SENIOR STUDENTS' PERCEPTIONS OF THE FACTORS POSITIVELY INFLUENCING THEIR FAITH DEVELOPMENT WITHIN THE ENVIRONMENT OF A SCHOOL-CHURCH NEXUS.
A CASE STUDY OF TWO SCHOOLS WITH CAMPUS CHURCHES.

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ABSTRACT

Schools with campus churches can provide an environment where personal faith development and affiliation with a faith community are encouraged. This study investigated senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus. A review of the literature revealed a strong connection between adolescent faith development and social context. This case study gathered data from two Adventist schools with campus churches with a focus on senior students' and staff perceptions. An emergent mixed-method approach was adopted to gather data through the use of a questionnaire, focus group interviews and unstructured staff interviews. The data revealed that student faith development was impacted primarily by elements of the schools' *special character* as well as social connection and involvement within the school-church nexus environment. Furthermore, the results indicated that attendance at campus church events is also impacted by social connection, involvement and perceived relevance of campus church events to students' lives. The study concluded that faith development is more likely to occur for senior students when the six following key considerations are factored into the planning and implementation of faith-based activities and programs: perceptions about spirituality, social context, positive relationship with school/church personnel, influence of the school's *special character,* emphasis on discipling through involvement, and relevant content.

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CHAPTER ONE

INTRODUCTION

OVERVIEW

Christian schools may be viewed as an extension of the Christian church. In fact, schools and affiliated churches are increasingly found sharing the same property. This study examines two Seventh-day Adventist Christian schools with campus churches and explores the perceptions of senior students towards factors positively influencing their faith development within the environment of a school-church nexus (see key terms). This introductory chapter sets the context, relevance, purpose and objectives of the study, presents a brief overview of the methodology, defines the key terms, and outlines the structure of the thesis.

CONTEXT

Adventist education (see key terms) began in the late 19th century with a strong mission focus, which viewed the school as a key avenue for evangelism, as well as focusing on the spiritual and educational growth of children from Adventist families. Over time the focus of Adventist education shifted to resemble a 'fortress mentality' (Shields, 2007, p. xiv) with the implementation of a limit on the number of non-Adventist students that schools were permitted to enroll. Since the late 1980s, however, there has been a significant change, specifically in Australian Adventist schools, with the removal of this limit and the replacement of the former 'fortress mentality' with a 'lighthouse vision' (Shields, 2007, p. xiv). Currently, many Australian Adventist schools have an attendance rate of over 50% non-Adventist students (Adventist Schools Australia, 2011).

Adventist education is synonymous with Adventist mission. It is generally accepted that Adventist schools not only aim to offer quality education, but also aim to influence the development of each students' personal faith. This can be seen through curricular and extra-curricular activities that Adventist schools

offer. In this sense, Adventist schools work in partnership with 'the church,' acting as a support for the beliefs and lifestyle it eschews.

Today, Adventist schools are often connected with an affiliated church, which may be directly linked geographically to the school campus. Furthermore, there is a somewhat recent phenomena of not only schools sharing the same property as a church, but the development of intentional campus churches specifically aimed at providing a spiritual home for the school's students, staff and families. These communities of faith are also evident in a number of other school systems such as the Catholic System, Assemblies of God, and Baptist schools. It is also a growing trend within the Adventist school system to intentionally use the existing church on campus or plant a new church community on the school campus in an effort to encourage the transition of un-churched students and their families into an Adventist faith community. What is unknown, however, is the effectiveness of this partnership, and to what extent this school-church nexus environment influences the attitudes, perceptions and behaviors of students in regards to personal faith development and affiliation with the campus church community.

Little research has been conducted to examine the relationship between not only Adventist schools and campus churches, but also Christian schools and campus churches in general. There is minimal research that specifically investigates the dynamics of the relationship between schools with campus churches in regards to the transition of students and their families into the church community. Thus there are difficulties in the measurement of the effectiveness that a school-church nexus has as a successful evangelism tool.

RELEVANCE OF THE STUDY

This study is relevant to all Christian schools with campus churches. More specifically, it is relevant to both Adventist education in Australia as well as the administration and members of the Seventh-day Adventist Church nationally and globally, as it examines the relationship between school and church

communities, and the effectiveness of this relationship in the transition of students into the church community, as well as their faith development in general. By investigating this relationship through the perceptions of students, the research attempts to provide a glimpse into the effectiveness of a school-church nexus environment.

PURPOSE AND OBJECTIVES OF THE STUDY

This study aims to investigate the increasing phenomenon of schools with campus churches and discover how a school-church nexus can be utilized as an effective evangelism tool. This was done by specifically investigating senior students' perceptions of factors contributing to personal faith development and their attendance at activities associated with the campus-church. This study was conducted within the context of the Adventist education system through a 'case study' (Punch, 2009, pp. 118-124; Yin, 2009) of two schools.

The focus question for this study is, "What are senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus?" The following sub-questions have been used to guide the collection of data for the research study:

1. What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?

2. What school-related factors are perceived by senior students to positively influence their personal relationship with God?

3. What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?

4. Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?

BRIEF OVERVIEW OF THE METHODOLOGY

As this study is aimed at finding out perceptions, it uses qualitative methods with some descriptive data to provide a profile of the sample population. The research approach uses 'emergent mixed method design' (Creswell & Plano Clark, 2011, p. 54), which is built on the framework of 'grounded theory' (Fraenkel & Warren, 2006; Freebody, 2003; Yin, 2009) as the process of inquiry. The methodology will be discussed at length in Chapter Three.

DEFINITION OF KEY TERMS

Several key terms are employed throughout this research study. To ensure a clear understanding of these terms, the definitions are outlined below.

School-church nexus – this expression is used to describe the unique environment that exists when a school and church share the same campus and work together in achieving the common goal of kingdom growth.

Campus church – refers to a church that resides on the same property as a school, and with which the school has some form of active relationship.

Adventist education – this term refers to the education system of the Seventh-day Adventist Church.

Special character – this term refers to the ethos of a school, which incorporates the assumptions and beliefs which justify the existence of the school, the philosophy on which it is based, its aims for education, its beliefs about the nature of students and role of the teacher, its perceptions of the ideal learning environment and its beliefs about learning and teaching (Roy, 2003, p. 2).

OVERVIEW OF THE THESIS

Chapter One introduces the context, relevance, purpose and objectives of the study, presents a brief overview of the methodology, defines the key terms, and gives direction for the following chapters.

Chapter Two explores the broad spectrum of literature on the chosen research topic in the form of a literature review. The chapter provides a framework for the specific research questions this study investigates.

Chapter Three outlines the methodology utilized in this research project. The rationale is provided for using a mixed-method approach in the case study of the two schools. Details concerning the site and respondents, research questions, assumptions, research instruments, data collection procedures, and methods of data analysis are also outlined in this chapter.

Chapter Four provides a concise overview of the results from the data collected. The basic demographics of the sample population are provided, followed by the results to each corresponding research sub-question.

Chapter Five provides discussion of the data results. A comparison of results from the research questions are analysed and discussed with reference to the focus question, followed by a summary of the key findings from the study.

Chapter Six presents a conclusion to the research as well as the limitations of the study, recommendations arising from the study, suggested further research, relevance of the findings, and final comments.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

Human beings are fundamentally social creatures inherently influenced by the surrounding social environment in which they find themselves (Aronson, 1995, p. 5; de Souza, 2009, p. 8; Noller & Feeney, 2006, p. xi). The adolescent stage of development is a time when the social environment significantly impacts not only behaviour, but also belief (Aronson, 1995, p. 6; Fowler, 1981, p. 74; Ozorak, 1989, p. 460). Relationships, therefore, are fundamental to the development of one's faith. Faith itself is a complicated issue and much research and thought has been dedicated to understand why, how and when this process takes place in the life of an individual. The influences on adolescent faith development can be categorised by the different communities or social environments in which adolescents spend their time (Fowler, 1981, p. 18; Hoge & Petrillo, 1978, p. 376). Although churches are generally viewed as the primary agents of faith development, Christian schools also play a significant role in this process (Barrett, Pearson, Muller & Frank, 2007, p. 1024; Regnerus, Smith & Smith, 2004, p. 27). The impact of a school-church nexus on faith development, however, has not been researched extensively. Each of the important issues regarding spirituality, faith development, social context and communities of faith are explored in this review of the literature.

SPIRITUALITY, RELIGIOSITY AND FAITH

There is a recognized universal desire in the human heart to find meaning outside of self (Bennett, 1984, as cited in Kessler, 2000, p. 22; Coles, 1995, as cited in Borgman, 2006, p. 438). This is evident in the vast array of religions and belief systems that exist globally. Although there are many motivations for adopting a faith, such as family background, social context and lifestyle choice, the underlying motivation seems to be humanity's longing for a sense of

meaning, purpose and fulfillment (Coles, 1995, as cited in Borgman, 2006, p. 438). The literature on the development of faith is diverse. There are many terms associated with this quest for meaning, three of which will be addressed in this study: spirituality, religiosity and faith.

Spirituality

The literature notes a global increase of interest in *spirituality* both in general and within scholarship (Pettit, 2008, p. 17; Roehlkepartain, King, Wagener & Benson, 2006, p. 1; de Souza, 2009, p. 3). Although spirituality is usually associated with religious belief, it is widely recognized that spirituality is somewhat distinct from religion or religiosity (Newberg & Newberg, 2006, p. 183). Benson for example, defines spirituality as "self-transcendence (in which) self becomes embedded in something greater than self, including the sacred (and leading to) connectedness, meaning, purpose, and contribution" (Borgman, 2006, p. 439). Furthermore, Wakefield (1983, p. 362) highlights a change in the meaning of *spirituality* over time, as the concept previously had strong connotation with non-Christian practices such as witchcraft and evil. In recent times, however, the term has become much broader to encompass "the feelings, thoughts, experiences and behaviours that arise from a search for the sacred" (Kline, 2008, p. 166). From a Christian perspective, the term *spiritual* can mean, "the dynamic, holistic, maturing relationship between the individual believer and God, and between the individual believer and others" (Pettit, 2008, p. 20).

Religiosity

The concept of *religion* has existed for millennia, as long as humans have participated in organised worship and ritual. It is difficult to define the concept of religion due to its multidimensional nature. Wulff (1997) highlights William James' (1902, 1958) understanding of religion as a concept encompassing aspects of institutionalism, systems of belief and ritual, tradition and personal experience (as cited in Roehlkepartain et al, 2006, p. 4). Additionally, *religious commitment* can be defined as "the degree to which a person adheres to his or

her religious values, beliefs, and practices and uses them in daily living (Worthington, 1988, as cited in Wighting & Liu, 2009, p. 58).

The literature clearly indicates a difference between religion and spirituality. Religiosity is often contrasted with spirituality, the former identified with formal structure, institutions, rituals and theology, while the latter is described as an individual phenomenon related to inner meaning and experience of transcendence (Tacey, 2006, p. 6; Zinnbauer, 1997, as cited in Roehlkepartain et al 2006, p. 4). The need to redefine spirituality in some scholars' view is due to the evolution of the meaning of religion itself. De Souza (2009), for example, believes it is necessary to "identify spirituality as something distinct from religion while recognizing the obvious links between the two" (p. 3).

Although some, such as de Souza (2009) see a necessity for separating the meanings of spirituality and religiosity, other scholars are concerned that the split encourages a view of religion as negative and spirituality as positive (Hill & Hood, 1999 & Pargament, 1999, as cited in Roehlkepartain et al 2006, p. 4). Tacey (2006) argues that spirituality and religion belong together and should not be separated, for he suggests that the current search for spiritual meaning and purpose is "the world making its way back to religion" (p. 5). Spirituality, according to Tacey, is experiencing truth personally in a transformational way (2006, p. 8). Nonetheless, he recognises that the current trend reveals religion and spirituality moving in different directions, making it extremely difficult to reunite the two ideologies. Thus, in light of the fluent use of the term *spirituality*, it will not be primarily useful for the purpose of this research.

Faith

The concept of *faith* is strongly related to spirituality and religiosity, yet has its own distinctive meaning. Both Newberg and Newberg (2006, p. 184) and Kline (2008, p. 166) indicate that faith can be considered from a neuropsychological perspective. In simple terms, developmental psychology sees faith in the broader sense of making meaning out of life and human experience (Strahan, 1994).

Therefore, faith can be seen as essential to human brain function. From this perspective, they argue, "faith clearly underlies the experiences and ideas associated with religion and spirituality" (p. 184). Faith is the most meaningful experience that helps us move beyond our everyday existence to make sense of the world (Fowler, 1981, p. 14). Juxtaposing this view of faith with the definitions provided for spirituality, it is valid to ask whether the differences between the two are contrived rather than actual.

Westerhoff (1976, p. 21) and Smith (1979, as cited in Fowler, 1981, p. 9) make similar distinctions between religion and faith: faith being a deeply personal and dynamic phenomenon, while religion is connected to traditions and viewed more as an *expression* of faith. Fowler (1981) indicates that the ability for an individual to develop faith is not limited to or always expressed in conventional religious forms (p. 4-5). Faith transcends religion and traditions. In this broad sense, faith is a common phenomenon amongst all human beings (Fowler & Dell, 2006, p. 36). Dykstra (1986, as cited in Fowler & Dell, 2006, p. 43) on the other hand, does not agree that faith can be separated from its specific tradition. This view sees faith as unique to an individual's specific religious tradition. Smith (1979) and Fowler (1981) found however, that upon close study, most religions view faith as *more* than adhering to a religious tradition. Smith contends that universally, faith is understood to mean, "to set one's heart on" something or someone (1979, p. 11, as cited in Fowler & Dell, 2006, p. 42).

