bourdieu (2005) as constructing the term ‘cultural capital’ to account for “otherwise inexplicable” (Bourdieu,
2005, p. 2) variations in academic performance by children with differing cultural backgrounds and varying cultural practices. In contrast, the reconceptualisation of cultural assets as an overarching concept gives clarity to those otherwise unexplained differences in cultural and economic practices that are beneficial to supporting school effectiveness.

The analysis, thus far, has explained the meaning of cultural assets and lists the six possible benefits from reconceptualisation as: the orientation of cultural assets towards an asset-based approach; the destratification of social class; the formation of common attributes across cultural backgrounds; the foundation of shared worldviews through alignment; the accumulation of future focussed cultural assets; and the incorporation of cultural assets as a concept that is flexible and able to move across the traditional micro – macro divide in relation to public policy.

3.5 ALTERNATIVE CONCEPTS

Section 3.2 outlined the six benefits of reconceptualising cultural assets by considering the limitations others have presented concerning Bourdieu’s cultural capital. The purpose of this section is to consider the remaining concepts identified in Figure 3.3 in light of the reconceptualisation proposed. First, the reconceptualisation of cultural assets as an overarching concept requires the reconsideration of cultural resources, cultural values and cultural wealth in the light of section 3.2. Second, consideration of community building, cultural anchors, minority studies and scholarly culture within the preconditions for reconceptualisation need to be realised.

3.5.1 Cultural resources

Early studies identified the cognitive and non-cognitive components of cultural resources. DiMaggio (1982) first identified cultural resources operationally as highbrow music and arts activities, whilst Lamont and Lareau (1988) broaden cultural resources to encompass ‘good citizenship’ and ‘the ability to signal competences’. Fiske (1989) used cultural resources to imply that, like all resources, mass culture requires processing or reworking prior to consumption (Jenkins, 2010). However, Farkas, Grobe, Sheehan and Shuan (1990) observed that cultural resource studies rarely combined cognitive and non-
cognitive components and searched mainly for a dominant middle class solution to the research questions posed concerning student/teacher relations. Therefore, viewing cultural resources as a “general set of student skills, habits and styles which figure in student/teacher interactions and are differentially rewarded by teachers” (p. 129).

Little has changed over the past two decades with Evans, Kelley, Sikora and Treiman (2010) deferring to Bourdieu’s cultural capital emphasising cognitive resources when discussing cultural resources and academic attainment. Fiske (2011) continues with the notion when discussing cultural discrimination (Fiske, 1989; Glynn, et al., 2010; Jenkins, 2010). Others use resource as an explanatory term for cultural capital (Jaeger & Holm, 2007; Ji, 2010; Lamont, 1992; Strickfaden & Heylighen, 2010; Yosso, 2005). Lizardo (2006) focuses on cultural tastes as a subset of cultural resources viewing them as the means of obtaining desirable resources through practical action. His interest in the consumption of culture upholds Rifkin’s (2000) view that the commodification of cultural resources reflects the industrial era’s approach to culture. Yet, his deferment to cultural capital upholds the criticisms outlined in Section 3.2, and therefore maintains the benefits of reconceptualising cultural assets.

Within the present study, cultural assets subsume cultural resources in two ways. First, cultural assets as defined in Section 3.1 contains practices and traditions incorporating patterns of behaviour accommodating Lizardo’s (2006) ability to join desirable cultural resources with other components in, what I call, a pool of cultural assets. Combining cultural assets assists in changing culture and nurturing cultural continuity, and thus supporting Fiske’s (1989, 2011) emphasis on cultural dynamism. Because of flexibility, the concept of cultural assets accommodates studies that separate and integrate cognitive and non-cognitive components. Second, cultural assets are neither inert nor have a deterministic value in the present (Glynn, et al., 2010). Instead, cultural assets are beneficial and provide opportunities to create unpredictable new combinations that have bearing on future cultural and social interactions.

3.5.2 Cultural values

Cultural values within educational literature mainly involve cross-cultural studies within various fields of study such as applied psychology (Schwartz, 1999) and anthropology
(Bankston, 2004). For example, Bankston (2004) uses cultural values when studying Vietnamese immigrants who draw upon home country traditions after immigration and resettlement. He reinterprets cultural values from the home country as social and cultural assets in the host country as derived from past and present liabilities. The liabilities include lack of place, the idealization of distant home country cultural values and forming isolating communities within the host country to protect themselves from the social structures and expectations of disadvantaged communities. In a different way, Chiu and Chow (2010) view cultural values as the moderating link between cultural capital, achievement and motivation. Bankston as well as Chiu and Chow, use cultural values as a descriptive subset of cultural capital. Further, since values are a major component of culture (see Figure 3.1) as identified in Section 1.5.2, it adds credence to Kingston’s (2001) general criticism of cultural capital theorists weakening cultural capital theory, as it became the agglomeration of conceptually distinct variables. Regardless, when re-conceptualised, cultural assets act as a precondition for achievement, motivation and participation, and therefore sustain schooling effectiveness.

3.5.3 Cultural wealth

The concept of cultural wealth stems from the cultural functions (i.e. values and attitudes) that are contained within commodities and assist with the distribution of wealth (Fiske, 1989, 2011; Schwartz, 1999). Yosso’s (2005) strong opposition to Bourdieu’s cultural capital, led to the introduction of the concept of community cultural wealth. Underpinned by critical race theory, he outlines community cultural wealth as comprising six forms of capital and examines “some of the under-utilised assets students of color [sic] bring from their homes to the classroom” (p. 70). Yosso does not attempt to counteract Kingston’s (2001) general criticism concerning the choice of components in order to justify the generalisation and his use of cultural wealth to define a subset of cultural capital further diminishes the importance of the concept as foundational.

3.6 THE PRECONDITIONS

One of the preconditions for a school to have beneficial cultural assets in supporting school effectiveness relies on the school’s ability to act as a cultural hub. That is, the core or heart of the school centres upon cultural assets accumulation. As the core re-centres on
cultural assets accumulation, cultural assets become the chief focus of the school’s systems and sub-structures. The re-centre core acts as a magnet drawing from the accumulated cultural assets in the wider community, gaining significant breadth and depth to assist the school in fulfilling its mission, purpose and aims in the current changing societal context (Kofman & Senge, 1993; P. Senge, 1996; P. Senge, et al., 2000).

3.6.1 Schools as cultural hubs

The current study puts forward the claim that a school as a cultural hub draws in those students, families and community cultural activities that connect to and identify worth in the values and attitudes that are articulated and symbolised by the objects, practices and traditions emphasised in the school’s cultural activities. Thus, ‘schools as cultural hubs’ become the significant concept derived from the reconceptualisation and underpin the model’s construction in Chapter Four. The claim parallels that of Kertzmann (1993), and Stern and Seifert (2010) within the community building literature involving the concept of cultural clusters.

Kertzmann (1993) acknowledges the importance of asset-based approaches within building community theory as a major influence in town planning that emphasises the importance of cultural assets. Stern and Seifert’s (2010), USA study identifies cultural asset agglomeration as cultural clusters. A cultural cluster is characterised by a threshold presence of businesses, organisations, artists and participants that encourage civic engagement and generate social networks. Cultural clusters increase the ability to overcome the barriers of social class and ethnicity normally reducing social interaction without diminishing the knowledge of, or capacity for, aesthetic culture (Lareau & Weininger, 2003). In this context, aesthetic culture includes a participatory interest in the Beau Arts along with cultural communication involving conversations concerning political and social issues (Barone, 2006; Evans, et al., 2010; N. D. D. Graaf, Graaf, & Kraaykamp, 2000; Irwin, 2009).

Cultural clustering gives the school two distinct roles. First, as a cultural organisation, the school contributes to the accumulation of cultural assets by interacting and integrating with the wider community to enhance engagement and networking. Simultaneously the school acts as a cultural hub, a gathering place for the community’s diverse cultural assets.
into one place of dynamic cultural participation. Therefore, schools draw in those teachers, students, families and community cultural organisations that identify worth in the values and attitudes articulated by the school. Further, participants within the school develop a sense of belonging that is symbolised by the objects, practices, and traditions emphasised in the school’s cultural activities. Such emphasis strengthens the value of cultural assets to the overall goals and expectations of the school as an organisation and a community.

One of the major findings concerning cultural clusters and community building in general is the longer-term gentrification of the neighbourhood (Kertzmann, 1993; Stern & Seifert, 2010). Florida (2002) might view cultural clusters as the congregation of the creative class: the accumulation of technology and creativity within certain communities. By taking the analogy one-step further, the possibility of schools as cultural hubs may, in the longer-term, increase cultural assets capacity and may result in increased school effectiveness. One conclusion would be to view cultural assets as foundational to capacity building.

However, certain criticisms of asset-based development in community building, identified by Green and Goetting (2010), need to remain as valid considerations throughout this study. Those identified include the ignoring of power relations within the community, ignoring those issues that may divide a community, and the difficulty of mobilising cultural assets around problems or needs which is much easier (G. P. Green & Goetting, 2010). Although these appear as inhibiting factors, such criticisms open up opportunities to the extent that cultural assets development within the school is a long-term strategy in achieving school effectiveness resulting in local, national and global interactions.

3.6.2 Schools as capacity building institutions

Senge (P. M. Senge & Kurpius, 1993; P. M. Senge & McLagan, 1993) and Pace (2002) viewed capacity building as a major precursor for an organisation becoming successful and future oriented. For the learning organisation, capacity enhancement is one criterion for school effectiveness that allows schools to “excel in the future” (P. M. Senge & Kurpius, 1993, p. 4). An effective school is characterised as one that has tapped “into people’s commitment and capacity to learn at all levels of the organization (sic)” (P. M. Senge & Kurpius, 1993, p. 4).
For a school to be a cultural hub accumulating cultural assets that enhance creative capacity building, a number of preconditions exist within the literature. First, the management of the organisation must acknowledge the importance of rethinking, employment, knowledge and learning so that schools become Senge’s knowledge creating organisations (P. M. Senge & McLagan, 1993). Knowledge, in this sense, is building the capacity for effective action and not merely just intellectually constructed. In addition, real learning is capacity enhancement that occurs by articulating the presuppositions of what it really means to be human (D. H. Hargreaves, 2001; P. M. Senge & McLagan, 1993).

Second, the school must identify within its own context, those cultural assets that encourage internal and external engagement of teachers, students and parents, as well as, generate sustainable social networks. Senge’s (2006) fifth discipline represents the ability to discern those items that are longer lasting and have the greatest impact for the greater good of the organisation. The question is to what extent does the institution have any control over the types of cultural assets emphasised within and throughout the organisation?

However, the key to Senge’s (1993, 2006) organisational theory is to seek the deeper levels of understanding by connecting worldview, beliefs and attitudes, values and actions. These identified key components connect and align in Figure 3.3 and supported by Jackson (2008) and Washburn (1997). When re-conceptualising cultural assets as the product of the alignment of worldviews, culture and cultural assets the reconceptualisation increases a school’s capacity to create and is an essential part of the organisation’s generative processes (Kofman & Senge, 1993; P. Senge, 2006; P. M. Senge & Kurpius, 1993).

### 3.6.3 Schools as generative organisations

The third precondition requires management to have developed the capacity to determine those cultural assets that sustain the knowledge and capacity for aesthetic culture through the various systems and the communications conduit within the school environment to support school effectiveness. In the current study’s organisation, the cultural assets model constructed follows the position of Bourdieu (1990) who viewed cultural reproduction as the prerequisite for social reproduction within education. The current study is underpinned by Senge’s (2006; 1993) view that deeper knowledge and real learning are required in the
generative process. Thus, the current study presumes a position that places cultural reproduction as foundational to social reproduction.

By re-aligning the nomenclature in a postsecular context, cultural assets reproduction becomes the prerequisite for social reproduction within education. Once meeting these preconditions how do members of a school community use the cultural assets identified? Moreover, how does that use transform the cultural context of the school? These questions are very similar to those posed by Glynn, Gray and Wilson (2010) in their discussion of the importance of Fiske; however, they differ in intent. Glynn, Gray and Wilson focus on the impact of popular culture on progressive politics. The intent within this study is the importance of cultural assets in supporting school effectiveness in achieving global interactions. Nonetheless, both seek to open possibilities and seek new constructions to navigate a changing world for the community members.

The three preconditions identified as supporting cultural asset alignment as a significant factor in cultural reproduction theory are schools acting as cultural hubs within a cultural cluster; having the ability to identify cultural assets thresholds for engagement and sustain social networking; and management’s ability to sustain creative capacity. These preconditions lead to the construction of the second research question:

**How does a cultural assets model influence the social and cultural nature of schooling in relation to students and teachers and in particular those of the Anglican tradition?**

The six benefits discussed in Section 3.2 outline the advantages of such an alignment. The alignment position counteracts the criticism of van de Werfhorst (2010) concerning the incongruity between class origins and school culture that exists within cultural reproduction theory. Alignment also accommodates the observations of Kertzmann (1993), and Stern and Seifert (2010) concerning the longer-term gentrification of cultural clusters; however, the position assumes the basis in forming cultural clusters is the centripetal nature of class and not cultural involvement. In contrast, a cultural assets framework highlights the centrality of cultural origins and cultural involvement regardless of class through emphasising concept clarity and identifying context.
3.7 CONCEPTUAL CLARITY

Strickfaden and Heylighen (2010) emphasise the importance for the reader when multiple concepts are used; therefore emphasising the importance of an overarching concept that diminishes ambiguity in academic discussions of where “capital, in general, is considered to be an asset that can be converted into power” (p. 122). Such an emphasis could support the stance taken by this study that cultural capital can be re-conceptualised as a subset of cultural assets. Further complications arise when Strickfaden and Heylighen state that “cultural capital is a resource - a wealth that can be used as power” (p. 123). In this instance, they consider the connection of cultural capital, cultural resources and cultural wealth in order to explain their understanding of power. Strickfaden and Heylighen’s position reinforces the concern of Kingston (2001) who views the weakening of cultural capital theory occurring through the agglomeration of conceptually distinct variables. If cultural capital has conceptually weakened, then why have researchers persisted with Bourdieu’s cultural capital concept?

Van de Werfhorst (2010), although supporting the criticism of weaker correlation, sees little reason to completely abandon Bourdieu’s cultural capital concept on the basis that it offers “a multidimensionality of resources in three domains of life: social stratification, lifestyles and politic” (p. 159). In concurring with this position, I urge caution as the boundaries separating the domains of life are blurred. Such blurring accentuates during periods of societal change (MacIntyre, 1967).

Social stratification, as considered in Section 3.2.2 was argued as diminished compared to Bourdieu’s original position and way of life issues and politic in Section 2.3 which reflect the caution of blurred boundaries during periods of significant societal change. Rather, I assert that moving towards a cultural assets model allows the researcher to operationalise cultural assets within a form bounded by the context of the inquiry during periods of societal change and is therefore beneficial (Jaeger & Holm, 2007; Ji, 2010; Vryonides, 2007).
3.7.1 Minority studies

Hattam and Prosser (2008) observed the funds of knowledge approach to cultural assets reflects Vygotsky’s social interaction view of culture and originating from the work of Moll (1990), and Moll, Amanti, Neff and Gonzalez (1992). Funds of knowledge refer to “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (Moll, et al., 1992, p. 133). The single premise underlying funds of knowledge is “people are competent and have knowledge, and their life experiences have given them that knowledge” (Gonzalez & Moll, 2002, p. 625). Thus, cultural assets appear in the actions that reveal a person’s way of life within a cultural cluster.

Funds of knowledge research has focussed on the home and community to identify the cultural assets that contribute to the education of a student and supports the position of the school as a cultural hub where cultural assets gather within a cultural cluster (Cosner & Peterson, 2003; G. P. Green & Goetting, 2010; Kertzmann, 1993; Lesorogol, 2009; MacCallum et al., 2006). Moll’s growing work also reflects the emergence of asset-based approaches to educational research connecting homes to schools and aligns to this study (Gallego, et al., 2005; Moll, et al., 2010; Moll & Arnot-Hopffer, 2005). However, the research has not considered the identification of the funds of knowledge brought by teachers and other adults into the school. Do such funds incorporate beneficial cultural assets? And, if so, how do the beneficial cultural assets contribute to the cultural context of the classroom?

Funds of knowledge research exist within bounded contexts and on a number of assumptions. These include - but are not limited to - the teacher being reflective of the dominant culture and that school’s draw their students from the local community. The first is not tested and the second does not apply to regional schools that do not have a localised community or highly multicultural schools.

Zipin (2009), when commenting on redesigning pedagogies in the ‘North Project’, highlights the constraints posed by systemic boundaries when taking funds of knowledge from the private lifeworld to the school in the form of curriculum. To resolve such a deficiency, this study adds to funds of knowledge research by identifying the cultural involvement of parents, teachers and others as part of the pool of cultural assets within schools. Further, the current extends Hattam and Prosser’s (2008) re-narration of deficit
student identities to asset student identities. Thus, the current study achieves a more detailed array of cultural assets, identified from the range of stakeholders that support school effectiveness.

3.8 CHAPTER SUMMARY

The importance of cultural assets as objects, practices and traditions having material and non-material value stems from Geertz’s (1973) definition of culture incorporating the symbolic (Section 1.5ii); Bourdieu’s (1986) sociological research concerning education, consumption and taste; and Senge’s (2006; 1993) emphasis on philosophical worldview-based culture as the key to future oriented learning organisations. Cultural assets also form a consistent pattern of identification over the past half century for cultural assets within a range of literature.

As an overarching concept, cultural assets represent a consistent and positive approach to schools. Thereby, it supports the claim that cultural assets can absorb a range of distinct conceptual variables without creating confused meaning, and resolving Kingston’s (2001) general criticism. Such a position is possible as the author views cultural assets as equivalent to a cultural product. Thus, cultural assets have a value that can be used for power but not solely determined in monetary terms (Yosso, 2005), reduces the importance of hierarchalism (Cañzos & Voces, 2010; Hamblen, 2002), and allows flexibility of varying importance between economic, sociocultural and moral assets in time and place (Habermas, 2008b; Lareau & Weininger, 2003).

There appears to be very little, if any, dissent within the literature concerning the re-conceptualised meaning of cultural assets, nor the intended beneficial use of the concept within generalist theories or minority studies. Based on the foundation of insufficient dissent, Chapter Four undertakes the construction of a cultural assets model for supporting school effectiveness using a deductive approach.
CHAPTER FOUR

THE CULTURAL ASSETS MODEL

4.1 INTRODUCTION

Chapter One identified deficit and difference approaches to sociocultural research dominating the twentieth century whilst the emergence of asset-based approaches appears only in the past two decades. Their emergence lies within the background transitions of societal change and Anglican school growth, in Chapter Two, and involves the sketching of a new conceptual framework from liberal to neoliberal, modern to postmodern, and secular to postsecular. The reconceptualisation of cultural assets as an overarching concept that reflects the sketching from deficit and difference approaches to an asset approach became the focus of Chapter Three.

The purpose of this chapter is to view those aspects of the extant literature that support the construction of a cultural assets model for supporting school effectiveness. In order to achieve this purpose, the underpinnings for the model, the process of its construction and determination of its segments are considered. Next, the dissected pieces of twentieth century research are put back together (Toffler, 1985) initially forming an aggregated linear model. Then, consideration of a nonlinear position to develop a more realistic complex representation of a cultural assets approach to school effectiveness takes place. Finally, the nonlinear representation provides an extension of the models’ framework, attached in Appendix A.

4.2 MODEL CONSTRUCTION

The origins of model construction reflect the extant literature and the lived experiences of the researcher/designer. The concrete nature of the model reflects the newness of reconceptualising cultural assets, the limited model construction criteria in the literature, and the inaugural testing of its segments and components. The purpose of this section is to outline the model’s foundation, the connection between the model and the study, and the process undertaken in its development.
4.2.1 The foundation

The basis for constructing a cultural assets model originates from Lareau and Weininger’s (2003) components of parental cultural involvement within a stratified class society. The destratification of class, argued in Section 3.2.2, allows the frame of the model to incorporate direct and indirect cultural flows of influence that stem from the relationships existing between people. The model draws upon the three segments of multigenerational flows of influence (Cavalli-Sforza & Feldman, 1981; Acerbi & Parisi, 2006), community cultural activities and the language (communication) conduit. The segments represent the ideas and claims within the literature and reflect the complexity of cultural relationships.

4.2.2 Connecting the study and the model

In 1985, Alvin Toffler described people within western civilisation as very good at dissection – breakings things down to their smallest components. He acknowledges, “We are so good at it, that we often forget to put the pieces back together” (1985, p. xi). Thus, the goal is to reconstruct a sociocultural model for schools with cultural assets as its centre for the twenty first century. To assist the reconstruction process each segments identifies three components. The components within multigenerational flows of influence are vertical, oblique and horizontal; community cultural activities are the arts, religious activities, sports and social clubs; the communication conduit (dominant language acquisition, foreign language acquisition and information and communication technologies (ICT).

Lennard (2010) describes a model as “an intellectual device that highlights the key elements of a process and their interrelationships” (p. 3). It includes whatever the developer considers most essential without replicating “every detail of a process, event or phenomenon” (p. 3). In the context of this study, the purpose of a cultural assets model is to clarify the bigger picture whilst highlighting the specific components giving coherence to structures that consider cultural assets from an educational perspective. As a conceptual tool, it acts as a starting point for inquiry and the development of further
research questions (Lennard, 2010). Within the present study, it becomes the framework

to consider research question three:

To what extent does a cultural assets model influence the level of schooling
effectiveness within the Anglican tradition?

and research question four:

Is it possible to apply the cultural assets model to schools outside the
Anglican tradition?

Further, the ability to develop other research questions allows the model to be
dynamic in nature. An articulated and critically evaluated dynamic model helps
policy makers and practitioners establish boundaries for policy and practice to
facilitate continuous improvement.

Premised on the concept of continuous improvement, the model itself
is a work in progress that can be refined and modified over time through future
research within the fields of study that involve education and other cultural institutions (Lennard, 2010). Therefore, the ‘big picture’ as identified in Figure 3.1 commences the journey to putting the pieces back together involving the reconnection of those components that represent the more detailed relationship of cultural assets and schools as acknowledged in Figure 4.1.

4.2.3 The process of model development

The model’s development evolved from the extent literature’s conceptual and
empirical studies reflecting the segments and their associated components. Critical
reading and reflective writing, throughout the research, assisted in developing a more
detailed undertaking of the model’s construction. However, it is important to state that the model is comprehensive but incomplete.

Within this study, I do not claim that the model describes all the possible cultural assets, nor all the possible processes of flows of influence, cultural activities or communication that are available. However, I do claim that the processes, segments and components identified are essential within the broader context of the general paradigmatic process I have called societal change (Wallace, 2003). This limitation of the model is essential to its application and assists with the research being a mechanism that is able to modify and expand the model keeping it dynamic rather than static.

The foundation for this claim (as noted in Section 1.1) is to accommodate the changing composition of cultural assets. The impact of broader societal change causes such modifications. The external forces causing change found within neoliberalism are globalisation and international competitiveness via free trade (Steger & Roy, 2010). The internal forces represent the pressure to reconfigure cultural assets accumulation to accommodate change. For example, destratification raises the presence of blurred boundaries and the ability to increase capacity building (Fullan, 2005; Hamblen, 2002; Harrow, 2001; Stöcklin, 2010). As a result, those cultural assets that assist capacity building become more significant to the individual and the individual in community. Consequently, these forces underpin the model and appear in the following four steps.

**Step One** involved identifying cultural assets from Chapter Three using the schema of Diagram 3.2. From this schema, the key concepts of multigenerational cultural involvement - the arts, religious activities and sports and social activities - led to the division of multigenerational cultural involvement to that of vertical (intergenerational genealogically connected), oblique (intergenerational, not genealogically connected), and horizontal (intragenerational connected) relationships (Acerbi & Parisi, 2006; Cavalli-Sforza & Feldman, 1981).

**Step Two** involved connecting cultural assets and school effectiveness by assuming the re-conceptualisation of cultural assets as valid. Although School Effectiveness School Improvement (SESI) research contains the measurement of cultural assets, the quantitative strength of the connection it is not central to the model construction. However, SESI research supports the existence of connectivity between
cultural assets and school effectiveness. For example, connections between parental
cultural involvement and schooling effectiveness are identified by Bandura and Walters
(1963) and Bader and Desmond (2006). Further, the same connection is noted within
cultural asset minority studies where parental influence and activity are connected to
assets supporting schooling success (Borrero & Bird, 2008; Eloff & de Wet, 2009;
Smokowski, et al., 2009; O. Thomas, et al., 2008).

**Step Three** involved identifying the interrelationship between cultural assets
and school effectiveness thus raising the importance of complex connectivity within
linear forms. The forms allow schools to access cultural assets. Therefore,
authenticating schools as cultural hubs and cultural contributors, as well as, confirming
the existence of the interrelationship and possible directional patterns (tacit and explicit)
of interaction.

**Step Four** involved the development of nonlinear representations to show the
complexity of the school’s lived experience after taking into account Mesoudi and
Whiten’s (2008) warning concerning the inadequacy of linear representations to show
the complexity of the lived experiences reflected in cultural transmission. This led to
the importance of multidimensionality where the layers of sociocultural interaction
represent nonlinear interactions occurring within and between schools as well as the
wider community. Consequently, the composition of cultural assets extends beyond the
SESI research by taking their findings and allowing sociocultural research to apply
cultural nuances to modify connectivity between relationships. Further, this
composition allows the use of intuitiveness and lived experiences as part of the model.
This maintains the model’s authenticity, complexity and integrated connectivity
between fields of academic study including anthropology, sociology, psychology,
economics and business. Most of all, the composition of cultural assets raises the
importance of education as a centralised field of study rather than an extension of other
disciplines.
4.3 THE SEGMENTS AND COMPONENTS OF THE MODEL

Flows of influence exist as part of any relationship between people. The re-conceptualization in Chapter Three allows families participating within school activities to exhibit flows of influence that are not necessarily determined by socioeconomic status, class stratification and cultural group involvement (Amatea, 2009; DiMaggio, 1982; G. P. Green & Goetting, 2010). Although focused on non-white USA minority studies research with people of colour, Amatea (2009) acknowledges that “their engagement in their children’s learning and development” (2009, pp. 7-8) is what makes the difference. Amatea’s work is extensive in considering the detail of such family-school relationships and founded heavily on funds of knowledge; it does not attempt to extend this relationship to broader cultural institutions nor to dominant cultural studies. Further, she moderates the importance of cultural involvement by the family in relation to the school and therefore narrows the focus and consequently the perspective presented.

In contrast, this study considers a broader range of cultural institutions such as the arts, religious activities, and sports and social clubs along with family cultural involvement. Rather than looking for a dominant influence, this model considers the integration of a number of influences that provide beneficial cultural assets in supporting schools. Therefore, the following components are integrated cultural assets: each one adds to the other creating a collective influence that is greater than the sum of the individual components. Support for this stance stems from the integrationist position within a neoliberal society taken by this study from Chapter Two, rather than the traditional separatist position of modernist research.

4.3.1 Multigenerational flows of influence

Multigenerational flows of influence focus on ascertaining those cultural assets present within a school using the sociocultural concepts of intragenerational and intergenerational cultural reproduction (Bourdieu, 1986, 1990), and the cultural evolution notions of vertical, oblique, and horizontal (Acerbi & Parisi, 2006; Cavalli-Sforza & Feldman, 1981). Both concept sets support the existence of flows of influence between people. In addition, the concepts indicate the origin and direction of flows that
represent accumulated beneficial cultural assets within cultural clusters where the school acts as a cultural hub and cultural contributor.

The concept combination undertaken in this section focuses the present study to cultural flows of influence stemming from parents and grandparents as vertical, and teachers as oblique. In contrast, flows of influence stemming from peers are horizontal. Therefore, flows of influence are a combination of parent, grandparents, teachers and peers using multidirectional movements, that I have called multigenerational flows of influence and described as vertical, oblique or horizontal.

4.3.1.1 Vertical: Parental cultural involvement

SESI research frequently explains vertical flows of influence as cultural transactions (Dekker, 2001) from parent to offspring (Bailey, 2001; Bodovski, 2010; P. M. D. Graaf, 1986; Jeynes, 2003b, 2010; Ji, 2010; Lareau & Weininger, 2003). Bandura and Walters (1963) identified the importance of vertical flows in wider cultural activities by acknowledging parental actions in everyday life as more important than words. Dekker (2001) extended this to include the importance of flow consistency from parents to offspring in relation to education, discipline, responsibility, orderliness, charitableness, and ways of interacting with authority figures. Bader and Desmond (2006) deepen the importance of parental patterns of behaviour by including cultural values and attitudes in creating vertical flow consistency. Therefore, consistent vertical flows of influence acknowledge parental cultural involvement in community cultural activities as exhibiting cultural patterns of behaviour that reflect the values and attitudes derived from worldviews.

Parental cultural involvement becomes the source of direct flows of influence such as assisting with homework. In contrast, indirect flows can occur through their active participation in school activities. Within my own professional experiences as an educational leader, parental involvement has mainly been in voluntary participation in the school community. At both schools mentioned in Chapter One, it included support and participation within choirs, school orchestras or bands, balls and other social functions; and assistance in reading groups, library and canteen as well as sports coaching and team management.
Researchers support the professional observations mentioned by acknowledging overt and subtle vertical flows of influence. Overt influences extend from homework supervision and attending school functions (Ji, 2010) to influencing cognitive performance through frequent exposure to written texts (van de Werfhorst, 2010). Whilst more subtle influences such as communication, strategic interaction and parenting styles are seen as more salient in benefiting school communities (Bailey, 2001; Dumais & Ward, 2010; Farkas, 2003; Jeynes, 2003b, 2010).

Other European SESI studies have extended the list of influences to include foreign language acquisition and complex vocabulary conversations concerning current affairs and fiction literature (Flere, Krajnc, Klanjšek, Musil, & Kirbiš, 2010; N. D. D. Graaf, et al., 2000; Jaeger & Holm, 2007; Kraaykamp & Nieuwbeerta, 2000; Nagel, 2010). In particular, parental involvement in cultural activities (Kaufman & Gabler, 2004), depth of cultural knowledge, cultural tastes (N. D. D. Graaf, et al., 2000) and fluency in modes of expression all contribute to cultural assets accumulation within schools as cultural hubs (Evans, et al., 2010; Lizardo, 2006; Noble & Davies, 2009). Further, the importance of the common attributes of parental cultural assets across cultures in the Beau Arts is acknowledged by Kaufman and Gabler (2004), Kraaykamp (2000; 2010) and Scherger and Savage (2010). To this end, Jeynes (2010) concludes that the “spirit and attitude of parent involvement may actually be more important than the pedagogy applied at home” (p. 769).

Lareau and Weininger’s (2003) work on vertical flows of influence is used to construct the first stage of the model for the following reasons. It identifies those components for accomplishing survival through natural growth and enhancement through concerted culturation. Natural growth incorporates informal leisure time such as watching TV, playing with friends and neighbours and lower levels of communication, reflecting little parent conversation with limited vocabulary containing a large number of directives. In contrast, concerted culturation consists of structured leisure time involving visual and performance based activities, sports and social clubs. In terms of communication, the conversations are longer, richer in vocabulary and involve reasoning and negotiation.
Further, flows of influence from both natural growth and concerted culturation reflect the concept of cultural totality as identified by Jackson (2008) whose work is significant in the development of Figure 3.1. That is, a person creates cultural assets by accepting the underpinnings of a worldview constructed values and attitudes framework, when they allow others to have an influence. Flows of influence assist those cultural assets existing in the wider culture that are beneficial to supporting school effectiveness when accumulated within the school as a cultural hub.

However, Lareau and Weininger’s (2003) framework is limited when based on a hierarchal class structure. In particular, this limitation occurs in its application to liberal postsecular states where class destratification causes class boundaries to become blurred and more fluid (Hamblen, 2002). Within the current study context, such behaviours are linked to cultural attitudes and values, and therefore to a worldview construct and are the foundation that determines cultural involvement.

Also, from the discussion on postsecularism in Chapter Two, vertical and oblique flows are characterised by both tacit and explicit information within a system of cultural totality as implied by Lareau and Weininger (2003). During societal change, the types of choices that form life experiences are neither parallel nor mutually exclusive (MacIntyre, 1967). Rather, life experiences are a mixture of experiences cutting across social class boundaries and form an array of combinations that simultaneously support survival and enhancement through change. Further, late twentieth century models tend to be highly secularised and the importance of religious activities within flows of

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**Figure 4.2 Modified worldview of family cultural involvement**

influence is set aside. For schools, in particular Australian Anglican schools, this provides the foundation for developing resilience as part of social formation.

This section, so far, has emphasised the integration of concerted culturation and natural growth from Lareau and Weininger (2003) that allows the cultural assets by individuals to be included in the wider community within less stratified societies. The extent of cultural assets inclusion depends upon (1) the types of cultural involvement undertaken by the person or community and (2) the degree of integration allowed from vertical flows of influence within their current worldview construction.

The modification, shown in Figure 4.2, creates a collection of objects, traditions and practices providing opportunities for multiple cultural activities to offer survival and enhancement through vertical flows of influence that can become part of the cultural assets accumulation within schools as cultural hubs.

4.3.1.2 Vertical: Other flows of influence

Kohn’s (1969) analysis argues that educational attainment of grandparents affects the characteristics and attributes of their relationship with their grandchildren. His work reflects the growing role of grandparents as an important consideration in the cultural involvement of children since the mid-twentieth century. In comparison, the work of Cherlin and Furstenberg (1986) noted that social class differences played little influence in the various aspects of grandparenthood and that their influence is in decline. Cherlin and Furstenberg support the importance of grandparents as a contributing factor to vertical flows of influence. However, the strength of influence is still in question.

King and Elder (1998) challenged this notion of declining influence and diminished class foundations by considering a wider range of aspects to the role of grandparenthood. Their findings highlight the importance of proximity as significant. Further, King and Elder acknowledge grandparents as providing a unique and highly connected set of life experiences and historical perspectives. Next, they reinforce the stronger connections between grandparent educational attainment and time spent participating in activities with their grandchildren and discussing with them their future as shown in earlier studies. Finally, King and Elder identified the extended kinship
relationship as more salient within working class families than middle class families. The relationship within the working class stems from necessity and closeness in proximity whereas a sense of obligation stimulates the middle class relationship rather than proximity. However, King and Elder do note a lack of studies comparing grandparents of difference social class and race.

Gregory, Arju, Jessel, Kenner and Ruby’s (2007) minority study concerning race, shows the importance of grandparents, having migrated to live with their grandchildren in East London, as acting as “mediators of the heritage language and culture” (p. 6). In addition, “grandparents blend traditional practices, language and knowledge with new skills in English that their grandchildren are more competent to share” (p. 6). Pong and Chen’s (2010) study of Taiwanese co-resident grandparents and grandchildren’s academic achievement found that co-residence is associated with higher academic achievement in grandchildren.

Therefore, extending vertical intergenerational cultural involvement to incorporate multiple generations, as well as other combinations such as aunts and uncles within the parental generation opens up further research opportunities and additional sources of cultural assets accumulation. The construct of vertical flows of influence still applies and the concept of genealogy still applies; however, the connection is no longer linear but multifaceted. Thus, the position taken within this study is one of connected multifaceted vertical flows of influence when using the term intergenerational vertical cultural involvement.

4.3.1.3 Oblique: Teacher cultural involvement

Oblique flows of influence are significant relationships between genealogically unrelated adults and their interactions with individuals of the next generation (Cavalli-Sforza & Feldman, 1981). Within schools generally, oblique flows would exist between teachers and students, other employees and students such as grounds people, volunteers and support staff, and non-related parents such as the parents of a student’s friends. Coleman (1990) recognised this aspect of oblique flows by arguing that particular types of structured social relationships can exhibit an emotionally intense, bounded network between other adults and parents. Indeed, structured social relationships reinforce the vertical flows of influence involving patterns of behaviour, attitudes and values (Bankston, 2004).
For the purposes of this study, the specific oblique relationship between teachers and students is the focus of the following discussion. This position is supported by studies in Social Theory (Coleman, 1990), Economics (Bisin & Verdier, 2000) and Psychology (Mesoudi & Whiten, 2008). This growing awareness of cultural activities and flows of influence supporting school effectiveness is reflected in the changing position of Coleman (1990; 1966) over a twenty-five year period.

As identified in Chapter One, Coleman et al. (1966) concluded that schools had no effect on student equality of opportunity when considering family socioeconomic status (Bankston, 2004). This position assisted in generating the SESI research goal of proving that schools do make a difference (Luyten, Visscher, & Witziers, 2005). However, Coleman’s (1990) position shifted to acknowledge children being bounded by the strong emotional networks between parents and other adults as important, and some positive effects by teachers, particularly for the most disadvantaged students.

Coleman’s changed position supported researchers who considered such networks in studying academically successful migrants (Bankston, 2004), religious cultural interactions (Bailey, 2001; Branas-Garza & Neuman, 2006; Ji, 2010), community building (Kertzmann, 1993; Stern & Seifert, 2010), and interlingual and intercultural exchanges (Gregory, et al., 2007). Consequently, connections between vertical and oblique cultural involvements have the potential to lead to mutual reinforcement and become the first stage of integration proposed in the introduction to this section. Integration implies that increasing the degree of complementarity will strengthen the oblique flows of influence, and therefore have a stronger effect on horizontal flows.

DiMaggio (1982) in studying the arts observed that teachers responded well, in terms of communication and offering assistance, to students that display cultural assets that support and/or display intellectual ability and understanding of school based processes (DiMaggio, 1982; DiMaggio & Mohr, 1985; Kingston, 2001). However, his observation is limited to what teachers observe about students and does not consider what students or parents observe about teachers. Bankston’s (2004) immigrant student study supports this position noting, “Teachers represent one point of investment of social and cultural assets” (p. 177).
Parcel, Dufur and Zito (2010), enhance DiMaggio’s (1982) study by extending the availability of cultural assets within schools through illustrating the possibility of strong teacher-student cultural connections. They suggest that students may well draw on a teacher’s store of human capital. In defining culture in Section1.3.1, Throsby (1999) equates human capital and cultural capital within an economic framework. Using this relationship, Parcel, Dufur and Zito’s enhancement allows strong cultural connections to be the result of intercultural experiences (Göbel & Helmke, 2010). Such experiences increase the cultural contribution offered by the teacher, broaden the cultural assets accessible to students and give positive recognition to cultural assets not directly related to the dominant culture but beneficial to school effectiveness.

In addition, strong cultural connections and the cultural assets displayed through teacher cultural involvement stem, in part, from the teacher’s background (Odena & Welch, 2007). Finally, Hattam and Prosser (2008) express the importance in engaging knowledge, teachers and students in the pedagogical relationship. Pedagogical relationships reflect cultural relationships existing between the teacher and student resulting in an environment of cultural flows that support the identity development of the participants (Castells, 2010). Young (2009), who identifies a key feature of pedagogical practice as the teacher taking into account the non-school knowledge students bring to school, supports this position. Within the context of this study, cultural assets exhibit such cultural knowledge.

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<th><strong>Worldview</strong></th>
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<td><strong>Culture</strong></td>
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<td><strong>Family Cultural Involvement</strong></td>
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<td><strong>School access to Cultural Assets</strong></td>
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<td><strong>Local, National and Global Interactions</strong></td>
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**Figure 4.3 Modified worldview of intergenerational cultural involvement**

Such an extension of cultural connection and involvement reinforces the position taken where the complementarity of vertical (parent and grandparent cultural involvement) and oblique intergenerational cultural involvements (teachers, other significant adults) acts as a support for school effectiveness. The position displayed in Figure 4.3 reflects the harmonising of intergenerational cultural involvements may have a distinctly enhancing flow of influence on the cultural assets available to benefit schools.

Harmonisation between cultural involvement and the institution’s goals, missions, and processes can add to what are the perceived measures of school effectiveness, and thus short-circuiting the counter productiveness of Senge’s (P. Senge, 2006; P. Senge, et al., 2000; P. M. Senge & Kurpius, 1993) unaligned organisations such as schools or systems. An unaligned school tends to be reactive, fragmented and competitive in dealing with gradual threats to the organisation whereas an aligned school tends to be responsive, unified and holistic in their navigation through gradual threats.

The attribute of alignment sits well within the third and fifth benefits that are concerned with the formation of common attributes across cultural boundaries and the accumulation of future focussed cultural assets not necessarily bound by time and space. Instead, cultural boundaries are blurred boundaries and therefore more flexible towards transformation throughout periods of societal change. Yet, at the same time, such a position raises questions for the researcher that can include to what extent has alignment taken place? Does alignment necessarily result in harmonisation in the short or longer term? Is there a threshold point at which the level of alignment and the resulting degree of harmonisation are sufficient to support schooling effectiveness? Does this threshold position vary according to the level of societal instability? Alternatively, does it vary according to the cultural context of the organisation?

Australian research involving oblique flows of influence is relatively new. MacCallum’s et al. (2006) literature review outlined a number of key relationship features “of mutually beneficial exchange and cooperation” (p. xi) across two or more generational groups occurring along two continuums: weak to strong connections that contribute to the flows of influence and simple to complex interactions. By not
identifying the relationships as genealogically specific, it implies that it represents both vertical and oblique flows. Further, MacCallum et al. recognise two mutually beneficial features. First, the individual benefits consist of increased self-worth, new connections, friendships and academic attainment. Second, the community benefits social network building, breaking down stereotypes and enhancing community culture. Each beneficial exchange allows schools to act as cultural hubs gathering together attributes, skills, attitudes and values that maximise the likelihood of a school’s effectiveness (Yosso, 2005). The current study adds further understanding of the Australian context of oblique flows of influence, as well as extending the discussion to consider the role of beneficial cultural assets in relation to school effectiveness.

4.3.1.4 Horizontal: Peer cultural involvement

Intragenerational flows of influence indicate a horizontal relationship between individuals of the same generation (Cavalli-Sforza & Feldman, 1981). Intragenerational or horizontal cultural interactions occur between individuals of the same generation, that is, peer relationships. Acerbi and Parisi (2006) in the introduction to their simulated social study of cultural transmission claim that such transmission amongst contemporary youth has “acquired a greater role in present-day economically advanced societies” (par. 1.1). Further, they assert “intuitively, in human societies intragenerational transmission tends to be more often used when environmental change is faster” (par. 3.11). Acerbi and Parisi confirm their position using the Israeli study of social psychologists Knafo and Schwartz (2001) who concluded the orientation to intragenerational transmission is greatest as parents’ behaviours lose their effectiveness during rapid changes in the cultural environment.

From the previous discussion, it is possible to draw two conclusions in respect to this study. First, if intragenerational cultural transmission dominates, then there are cultural transmissions that tend not to evolve from one generation to the next. Therefore, individuals and groups can adapt quickly to societal change. However, what is the cost of speedy adaptation to current objects, practices and traditions of older generations; and to the longer-term effects involving future generations? Where this occurs, dominant intragenerational cultural transmission raises issues concerning the
value of antecedence at the importance of cultural assets in maintaining cultural continuity.

By contrast, if intergenerational cultural transmission dominates then the ability to adapt to rapidly changing environments diminishes. Such transmission raises the issues of the supposed inability of cultures to deal with the speed of change required to transform cultural assets to accommodate an instantaneous knowledge society. Again, the importance of the cost to a culture and society of adapting in the short term and its impact on the longer-term is significant. Therefore, a combination of intergenerational and intragenerational cultural transmissions ensures the ability to adapt to change, whilst ensuring that cultural assets already existing, and are still useful, remain.

Diagrammatically, the relationship appears in Figure 4.4 and shows the direct (solid arrows) and indirect pathways (broken arrows) that influence the cultural assets of a school through the two types of generational cultural involvement. The possible combinations of influence, identified in Appendix B, raise a number of questions concerning the net effects of various levels of influence including what cultural assets combinations are the most desirable in supporting school effectiveness? Which are the least desirable in supporting school effectiveness? Which produce a less than optimal environment for supporting school effectiveness? How might a school overcome the less optimal combinations in order to improve the cultural assets mix that is the most desirable for supporting school effectiveness?
The extent to which one type of cultural transmission dominates is dependent upon the speed of societal change. That is, the faster the change the greater the influence of intragenerational cultural transmission. Conversely, the slower the rate of change, the less destabilized the society becomes, the greater the influence of intergenerational cultural transmission. Communication not bounded by space or time changes has the potential to change the balance, the type and form of cultural transmissions taking place. This places culture, generational type and method of transmission as variables within the model. However, the extent to which such conclusions are credible within liberal secular states such as Australia is yet to be tested and lies beyond the scope of this study, whilst raising further opportunities for future research.

Parcel, Dufur and Zito (2010) found that peers coming from families that share similar cultural constructs tend to connect in schools sharing similar cultural constructs. This work supports the conclusion drawn by Acerbi and Parisi (2006) of the need for a combination of intra-generational and intergenerational cultural transmissions as essential for the stable evolution of the generations within a changing society. In contrast, Coleman (1990) identified the tensions created by intergenerational exchanges involving culture and income. Despite these tensions, relationship interdependency between generations in an era of globalisation has developed new forms of communication radically different to the more traditional forms when Coleman’s tensions were identified (Edmunds & Turner, 2002).

4.3.2 Community cultural activities

The construction by Lareau and Weininger (2003) of the components of concerted culturation and the accomplishment of natural growth underpins the construction of the cultural assets model. Based on the assumption that all members of society desire the accomplishment of natural growth, the three components of concerted culturation at the centre of this study are involvement in the arts, religious activities and sports, as shown in Figure 4.5. One significant difference between their original position and the current proposed model is the proposition of blurred and flexible boundaries (see Section 1.4.). The decline in prominence of the hierarchal class structure view of society is a foundational premise for the model’s development and for
the research as a whole (Caínzos & Voces, 2010; Habermas, 2008b). Therefore, the aggregation of intergenerational and intragenerational cultural involvement and their associated flows of influence becomes multigenerational cultural involvement and multigenerational flows respectively. There are two reasons for choosing the term multigenerational. It raises the importance of generations in cultural change that Edmonds and Turner (2002) highlight as neglected by social and cultural studies. In addition, it emphasises the connection between generations and globalisation made significant since the rise of the baby boomers and the associated growth of technology, particularly over the past two decades. During this time the method and speed of global communication has increased exponentially along with the level of global interdependence through neoliberal political decision-making.

A second reason for the choice concerns supporting school effectiveness and the role of cognitive and non-cognitive components of concerted culturation. School effectiveness literature tends to concentrate on the cognitive aspect of the product of education in terms of academic achievement (Autiero & Vinci, 2010). This represents the problem of fragmentation highlighted by Senge (P. Senge, 2006; P. M. Senge & Kurpius, 1993) as a component for organisational ineffectiveness during societal change. The literature concerning sociocultural studies takes up the importance of the non-cognitive components.
4.3.2.1 The arts

Winner and Cooper’s (2000) meta-analysis of the literature concerning the links between arts study and academic achievement concluded that there is a positive correlation between arts study and achievement to the extent that “it is certainly reasonable to hypothesize… they are associated with academic achievement” (Winner & Cooper, 2000, p. 58). The proviso is that students do not become arts concentrated in their studies.

The position taken by this study is the formal and informal curriculums have direct and indirect pathways supporting the alignment of the learning organisations, whilst upholding the importance of complementarity in achieving effectiveness (Bourdieu, 1986; Habermas, 2008a, 2008b; Outhwaite, 1994; P. Senge, 2006; P. M. Senge & Kurpius, 1993). Although Winner and Cooper’s (2000) analysis tends to favour the informal, Winner and Hetland (2000) identified the ability “to document potentially causal relationships between studying an art form and some area of non-arts achievement” (p.6). Thus, Figure 4.5 presents the position that informal flows can be both direct (solid arrows) and indirect (broken arrows), with either case having a position of influence.

4.3.2.2 Religious activities

The field of political science highlights Church-State relationships as dealing with the control of power and social economics focusing on output performance (Autiero & Vinci, 2009). Gill’s (2005) cross-national differences study emphasises the position that a secular bureaucracy does not lead to the separation of the state and religion. His findings contradict the traditional sociological view that such a separation would be the result of scientific advancements. Gill (2005) offers support for the postsecular stance of Habermas (2008a, 2008b) and the position taken by this study.

Studies from the USA show a positive relationship between religious involvement and volunteerism (Becker & Dhingra, 2001), political activity and charitable giving (Botterman & Hooghe, 2010; Greeley, 1997; Lam, 2006). Further, Perks and Haan’s (2011) Canadian study found that there is a positive relationship between youth being involved in religious activities and adult community participation.
In relation to faith and academic achievement, Jeyne’s (2003a, 2003b) studies involved a meta-analysis of sixty studies, where he concludes that faith school attendance and higher levels of academic performance are connected and that faith changes patterns of behaviour. The basis of Ji’s (2010) studies also supports these findings.

Ji’s (2010) work is based on the idea that “religious cultural capital is a key source of parochial school success and this orientation toward school cultural wealth significantly originates in the churches traditional emphasis on education, service, personal industriousness, and the consequence of individual Christians’ endorsement of those religion-based work ethics and perspectives” (p. xxx). In addition, Yeh, Borroto and Shea (2011) consider the importance of spirituality as a cultural asset within the context of school counselling by acknowledge “Cultural values and worldviews that are inclusive of spiritual identities and themes should be seen as strengths and possible coping strategies” (p.195). Further, Arthur (2011), Jeynes (2003a), and Perks and Haan (2011) add further support for significant connections between religious activities and their resulting local, national and global interactions. The same body of literature supports the position of the broad model in Figure 3.1 where cultural assets accumulated from religious activities connect either directly or indirectly, through the school community to affect a person’s local, national and global interactions. Therefore, the inclusion of religious activities into the model raises its potential to be more inclusive of diverse strengths, and consequently more encompassing of the role of religious cultural assets in supporting school effectiveness.

4.3.2.3 Sports and social clubs

A plethora of research spanning over forty years connects the importance of sports and extracurricular activities in supporting academic achievement. Hanks and Eckland’s (1978) US study was founded on the premise that extracurricular activities “can be viewed as a training ground for adolescents for participation in fundamentally similar organisations as adults, an arena in which the skills and habits conducive to membership in voluntary associations initially develop” (p. 481-482).

More than twenty five years later Kaufman and Gabler (2004) undertook an empirical study, using USA data, to assess the level of relevance of a number of theories (human capital, cultural capital, credential and socialisation) concerning the
role of non-academic pursuits in educational achievement. Their findings show that there are tangible benefits within the USA education system for entry in higher education for students who participate in interschool team sports, hands on arts and music training. The surprising finding is that the strongest predictor of matriculation into college is parents visiting museums. The educating of parents in this way, without involving their children, reflects the importance within this study of vertical flows of influence.

Further Kaufman and Gabler (2004) conclude that within the scope of their study both cultural capital and self-selection effects are in play and there is a “strong case to be made for continuing efforts to provide extracurricular opportunities for student that will build their human and cultural capital in ways not ordinarily addressed in the secondary school curriculum” (p. 165). More recently the work of Stearns and Glennie (2010) confirm the positive role of sports and social clubs as extracurricular activities in supporting academic achievement.

Developing strategies for using cultural asset to support civic engagement is supported by Youniss, et al. (2002) who saw civic involvement in the formative stages of identity development as a precursor that “persists and mediates civic engagement into adulthood” (Youniss & Yates, 1997, p. 624). This nurturing into engaged citizenship is significant within the model for the transference of cultural assets into transformative actions that produce local, national and global interactions. Perks and Haan (2011) base their idea on the works of Putnam (1993) using a social capital formation perspective. Putnam (1995, 2000) views community participation as one of the most significant components required to achieve future civic engagement within a population. He bases this significance on the premise of trust through connectedness.

Further, Putnam recognises the societal shift from participating in culture to active spectatorship of culture. The key identifiers of the shift include working longer hours, unchecked urban sprawl, the rise of electronic/digital media and the generational shift toward the me-generation from the us-generation. However, he does not consider what types of cultural assets are most beneficial in achieving engaged citizenship. In addition, he overlooks the individual’s desire for “quasi anonymity” (Florida, 2002, p.
and its weak social ties rather than strong social ties to the community, and therefore not necessarily contributing to asset building.

Asset building is a key feature of the community development literature. McLaughlin’s (2000) wide-ranging USA study of one hundred and twenty community programs in thirty four cities found that youth participation supported improvement in academic success, self-sufficiency and life skills due to the high levels of personal attention involved youth leadership and built on the diverse talents, skills and interests of youth (O'Donoghue, Kirshner, & McLaughlin, 2002; Youniss, et al., 2002). Further, Vidal’s (2001) work considered the role of faith based community organisations within the USA finding that less than 15% were faith-based, and lacked the skills and experiences required for significant contribution to community development. Yet, he still recommends that faith based organisations should collaborate with government funded organisations since faith based organisations have significant potential because of the resource base and the population size. Recent studies have considered the positive value of religious activities to local communities (Cnaan, 2009; Cnaan, Forrest, Carlsmith, & Karsh, 2013). Thus, the inclusion of religious activities into community cultural activities segment of the model reflects the position of inclusion, integration and complementarity as opposed to exclusion, separation and distinctiveness.

4.3.3 The communication conduit

The roles prescribed to language within the current literature concerning cultural transmission occur within formal and informal structures when considering the school as a cultural hub. The three aspects used are dominant language acquisition, foreign language acquisition, and Information and Communication Technology (ICT) as shown in Figure 4.6.
The pattern followed in the model’s construction is one where the personal (behaviours, values and beliefs), interpersonal (communication and role performance) and community (shared values and beliefs) are levels of interaction that are inseparable (Gallego et al., 2005; Hattam & Prosser, 2008; Moll & Arnot-Hopffer, 2005). However, unlike Gallego, Ruedo and Moll (2005), I view values and beliefs as the primary force between the levels of interaction rather than language. The reason is language acts as the communication conduit for beliefs, and therefore values and attitudes to move from the private to public spheres or from the individual to the community levels of interaction (McCarthy, 1978; Outhwaite, 1994; Williams, 2010; Wong, 2009).

Anthropologists such as Geertz (1973) acknowledge the ‘webs of meaning’ being spun with communication providing the tools to transform meaning, and thus allowing communication to become “the core of culture and indeed of life itself” (E. T. Hall, 1982, p. 1).

Figure 4.6 represents the interaction between the components of the communication conduit. It shows an equal amount of the three components of this cultural assets model. However, a dynamic model suggests that there are a number of sub levels within each component. For example, the development and speed by which dominant language acquisition can occur includes the level of proficiency in vocabulary, grammar, writing, and speaking. The level of proficiency may be an
indicators for the level of competence within testing regimes within schools. The potential number of fibres that can work simultaneously in an integrated manner is significant, and therefore allows the flexibility of dynamism to occur.

With all three components, the level of proficiency achieved affects the quality of information transmission concerning beliefs (worldview constructs) and the subsequent formation of values and attitudes. Values and attitudes formation affects the identification and meaning of those objects, practices and traditions that are cultural assets. Therefore, the benefit of cultural assets for supporting school effectiveness is a consequence of values and attitudes formation. Beneficial cultural assets have the potential to influence the ranking of local, national and global interactions in order of importance. In addition, their level of importance assists in determining those interactions that are most sought after and carried through with the passion and conviction of deep-seated beliefs.

This inseparable interaction between culture and communication (Rifkin, 2000) reflects the movement of cultural studies from a deficit to an asset based position corresponding with this study. The deficit approaches centred on alternative learning environments to the school to bring an understanding of the cultural deficiency presented to the observer when comparing a minority to a dominant culture. Whereas this study extends the focus to consider the cultural assets of alternative learning environments that are actively available within the school. Cultural assets involve the identification of available key strengths (G. P. Green & Goetting, 2010). This active process is living culture that develops from within the individual or group. It is the internalisation of cultural assets that, when deemed by the recipient as beneficial and relevant, become inculcated into the patterns of behaviour and knowledge constructs of the participants (Fiske, 2011).

4.3.3.1 Dominant language acquisition

Dominant language acquisition implies dominant cultural immersion; however, this is an assumed position of thought. For example, Thomas, Davidson and McAdoo (2008) describe a cultural orientation in which interdependence and social obligation have precedence over personal needs as collectivism. Although, studying African American teenage girls, the concept of dominant language acquisition aligns itself
within the dominant culture in terms of volunteerism and other extracurricular activities within schools. It therefore aligns itself within the cultural assets model in a direct connection to sports and social activities.

4.3.3.2 Foreign language acquisition

The presupposition of the author, concerning foreign language acquisition, is that the conditions, benefits and challenges for such acquisition are equally applicable to those students whose original culture is the dominant and those whose original culture is not dominant. Although studying minority cultures in the USA, Smokowski (2009) offers helpful insights into language acquisition. Bilingual students tend to have higher retention rates and those who have the opportunity to attain biculturalism tend to have stronger social skills in order to interact with diverse groups resulting in increased self-esteem and heightened psychological well-being. More generally, Senge (2006) includes biculturalism in his second edition of ‘The Fifth Discipline’ as one additional key to attitudes and skills development within organisational theory. He links biculturalism to being skilful in both linguistically and culturally designing transformation within an organisation. It adds strength to the elements of the deep learning processes and innovations that Schön (1991), Senge (P. Senge, et al., 2000) and Fullan (2005) require for lateral capacity building through the transformation of people and the institutions they are in.

Other benefits of bilingualism include the positive effects on the mastery of the mother tongue (Archibold, Roy, Harmel, & Jesney, 2006); improved episodic and semantic memory tasks (Kormi-Nouri, Moniri, & Nilsson, 2003); and supporting academic achievement, creativity and flexibility (Tochon, 2009). Specific attributes that support the author’s position within the study are that it develops an openness to and an appreciation of other cultures (Tochon, 2009); increases the ability to compare values and worldviews (Marcos 1998); and develops a broader worldview through increased understanding of different traditions, creeds, customs and ways of behaving based on the major world languages (Tochon, 2009). Further, there appears to be a degree of complementarity between language acquisition and an increased appreciation for international arts through music, literature, film and theatre (Tochon, 2009). This adds to the position of the Beau Arts being a strong support for the development of a
scholarly culture (Brandstrom, 1999; Evans, et al., 2010), and therefore a cultural asset in supporting effective schooling.

4.3.3.3 Information and Communication Technologies (ICT)

The importance of flexibility and blurred boundaries during periods of societal change occurred most dramatically with the use of ICT as the significant tool for crossing boundaries. The boundaries crossed include those that are spatial, organisational, technological, political, educational and cultural (Emmerson, 2000). Often technology takes on the role of supplying skills or knowledge to compensate for deficits or differences within the cultural context. For example, Hourcade, Bullock-Rest and Hansen (2012) explore social skills development in children using multitouch tablet applications. Consequently, the framing of discussions concerning the asset components of ICT involves the analysis of their affordances.

The affordances of ICT within schools arise from using ICT as a tool within the ecological setting and their associated relationship with the pedagogical practices of the subject domain. Within schools, ICT acts as a cognitive tool involving the individual and as a social tool linking people together (John & Sutherland, 2005). Gibson (1986) introduced the concept of affordances to explain the complementarity that exists between, in this case, ICT and the school environment. Viewing the school as sitting within a cultural cluster, allows the model to undertake Florida’s (2002) view of the school as part of the congregation creative class; and the accumulation of technology and creativity allows the school to act as a cultural hub. However, this implies a tension between Putnam’s (2000) civic spectators and Florida’s cultural participation. Therefore, adding ICT to the communication conduit also creates the tension of spectator versus participant in the school culture.

Thus far, the discussion has incorporated the three segments, each containing three components that have been determined as influencing the cultural asset accumulation when schools act as a cultural hub within a cultural cluster. The following section considers the components involved in the reconstruction of the model as a multidimensional nonlinear representation.
4.3.4 A nonlinear cultural assets model

The first finding of this study is that a cultural assets model as a multidimensional framework can be constructed incorporating a number of stages. Stage one requires the fusing of two components. The first involves the destratification of class identified as the second benefit in re-conceptualising cultural assets (Section 3.1.2) using Lareau and Weininger’s (2003) accomplishing natural growth and concerted culturation as discussed previously (Section 4.3.1). The second is the rise of popular culture (Fiske, 1989, 2011; Glynn, et al., 2010; Jenkins, 2010) identified within the third benefit of diminishing the importance of cultural boundaries and the fifth benefit diminishing time and space in re-conceptualising cultural assets (Section 3.1.2).

Both are associated with blurred boundaries allowing all people access to both natural growth and concerted culturation in a variety of combinations. In order to achieve asymmetry, all of the boundaries are loosened and all proportions of the various activities become variable as shown later in Figures 4.8 & 4.9.

4.3.4.1 Non-equilibrium conditions

The work of Hodge, Coronado, Duarte and Teal (2010) helps to understand Prigogine and Stenger’s (1984) concept of far-from-equilibrium organisations, and in turn, supports the construct of the cultural assets model. Initially organisational equilibrium is a fixed position and organisations at this location are inert, easy to control and best served by linear models. When organisations are close-to-equilibrium, they move slowly, are relatively static and still served well by linear representations as seen in Figures 4.2 to 4.6. However, as organisations move further from the point of equilibrium they become less predictable, more open to variation, and therefore more dynamic.

The more dynamic the school, the better it is served by nonlinear representations such as Figures 4.7 and 4.8. The significance of far-from-equilibrium dynamics to schooling occurs where organisations find themselves during periods of significant societal change. It is a place of complexity, where “some of these complex systems are remarkably stable” (Hodge, et al., 2010, p. 21). It allows the school as an organisation to be organic in order to cope with strong tidal movements in epistemological
complexity, nonlinear representations and blurred boundaries all sit well for a dynamic school within a time of significant societal change. Their reality in current education confirms another idea raised by Hodge, et al. (2010) from the work of Zadeh (1973) known as fuzzy logic. It is a “logic in which boundaries around concepts stay fuzzy, and statements may only be partly true” (Hodge, et al., 2010, p. 22). As such, the search for definitive answers to what constitutes effective schooling also remain only partly

Figure 4.7 Diminishing stratification in the general cultural assets model
answered, or answered for only a short period of time. Thus, this supports the position for the need for the school to be organic in composition and constantly changing is a premise of the model’s construction.

By organic, I mean the blurred, fluid nature of cultural assets accumulation may not be symmetrical. Rather the shape, the extent of the overlap and the interactive connections among cultural assets can be of any shape or combination, reflecting a snapshot of the community in time. Regardless of the extent to which one cultural asset dominates another, this model assumes the cultural assets identified existing within the culture have some degree of benefit to a school.

The asymmetry, shown in Figure 4.7, reflects the position of varying degrees of dominance of particular cultural assets. The interconnection between cultural assets and
the communication conduit are like those of brains synapses; and result in multiple
connections strengthening the interaction between the dominant language acquisition,
foreign language acquisition and ICT. As a result, one or more components offset the
weaker components of the communication conduit. I am surmising that this
compromise is similar to that of the five senses of the human body. That is, when one
sense is disabled or weakened, the other senses rise in their level of function to
compensate for the weakness or disability. Further, due to flexibility, size and shape of
each component this asymmetry can change according to the local context. For
example, a high technology environment will cause the shape of the conduit to change
to accommodate the distinctiveness characteristic. Such change will have impacts on
the all the other components to varying degrees.

Figure 4.8 shows a large number of connection points between the various
multigenerational cultural assets. For example, Point A reflects Coleman’s (1990)
acknowledgement of the strong connections that can exist between vertical and oblique
influences from adults. This connection reflects cultural assets reinforcement as
identified by their mutual connection concerning patterns of behaviour, attitudes and
values (Bankston, 2004).

Point B reflects one possible location where the strengthening of
intrigenerational cultural assets occurs by the interconnectedness of vertical and
oblique cultural involvement. It reflects Parcel, Dufur and Zito’s (2010) ideas
concerning the importance of similar cultural assets constructs and is foundational to
the model’s construction. Further, it represents the findings of Acerbi and Parisi (2006)
previously discussed concerning aligned multicultural transmission supporting stable
evolution during change.

Thus, Figure 4.8 represents a snapshot of a particular community at a particular
point in time. This allows the diagram to change construct for different cultural assets to
be dominant at various points in time. It therefore accounts for the contemporary
changes in cultural transmission noted by Acerbi and Parisi (2006) to accommodate the
growing influence of intragenerational transmission within economically advanced
societies. Further, Figure 4.8 suggests strongly the concept of connectivity between
various cultural assets as reflected within the culture. The components are not static but
dynamic and flexible in relation to shape, composition and degree of influence in reflecting the ability for existing cultural assets to diminish, disappear or transform into modified cultural assets. Finally, it also encourages the development of new cultural assets as a response to societal change.

Figure 4.9 Cultural assets by segment and component.

As previously stated, the importance of the communication conduit is not language itself. Instead, the values and attitudes communicated by visual and aural forms determine the level of connectivity between the culture, cultural assets accumulation and the school. As indicated in Figure 4.9, the complexity of the model stems from the number of components it incorporates. Although presented as a snapshot (still image), the figure requires visualisation that causes the segments to move and
rotate whilst at the same time joining and separating. In order to represent this to the reader small segments of 3-Dimensional footage are presented to suggest the endless possibilities of complexity, combination and degree results in the construction of a dynamic, non-equilibrium model representing the segments and components that will influence and support a school to be effective.

4.4 CHAPTER SUMMARY

The first finding generated by this thesis is the construction of a cultural assets model. Using a deductive approach, the concept of reconstruction identified by Toffler (1985) and model design by Lennard (2010), the cultural assets model represents the researcher/designer’s determination of the key segments and how they should be connected. The three segments are multigenerational flows of influence- vertical, oblique and horizontal flows, community cultural activities- the arts, religious activities and sports and social clubs, and the communication conduit- dominant language acquisition, foreign language acquisition and ICT. Determining the segments and their components reduced the ability of the model to encompass all the possibilities. Therefore, the model is limited by design and by intent when considering only those beneficial cultural assets for supporting school effectiveness.

The importance of the cultural assets model lies in its ability to represent the reconstruction and reconceptualisation of cultural assets as an overarching concept in supporting school effectiveness. The model first constructed in a linear form was re-visualised in a non-linear form in order to accommodate the importance of blurred boundaries, fuzzy logic and non-equilibrium positions. Thus, the model begins to represent a more dynamic picture of culture as a changing position that can still maintain organisational stability. Therefore, purpose of Chapter Five is to construct a research methodology, use a case study method and an inductive approach to analysis to test the model in supporting school effectiveness.
CHAPTER FIVE

RESEARCH METHOD

5.1 INTRODUCTION

My professional involvement from 1988 to 2009 in educational leadership within independent faith based schools in Australia’s non-government school sector, led to a personal impression of cultural assets supporting school effectiveness. In order to position this anecdotal impression, qualitative research, using a single case study method became helpful in evaluating the usefulness of a cultural assets model for supporting school effectiveness. The helpfulness of a case study lies in its ability to provide data from a range of sources to develop the rich complexity of human behaviour that affords “insight into the real dynamics of situations and people” (Cohen, 2007, p. 258).

The chapter aims to outline five major aspects of the research methodology as applied to this study. First it involves the quantifiable nature of postpositivism (school effectiveness), and the qualitative nature of interpretivist/constructivist paradigm (school improvement) as resolved by the model in Chapter Four. Second, it delineates the research process by outlining the case study research method, the research design and the data collection methods used. Third, it explains the case study and unit of analysis selected. Fourth, it outlines the inductive methods of data analysis undertaken. Fifth, it identifies the lessons learned and limitations of using the case study method.

5.2 PARADIGMATIC CLARIFYING PRINCIPLES

To highlight the research paradigms acknowledged within this study prior to discussing the research design assists the reader in being able to understand the complexity of researching within blurred boundaries. The most commonly used definition of a paradigm is that of Thomas Kuhn (1962), and reflects a natural sciences perspective. I have undertaken a more contemporary understanding that aligns with the postmodern, postsecular position taken within this study and derived from the sociocultural.
A paradigm is a worldview construct that interprets and explains the complexity of the real world (Patton, 1990). It guides a person as to how to understand and study the world. It is characterised as a human construct that “allows an individual to understand the nature of their world and their place in it” (Guber & Lincoln, 2005, p. 192). A researcher reveals ethics (axiology), ontology (reality), epistemology (nature of knowledge construction), and methodology (approach to inquiry) within their paradigmatic viewpoint (Guber & Lincoln, 2005; O'Meara, 2008).

Within sociocultural studies, there is no one substantive authoritative research paradigm. Instead, a number of paradigms exist that do not have traditionally delineated boundaries. Originally, Geertz (1973) in his seminal work draws the boundaries between social scientists and anthropologists by viewing the latter as interpreters of interpretations. By the 1980s, Geertz’s position shifts from one of establishing boundary distinctions to blurred genres (Denzin & Lincoln, 2008b). The change represents sociocultural inquiry shifting from economic-political towards sociocultural strategies of research methodology as identified within the study’s background in Chapter Two.

Consequently, the primary basis of this study lies in the interpretivist/constructivist paradigm, and to a lesser extent, the postpositivist research paradigm. Based on the concept of blurred boundaries and blurred genres, the position taken within this study reflects current societal change with reduced confidence in epistemology. Bourdieu and Wacquant (1992) view the movement away from the postpositivist position as requiring the researcher to risk stating their ‘position’; cautioning any issues arising from ontological and axiological questions in Chapter One concerning what it means to be human in a neoliberal, postsecular nation state to require epistemic maturity.