Faith also involves the loyalty, values and concerns of an individual, and how they know and express these concerns (Edward Evering Jr., Wilcox, Huffaker & Snelling Jr., 1998, p. 9). Faith is thus connected to one's worldview. Gillespie (1988) provides a whole range of meanings for faith, including: belief and trust in God, knowledge of God's will as a pathway to knowing Him, commitment, experience of God's presence, God's gift to us and the cement that bonds the relationship we have with God (p. 143). Roehlkepartain et al (2006) provides a more succinct synopsis of the multidimensional character of faith by pointing out that faith includes involvement and response rather than simply belief or feeling (p. 25). In this study of the literature, faith, rather than religiosity or spirituality,

is considered "the most fundamental category in the human quest for relation to transcendence" (Fowler, 1981, p. 14).

FAITH DEVELOPMENT

Empirical research has identified trends in the development of spiritual, religious and faith dimensions over the lifetime of individuals (Fowler & Dell, 2006, p. 36; Gillespie, 1988, p. 6; Newberg & Newberg, 2006, p. 184; Pettit, 2008, p. 19; Roehlkepartain et al, 2006, p. 19). Nonetheless, Smith (1998, as cited in Scarlett, 2006 p. 25) argues that faith is difficult if not impossible to measure. In regards to spiritual and religious development, Scarlett (2006) uses Kaplan's (1983) definition of development as "movement towards perfection, as variously as that idea may be constructed" (p. 57, as cited in Scarlett, 2006, p. 22). Although Scarlett (2006) uses the term "spiritual and religious development," he maintains that the central focus is *faith* (p. 25).

Another term often used for the phenomena is *spiritual formation*. Pettit (2008) defines spiritual formation from a Christian perspective as "the ongoing process of the triune God transforming the believer's life and character toward the life and character of Jesus Christ- accomplished by the ministry of the Spirit in the context of biblical community" (p. 24). From a study of the literature, however, the best term for this phenomenon is "faith development," popularized by James Fowler and his *stages of faith* model (Newberg & Newberg, 2006, p. 187). Fowler pioneered *faith development theory* in the 1970s and 1980s as a framework for understanding how humans conceptualise God or a Higher Being, and how this influences one's core values, beliefs, and meaning in life and relationships (Fowler & Dell, 2006, p. 34). According to Gillespie (1988), most developmentalists would agree that the growth of faith seems to move towards maturity as commitments and values are formulated and established (p. 6). The term *faith development* will be used in this study for describing the development of a Christian faith by which an individual "sets one's heart upon" Jesus Christ (Smith, 1979, p. 11, as cited in Fowler & Dell, 2006, p. 42).

Faith development from infancy to adulthood is influenced by a variety of factors, such as a person's upbringing, personality and temperament, social experiences, conscience development, parenting style in the family, religious exposure and life experiences during all stages (Habenicht & Burton, 2004).

The role of emotions in faith development must not be overlooked. Goleman (1995) proposes a strong link between emotional learning and spirituality. From Westerhoff's perspective, "experience is foundational to faith," and is an affective experience before anything else (1976, p. 92). Tacey agrees that spirituality is an affective and emotional experience (2006, p. 6). It is worth noting, at this point of the discussion, that spiritual development and faith development, rather than being discrete operations, are linked strongly both in process and purpose, although the literature does not strongly acknowledge this.

Faith Development Models

In an attempt to categorise the development of faith into phases or stages, several models have been produced. See Table 2.1 below for a summary.

Table 2.1 Faith development models

Theorist	Name of model	Stages
John Westerhoff (1976)	Faith development schema	Four stages of faith emphasising the *process* of faith
James Fowler (1981)	Faith development model	Six stages over the lifetime of an individual
Robert Sears (1983, 1988 as cited in Joy, 1995)	Trajectory of suffering	Five stages based on a journey of suffering
Neil Hamilton (1984, as cited in Joy, 1995)	Gospel model	Based on principles from the gospels & focused Christian commitment
Donald Joy (1995)	Life curriculum model	Eight stages based on the Beatitudes
Wangerin (1986 as cited in Joy, 1995)	The Orphean passages: the drama of faith	Six stages based on the Greek myth of Orpheus

Arguably, the most noteworthy faith development theorist is James Fowler, who constructed the *faith development theory*, which provides perhaps the best model for understanding the development of faith. Fowler's work built on Piaget's cognitive development theory and Erik Erikson's eight stages of human development. Fowler made the observation that faith is universal and similar regardless of one's specific beliefs or religion (1981, as cited in Downs, 2001). Fowler's framework specifically seeks to explain how children and young people construct their religious knowledge (1981, as cited in May, Posterski, Stonehouse & Cannell, 2005).

Faith and Moral Development

There is a strong connection between faith and moral development. Studies suggest that religious adolescents,' for example, are more likely to have a stronger value system and morals than non-religious adolescents (Smith, 2003, as cited in Dolgin, 2011, p. 189). As Kline (2008) points out, "the basic mechanisms associated with religious and spiritual experiences are correlated with essential brain functions, and the development of both mirrors each other" (p. 165). For Childs (1992), faith development is intricately linked to ethics (p. 7). Kohlberg's model of moral development indicates a series of stages that mature, but he does not go so far as to say that the stages equate to a personal faith development (Munsey, 1980). Fowler, however, takes it a step further by developing a model for a faith-based context. In Fowler's model of faith development, motivation for moral action in Stage Three (which is usually experienced during adolescence) comes from a desire to please significant people in the individual's life and meet the perceived expectations of the significant other (Fowler, 1981, p. 74). One must possess a measure of faith in order to experience some form of spirituality, and the beliefs developed though one's spirituality affect their moral behaviour.

Faith Development and Values

Faith development is also connected to values. Christian (2010) defines a value "as an idea or concept considered to be of such merit or worth that it becomes a principle or standard of behaviour and shapes attitudes towards life" (p. 82). Additionally, Carr (2005) sees valuing as "a matter of feeling for something, believing in it…with the heart, not the head" (p. 31). Most educators believe there are universally held values that can be taught, irrespective of culture, religious beliefs or other differences (Paul, 1988, p. 11 as cited in Christian, 2010, p. 86). These common values include: compassion, perseverance, forgiveness, generosity, honesty, patience and obedience (Popov, Popov & Kavelin, 1997). Faith development involves the incorporation of these values into one's life, for they ultimately find their origin in the character of God, manifested in the life of Jesus Christ (Christian, 2010, p. 87).

FAITH DEVELOPMENT IN THE SOCIAL CONTEXT

Faith development, awakening spirituality and even religiosity, rarely occur in isolation from the social context (Childs, 1992, p. 3; Pettit, 2008, p. 19). Ó Murchú (2000) writes, "we humans are unavoidably *relational* creatures" (as cited in de Souza, 2009, p. 8), and thus the social environment has significant impact, ultimately affecting the course of people's lives. Therefore, sociology, "the scientific study of human social life, groups and societies" (Giddens, 2006, p. 4) is relevant to the study of faith development. Aronson defines social psychology as the study of "the influences that people have upon the beliefs and behaviours of others (1995, p. 6). These definitions clearly highlight that social context impacts on the decisions of the individual. Pettit (2008) points out that transformation occurring in a believer's life happens best when it is in the context of authentic Christian community (p. 19). The notion of conformity is recognized by Fowler (1981) as a significant element in the development of faith during adolescence, as the perceptions of significant others impact on adolescent behaviours and decisions (pp. 172-173). Aronson (1995) notes how research has shown "that the more faith an individual has in the expertise and trustworthiness of the other

person, the greater the tendency to follow his lead and conform to his behaviour" (p. 28).

The literature on the impact of social context on faith development is diverse, with many studies showing that it is an integral determinant of the development of one's faith (Dudley, 2000, p. 23; Ozorak 1989, p. 460; Regnerus et al, 2004, p. 27; Westerhoff, 1976, p. 42). These studies maintain that the most significant determinants of adolescent faith development are social in nature.

ADOLESCENT FAITH DEVELOPMENT

Understanding adolescence is crucial to understanding adolescent faith development and the factors contributing to this process. The nature of adolescence has undergone shifting influences over the last several decades. The twenty-first century has seen a decrease in religious interest among young people (Santrock, 2009, p. 389). Nonetheless, adolescence has always been a significant time of transition in an individual's life as he or she moves from childhood to adulthood (Coleman & Hendry, 1999, p. 2; Santrock, 2009, p. 354). Adolescent development is influenced by genetic, biological, environmental, and social factors. In addition, young people in today's society are exposed to a complex variety of lifestyle choices especially through the media, but have less opportunities and support to guide them in becoming capable adults (Eccles, Brown & Templeton, as cited in Santrock, 2009, p. 355).

Adolescence can be described as a time of evaluation, decision-making, commitment, and finding a place in the world (Santrock, 2009, p. 155). Young people tend to look at the world through their feelings, even though they are capable of deep thinking (Habenicht & Burton, 2004). They undergo change in almost every aspect of their lives: physically, sexually, emotionally, cognitively, educationally and spiritually. Adolescence is also characterized by a search for and formation of personal identity, a key aspect of adolescent development according to Erickson's (1950, 1968) research (Fowler, 1981, pp. 75-77; Kroger, 2007, as cited in Santrock 2009, p. 390; Santrock 2009, p. 384). The longing to connect with a group or community is strong amongst teenagers (Kessler, 2000,

p. 22). Arguably, the primary influences on identity formation within adolescence are the social and cultural contexts in which they find themselves (Fowler, 1981, p. 77; Erickson 1959, as cited in Miller, 2002, p. 154; Prinstein & Dodge, 2008, p. 3; Santrock, 2009, p. 384). The search for identity is characterized by questions of origin, meaning, purpose, and destiny, which lead many young people to seek a spiritual or religious experience (Kessler, 2000, p. *xiii*; Santrock, 2009, p. 390). Adolescent faith development is, therefore, characterized by a "searching faith," as they seek their personal identity and independence (Westerhoff, 1976). Fowler (1981) labels this stage as the development of *Synthetic-Conventional Faith*: synthetic because previous beliefs and values are synthesized into a logical outlook, and conventional, as individuals tend to adopt the belief systems of a larger community (p. 167). Alternatively, Gillespie (1988) characterizes the faith development of adolescence as a *personalized* faith experience (p. 127).

Many studies have been conducted in the area of adolescent religiosity and spiritual or faith development, which suggest that the social context, or in other words, the *communities* in which they find themselves, have a major impact on faith development (Elliot, 1992, p. 65; Fowler 1981, p. 154; Ozorak, 1989, p. 449; Regnerus et al, 2004, p. 35). Fowler (1981, as cited in Regnerus et al 2004, p. 35) and Ozorak (1989, p. 461) note that social pressures and relationships significantly determine the development of faith and religiosity during adolescence. These relationships are formed within community. Fowler (1981) urges that identity determines and is determined by the communities we join; and that our identity is shaped by our commitments and trusts (p. 18). Many social arenas can be considered an individual's community. One's community can include their family, friendship groups, church, school, clubs, and work environment. Each of these community groups influences the development of faith to some extent, and can be positive or negative.

Several recent studies of religious and faith development have given context and social relationships considerable attention (Gunnoe & Moore, 2002; King, Furrow & Roth, 2002; Martin, White & Perlman, 2003, as cited in Regnerus et al,

2004, p. 28). Fowler identifies the importance of *significant others* in the lives of adolescents (1981, p. 154). He also notes that when God is a *significant other* in the life of an adolescent, "the commitment to God and the correlated self-image can exert a powerful ordering on a youth's identity and values outlook" (1981, p. 154). Erickson (1992) and King et al. (2002) found parents, peers and formal religious education to be consistently linked with religiosity in adolescents (cited by Regnerus et al 2004, p. 28). In another study, the three main determinants of church participation among high school youth were the relationships they held with parents, peers and church/youth leaders (Hoge & Petrillo, 1978, p. 376). These factors make up the adolescent's religious context: immediate family, friends, school peers, church community and surrounding community (Barrett et al, 2007, p. 1025; Regnerus et al, 2004, p. 30).

MAJOR INLFUENCES ON ADOLESCENT FAITH DEVELOPMENT

Family/Parental

Almost all of the literature states that parents are the primary source of religious influence on adolescent religiosity and faith development (Fernando, as cited in Lambert & Mitchell, 1996, p. 161; Myers, 1996, as cited in Regnerus et al 2004, p. 28; Ozorak, 1989, p. 449; Regnerus et al, 2004, p. 34; Smith & Sikkink, as cited in Regnerus et al, 2004, p. 28). Ozorak's research identifies the parents' religious affiliation as, what she calls "cognitive anchors" from which their children's beliefs develop over time (1989, p. 460). Religious socialization within the family often leads to commitment and church attendance when three factors are present: (1) parents themselves are committed; (2) parents intentionally transmit values to their children and; (3) parent-child relationships are positive (Dudley, 2000, p. 23).