5.2.1 Postpositivist paradigm

The postpositivist paradigm combines empirical observations with deductive logic. It recognises the importance of acknowledging the researcher’s background knowledge, hypotheses and theories in order to reduce the influence of biases or values in the research process (Sawada & Caley, 1985). It is logical to consider this paradigm as it represents the quantitative studies used in School Effectiveness and School Improvement (SESI) research to substantiate the reconceptualisation of cultural assets as
an overarching concept in Chapter Three and in developing the cultural assets model in Chapter Four in relation to schools.

However, a number of tensions exist between this paradigm, which is used substantially within the literature cited in Chapter Three and Chapter Four, and the case study research method chosen to consider the credibility and transferability of the model. The two tensions considered within this study are reasoning, values, objectivity and bias.

5.2.1.1 Reasoning

The use of deductive and inductive reasoning within this study reflects the focus of the researcher on the phenomenon of cultural assets accumulation that supports effective schools. Deductive reasoning features in reconceptualising cultural assets and model building. Rather than choosing a methodology at the outset, the methodology evolved out of the need to test what the reconceptualisation and model revealed through the extant literature. The importance of revelation identified pieces of the puzzle in Chapter Three and Chapter Four, and was the result of previous researchers’ working within both quantitative and qualitative research methodologies. Reconnecting those pieces (Toffler, 1985) within the framework of a postsecular paradigm allowed for the development of a cultural assets model, using induction, to re-imagine the school. Even so, the model constructed is not value free, nor is the researcher completely objective.

5.2.1.2 Values, objectivity and bias

Postpositivists argue for a stronger values-free orientation in the paradigm that creates a second tension for the values-laden orientation in a cultural assets model, and thus raising concerns involving objectivity (Mertens, 2005). The tension exists between the researcher as participant with values stemming from life experiences and the researcher as an objective observer within the field, and thus raising the concerns of researcher bias. To diminish subjectivity and bias, the researcher is obligated to ask the same questions in precisely the same way (Mertens, 2005). This is the case for the electronic profile questionnaire conducted within the present study. However, it is not the case within semi-structured interviews and focus groups. Instead, guided and open directional questions dominate in both cases, directing the research away from postpositivism by reducing the degree of objectivity. To counter the reduction, two
orientations of this paradigm – theoretical verification and causality contribute to this study.

Theoretical verification required within the postpositivist paradigm is evident in the theoretical underpinnings within the reconceptualisation in Chapter Three and the model’s construction in Chapter Four. For example, as an interdisciplinary study, it contains verifiable quantitative studies within SESI and qualitative studies within sociological research that support reconceptualisation and the model’s components. However, the current study does not concern itself with direct verification through the replications of past research. Instead, it reflects on past findings within the reconfiguration of the effective school based on a sociocultural paradigm within a performance culture (Smith & Simington, 2006).

The strength of causal relations relies on statistical significance and can lead to an overemphasis on differences (Sawada & Caley, 1985). Therefore, causal relations may appear at odds with the current study’s assets based approach. Yet, the extensive use of quantitative research within the field of School Effectiveness and School Improvement (SESI) introduced in Section 1.3.5 identified cultural assets supporting school effectiveness. In addition, studies discussed in Section 2.2.4 identified statistically significant evidence concerning attributes of growth in the non-government sector. These points, when added to the previous discussion on Chapter Three and Chapter Four, have identified causal relations and their support for the position of the study to test a cultural assets model.

However, Gerring (2007) notes that postpositivists downplayed the importance of “causal mechanisms in the analysis of causal relations” (p. 5) for most of last century. In recent decades, however, critical realists have emphasised the role of causal mechanisms in establishing causal pathways to achieving actual analysis irrespective of the level of informality, which is the model chosen or the type of research undertaken (Gerring, 2007; Maxwell, 2008).

In addition, Maxwell (2008) acknowledges the standing of realist philosophy and the predominance of common-sense realist ontology in qualitative research. He argues that critical realist causality identifies “the actual causal mechanisms and processes that are involved in particular events and situations” (p. 168). Causal mechanisms within a
situation are actively involved in their actual context. The context is a component of the causal process explains causality through process theory involving observations within the social setting and participant interviews (Maxwell, 2008).

The position of causality within critical realism supports this study in three ways. First, critical realism justifies the authors’ claims to infer and possibly observe cultural assets as a causal mechanism for supporting school effectiveness using a case study method. The view that causal approaches can be observed, not just inferred, is supported by experimental research suggesting that humans engage in two distinct types of cognitive activity in these two forms of causal comprehension (Maxwell, 2008). Further, critical realism that insists on the inherently contextual nature of causal explanations supports this study by emphasising the importance of context in understanding the phenomena of cultural assets. The claim is that the context is intrinsically involved, and thus the process often cannot be controlled (Maxwell, 2008). Finally, critical realism claims that meanings (beliefs, values and proposed actions) are just as real as corporeal phenomena and are essential in explaining sociocultural phenomena. This supports the interpretivist approach and rejects radical constructivism that refutes the existence or causal relevance of a physical world (Maxwell, 2008).

Yin (2009) emphasizes field procedures, case study questions, and a final write up guide that focuses on carrying out the case study. His straightforward approach to research method tends to orientate towards a postpositivist paradigm by having a stronger emphasis on scientific inquiry. The ontological recognition in the belief that there is a ‘real’ reality underpins Yin’s position. Consequently, his approach, to some extent, endorses the proposed connection with the postpositivist paradigm, particularly as a worldview construct underpins the reconceptualisation and model of cultural assets. Yet, the endorsement supports, but does not dominate the current study when compared to the interpretivist/constructivist paradigm.

5.2.2 Interpretivist/Constructivist paradigm

The phenomenon of cultural assets within schools leans more strongly to an interpretivist/constructivist paradigm (Mackenzie & Knipe, 2006) as the preferred position of this study. It focuses on understanding the participants’ views of the
phenomena studied within its real world context (Yin, 2011). Further, it claims the world contains multiple realities that are indistinct and changeable (Smith & Simington, 2006). Thus, model testing within this paradigm requires moving towards inductive approaches.

The interpretivist/constructivist paradigm grew from Husserl’s (1963) phenomenology, and Dilthey’s and Jameson’s (1972) hermeneutics. Hermeneutics is “the theory and practice of interpretation” (Van Manen, 1990, p. 190) and uses hermeneutic analysis to capture “the uniqueness of the events” (Yin, 2011, p. 14) within a context. Phenomenology “is the science of phenomena” (Van Manen, 1990, p. 183) in which phenomenological studies attend to the events studied within their political, historical and sociocultural contexts. Hermeneutic phenomenology, therefore, involves seeking to understand, capture and describe the essence of someone else’s conscious experiences (Kezar, 2011).

In order to describe the research participants’ captured, conscious experiences, this research uses Stake’s (2008) instrumental approach within this paradigm. He is concerned with the completion of the case study method, posing the research questions, data gathering, analysis and interpretation, and tends to the interpretive paradigm and strongly sits to the left of the qualitative-quantitative spectrum. Further, Stake is more concerned with the multiple perspectives of participants based on the ontological belief of reality being localised and uniquely constructed (Lauckner, Paterson, & Krupa, 2012).

Although Yin (2009) and Stake (2008) are similar in methodology, Zucker (2009) draws the distinction that Stake is more interested in the naturalistic approach, where the issues dominate the significance of the case method’s philosophical underpinnings and contexts. The issues are central to the beginning and final components of the research. Still, Yin and Stake both use case study as a method, whilst at the same time posing the problem of which paradigm does the research most orientate itself towards? To resolve this tension, the research follows a grounded theory approach as proposed by Charmaz (2008). Classical grounded theory stems from the post-positivist position through the work of Glaser and Strauss (1967), and evolves towards a constructivist position by taking into consideration the stance of the researcher. In this case, my stance involves my past and present involvement with the Anglican schools sector; my present interaction with current research practices; and the worldview
perspectives of the research organisation (the university), the higher degree supervisors, myself and the research participants (Lauckner, et al., 2012).

After analysing the processes and the approaches used, it appears that as a novice researcher I am more oriented to the constructivist position using a grounded theory approach coding and analysing data. That is an inductive approach to the research methodology. However, the theoretical research undertaken in Chapter Two, Chapter Three and Chapter Four reflect a deductive approach, and therefore a response within the postpositivist framework of analysis. As such, the tensions reflected upon are part of the research process and constantly support the approach of reflexivity by the researcher throughout the research journey. Thus, choosing the case study method based on Yin’s (2011) embedded design and Stake’s (2008) instrumental approach along with grounded theory within the research process fits within the paradigms discussed (Charmaz, 2008).

5.3 THE RESEARCH PROCESS

The purpose of this section is to outline the processes undertaken in carrying out the research process within the Australian context and the reasoning that underpins the research methodology chosen. The procedures required by government authorities, the university ethics committee and the process to gain entry into a school in the independent sector that are of the Anglican tradition are considered. Then a discussion of the reasons underpinning the choice of a qualitative research methodology using a single case study method supported by an online profile questionnaire in additional schools occurs.

5.3.1 Preparation, approval and ethical considerations

The proposal for this study went through three processes for its approval before research could be undertaken. Initially, seeking and gaining successful entry into the Higher Degree Research (HDR) program of the School of Education within the University of Western Sydney (UWS) in April, 2010 confirmed the interest of academics in the research topic. Then, completing the Confirmation of Candidature (CoC) on the 13 October 2010 and the submission of the National Ethics Application

The research complies with the ethics protocols of the University. These include, but are not limited to, risk of harm and harm minimisation from research procedures, integrity and respect for persons, informed consent, confidentiality, privacy, data security and legal criteria. For instance, the interviewee and focus group members clarified the procedures followed and the data gathered throughout the data collection process. Each session commenced with an explanation of the recording process and the devices remained in the clear view of all participants, who had given prior, explicit, signed consent. In addition, the focus group recording included a digital video record of the meetings. Further, the introductory explanation restated the voluntary nature of their participation, with non-participation having no negative consequences. In addition, the participants could choose not to answer any question throughout the data collection process as well. The interview transcriptions, were sent to the school for respondent validation (Merriam, 2009) before the data was used in the final analysis.

Finally, the research confirmed to the interviewees a guarantee of information confidentiality and anonymity of their identity. Maintenance of the assurance of confidentiality occurred throughout the data collection process and analysis by securely locking the data records in a safe cabinet. Assurance of school and interviewee anonymity by the researcher occurred by using pseudonyms and codenames. Extra care to protect individual sources during the coding and analysis steps also took place. Thus, the research designed and conducted is in full compliance of the criteria prescribed in the protocols of the HREC of UWS and those of the two principals\footnote{The research period cut across two academic years. At the end of the first year, the approving principal retired. This required requesting consent from the new principal to continue the research to completion and achieved on 22.02.2012.} of the case study school.
5.3.2 Gaining entry into the case school

The sensitive nature of the research focussing on people’s values, attitudes and patterns of behaviour in each school, and the method of initial contact and continued communication throughout the data collection and analysis were crucial to this study’s success. The two-step process of establishing the case study commenced as part of the CoC, and placed into action during December 2010 (the end of Australia’s academic year).

Initially, all schools falling within the criteria of what might be a typical Australian Anglican school received an introductory email that contained an introduction of the researcher and a request for an initial response to the offer proposed to participate in the online teacher profile questionnaire and to nominate as the case school. Attachments included an introductory letter explaining the study, its purpose, the author’s authenticity, and a copy of the general information for the potential participants and samples of the required consent form for participation.

The selection from the expressions of interest schools used an additional criterion: regional proximity. Regional proximity involves historical/geographical and political space in order to diminish socio-historical variations. The similarities included state legislation concerning registration of non-government schools, school compliance regulations and teacher registration criteria.

The research required all schools doing the electronic profile questionnaire to be within the same educational jurisdiction (by state) so that expectations within legislation were similar. The geographical proximity further narrowed the sample to one Anglican Diocese, in this case Sydney. This reduced the complexity of diocesan variations in church administration and regulations concerning the constitutional establishment of the schools.
5.3.3 The case study method

The case study method itself contains a series of possible approaches that are evaluative, ethnographic, phenomenological and instrumental (Stake, 2008; Yin, 2009). This study can appear to contain aspects of each of the approaches. For example, the evaluative approach supports the study when it considers the effect of the model in assisting schools to achieve effectiveness through identification and use of cultural assets. However, the orientation of this study is towards Stake’s (2008) instrumental case study approach as the dominant emphasis for five reasons. First, the approach involves research into one situation in order to gain an understanding of cultural assets usage (Bassey, 1999). Second, the approach provides a supportive role in facilitating an in-depth evaluation of the cultural assets model (Denzin & Lincoln, 2008a). Third, the approach increases the prospect of a relatively high level of typicality amongst Anglican schools therefore, assisting in a “better understanding and perhaps theorizing” (Stake, 2008, p. 123). When a school reflects high levels of typicality through having broader and less clarified boundaries it can make generalisability possible (Stake, 2008). Verschuren (2003) supports this position when stating “there is no methodological reason why clarity of boundaries is a criterion either for choosing or not choosing the case study as a research strategy” (p. 124). Fourth, the approach elevates the potential to capture the complexity of causal analysis at multiple levels of relationship within the community. Fifth, the approach allows the illustration of the concerns of theorists and researchers as revealed through its provision of evidence for professional purposes when involving the instrumental approach (Stake, 2008).

5.3.3.1 Suitability to qualitative research

When considering the case study research method utilised, the focus centred on the ability of the case to answer how and why questions. Such questions have the potential to delve into the beliefs that underpin an individual or community’s values and attitudes founded upon their worldview as discussed in Section 1.3.

Yin (2009) identifies the five possible research methods as experiment, survey, archival analysis, history and case study. His analysis shows that only the experiment,
historical and case study methods answer both ‘how’ and ‘why’ type questions. Within these three remaining methods, only the experiment and case study focus on contemporary events. Of these two remaining methods, only the case study places no controls on behavioural events and allows a variety of evidence in the form of documents, observations, artefacts, questionnaires, interviews and focus groups. The purpose is not to manipulate variables in any precise or systematic way but to study real-life events as they unfold as a contemporary phenomenon (Stake, 2008; Yin, 2009).

Such freedom of control allows the patterns of behaviour representing the visible outworking of the belief system, through values and attitudes to occur in context. These observations construct the connection to cultural assets. In addition, one of the propositions of the study is that during societal change those combinations of cultural assets for achieving school effectiveness are also changing (MacIntyre, 1967). However, the overlapping nature of the above-mentioned methodologies requires consideration. For example, history is one component of the study required to understand the contemporary event under observation (Van Houtte, 2004). Although, Chapter Two provides a brief antecedent to establish the contemporary contextualisation of the research, it is not the purpose of this study to undertake historiography in any detail.

Chapter One identified using the case study method as the basis of this qualitative study because of its “defined interest in an individual case, not by the methods of inquiry used” (Stake, 2008, p. 123). The case study “allows investigators to retain the holistic and meaningful characteristics of real-life events” (Yin, 2009, p. 4). It is characterised as an in-depth empirical inquiry that is justifiable for three reasons. First, as an empirical inquiry, the case study is a critical test of the theory pertaining to cultural assets. As an overarching concept, cultural assets have influenced the organisation of the study. Such influence, potentially, offers important explanations and provides the basis for new enquiries (Yin, 2011). Consequently, the research design and method analyse the reconceptualisation of cultural assets (Chapter Three) and test the cultural assets model proposed (Chapter Four). As such, a cultural assets theory sets a sound foundation to develop a stronger research design and enhance the ability to interpret data by pointing to a more intricate pattern of expected results within the practice-oriented field of education (Yin, 2009). Second, it allows the case study chosen to be representative of a typical Anglican school as being a metropolitan, coeducational, day school with
student ranging from four years to eighteen years. Thirdly, using inquiry, the case study becomes revelatory in respect to the primary unit of analysis of an Anglican school to fill the research gap identified in Chapter One (Stake, 2008; Yin, 2009).

5.3.3.2 Selecting the unit of analysis

The importance of clearly defining the unit of analysis assists not only with determining the quality of the research process, case comparisons and replication but also reduces the problem of over collection of data (Yin, 2009). Within the study, the single primary unit of the case study is the school and the phenomenon is cultural assets. The primary or main unit of analysis reflects the main research questions of the study. The secondary unit of analysis are the school’s stakeholders as identified within the primary unit in Chapter One and Figure 4.1, and referred to as an embedded unit of analysis (Yin, 2009). Stakeholders for an Anglican School include governance bodies, the Head, management, teaching and non-teaching staff, students, and parents/guardians. Each sub group has a direct connection to the school in terms of development of some form of relationship. The stakeholders all have cultural assets that are either implicit or explicit that contribute to the cultural assets accumulation of the school. However, the expectation of this study requires the embedded units of analysis to assist in directing the focus towards the primary unit of analysis that is the school community (Yin, 2009).

The determination of how much needs to be studied and for how long is subject to the determination of those cultural assets that are identified early within the research and choices have to be made since “not everything about the case can be understood” (Stake, 2008). The desirable time boundary initially preferred to define the beginning and end of the case is over a six-month period within the same half of the calendar year. This allows for the majority of student and staff turnover to occur at the beginning or the end of the period allowing the population of the community to remain relatively consistent through the study. Where possible, it should occur within the first half of the calendar year to allow final year students to be part of the embedded unit of analysis. In this case a first half of year start did not occur.

Instead, the case began in the second half of the academic year due to the principal of the initial school showing interest in February 2011, completing the consent form in March 2011 and withdrawing in April 2011. With the delay and a second school
volunteering to undertake the study after the completion of the NSW non-government school registration process had occurred in May 2011. The delay meant the research began in July 2011 and flowed across into the second term of the next year (April 2012) increasing the time length to a ten month period.

5.3.3.3 General procedures

The location of the study is the natural setting of the case study school, as the concept of ‘context’ is central to the use of the case study method. Using Yin (2011), it is a study of the phenomenon of ‘cultural assets’ within its “real world context” (p18) as people “perform their daily roles” (p. 8) within the natural setting of the school. Further, it is central to the position taken in Section 3.1 that the school acts as a cultural hub - a gathering place of cultural assets reflecting the cultural dynamics of the wider community (Fiske, 1989, 2011; Jenkins, 2010). It is within this context, that a school’s enrichment occurs and that the school contributes to the cultural continuity of the wider community (Baron, 2008; Hattam & Prosser, 2008).

The focus of the case study within the natural setting requires consideration of the constraints of time and resources. The data collection involved the school community over a ten-month period between July 3, 2011 and April 27, 2012. During this period, the school vacation totalled thirteen weeks. Data collection involved attendance at a range of ceremonies, some of which occurred outside the physical location. For instance, pastoral groupings (Houses) have annual services, confirmation ceremonies occurring at the founding church’s location, musical productions and annual prize giving which occur at the regional sports club auditorium, and all sporting functions take place offsite. Whilst the majority of data collection occurred on site, the significance of offsite observations reflected the interchange between the school, the church and the wider community. The interchange supported the approach to viewing schools as cultural hubs – gathering places for wider community cultural assets as identified in Section 3.1.3.
5.3.4 Quality of the research process

The four criteria identified within the literature concerning the methods that judge the quality of the research process involve credibility, transferability, dependability and conformability as shown in Figure 5.1.

![Figure 5.1 Qualitative research: Methods of quality judgment](source: Rooney, P. (2013). Derived from Yin (2011).

Although, presented separately in the remainder of this chapter, all four criteria are contingent upon each other. Yin (2011) identified the credibility and trustworthiness of qualitative research as having the three objectives of transparency, methodic-ness and adherence to evidence. Transparency involves the description and documentation of the research procedures so “other people can scrutinise your work and the evidence used to support your findings” (p. 19). Methodic-ness requires an orderly set of research procedures that involves avoiding unexplained bias, cross checking the study’s procedures and data, and achieving a sense of completeness to the study. Adherence to
evidence involves the use of the participant’s own language expressed within a context and is considered as a self-report. The adherence to evidence adds strength to the conclusions of the study. In order to achieve these three objectives to establish credibility and trustworthiness, the use of prolonged engagement, triangulation, persistent observation, peer debriefing and member checking were undertaken.

5.3.5 Credibility

Credibility refers to the plausibility and trustworthiness of the research findings and is noted by many qualitative researchers as a key to readers for actions and decision-making that results from the findings (Yin, 2011). Achieving credibility within this study occurs through the seven practices identified in Figure 5.2 and the focus of the remainder of this section. However, it is important to note that some practices occur in more than one method of judgment to determine the quality of the research.

![Figure 5.2 Qualitative research: Criteria for achieving credibility](image)

5.3.5.1 Triangulation

![Triangulation Diagram](image)

**Figure 5.3 Qualitative research: Components of Triangulation**
Triangulation is the use of multiple data collection methods in order to reflect “an attempt to secure an in-depth understanding of the phenomenon in question” (Denzin & Lincoln, 2008b, p. 7). As a method of cross-referencing, triangulation adds depth, breadth, rigor, complexity and richness to this case study (Flick, 2009) by providing “multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation” (Stake, 2008, p. 133). Thus, the three different types of triangulation used in this study were space, data and methodological triangulation (Figure 5.3).

5.3.5.2 Thick description

Geertz (1973) determined the concept of thick description as a detailed composition of the case study that allows an uninformed reader sufficient information to appraise the transferability of the site (Petty, Thomson, & Stew, 2012). Thick description reflects the research and provides a holistic account of cultural assets through the voice of the participants. Their voices add evidential support to the findings of the data analysis.

5.3.5.3 Prolonged engagement

The concept of prolonged engagement deals with being in the field over a period of time (Creswell & Miller, 2000). It was important to conduct the study over a ten-month period with thirty full days of regularity of presence in the field. Such prolonged engagement allowed board members, staff, students and parents to be relaxed in my presence and willing to talk formally and informally at social and school occasions.

5.3.5.4 Referential adequacy materials

According to Lincoln and Guba (1985) the collection of a wide range of materials adds to the credibility of the study and enriches the understanding of the context. Such public materials include worldwide web documentation, annual reports (2006-2011) and fortnightly newsletters (2010 - July, 2012) retrieved throughout the study. It also included internal documents such as ceremonial programs and run sheets, principal’s speeches, Yearbooks (2006-2011), Student Handbooks (2006-2011), and the
school events calendars (2011- July, 2012). In addition, it incorporates a range of photographs taken during the study as discussed in Section 5.4.4 (Petty, et al., 2012).

5.3.5.5 Persistent observation

Observations are a form of primary data collection. The researcher, as a passive participant in the data collection process, records what is seen and perceived (Yin, 2011). Observations that are more formal usually involve a formal observation instrument and a specific set of occasions for making the observations. Observations require the researcher to decide what, when and where to observe, as well to consider which measures are obtrusive (involving interactions with others) or non-obtrusive (involving no interaction with others). Non-obtrusive observations record existing social and physical environments not significantly affected by the presence of the researcher and are therefore nonreactive (Yin, 2011).

- **Photography** - involves photographing unobtrusive signs – looking for the unspoken objects and symbols that are present within the case study site. Photography records the use of props (Flick, 2009) and is one material for referential adequacy.

- **Sampling procedures for specific observations** - involves opportunities for the researcher to observe a number of events. Within this study events observed included: speech nights, prize giving ceremonies, religious celebrations and remembrances, national ceremonies (ANZAC day, Remembrance Day), variety nights, performances, chapels, assemblies, inductions, combined P-12 whole school functions, as well as morning teas, luncheons, playground observations, sporting occasions, and the use of the school by external groups.

Although, unobtrusive measures are not sufficient in themselves as evidence, they do complement the range of data collection techniques used within this study. Further, such measures add strength to the study by being a nonreactive data source and assist in establishing credibility (Yin, 2011). It is important to remember that the purpose of the research is to observe the presence of beneficial cultural assets in supporting school effectiveness in the Anglican Tradition. Therefore, photography occurred within the school day without students present, at the end of the school day when staff and students were not present and during holiday break. Further, the specific events listed occurred at different times of the day and evening and on different days of the week.
5.3.5.6 Peer debriefing

Peer debriefing is one criterion to substantiate the credibility of the qualitative research undertaken (Petty, Thompson & Stew, 2012). It involves presenting to professionals outside the research context the progress of the study. Its objective is “to test out insights, ideas and analysis with colleagues” (p. 5) and has been consistently occurring throughout this study using three scales of interaction. The first is within the School of Education, regular monthly meetings with my supervisory panel of a principal supervisor and two co-supervisors along with presentations to the Rosette group of international students. The second is within the university and involved presentations of written, visual and aural materials through fortnightly postgraduate writing circles. The third is beyond the university and entailed domestic and international presentations (conferences and seminars). It also included publications in refereed journals at the national and international level. These incorporate general overviews and preliminary findings to theoretical conceptualisations and broader applications. A full list follows:


Rooney, P. (2012d) Postsecularism and the growth of faith based schooling in liberal secular states. Paper presented to the Regional meeting of the Australian College of
Educators on faith schools in liberal secular states.
Sydney, October 25.


The papers draw heavily on the relevant cognate literatures allowing the researcher to clarify the theoretical understandings for reconceptualising, building and testing the cultural assets model. Rooney (2011a) considered the reconceptualisation of cultural assets as compared to other terms used within sociocultural studies as framed in Chapter Three. Next, a presentation on the theorised model for cultural assets supporting school effectiveness reflected Chapter Four (2011b). Then, a refereed paper that re-imagines schools as cultural hubs, based on the reconceptualisation of cultural assets, followed (P. Rooney, 2012c, see Appendix C). Further, a presentation on the use of grounded theory in support of multilevel analysis in understanding cultural assets in supporting school effectiveness was presented to peers for comment (P. Rooney, 2012b). In addition, a presentation on the profile of Anglican schools as faith-based schools using the data collected in Stage two of the case study research was scrutinised (P. Rooney, 2012d). Finally, a refereed paper outlining the research process, and using the findings from Stage three, considered the importance of effective schools stretching beyond the three R’s of reading, writing and ‘rithmetic (P. Rooney, 2012a).
5.3.5.7 Member checking

The process of member checking achieves participant validation of the information gathered before using the data in the final analysis (Merriam, 1998, 2009). Member checking of data within the semi-structured interviews occurred within the interviews involving questions stemming from the participant’s response to the guided questioning undertaken. Such questions clarified the understandings of the researcher or extended the accuracy of the response through further explanation. In addition, participants received written copies of the transcripts to check for accuracy ten weeks after the interview period had concluded, and asked to make corrections or add additional notes to the transcripts to improve accuracy and clarification of the participant’s meaning where required.

The provision of member checking within the focus group process occurred within the meetings only and involved questions stemming from the participants’ responses. Additional questions clarified the flow of the researcher’s understanding of what the actual meaning and the implied meaning, and allowed for further explanation. As the focus groups reconvened ten weeks later, the time allowed for further understanding and clarification of issues from the first meeting as well as offering opportunity to consider additional information.

5.3.6 Transferability

Transferability requires that the study has the capacity to have meaning to those outside the setting and involves thick description, purposive sampling and the reflexive research journal as shown in Figure 5.4.

5.3.6.1 Thick description

Thick description, as outlined in the previous section, facilitates the transferability by providing the detail required for other researchers to reproduce this research in other schools. It assists in providing the detail to provide sufficient information for the uninformed reader.
5.3.6.2 Purposive sampling

Purposive sampling follows the pattern of Stake’s (2008) instrumental design. The intrinsic value of casework is determined as “achieving the greatest understanding of the critical phenomena depends on choosing the case well” (p. 129). The employment of purposive sampling occurred three times within the study. Initially, in determining the primary unit of analysis level, the purposeful selection of the school was to meet the criteria as being identified as Anglican in the wider community. As outlined in Section 2.5.2, of the one hundred and fifty five Anglican schools registered in 2010, thirty nine schools met the selection criteria of being metropolitan, coeducational, a student population extending from Preschool to Year 12 (P-12) and CRICOS registered (see Section 2.5.2). An invitation to all schools to be the single case study and/or participate in the questionnaire component of the research occurred. Of the seven positive responses
that represented four Dioceses and three were within the same Diocese. One school offered to be the single case study and the others participated in the online questionnaire. The advantages of using the three schools included their location within the same federal and state jurisdictions involving compliance legislation for registration, the same diocesan regulations and requirements, and their independence of any systemic approaches undertaken over recent decades.

Next, purposive sampling occurred in the selection of teacher interviewees representing the differing levels of employment within the academic staff to include teachers, middle/senior managers and principal as well as non-academic participants in the school from the board and the parent body. Finally, the purposeful selection of students within the classification of middle school (Years 5-8) and senior school (Years 9-12) allowed representation to occur across the P-12 characteristic of the school.

5.3.6.3 Reflexive research journal

A reflexive research journal is a log of the learning experiences of the researcher throughout the research process and reflects their ‘mode of consciousness’ (Doanne, 2003, p. 99). As a researcher, I used the journal to record my ideas, insights, and thoughts within the given context of researcher within the case study site under research. It has allowed reflections upon the phenomenon of cultural assets and the interactions of me as researcher with the participants; therefore increasing my analysis of own learning, self-development and understanding. Thus, my focus in keeping the journal has been to ask myself questions. ‘What happened?’ questions allow reflection on action that requires the writer to engage in continuous improvement and can be either during or post the event. ‘Why did it happen?’ questions allow reflection in action in order to redesign during the event. ‘What can be learnt from this?’ questions allow reflection for actions in the future and tend to be post the event.

5.3.7 Dependability and confirmability

Dependability is associated with the research process being consistent and auditable (Petty, et al., 2012). It provides the criteria assist in the trustworthiness of repeating the study to understand any variations between the sites. Confirmability
involves the evidence to show that the product of the study stems from its findings and not the bias of the researcher (Petty, et al., 2012). Determining the quality of dependability uses triangulation, the reflexive research journal, and the audit trail of procedures and processes. For instance, triangulation improves dependability and confirmability through increasing the accuracy of the data from different sources to confirm and complete the research findings (Cutcliffe & McKenna, 1999). The reflexive research journal as a parallel document constructed during the research process adds plausibility to the dependability and confirmability of the research process. The audit trail of procedures and processes reflects dependability through providing an examination of the study that might allow other studies to achieve similar findings. The processes involved in determining confirmability and dependability are shown in Figure 5.5.

![Figure 5.5 Qualitative research: Components of dependability and confirmability](image)

Section 5.3 has been concerned with the application of ten qualitative criteria required for the research process to attain credibility, transferability, dependability and conformability. The criteria were triangulation, thick description, prolonged engagement, persistent observation, peer debriefing, referential adequacy materials, member checking, purposive sampling, a reflexive research journal and an audit trail of practices and procedures. The importance of the criteria when implementing the four stages of data collection method appears within the next section.

5.4 STAGES OF DATA COLLECTION

The study used qualitative methods of data collection within a multimethod approach. The purpose of this section is to outline the five stages of the data collection involving the initial consultation, the profile questionnaire, the semi-structured interviews, the focus groups and the documentation. It is important to note that during the data collection process a change of Principal at the end of 2011 required new consent forms and further meetings to explain and identify the stages of progress that had occurred in the second half of 2011 and to allow the research to continue in 2012.

5.4.1 Stage one: The initial consultation

The initial profile questionnaire and the directional flow of questions for the interviews and focus groups underwent review from the supervising panel and three school principals outside the research group. Their verbal comments resulted in minor changes in word construction and a change in the order of two questions.

The Head, as the final decision-maker within non-government independent schools, actively participated in approaching stakeholder groups to volunteer for the digitally recorded interviews as representative of that stakeholder group. The Head’s consent was acquired (without modification required) concerning the questions posed in the profile questionnaire; the directional flow of questions for the semi-structured interviews and focus groups; and the introductory statements for the general information and letters of consent (see Appendix D).
5.4.2 Stage two: The profile questionnaire

Stage two of the data collection, the online profile questionnaire was quantitative in nature as it contains a level of measurement, is thin in its description by gathering a limited amount of information from a larger population size and uses statistical tests (Collier, LaPorte, & Seawright, 2012) and is similar in many aspects to previous studies. The construction, distribution and tabulation of the voluntary profile questionnaire (see Appendix E) involved Qualtrics online–survey software to the teaching staff of participating schools (www.qualtrics.com). The questionnaire established a general background profile involving:

- The participants’ educational and professional experiences using fact gathering directives such as ‘what type’ (Question 1, 2, 3, 4 and 7) and ‘how long’ (Questions 5 and 6) along with ‘ranking’ (Question 8, 9) the frequency of professional experience undertaken internal and external to the school.
- The construction of a general background profile of student exit outcomes (Question 10) and comparing their school to high demand state schools (Question 11) using a 4-point Likert Scale9 (strongly agree, agree, disagree, and strongly disagree). A 4-point Likert scale was able to assist teachers not to please the researcher or give the more socially acceptable answer.
- The establishment of a list of teacher involvement in activities outside the classroom and external to the school (Question 12, 14, and 16) was used and involved the stem ‘indicate those activities’ and those requiring decision-making and explanation (Question 13, 15, and 17) using the stem ‘indicate the activity that you believe’.

A staff meeting introduced potential volunteers to the questionnaire where the general information was distributed, explained and questions answered. An email was the sent through the school’s email system, with another copy of the general information, the hyperlink, and instructions for completing the profile questionnaire.

9 Although, Worcester & Burns, (1975) argue that without a mid-point, respondents were oriented towards the positive end of the scale. Garland (1991) found participants oriented towards the negative end of the scale. The choice of not having a mid-point in the present study reflects the personal preference of the researcher as it helps to minimise social desirability bias by eliminating the mid-point and allows participants to respond to the statement in a more content specific way.
Throughout the questionnaire’s online access time period (August 2011 – April 2012) responses underwent monitoring and the data was organised using Qualtrics graphic and tabular representations (Question 1 – 10), and exported spreadsheets (Question 11 – 17). Reading and re-reading the data, along with a series of case analysis meetings with my supervising panel, led to the preparation of inferential generalisations and reporting. 

What follows is the analysis of the data as interpreted by the researcher situated between the participant and the reader.

5.4.3 **Stage three: The semi-structured interviews**

Stage three of the data collection is qualitative in nature. The purpose of the interviews was to identify cultural assets identification and inclusion within the everyday life of the school. In particular, the aim was to explore whether the cultural assets identified by the various stakeholders contribute to the practices and support the effectiveness of the school. It comprised ten individual semi-structured 60 minute sessions with key stakeholders having participated in Stage two. The key stakeholders were the Head, a teaching member of the senior and middle management teams, four teachers (from P-6 and two from 7-12), a member of the governance and two parents (male and female).

The digitally recorded interviews, undertaken throughout terms three and four, occurred according to the availability of the participants, and the school’s cultural activities and daily routines. The interviews were transcribed, subsequently read and member-checked for triangulation as described in Section 5.1. At this point, the uploading of transcripts into Leximancer 4 occurred. Leximancer 4 is a quantitative integration instrument using a grounded theory approach for machine mapping of document collections (Cretchley, Rooney, & Gallois, 2010). The product from the software is the identification of higher contextual themes generated by the frequency of each term used (N. J. Martin & Rice, 2007). The frequency assists in generating themes within qualitative research through thematic analysis of a phenomenon as the major component of this study (Penn-Edwards, 2010).
Table 5.1 Directional path and questions: Semi-structured interviews  

<table>
<thead>
<tr>
<th>Direction</th>
<th>Question Framework</th>
</tr>
</thead>
<tbody>
<tr>
<td>School Strengths</td>
<td>1) Briefly outline the strengths of the school and why you believe they are important</td>
</tr>
<tr>
<td>School Community Strengths</td>
<td>2) How do you see:</td>
</tr>
<tr>
<td></td>
<td>a) Teachers contributing to supporting those strengths</td>
</tr>
<tr>
<td></td>
<td>b) Parents contributing to supporting those strengths</td>
</tr>
<tr>
<td></td>
<td>c) The Board of Governors contributing to supporting those strengths</td>
</tr>
<tr>
<td></td>
<td>d) Students contributing to supporting those strengths</td>
</tr>
<tr>
<td></td>
<td>e) The wider community contributing to supporting those strengths</td>
</tr>
<tr>
<td></td>
<td>f) Yourself contributing to supporting those strengths</td>
</tr>
<tr>
<td>Important Practices and traditions</td>
<td>3) Ask for more detail on how and why they are important.</td>
</tr>
<tr>
<td>Important Values and Attitudes (culture)</td>
<td>4) If a person interested in the school for their child asked you what does the school state as its values, attitudes and achievements how would you answer?</td>
</tr>
<tr>
<td>How the culture supports your beliefs.</td>
<td>5) If they then asked you why do you</td>
</tr>
<tr>
<td></td>
<td>a) Send your child to the school;</td>
</tr>
<tr>
<td></td>
<td>b) Work at the school; or</td>
</tr>
<tr>
<td></td>
<td>c) Get actively involved in the school community. How would you respond?</td>
</tr>
<tr>
<td></td>
<td>d) If I wanted to see the school the way that you do what should I look for; read; participate in; anything else I should do?</td>
</tr>
<tr>
<td>Anglican Tradition</td>
<td>6) How does the school reflect its Anglican tradition?</td>
</tr>
<tr>
<td></td>
<td>7) What should I be looking for to see this reflection?</td>
</tr>
</tbody>
</table>
As with any computer software application, researchers have provided cautions when using various versions of Leximancer. Watson, Proctor and Finger (2005) noted, “the constraints include the number of words selected per block of text as well as the relative frequency with which these terms are used” (p.29). Investigations that are phenomenographic dominate its application and does not replace the researcher since the constraints mentioned can be overcome (Penn-Edwards, 2010). The final caution that applies to all software usage is the researcher’s responsibility for all the analytical thinking (Yin, 2011).

During the preparation stage, a number of open-ended questions provided a directional path to assist the researcher, as shown in Table 5.1. The interview began with each participant being asked to identify the strengths of the school ‘Briefly outline the strengths of the school and why you believe they are important.’ and concluded with the school’s reflection of the Anglican tradition. Although the interviews followed a directional path, the participants had the opportunity to answer freely. On occasion, the researcher posed questions to gain clarification of meaning or to explain some object, practice or tradition raised. The questions also assisted the researcher to achieve a deeper understanding of the participant’s perspective and perception of cultural assets.

The interview questions allowed participants to explore the meaning of cultural assets in the natural setting. Using their descriptive data, along with further interpretation and analysis, allows the unearthing of the essential description of the phenomenon (Petty, et al., 2012), and achieve the collective meaning of cultural assets using bracketing. Bracketing is the ability of the researcher to set aside their own views of cultural assets so that it increases the level of objectivity throughout the experience of the study and the process of making meaning from the data. In recognising bracketing as a difficulty for the novice researcher, the application of peer debriefing (Section 5.4.1.5) became essential to supporting the checking process in the analysis and findings from the data gathered.

5.4.4 Stage four: The focus groups

Data collection in Stage four involves conducting two face-to-face focus groups of between four to six students, each containing an equal number of boys and girls,
covering middle school (Years 5-8) and senior school (Years 9-12) within the P-12 framework. The two meetings, ten weeks apart were sixty to ninety minutes in duration. The recordings were transcribed, coded and analysed.

5.4.5 Stage five: The documentation

Using archival data incorporates all the documents containing different aspects of the investigation (Bassey, 1999). It incorporates rough notes, observations as well as draft transcripts, reading documents, speeches, statements and other materials such as photos, student handbooks, annual reports and yearbooks obtained or constructed throughout the research process. Most of the documentation was digitally constructed, and therefore easily transferable.

5.5 ANALYTICAL TECHNIQUES

The analytical techniques used within this study are: (1) grounded theory involving the disassembling and reassembling of data in order to construct a rigorous examination of the data collected; (2) the graduated coding process encompassing horizontal and multilevel (vertical) comparative coding; (3) Leximancer4 text analysis software. Discussion of the three techniques becomes the focus of the remainder of this section.

5.5.1 Grounded theory

Grounded theory is both a method and a product of enquiry that requires the researcher to be in the real world - having a presence, and being close to the real world - without complete immersion (Charmaz, 2008; Starks, 2007). Glaser and Strauss’ (1967) construction of grounded theory as being in and close to the real world becomes achievable through inductive data collection methods found within the case study method. Strauss (1987) supports the integration of a grounded theory approach with case study method, particularly, when the researcher’s attention focuses on the development of analytic generalisations that contribute to theory building. Thus, using grounded
theory as method upholds the research purpose of testing a cultural assets model for supporting school effectiveness in the Anglican tradition.

The product of grounded theory is found in its ability to enable the building of inductive middle range theories through flexible analytic guidelines (Charmaz, 2008). Researchers who focus their data collection through successive levels of data analysis and conceptual development achieve such theories. Using inductive logic, grounded theory requires the reading and re-reading of text to discover the key concepts of the data collected and their interrelationships (Charmaz, 2008). Charmaz’s approach for grounded theory provides the method of data collection and the analytical method used within this study. Semi-structured interviews provide the opportunity for a graduated approach to consider the comparative coding of individual interview transcripts that “define action, explicating simple assumptions and seeing processes” (p. 216). The coding required line-by-line engagement allowing detailed study of the disassembled data and established the building blocks for synthesis to occur. The synthesis, or reassembling data, provides the possibility for theory generation to occur (Charmaz, 2008).

5.5.1.1 Disassembling data

Constant comparative analysis includes the process of disassembling data, also known as open or initial coding (Saldaña, 2009). It involves breaking down data, line-by-line examination and breaking it into discreet parts (Strauss & Corbin, 1998) and occurs with the first reading of each document (Charmaz, 2008). The researcher keeps an open mind by allowing each issue in the “interview to breathe and speak for itself” (Seidman, 2006, p. 117) as the goal. Thus, the findings appear as significant excerpts that ensure the hearing and context of the participant’s voice.

Data preparation for the initial coding requires sorting into the research stages (see Section 5.3) reflecting the data collection methods. Next, electronic document formatting occurs to enable the upload and transfer of files between Leximancer4, Qualtrics, Word and Excel. Finally, the file arrangement involves data put into separate electronic folders and dated according to acquisition, reading times, copy number, and page number; therefore, giving each document a uniquely identifiable document code. Figure 5.6 outlines the electronic storage system for data collection.
5.5.1.2 Reassembling data: the graduated coding process

The reassembling of data involved the use of comparative analysis after Charmaz (Charmaz, 2006), and focused coding after Saldaña (2009) in a process that I have called the graduated coding process. The graduated coding process contains horizontal and multilevel comparative analysis that involve a number of steps leading to the development of a multilevel construct of the study’s key findings. It draws from the in-depth analysis of participants using the flexible analytical guidelines (Saldaña, 2009) to rise above the data (Charmaz, 2006, 2008). Further, focused thematic coding allows searching across the data set to identify and retrieve repeated patterns of meaning or themes. The repeated patterns are the product of the coding process obtained using analytic reflection (Saldaña, 2009). However, within this study, the process occurred “without subscribing to the implicit theoretical commitments of grounded theory” (Braun & Clarke, 2006, p. 81) such as theoretical sampling (Liamputtong, 2011). As a result, I have undertaken what I have called a graduated coding process.

5.5.2 The graduated coding process applied

The graduated coding approach, when applied to the semi-structured interviews, entailed four steps that led to the development of a multilevel construct of the key findings as shown in Figure 5.7. Initially, reading each interview, presented by a box in Figure 5.7, allowed the coding categories manual identification. Then, re-reading each interview whilst listening to the original digital recording highlighted other significant concepts emphasised through voice inflection or length of conversation concerning the concept. Next, a horizontal comparative analysis, represented by the purple arrow in Figure 5.7 was undertaken to achieve a deep picture of how each group within the organisation viewed the concepts raised following Charmaz (2006, 2008).
Figure 5.6 Construction of electronic storage system for data collection.
In Figure 5.7, the purple arrow represents the horizontal comparative coding of one level in the organisation. The final step involved comparing each group within the interviews using multilevel comparative analysis represented by the blue arrow. It allows consideration of the alignment of concepts across the various levels of the organisation. Further it permits the consideration of the misalignment of concepts, thus reflecting the degree of alignment within institutions for effectiveness discussed within the background issues (Sections 2.1), concept reconceptualisation (Section 3.2.4) and model construction (Section 4.4; 4.5). The use of the graduated coding process is one way to assist the researcher in achieving the focus necessary to attain successive levels of data analysis and concept development. By doing so, it heightens the level of credibility and transferability of the mid–range theories generated.
5.5.2.1 Horizontal comparative coding

Horizontal comparative coding is the natural process of grounded theory. It reflects the process of systematic comparisons between data that provide successive levels of data analysis (Charmaz, 2008). When conducting the horizontal comparative coding for the interviews involving the school’s management, I initially read Patrick’s (Head of Senior School) transcript highlighting the key words and concepts raised by him. I then re-read the transcript whilst listening to audio of the interview four times to ensure the completion of the initial coding process. I then applied the same approach to all the transcripts. Moving back and forth within the data allowed me to apply a concentrated active involvement whilst checking for any pre-conceptions I may have formed after the initial coding experience by highlighting negatives instances and any rival thinking.

The initial codes led to the formation of categories. The categories represent the focused thematic coding identified by Saldaña (2009). Focused thematic coding involves the development of categories “without distracted attention at this time to their properties and dimensions” (p. 155). During the current process, observations show that a number of excerpts, within a single transcript, fell within more than one category and the category appeared in multiple transcripts. This upholds the caution of Dey (1993) who identified categories within qualitative research as not having sharp boundaries. One such category became “caring” (Patrick, 1b) and was presented to my supervisors who reflected on the process as part of peer debriefing.

Undertaking initial coding followed by thematic coding provided sufficient evidence to claim that the caring, as observed by the teachers, is a characteristic strength of the school. The voice of the participants acts as the link between the data gathered and the claim presented (Charmaz, 2008; R. Thomas, 2012). Further, the process, using Leximancer4, confirmed the categories via a non-manual process. By doing so, it allows the emergence of ideas used for category confirmation, adds to the categories identified and assists in highlighting the similarities and differences between data sets (Charmaz, 2008). The completion of the horizontal comparative coding process gave access to using the multilevel comparative process to seek a more rigorous in-depth analysis of the school as the unit of analysis.
5.5.2.2 Multilevel comparative coding

The blue arrow in Figure 5.7 shows multilevel comparative coding, with each horizontal comparative analysis compared to the next level up. This entailed looking for common concepts as well as any variations noted between horizontal groupings. For example, the teachers identified the concept of a caring school as a characteristic strength of the school. The question asked then becomes does the characteristic of a caring school appear at various levels within the organisation. In order for this to appear, the concept is mapped against the levels as shown in Table 5.2. The process supports the consideration of institutional alignment in the determining the effectiveness of the school within the framework of organisational theory (Pace, 2002; P. Senge, et al., 2000). The same process using Leximancer4 assisted in providing a checking mechanism of the credibility of the analysis of the novice researcher. It is through a graduated coding approach that entails both horizontal and vertical coding, where the data reflects the complexities of the school as the unit of analysis in a real context.

Table 5.2 Collecting multilevel data within the school organisation.

<table>
<thead>
<tr>
<th>Multilevel Concept Comparison</th>
<th>Teachers</th>
<th>Managers</th>
<th>Principal</th>
<th>Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interview 1</td>
<td></td>
<td></td>
<td></td>
<td>The school seems to me to be a very caring and loving school. I’m obviously looking from a very narrow perspective; I’ve actually had a much deeper experience with the school than anyone else on the Board (James 3d).</td>
</tr>
<tr>
<td>Interview 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The methodology, thus far, has outlined the process of undertaking a graduated coding approach that involves the traditional horizontal comparative coding as identified by Charmaz (2008) and the multilevel approach within cultural minority studies (Gallego, et al., 2005) using triangulation to ascertain the degree of credibility. Within the graduated coding approach, the pseudonym, the page number and the order of the reference within the transcription have identified the references. For example, the excerpt from the board member in Table 5.2 for the board member incorporates his pseudonym (James), the transcript page number (3) and the order of appearance of the quote (a, b, c, etc.) in the transcript page. Thus, the reference is James 3d.

5.5.3 Text analysis software

Leximancer4 is text analysis software that acts as a data-mining tool to analyse collections of textual documents, to generate higher contextual themes based on frequency of use through thematic analysis, and produces quantified conceptual visual representations of the extracted themes (Smith, 2000). There are four reasons for selecting Leximancer4 in preference to other textual analysis packages such as nVIVO:

- it is considered a stable and reproducible program that is viewed as an effective and efficient tool (Liu, 2004);
- it conducts content analysis that involves concept analysis (measures the occurrence of defined concepts) and relational analysis (how the defined concepts are related) (Liu, 2004);
- it allows un-seeded generation of concepts that can support the use of a grounded theory approach using thematic analysis in a more flexible way (Smith, 2000);
- it automates the coding of constructs and helps to reduce researcher bias or error through inexperience (Low, 2006).
5.5.3.1 Concept production

The processing of uploading data involving Leximancer4 included open-ended survey questions, semi-structured interviews, focus groups and archival data. Two products of this process were the frequency of concept occurrence and the degree of connectivity between concepts. The products help to explain the links and their relative strengths, as identified by the analysis, rather than an attempt to turn the qualitative data into quantitative data. Concept occurrence and concept connectivity add to the
understanding of the complex issues raised by the study through the provision of rich data using follow-up and in-depth questions.

With the major focus of the study stemming from the semi-structured interview data, Leximancer4 automatically looks for words that occur most frequently in a text and identifies these as ‘seed concepts’. The clustering of seed concepts into higher-level thematic groups occurs by the coloured circles on the map as in Figure 5.8. The circles are heat mapped so that the most important theme is red, the next orange and they diminish in colour according to the colour wheel. Thus, Figure 5.8 gives a high angled view of the concepts within the semi-structured interviews.

5.5.3.2 Types of content analysis

Content analysis is the basis of the design of Leximancer4. Within a collection of textual documents it determines the presence of concepts, breaks the documents down into “manageable categories and relationships in order to quantify and analyse text” (Leximancer Manual Version 4, p. 8). It does so by employing the two major categories of relational analysis and conceptual analysis.

Relational analysis measures how the identified concepts relate to one another. By measuring co-occurrence of concepts, it displays the main relationship between concepts. Using the concept of care as identified in the graduated coding process, the Leximancer4 visual representation, as shown in Figure 5.8 and Table 5.3, lists the top fourteen concepts most connected with ‘care’.

Within Figure 5.8, the concept of care is connected to other concepts within the map by the green rays of connectivity shown. The ray shows a connection between the concepts, the more connections within the data, the thicker the ray representing the connection and the closer the distance between the concepts on the graph. Using Table 5.3 and Figure 5.8, the ray connecting the concepts ‘care’ and ‘pastoral’ (100% likelihood of relevance) is thicker than other rays and the two concepts are extremely close together. The strength of the co-occurrence between ‘pastoral’ and ‘service’ (10% likelihood of relevance) has a weaker connectivity as the ray between the terms is thinner and the concepts separated by a much larger distance.
Conceptual analysis measures the presence and frequency of concepts. Leximancer4 conducts this analysis, generating its own dictionary of terms and infers concept classes contained within the texts. Although it is claimed that Leximancer4 “relieves the user of the task of formulating their own coding scheme” (Leximancer Manual Version 4 p. 8), the previous section outlined the manual coding process undertaken within this study. Although, Section 5.4.3 identified the limitations of the software, the researcher did not give up their role as being responsible for applying analytical thinking to the program (Penn-Edwards, 2010; M. Watson, Smith, & Watter, 2005; Yin, 2011).

Table 5.4 displays the concepts derived from the text analysis software, and shows the identified words that are associated with the top ten most significant concepts when all data from P – 12 through all collection methods are software analysed in a single process. It shows that the concept school is the most frequently occurring with one thousand three hundred direct mentions in the data collected. Whereas, day has

<table>
<thead>
<tr>
<th>Word Related concepts</th>
<th>Absolute count</th>
<th>Likelihood (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoral</td>
<td>13</td>
<td>100</td>
</tr>
<tr>
<td>Pastoral Care</td>
<td>14</td>
<td>100</td>
</tr>
<tr>
<td>Care</td>
<td>10</td>
<td>83</td>
</tr>
<tr>
<td>Ethical</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Continuity</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Band</td>
<td>1</td>
<td>33</td>
</tr>
<tr>
<td>Visual</td>
<td>1</td>
<td>33</td>
</tr>
<tr>
<td>Encouraged</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Chapel</td>
<td>2</td>
<td>25</td>
</tr>
<tr>
<td>Share</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Opportunity</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>boys</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Strong</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Service</td>
<td>1</td>
<td>10</td>
</tr>
</tbody>
</table>
### Table 5.4 Occurrence and co-occurrence of most significant concepts.


<table>
<thead>
<tr>
<th>Rank</th>
<th>Connectivity</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>100%</td>
<td>80%</td>
<td>66%</td>
<td>56%</td>
<td>49%</td>
</tr>
<tr>
<td>Key concepts</td>
<td>School</td>
<td>Students</td>
<td>SCHOOL</td>
<td>Things</td>
<td>Time</td>
<td></td>
</tr>
<tr>
<td>Absolute Count</td>
<td>1300</td>
<td>1143</td>
<td>734</td>
<td>409</td>
<td>415</td>
<td></td>
</tr>
<tr>
<td>List of vocabulary concepts within the key concept</td>
<td>School</td>
<td>Children</td>
<td>Schools</td>
<td>Place</td>
<td>Teacher</td>
<td>Class</td>
</tr>
<tr>
<td></td>
<td>Students</td>
<td>Staff student</td>
<td>SCHOOL</td>
<td>Year</td>
<td>Support</td>
<td>Things</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rank</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connectivity</td>
<td>49%</td>
<td>44%</td>
<td>37%</td>
<td>30%</td>
<td>27%</td>
</tr>
<tr>
<td>Key concepts</td>
<td>Community</td>
<td>Teachers</td>
<td>Year</td>
<td>Learning</td>
<td>Day</td>
</tr>
<tr>
<td>Absolute Count</td>
<td>244</td>
<td>318</td>
<td>662</td>
<td>215</td>
<td>220</td>
</tr>
<tr>
<td>List of vocabulary concepts within the key concept</td>
<td>Community</td>
<td>Activities</td>
<td>Academic</td>
<td>Best</td>
<td>life</td>
</tr>
<tr>
<td></td>
<td>Teachers</td>
<td>work</td>
<td>year</td>
<td>Learning</td>
<td>Development</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Day</td>
<td>Involved</td>
</tr>
</tbody>
</table>

two hundred and twenty direct mentions in the data and 27% of these co-occur in the same phrase as *school*. The list of vocabulary that exist within the theme are then ranked in occurrence order. Therefore, the words at the top of each list occur more frequently than the words at the end for each individual concept. As such, concept occurrence and co-occurrence provides a wider understanding of meaning behind the original theme. An example of the use and connectivity of these words appears the following ceremonial excerpts.

The following example is from a prayer read by a student and shows the closeness of the words teacher and school. “We thank you for our *school*, our *teachers*,
our friends and our families” (Document Surrogate:/ Ceremonies/Easter 2012~1.html, April 2012) shows the distance is very short; and the connectivity between the words in context is very strong. However, the speech excerpt, from the Head of Junior School at the annual awards ceremony states “Thank you, teachers for being dedicated and hard working. At this year’s Board of Studies inspection the inspectors declared our school to be outstanding and ground breaking” (Document Surrogate:/Ceremonies/K_6 speech~1.html. Dec, 2011). The distance between teachers and school is greater, reducing the strength of the context and lowering the level of connectivity. Although the closeness of the terms school and teacher is within the first sentence of the prayer component of the 2012 Easter Ceremony, the second excerpt shows a greater distance between the words, reflecting a lower level of occurrence, and therefore the reason why teacher is a lower order vocabulary word for school.

5.5.3.3 Conclusions from the software analysis

Using graduated coding, the results of the key word vocabularies identified a range of concepts, and their degree of relationship understood in terms of connectivity. Table 5.6 reflects the range of key words that occur across the top ten concepts of the entire data collection. The table provides an outline of how connected the top ten concepts are to each other and how they are interlinked. For example, the words ‘develop’, ‘parent’ and ‘work’ are contained within eight word vocabularies of the ten concepts listed and represent the most frequent words. The word ‘doing’ is contained within seven concept word vocabularies, whilst the concept ‘Christian’ does not register in any significant way in any vocabularies. In relation to the concept ‘care’, it registers within the top six concept word vocabularies. However, the multilevel graduated coding process explains the word as significant both within the horizontal and multilevel comparative coding processes undertaken.

5.6 LESSONS LEARNT FROM THE ANALYSIS

A limitation of the research is the restriction to one site. This raises traditional concerns in using a single a single case study method and the arguments include its ability to generate theoretical generalisations. However, it is important to note that the
study itself is conceptually oriented to the construction of a cultural assets model. Further, the purpose of the research is to test the cultural assets model’s ability to support school effectiveness in the Anglican tradition. As stated in Section 1.3, the focus of the application of the cultural assets model is to be within a set context and ascertain the benefits/limitations of the model to a particular school. Therefore, the use of Stake’s (2008) instrumental case study assists in analysing fundamental causes, issues and connections to take generalisability beyond the single case.

Another limitation involves my own personal lens in conducting and reflecting on the research. The participants required a significant amount of background knowledge of the research process before being willing to be open to the data collection methods. In addition, I had no direct or meaningful association with this particular school even though I have worked in other schools as stated in the Section 1.2. Further, I tested the model deducted from the literature using the grounded theory method of inductive research analysis in order to ensure the strength of the participants’ voices as distinct from the researcher.

A pragmatic limitation of the research involved the interviews and focus groups where I adhered to the time limits rather than allowing their duration to be prolonged. This contained discussions as participants become more familiar with the concept of cultural assets throughout the process. However, the cautious management of time was essential for the credibility of the process in relation to the school’s administration, the proposed requirements stated in the initial consultation processes and to contain the time required for the production and analysis of data.

5.7 CHAPTER SUMMARY

The five main aspects of the research methodology, outlined in the introduction to this chapter, support the rigor of this study as the inductive approaches and instruments used within the research method are “at least as complex, flexible and multifaceted as the phenomena being studied” (Tracy, 2010, p. 841) and are known as requisite variety. The support involved the justification of the research paradigms, the research process and the selection of the case study method. Further, the credibility,
transferability, dependability and confirmability of the research process; and the data
collection methods and the analytical techniques within grounded theory in
disassembling and reassembling data are considered. Finally the lessons learnt from the
study involved the limitations of using a single case study method, and included the
evolutionary nature of culture and change, the problem of identifying cultural assets, the
limitation of the researcher’s lens, and the pragmatics of time management in order to
complete the research process.

Thus far, Chapters Two, Three and Four have reflected what Tracy (2010) calls
the researcher’s “head full of theories” (p. 841) and represents the complexity of the
phenomenon of cultural assets. The chapter reflects the processes undertaken to achieve
“a case full of abundant data” (p. 841) that contains a requisite variety of theoretical
constructs, data sources, contexts and samples. Both manual coding and software-
generated analysis maintained the consistency of the analysis within grounded theory
and contained researcher bias. All of which represent a multimethod, multilevel complex
sensing device to register a complicated set of events. The analysis and findings of the
which form the basis for the remainder of the study.
CHAPTER SIX

CULTURAL ASSETS AND EFFECTIVE SCHOOLS

6.1 INTRODUCTION

The relationship between the objectives, major research questions and subsidiary questions, as outlined in Section 1.2, framed the first section of this study from the extant literature. Chapter Two outlined the background issues of societal change and Anglican school growth. Chapter Three generated the reconceptualised concept of cultural assets, identified six benefits from the reconceptualisation and posed the first research question of this study as: *Can a cultural assets model of schooling be constructed and tested? If so, then what theoretical underpinnings support its construction?*

The shortcomings of other concepts used and the benefits of cultural assets reinforce theoretical underpinnings shaping the model’s construction in Chapter Four using an inductive approach. In order to test the model, a single case study determined the extent of the model’s credibility implementing a qualitative methodology, as explained in Chapter Five. Therefore, the purpose of this chapter is to focus on the data analysis to answer the second research question identified: *How does a cultural assets model influence the social and cultural nature of schooling in relation to student and teachers and in particular those of the Anglican tradition?* It is achieved by using the results of the graduated coding process described in Chapter Five.

The process draws primarily from the triangulated in-depth analysis of participants’ semi-structured interviews. Other data collection methods are used in a supporting role using flexible analytical guidelines within grounded theory involving strategies that interpret the data (Charmaz, 2006, 2008; Saldaña, 2009). Grounded theory enables searching across the data set using indicative reasoning to identify and retrieve repeated patterns of meaning or themes. However, the process undertaken within this study occurred “without subscribing to the implicit theoretical commitments of grounded theory” (Braun & Clarke, 2006, p. 81) such as theoretical sampling (Liamputtong, 2011). As a result, of the graduated coding process the themes of ‘caring
as part of school effectiveness’ and ‘stretching beyond the 3Rs’ (reading, writing and ‘rithmetic) are identified. The two themes are the outcome of analytic reflection that enables the achievement of thematic analysis (Saldaña, 2009).

The first theme provides a more detailed understanding of the foundational importance of care within the case study school in respect of professional practice and community expectations. Further, it represents the foundational culture of the school and corresponds to the values and attitudes that determines of the type of cultural assets accumulation that is beneficial in supporting the school’s effectiveness. The purpose of this section is to consider the use of culture in professional discourse and educational leadership, as reflecting sociocultural strategies in the school’s cultural development.

The second theme provides a more extensive analysis concerning the role of cultural assets within a school’s foundational culture. Using multilevel comparative coding, the results reveal four categories involving the organisation, teachers, leadership and students using cultural assets accumulation to stretch beyond the 3Rs. In addition, the analysis identified some of the obstacles that limit the extent to which each category can stretch beyond the Rs.

6.2 THEME ONE: CARING AS PART OF PROFESSIONAL PRACTICE

The school’s letterhead reveals that the first major statement concerning what is foundational to the organisation. “A Caring Learning Environment” (public document 001. Retrieved 31.07.2011). If the school views itself as caring, and an effective school is characterised by strong connectivity between its structure, symbols and culture that supports holistic and consistent functioning (Cresswell, 2004; Leonard, et al., 2004; J. Murphy, 1992), then, does the school actually have a culture of caring?

In the initial observations recorded after the first visit to the school, I noted:

There is a general acceptance that pastoral care is the highest priority and that the academic runs second.
However, it is coming across as not only one of the strengths of the school but also one of its greatest distinctives compared to other local schools. The academic does not seem to be as important. It reflects their faith position – they should care about people (Fieldnotes 13.07.2011)

My initial observation was that the school displayed two types of caring. The first is pastoral care focussing on the health and well-being of the students, such as mental illness, disabilities, resilience. It also emphasises unexpected personal crises such as death and family breakups. Pastoral care dominates the responses. The second is student academic care involves the pedagogical practices that open up opportunities for students to gain lived experiences, skills and cultural assets accumulation. Academic care deals with the development of knowledge and understanding, and learning skills. The interwoven nature of pastoral care and academic care within the complex web of relationships make up student welfare within the school. The order of pastoral care and academic care presented by the participants reflects their orientation and prioritisation of what is most important.

Noddings (2010) outlines the relational ethic of caring to show the carer as an attentive and receptive listener to the “expressed needs of the cared-for” (p. 391). If their needs are not in conflict with the carer’s deep-seated beliefs, and ‘therefore’ their values and attitudes, the carer undergoes motivational displacement. Then, the carer acts to fulfil the needs expressed or to suggest goal alternatives. Thus, the carer prioritises satisfying the cared-for above their current projects. In doing so, they evaluate a response that sits within their values and attitudes, available resources and current competency level. Consequently, the carer aims to improve their level of competency to improve their level of care.

6.2.1 A school culture of care

The ethic of caring was identified as a foundational strength of the school. In carrying out the graduated coding process displayed in Table 6.1, the importance of the concept of caring, as a relational ethic, was identified amongst all the layers analysed. The table shows the horizontal coding process in the first two columns between the four
Table 6.1 Multilevel data collection for caring

<table>
<thead>
<tr>
<th>Multilevel Concept Comparison</th>
<th>Teachers</th>
<th>Managers</th>
<th>Principal</th>
<th>Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interview 1</td>
<td>A lot of people are over a lot of things, so things very rarely get missed and if they get missed they get picked up pretty quickly as people see things and pass and communicate that and make people aware. Looking out for each other; caring for each other (Gary 8e).</td>
<td>Care for the kids at an individual level. The kids feel that there is someone there whose involvement with them stretches beyond the 3Rs. (Patrick 1q). It’s caring for them as a person as well as pushing the learning aspect (Patrick 2a). Care to the extreme. See it sounds a noble thing – care, care, care, but if you wrap it up in the wrong package its quite destructive. (Patrick 10k).</td>
<td>Yeah I think it’s a caring, learning environment that came from me I put it on the all our paperwork and I think we are (Tony 2b). People care if your child has a problem we’ll follow it up and care about them. That’s it. And that statement’s on our letter and it was put there by me because I wanted to say that’s the most important thing about the school (Tony 15t).</td>
<td>The school seems to me to be a very caring and loving school. I’m obviously looking from a very narrow perspective; I’ve actually had a much deeper experience with the school than anyone else on the Board (James 3d). But I see a lot of hugging at the school and I see a lot of caring by the teachers, for the outcomes of the pupils. (James 3e). I think it’s a caring culture and one that focuses on the child as a whole individual rather than a narrow focus on academic or sports (James 3f). I think caring, mutual respect, personal bests, listening, I’d say. I said personal best I was going to go say academic achievements but self-esteem and responsibility for one’s own actions (James 4a). Most of them care. They treat the kids very well. They treat the kids with respect and encourage them to do their best. Some of the teachers also have some extracurricular interests that they, then, share with the school in order to take the kids on journeys and directions that they may not have otherwise experienced (James 4h).</td>
</tr>
<tr>
<td>Interview 2</td>
<td>whatever facets they can do they (teachers) try to help (Mary 3d)</td>
<td>I think the teachers are very nice in terms of listening and actually caring and helping (Alan 11a).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview 3</td>
<td>I think it’s fairly intimate. It’s a friendly place (Peter 1b)</td>
<td>I should care about people. And, so I’ve got more opportunity to, not only care helping them in Maths, but helping them in other ways as well (Alan 13b).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview 4</td>
<td>The environment is a very caring one (Pamela 1f).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
teachers and then the two managers. It also shows the multilevel coding process undertaken by reading across the columns for the concept of care.

Peter, the maths and sports master provides evidence of caring as a significant concept in explaining the strengths of the school. He uses the sub category concepts of intimacy and friendliness when identifying the caring side of the school’s character. By doing so, he acknowledges the relational context of caring in the social relations between staff and students when he states:

I think it is fairly intimate. We do see the kids quite often; we do mix with them quite often. My advantage is being involved in sport I get to see them outside the classroom more often than lots of other people do and that’s a big advantage for me. It’s a very friendly place. It doesn’t have any flies on it you know. What I mean is, we’re not stuck up. We don’t have our noses in the air thinking we’re better than anybody else because you just have to look at the resources to see that we’re not over resourced. It’s part of its character (Peter 1a)

Further evidence of the concept of caring is provided by Gary, a physical education teacher. He considers caring as associated with the commitment of the staff not to miss anything concerning the welfare of students and their compassion to pull together. Gary emphasises the importance of attentiveness to ‘needs satisfaction’ and views the success of the school being attributable to its size. He identified the importance of previous experiences as a determining factor in how he sees the school. Gary’s part time job, as a trainer for a prominent Sydney rugby league club, included a promotional component that led him to various schools including the case study site. Such previous experiences played a significant role in the development of a particular empathy with the culture of the school that is self-reinforcing. As he says:

I went to a state school that was over one thousand kids and I had a part time job while at university that took me to a range of state schools, catholic, and independent. That travel as part of that job is the reason that I’m here; because that job brought me here through those two
avenues. I’ve seen the bigger the school I think the more chance children or students can get lost in the system. Whereas, here, it’s more a lot of people are over a lot of things so things very rarely get missed and if they get missed they get picked up pretty quickly as people see things and communicate that and make people aware. A prime example of that is this morning a student who received unfortunate news but immediately the staff were pulling together to watch out for this student and make sure they were travelling ok today and coping and handling the day they were just watching out for them, making sure they were travelling well. Like you do with bullying and socially and I think that comes from the size of the school being able to keep on top of all that (Gary 1e)

Horizontal comparative analysis showed the strong level of connectivity amongst the teacher participants concerning the concept of caring and its importance and visibility throughout the school. The extent of connectivity between the responses of Peter and Gary reflects the consistency of caring amongst the participants. Further, it reveals that caring is visible within the school through teachers working together, sharing responsibility and conducting speedy actions to ensure effective communication. Therefore, the concept of caring, when described as a cultural asset, influences the social and cultural nature of the school from the level of the teacher within the organisation. It raises the question can such a conclusion be drawn across the organisation as a whole?

The graduated coding process allows further development of the strength of connectivity by considering the concept of caring within professional practice, leadership and the organisation using vertical comparative analysis. The analysis is able to consider whether the strength of the concept of caring permeates the multilevel organisational structure of the school as well as the wider school community.