What is not mentioned in the literature is the dynamic between non-religious parents and their adolescent children who through other influences, begin a journey of faith development. Additionally, the literature does not comment on how the faith development of an adolescent impacts the non-religious parent's openness to his or her own faith journey.

Peers

Adolescence is a stage of development which is highly influenced by relationships with significant others and perceptions of these relationships. Second to the adolescent's parents, their friends and peers are the next most influential social group in their lives. According to the literature, research conducted on American high school students shows that peer groups strongly influence their attitudes and behaviours (Coleman 1961; Gordon, 1957; Havighurst & Keating 1962, as cited in Hoge & Petrillo, 1978, p. 360; Hollingshead, 1949). Church attendance patterns were found by Regnerus et al (2004) to be best predicted by their peers' church attendance during high school (p. 38). Although parental influence was found to impact beliefs, the influence of peers had almost as much influence as parents on the young person's practices (Ozorak, 1989, p. 450). Regnerus et al (2004) found that irreligious adolescents are likely to become devout if they join a friendship group who share a common faith, or attend a school with high levels of religiosity (p. 35). Correspondingly, Ozorak (1989) suggests that young people who change their religious affiliation will often seek out friendships with those who share common beliefs and validate their own religious views (p. 461).

Church Community

It is clear that whether or not an adolescent is brought up belonging to a faith community will affect their faith development or lack of. It is also recognized that the religious context an adolescent finds himself or herself in, may have a positive or negative impact, depending on the young person's experiences and perceptions of the faith community. Many church communities are aware of this, thus spending time, energy and money socializing youth into the faith (Hoge & Petrillo, 1978, p. 359). Westerhoff argues that the church must become a significant faith community if young people are to develop personal faith (1976, p. 54). Nelson's (1981) research found that conservative faiths are generally more retentive than liberal faiths (as cited in Ozorak, 1989, p. 450), while Jarvis

(1967) found stronger youth commitment in smaller congregations (as cited in Hoge & Petrillo, 1978, p. 361).

Additional research indicates that relationships formed between adolescents and significant members of the church community have an impact on faith development (Hoge & Petrillo, 1978, p. 376; Jarvis & Stommen, 1963, as cited in Hoge & Petrillo, 1978, p. 361; Nelson, 1981, as cited in Ozorak, 1989, p. 450). From Hoge & Petrillo's research, the types of relationships adolescents had with those within the church community (pastors, youth leaders, peers and parents) determined the participation in church activities (1978, p. 376). Furthermore, Jarvis (1967) and Strommen (1963) both found that whether the pastor and youth leaders were approachable and understanding was a strong factor in the church participation of young people (cited by Hoge & Petrillo, 1978, p. 361). This emphasizes the importance of significant others in the faith development of adolescents.

School Community

Schools are another community in which adolescents interact, thus potentially being a place where faith is developed, especially within Christian schools. Wighting and Liu (2009) believe most would argue that a sense of community is important in any school, especially Christian schools (p. 57). Furthermore, it is expected that religious commitment would be linked to a Christian school setting (Wighting & Liu, 2009, p. 59). Kessler (2000) emphasizes the importance a school community can have in the lives of students who are seeking belonging, as many relational ties outside the school community have been broken (p. 23).

A study of the literature on the determinants of adolescent faith development reveals that the impact of schools functioning as faith communities is largely unknown. Regnerus et al (2004) observed that developmentalists who study religion and spirituality often do not consider social context and setting as a fundamental part of faith development (p. 27). Barrett et al (2007) also state that little is known of the influence schools have on the development of religious

belief (p. 1024). They found, however, that the significance of the school community to students might also determine the internalization of religious beliefs as part of their identity (p. 1026). The study conducted by Barrett et al. (2007) concludes that schools play a vital role in the social development of adolescents, and that students' beliefs and behaviours are influenced "systematically and observably by the type of religious climate within the school" (p. 1024).

Other researchers, such as Regnerus et al. (2004) recognise, however, that there is "a lack of available data" regarding the impact of school communities on adolescent faith development (p. 28). Another study by Wighting and Liu (2009) sought to determine whether relationships exist between a sense of school community and sense of religious commitment among high school students (p. 56). Wighting and Liu's review of the literature also found no other studies had specifically measured and investigated what they sought to determine (p. 59). Instead, they found that research in this area tended to focus mainly on the effects of private religious establishments on the *academic achievement* of students (Chubb & Moe, 1990, and Bryk, Lee & Holland, 1993, as cited by Wighting & Liu, 2009, p. 56). Wighting and Liu's (2009) study, however, found a clear correlation between religious commitment and a sense of community within the school setting. What is not mentioned in the literature is the impact of schools as faith communities on students specifically from non-religious backgrounds.

In challenging the assumption that the school community *does* significantly impact adolescent faith development, Hoge & Petrillo's study (1978) found that the type of school attended (whether private or public) did not influence youth church attendance (p. 376). Furthermore, Westerhoff (1976) believes that schools should be limited to being places of learning, rather than communities of faith (p. 9). It is clear, however, that not everyone agrees with this stance.

One notable exception to the lack of research on faith formation within Seventh-day Adventist schools comes from the Value Genesis study (Hughes, 1993;

Gillespie, Donahue, Boyatt & Gane, 2004). Although this study does not specifically deal with the school/campus church nexus, it does make connections between Adventist schools and Christian commitment among students. The study found a measure of positive correlation between student's Christian commitment and attendance at an Adventist school (Hughes, 1993, p. 67).

A School-Church Nexus

The influence of a campus church as a factor that might also impact adolescent faith development in the school setting is yet to be evidenced by research. Within the Seventh-day Adventist education system, campus churches exist worldwide. Sometimes these churches exist to strengthen the mission focus of the schools, while others exist primarily to provide a place of worship and a faith community for students who live at the school during the academic year. Adventist schools within Australia are often found in conjunction with an already existing church, however there has been a recent phenomenon where campus churches have been planted with the intention of providing a community of faith for the un-churched families connected with the school (Lemke, 2010, p. 14-16). Campus churches within a school setting often provide intentional strategies to reach un-churched students and their families through the combination of church leaders, school staff, and chaplaincy teams working together (Lemke, 2010, p. 15). According to Lemke (2010), a number of Adventist schools in Australia have seen the benefit of an integrated campus church in order to highly impact faith development across all ages (p. 16). Outside the Seventh-day Adventist education system, some other denominations such as the Baptist and Catholic schools systems often have campus churches attached to their schools.

There is, however, little research that differentiates between a Christian school without a campus church and its impact on adolescents as a faith community, and the faith community of a school-church nexus and its impact on faith development. Schools with campus churches potentially have a higher likelihood of providing a faith community that significantly impacts adolescent faith

development. The factors influencing transition of students into the faith community of a campus church is not found in the literature.

While the literature seems strangely silent on the factors that influence students' transition into a church community, there are studies that clearly indicate why they may *not* transition. Dudley's longitudinal study (2000) of Adventist youth and their relationship with the Adventist church revealed specific factors contributing to young people leaving the church. They included: relationship with parents, alienation, irrelevance, intolerance and convenience (Dudley, 2000, pp. 23, 60-65).

FAITH DEVELOPMENT IN ADVENTIST SCHOOLS WITH CAMPUS CHURCHES

The history of Adventist education reveals a cycle in the purpose of its existence. Early Adventist education was aimed at mission. Adventist education then went through a period of exclusivity, which focused on protecting Adventist young people from the world. In the twenty-first century, however, Adventist schools are seen as a context for major evangelization. Thus, there is substantial opportunity to see the school context as a place of mission once again. This may be enhanced by the existence of a school-church nexus.

It is evident from the National school evangelism reports from 2008 and 2010 that Adventist schools in Australia are communities where adolescent faith development is fostered (see Table 2.2). This is occurring in schools with and without campus churches. Although these positive figures are evident, there is no research pointing to the factors contributing to these statistics.

Table 2.2 National Adventist Schools Evangelism Reports

Year	2008	2010
Baptismal studies	598	516
SDA student baptisms	121	182
Other faith baptisms	41	50
School-based baptisms	64	34
Non-SDA parents attending church	113	162

Source: Education Advisory agenda support material, March 2010, p. 108-113.

Due to the changing clientele in Adventist schools, some have deliberately chosen to plant a church in direct connection with a school to facilitate the faith development of students and their families. Although campus-churches are on the increase, there is virtually no research that documents this process and factors contributing to it. Furthermore, the impact of a school-church nexus on the transition of students into the campus church community is largely unknown.

CONCLUSION

Adolescence is a period of life when the search for meaning leads to heightened desires for spirituality, and more specifically faith development. This complex area is impacted by the social context, including family, peers, other community groups, and individuals. Christian schools with campus churches are communities of faith that may impact on the faith development of adolescents, but there is little research to indicate the extent to which this happens, and the factors that contribute to it.

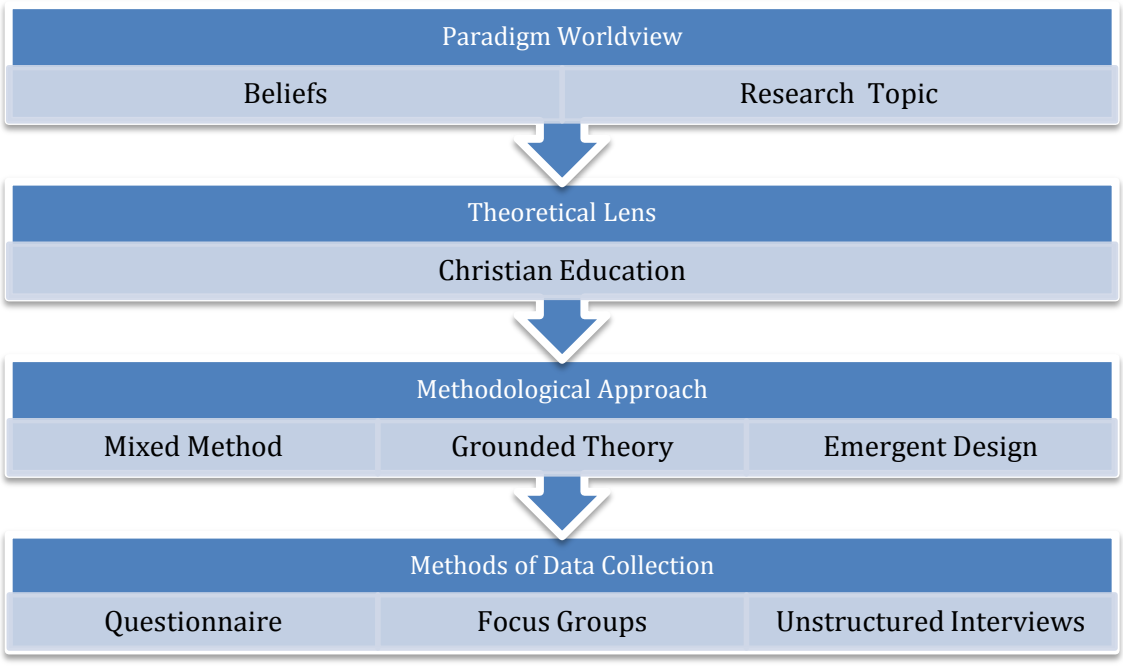
CHAPTER THREE

METHOD

INTRODUCTION

The aim of this chapter is to provide the rationale for the chosen research method used in this particular study. It also provides a detailed description of the method. Although this study approaches the research from mainly a qualitative perspective, it also contains an element of quantitative data. Therefore, the study will be referred to as a mixed method approach. This chapter also provides details for the site and respondents, mixed method approach, research questions, assumptions, process of design, research instruments and data analysis used in this study. Two elements evident in the methodology of particular significance are: the use of 'grounded theory' (Fraenkel & Warren, 2006; Freebody, 2003; Yin, 2009), and the process of 'emergent design' (Charmaz, 2008, p. 155) in the construction of the research. See Figure 3.1 below for an overview of the development of the research.

Figure 3.1 Development of the Research Study (Adapted from Creswell & Plano Clark, 2011, p. 39)



SITE AND RESPONDENTS

This research study involved human participants; therefore, ethics approval was necessary. Ethics approval was received from the Avondale College's Human Research Ethics Committee in late 2010 (see Appendix 3.1). Permission for this research was also sought and granted from Adventist Schools Australia, Education Directors for the states in which the 'case study schools' (Mertens, 2010, p. 233) were located, and the principals of the two schools. In addition, information letters (see Appendix 3.2) about the research study were sent home with senior students, and consent forms (see Appendix 3.3) signed and returned to the school. Participation in the questionnaire and 'focus groups' (Puchta & Potter, 2004) was voluntary. Staff members who participated in the research also gave their consent before being interviewed.

The two case study schools where the research was conducted were chosen for four reasons:

1. Both schools have campus churches.
2. School One's campus church was set up after the establishment of the school itself.
3. School Two's campus church was set up before the establishment of the school itself.
4. Both schools have a low population of Seventh-day Adventist students (See Appendix 3.4).