6.2.2 **Caring within professional practice**

Undertaking horizontal comparative coding as shown in the first column of Table 6.1 reflected the importance of caring to the role of the teacher as part of their professional practice within a school of the Anglican tradition. Pamela, the drama
teacher, identifies caring with good intentions as aiming to get the best result for the students. In her own words:

This place is lovely; a really caring environment. They really care about getting the best for the kids. The heart’s in the right place. That’s what I’ve always said. They get it right. It’s different sometimes you know, but the heart is always in the right place. The intention is always very good (Pamela 1b)

Evidence given by Mary, a part-time visual arts teacher, is of a similar sentiment. She connects caring with a safe environment and the willingness of the staff to help students when she affirms:

Once the little kiddies are here whether they are in kindergarten or year 11 or 12 they can come into the school and know they are safe. If there is any bullying going on, from that moment on they, hopefully, are trusting of the teachers and the administration that they can speak about that and something would actually be done about that. Children, who have a sickness, or whatever, are looked after and kids that have things that are ongoing in terms of mental development or trauma issues or whatever, I think people try to help them as well in their own way. In whatever facets they can do they try to help in (Mary 3c)

The concept of caring as significant emerged within the daily role of the teacher. It is a concept containing a student’s social development and a learning component. Whilst Pamela considers staff as aiming for the best for the students in a holistic manner, Mary gives the detailed understanding of caring as creating a safe environment with continuous support, regardless of the issue. In contrast, Gary saw the extent of caring as reflected through the physical size of the school, and the speed of communication systems, whereas Peter associates the scope of caring with an acceptable level of intimacy, or familiarity, extending beyond teaching and learning.
Each participant uses various related words to express their perception adding to the authenticity of the individual voices. Yet, regardless of the perspective used to view caring, horizontal comparative coding reveals teachers collectively viewing each other as giving in whatever way they can to help students. Therefore, the next step becomes to ascertain whether caring is visible to other members of the community and represents a cultural asset that permeates throughout the organisation.

6.2.3 Caring within community

The concept of caring, as part of professional practice, is foundational according to the teacher participants and reinforced by the two parent interviewees in this study. Diane, a junior school parent and president of the newly formed parents’ association, identifies four strengths of the school, when she says:

Its size, I think, is one of the main strengths for me. Big enough to be a full community, but small enough that everyone knows each other, that’s number one for me. Anglican is another thing that was a strong pull for me (Diane 1d)

The teachers are very good due to my experience in junior school of course but the teachers are very good, that we’ve dealt with; we’ve not had any dramas (Diane 1e)

I think the way that they respond to the children; the individual attention that’s given to the children; the way they know all of the children. The teaching, as far as being able to teach- given the academic skills they need- I think that’s a hard question because they’ve all got those skills to a certain extent. All the teachers here have been fantastic (Diane 3f)

Diane views the strengths of the school as the importance of class size and school size, the emphasis on the Anglican (Christian) character of the school, the responsiveness of teachers to the children,, and the extent of knowledge teachers have
concerning the children, and in particular their social relations. Although teachers within New South Wales (NSW) undergo mandatory first aid and health training in order to support student learning, David, a secondary school parent recognises their efforts to go beyond that training. He also notes understanding the importance of caring as part of professional practice when he states:

Now if it was a big school they wouldn’t be able to do that. The teachers here will know you know where kids are having problems. They know here, you know not just academic problems but there are other issues. A thousand issues as you know with kids and our health, with mental issues and all these other things and all that sort of stuff and the teachers are aware of it they know about it and that is a great thing (David 4a)

The parents reinforce the position taken by the staff, and the organisation as a whole, concerning the importance of caring as part of professional practice. The caring is visible, relaxed and relational. It reflects the importance that the staff, organisation and community give to the holistic development of the child. Such development is one key component for a school to want to stretch beyond the 3Rs by using its cultural assets in supporting school effectiveness.

6.3 THEME TWO: STRETCHING BEYOND THE 3RS

Stretching beyond the three Rs equates with the wider goals of education and holistic child development (Raven, 1991). The wider goals involve a greater understanding of how society works, how to participate fully within it, and how to influence society for the better within the context of a global economy (Battistich et al., 1999). Figure 6.1 diagrammatically combines the concept work of Raven with the praxis focus of Battistich et al.
Raven’s (1991) study shows a consistent pattern where the qualities for effectiveness in all aspects of life existed within research for over a century. Such qualities include “initiative, responsibility, the ability to work with others, problem solving ability and the ability to understand how organizations [sic] and society work and the willingness to play an active role in them” (p. 343). Emphasising the need for society to have a population exhibiting different concerns and competencies, Raven (1991) recognises the importance of educational outputs to produce people with diverse concerns and competencies. Battistich et al. (1999) identifies three classes of non-academic outcomes as (1) social, ethical and civic dispositions, (2) attitudes towards school and learning motivation, and (3) metacognitive skills. Each component connects within the figure to elaborate further the concept of stretching beyond the 3Rs.

Raven (1991) and Battistich et al. (1999) raise the importance of civic and political competencies in understanding how society works and developing the ability to influence it in order to improve its operation. Further, that by doing so, education, and in particular schools, help students to participate more effectively and as a result help to sustain pluralistic and democratic institutions. Yet, Raven also acknowledges the
neglect of teachers to impress these features upon their students. Further, Battistich et al. support this position stating "many social commentators have decried the narrow self-interest, greed, destructive competition, and alienation that seem to be the characteristic of many members of our current society" (1999, p. 416).

However, Raven highlights the importance of concerns and competencies from a socio-political perspective, whereas this study considers the sociocultural perspective that requires cultural assets accumulation to achieving wider educational goals. In contrast, Battistich, et al. (1999), view cultural deficits as a feature to learning motivation. Both studies focus on the formal curriculum acknowledging the presence of the informal curriculum as a possible constraint to wider school goal achievement. Neither study considers extra-curricular activities within school and/or outside school as beneficial. In particular, neither Raven nor Battistich, et al., pay little attention to those reciprocal cultural activities that influence the overall educational output of civic and political competencies, and sustain cultural continuity.

6.3.1 The case school

Patrick, when describing the school as caring, sparked the concept of stretching beyond the 3Rs when he said:

The kids feel that there is someone there whose involvement with them stretches beyond the 3Rs. It’s caring for them as a person as well as pushing the learning aspect (Patrick 1q, 2a)

The quote led to the development of Table 6.2, reflecting the importance of stretching at both the horizontal and multilevel approaches undertaken within the graduated coding process. Further, the table mirrors the consistency of evidence that supports ‘stretching beyond the 3Rs’ as a consistent and triangulated theme within the study. Therefore, it forms the basis of discussion for the remainder of the chapter.
Table 6.2 Multilevel data collection for stretching beyond the 3Rs.

<table>
<thead>
<tr>
<th>Multilevel Concept Comparison</th>
<th>Teachers</th>
<th>Managers</th>
<th>Principal</th>
<th>Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interview 1</td>
<td>The numbers of teachers also heavily involved or are knowledgeable of what the kids are doing outside of school (Gary 1c)</td>
<td>The diversity of expertise, so somebody who sees themselves very physical sport wise something like that - you know - I can say to the sport staff listen I want this block to be educated there’s other things in the world other than a round ball - you know (Patrick 3b)</td>
<td>Education is based on the academic, social, sporting and spiritual and I don’t think enough effort goes into the social (Tony 2a)</td>
<td>You know one of the strengths of the students at this school is that when they go away to become leaders in the community, university or whatever they do they come back and they contribute. And that’s one of the greatest things about this school (David 4i)</td>
</tr>
<tr>
<td>Interview 2</td>
<td>There’s times - I’m not being unrealistic being the age I am - I am not totally self-giving. You know you have to keep a little back for yourself in order to get through the day. But, if the opportunity arises you know. And I think that’s to do with having three children you know; all the study I’ve done in the past and obviously the tools. I’m not teaching Year 11 physics but what I can do I will do (Mary 10f)</td>
<td>I’ve brought students in contact with people that the kids would not ordinarily get contact with often (Patrick 5e)</td>
<td>So academically we’re set up for everything. Socially we’re not. Socially, if a kid has social problems and hasn’t fixed them by the time he’s 20 he is stuffed for his whole life. It’s almost impossible to fix (Tony 2b)</td>
<td></td>
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<tr>
<td>Interview 3</td>
<td>If a teacher was going to get the most out of working here they need to be willing to become involved in extracurricular activities. They would need to find what they enjoy doing and get involved in that (Peter 14c)</td>
<td>Having been an elder I think and all the stuff I’ve done at church. Probably the biggest influence in terms of what influences my teaching because of conflict resolution all the difficult things you have to deal with people and everything in terms of leadership. I have been involved in lots of things in my church like leading bible studies and like lots of different things. Children’s church I lead children’s church from when I was young like 12 or 14 or something way before I become a teacher, I already had lots of experience in terms of actually doing things (Anthony 1n)</td>
<td>I’ve always been of the opinion that schools should turn out good, well rounded people (Tony 3f)</td>
<td>The extra stuff I like. More of the social stuff; the picking up on things; the little bits and pieces (Diane 3f)</td>
</tr>
<tr>
<td>Interview 4</td>
<td>Visual Arts does very well. They always get someone going to Art Express being nominated and things like that so they do very well. But also very low key they’ll put on an exhibition. We’ll put on a drama night but definitely sport here is pumped through the veins of the school. There’s always sporting events at all the different levels and we’ve got some very talented students that go beyond school and are national reps (Pamela 5h)</td>
<td>We have people tied up with the SES. They approached us, we found a couple of members of staff in the SES, and they put their arm around the kids to be part of it (Patrick 5h)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The quote is reflective of the broadened relationship between students and teachers. Patrick, as Head of the senior school, represents a more holistic picture of the types of relationships staff generate within the school:

It’s not always obvious. So, if you want to categorise that there is the obvious one where they’ll be doing playground duty and somebody will be sitting there by themselves and they just happen to run into each other—their paths just happen to cross. What are you doing? How are things going? Why? I think things happen out of that. Then, there are other less obvious ones where students find themselves an opportunity that they had not really tried to build for themselves. The staff will have created a chance for them to do something or achieve something (Patrick 3a)

There are the obvious ones where for instance someone’s in a bit of strife and somebody else will say come on mate you’ve got it wrong get your head back on your shoulders we’re here to try and help you, that kind of counselling, level headed counselling. (Patrick 3b)

At the commencement of the interview, Patrick identified three strengths of the school. The strengths are “caring for the kids at an individual level” (Patrick 1a), “good at forming a bridge between the parents and the kid” (Patrick 1b) and “it’s good at making teamwork out of mayhem” (Patrick 1c). When asked to identify what he saw were the teachers’ contribution to supporting those strengths, Patrick begins to delve into those cultural assets of the staff that are supporting their ability to stretch beyond the 3Rs. His response focuses on the teachers’ diversity of expertise and the drawing in of skills and contacts beyond the resources of the school.

The diversity of expertise, so somebody who sees themselves as very physical sport wise something like that—you know- I can say to the sport staff listen I want this block to be educated there’s other things in the world other than a round ball - you know (Patrick 3b)
When asked to explain how the wider community may support the caring approach, Patrick reverts to himself as a central figure in connecting the school to other sociocultural institutions within the community. It is his involvement in cultural activities and the relationships formed that construct the flows of influence provided by the wider community to the school. For example, one of the distinctive relationships raised involves the school’s relationship with the NSW State Emergency Services (SES). The school runs a voluntary SES cadet unit after school, but also has a training camp within school time. As such, connections allowing external institutions to contribute to development of students and staff add to the caring nature of the school as a whole. Patrick states that:

It’s a Sydney First grade side and there are other people here who have done similar things but it has come through their contacts. We don’t have people well to the best of my knowledge, we don’t have people beating our door down saying can we come in and help you (Patrick 5c)

I’ve brought students in contact with people that the kids would not ordinarily get contact with often (Patrick 5e)

There have been times in the past where I’ve needed- I thought I needed- outside assistance and I’ve directed students to knock on a door and ask can I be part of whatever they are doing in some way. So sometimes, we’ll draw on the outside world- by design. (Patrick 5g)

I’ve taken kids up to – there’s an old folk’s home. I’ve taken them up there and other staff have done other similar things (Patrick 5h)

We have people tied up with the SES. They approached us, we found a couple of members of staff in the SES, and they put their arm around the kids to be part of it. So, again it was what they had brought to the school to be very responsible (Patrick 5i)
However, later he qualifies this same strength of the school as one of its weaknesses when:

> Care to the extreme. See it sounds a noble thing – care, care, care, but if you wrap it up in the wrong package it’s quite destructive. (Patrick 10k)

Patrick expresses the importance of setting parameters for what is acceptable caring within the context of the school. He then acknowledges the importance of the provision of care within appropriate contexts and associates with the ethical and moral reasoning anticipated within the school structure. Thus, Patrick reflects his perspective of care as containing a pastoral aspect as well as a learning or academic aspect.

### 6.3.2 The teacher

In the context of this study, stretching beyond the three Rs involves the teacher participating in a culture that extends beyond the formal educational process. It also involves ‘caring’ of the person that is more than just academic but holistic with participation stemming from personal choice and also collective decision-making; inclusion of activities beyond school into daily routines, practices, ceremonies and traditions; and the importance of giving through sacrifice of self rather than receiving. As Pamela states “this place... really cares about getting the best out of the kids” (Pamela 1i) Both Pamela and Patrick present the image of a teacher that goes beyond teaching the 3Rs. The preliminary findings of the present study suggest that the model does not present a complete picture of the teacher; however, it does present a complete picture of the accumulated cultural assets brought by teachers to the school. The problem appears to lie in the ability to articulate the teacher’s tacit knowledge about their professional and personal beliefs about their role. Further, it requires a better understanding of their role in developing citizens that are able to achieve the broader goals of society. When asking how they, as a teacher, contribute to the strengths of the school within their role, Mary’s response exemplifies the general surprise by the interviewees when she declares, “That’s
really hard for me to answer. It wasn’t something I was expecting you to ask either, interestingly enough” (Mary 10a).

Mary’s response exemplifies the importance of the whole person and the freedom given within the school that becomes part of the oblique flows of influence (the relationship between genealogically unrelated adults and students) supporting or constraining effective schooling. Peter highlights the importance of oblique flows that support school effectiveness. When discussing what he believes concerning the expectations of a teacher at the school, he states:

If a teacher was going to get the most out of working here they need to be willing to become involved in extracurricular activities. They would need to find what they enjoy doing and get involved in that. Is it public speaking? Get involved in public speaking. Is it chess? We have a chess team that go out on Fridays that play chess during term 2. Is it sport? Well I can find ways of getting involved in sport. Get involved in any capacity you can outside the classroom. If you do that, you’ll get to know the students much better. You will appreciate the school a lot more and you will enjoy your time at the school far more than just staying in the classroom concentrating on your particular subject (Peter 14c)

In addition, Mary expresses the importance of pastoral involvement that achieves deeper meaning rather than just good discipline. Patrick also expresses connections to his own experiences and contemporary relationships within the wider culture. These oblique flows of influence directly influence the types of values and attitudes that stem from their worldview. Patrick explains this when he says:

I am tied up with a rugby union comp and I happen to be of the belief that if you have young fellas who are a bit frisky well a good way out of that is to direct them into an area they can work it off. I sometimes call in people from my rugby comp to talk to them or train them: skills training-what have you (Patrick 5b).
The fundamental shift in identifying and understanding the role of beneficial cultural assets lies in the value added by the teacher that is beyond their core job description. Cultural assets are the explicit outworking of culture and reflect the values and attitudes grounded in a worldview of deep-seated beliefs. Such assets are most effective when shared beliefs, visions and mental models are aligned. Therefore, the importance of a shared vision for diversified cultural assets becomes a crucial point for the leadership of an asset diverse school. Peter explains in his own words:

I’m involved in my church and I suppose that’s a big factor and I guess my faith plays a part in how I deal with things at the school level. (Peter 2g)

I think my heavy involvement in sport, I guess, has moulded me into the way I react and relate to others as fairly down to earth. I think when you play sport it’s a bit like there’s nowhere to hide so you’ve got to be who you are and what you see is what you get to that extent (Peter 3j)

As far as my faith goes I don’t hide that either. What you see is what you get so if you take either of those two elements out, then, yes I would handle things probably a bit different but I couldn’t tell you how I would do it different (Peter 4a)

Whilst many skills are contained within sport and church for Peter, his response heightens the connectivity and interchange of objects, traditions and practices as evidence of cultural assets. This interplay involves teacher background but more importantly current cultural assets usage across institutions. Peter’s position represents an integrated lifeworld when asked the question:

Q. How do you think the church involvement and the sport involvement has come through in terms of dealing with the
ethical and moral attitudes of kids and the way in which they deal with your area of sport?

I don’t know that I could answer that very easily. I think my faith permeates every part of whatever I do so it’s going to play a part in my teaching (Peter 3a).

He does not remain cocooned in his own private lifeworld but rather reflects an awareness of the larger whole that stems from deeper levels of reflective learning. When reflecting on the relationship between maths teaching, sport and religious activities, Peter identifies his ethical system as stemming from his faith and sport codes. The two combine in determining the behavioural expectations he makes explicit for students in the maths classroom. The combining and interchanging of skills, values and attitudes is an important aspect of cultural assets accumulation, as explained by Peter:

Well I expect the players under my tuition to behave themselves appropriately both on and off the field … I don’t expect them to behave stupidly on the field or do anything dirty. Off the field, we spent a week with them in Perth and I expect them to behave in a certain way (Peter 3e).

Well every maths lesson. Once again, I expect a certain level of behaviour from my students. I expect that their behaviour is ethical. I expect them to put their hand up and be polite and I expect them not to ridicule each other; but at the same time, perhaps because of my own personality there can be a bit of ribbing to and fro in the classroom provided its good natured. I’m not precious about that, and over the years I’ve taken my fair share of legitimate ribbing and I’ll wear that. The boundaries come out of sport behaviour as well as coming out in church behaviour (Peter 3f).

Further, Peter represents a move away from the superficial and current events towards deeper understandings of connectivity lived through actions. More importantly, Peter reflects an awareness of the whole person and the interconnectedness of an individual’s dimensions. By doing so, he articulates values and attitudes reflecting a coexistence of
religious and secular ideas, and a level of consistency in behavioural expectations when private and public lifeworld boundaries are blurred.

Peter includes the arts but in a private manner and not as passionately expressed or as active as the sports (initially playing and currently coaching) and religious activities (singing in church, leading services, bible study and reading, short-term missionary work). He is bilingual (English/ Bangalay), speaks regularly in chapel and views Australia as cosmopolitan rather than multicultural. Peter acknowledges reading for pleasure and personal growth, attending live theatre, the movies, and likes music but is eclectic in his taste. His acknowledgement and expression of appreciation for the talents of others is noted when he says:

I think with few exceptions the teaching staff of the school is very concrete, very gifted, very good teachers across the board, I think the art department and the music department particularly, because they’re areas where skills are more obvious. They’re excellent in what they do with their team. I think there are excellent facilities (Peter 5e)

Mary’s response reflects the integration of all aspects of self being involved in teaching, whilst recognising the importance of balance in how much of yourself you can give when she states:

There’s times - I ‘m not being unrealistic being the age I am- I am not totally self-giving. You know you have to keep a little back for yourself in order to get through the day. But, if the opportunity arises you know. And I think that’s to do with having three children you know; all the study I’ve done in the past and obviously the tools. I’m not teaching Year 11 physics but what I can do I will do. I have a vast academic background in different areas so that if I can infer knowledge read a textbook and join the dots I will do it (Mary 10f)

Q So what gave you the drive to be..?
Figure 6.2 Representations of the spiritual within the school
I love learning and I love teaching people to learn. I love the whole process of knowledge. Bit cheesed off with Google- yeah. So I suppose I think I was born that way and I suppose my parents encouraged me. So it’s just I’m in a niche environment here – I can’t complain (Mary 10g)

The ability for teachers to stretch beyond the 3Rs also includes the spiritual within whole person development. With free access to all parts of the school, I observed the integrated nature of the spiritual dimension of the school’s ethos as illustrated in Figure 6.2. A melange of Christian objects, traditions and practices permeates school culture in explicit ways. The explicit represents the symbolic in the form of objects, such as a bodiless cross, posters, school emblem and motto, wall murals and hangings, workbooks for Christian studies in tote trays, and a weekly memory verse. The traditions incorporate ceremonial prayers in all assemblies, creeds and special services, such as Easter, ANZAC day, annual House chapels (held in the connected parish church in the evenings) and the annual prefects induction service (held at the Diocesan cathedral). The practices include weekly chapel services, daily prayers in pastoral care time and Christian studies lessons. Traditions and practices represent opportunities for teachers to link their religious activities with their professional role within the school.

Having spent only two terms in the school, Anthony identifies the integrated nature of the spiritual and professional when he states:

Our Chaplin asked me to do Chapel for Years 9-12 in a couple of weeks. She knows I go to church and I’m heavily involved and I don’t think there are many people who would go and lead Chapel – she’s not going to be there. She asked me to do it because I would be interested and have some experience in speaking about Christian things (Anthony 2f)

Peter also acknowledges the integrated nature of previous experiences, religious activities and his professional role in his own words:
Sure! I spoke at chapel a couple of times last year. I had power point displays, which basically went through my life growing up in Bangladesh and the influences that affected me over the years. Positively as well as negatively – but there weren’t too many negative ones. Growing up in Bangladesh, and being in a culture like that with people who are dirt poor but really friendly. I grew up in a place which was a village basically out in the boon docks of north east Bangladesh and yet as a 3 and 4 year old I could walk around that community and be totally safe from anything but snakes and dogs and things like that (Peter 9j)

The formation of attributes acknowledges the cultural assets brought by teachers to the school and their interplay within the oblique flows of influence. Further, by recognising and reflecting upon the worldview that underpins the values and attitudes that have influence in a teacher’s life indicates the movement between private and public lifeworlds is blurred and not easily compartmentalised. One measure of the blurring between personal and public lifeworlds is the extent that caring is part of the teacher’s personal and professional practice. It also poses the question as to whether blurring occurs across the various levels of the organisation, and if so, the how does this happen?

6.3.3 The leadership

The concept of social development is essential to Tony, serving his seventeenth year as principal, as to why the school is relaxed. In fact, Tony’s recognition of social development as a component of stretching beyond the 3Rs within his philosophy of education and personality reflects his concern of this strength representing an equally strong weakness within the school.

Education is based on the academic, social, sporting and spiritual and I don’t think enough effort goes into the social (Tony 2a)

So academically we’re set up for everything. Socially we’re not. Socially, if a kid has social problems and hasn’t
fixed them by the time he’s 20 he is stuffed for his whole life. It’s almost impossible to fix (Tony 2b)

The importance of the social in Tony’s educational philosophy in driving the school exists within the school’s annual reports, yearbooks and speeches. Personally, Tony undertakes activities that impact on his thinking that include reading, texts in history, that incorporate ancient civilisations, biblical text and modern history particularly incorporating his love of rail transport and travel. In addition to live theatre attendance, he publicly performs in the school’s variety nights in the teachers’ item. However, Tony’s personal orientation through previous experiences is just as important in achieving the educational outcomes expressed.

Tony paints a significant picture of the role of the social in his collection of attributes that construct education from his perspective. In the following excerpt, Tony expresses deep-seated beliefs and previous experiences that have led to an emphasis on safety, happiness, fairness, calmness, resilience, and the acceptance of diversity and inclusion within the school. He emphasises the model’s oblique flows of influence concerning the development of children.

Q So what things have triggered your thinking about education? What experiences in the past have you had?

Yes, that’s a good question. I guess that’s very hard to answer – I’ve always been of the opinion that schools should turn out good, well rounded people (Tony 3f)

Q Is that your experience of school?

No. No when I went to school it wasn’t a happy place and I’m not just talking about the times when I’d been belted by the cane for not doing my homework. I can live with that because I was naughty. You know I can only remember three times when I was belted by parents or school – because I was hit a lot more – but the only three times I remember was because I was innocent (Tony 3h)
So all the others I deserved. I just think there are enough pressures on kids today out there in the world. I suppose a quarter of the kids in this school have a family that (this is a bad word to use with academics) is dysfunctional (Tony 3i).

So school becomes a bit of a safe haven for them and the place where everything is calm and I encourage them in that way (Tony 3k).

Q Why do you do that?

Because I want them to have good lives; I want them to shape their own destiny (Tony 3l)

Q: Because you didn’t?

No. I grew up with a mentally retarded brother. You’re not allowed to use that term now- mentally retarded – special needs now (Tony 3o)

The bus used to pull up at my place with the Subnormal Children’s Association all over it. Back in those days I got into a lot of blues and stuff because people would say there’s the weirdo’s house -because I had a brother in there. So I became, in a personal sense, very switched off. Like you could sit here and call me every name under the sun you know, I wouldn’t react (Tony 4a).

Although, talking about children within the school, Tony applies these same values and attitudes to all his dealings within the whole school community when he poses the question:

So does my own life experience influence how I walk and am in this place? Yes. (Tony 4k)
I think my brother is a big trigger. He is a big trigger because back when he was [seen in one way] – when that was happening was in the sixties – and the world is different today. There’s far more compassion today. You know we have kids with disabilities walking around the school and we look after them (Tony 4i)

The role of previous experiences becomes even more significant in the importance of multidirectional flows of influence that are direct and indirect. Previous experiences highlight the complexity of dealing with cultural contexts and act as an important component within the model to understand school effectiveness from a sociocultural perspective. Further, such experiences add to the blurring of private and public lifeworlds in decision-making that reveal deep seated beliefs that inform the cultural development within schools, and assist in particular types of cultural assets accumulation that lead to actions that are beneficial to supporting school effectiveness.

In relation to the cultural assets model, Tony has a significant omission of the arts in his articulated philosophy as well as an undervaluing of the social, sporting and spiritual in developing the support structures to achieve the academic. However, in his own words, Tony states:

I accept that Year 12 has to be a fully academic year because that’s the priority of that year. I believe you need to peak at the grand final not in round two. I’ve always been of the opinion that schools should turn out good, well-rounded people (Tony 3a).

The social as significant reflects a liberalist position that recognises the unique features of the individual through a social justice lens where individuals within the school have the opportunity to participate in a shared civic experience (Johnson, 2003). The position of the principal to emphasise the importance of the social acts to reduce concerns that faith based schools are potentially conflict ridden when relating the individual to the broader society (Johnson, 2003; Westerway, 2009). Anthony, as the new maths department head evidences this position when he states:
In fact I have hardly seen bullying at all here so I think there is a culture how students relate to each other and (I think) how I felt the students related to me has been very is very good (Anthony 4b).

According to the model’s construction, outlined in Chapter Four, the cultural assets required were identified as the nine components found within the three segments considered beneficial in supporting school effectiveness. The segments are the multigenerational flows of influence containing the vertical, oblique and horizontal components; the community cultural activities involving the arts, religious activities and sports and social clubs as components; and the communication conduit containing the dominant language, foreign language along with information and communication technologies (ICT). Of the nine components the arts, foreign languages and ICT are the least poorly articulated as part of the school’s philosophy. This reflects Pamela’s view who articulates:

We’ve got some wonderful sporting reps, kids that do some performing outside of the school. They’ll be in representative sport or they’ll become involved in performance. Look, I am the drama teacher here and drama is still very alone, small and even though it’s been here a long time, it’s still got that stigma attached. The school is very supportive but still that stigma (Pamela 5f, g)

Visual Arts does very well. They always get someone going to Art Express being nominated and things like that so they do very well. But also very low key they’ll put on an exhibition. We’ll put on a drama night but definitely sport here is pumped through the veins of the school. There’s always sporting events at all the different levels and we’ve got some very talented students that go beyond school and are national reps (Pamela 5h)

Pamela discusses the balance of cultural assets as orientated towards sporting activities and religious activities and not the arts. There is a higher public profile of sports in assemblies, ceremonies and disruptions to the school day compared to the lower profile of the visual and performing arts. The visual and performing arts are less
intrusive into the school’s routines and practices and not as frequent in receiving public acclamation. Unlike sport, receiving its own category from the educational philosophy of the principal, the arts tend to be categorised as social clubs and academic, rather than a uniquely identified but integral part of the whole development of the child, playing a significant role in supporting school effectiveness.

Yet this is changing. When chatting with the music teacher during a walk through the performing arts area of the school she reports, “our biggest problem for the coming year is the lack of peripatetic spaces” (Fieldnotes 16/11/2011). The reason for this concern was the increase from sixty to one hundred and sixty students requesting private music lessons both within and outside normal school hours. This is a response to the junior and senior schools now being in one location: their amalgamation occurred in 2008. How the school deals with the changing balance falls to the newly appointed principal for 2012 who identified himself as having “an English/drama background and a strong interest in technology” (Fieldnotes 8/12/2011).

6.3.4 The organisation

As the unit of analysis, the school is a central focus of this study. As the leadership and teachers take on the role of stretching beyond the three Rs, it affects the routines and structures of the school. In the following excerpt, Peter recognises that the flexibility and changing shape of the school can give the school an appearance not recognisable as orderly or structured. In fact, he suggests that to someone viewing the school the appearance of flexibility and change appears as disorganisation. He identifies the reasons for the disorganised appearance as school structure, not owning the land resulting in portable and permanent buildings and the state of flux that results from continuous development. He states:

We don’t get too fazed by things that don’t go right. There appears sometimes to be much disorganisation because of the way school is structured. Because we came on land, we don’t own because we’re putting buildings up half portable and half made big ones because we’re always sort of in a state of flux we’re changing all the time (Peter 11a)
The impression of disorganisation may imply evidence for non-linear processes. Turbulence or ‘order through fluctuations’ (Sawada & Caley, 1985, p. 13) may reflect disorganisation. Sawada and Caley introduce the concept of dissipative structures to education as also having a far-from-equilibrium position that sits on the threshold of ‘becoming’. In their application, becoming refers to “the emergence of self-organizing [sic] structures in far-from-equilibrium situations” (p. 14). By doing so, it assists the school in developing characteristics that embrace change, with the people knowing the purpose and direction that offer stability, whilst appearing as a school that is disorganised. As Peter states:

You get used to it. You get used to the fact that the same things are changing all the time and it might look disorganised but it’s not really. People know what they are doing and are accommodating of change. That is evidenced by the fact that we have a number of ex-students who come on Tuesday s and Thursdays and assist with the running of sport and they are students who were at the school two, three, four, five years ago and all of them have grown up with the school culture that things look disorganised. And they don’t get fazed when things appear to be chaotic because they are not really chaotic. Whereas a person who comes from a bigger private school where everything is absolutely spot on all the time they find it difficult to adjust to the way things happen here. It’s not to say they are completely disorganised, it’s not. But sometimes that’s the impression (Peter 11b).

Further, Peter explains the importance of consistent change that occurs overtime becoming the pattern of stability. Using the evidence of ex-students coping far better with this approach to flexible movement, than those staff from larger schools, Gary reinforce the key strengths of the school as the staff and the physical size of the school when he states:

I would have to start with the staff. I think the staff, their passion or their commitment to their individual subjects and most of them wanting to see the kids do well. Just that commitment to the kids, their subject is very strong and showing their progressing well that their socially coping
and handling school during that period of adolescence (Gary 1b)

All those factors (um) even the numbers of teachers also heavily involved or are knowledgeable of what the kids are doing outside of school. Because of the size of the school you get a better gauge of who the student is and what they do; what makes them who they are (Gary 1c)

The connections presented here involve knowledge of students that is external to the school. It also involves an ontological understanding of how the teachers view themselves as being human. It relies on the connectivity of the teacher’s understanding of themselves as a whole person and their actions (praxis) that leads to a deeper understanding of the student, the student’s accumulated cultural assets, constant cultural involvement in the wider community, and in turn, what the student brings into the school.

Again, in explaining the organisation of the school and the importance of school size the concept of whole child development reappears through the stretching of the 3Rs and reflects the multilevel alignment of participants from the teachers, the management, the principal and the board. Further, the organisation works at connecting itself to parents and students in meetings where there the flows of influence intersect. The meetings become intended places of exploring vertical, oblique and horizontal flows of influence within a culturally assets rich environment.

Within the context of explaining what is meant by the school being “Good at forming a bridge between the parents and the kids” (Patrick 1b), Patrick identifies the importance of lived experiences in developing a shared vision of what future pathways may look like for students developing into future adults when he says:

By conducting meetings between the two groups the student and their parents and putting on the table the experiences of others and sometimes pointing out to the parents that what is being proposed is not that too far off these days and why that’s right. Most of it is building a better understanding in the minds of the parents then what
they have for the future of the kids- pathways for the kids
(Patrick 2d)

The cultural capacity of the school as a cultural hub reflects the gathering place of diverse cultural assets. The cultural assets are diverse, creating values and attitudes that are varied; therefore, the aims of the school to construct bridges across the diversity and to add to the richness of the diversity by teachers sharing their own expertise give a different role to the teacher within a culturally diversified and assets rich setting. However, as a cultural organisation, the stretching reflects the importance of giving time and value to dealing with the interaction of such assets within the school setting; the provision of opportunities for lived experiences to occur; and the application of lived experiences to wider community settings. By doing so, they work towards being beneficial for supporting the effectiveness of the school, the family, and therefore the wider community.

6.3.5 The student

The parents and students themselves typify the expectation of student development to be holistic and stretching beyond the 3Rs. Although there appears no direct expectation of former students to return to the school, they make a significant contribution to current student development mainly within the area of sports and social clubs.