In addition to the listed factors, one school was located in a capital city, the other in a regional town, and one school was considerably larger than the other. The population for the study was senior students in Seventh-day Adventist schools with campus churches. The sample population was students in Year 11 and 12 at the two case study schools. The interviewed staff included: senior Bible teachers, chaplains, principals, and pastors. Data was collected from the two schools in the case study between April and May 2011. See Appendix 3.5 for the researcher's schedule for data collection.

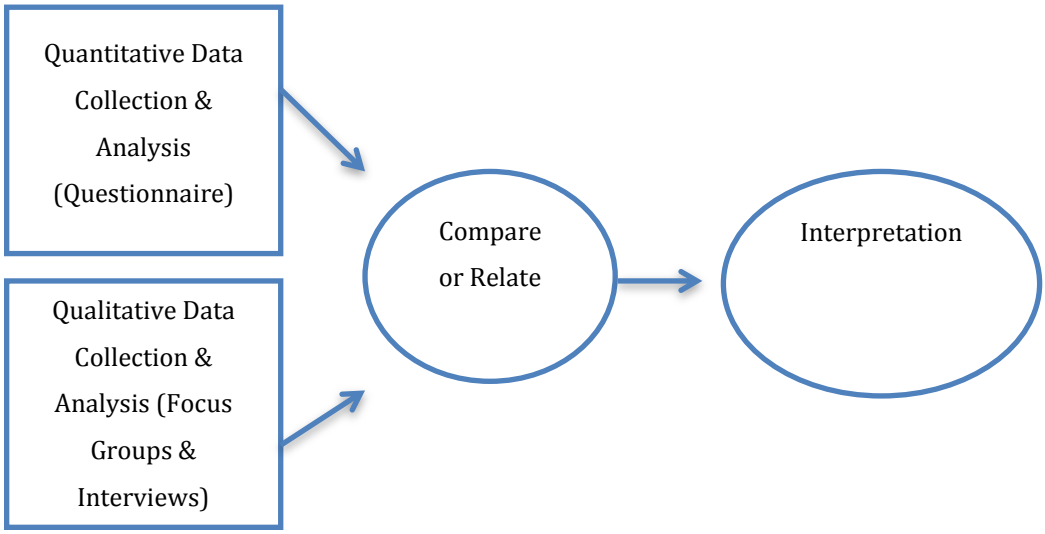
MIXED METHOD APPROACH

In order to gain sufficient answers to the research questions for this study, a mixed method approach was chosen. The quantitative element involved the use of an anonymous questionnaire given to the senior students in the case study schools. The qualitative element involved focus group interviews with selected students from Years 11 and 12, as well as unstructured interviews with several staff members from the school and campus church. This mixed method approach is a form of 'embedded design,' as the quantitative data played more of a secondary role to the qualitative data, and was therefore embedded within a qualitative design frame (Creswell & Plano Clark, 2007, p. 67-71 as cited in Punch, 2009, p. 296).

A growth of interest in mixed method approach within educational research has become widespread since the 1990's (Creswell, 2011, p. 269; Punch, 2009, p. 289). The reason for choosing a mixed method approach was to provide a better opportunity to answer the research questions. There are several advantages to using a mixed method approach in educational research. Tashakkori and Teddlie (2003) highlight three areas in which mixed methods are more effective than single approaches: 1) mixed methods can answer research questions that other methodologies cannot, 2) it can provide better inferences, and 3) provide opportunities for presenting a greater diversity of divergent views (p. 14-15).

The analysis of the data collected through the use of mixed methods followed a 'convergent parallel design,' where the data from both the quantitative and qualitative approaches was compared and related, and followed by interpretation (see Figure 3.2 below).

Figure 3.2 Convergent Parallel Mixed Method Design (Adapted from Creswell & Plano Clark, 2011, p. 69)



RESEARCH QUESTIONS

The development of the research topic and sub-questions took place over the duration of the study, resulting in the current topic and four research sub-questions. This study, therefore, has characteristics of emergent design, as the use of grounded theory applied to a mixed method approach has resulted in development of issues during the process of conducting the research (Creswell & Plano Clark, 2011, p. 54). The research sub-questions evolved during the process of data analysis due to the needs of the study (Creswell & Plano Clark, 2011, p. 55). Although the initial topic and sub-questions provided a guideline for the research conducted, the researcher decided to slightly change the wording of the focus question, and modify the sub-questions during the process of data analysis (see Appendix 3.6). The focus question for this research is "What are senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus?" The sub-questions are as follows:

1. What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?
2. What school-related factors are perceived by senior students' to

positively influence their personal relationship with God?

3. What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?
4. Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?

ASSUMPTIONS

It was the assumption of this research that the senior students who were interviewed in the focus groups were capable of assessing and discussing spirituality, factors impacting their personal faith development, and attendance at the campus church in a mature way.

DELIMITATIONS

The population for this study was limited to senior students (Years 11 and 12) for two reasons:

1. In order to keep the size of the study manageable for this level of research.
2. Students in lower secondary grades were less likely to have made personal decisions to attend the campus church, or be able to reflect on their faith development critically apart from family/parents.

DESIGN & RESEARCH INSTRUMENTS

This research study has used grounded theory as its basis of inquiry. According to Charmaz (2008), grounded theory is a major method for conducting emergent qualitative research (p. 155). Grounded theory is evident in this research, as the study "is the outcome of collection and analysis of data which have been carried out in a systematic way to identify themes, patterns, concepts and theories which are contained within the data" (Basit, 2010, p. 188). The findings in this research are often illustrated diagrammatically to explain the textual data (Basit, 2010, p. 196).

The Questionnaire

A questionnaire was chosen as the quantitative instrument and was used for collecting demographical data across Year 11 and 12 students in the two case study schools (See Appendix 3.7). The questionnaire provided answers for Research Questions 1 and 3. The reason for including the quantitative instrument in the research was to specifically provide descriptive statistics that revealed a demographic profile of the sample population.

The advantages of using questionnaires as a means for data collection are: they are cost effective, participants can remain anonymous, and data can be quickly analysed once completed (Veal, 2005, p. 144; Wilkinson & Birmingham, 2003, p. 8). The possible disadvantages include: a patchy response, incomplete response, and risk of frivolous responses (Veal, 2005, p. 144).

The researcher chose to use respondent-completed questionnaires in which all respondents completed the same questions (Burton, Brundrett and Jones, 2008, p. 79). All questions in the questionnaire were closed questions to facilitate effective coding and analysis (Wilkinson & Birmingham, 2003, p. 20). For this study, there was no need to use open-ended questions to gain the demographical and other information desired. Likert scales were used for Questions 4-13, as they lend themselves to discovering focused opinions and perceptions of the senior students (Burton et al, 2008, p. 91). The only noticeable frustration of using respondent-completed questionnaires was incomplete responses to questions due to the voluntary nature of the questionnaire.

The questionnaire was piloted on several fellow university students (See Appendix 3.8). The questionnaire was checked for wording, question sequencing, and layout. The pilot responses indicated no need for change to the questionnaire. The researcher, however, decided not to include Grade 10, and add a question, “Do you consider yourself to be spiritual?” to make a total of thirteen questions in the questionnaire.

The anonymous questionnaire was conducted during school hours at the beginning of a class period by the researcher. The students were asked not to share answers with each other, and to answer the questions as honestly as possible. A total of 139 students participated in the questionnaire across both case study schools.

The data collected from the questionnaires was entered into an Excel spread-sheet (See Appendix 3.9) cleaned, and non-numerical responses were coded and then entered into SPSS, a statistical software package (Basit, 2010, p. 167). SPSS was used to produce descriptive statistics in order to create a profile of the sample population in the study. Correlation analysis was not undertaken, as this does not contribute to the aim of the questionnaire, which was simply to create a profile of the sample population. The results from each school were also compared with each other to identify any significant similarities or differences (see Appendix 3.10). The questionnaire results were presented using pie charts and bar charts to visually and simply convey the data (see Chapter Four).

Focus Group Interviews

Focus groups were chosen by the researcher in order to gather data for research questions 1, 2 and 4. The aim of the focus group interviews was to discover students' perceptions of spirituality, factors positively influencing their personal relationship with God, and factors impacting their attendance at campus church programs.

Focus groups allowed for the researcher to be a facilitator more than an interviewer (Veal, 2005, p. 132-3), which meant participants had more freedom in their responses. The emphasis of focus groups, as highlighted by Wilkinson et al (2003) is on "understanding participants' experiences, interests, attitudes, perspectives and assumptions" (p. 90). Wilkinson & Birmingham (2003) also point out that if the intention of the research is to explore issues under the questions from the perspective of the subjects, then using focus groups is an

effective way to do so (p. 93-94). These reasons provided the rationale for using focus groups in this study.

A common criticism of using focus groups in research is the possibility of undesired group dynamics in which participants do not disclose certain information (Punch, 2009, p. 147; Wilkinson & Birmingham, 2003, pp. 108-109). The researcher attempted to minimise this risk by:

a) Being a neutral moderator so participants felt they could be honest in their opinions and;

b) Selecting participants from the same year level to be in the same focus group in order to foster familiarity and comfortableness by speaking amongst peers.

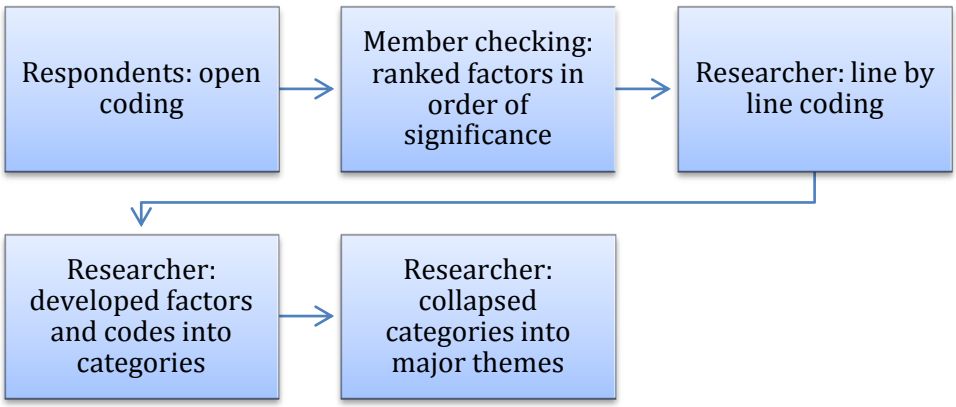
Wilkinson and Birmingham (2003) agree that using a neutral moderator and creating a relaxed environment allows for success in using focus groups to gather data (p. 91).

According to Veal (2005) and Wilkinson and Birmingham (2003), focus groups should have no less than five participants and no more than twelve to be most effective. The focus groups in this study were chosen by staff members who selected between 10 and 12 students from each senior grade with varying levels of experience with the campus church. The reason for this specific selection was to gain a range of responses to the questions in the hope that the responses reflected the general perceptions of senior students at the case study schools.

The focus group interviews were conducted during school hours in a spare classroom. A total of four focus groups were facilitated across the two case study schools. The focus group interviews were audio recorded, however, students remained anonymous. The focus groups were guided by four open-ended questions (see Appendix 3.11). The first question was primarily used as a tool to encourage group discussion for the following questions. The second, third and fourth questions asked students to identify a series of certain factors. The researcher facilitated the focus groups by explaining the process and expectations to each focus group. Each group was provided with a black

permanent marker and strips of cardboard. Each focus group chose a person to be the group's scribe. The researcher explained that for each question except the first, every answer that the group participants provided was to be written on a separate piece of cardboard by the scribe. The participants were, therefore, included in the initial coding of the responses. The process of coding beginning while data is collected is another characteristic of grounded theory (Charmaz, 2008, p. 163). Once all responses to the question were listed on cardboard strips, the group was then asked to rank the responses in order of significance according to the group consensus (See Appendix 3.12 for photos of each focus group's lists of factors). The emergence of *in vivo* codes during this process, which consist of research participants' direct statements, enabled the researcher to discern participants' meanings of the comments made (Charmaz, 2008, p. 164). This process also included member checking, which enabled the researcher to classify responses in the data analysis process according to both frequency and hierarchy of factors (See Figure 3.3 below).

Figure 3.3 Coding process of the focus group data



The focus group interviews were transcribed from audio recordings in order to enrich the analysis process. The focus group participants had already completed level one/initial coding by producing lists of factors that had been ranked in order of importance during the interviews. Therefore, coding of the data began during the process of data collection (Charmaz, 2010, p. 187). This allowed for an easier introduction into the data analysis process for the researcher.

The process of data analysis included coding the factors listed by participants in the focus groups, and, as outlined by Basit (2010) making links and comparisons between these categories (p. 194). The researcher went through the process of line-by-line coding of the focus group transcripts (see Appendix 3.13) and written lists of factors in order for themes to emerge from the data. The coding criteria used can be seen in Figure 3.4, Figure 3.5 and Figure 3.6.

Figure 3.4 CODING CRITERIA FOR Q2: *What school-related factors positively influence your personal relationship with God?*

CODE	CRITERIA
Special Character Daily culture of the school	Comments related to the daily operation of the school. KEY WORDS – daily, culture, prayer, atmosphere, Bible classes
School Programs	Comments related to programs of a spiritual/religious nature run by the school and/or the campus church KEY WORDS – chapel, Week of Worship (or related term), church, Friday evening programs, religion classes
Involvement	Comments suggesting that students are involved in some aspect of the spiritual programs/service projects/daily culture KEY WORDS – involve, participate, lead, help run
Relationships (Social)	Comments indicating that personal relationships impact on their relationship with God KEY WORDS – friends, teachers, church pastor, pastoral care team, chaplain
Service	Comments relating to service events sponsored by the school KEY WORDS – service, mission, donations, sponsor

Figure 3.5 CODING CRITERIA FOR Q3: *What do you see as factors that are influencing your decision to attend activities, youth programs and/or church services at the campus church?*

CODE	CRITERIA
Connecting Socially	Comments related to relationships KEY WORDS – friends, family, staff, teachers, encouragement
Involvement	Comments relating to their participation KEY WORDS – involvement, participation, compulsory, voluntary, Student Day, school events
Minor factors	No specific criteria

Figure 3.6 CODING CRITERIA FOR Q4: *What factors would influence you to attend activities at the campus church?*

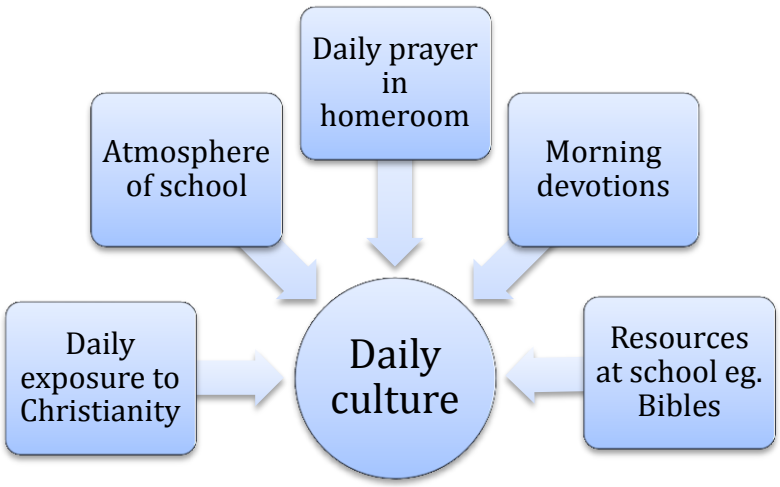
CODE	CRITERIA
Social factors	Comments related to the social aspects of church activities KEY WORDS – friends, family, food, students, acceptance/non-judgmental, fellowship
Relevance	Comments relating to the nature of the campus church activities KEY WORDS – Youth programs, variety, different/convenient times, relevant topics, relevant speakers, relevance, diversity, variety, youth ministry, music

In the process of analysing the data, coding was applied in order to "deconstruct the data to make sense of them and then to reconstruct and synthesise the data to consider the links, similarities and differences" (Basit, 2010, p. 189). This was relatively simple to do with the data from the focus groups because of the participants' process of consensus to rank factors during the interviews. The use of 'open coding' (Creswell, 1998; Strauss and Corbin, 1998; Ezzy, 2002; Cohen,

Manion & Morrison, 2007 as cited in Basit, 2010, p. 192) in the coding process led to the creation of categories by examining the frequency of occurrences within the data (see Figure 3.7). Charmaz (2008) points out that grounded theorists first evaluate which codes best explain or interpret the empirical phenomenon, then allow these focused codes to become tentative theoretical categories (p. 164). This process was followed by the development of themes (Basit, 2010, p. 194). The frequency with which a theme occurred across all focus groups indicated which themes were of most significance (See Appendix 3.14).

One criticism of interpreting qualitative research is the difficulty of avoiding pre-established interpretations (Feldman, 1995, as cited in Basit, 2010, p. 199). In accordance with Yin (2009), the researcher critically and creatively interpreted the data in a way that tells a story about the phenomenon investigated (as cited in Basit, 2010, p. 200).

Figure 3.7 Example of coding and categorising results from focus group Q2



Unstructured Staff Interviews

The purpose of conducting the unstructured staff interviews was to collect data corresponding specifically with the fourth research question: *Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?*

Unstructured interviews are a flexible approach to data collection that allows for both the interviewer and interviewee to have certain control over the discussion (Wilkinson & Birmingham, 2003, p. 45). This meant that the staff respondents could focus on issues that they perceived as significant through the use of open-ended questions (Punch, 2009, p. 147). The data collected from the staff interviews was also audio recorded and transcribed for analysis.

The unstructured staff interviews were conducted at suitable times for each staff member on the school-church campus. A total of nine staff members across both schools in the case study were interviewed. The researcher prepared questions, but did not systematically ask each staff the same questions (See Appendix 3.15). Rather, the researcher allowed the interviewee to guide the interview and in doing so determine which questions were asked.

A similar process of coding was utilised for this data as for the focus groups. Line by line coding was applied to the staff interview transcripts in order to identify significant comments and/or factors relating to research question four (see Appendix 3.16). The answers to correlating questions in the interviews were then combined in another document to compare between staff results (see Appendix 3.17).

The staff responses were cross-referenced with the students' responses in regards to factors that were listed as contributing to the students' attendance at campus church events. The themes that emerged from the staff interview results were then compared with the themes that arose from the focus group data, and compared with each other in order to find similarities and differences (See Appendix 3.18).

CONCLUSION

This chapter has covered the rationale for the chosen methodological approach and instruments administered in the research study. An outline of the emergent mixed-method design process has also been provided in this chapter, along with

a description of the data collection and analysis processes used in this study. The next chapter will cover the results from the data collection in detail.

CHAPTER FOUR

RESULTS

INTRODUCTION

This chapter presents the data collection results in relation to each of the research sub-questions. A mixed method approach was employed in order to create a profile of the sample population, as well as discover students' perceptions of spirituality, the factors impacting their personal relationship with God, and their attendance at the campus church. The first section of the questionnaire provided a profile of the sample population in regards to demographical data. Research question one was answered by data from the questionnaire and the focus group responses. Research question two was directly answered by the responses from the focus group data. The results from the questions in the second section of the questionnaire answered the third research question. A comparison of results from each case study school is also included under research question three. Finally, the fourth research question was answered by the combined results of the focus group responses and the staff interviews. By connecting and comparing the results and paying particular attention to the emerging themes, an answer for the research focus question also emerged.

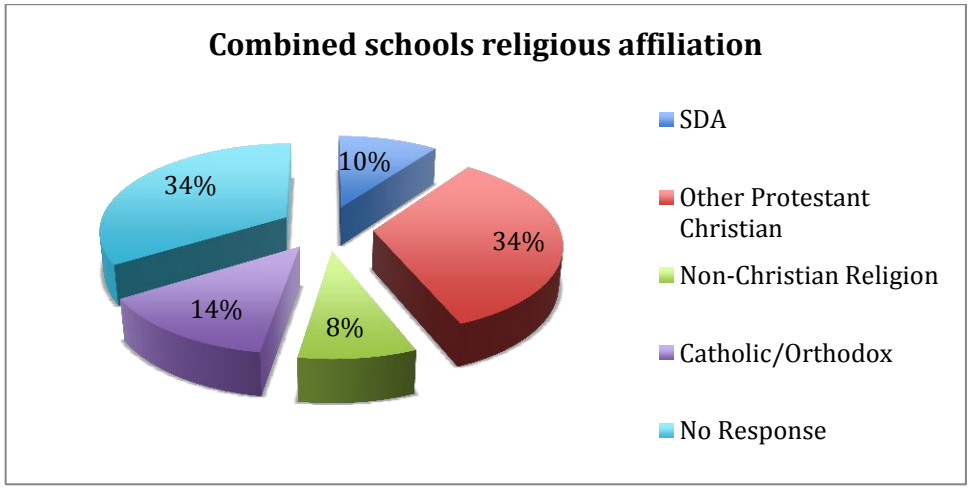
BASIC DEMOGRAPHICS OF THE SAMPLE POPULATION

The results from the questionnaire revealed that there were more Year Eleven students (73) surveyed than Year Twelve students (66), and slightly more female students than male students in the survey population.

The third question, "Which religion do you belong to?" was an optional question for students to answer. The results showed that about one third of the students chose not to answer this question (see Figure 4.1 below). Of those who answered the question, 34% were affiliated with Protestant Christianity, 14% were Catholic or Orthodox, 8% belonged to a non-Christian religion, and 10%

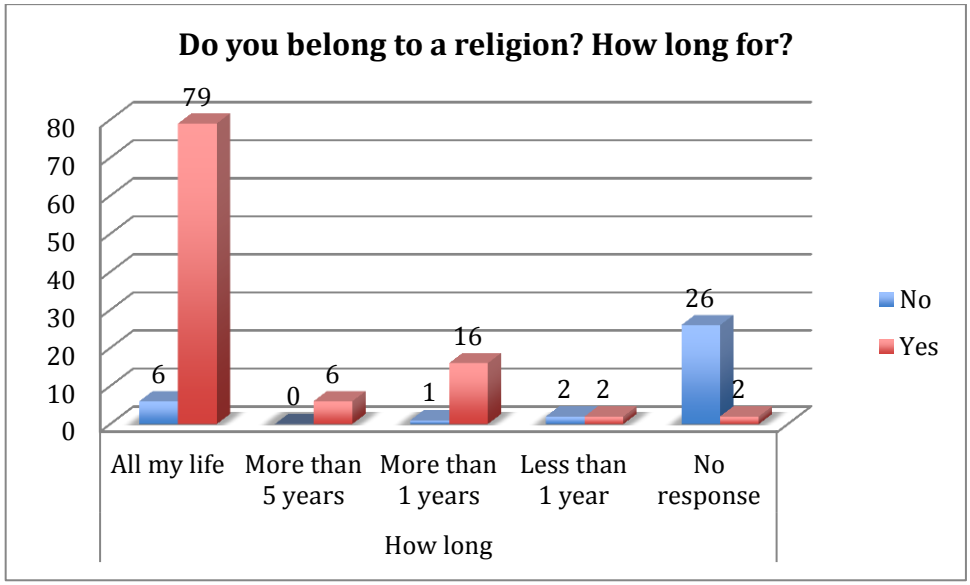
indicated they were Seventh-day Adventist. The results revealed that at least 58% of the sample population align themselves with Christianity.

Figure 4.1 Religious Affiliations (Questionnaire Q3)



Of the students who indicated that they belonged to a religion, the majority also indicated that they had belonged to that religion all their life (see Figure 4.2 below).

Figure 4.2 Time Affiliated with Religion (Questionnaire Q2 & Q4)



RESEARCH QUESTION ONE

What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?

In the focus group interviews, the first question the researcher asked was, "what do you think it means to be spiritual?" The responses to this question were varied across all focus groups. For example, some of the responses were:

> "To have an aspect of your life that's different from every-day physical stuff"
>
> "Being in the presence of God"
>
> "To have a connection with a deity"
>
> "To know who you are"
>
> "To have a relationship with a superior being"
>
> "I think everything is spiritual...we are made as spiritual beings, so everything we do is spiritual."

The focus groups were asked a connected question: "Is being spiritual the same as being religious?" Every group responded "no," and gave reasons for their answer. Some of the responses were:

> "I don't think so. I think they go alongside each other, but…I think religion is kind of like the physical stuff I guess, and spiritual, well that's just how you think or what you believe. I don't know if you can see spirituality."
>
> "I think religion is more like rules and stuff and spirituality is more like having faith, rather than rules, and what you have to do."
>
> "No, cos' religion's not a relationship. Being spiritual is."
>
> "Maybe I'm wrong but, I guess you could be spiritual and not religious, I mean, because being spiritual, as I mentioned before, it's actually acknowledging these things. I think being religious would be actually following these things, with strict guidelines I guess."

When asked a further related question, "Can someone be both religious and spiritual?" the focus group responses were mixed, as some comments indicated, "Yes," while others seemed to think a person would more likely be either

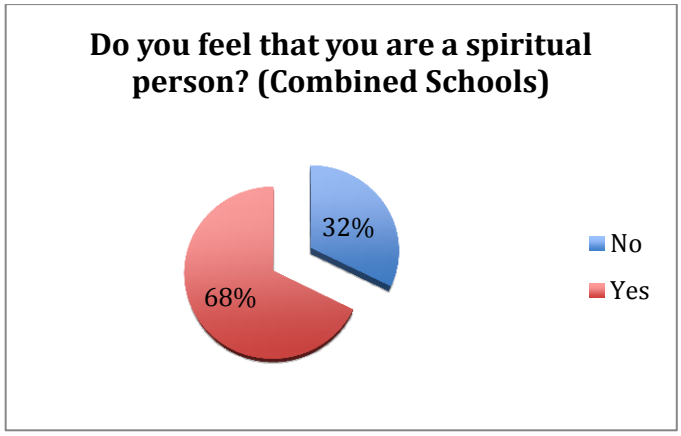
religious or spiritual. The following comments show the students' perceptions of spirituality and religiosity:

> "Religious is doing something because you feel you have to, and just doing it again and again and again. But someone spiritual can do that as well, and it would be different."
>
> "I don't go to church, but I'm still spiritual, because I tend to steer off the rules and regulations, cos' most of them are man-made. Whereas when you stick to the Bible, it's purely, well most of it's what God said. So that for me is more spiritual than going to church. However messages off other people that come from God are also good as well."