One major feature of former students is the willingness shown to reciprocate the contributions to individual and community development they had also received at the school. The presence of post-secondary students represents not only willingness to be involved in the school as part of service to the community, but also contributes to the reinforcement of cultural continuity within the school. David outlines the significance of ex-student contributions by adding to the cultural assets accumulation when he says:

You know one of the strengths of the students at this school is that when they go away to become leaders in the community, university or whatever they do; they come
back and they contribute. That’s one of the greatest things about this school and I think I can probably name half a dozen kids that I know of that come back to adjudicate debating, you know they come back for Ag days they come back to give kids talk and you know they might be only be 2\textsuperscript{nd} / 3\textsuperscript{rd} year in university (David 4i)

The contribution to the development of current students in extra-curricular activities such as debating, agricultural competitions and sports highlights the importance of peer relations as part of the cultural assets mix. Such relations also extend to the learning environment where former students contribute a resource role to the academic undertakings of students. David recognises this role when he states:

I know that there’s one girl that’s done research for a speech or subject that she’s doing a project on, and I know that ex-students have contributed with information. You know you can’t ask for any more (David 4i)

The role of former students is also emphasised by Mary as setting the standards for current students to aim for. Mary view the role as multifaceted, both in encouraging extracurricular activities and in opening up opportunities for current students to reflect upon their ideas about people and the range of possibilities that might exist within the wider community. Mary says:

Even ex-students coming back! I was marshalling at the sports carnival a few weeks ago and the ex-students are brought back. I do sport on Thursday afternoons and more often than not the ex-students are studying PE. But not necessarily, a couple have been doing law. They’re really interesting to talk to and it’s great. I think it’s great modelling for the other children to see. Oh they left school last year or the year before and they’re coming back. So they ask questions of “what are you studying?” and the older children more likely to be asking: “Oh I want to do law. What’s law like?” So, even though their teaching soccer, or whatever, they’re also having that other hidden curriculum going on where they’re learning about: Oh that person doesn’t have two heads and they’re going to be a
lawyer. Maybe it’s something I might want to do. In the mean time I can come back and teach some sport. So there’s that sense of community in the local area that they’re proud (Mary 7g)

In addition, Peter highlights the importance of former students’ involvement in sport. Particularly, he emphasises the importance of ex-students as part of cultural continuity:

We have a number of ex-students who come on Tuesday s and Thursdays and assist with the running of sport and they are students who were at the school two, three, four, five years ago and all of them have grown up with the school culture (Peter 11b)

David, Mary and Peter identify the contribution of former students are not just academic. Former student contribution is participatory in the sense of being involved through service after formal secondary schooling has finished. Mary also shows, through this example, the importance of setting high goals, expectations and that it is acceptable to aspire to high goals and that there is an expectation that students at the school will try their best. Students trying their best involves not only the time ex-students are at the school, but also wider community participation. Finally, Peter acknowledges the importance of cultural continuity in the reinforcement of school processes. Research observations confirmed the active role of former students when noting:

The use of former students in active roles within the extracurricular activities of the school I believe gives a perfect example of the things that they can do, or the attitude they have. The skills, values and attitudes they bring into the school support the development of the current student body. The interesting part is that they are also formed by the school itself. It is a cycle of self-reinforcement that occurs in a relaxed environment (Researcher 8.08.11: 7c)

The role of former students in ceremonies, participatory activities and as a resource for formal learning reflects the importance of the horizontal flows of influence that
transition into oblique flows of influence for the student. By doing so, it supports the model’s position in recognising flows of influence as a cultural asset in supporting school effectiveness.

The extent of influence reverberates in Peter’s comment concerning a current staff member:

She’s got three kids that go the school she’s an ex-school captain here, a former student of mine, and I know when she was at school she was an active participant in all activities of the school, particularly sport, and as a teacher she is always actively involved in the sport (Peter 6g)

The reciprocal participatory nature of former students plays a significant role in developing the ethos of the school for current students, encourages the ethos developed within former students to continue and exhibits the two directional flows that are part of the dynamic nature of the school.

6.3.6 The parent

The observation of teachers stretching beyond the 3Rs is not limited to those within the organisational structure. The way parents see the teachers stretching beyond the 3Rs plays a significant role in reinforcing the position teachers have taken. Further, the parent participants reflect on specific instances that have moulded their view of the teaching staff and of the school. Diane identifies the extracurricular activities and the detail to care that teachers do when she identifies, “The extra stuff I like; more of the social stuff; the picking up on things; the little bits and pieces” (Diane 3f). David, a long-term parent of the school, does so when he says:

Now I’ll give you a great example of that when my daughter first started at the school, they go away on a camp. They’ve been at the school five minutes. They said to us that the kids will go away and we’ll work out what the strengths and weakness are of each of the kids and
we’ll have a better idea of what levels they’ll be going into when they come back from camp. That’s three days, right three days. I thought to myself what a load of bull. And blow me down, you know, after they come back - you know - they’d pegged her. They pegged her right from the word go. I was just amazed (David 4a)

The concept of stretching beyond the 3Rs dominates the attitudes, values and actions of the community within the school and recognised by the wider community. All the participants explain it through lived experiences. The actions described by the various levels within and beyond the organisation suggest that teachers expend a great deal of energy on knowing each person in a personalised individual way. The effort identifies those cultural assets found within students, teachers, leaders and parents that offer benefit to the school as an effective organisation, community and cultural institution. Nonetheless, there are obstacles that place constraints on how far the school and its members can stretch beyond the 3Rs.

6.3.7 The obstacles

Stretching beyond the 3Rs suggests that a range of opportunities opened up for students to explore. The strength of the ability of the individual, the workforce, the leadership and the organisation to stretch beyond the 3Rs can also become its greatest obstacle. Whilst undertaking the graduated coding process, one tension that blocks the possibilities and opportunities of staff and students to engage in the enterprise of education arose. That tension is when staff and students are acting as blockers or expanders of opportunities in dealing with individual difference and whole person development. When acting as a blocker to stretching beyond the 3Rs, a person is exhibiting a fixed mindset. A mindset is a set of assumptions a person has concerning particular values, attributes or actions; and therefore reflects a belief about ability, talent, and relevance (S. Mercer & Ryan, 2010). In the context of this study, a fixed mindset is an inhibitor to the use of cultural assets for supporting school effectiveness (L. Murphy & Thomas, 2008). Conversely, a growth mindset enhances caring as a professional practice and stretching beyond the 3Rs as the person considers the malleability of their
abilities and engages in practices to improve. Therefore, in the context of this study, a growth mindset is an enhancer to caring and stretching.

In the following excerpt, Patrick identifies that one of the characteristics of the students enrolled in the school is that many see themselves as different. His observation stems from a comparison of previous employment in a number of government schools to his first non-government school experience. Further, as a response to my request to explain more about the third strength of the school Patrick identified as ‘making teamwork out of mayhem’, he states:

This school is the first – only private school that I’ve worked in (Patrick 2n)

Prior to this it’s all been state schools and I find in the private school system that there’s a lot more kids that see themselves as being different. And, sometimes it’s a loss of the common thread. And, sometimes they – the kids can’t join into things because they don’t feel adequate or it’s not in their list of things to do; because they are in some way different (Patrick 2o)

The joining in process doesn’t happen. And so many instances where, as I said, they’re pulling in different directions and we try to build a teamwork out of that and give them something in common and end up having everyone do everything in common (Patrick 3a)

The solution proposed by Patrick to reduce the tension between individualism and the common thread lies in the diversity of teacher expertise introduced earlier in this chapter. Further, he acknowledges that teachers are very good at forming relationships with the students and willing to help in guiding students towards the common thread:

I can call on them [teachers] and they’re very good at forming relationships with the kids, and they always help me out with respect to turning the kid away from or towards - what I think - is where he needs to go. On the
other hand, I have very good careers people who, at the drop of a hat, can sit and say “listen son, if you’re going to pursue what you’re talking about then these are the costs; these are the benefits. This is what you’re going to have to do.” And we can turn. His difference disappears. It doesn’t disappear, it remains, but he becomes more malleable. You can turn him around to where the common thread lies (Patrick 3c)

Although, Patrick is explaining his role as an expander of opportunities and the willingness of staff to help, he also acts as the lynch pin in determining what is expanded and the parameters by which the expansion can occur. His method entails the control of the range of choices open within the boundaries of the organisation’s ability to support the activity that allows cultural assets usage. For example, when asked about what support he gives for staff and students’ to turn their cultural involvements into school activities he replies:

Directly, like me personally- none - but indirectly some. I’m part of the school executive and things come up for discussion, planning–whatever. And so, if we can see in the pipeline that they’re going to want to do whatever, then, I will do what I can to make sure they get that time (Patrick 6b)

There’s a debate as to whether someone should have half a day off to go to something I will support it and as a consequence of that, so and so, will often come to me and I – like- they learn that there’s support there and they come to you and sometimes I say no I can’t. I’m not going to be part of that one. But there are realities on how you deal with all that (Patrick 6c)

That’s a key factor that they can come and talk to you about it (Patrick 6d)
Going back to your question: That’s the step process. Identifying what’s on offer, and then finding ways to use it. But if you’re going to use it, you have to support it. (Patrick 6e)

Through these comments and others in the public documentation of the case school, the importance of stretching beyond the 3Rs is a natural cultural practice of the school. It offers complementarity to the expectations of the parents, staff and the organisation’s mission. At the same time, it offers distinctiveness and a form of comparison between the school and other local schools within the area. Further, it is a comparative tool between the current school setting and past life experiences. Finally, going beyond the 3Rs is representative of the key words of development, parents, work and doing. Each term reflects the importance of going beyond the basic education of reading, ‘riting and ‘rithmetic.

6.4 CHAPTER SUMMARY

The chapter examined the findings of the research with an inductive approach using graduated coding. Within the theme of caring as part of school effectiveness, the importance of care within professional practice, organisational culture and the community were highlighted. Each thematic subcategory highlighted participant voices within the horizontal and multilevel comparative analysis undertaken. Caring that is visible, relaxed and highly relational, underpins the organisation, staff and community’s prioritisation of holistic development. The deep-seated belief that caring is foundational, led to using cultural values and attitudes that give importance to holistic development for all community members. Consequently, the use of cultural assets through symbols, traditions and practices acts as a support for holistic development.

The emergence of accumulating cultural assets through stretching beyond the 3Rs, showed the importance of caring as foundational to holistic development. The analysis provided evidence for the theme, within the context of developing action within all parts of the community, and gave substance to achieving the broader societal goals of education. The development and engagement of teachers as organisational members will be further developed, in Chapter Seven.
CHAPTER SEVEN

CULTURAL ASSETS AND EFFECTIVE ORGANISATIONS

7.1 INTRODUCTION

Chapter Six presented the research findings from one specific case study school in the Anglican tradition. It revealed the accumulation, usage and distribution of beneficial cultural assets for supporting school effectiveness. The purpose of this chapter is to further develop the themes of ‘Caring as part of school effectiveness’ and ‘Stretching beyond the 3Rs’ to more than one school in the Anglican tradition and then to schools outside the Anglican tradition. In order to achieve this purpose, the data from the case school is combined using inductive approaches with the additional data from government sources and an online questionnaire in two schools. This data assists in answering research questions three and four.

To answer the third research question, *To what extent does a cultural assets model influence the level of school effectiveness within the Anglican tradition?*, attention is given to the connectivity between cultural assets and the perceived strengths of the case study school (case school) when compared to two other schools (school 2 and school 3) in the Anglican tradition. The findings involve beneficial cultural assets within the segments and the components of multigenerational influences, cultural activities and the communication conduit as displayed in Figure 7.1.

To answer the fourth research question, *Is it possible to extend the cultural assets model to schools outside the Anglican tradition?*, attention is given to comparative responses between the case study school, two other Anglican schools and the characteristics of High Demand Government Schools as identified by the Department of Education, Science and Training (DEST, 2005). Comparing the findings concerning the research questions and the cultural assets model allows the consideration of
modifications in relation to glocal\textsuperscript{10} interactions. Glocal interactions such as intercultural interactions and community engagement interweave through throughout the discussion using the concept of service.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{cultural_assets_model.png}
\caption{The segments and components of the cultural assets model}
\label{fig:cultural_assets_model}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{cultural_assets_model.png}
\caption{The segments and components of the cultural assets model}
\label{fig:cultural_assets_model}
\end{figure}

\textbf{7.2 CULTURAL ASSETS INSIDE ANGLICAN EDUCATION}

The purpose of this section is to compare three schools in the Anglican tradition compared with the cultural assets model. Figure 7.1 diagrammatically represents the model’s segments and components theoretically justified in Chapter Four. In addition, the data collection method in Section 5.4.2 explains the teacher profile questionnaire undertaken by three Anglican schools.

\textsuperscript{10} Glocalisation is a term first identified within Japanese Business and Economic discussion in the 1980s and is now a common concept within contemporary marketing procedures (Robertson, 2012). In the Japanese context it refers to local conditions adopting a global outlook (Robertson, 1994). Robertson argues for the firm introduction into sociological and communications theory of the concept as a way of connecting time and space. It has moved from being a marketing buzzword in the 1990s to a concept that allows for the postmodern integration of economics with culture. As such, it adds to the growth in the concept of cultural assets by connecting the local and global together by raising the importance of space, time, geography and history. Robertson’s idea is the field towards glocal as a significant reconceptualisation of globalisation adds to the growth of the study of educational organisations within a globalised context, thereby, adding to the stance I have taken in supporting cultural assets as a 21\textsuperscript{st} century reconceptualisation within sociocultural theory.
Table 7.1 Data profile (2011) of three schools in the Anglican tradition.


<table>
<thead>
<tr>
<th>Features</th>
<th>Case School</th>
<th>School 2</th>
<th>School 3</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute number of questionnaire respondents</td>
<td>39</td>
<td>41</td>
<td>60</td>
<td>140</td>
</tr>
<tr>
<td>Absolute number of teaching staff</td>
<td>71</td>
<td>122</td>
<td>113</td>
<td>306</td>
</tr>
<tr>
<td>School characteristics</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ICSEA (&lt;1000 = below national average; &gt;1000 = above national average)</td>
<td>1108</td>
<td>1139</td>
<td>1180</td>
<td>1142</td>
</tr>
<tr>
<td>Metropolitan/Provincial</td>
<td>M</td>
<td>M</td>
<td>M</td>
<td>M</td>
</tr>
<tr>
<td>Per student net recurrent income ($) (Year 2010)</td>
<td>11,143</td>
<td>13,435</td>
<td>22,159</td>
<td>15579</td>
</tr>
<tr>
<td>Years 11-12 completion rate (%)</td>
<td>100</td>
<td>100</td>
<td>98.5</td>
<td>99.5</td>
</tr>
<tr>
<td>Total enrolments</td>
<td>798</td>
<td>1415</td>
<td>1088</td>
<td>1100</td>
</tr>
<tr>
<td>Language background other than English (%)</td>
<td>44</td>
<td>7</td>
<td>24</td>
<td>25</td>
</tr>
<tr>
<td>Student attendance rate (%)</td>
<td>95</td>
<td>96</td>
<td>94</td>
<td>95</td>
</tr>
<tr>
<td>Coeducational</td>
<td>P-12</td>
<td>K-12</td>
<td>K-12</td>
<td></td>
</tr>
</tbody>
</table>

The three school comparison, with an overall 45% response rate, is an indicator for the transferability of the cultural assets model across a broader spectrum of Anglican schooling. The data in Table 7.1 presents the general profile of the three schools derived from public documentation. The justification for School 2 and School 3 as comparable to the case school includes exhibiting higher values in the Index of Comparative Socio-Educational Achievement (ICSEA); highers level of per student net recurrent income; and lower levels of student foreign language acquisition (ACARA, 2012). Further, the schools volunteered to be part of the research. Thus, the comparative profile continues to reflect the purposive sampling undertaken using Stake’s (2008) instrumental design.
7.2.1 Segment one: Multigenerational flows of influence

The importance of flows of influence within the case school were outlined under the themes of ‘caring as part of school effectiveness’ and ‘stretching beyond the 3Rs’ (reading, writing and ‘rithmetic) in the previous chapter. The question posed in this section is whether importance of the themes remains consistent amongst other Anglican schools. Table 7.1 indicates relatively high levels of multigenerational flows of influence. Almost perfect completion rates for senior secondary education and very high student attendance rates averaging ninety five percent reflect multigenerational flows of influence. That is, the expectation of parents (vertical), significant other adults (oblique) associated with the schools community, and the reality of the actions of peers (horizontal) influence attendance and completion of Year 12.

Within the schools studied, the level of parental attendance at various functions such as recitals, performances, Parents and Friends meetings, information evenings, parental education functions and sporting events is an expectation of being part of the school community. For example, the attendance at the 2010 annual speech night for the case school involved more than one thousand attendees in the secondary school and over eight hundred in the junior school; at School 2 it involved over three thousand attendees in secondary school; and at School 3 the annual speech night involves over two thousand attendees. All schools use the largest local public cultural venues to accommodate the school community. At this time, there appears no evidence to suggest the same level of active participation occurs within government schools with similar ICSEAs.

7.2.2 Segment two: The communication conduit

Multigenerational flows of influence can affect the level of bilingualism occurring within the case school. The level of bilingualism for the case school (44%) is almost twice that of school 3 (24%), and more than six times school 2 (7%). Bilingualism is identified within the cultural assets model as foreign language acquisition, part of the communication conduit and viewed as reflecting beneficial cultural assets that support school effectiveness. In the case school, English represents a major foreign language acquisition outside of the family, whilst it is the dominant language acquisition within the wider community. The family based languages included
European, Asian and Middle Eastern languages. In school 2, English is the dominant language both in the family and in the wider community. Finally, school 3 lies between the case school and School 2. Thus, the table suggests that the acceptance of foreign language acquisition is culturally more acceptable in the case school.

Smokowski et al. (2009) identified the benefits of bilingualism as students having stronger social skills, higher self-esteem and heightened psychological well-being. The prevalence of foreign language acquisition appears to be mutually reinforcing of the social development emphasis of the case school’s organisation. Further, it extends the shared vision of the social to incorporate parents and students, and increases the potential for connectivity between the various levels within multigenerational flows of influence. Next, it adds the additional key to values and attitudes development within organisational theory as espoused by Senge (2006); links deep learning processes and innovative development that assists in designing transformation within an organisation (Schön, 1991); and supports academic achievement which complies with the School Effectiveness School Improvement (SESI) criteria for school effectiveness and high levels of engagement.

High levels of engagement are reflective of stretching beyond the 3Rs. However, this analysis raises a number of concerns involving its transferability to other sites. First, the degree of bilingualism on its own would suggest that the case school is most effective, then school 3 and finally school 2 as the least effective school. This type of reckoning is simplistic and does not reflect the range of sociocultural variables that influence the degree of school effectiveness. For example, the high degree of influence of the dominant language may be a distinctive feature in supporting academic achievement. Second, it does not assist in social development in the same way, nor require a person to stretch beyond the 3Rs to the same extent as indicated in Chapter Six. The findings suggest bilingualism amongst both teachers and students can raise the levels of social engagement, and therefore support higher levels of academic engagement. It also reflects a higher level of integration between the students’ private and public spheres within their lifeworld at school. Therefore, bilingualism when viewed as distinctive cultural assets can support school effectiveness.
7.2.3 Segment three: Community cultural activities

The potential for a teacher to use a greater proportion of their accumulated cultural assets within a faith-based school appears within Table 7.2. The table shows a range of responses from the data gathered concerning the cultural activities segment of the model. Column 1 identifies the area of cultural activity from the model; column 2 represents responses to Question 16 listing those group activities they are/have been actively involved in OUTSIDE of the school; and column 3 represents responses to Question 17 indicating the activity believed to be the most supportive of their role as a teacher. The excerpts are coded in order to represent the site, the question number and

Table 7.2 Cultural assets accumulation in classroom practice.


<table>
<thead>
<tr>
<th>Site</th>
<th>Question 16</th>
<th>Question 17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Case school</td>
<td>I subscribe to the theatre – yearly (Case school 16.5)</td>
<td>Going to the theatre helps me enormously in class- seeing different techniques presented on stage and the passing that information on to students (Case school.17.5).</td>
</tr>
<tr>
<td></td>
<td>Dancing (Case school 16.19)</td>
<td>Dancing – need to deal with parents and children almost on a daily basis. It has taught me practical skills like behaviour management and a sense of humour! (Case school.17.19)</td>
</tr>
<tr>
<td>School 2</td>
<td>I run music ministry at my church and am involved in a music ministry that goes around Sydney (School 2.16.2)</td>
<td>Music ministry around Sydney – interactions with people closer to student age groups – keeps me fresher for that demographic (School 2.17.2)</td>
</tr>
<tr>
<td></td>
<td>Conducting a choir, leading a bible study, running a music team at church (School 2.16.3)</td>
<td>Conducting choir as it helps with my professional development (School 2.17.3)</td>
</tr>
<tr>
<td>School 3</td>
<td>Choral singing (School 3.16.26)</td>
<td>Allows an opportunity to talk to students who share the activity about matters other than those at school (School 3.17.26)</td>
</tr>
<tr>
<td></td>
<td>Reading(book club), swimming, gym, choir, string quartet, church (School 3.16.29)</td>
<td>Singing in the Sydney Chamber Choir, because it performs new Australian works and keeps me in touch with what is happening in the music world. Also, there are 6 music teachers in the group so we can discuss our jobs (School 3.17.29)</td>
</tr>
</tbody>
</table>
### Table 7.2 (b) Religious Activities

<table>
<thead>
<tr>
<th>Site</th>
<th>Question 16</th>
<th>Question 17</th>
</tr>
</thead>
<tbody>
<tr>
<td>The case school</td>
<td>Church activities—quite a lot of things; elder, play bass, lead bible studies, etc. (Case school 16.3)</td>
<td>Probably being an Elder at it has helped develop all sorts of skills and leadership qualities in me, such as organisational skills, meeting with leaders, conflict resolution, proactive leadership, etc. (Case School.17.3)</td>
</tr>
<tr>
<td></td>
<td>Leadership of a faith community and commitment to discipleship and leadership development. (Case school 16.14)</td>
<td>Because the principles that I find in God’s word work wherever I apply them; as long as I contextualise them properly. Therefore my commitment as a Christian in my personal and public life is consistent and I find that this supports my role as a teacher and as Chaplain in this school. God’s grace enables me every day and the Holy Spirit helps me to teach His word to the students (Case School.17.14)</td>
</tr>
<tr>
<td>School 2</td>
<td>Active member of the Anglican church (School 2.16.1)</td>
<td>Provides me with direction and leading in my life and reminds me why I get up in the mornings (School 2.17.1)</td>
</tr>
<tr>
<td></td>
<td>Bible study leader, Church involvement, Beach Mission Leader. (School 2.17.6)</td>
<td>Beach mission involvement has included be a teacher to children of bible stories and who Jesus is. That has been supportive of my role as a classroom teacher as it helps me think of better ways to plan an interesting lesson (School 2.17.6)</td>
</tr>
<tr>
<td>School 3</td>
<td>Church (School 3.16.9)</td>
<td>Church helps me to apply my faith to my profession (School 3.17.9)</td>
</tr>
<tr>
<td></td>
<td>Church involvement, playing sport, playing music in local music societies (School 3.16.32)</td>
<td>Conducting bands, arranging and playing music in church, many activities where I feel valued and appreciated (School 3.17.32)</td>
</tr>
</tbody>
</table>

### Table 7.2(c) Sports & Social Clubs

<table>
<thead>
<tr>
<th>Site</th>
<th>Question 16</th>
<th>Question 17</th>
</tr>
</thead>
<tbody>
<tr>
<td>The case school</td>
<td>Member of a quilters group, coached water polo, netball and soccer teams; on the committee for swimming and skate clubs. (Case school 16.1)</td>
<td>The quilters group. I blend knowledge from my associations and contacts at the club into my course material and even visited the quilters group with my textiles classes so that they could have hands on experience. Not only did the students gain skills and knowledge, it also was beneficial to the group of mostly elderly ladies who were so excited to pass on their skills (Case school.17.1)</td>
</tr>
<tr>
<td></td>
<td>Playing sport; member of sporting committees (Case school 16.3)</td>
<td>Playing sport because it involves setting and chasing goals, overcoming adversity, diversity in thinking, working as part of a team and learning to learn from experience (Case school.17.3)</td>
</tr>
<tr>
<td>School 2</td>
<td>Sporting clubs—coaching little athletics (School 2.16.11)</td>
<td>Being involved in little athletics has given me experience in organising athletics carnivals when I was employed in the state system (School 2.17.11)</td>
</tr>
<tr>
<td></td>
<td>Sport-coaching, playing and refereeing; church (School 2.17.20)</td>
<td>A variety of activities give me experience with others and its also being about mentoring others and learn from others (School 2.17.20)</td>
</tr>
<tr>
<td>School 3</td>
<td>Sport participation, sports administration, church involvement such as bible studies and parish council, ACE committees, sport coaching and management (School 3.16.1)</td>
<td>Sport has been a big factor in my teaching career (School 3.17.1)</td>
</tr>
<tr>
<td></td>
<td>Church, young adult bible study, manager of an Adult soccer team/ playing in team; hiking group; sewing; cooking ; movies; fitness classes (School 3.16.9)</td>
<td>Fitness classes – keeps me energetic and on top of things, sewing (textile) students are motivated when they can see their teacher/mentor is passionate about what they teach (School 3.17.9)</td>
</tr>
</tbody>
</table>
the response number. For example, the last response in Table 7.2(c) incorporates the site (School 3), the question number (17) and the response number (9). Thus, the reference is School 3.17.9.

The responses shown in column 2 of Table 7.2 reflect the integration and diversity of cultural assets accumulation and current activity amongst teachers within Anglican schools. The findings support the position of this study in that schools act as cultural hubs in relation to teacher cultural assets. Further, it reflects the diversity of cultural assets accumulated, brings into reality Lizardo’s (2006) combining of beneficial cultural assets to achieve practical actions, and adds credibility to Fiske’s (1989, 2011) cultural dynamism. In contrast, column 3 represents the teacher’s perception of the most important cultural assets in supporting and/or aiding professional practice. The teachers’ determination of importance in question 17 became the basis of classifying responses into one of three components: the arts; religious activities; and sports and social clubs representing community cultural activities of community within the cultural assets model. It provides the reason(s) for cultural assets usage; therefore, supporting the extant literature. However, it is the aggregation of these cultural assets when considering what constitutes an effective school and adds to the school’s dynamism that adds to the field.

The findings show the majority of teachers integrate beneficial cultural assets accumulated from cultural activities external to the school. As one respondent declared “the school seeks for authentic Christian perspectives across the academic spectrum: my own development informs this” (School 3.17.5). Hence, the findings give credibility to the position of teachers as cultural beings using a range of cultural assets within professional practice and able to identify such relationships. Therefore, as a professional body, it is credible to view teachers in schools of the Anglican tradition as actively selecting those accumulated cultural assets perceived as beneficial, and using them to support personal professional success and organisational effectiveness. Thus Table 7.2 credibility supports the use of cultural activities within the cultural assets model, whilst at the same time, draws to the fore those activities that do not fit into the category easily.
7.3 MODIFYING THE MODEL

A key feature of this study was to consider the ability of beneficial cultural assets in supporting school effectiveness. Initially, the model contained three segments and each containing three components (see Figure 7.1). However, the findings reveal some teachers identifying activities that were beyond the concept of community cultural activities. The activities reflect organisational and community flows at local and global levels, indicating some form of osmotic transference determined by the individual in community.

Initially, the educational literature placed the concept of global interactions as the consequence of cultural assets accumulation within schools. Schools then became significant organisations connecting to global interactions. Upon reflection, this perception underpins the school acting as a cultural contributor within the relationship. This reflection is exhibited in the importance placed on the socio-cultural context of the learner at a global level through the Learning to Be programme conducted by the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The programme’s 2005 report acknowledges the importance of beneficial assets that learners bring to the classroom.

However, the findings indicate that global interactions are part of cultural assets accumulation when schools act as cultural hubs. Further, that all institutions act simultaneously as hubs and contributors, and vary in the degree of connectivity between institutions. More importantly, teacher cultural assets are also beneficial to learning in the school. Thus, the role of glocal interactions in supporting the school as both hub and contributor allows it to be another criterion for school effectiveness.

7.3.1 Glocal interactions

The inclusion of glocal interactions strengthens the model’s transferability across the spectrum of Anglican schooling; increases the model’s credibility as a representation of cultural assets to support school effectiveness; focuses on the complementarity and
complexity of its cultural assets components; and assists in the resolve of this study in reconceptualising cultural assets as an overarching term in supporting school effectiveness.

Figure 7.2 shows the reconfiguration of the model to incorporate glocal interactions as a significant factor for schools to act as hubs and contributors. The increased complexity allows the model to reflect more closely a school’s interactions involving beneficial cultural assets. Thus, Anglican schools, acting as hubs/contributors of cultural assets include glocalising activities such as cultural interactions, community engagement and service learning.

7.3.1.1 Cultural interactions

Local cultural interactions underpinning multigenerational flows of influence (Section 4.5) are the first stage of integration, and imply increasing complementarity through interlingual and intercultural exchanges (Gregory, et al., 2007). Such
intercultural exchanges, within a globalising society require a stronger articulated position within a cultural assets model for supporting school effectiveness.

The first instance of global intercultural exchanges occurs within the case study school. Peter states: “our church supports an orphanage in Burma. I’ve been there four times in the last 5 years” (Peter 9e). Here he reveals service to others as a global intercultural interaction. Further, using multigenerational flows of influence he shares personal intercultural experiences of growing up in north-east Bangladesh as the son of missionary parents, with staff and students, when he says: “I spoke in Chapel a couple of times last year. I had a powerpoint display which basically went through my life growing up in Bangladesh and the influences that affected me over the years” (Peter 9j).

The second instance of global cultural interactions identified by Pamela concerns her passion for educating students about pastoral issues stems from:

My parents I suppose. They’re from a South American dictatorship. I lived in Uruguay- I was born in Uruguay but 3 months old when I came here. But I lived there when I was 30 and saw - it’s a third world country- and when you picture a third world country you picture some South East Asian country or something like that. But it’s a city and the poverty is just appalling and it literally got to the point where I couldn’t live there anymore because it broke my heart. The amount of begging children coming up to you in restaurants, while you’re eating, asking for money. You know, it was just heartbreaking. Through travel I became more aware of how luxurious our life is. And I say to the kids, it’s not their fault this is where we live. We have to pay the price because you have to pay for this life it’s not free. It’s a luxury, but it is still something we have to pay for and that’s why we’re here to tick the boxes; to get the jobs; to keep things going! (Pamela 6d)

The integrated nature of the school acting as a cultural hub and teacher cultural assets accumulation works towards facilitating the school to carry out the role of a cultural contributor as conveyed in my reflections:
She emphasises the importance of the school providing opportunities to develop life experiences that students can use to form into the adults they will be. Her passion is that everyone works towards making life better – her contrast is the home country – Uruguay – although not brought up in its poverty, her return visit takes her back to the place where she grew up and her compassion for the place. She couldn’t live there; the distance between her past and the present is too great in terms of poverty. Her passion is that of onwards and upwards. Her own training, bilingual background, catholic upbringing and sense of social justice target the importance of contributing to society to make it better for everyone (Researcher interview reflections 12.06.2012).

The third instance occurred in school 3, where one respondent identified mountaineering as a favourite outside school activity that has been the most supportive of their role as a teacher. The respondent views “extended expeditions to high altitudes (The Himalayas and Andes) for the purposes of mountaineering” to provide a “constant opportunity to meet and share with unique isolated communities” (School 3.17.11). The fourth instance occurred where School 2 publicly identifies missionary links and student scholarship programmes in the Pacific Region. Thus, individual participants and school organisations verify the importance of intercultural interactions when the school acts as a cultural hub and contributor simultaneously.

### 7.3.1.2 Community engagement

Community engagement activities are those that did not fit into the identified components of the model from the literature, being activities undertaken outside the school. In the case school, one respondent is involved in the volunteer marine rescue and views this community engagement as: “giving a caring and helpful factor to my teaching” (The case school 17.9). This provides a classification for the teacher members of the State Emergency Services (SES) as the school and community involved. In school 3 one respondent identified their engagement as: “I work weekly with troubled adults who have strayed from the normal path of life due to various afflictions; a faith based solution” (School 3.17.11). Arguably, the community cultural activities and community engagement identified within this study are forms of service. Consequently, some
teachers can undertake community activities that do not fit neatly into the learning experiences of students.

7.3.1.3 Service learning

Service learning is one type of experiential education with benefits for giver and recipient (Bringle & Hatcher, 2011). Experiential education as a formal, structured academic experience attempts to reverse the trend of students shifting from doing culture to watching culture (Putnam, 1999). Service learning allows all participants to engage with a previously identified community need through structured experiential learning. Formalised service learning requires direct participation, undertaking actions and reflection in relation to professional courses of study. Its goals are to generate deeper knowledge and understanding of the academic course, develop individual and group responses to perceived needs and encourage an appreciation for the complexity and dynamics of community (Bringle & Hatcher, 2011; Bringle & Steinberg, 2010).

However, the needs approach represents deficit and difference research and provides one explanation for the lack of emphasis on cultural assets. Another explanation is the highly complex tacit nature of cultural assets either in the initial identification for service or in the development of strategic solutions taken in the field when engaging in service learning, community participation and citizenship activities. When viewed through a cultural assets lens, participation through service, community action and citizenship adds strength and depth to community building. Community participation challenges institutions to make explicit their tacit knowledge concerning service. Further, it prolongs active involvement and deepens commitment in service learning, community participation as well as supporting school effectiveness (Stoll & Sammons, 2007).

Cultural assets re-imagine educational institutions as hubs acknowledging student service and community participation as putting classroom knowledge into action using real world applications (Cipolle & MyiLibrary, 2010). However, individual, group and organisational worldviews influence the effectiveness of their actions (M. G. Jackson, 2008). When all three worldviews align, integration occurs and reconciles the strategic formation of the institution’s vision, purpose and direction (Senge, 2006) to the individual’s development of a ‘calling’ (D. T. Hall & Chandler, 2005).
The findings of the study suggest that service learning and active involvement are not always a direct result of the organisation being receptive to the cultural assets accumulation within the organisation. For example, marine rescue (Case school 17.9), reflects service learning that has occurred through a community based organisation. With the school, acting as a cultural hub, the cultural assets accumulated by the teacher’s involvement in volunteer marine rescue has transferred to affecting actions within their teaching. However, the introduction of the SES cadet unit represents a formalised approach by the organisation to establishing the unit and allowing school staff who are members of the SES to oversee the unit. This oversight reflects the impact of an external organisation, requesting formal service learning within the school. As a result, the unit’s establishment and continued success draws upon the cultural assets accumulation of teachers within oblique flows of influence. Both examples represent the interwoven nature of cultural assets usage. Further, it reflects the existence of blurred boundaries that allow assets gathering in locations apart from their origin and become a contribution to other organisations within a cultural cluster.

Cultural clustering provides two distinct roles for the school as an organisation. First, cultural clusters contribute to the formal and informal accumulation of cultural assets by interacting and integrating the institution with the community (P. Rooney, 2012c). Formal service learning strategies are intentional links between organisations such as schools and sporting clubs and performance societies that reflect vision, direction and purpose. Further, formal strategies reflect a recognised worth found in the values and attitudes articulated by the institution. In addition, service learning strategies create linear pathways for service and participation representing close-to-equilibrium organisations that are static, slow moving or inert (Hodge, et al., 2010). In contrast, the informal service and participation activities represent indirect, non-linear pathways such as singing in a community choir (School 3.16.26). The worth of informal activities lie in the values and attitudes directly articulated by other cultural organisations and indirectly by educational institutions. Non-linear pathways for reconceptualised cultural assets are dynamic, changing, and far-from equilibrium whilst appearing stable (Prigogine & Stengers, 1984).