Students, therefore, perceived spirituality as a broad concept involving transcendence, relationship and faith, whereas they perceived religiosity as involving rules, rituals and church attendance.

In response to the first question in the questionnaire, "Do you feel that you are a spiritual person?" two-thirds of the sample population (68%) responded "yes" (see Figure 4.3 below). This provided a direct answer to the second part of the first research question.

Figure 4.3 Perceptions of Spirituality (Questionnaire Q1)



RESEARCH QUESTION TWO

What school-related factors are perceived by senior students' to positively influence their relationship with God?

The second question the focus groups were asked was the second research sub-question. The combined responses of the focus groups produced almost twenty school-related factors that positively influence their relationship with God. These responses fall into the following categories.

Category 1: Experiencing the presence of God through the daily culture of the school

Students in the focus groups identified several factors that are elements of daily school culture, such as: daily exposure to Christianity, the atmosphere of the school, daily prayer and devotions in their homerooms, and access to resources such as Bibles (see Figure 4.4 below). Factors relating to the culture of the school were identified by every focus group as positively influencing their relationship with God. Two of the four focus groups ranked factors from this category as the highest positive impact on their relationship with God ("daily exposure to Christianity" and "atmosphere of the school"). A third group ranked part of the daily culture of the school as the second-highest factor ("prayer in home room").
In referring to daily exposure to Christianity, one student related it to prayer by saying "like, nearly every day we pray in class." A student in another focus group mentioned when these prayers take place during the school day: "Prayers before we start class and before lunch."

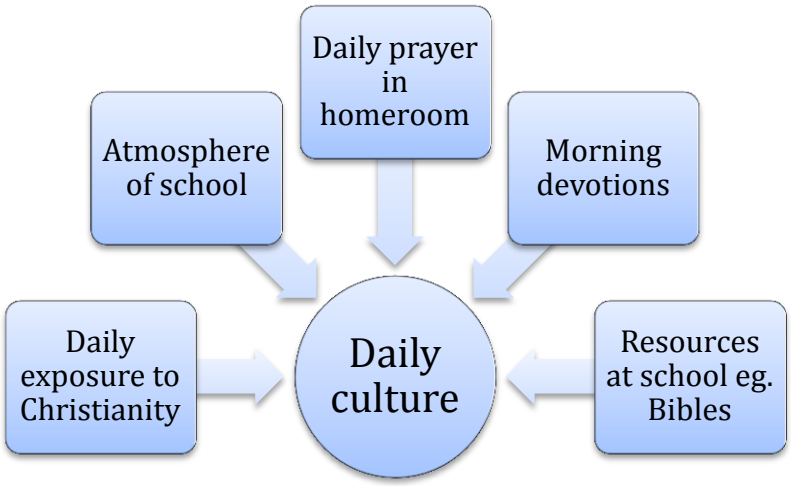
When ranking the factors in answer to Focus Group Question 2, one student said, "I think daily exposure [to Christianity] is pretty important because it covers everything." This statement was followed by another student's response: "It's probably the biggest." Another student put it this way, "I know this doesn't really count as much, but 'atmosphere?' It's a loving, caring, family atmosphere."

One student shared about the personal impact of morning devotions by saying, "...however that was what changed my life, was morning devotions. I reckon

they're more important than the pastors or anything, probably not the Bible studies though."

The overall perception of the students towards their school's daily culture was that it had a significant positive influence on their personal relationship with God.

Figure 4.4 Factors Categorised as Daily Culture (Focus Group Q2)



Category 2: Experiencing God through aspects of the school program

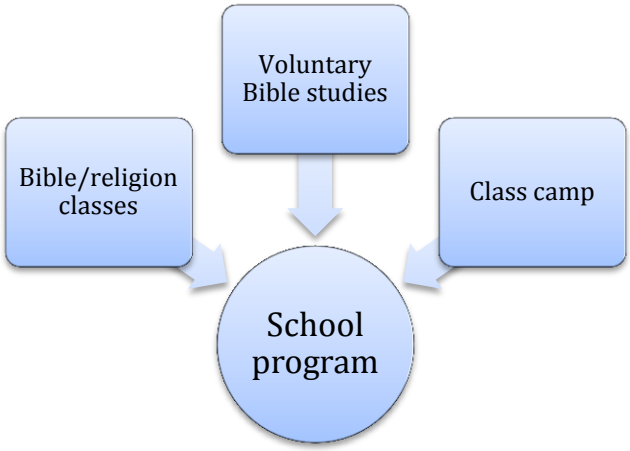
There were several elements of the schools' programs identified by the focus groups as positively influencing their relationship with God (See Figure 4.5 below). The factors identified by students that fall into this category include: Bible classes (grades 7-10), studies of religion classes (grades 11-12), voluntary Bible studies, and class camps. Every focus group except one identified either Bible or religion classes *and* voluntary Bible studies in their list of factors as positively influencing their relationship with God. However, when the factors were ranked, Bible studies outside the classroom ranked lowest in significance for two focus groups, and second lowest for another.

The focus group that did not mention 'voluntary Bible studies' did, however, mention another aspect of the school program which none of the other focus groups identified. This focus group mentioned 'class camps' as a factor, and

ranked it third highest in order of positive impact. One student commented on the significance of the class camp: "Do you remember our camp? That was huge! That turning point was huge."

In general, although experiencing God through aspects of the school program was identified as significant by each focus group, it was mentioned less frequently and received a lower ranking across the groups than factors comprising the daily culture of the school for its impact on the students' personal relationship with God.

Figure 4.5 Factors Categorised as the School Program (Focus Group Q2)



Category 3: Experiencing God through social connection

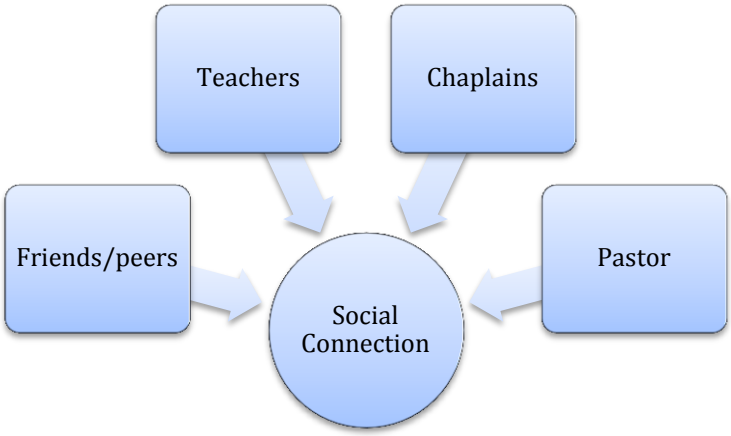
The social/relational factors were frequently and significantly identified by each of the focus groups. The students specifically identified relationships with peers, teachers, and the pastoral care team, which included chaplains, pastors and counselors (See Figure 4.6 below). All four focus groups identified both teachers and the pastoral care team in their list of factors that positively influence their relationship with God. Only two focus groups identified friends as positive influences, however, one of these groups ranked friends as second highest in significance. Another group did identify peers (one student in particular), but as having a strong, negative influence on other students' relationship with God.

During the ranking process, two focus groups ranked the pastoral care team in the lowest two ranks. Furthermore, three of the four focus groups ranked teachers as having a greater impact on their personal relationship with God than the pastoral care team.

Despite the overall lower rankings of the relational factors, friends, teachers, chaplains and pastors were amongst the first vocalised factors by students in the focus groups as they brainstormed the positive influences on their personal relationship with God. Some of the comments were:

> "Positive examples from teachers."
>
> "Friends- every person has a different insight on God and stuff."
>
> "The church pastor being involved at the school."

Figure 4.6 Factors Categorised as Social Connection (Focus Group Q2)



Category 4: Experiencing God through involvement in service activities and spiritual programs

The fourth category of factors identified by the students for focus group Question Two was experiencing God through involvement in service activities and spiritual programs. Students identified their experience of involvement taking place through several avenues: service/mission trips, student-led ministry, weekly chapel programs, week of spiritual emphasis, combined schools worship

programs, and campus church programs. As a whole, involvement factors had a higher frequency than any other category of factors. Three of the four focus groups ranked an involvement factor as first or second in order of positive impact on their relationship with God. Two focus groups identified five different involvement factors in their response to Question Two.

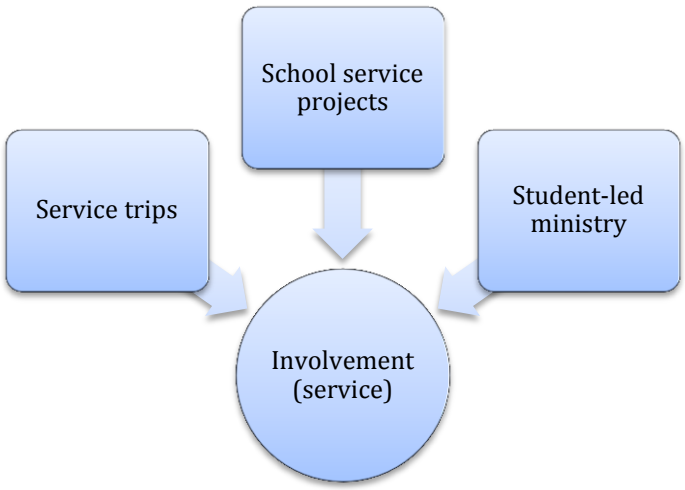
The involvement factors can be broken into two subcategories: a) involvement in service activities (see Figure 4.7 below) and b) involvement in spiritual programs (see Figure 4.8 below).

Involvement in service activities

The service factors identified by students were: overseas mission trips, donating to an overseas orphanage, service trips, and student-led ministry. For two focus groups, involvement in service/mission trips was ranked second highest for impact on their personal relationship with God. In one focus group, a student explained how their student ministry started and what they do.

> "So we started doing Bible studies every Monday with just our class...then after that we decided to do it after school...and other people come in. And if somebody wants us to do something, we do it...we helped mow someone's lawn, and helped move somebody."

Figure 4.7 Factors Categorised as Involvement in Service Activities (Focus Group Q2)



Involvement in spiritual programs

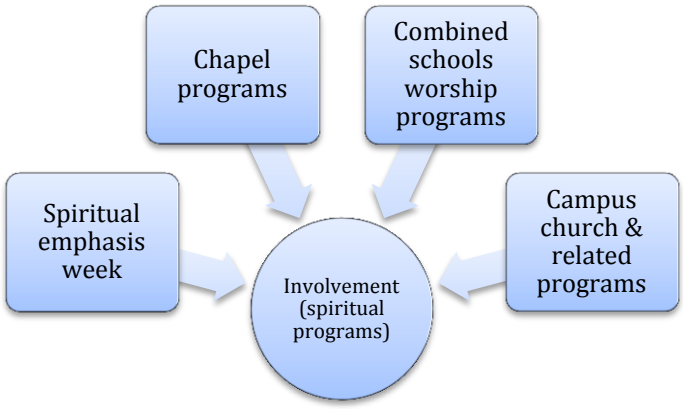
The spiritual programs identified by the focus groups were either connected to chapel programs or campus-church programs. These programs are aimed at specifically influencing the students' relationship with God and inspiring a personal response from the students in their growth as a Seventh-day Adventist Christian.

The weekly chapel program was a factor mentioned by every focus group. Furthermore, it was the mentioned first by three groups, and mentioned second by the fourth focus group in answer to Question Two. One group from School One ranked chapel programs as the factor with the most impact on their personal relationship with God.

Three of the four focus groups also mentioned the school's 'week of spiritual emphasis' as a factor. Again, three of the focus groups mentioned the campus church or a campus church program as a factor that positively influences their personal relationship with God. For one focus group, however, it was ranked as the least impacting. One student comment relating to the campus church from this focus group, said, "I think the campus church has the least...because we only get involved if we have to."

The other two groups ranked a specific campus church program at fourth and fifth. During the ranking process, one student from School Two mentioned, "The [Friday evening worship program's] huge as well," in regards to the impact of the campus church program on their personal relationship with God.

Figure 4.8 Factors Categorised as Involvement in Spiritual Programs (Focus Group Q2)



The overall response to Question Two: *What school-related factors are perceived by senior students' to positively influence their relationship with God?* revealed the student perceptions that:

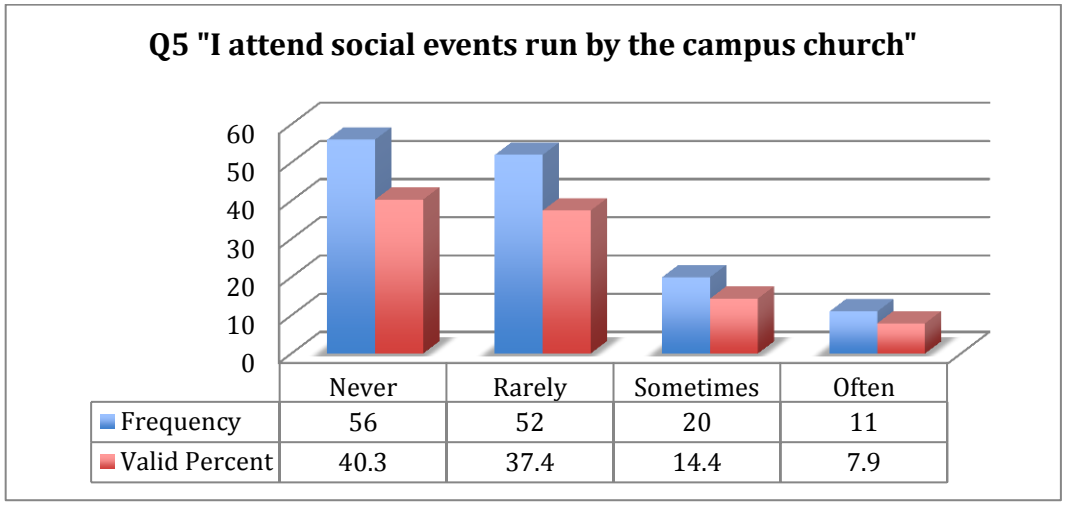
1) Experiencing the presence of God through the daily culture of the school ranked the highest for its positive influence on their personal relationship with God, and
2) Factors regarding student involvement in service and spiritual programs had the highest frequency across all the focus groups.

RESEARCH QUESTION THREE

What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?

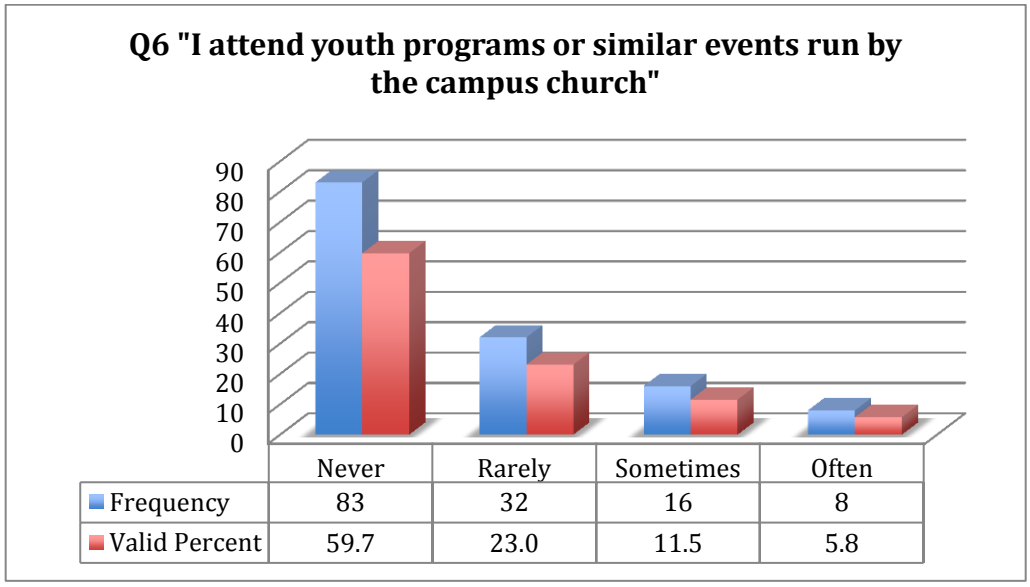
Questions 5-10 in the questionnaire sought students' association and/or affiliation with the campus church. In response to Question Five, almost 60% of the sample population indicated that they had attended social events run by the church at least rarely, and at most, often (see Figure 4.9 below). Thus, for 60% of the survey population, their association with the campus church has or does include attending social events.

Figure 4.9 Attendance Levels at Campus Church Social Events (Questionnaire Q5)



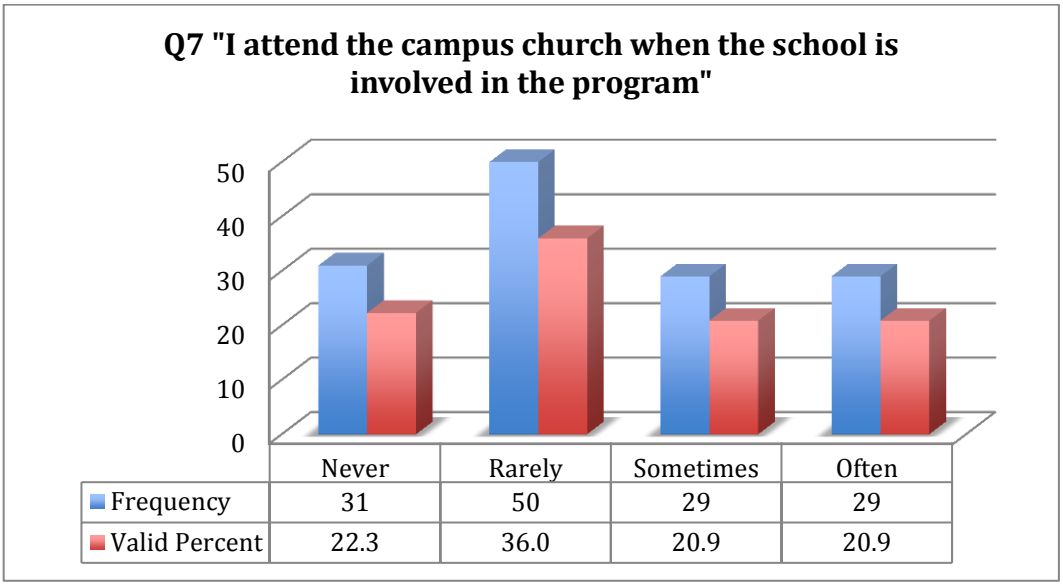
Question 6 asked whether students had attended youth programs or similar events run by the campus church. Almost 60% had never attended a youth program run by the campus church, however, 40% had been at least once (see Figure 4.10 below). Forty per cent of the sample population has therefore been associated to some extent with the campus church through youth programs or events.

Figure 4.10 Attendance Levels at Campus Church Youth Programs (Questionnaire Q6)



Just over 22% of the sample population had never attended the campus church for a school program (see Figure 4.11 below). Those who rarely attended comprised 36%, while just over 40% indicated that they attended school programs either sometimes or often. Overall, 77.8% of the sample population has been associated with the campus church through the involvement of the school in the church program.

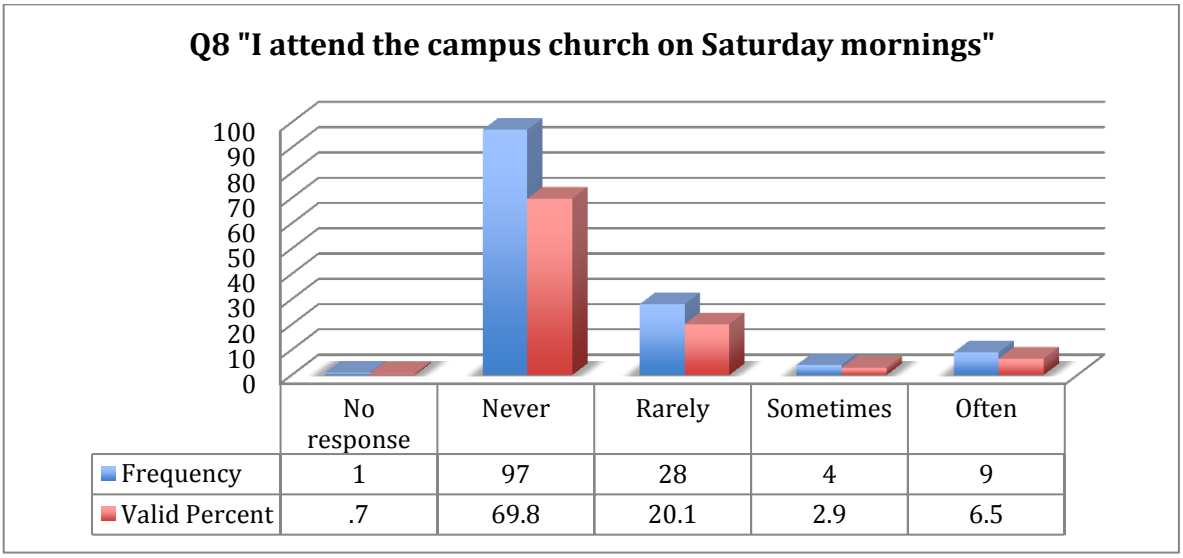
Figure 4.11 Attendance Levels at School Programs at the Campus Church (Questionnaire Q7)



	Never	Rarely	Sometimes	Often
Frequency	31	50	29	29
Valid Percent	22.3	36.0	20.9	20.9

Of the total survey population, 6.5% attend the campus church on Saturday mornings (see Figure 4.12 below). Almost 70% have never attended the campus church on Saturday mornings, while 23% indicated they had rarely or sometimes attended for the campus church service.

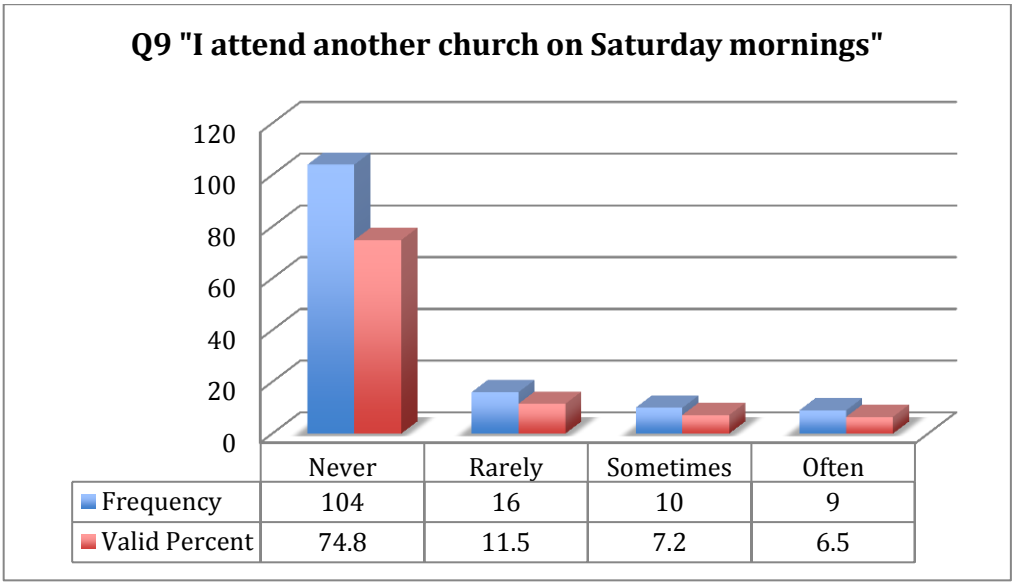
Figure 4.12 Attendance Levels at Campus Church Services (Questionnaire Q8)



	No response	Never	Rarely	Sometimes	Often
Frequency	1	97	28	4	9
Valid Percent	.7	69.8	20.1	2.9	6.5

The same percentage of students (6.5%) who regularly attend the campus church on Saturday mornings attend another church on Saturday mornings. Almost 19% indicated that they rarely or sometimes attend another church on Saturday mornings (see Figure 4.13 below).

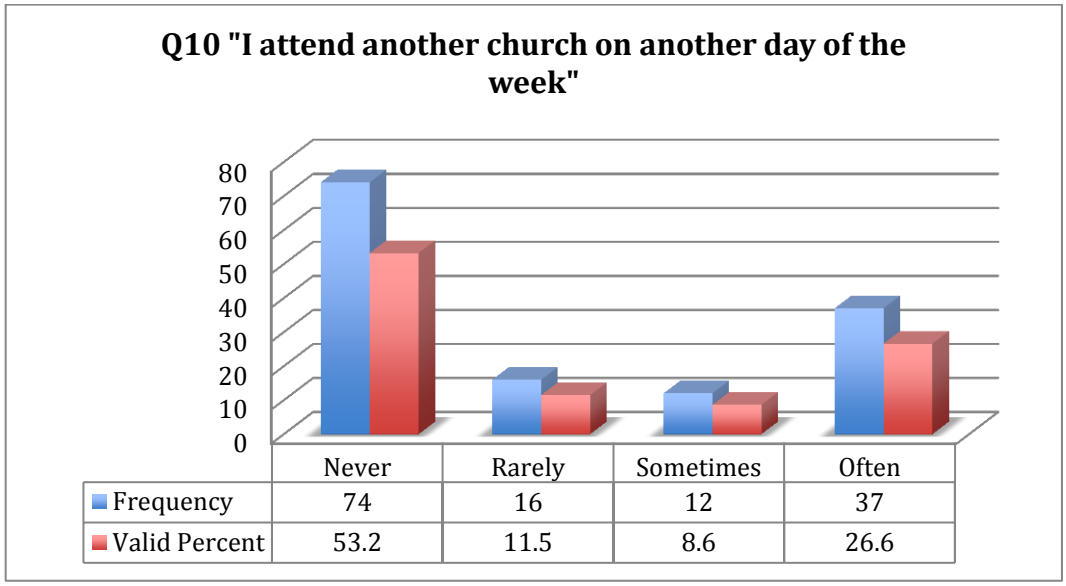
Figure 4.13 Attendance Levels at Other Seventh-day Adventist Churches (Questionnaire Q9)



	Never	Rarely	Sometimes	Often
Frequency	104	16	10	9
Valid Percent	74.8	11.5	7.2	6.5

Just over one quarter of the sample population (26.6%) often attend another church on another day of the week (see Figure 4.14 below).