Such institutions are less predictable, open to variation and therefore more dynamic during paradigmatic change (Wallace, 2003). Less predictable institutions
provide a multi-dimensional, non-linear space for integrating and interacting cultural assets through relationship complexity. Therefore, the importance of schools as both cultural hubs and cultural contributors reinforces and enhances the consideration of glocal interactions. As such, the addition of glocal interactions improves the cultural assets model. Further, it becomes more reflective of the role of educational institutions existing within a cultural cluster.

The analysis, thus far, has shown the connectivity between the segments of the cultural assets model and their respective components within the case school and two other schools of the Anglican tradition. It has considered the plausibility of the model as representing schools as cultural hubs or gathering places for cultural assets accumulation from the wider community. Further, it reveals the importance of foreign language acquisition within the case school. Next, it identified the importance of glocal interactions as contributing to the school as a cultural hub, whereas, this segment of the model initially presented itself as individuals going out to the wider community from the school (see section 3.1). Therefore, the cultural assets model is applicable to schools that provide Anglican education. Thus, raising the question: can the model apply to schools outside Anglican education?

7.4 CULTURAL ASSETS OUTSIDE ANGLICAN EDUCATION

In 2004, the Australian government published a report that outlined the characteristics of High Demand Government Schools in Australia. The schools are characterised as mainly metropolitan, non-selective, coeducational and some “with quite diverse student populations” (DEST, 2005, p. v). The study was qualitative in methodology, involved the perception of staff (as service providers) and parents (as choice makers) using thematic analysis. Table 7.3 lists the themes and the items identified from the High Demand Government Schools Report. Items may occur more than once, when the report identifies the item as an underlying factor within the theme.

The report identified thirty characteristics (see Appendix E). Using the phrasing of the report to denote the items in Question 10, the participants ranked their school against the characteristics using a 4-point Likert scale as explained in Section 5.4.2. The
characteristics identified within the report echo the themes within Chapter Six, reflect culture assets as beneficial, and support the school’s effectiveness.

Table 7.3 Themes and corresponding items numbers for Question 10

<table>
<thead>
<tr>
<th>Themes identified within High Demand Government Schools Report</th>
<th>Items within Question 10 reflecting the theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic reputation</td>
<td>5, 18, 24, 25, 28, 29</td>
</tr>
<tr>
<td>Tradition and appearance</td>
<td>21</td>
</tr>
<tr>
<td>Serving particular student groups</td>
<td>12, 20</td>
</tr>
<tr>
<td>Community or regional needs</td>
<td>19</td>
</tr>
<tr>
<td>Values and culture</td>
<td>8, 22, 23, 26, 27</td>
</tr>
<tr>
<td>Leadership and Teaching</td>
<td>4, 6, 9, 11, 13, 14, 15, 16, 17</td>
</tr>
<tr>
<td>Other factors</td>
<td>3, 7, 10, 24, 30</td>
</tr>
</tbody>
</table>

7.4.1 Schools that care: take risks

The importance of a caring (item 22, 25), respectful (item 23) and safe (item 26, 27) environment within the three Anglican schools ranked as a highly identifiable characteristic amongst the teaching staff in the strongly agree/agree categories in Table 7.4. This is a similar position of High Demand Government Schools. As reported in the DEST study, the values of High Demand Government Schools were characterised as caring, respectful, empowering, and inclusive. Therefore, the degree of complementarity adds to the credibility of the theme of ‘caring as part of professional practice’ when the expressed values “coincide with the way it behaves” (p. 11). This implies that cultural assets are used as symbols, traditions and practices within government schools as well as Anglican schools.

The distinctive feature for Anglican schools lies in their ethic of care as values driven founded on deep-seated beliefs (a transcendent worldview) amongst the staff of its importance to the cultural integrity of any good school, in particular within the
Anglican tradition. It is an underpinning that is faith based driven and sits within an ontological view of the human being as caring and compassionate (Groome, 1998).

Table 7.4 Employee ratings, by school, against items 22 to 27.


<table>
<thead>
<tr>
<th>Characteristic</th>
<th>The Case School</th>
<th>School 2</th>
<th>School 3</th>
<th>Anglican Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SA  A  D  SD</td>
<td>SA  A  D  SD</td>
<td>SA  A  D  SD</td>
<td>SA  A  D  SD</td>
</tr>
<tr>
<td>22 Has a caring environment</td>
<td>72 28 0 0</td>
<td>72 28 0 0</td>
<td>56 42 2 0</td>
<td>67 32 1 0</td>
</tr>
<tr>
<td>23 Has a respectful environment</td>
<td>48 40 12 0</td>
<td>56 44 0 0</td>
<td>36 56 8 0</td>
<td>47 47 6 0</td>
</tr>
<tr>
<td>24 Variety of cocurricular activities</td>
<td>32 56 12 0</td>
<td>60 40 0 0</td>
<td>58 38 4 0</td>
<td>50 45 5 0</td>
</tr>
<tr>
<td>25 Excellent pastoral care</td>
<td>28 64 4 4</td>
<td>60 37 3 0</td>
<td>49 47 4 0</td>
<td>46 49 4 1</td>
</tr>
<tr>
<td>26 A safe environment for students</td>
<td>80 20 0 0</td>
<td>75 25 0 0</td>
<td>29 64 4 3</td>
<td>61 36 1 1</td>
</tr>
<tr>
<td>27 A safe environment for staff</td>
<td>76 24 0 0</td>
<td>60 40 0 0</td>
<td>31 53 16 0</td>
<td>56 39 5 0</td>
</tr>
</tbody>
</table>

The one major concern arising from a caring and safe environment is the extent to which good government schools and similarly perceived Anglican schools as risk averse. It is possible, that one feature that explains variation within the table concerning care and safety is the extent the school is willing to undergo risk-taking strategies. The question raised at this point asks: does the school act as a secure base for undertaking risk activities?

Kohlriesser, Goldsworthy and Coombe (2012) define a secure base as “a person, place goal or object that provides a sense of protection, safety and caring and offers a source of inspiration and energy for daring, exploration, risk taking and seeking challenge” (p. 8). In relation to the findings of this study, the organisation can act as a secure base through encouraging teacher engagement derived from cultural assets usage in Stretching beyond the 3Rs.
In caring, as part of teacher professional practice, the teacher acts as the secure base for other teachers and students. Teachers act as a secure base by inspiring and energising other teachers to “step out of their comfort zones and strive to fulfil their untapped potential” (p. 9). Further, they encourage teacher enthusiasm. However, the strength of the secure bases depends on the level of caring. Letiche & Moriceau (2012), when considering Pierre Hadot’s idea embrace the importance of having caring as not only an activity, but also an action in the following quote:

Philosophy ought to help us to live better lives and not be characterized (sic) by doing formal, rational puzzles. Following Hadot, individuals can practice philosophy as so many ‘spiritual exercises’, whereby they address their fears, inadequacies and inabilities to act morally, truthfully or wisely. This seems to point to successful action and leadership by becoming the personality who attends to what counts, who is focussed on the key attributes of the present situation, and who can distinguish successfully between what can be influenced and what cannot (Letiche & Moriceau, 2012, p. 34)

Therefore, dynamic schools act as a secure base that allows its employees to engage sufficiently within the culture of the school to stretch beyond the 3Rs. Secure based schools permit school leaders to have an underdeveloped fear of risk and to care enough about the staff to be strategic in allowing the engagement of their cultural strengths within the organisational framework.

7.4.2 Schools that stretch: engage employees

The analysis of all data (now including two further schools and the High Demand Government Schools Report), recognises that effective educational organisations act as a secure base, allow employees to exhibit care as part of professional practice, and take risks that allow employees to stretch beyond the 3Rs. The organisation and the leadership recognise the wisdom of the employee. Wisdom stems from an engaged individual effort embedded within a worldview and reflects a coterie of thought and action within the organisation (Letiche & Moriceau, 2012). The previous section identified secure base
schools as a complementary characteristic of High Demand Government Schools and of the three Anglican schools researched. Thus, the importance of employee engagement through cultural assets usage is a feature of a dynamic school; and a sociocultural criterion for school effectiveness not considered earlier within the literature.

7.4.2.1 Employee engagement

   Employee engagement is a growing field within human resource development. Macey and Sneider (2008) describe employee engagement as “a desirable condition, has an organisational purpose, and connotes involvement, commitment, passion, enthusiasm, focussed effort and energy, so it has both attitudinal and behavioural components” (p. 4). From this study’s perspective, the characteristics identified are underpinned by attitudinal components that are cultural based. Therefore, the attitudinal components are the values and attitudes, and the behavioural components are the cultural assets usage of the individual in community.

   In Macy and Sneider’s (2008) case the community is the organisation, and therefore reflects the importance of choosing the school as the unit of analysis. As such, an extension of Macey and Sneider’s description would be that employee engagement connects the organisation’s purpose to the strengths of other cultural organisations within a cultural cluster. Engagement can be stronger when the purposes of the organisations and the cultural activities for the individual are highly synchronous. Conversely, it is credible, that weaker engagement reflects lower levels of synchronicity between the organisation and cultural activities. The connection within the school and the staff is associated not only with the complementarity of values and attitudes in cultural objectives but also in worldview perspectives. Therefore, connectivity with symbols, practices and traditions are significant to the employee and reinforce the importance of stretching beyond the 3Rs.

   The three components within Macey and Schneider’s (2008) desirable condition of employee engagement are behaviours, traits and state. Behaviours are visible actions that are beyond the expectations of the professional role of the employee (de Mello & Wildermuth, 2012), therefore, reflecting cultural assets usage and therefore reveal the level of employee engagement. The supported actions within a secure base organisation
exist within the case school and by extension within other schools inside and outside of Anglican education.

The traits are associated with the multigenerational flows of influence, cultural activities and communication conduit. The association reflects personality traits (Macey & Schneider, 2008); however, it is also possible that the association reflects cultural traits (values and attitudes) that can develop into cultural assets. In addition, culture is founded upon the importance of more deep-seated beliefs that determine that attitudes and values within the culture of the individual and the individual in community. Thus, valued traits can also reflect cultural assets that are more valued, and therefore beneficial to supporting school effectiveness.

Numerous definitions of engagement appear within practice and research literature and folk theory (Macey & Schneider, 2008). In essence, “engagement is a complex combination of constructs such as job satisfaction, organisational commitment, job involvement and empowerment” (de Mello & Wildermuth, 2012, p. 199). Through a cultural assets lens, one possible addition would be: constructs the meaning of engagement underpinned by a supportive organisational secure base are founded upon a worldview that allows the engagement of an employee’s accumulated cultural assets.

The addition resolves the criticism that employee engagement literature either assumes or ignores the importance of cultural assets as foundational to a healthy state of engagement requiring strong connectivity between employee cultural assets and the engagement constructs. Thus, the remainder of this section considers job satisfaction as an exemplar for viewing human resource issues through a reconceptualised cultural assets lens. The remaining constructs offer the opportunity for further research within the field of human resources.

7.4.2.2 Job satisfaction

Wildermuth’s (2011) subdivision of job satisfaction into productive tasks and additional tasks is similar to the school’s orientation of welfare to be academic and pastoral as outlined in Section 6.1.1. In this section, caring as part of professional practice was subdivided into academic care as part of the job description of the teacher, and pastoral care as additional tasks undertaken with the approval of the organisation.
The orientation of pastoral care towards social development incorporated the components of mental-health and well-being in the description of caring as part of professional practice, as well as leadership stretching beyond the 3Rs.

Further, working differently within the organisation implies initiating and fostering change (Macey & Schneider, 2008). Initiating comprises two key factors within the current study that supports employee engagement as a cultural asset in supporting school effectiveness. Firstly, initiating is one quality identified by Raven (1991) reflecting effectiveness as discussed in Section 6.2. Initiating involves active problem solving to determine the optimal strategy to foster changes that assist students to participate more effectively in global interactions.

In the twenty first century, an early educational shift came with Fullan’s (2002) idea of fostering change through reconceptualising the role of the school leader to focus on school change. As identified in Section 1.2.3.3, Senge’s organisational theory, centring on reconceptualising worldview constructions of the organisation, influenced Fullan’s work. Enhancing job satisfaction, organisational commitment and job involvement through worldview alignment exists when teachers stretch beyond the 3Rs. The alignment strengthens the degree of connectivity between the individual and the organisation, and the individual and wider community in a cultural context.

In addition, alignment achieves the transferability of cultural assets accumulated through blurring personal and public spheres of a person’s lifeworld (Habermas, 2008). Finally, the alignment represents the heightened effectiveness achieved through shared beliefs, visions and mental models (Kofman & Senge, 1993; Pace, 2002; Senge et al., 2000). Therefore, when stretching beyond the 3Rs, the individual, community and organisation reinforce the notion of complementarity. Complementarity within the transition of secularism to postsecularism (Section 2.2.3) of societal change reinforces the importance of way of life issues in the process of reintegration of the personal and public spheres.
7.5 IMPLICATIONS OF KEY FINDING: CULTURAL ASSETS AND ORGANISATIONAL DYNAMISM

Educational literature often describes but rarely defines organisational dynamism. Within the context of this study, shared beliefs (worldview), visions and mental models characterise dynamism (Section 1.2.3.3). Such characteristics are the product of organisational theorists like Senge (1996, 2006; 2000) and organisational culturists like Pace (2002), connecting worldview, leadership, school change and high performance as components of an organisation’s credibility. Credibility components exist within the findings of this study concerning the case school, other Anglican schools and High Demand Government Schools.

Towards resolving the issue of generating creative solutions that are sustainable, I proposed in Section 1.4.1 that the key addition to the work of Senge (2006), Pace (2002) and Hargreaves (2009) was the importance of beneficial cultural assets accumulation within communities that support effective schooling. The findings of the study suggest that this addition is credible. Therefore, schools with a secure base are founded upon care as part of professional practice become flexible organisations that stretching beyond the 3Rs. As a result, secure base schools find opportunities to increase potential, and successfully implement long-term, sustainable, creative solutions to social pathologies by acting as a cultural hub and cultural contributor concurrently. Thus, the addition of cultural assets accumulation having long-term benefit reflects the long-term sustainable goals of Finnish experience (Hargreaves, 2009).

In the short-term, secure base schools, reduce employee reactivity to change and diminish the level of fragmentation, whilst at the same time shrink competiveness. The short-term position of shrinking competitiveness is politically undesirable and often negates the school’s determination to work through the short-term in order to achieve the long-term vision of effective schooling. Thus, this short-term position confirms Hargreaves’ (2009) identification of school and system efforts as oriented towards short-term orientations within the English experience. However, it is important to note that the longer these strategies are in place, the greater the potential for them to become standardised, embedded then entrenched. At this point, the paradigmatic changes espoused by Wallace (2003) come into play (see Section 3.2). The change is gradual and
so the present successes of Finland can become the source of future cultural crises (Senge 2006, 1999).

Thus, the foundational position of beneficial cultural assets to the educational debate identified by Andy Hargreaves (2009) are found strategically as those behaviours and actions derived from cultural values and attitudes underpinned by a worldview (belief system). Tapping into beneficial cultural assets allows the organisation to successfully develop a “theory for action and in action” (2009, p. 22). Such a theory is long-term rather than short term and requires the school to act as a long-term secure base for innovation and creativity.

Organisational dynamism is also known as the “mysterious, secret ingredient” (Pace, 2002, p. 3) and presents a different perspective on school effectiveness. Pace identifies dynamism as the product of releasing employee energy when the perception of effective management applies to the organisation. He pinpoints the soul as the immaterial essence that generates energy and vitality.

Within this study, the immaterial essence has been described within a worldview construct (belief system) represented by culturally driven values and attitudes, and identified in the form of cultural assets. Cultural assets are objects, traditions and practices that uphold the worldview construct. Such assets are the result of connecting the immaterial and the material to construct a usable form that I have reconceptualised as cultural assets. When combined with energy and vitality generated by a worldview, cultural assets become the foundation of actions, activities and service that simultaneously serve multiple purposes. Cultural assets achieve the goals of the organisation, benefit the recipient and employ cultural assets that comply with the employee’s worldview and its associated cultural values and attitudes.

Therefore, the individual has achieved worldview alignment with the personal and spheres of their lifeworld. Alignment involves a stronger connectivity between the aspects of a person’s way of life and their beliefs. The degree of complementarity between the requirements of the organisation and the individual’s worldview is an indicator of connectivity and worldview alignment. The findings of this study extend Pace’s (2008) work to consider the concept of cultural assets accumulation as expanding the sources of energy individuals and individuals in community release to participate
within the context of cultural organisation. Thus, employee energy can be evidence for
dynamism and for the activation of employee cultural assets for the benefit of the
individual, organisation and general society.

7.6 CHAPTER SUMMARY

The importance of beneficial cultural assets exists within a consistent and
positive-based approach to Anglican schooling. Multigenerational flows of influence,
community cultural activities and the communication conduit are components of the
case school, Anglican schools and schools outside the Anglican tradition. Inductive
approaches lead to findings that show the theoretical model was insufficient to capture
the in-depth understanding of the school as a cultural hub/contributor within a cultural
cluster. The addition of glocal interactions through cultural interactions, community
engagement and service learning improves the model’s reflectivity of the real life
context.

The understanding of schools as secure base organisations allowed the analysis
to consider schools outside the Anglican tradition. Using risk taking, employee
engagement and job satisfaction as relational components; cultural assets assists schools
in becoming dynamic, as well as, developing a sociocultural approach school
effectiveness. Such effectiveness is the result of organisations willing to reconceptualise
cultural assets as a major player in the educational debate in order to achieve longer-term
dynamism in schools. The conclusions and future directions to developing such an
approach is the purpose of Chapter Eight.
CHAPTER EIGHT

CONCLUDING COMMENTS

8.1 INTRODUCTION

The study set out to construct and test, using a single case study, a cultural assets model derived from the literature for supporting school effectiveness. The findings of this study highlight that any meaningful scholarship of school effectiveness in the twenty first century requires a reconceptualised and comprehensive understanding of how cultural assets accumulate and positively support schools.

The purpose of this chapter is threefold. The first purpose is to emphasise the significance of the cultural assets model in contributing to education as a field of study in both theory and methodology. The second purpose is to construct a way forward from the contributions to theory and methodology and the implementation of the cultural assets model for future research whilst acknowledging the limitations of the study. The way forward involves consideration of education policy, employment policy, and preservice teacher education. The third purpose is to summarise the study using four contentions that lead to the concluding comments confirming the importance of the cultural assets model in supporting school effectiveness.

8.2 THE CONTRIBUTION TO THEORY

The study reflects the currency of the debate concerning the role of culture within schools and the lack of empirical research concerning cultural assets. Furthermore, the literature review reveals a concentration on deficit and difference approaches to cultural studies and the neglect given to an assets-based approach to school effectiveness. In addition, the extant literature highlights the lack of contemporary phenomenological studies concerning cultural assets. Minority studies undertaken by Moll, et al. (1992), and Eloff and de Wet (2009) are ethnographic in nature as outlined in Chapter Three and require extension to apply to the school context.
To achieve the extension, this study as a phenomenological approach makes a positive contribution to the field by reconceptualising cultural assets, presenting a cultural assets model to stimulate future research and contributes to the emerging literature concerning faith based schools in neoliberal, postsecular states.

8.2.1 Reconceptualising cultural assets

By answering the first research question:

*Can a cultural assets model of schooling be constructed and tested? If so, then what theoretical underpinnings support its construction?*

the first unique contribution to sociocultural studies is the reconceptualised understanding of cultural assets. The analytical framework of this study sought to reconceptualise cultural assets as an overarching concept for supporting school effectiveness and deductively defined cultural assets as: those objects, traditions and practices that assist in the continued socio-historical development of the community. Cultural assets positively “contribute to the collective shared human experience” (Throsby, 1999, p.2) through the transmission of beliefs, attitudes and values creating a cultural totality that is dynamic in nature (Bates & Blog, 1990; Geertz, 1973; M.G. Jackson, 2008; Jenkins, 2010). In this respect, the framework identified the shortcomings of the current suite of cultural concepts that imply or contain cultural assets including: cultural capital (Bourdieu, 1986); cultural resources (DiMaggio, 1982); community building (Kertzmann, 1993); cultural values (Schwartz, 1999); cultural wealth (Yosso, 2005); cultural anchors (Marx, 2006); minority cultural assets (Burnstein, 2007); and scholarly culture and Beau Arts (Evans, et al., 2010).

Next, the six benefits of reconceptualising cultural assets as an overarching concept were developed as the:

- orientation of cultural assets towards an asset-based approach;
- destratification of social class;
- formation of common attributes across cultural backgrounds;
- foundation of shared worldviews through alignment;
• accumulation of future focussed cultural assets;
• incorporation of flexibility to move across the traditional micro – macro divide in relation to public policy

Thus, reconceptualising cultural assets as an overarching approach contributes to the knowledge base of the field by offering benefits to overcome some criticisms of twentieth century theory. In addition, the reconceptualisation becomes the foundation for the construction of a cultural assets model. However, its testing with the case school has shown that the theoretical model required further extension of an additional segment (glocalisation) and its components.

8.2.2 Developing a cultural assets model

In addition to reconceptualising cultural assets, the development of the model (Chapter 4) and testing it (Chapters Five, Six and Seven) answer to the first research question in the affirmative. Further, the second contribution to sociocultural studies is the development of the cultural assets model for supporting school effectiveness. Using the framework of modelling by Lennard (2010) and the importance of reconstruction by Toffler (1985), the model initially aggregated the three segments, and the three sub-components. The first segment is the multigenerational flows of influence that are vertical (Lareau & Weininger, 2003; Pong & Chen, 2010), oblique (DiMaggio, 1982; Parcel, et al., 2010), and horizontal (Acerbi & Parisi, 2006; Knafo & Schwartz, 2001). The second segment is the community cultural activities incorporating the arts (Beavis, 2007; DiMaggio, 1982; DiMaggio & Mohr, 1985; Fiske, 1989, 2011); religious activities (Jeynes, 2003a, 2003b, 2009; Ji, 2010); and sports and social clubs (Hanks & Eckland, 1978). The third segment is the communication conduit that includes dominant language acquisition (O. Thomas, et al., 2008), foreign language acquisition (Göbel & Helmke, 2010; P. Senge, 2006; Smokowski, et al., 2009), and information and communication technology (Florida, 2002).

The empirical findings of this study answered the second research question:
How does a cultural assets model influence the social and cultural nature of schooling in relation to students and teachers and in particular those of the Anglican tradition?

The data analysis of an Anglican school revealed that care as part of professional practice was a fundamental feature allowing teachers the opportunity to stretch beyond the 3Rs. **Caring** and **stretching** was a characteristic of the Board member, principal, senior management, teachers, parents and students. Further, the analysis identified an additional fourth segment for the model as glocal interactions involving cultural interactions (Bankston, 2004; Branas-Garza & Neuman, 2006; Gregory, et al., 2007), service learning (Bringle & Hatcher, 2011; Bringle & Steinberg, 2010), and community engagement (Martell, 2010; Perks & Haan, 2011). The identification of glocal and not just global interactions, allow the findings to contribute to the conceptual understanding of cultural assets and the development of schools as cultural hubs and as cultural contributors. Therefore, researchers or policy makers should not ignore the impact of cultural assets in determining the effectiveness of schools.

### 8.2.3 Contribution to other fields of study

The themes of **caring** and **stretching** found in answering the second research question lead to the third contribution to the field as a potential flow of influence of cultural assets studies in education flowing to other fields of interest such as organisational theory (including organisational dynamism and employee engagement), town planning, positive psychology, cultural economics and political science. The design of an asset-based sociocultural perspective within organisations and communities has resulted in the potential to reconstruct cultural institutions as both hubs and distributors of cultural symbols, traditions and practices that exhibit influence within other organisational units.

Further, the perspective adds potential for the promotion of a new strand of research involving cultural assets that incorporates a neoliberal, postsecular perspective to studies in education. This increases the flexibility of researchers to consider pluralistic communities within an asset-based approach to school effectiveness and education policy rather than the traditional minority studies over the past two decades. Indeed the
design perspective complements the call of Day, Sammons and Gu (2008) for the increased importance of synergistic research in order to capture the complexity of school reality concerning effectiveness.

### 8.2.4 Studies of schools in the Anglican tradition

By answering the third research question:

*To what extent does a cultural assets model influence the level of schooling effectiveness within the Anglican tradition?*

a fifth contribution to the field is the study of schools in the Anglican tradition as the unit of analysis. As stated in Chapter One, there is little detailed research concerning twenty first century schooling in the Australian Anglican tradition. Within the data analysis undertaken in Chapter Seven, all three Anglican schools show similar teacher cultural assets accumulation and usage by teachers and the schools show similar characteristics in relation to care and cultural assets usage. Further, the study adds the modification of to the model of the addition of glocal interactions that represent local responses to global issues. Next, the study adds cultural assets accumulation as a new dimension to the complementarity/ distinctiveness framework when viewing faith based schooling in a neoliberal, postsecular context. This contrasts significantly with the deficit and difference perspective taken in twentieth century sociocultural studies.

However, when answering the fourth research question:

*Is it possible to apply the cultural assets model to schools outside the Anglican tradition?*

the data analysis, when, and compared to the 2004 Australian government qualitative study: *High Demand Public Schools* indicates that the characteristic of care is a significant component of an effective school. Therefore, it is possible to consider any school, regardless of system, where care is part of teacher professional practice, has the potential to be a secure based that allows the organisation, its employees and its students to stretch beyond the 3Rs. In addition, the potential for stretching is enhanced when the
school acts as a secure base by supporting and encouraging cultural asset accumulation and usage that supports school effectiveness.

8.2.5 Extending a strand of research

A sixth contribution to the field is the extension of the strand of research involving cultural assets incorporating a neoliberal, postsecular perspective to studies in education. The extension increases the flexibility of researchers in order to consider pluralistic communities within an asset-based approach to school effectiveness and education policy rather than the traditional minority studies over the past two decades.

8.3 CONTRIBUTION TO METHODOLOGY

The introduction (Chapter One) and methodology (Chapter Five) of this study emphasised the importance of studying the phenomenon of cultural assets as essential to asset-based research and sensitive to the research topic. Studying the phenomenon of cultural assets facilitated the research within a religious culture, extended the research beyond minority cultural assets studies and allowed other sociocultural studies to assist in the reconceptualisation of cultural assets for the twenty first century. Further, phenomenological research supports the understanding of the place of objects, traditions and practices when dealing with worldview constructions (M. G. Jackson, 2008) underpinning belief systems that influence cultural assets formation and accumulation within the organisation of schools (R. Harris, 2004). In addition, such sensitive understanding towards the phenomenon framed the research questions, shaped the study’s design, analytical framework, rich data collection and analysis. Finally, through the sensitivity it also allowed the development of the graduated coding process. The qualitative graduated coding process involved both horizontal comparative coding after Charmaz (Charmaz, 2006, 2008; Radford, 2008) and multilevel comparative coding implied by Senge (Schley, 2006; P. Senge, 1996) for organisations and multilevel approaches involving cultural assets undertaken by Moll (Gallego, et al., 2005). This construct within Chapter Five and evidenced in Chapter Six gives a high degree of credibility to the study by deepening the complexity of the triangulation, showing the
importance of vertical and horizontal alignment, and allowing the process to be manually conducted as well as using text analysis software.

8.4 LIMITATIONS OF THE STUDY

The lessons learnt from the study’s methodology as outlined in Chapter Five involve the dominance of a single case study site, the limitations of my own personal lens in conducting and reflecting on the research undertaken and the pragmatic limitation of adhering to time limits to fit within the school’s parameters. In addition, the role of the researcher as an immersed observer/participant in order to achieve an in-depth analysis of the type of cultural assets accumulation occurring is significant.

8.5. CONTENTIONS CONCERNING CULTURAL ASSETS

The research questions focussed on the relationship between cultural assets and school effectiveness. In investigating this relationship, the four contentions raised are complementarity and distinctiveness, community cultural assets, schools acting as cultural hubs and contributors, and worldview constructs. The first three represent the theoretical underpinnings of the study and reflect the thematic framework used in its construction. The fourth contention highlights the foundational nature of worldview construction to the other contentions and therefore the study itself.

The first contention is the importance of each school, regardless of ownership, having its own distinct identity (Norman, 2007), whilst recognizing the importance of the complementarity/distinctiveness framework in achieving identity (see Section 2.3). Although, systems try to uphold the sameness of schools, the localised context of every school creates variations in the types and degree of cultural assets accumulation experienced. The findings of this study support the importance of such accumulation in creating, maintaining, or changing the distinct identity of the school.

The second contention is the significance of community cultural assets in supporting school effectiveness (Eloff & de Wet, 2009; Gallego, et al., 2005). Although systems and individual schools may set cognitive goals as performance indicators, the
findings of this study reinforce the importance of schools acting as part of a cultural cluster. The school’s interactions and integration of cultural assets supports the importance of community cultural assets as contributing to school effectiveness.

The third contention is the reconceptualisation of cultural assets to increase coherence and holistic understanding of schools through, designing a cultural assets model (Lennard, 2010; Toffler, 1985), the preconditions of viewing schools as participants within a cultural cluster (Kertzmann, 1993), and acting as a cultural hub (see Section 3.6.1). The findings of this study uphold the contention of the school as a cultural hub – a gathering place for cultural assets usage and accumulation. Further, as the school glocalises its interactions it confirms the role of the school as a cultural contributor.

The fourth contention, and most significant, is the importance of worldview construction in determining the combination of beneficial cultural assets for supporting school effectiveness (Senge, 1996, 2006; Senge, et al., 2000) through realignment and integration. The findings of this study support the underpinning nature, alignment, integration of worldviews to determine what makes a school effective.

8.5.1 Cultural assets and worldview construction

As a theme throughout the study, a ‘worldview’ (belief system) became a construct that generated the underpinnings for cultural assets. Further, worldviews became a key concept to understanding the generalisation of cultural assets and the model to a range of individual and organisational settings. By doing so, worldview constructs enables a thematic summary of the study reflecting the answers of the four research questions.

In Chapter One, I argue that a worldview provided the purpose and meaning for an individual’s existence by incorporating the breadth of human interactions (R. Harris, 2004). A worldview is explained by beliefs revealed through values and attitudes identified within a cultural context. Values and attitudes underpin the symbols, traditions and practices deemed significant by the wider community. Symbols, traditions and practices incorporate those beneficial cultural assets for the individual to survive and
thrive and to participate in community. Traditionally, worldviews generated cultural assets distinctiveness between religious and secular approaches to society.

Consequently, worldview becomes a key concept in achieving the third aim of this study, to analyse the usefulness and limitations of a cultural assets model in assisting a typical Anglican school to maintain cultural distinctiveness. Further, the fourth research question: *Is it possible to apply the cultural assets model to schools outside the Anglican tradition?* Reflects worldview constructs in the broader context. In addition, worldviews exist within the sub question: How important is worldview construction to the cultural assets model’s ability to assist with school effectiveness outside of Anglican education?

In Chapter Two, ‘worldview’ contextualised the transitions within societal change from liberal to neoliberal states (R. Harris, 2004), and secularism to postsecularism (Habermas, 2008b) by using a complementarity/ distinctiveness framework (see Section 2.3). In this discussion, alignment and worldview became significant to achieving complementarity/distinctiveness at various levels. The degree of alignment represents glocal tensions arising from differing worldviews within a neoliberal, postsecular transition, and the blurring of traditional boundaries (Hamblen, 2002). Because of societal transitions, the synthesising of a number of separate concepts through aligning worldviews became important in order to reduce glocal tensions.

In Chapter Three, I argue that worldview alignment is the fourth benefit derived from reconceptualising cultural assets as an overarching concept. Derived from Senge and Lennon-Kim’s (1991) systems approach to learning organisations, worldview alignment is an essential criterion for effectiveness within an organisation (Section 3.2.4) in dealing with the creative tensions generated by the goal of “lifelong generative learning” (Senge & Sterman, 1992, p. 142). In addition, the organisation’s effectiveness increases when the resulting shared visions and mental models are aligned (Kofman & Senge, 1993; Pace, 2002). Thus, as cultural institutions, schools form part of a cultural cluster and act as a cultural hub and cultural contributor. Schools are constantly interacting with and generating actions that contribute to cultural diversity and cultural continuity.

In Chapter Four, worldview alignment becomes foundational to the model’s construction. The alignment assists in achieving the effective use of cultural assets. In
addition, worldview alignment: reflects an understanding of organisational culture, explains the importance of those interactions most sort after by organisations, and encourages the implementation of innovations with passion and conviction. Thus, alignment does not create an inert equilibrium position. Instead, the interaction of worldview positions creates non-equilibrium generating organisations. Such a perspective allows differing worldviews to generate creative tension. Further, the perspective produces organisational dynamism through generative learning. Finally, the perspective may generate an image of disorganisation because of simultaneous multiple interactions. Simultaneous multiple interactions can occur with the organisation remaining stable (Prigogine & Stengers, 1984).

In Chapter Five, the worldview construction is shown in the research process and underpins the interpretation and explanation of the real world (Patton, 1990). The construct assists in considering the overlapping nature of the research paradigms involved within this study. The findings of this study are the result of using a graduated coding process. The process assisted in understanding the level of alignment and the integration of concepts.

In Chapter Six, the graduated coding process drew out four benefits from Caring as part of school effectiveness (Section 6.1) and Stretching beyond the 3Rs (reading, writing and ‘rithmetic –see Section 6.2). The benefits are a result of worldview alignment between individuals and individuals-in-community. The first benefit stems from the alignment supporting a reduction in the level of employee neuroticism. Neuroticism is a person’s tolerance for stress (Howard & Howard, 1995). The lower the level of neuroticism the greater the level of resilience and the tolerance to deal with stress; therefore, improving an employee’s quality of life (Amatea, 2009).

The second benefit is the result of worldview alignment raising the level of employee extraversion by increasing the level of creativity (Amatea, 2009). Extraversion involves a higher level of general sociability and raising employee tolerance for sensory stimulation (Howard & Howard, 2001). Higher levels of employee extraversion encourage adventurous behaviours that can spark creativity, reflects an improved quality of life and encourages glocal interactions (Walsh & Eggerth, 2005).
The third benefit involves the level of care as part of professional practice growing to the extent that employees become more affable through a service orientation where the focus is on others (Howard & Howard, 2001). However, since the school acts as a cultural hub and a cultural contributor, then, the question becomes to what extent does the school gather or contribute cultural assets?

The fourth benefit is the result of higher levels of teacher commitment that extend professional practices and allow students to broaden a teacher’s cultural assets accumulation. Higher levels of commitment also increase the teacher’s ability to use cultural assets accumulation for achieving wider societal goals and whole person development across a lifetime for the students as well as themselves. Wider community service is conducive with Chadwick’s (2001) observation of the Australian Anglican church being open to all and serving the community. Further, it fits within the outcomes of service learning (Bringle & Hatcher, 2011) and cultural diversity, and shared civic education.

All four benefits arise from the organisation’s flexibility to accommodate cultural assets that form a whole person approach to employees. This aspect of dynamism raises a significant contribution of cultural assets to the literature. Chapters Three, Four and Five present the foundation and construction of the cultural assets model for supporting school effectiveness. Therefore, the challenge for future research is to use and test the cultural assets model.

8.6 IMPLICATIONS AND FURTHER RESEARCH

The purpose of this section is to consider the implications of the analysis in Chapter Six and findings in Chapter Seven. The implications stem from the key finding of organisational dynamism and its relationship to teachers caring and stretching, focusing upon education and employment policy development. However, the implications extend beyond schools and education in relation to its possible application in a range of fields of study.
8.6.1 Education policy

Traditional education policy has focused on what are the right variables; and the relationship between the variables and economics, politics and the social in supporting societal goals. In contrast, a cultural assets reconceptualisation requires re-imagining schools as hubs and contributors to cultural interchange. Schools as hubs and contributors play a strategic role in the integration and interaction of cultural assets within various cultural activities as executed through multigenerational flows of influence using glocal interactions via the communications conduit. Next, the complementarity/ distinctiveness framework outlined in Chapter Two highlights the importance of claims of value and claims of policy within this strategic role.

In addition to basic education, education policies need to maximise the curriculum through significant pedagogical practices that integrate cultural assets usage in order to achieve improved socio-academic outcomes for students. Consequently, future research into curriculum development and pedagogical practice needs to incorporate the accommodation of individual and community cultural assets during periods of change. Further, changing cultural asset accumulation implies a change in dominance of directional flows of influence from intergenerational towards intragenerational (Section 4.3.1.4). Such research will add to a policy understanding of cultural change and the development of approaches to maintain and improve the best possible combinations of flows of influence for the school to be effective.

The findings of this study show that care as a part of professional practice supports various aspects of the community stretching beyond the 3Rs and stretching reflects the extra effort gone to by teachers in order to achieve the best possible outcome. Caring and stretching relies on the presence of cultural assets accumulation. Such accumulation must involve those assets that best support teaching, learning, cultural diversity and cultural continuity. The benefits would be the result of policy makers re-imagining schools as part of cultural clusters, acting as cultural hubs and as contributors of culture. The three societal benefits resulting from maximised outcomes are the shared burden of provision, openness to cultural diversity and the integration of flows of influence.
8.6.1.1 Shared burden of provision

Sharing the burden of provision allows schools to integrate with the cultural activities within a cultural cluster without taking sole responsibility for the operation or continued longevity of all activities. The development of cultural linkages and cultural formation partnerships reduces the burden of being a full service school as suggested by the community engagement literature (Clandfield & Martell, 2010). Instead, as a hub, the school already draws together cultural assets within its community and the interchange allows the development of continuous cultural involvement and cultural transmission through the flows of influence. This allows the school to reap the benefits of cultural assets in supporting school effectiveness without necessarily being the sole provider. In addition, it allows the school’s active involvement and support in sharing cultural values and attitudes from a position of strength. Thus, educational resources can be beneficial to the whole community and can financially support the longevity of local cultural organisations and associations. In addition, sharing the burden can provide opportunities for the expansion of cultural offerings through the school being an active participant within cultural clusters.

The concentration of physical, cyber and social space within cultural hubs provides a stronger and more relevant simultaneous interchange of cultural assets across cultural institutions. Physical and social service spaces appear within the resurgence of ‘schools as community hubs’ or full-service schools. For example, Swedish free schools, USA charter schools and English trust schools are not necessarily single purpose built, but cohabitate with local facilities such as libraries or using a spatial connection for social services (Clandfield & Martell, 2010). Yet, schools as cultural hubs go further.

Schools as cultural hubs strengthen the flows of interchange through multigenerational flows of influences within cultural activities as well as through community halls, museums, community bands, and musical societies. Integration encourages cultural participation beyond compulsory schooling, and thus supporting lifelong learning within a cultural cluster. Further integration offers the opportunity for increased connectedness as cultural participation assists in developing a sense of belonging for the individual within a community. Finally, integration stimulates cultural continuity and assists in the acceptance of cultural diversity. Thus, future research needs
to incorporate cultural well-being as significant in determining the ability of a school or any organisation to be considered effective.

8.6.1.2 Openness to cultural coexistence

Cultural activities tend to attract others to the cluster across social, cultural and religious backgrounds (Stern & Seifert, 2010). The implication from the findings of this study shows the significance of the school as part of the attractiveness of the community. As such, the school management needs to actively support cultural diversity, and its educational offering should then reflect the school’s core business of teaching and learning. During periods of societal transition, the core business is under pressure from the tensions created through the goals of liberal, secular education competing with neoliberal, postsecular education.

The first pressure is to achieve traditional liberal secular economic-political goals such as national identity, labour force requirements and citizenship. Economic-political goals require more than a mandated policy through bureaucratic processes as applied in the twentieth century. The cultural assets-based approach requires the reconceptualising of cultural assets that support the strengths derived from a pluralistic society. Further, it requires the development of a changed perception of national identity based on the population’s strengths and will include some historical roots of the nation’s history. As the population changes, so the types of cultural assets accumulated by the people also change. The change allows for the development of a new identity that characterises an ethically embodied nation as broadminded, classless and tolerant (Mitchell, 2001). Consequently, policy research agendas need to consider the reconceptualised meaning of national identity for the twenty-first century, and its impact on the purpose and direction of education within a neoliberal and pluralist society. The importance of cultural coexistence is that all schools and systems are institutions for the public good. Yet, the significance of coexistence is that complementarity does no outweigh distinctiveness nor vice versa.

The second goal is to achieve neoliberal postsecular sociocultural objectives of coexistence (complementarity), cultural continuity (complementarity) and diversity (distinctiveness). The objectives represent tensions that result from constructing cultural and geographical imaginaries. The findings of this study suggest that such imaginaries
should concentrate on accumulating beneficial cultural assets that highlight the coexistence of the customs and diverse, openness of culture.

The findings of this study support the position of combining an individual’s accumulated cultural assets with others to strengthen the cluster. The combining of cultural assets (within the fluid model) improves the effectiveness of schools, and therefore the wider community allowing future research to focus on developing criteria for policy development involving cultural assets accumulation and cultural coexistence. Therefore one criterion requires researchers to move away from the personal/public lifeworld divide (Edwards, 2008; Knauth, 2008), diminishing the distinctiveness of cultural background (as identified in Chapter Three), and move towards a more holistic integrated community that is future focussed.

The movement towards integration supports the claim stated in Section 1.2.3.1, that the current conceptualisation of cultural assets within minority studies (Gallego, et al., 2005; Hattam & Prosser, 2008) is insufficient. Accommodating integration requires a more generalised trend in schools. The findings of Chapter Seven imply the presence of a more generalised trend but require further research in three main areas. The first area calls for an expansion of the current study as the results reflect K-12 (4 years to 18 year olds) schools in a similar tradition. However, outside the Anglican tradition a significant number of schools in the Australian context represent only K-6 (Early childhood/primary) or 7-12 (secondary) high schools. Therefore, the approach to cultural assets in the various segments of schooling may be quite diverse.

The second area involves an extension of teacher cultural asset accumulation and usage within school types. However, the extension of understanding teacher cultural assets accumulation also requires the consideration of a teacher’s ability to recognise and innovate teaching and learning to accommodate those cultural assets gathered from the students (as identified in minority studies) and this requires further study. The third area involves the interruptions to cultural assets accumulation for teachers and students as they move between schools and geopolitical locations as part of the globalised economy. Studies as the intraregional, interregional, intrastate, interstate and international levels require further multilevel research. Such studies would assist in determining the impact of changing cultural assets composition on the construction of the school as a cultural
hub and contributor and its effects on the criteria of school effectiveness that include academic achievement. The impacts become significant when entering the global village market for education.

**8.6.1.3 Glocal perspective: UNESCO: Learning to Be.**

In its original form the United Nations Educational, Scientific and Cultural Organization’s (UNESCO) programme *Learning To Be: The world of education today and tomorrow*, recognises the importance of the learner’s socio-cultural context. The Education For All (EFA) global monitoring reports shed light on the importance of sociocultural background. However, in the case of the learner, the 2005 Report recognises the beneficial cultural assets learners bring to the classroom, and thus supporting the position of other minority studies (Burnstein, 2007; Gallego, et al., 2005; Smokowski, et al., 2009). The findings of this study extend the recognition to include those beneficial cultural assets teachers bring to the classroom. Therefore, to be twenty first century relevant, the UNESCO project needs to extend its recognition to others within the school and recognise the school as a cultural hub. By remaining with only a learner contribution of cultural assets, it remains reflective of twentieth century ideas concerning culture in terms of deficit and difference. In addition, as nations such as the Philippines (Crow & O’Donoghue, 2013) initiate an enhanced program of basic education, the role of cultural assets accumulation should feature more prominently in its development and not just economic considerations.

The findings of this study extend the position of minority studies by emphasising the cultural assets accumulation brought into the school and classroom by teachers. This fulfils the claim made in Section 1.3.1.1 to extend the meaning of cultural assets beyond the recent concept formation in minority studies (Gallego, et al., 2005; Hattam & Prosser, 2008). The reconceptualisation of cultural assets as an overarching concept can assist in redirecting nations, systems and schools away from deficits and differences approaches. The reconceptualisation also redirects policy-makers and school leaders toward a strengths approach to schooling. A logical conclusion from the redirection is to challenge researchers to extend the work of Moll (2010), and Eloff and de Wet (2009).

The combined effect of the accumulated cultural assets of the staff has a multiplier effect that is greater the sum of its parts (Aristotle, Metaphysics 2). The
findings of this study indicate that the measurement of accumulated cultural assets of teachers is achievable. However, Koffka (1935) suggests that “it is more correct to say that the whole is something else than the sum of its parts, because summing up is a meaningless procedure, whereas the whole-part relationship is meaningful” (p.176). Therefore, the collective impact of teachers’ accumulated cultural assets is not equal within schools, across schools or systems. Yet, it is reasonable to expect that if teachers are caring and stretching, then, the school, system or sector is more effective than if they did not care or stretch.

Global projects such as Learning To Be require redirection towards glocalising their project objectives. Glocalised objectives require the identification of cultural assets derived from the students, teachers and organisational staff. The approach will assist in gaining greater understanding of teacher student interactions within intercultural contexts and allows the development of strategies aimed at achieving complementarity as well as distinctiveness in the quest of education for all.

8.6.1.4 Glocal perspective: PISA from Finland to Shanghai

Sassen (2006) identifies the importance of the new global infrastructure developing from the five societal transitions of liberalism to neoliberalism, secularism to postsecularism, Keynesian welfarism to monetarism, nationalism to internationalism, and secular to faith-based education as identified in Chapter Two. The Finnish example identified in Section 2.4.1.1 reflects the changes required to national policies within the last century for Finland to become the leading game changer from 2000 to 2006 in terms of educational performance as reflected in OECD reports (McKinsey, 2007) and PISA results (Sahlberg, 2011). However, the shift from Finland to Shanghai in 2009 has led to reconsidering the economics of education in the new century. Except for Finland, the top performing nations are Asian and consequently a new Asian orientation in education policy is occurring. However, all the top performing nations share the characteristic of having a strong dominating cultural perspective influencing policy formation. Yet, such considerations still give little attention to the role of cultural assets accumulation in building national identity, national pride and the importance of cultural supremacy through economic performance.
The findings of this study signpost the importance of future research to develop the notion of cultural assets accumulation within highly culturally diverse school populations further, in order to develop school effectiveness. Although, the Organisation for Economic Co-operation and Development (OECD)’s Programme for International Student Assessment (PISA) is a narrow testing regime, it does reflect the growing need for highly multicultural nations to research further the role of cultural assets and academic performance during periods of societal change. Further, the reconceptualisation of cultural assets provokes the global education policy debate to look beyond economic performance criteria to sociocultural criteria that engages citizens to participate in the society through the educational process. The findings of the study support the position that raising ‘the bar’ is the result of cultural engagement and understanding the importance of sociocultural factors in the engagement process.

8.6.2 Employment policy

The findings in Chapter Six and Chapter Seven emphasised the importance of employee engagement as a precondition for teachers stretching beyond the 3Rs. Further, organisations that use teacher cultural assets accumulation engage employees by allowing them to stretch. In addition, the findings begin to reduce the gap in human resource management criteria and current descriptions of teacher professional practice. Further, it advances the importance of broadening the traditional narrow performance criteria to include the role of cultural assets within the interview process and the initial data collection methods used to determine suitability for teaching. As a result, the inclusion of cultural assets will improve the potential for employee engagement, and therefore productivity within the workplace.

The importance of professional development plans as a tool for identifying and connecting the teacher’s cultural assets accumulation to various components of the school’s organisation and activities structure is a positive short-term step. However, the longer-term requires a school’s organisational structure to become flexible. Flexibility requires management to stop aiming for equilibrium positions in relation to school practice. Instead, management needs to look for ways to allow movement (non-equilibrium positions) to exist in a stable but dynamic manner. The findings of this study show that teachers, schools, systems and political decision-makers need to consider
strengths if the goal is to have more effective schools. For example, instead of employment determined by economic rationalist performance indicators such as staff/student ratios, employment decisions concerning cultural asset usage ensure the ability to make the school more effective. Thus, the role of human resource approaches in employing staff should centre on the collection of accumulated cultural assets rather than numbers. Research involving employment processes involving cultural asset accumulation will assist in determining the degree of credibility of the process to ensure the employment of the best quality candidate. Future studies need to incorporate approaches that measure the extent to which cultural assets accumulation impacts on student performance/school effectiveness/system effectiveness. The same approach is appropriate in relation to school governance and to administrative appointments within educational institutions and government departments.

8.6.2.1 Employee engagement and job satisfaction

One inference drawn from this study is that job satisfaction heightens when using the cultural assets of the individual within the context of the organisation. Job satisfaction implies individual accumulated cultural assets find expression within a teacher’s professional role through the strengthening of worldview alignment and expectations in the organisation (Pace, 2002). The extended combination of cultural assets allows the individual to work differently, suggesting innovation involving creativity and imagination. Therefore, accumulated cultural assets alignment satisfies the worldview alignment precondition, and the benefit of future focussed orientations and flexibility. Further, it satisfies Koffka’s (1935) condition of more meaningful whole-part relationships. Simultaneously it exposes the lack of quantitative instruments and qualitative models that suggest measurement of cultural assets usage. In addition, since job satisfaction is a subset of employee engagement, then adjustments to measuring instruments becomes an option for future research. For example, one way forward is to reconsider (Rich, 2006) study in developing a new job engagement scale. As part of the new scale, Rich, Lepine, and Crawford (2010) highlight the importance of individual investment of the whole person in the design of the new conceptualisation of employee engagement. This is consistent with Wallace’s (2003) paradigmatic processes during periods of societal change and consistent with the findings of this study. However, the reconceptualisation of cultural assets in supporting employee motivation to action, as
revealed within this study, gives the potential for employment research to focus on cultural assets, broadly within all sectors, and particularly within education.

Further, the reconceptualisation of cultural assets taps into the impending role of cultural assets within teacher engagement to extend our understanding of competitive advantage (B. Rich, et al., 2010) in the educational sense between school types, educational institutions, systems and nations. Thus, a cultural assets focus has the benefit of providing a future focussed strengths approach to research involving employee engagement, job satisfaction, and glocal competitive advantage (Reynolds, 2010; Steger & Roy, 2010); through encouraging long-term policy construction that traverses societal change.

8.6.3 Teacher education

The findings of this study, presented in Chapter Six, identify the importance of cultural asset accumulation and usage within the context of teacher employment. Within the case school, and exemplified in Chapter Seven, as being across Anglican schools, the significance of teacher involvement beyond the basic job description, as highlighted in caring as part of professional practice and stretching beyond the 3Rs, raises a number of concerns in relation to teacher education programmes and preservice practices.

Little theory or empirical observation has involved the direct study of actions that link prior cultural assets accumulation of potential teachers to preservice training or, for that matter, the teaching profession. The Finnish professional development approach, discussed in Chapter Two and seen as exemplary, focuses on ‘research-based professionalism’ as applied within a dominant cultural context (Westbury, Hansén, Kansanen, & Björkvist, 2005). The aim of such professionalism “is to prepare teachers who are aware of the effects of their actions and factors around their work, thus equipping them to control their own activity and, perhaps, these factors” (p. 477). However, one limitation is that “tasks outside the classroom, that is, both individual planning and staff meetings, is not part of the ‘normal’ work” (p482). Such a limitation lies at the heart of reconceptualising teachers as stretching beyond the 3Rs. Teachers who stretch go beyond normal work practices on a regular basis.
The present study recognises cognitive and non-cognitive attributes as characteristics that allow a person to develop into the teacher that cares and stretches within the context of professional practice. One potential research avenue is to examine the extent that cultural assets accumulation influences the non-cognitive aspects of enculturation occurring within schools and classrooms. Further, the study offers the potential to research variations between classrooms and between schools in similar sociocultural settings. Thus, the importance of multigenerational flows of influence, as outlined in this study, offers opportunities for future research concerning the extent of cultural assets accumulation facilitating common purpose and cohesiveness in supporting school effectiveness.

8.6.4 School organisation

School organisation, within the context of this study, has been underpinned by worldview constructions (P. Senge, 1996, 2006) and the importance of flexible structures (Hodge, et al., 2010) that do not impede the ability for organisational members to care as part of professional practice and to stretch beyond the 3Rs. The findings of this study offer support for the Larrikin principle that exists within non-equilibrium organisations exhibiting informal systems. Further study is required concerning what these informal systems look like. Within this study, informal systems are part of the school being ‘relaxed’. Further, informal systems often look disorganised whilst in fact the members are aware of and support the multiple undertakings as perceived by the outsider.

The study also shows that care involves the importance of individual care and concern that is reflective of social justice and egalitarianism (Day, 2012; Hodge, et al., 2010). The results show a constant tension between the formal and the informal structures within schools requiring further investigation. Patrick indicates that ‘too much care’ is one tension that requires constant attention by the school’s organisational structure. Another tension, not prominent in the case school is the use of language emanating from authority figures to prop up traditional power relations (Hodge, et al., 2010).
Further, the graduated coding process shows both horizontal and multilevel solidarity concerning the importance of caring and stretching within the case school. The importance of solidarity and trust as dimensional components of the neoliberal organisation (Hodge, et al., 2010) also suggest that managerialism is not necessarily linear. In exhibiting solidarity and trust, the organisation reflects non-linear positions supporting the shared purpose and vision of organisational members, and thus raising the level of trust in flexible structures and those who manage them. The position places the marketing, spin and ideology of the organisation into context.

Therefore, future studies should consider the role of cultural assets accumulation and usage within schools as supporting or constraining traditional organisational structures. Currently, this is something not considered in the literature. In addition, testing the projection that cultural assets accumulation and distribution by schools add to the dynamism of the school (Pace, 2002), its members and the wider community is required. New research agendas need to consider: the Larrikin principle and its place in schools; the way research is undertaken; and the importance of researcher worldview in constructing observations concerning what schools should look like. Finally, researchers should self-analyse the influence of their own cultural assets on the type of research undertaken and the importance of checks and balances that maintain the credibility of qualitative research and improve its trustworthiness. Such trustworthiness determines the extent that the research affects “theory for action and in action” (Hargreaves, 2009. p.22).

One significant research area lies in reconceptualised understanding of schooling. The findings of this study have raised the importance of the school as a cultural hub and cultural contributor. Further, the hidden curriculum is important for the transmission of values and attitudes, and the importance of particular ways of knowing. In addition, policy makers need to give attention to the type of citizenship development desired, as well as the academic performance level required to ensure future economic growth within a democratic, neoliberal, postsecular society. Such considerations necessitate researchers to construct new understandings of essential content for citizenship and performance, as well as pedagogical content knowledge involving cultural assets accumulation required for supporting cultural continuity and cultural diversity in the twenty first century.
8.7 CONCLUSION AND WAY FORWARD

In a postsecular, neoliberal world the importance of culture, its diversity and continuity become significant in the construction of schools as cultural hubs. Research involving cultural asset mapping within schools and in relation to the local communities (urban, rural and remote) will provide the data for schools to view themselves as a cultural hub - a place of strength rather than deficiency. The complementarity of this study occurs in combination with the Cultural Asset Mapping for Regional Australia (CAMRA) Project concerning cultural planning in regional Australia (C. Gibson et al., 2012). The distinctiveness for regional and remote educational institutions stems from their ability to act as a hub and contributor to a cultural cluster. Therefore, developing a school’s global interactions will play a significant role in raising the level of school effectiveness.

Further, the strategic development of integrated cultural interactions allows positive school contributions to the broader community through cultural diversity and cultural continuity. Further, the wider community receives the sociocultural, economic and national building benefits from cultural assets supporting school effectiveness. Such interactions already exist and require further study as to the alignment of cultural interactions with the school’s core business as a cultural hub and contributor to a cultural cluster within society. Therefore, the recommendation is that future research considers alignment as both a key indicator of positive contributions to current and future enculturation as well as indicating the need for future strategic realignment in order to maintain cultural continuity.

Next, the influence of cultural assets in supporting school effectiveness amplifies Fullan’s (2000) position of schools as acting to make a positive difference in the lives of the people and wider community that the school is involved with. The importance of the school as both a cultural hub and contributor becomes a fundamental criterion in developing the future practice of schools. Thus, regardless of the system or sector the school represents, the recommendation is that a cultural assets inventory occurs to ensure that the school acts as both hub and contributor, and therefore plays a positive role for the individual and the wider society.
Finally, future research concerning cultural assets and the goals of national identity, employment and citizenship along with cultural identity, diversity and continuity will open up greater opportunities for schools to act as cultural hubs developing student achievement through improved school effectiveness. Therefore, additional research is required into the role of schools and systems as secure bases for the launch of innovative and creative interactions with the wider community and within the practices of teaching and learning.

The findings from the data collection undertaken within the case school and the online survey of two other Australian Anglican schools provide compelling and powerful evidence for the presence and usage of cultural assets in supporting school effectiveness and achieving the wider educational goals of civics and citizenship. The extent to which systems and governance re-imagine schools as cultural hubs and cultural contributors determines the degree that cultural assets support school effectiveness. The greater the re-imagination, then the influence of care becomes stronger in supporting the ability of organisations, leadership, employees and community participants to stretch beyond the 3Rs. When organisations care enough to stretch, they become dynamic non-equilibrium institutions that accept change as the norm and by doing so remain stable during periods of significant societal change without being stagnant. Indeed, this allows teachers to care within professional practice (Day, 2010). Thus, the role of cultural assets accumulation and usage plays a significant part in achieving stability within change.

Although this conclusion heralds the logical end to this study, it also signifies the beginning of a range of research practices and approaches that will test the model further and refine the reconceptualisation of cultural assets as beneficial in supporting school effectiveness. Finally, cultural assets accumulation strengthens the affective domain without diminishing the cognitive domain in order to improve the quality of individual student outcomes, active citizenry and participation within a glocalised twenty first century society.
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APPENDIX A  Digital representation of the cultural assets model

The digital representation of a nonlinear cultural assets model represents the same position as the study undertaken; it is a work in progress. The purpose of undertaking this approach is to develop a visualisation of the complexity of a sociocultural model; provide a stimulus to consider possibilities and limitations to the cultural assets model; encourage visual reconstruction of the model to support a future research agenda.
# APPENDIX B

## Table One: Blurred Boundaries and multigenerational flows of influence


<table>
<thead>
<tr>
<th>Parent</th>
<th>Teacher</th>
<th>Comment on school environment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Concerted culturation</td>
<td>Accomplishment of natural growth</td>
<td>This combination represents contrasting worldviews, a clash of cultures – clashing values, attitudes – clash of cultural assets. It may also represent similar worldviews with contrasting cultural transmission mechanisms resulting in similar values, similar attitudes but contrasting cultural assets – patterns of behaviour.</td>
</tr>
<tr>
<td>2 Concerted culturation</td>
<td>Concerted culturation</td>
<td>This combination represents similar worldviews and the complementarity of cultures (aligning values and attitudes). A reinforcement of cultural assets occurs to achieve social mobility, higher aspirations and stronger cultural connectedness.</td>
</tr>
<tr>
<td>3 Accomplishment of natural growth</td>
<td>Accomplishment of natural growth</td>
<td>This combination represents similar worldviews and the complementarity of cultures (aligning values and attitudes). A reinforcement of cultural assets occurs to achieve social mobility, higher aspirations and stronger cultural connectedness.</td>
</tr>
<tr>
<td>4 Accomplishment of natural growth</td>
<td>Concerted culturation</td>
<td>This combination represents contrasting worldviews, a clash of cultures (clashing values and attitudes) and diminishment of cultural assets. It may also represent similar worldviews with contrasting cultural transmission mechanisms resulting in similar values, similar attitudes but contrasting cultural assets – patterns of behaviour.</td>
</tr>
</tbody>
</table>
From: CGPublisher [cgpublisher@cgpublisher.com]  
Sent: Thursday, 11 April 2013 7:55 AM  
To: ....................  
Subject: Dear...................., We are pleased to inform you that your article has been selected by our editorial board for inclusion in The International Journal of Learning: Annual Review.  

Dear....................,  

We are pleased to inform you that your article has been selected by our editorial board for inclusion in The International Journal of Learning: Annual Review.  

Your article’s inclusion in this journal is recognition of your scholarly achievement as well as your article’s wide applicability in this field and its high editorial quality. We believe that you have much to contribute to the intellectual depth of this field and are delighted to offer you this opportunity.  

The annual review consists only of articles considered to be of wide interest across the field, which are selected by our editorial team in consultation with the Advisory Board. We do not accept direct submissions to the annual review. Candidates for inclusion in the survey journal include top-ranked articles, works by invited contributors, articles offered by plenary speakers at the conference, and articles selected from thematic journal submissions.  

Please respond to this message within two weeks if you would not like your article to be included in The International Journal of Learning: Annual Review.  
Yours Sincerely,  
Jamie Burns
Managing Editor
APPENDIX D Communication concerning the research data collection.

Introduction to Principals
Date: December 3, 2010
Dear

This letter is to invite you to consider being part of a research project identifying your school’s cultural assets and those features that make your school distinctive. The study is a case study in one school.

As both a former member of AHISA and Head of an independent Anglican school, I have observed and been a part of the strong growth of Anglican schools over the past thirty years with established schools expanding and new schools commencing across the nation now totaling 155.

I am currently undertaking a study that will form the basis for the degree of Doctor of Philosophy: Education at the University of Western Sydney under the supervision of Dr A.M. Power (principal supervisor), Associate Professor S. Wilson and Dr M. Clarke. The study is entitled: A cultural Assets Approach to School Effectiveness.

The purpose is to investigate cultural objects (such as books, technologies), practices (the daily routines and procedures of the community both inside and outside the school) and traditions (the ceremonies, events and teachings) of the school community that support the school’s effectiveness. This includes strengths of your staff, student body and parent body as well as wider community resources. For this purpose, interviews and focus groups with representatives of executive, staff, governance, parents and students will be conducted. The study will also observe school documents and the daily life of the school. The research, to be conducted in 2011 is expected to provide an inventory of assets that can be acknowledged as distinctive for your school and identify the resource pool to support your school’s goals effectively. It is expected that it will provide a subset of cultural assets that identify the school as founded in the Anglican tradition.

The goal is to create a cultural asset-based picture of a school in the Anglican tradition by providing a method to identify cultural assets that support schools in maintaining their effectiveness and distinctiveness into the new century.

The University of Western Sydney Human Research Ethics Committee approved the study. The Approval number is (H8721). If you are interested in participating in this unique study, or desire more information concerning the processes, please contact me on:

Email:  
Phone:  
Mobile:

Yours Faithfully
## Online Profile Questionnaire

### Category: Own Educational experiences

1. **What type of primary school did you attend?**
   - State school
   - Other Christian school (community, parent controlled)
   - Catholic Systemic School
   - Other Independent faith based school
   - Catholic private School
   - Other independent non-faith based school
   - Anglican School
   - Other (specify)

2. **What type of secondary school did you attend?**
   - State school
   - Other Christian school (community, parent controlled)
   - Catholic Systemic School
   - Other Independent faith based school
   - Catholic private School
   - Other independent non-faith based school
   - Anglican School
   - Other (specify)

3. **What type of Tertiary Institution did you attend?**
   - College
   - Faith based College
   - University
   - Faith based University

### Category: Own Professional Experiences

4. **What is the highest academic qualification achieved?**
   - Diploma
   - Master of Teaching
   - Degree
   - Master Degree
   - Postgraduate Diploma
   - Doctoral Degree

5. **How many years teaching experience do you have?**
   - 0-5 years
   - 6-10 years
   - 11-15 years
   - 16-20 years
   - More than 20 years

6. **How long have you been teaching at this school?**
   - 0-5 years
   - 6-10 years
   - 11-15 years
   - 16-20 years
   - More than 20 years

### Category: Own Professional Experiences And Opinions

7. **What type of school did you teach at before coming to this school?**
   - State school
   - Other Christian school (community, parent controlled)
   - Catholic Systemic School
   - Other Independent faith based school
   - Catholic private School
   - Other independent non-faith based school
   - Anglican School
   - None

8. **Rank the types of in-school professional development that you have undertaken over the past three years with the most frequent (1) to (7) the least frequent:**

   [ ]
   [ ]
   [ ]
   [ ]
<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
<th>Place an X in the most box next to the most appropriate response(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own Professional Experiences</td>
<td>9</td>
<td>Rank the types of external professional development that you have</td>
</tr>
<tr>
<td>And Opinions</td>
<td></td>
<td>undertaken over the past three years with the most frequent (1) to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(7) the least frequent.</td>
</tr>
<tr>
<td>10</td>
<td>QUESTION 10 involves the 30 characteristics of good government</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>schools and is situated in APPENDIX F</td>
</tr>
<tr>
<td>11</td>
<td>If the school constructed a series of exit outcomes for students,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>write the exit outcome that you believe is most important.</td>
</tr>
<tr>
<td>12</td>
<td>In the space below indicate those group activities that you are/</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>have been actively involved in INSIDE the school, (coaching,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>leading performance groups, committees)</td>
</tr>
<tr>
<td>13</td>
<td>From your answer to the previous question, indicate the activity</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>that you believe has been the most supportive of your role as a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>teacher and why.</td>
</tr>
<tr>
<td>14</td>
<td>In the space below indicate those hobbies/activities that you</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>personally undertake as individual or group activities (e.g.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>reading, biking, running, swimming, social networks)</td>
</tr>
<tr>
<td>15</td>
<td>From your answer to the previous question, indicate the activity</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>that you believe has been the most supportive of your role as a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>teacher and why.</td>
</tr>
<tr>
<td>Personal experiences</td>
<td>16</td>
<td>In the space below indicate those activities that you are/ have</td>
</tr>
<tr>
<td>and connection to role as</td>
<td></td>
<td>been actively involved in OUTSIDE of school personally undertake</td>
</tr>
<tr>
<td>teacher</td>
<td></td>
<td>as individual or group activities (coaching sporting teams,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>leading/participating in performance groups, social clubs,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>religious groups).</td>
</tr>
<tr>
<td>17</td>
<td>From your answer to the previous question, indicate the activity</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>that you believe has been the most supportive of your role as a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>teacher and why.</td>
</tr>
</tbody>
</table>
## APPENDIX F  
Teacher Online Questionnaire results for Question 10

<table>
<thead>
<tr>
<th>No.</th>
<th>Item</th>
<th>The Case School</th>
<th>School Two</th>
<th>School Three</th>
<th>Anglican Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Summarized Responses</td>
<td>SA</td>
<td>A</td>
<td>D</td>
<td>SD</td>
</tr>
<tr>
<td>1</td>
<td>Promotes a sense of connectedness</td>
<td>20</td>
<td>68</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>The purpose of the School Board is well known</td>
<td>0</td>
<td>32</td>
<td>48</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Has strong university links</td>
<td>4</td>
<td>56</td>
<td>28</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Is an innovative school</td>
<td>4</td>
<td>48</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>Shows a high expectation of the community</td>
<td>4</td>
<td>68</td>
<td>20</td>
<td>8</td>
</tr>
<tr>
<td>6</td>
<td>Displays high teacher enthusiasm</td>
<td>12</td>
<td>68</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Offers good value</td>
<td>8</td>
<td>68</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>8</td>
<td>Has a positive culture</td>
<td>48</td>
<td>32</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>9</td>
<td>Is highly organized</td>
<td>4</td>
<td>60</td>
<td>20</td>
<td>16</td>
</tr>
<tr>
<td>10</td>
<td>Offers available industry links</td>
<td>12</td>
<td>64</td>
<td>20</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>Offers exceptional learning opportunities</td>
<td>8</td>
<td>72</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>12</td>
<td>Offers a wide reaching student career program</td>
<td>16</td>
<td>52</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td>13</td>
<td>Offers an effective middle management team</td>
<td>20</td>
<td>56</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>14</td>
<td>Offers an effective leadership team</td>
<td>20</td>
<td>76</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>The Case School</td>
<td>School Two</td>
<td>School Three</td>
<td>Anglican Tradition</td>
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<tr>
<td>High demand government Schools Characteristics</td>
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<tr>
<td>Offers an individual sense of responsibility amongst staff</td>
<td>28</td>
<td>80</td>
<td>8</td>
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<tr>
<td>Offers a high level of quality teaching</td>
<td>32</td>
<td>60</td>
<td>8</td>
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<tr>
<td>Offers high quality leadership</td>
<td>20</td>
<td>56</td>
<td>16</td>
<td>8</td>
<td>34</td>
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<tr>
<td>Offers a high quality of offerings</td>
<td>4</td>
<td>76</td>
<td>16</td>
<td>4</td>
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<tr>
<td>Shows the ability to meet community and regional needs</td>
<td>8</td>
<td>80</td>
<td>8</td>
<td>4</td>
<td>31</td>
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<tr>
<td>Displays expected service to particular students</td>
<td>20</td>
<td>60</td>
<td>16</td>
<td>4</td>
<td>28</td>
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<tr>
<td>Has good traditions and appearance</td>
<td>36</td>
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<td>Has a caring environment</td>
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<td>Has a respectful environment</td>
<td>48</td>
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<td>Variety of co-curricular activities</td>
<td>32</td>
<td>56</td>
<td>12</td>
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<tr>
<td>Excellent pastoral care</td>
<td>28</td>
<td>64</td>
<td>4</td>
<td>4</td>
<td>59</td>
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<tr>
<td>A safe environment for students</td>
<td>80</td>
<td>20</td>
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<td>0</td>
<td>75</td>
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<tr>
<td>A safe environment for staff</td>
<td>76</td>
<td>30</td>
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<td>59</td>
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<td>High Academic standards</td>
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<td>Broad subject choice</td>
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<td>Strong parental involvement</td>
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