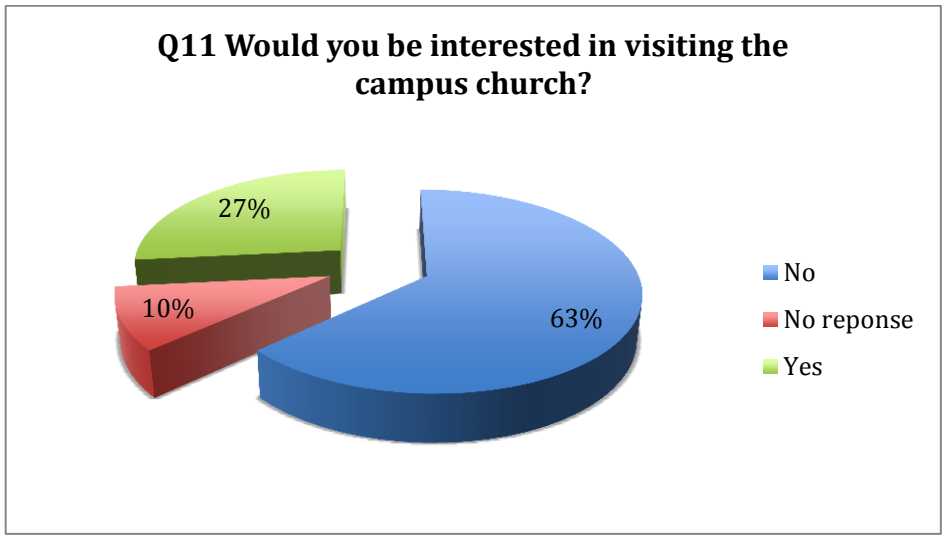
Figure 4.14 Attendance Levels at Other Churches (Questionnaire Q10)



Questions 11-13 were given the precursor: *only answer these questions if you do not regularly attend the campus church.* However, there were some responses by students who previously indicated that they did attend the campus church regularly, and therefore likely increased the amount of "yes" responses.

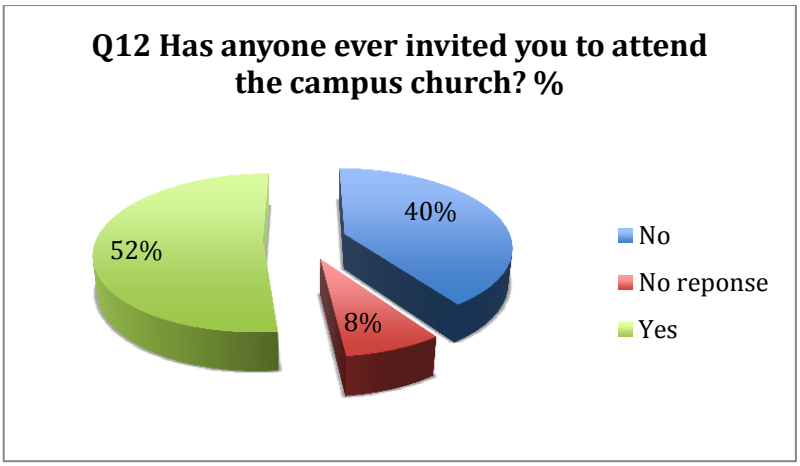
In response to Question 11, the combined school results indicated that 63% were not interested in visiting the campus church, 27% were interested, and 10% did not give a response (see Figure 4.15 below).

Figure 4.15 Interest in Attending the Campus Church (Questionnaire Q11)



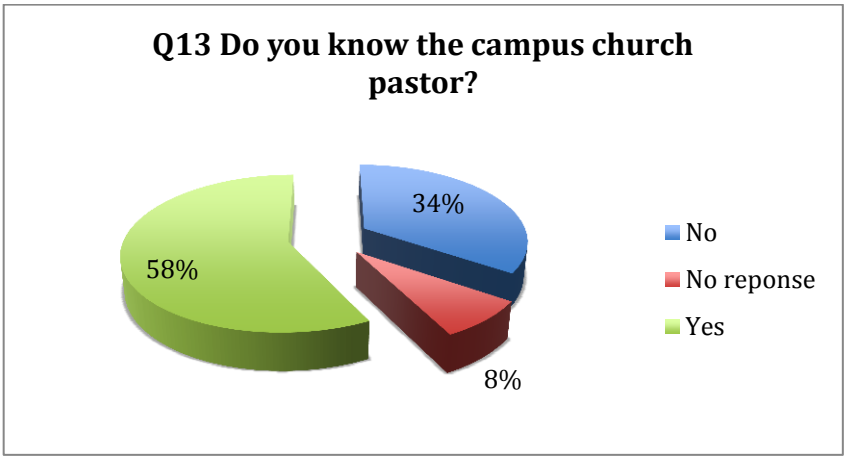
Just over 50% of the sample population indicated that they had been invited by someone to attend the campus church at some point during the time they had attended the school (see Figure 4.16 below). 40% indicated that they had not been invited, and 8% did not respond.

Figure 4.16 Invited to Attend Campus Church or Not (Questionnaire Q12)



Over half of the sample population (58%) indicated that they knew the campus church pastor (see Figure 4.17 below). The variables to the response of this question include: how long the students have attended the school, and how long the current campus church pastor has been at the church.

Figure 4.17 Familiarity with Campus Church Pastor (Questionnaire Q13)



Comparing Results Between School One and School Two

When comparing the results between the data from the two case study schools, several significant points arose. School Two had slightly more participants from Year 11 than School One (19.6% more). School One had 25.1% more females than School Two, however School Two had 15% more males than School One.

In response to the question, "Do you feel that you are a spiritual person?" School One had a higher percentage respond, "Yes" than School Two (16% higher). Both case study schools however, had very similar "Yes" responses to the question, "Do you belong to a religion?" (between 75% and 78%).

The percentage of participants who affiliated themselves as Seventh-day Adventist differed between the two case study schools. At School One, only 8% indicated they were Seventh-day Adventist, compared with 19% at School Two.
The attendance at social events run by the campus church was higher at School Two compared to School One. Only 25.8% had "never attended" campus church social events at School Two, whereas 44.4% indicated they "never attended" at School One.

There was a significant difference in the attendance rates at "youth programs" run by the campus church between the two case study schools. At School One, 70.4% of the participants said they "never" attended campus church youth programs, whereas only 25.8% at School Two had "never" attended a youth program run by the campus church. School Two also had a higher percentage of attendance on "Saturday mornings" at the campus church than School One. At School One, 45.2% of participants indicated they had attended the campus church on Saturday morning at least once. On the other hand, only 25% of participants at School Two had never attended the campus church on Saturday morning. The percentage of students attending the campus church when the school is involved in the program was similar across both case study schools.

Another significant difference between the results from School One and School Two was the percentage of participants who attend other Seventh-day Adventist churches. At School One, 10.2% indicated they attend another church on Saturday mornings "often" and "sometimes." School Two had a higher percentage of 25.8% "often" or "sometimes" attending another Adventist church.

The responses for the last three questions of the questionnaire revealed similar results across both case study schools. The questions were:

1. Would you be interested in visiting the campus church?
2. Has anyone ever invited you to visit the campus church?
3. Do you know the campus church pastor?

RESEARCH QUESTION FOUR

Within the case study schools, what factors are perceived by senior students' and staff to impact senior students' attendance at campus church events?

The results from the third and fourth questions asked in the focus group interviews provided answers to the fourth research sub-question. The emphasis of focus group question three lay on factors *currently* impacting attendance, whereas question four sought to discover what factors *would* impact attendance if they were in place.

Focus Group Question 3: What do you see as factors that are influencing your decision to attend activities, youth programs and/or church services at the campus church?

The factors given by the four focus groups fit into two categories that, according to the students' perceptions, have the most impact on their attendance at campus church-related programs/activities. These two categories were: connecting socially and being involved. Across all focus groups, the total responses for social connection and being involved were equal (eleven in each category). Personal interest was an additional minor factor that was also identified by one focus group.

Category 1: Connecting socially

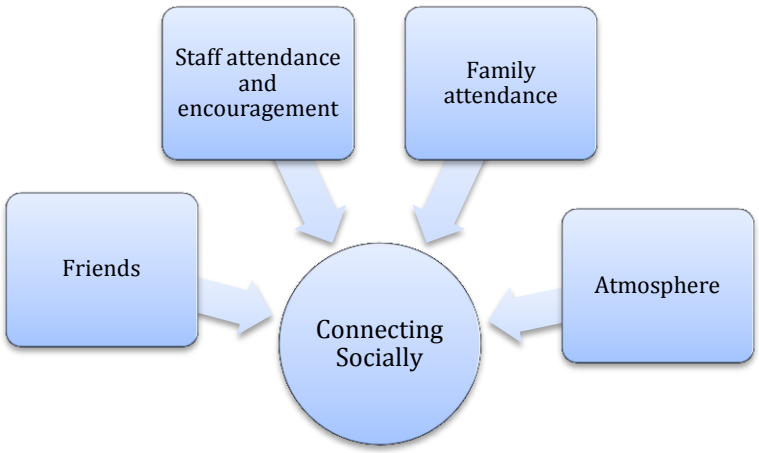
The social factors mentioned by the focus groups were: friends attending, family attending, teacher/chaplain attendance, and encouragement from staff (See Figure 4.18 below). Of these social factors, all four focus groups ranked 'attendance of friends' higher than the other social factors in its positive impact on their personal attendance at campus church programs. One student gave a reason for this: "I think when you hear it from our peers, it's more important." Another student said, "If you hear it from the chaplains, of course the chaplains are going to be talking about it, like that's their job. But if you're hearing it from your friends, you think 'Oh it must be like, something interesting.'"

Every focus group mentioned that encouragement or advertising from staff (teachers and chaplains) also positively influenced their decision to attend campus church programs. One student mentioned the importance of advertising: "I think a knowledge of what's going on, like advertisement I guess. A lot of the time we don't know if they're having something." Another student highlighted the impact of teachers: "The teachers that go there, they're so different outside of school, like, social."

Three of the four focus groups included 'family attendance' in their list of factors in response to Question Three. One student said, "If your family goes, you normally go with them." The ranking of this factor, however, was not high across all groups.

One focus group mentioned 'atmosphere' as a factor. The comment was made: "...the sort of atmosphere they have there as well, because it's like a supportive atmosphere."

Figure 4.18 Factors Categorised as Connecting Socially (Focus Group Q3)



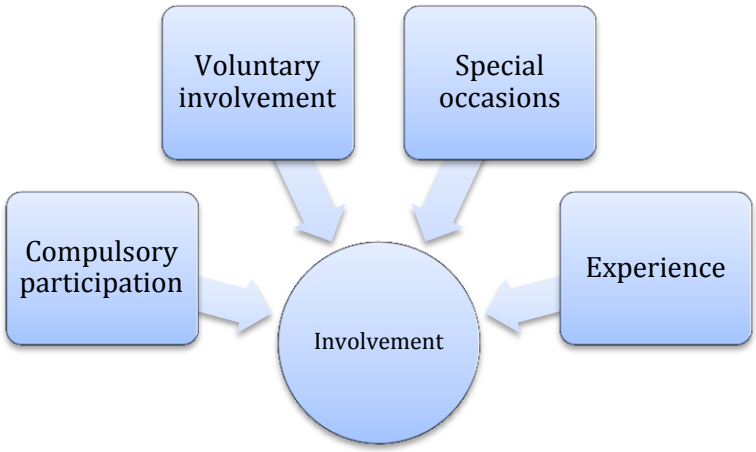
Category 2: Involvement

Three of the four focus groups ranked a factor regarding involvement as highest in positive influence on students' attendance at campus church-related programs. Involvement factors mentioned by the focus groups included: compulsory participation for school events, voluntary participation, leadership roles, special occasions (such as combined schools programs and week of spiritual emphasis programs), and having a positive experience (See Figure 4.19 below). These factors were prevalent among all focus groups.

Of these involvement factors, three of the four focus groups ranked 'compulsory involvement' in school programs as the most influencing factor on attendance above other involvement factors such as voluntary involvement. One student commented, "Teachers make us go, so we have to go." Another student talked about the school's student-day programs at the campus church, saying, "For a lot of us that's the only time we go."

One focus group, however, ranked 'leadership roles' as having the most influence on their attendance at campus church programs. Another comment was made about 'experience': "Experience is what you get out of it. So after you've gone, it's what makes you want to go back."

Figure 4.19 Factors Categorised as Involvement (Focus Group Q3)



Minor Factor

One other factor was listed in response to Question Three (What do you see as factors that are influencing your decision to attend activities, youth programs and/or church services at the campus church?): personal interest. A comment made about this factor was:

"Just *interest*, because you *want* to go...you want to go and watch God."

When the factors were themed, social connection and involvement were identified as what impacted students' decision the most to attend campus church programs.

Focus Group Question 4: What factors <u>would</u> influence your decision to attend activities at the campus church?

This question was aimed at discovering student perceptions of the factors that would potentially increase their likelihood of attending the campus church. The factors listed by the four focus groups in response to this question fall into two categories: social connection, and perceived relevance to students' lives.

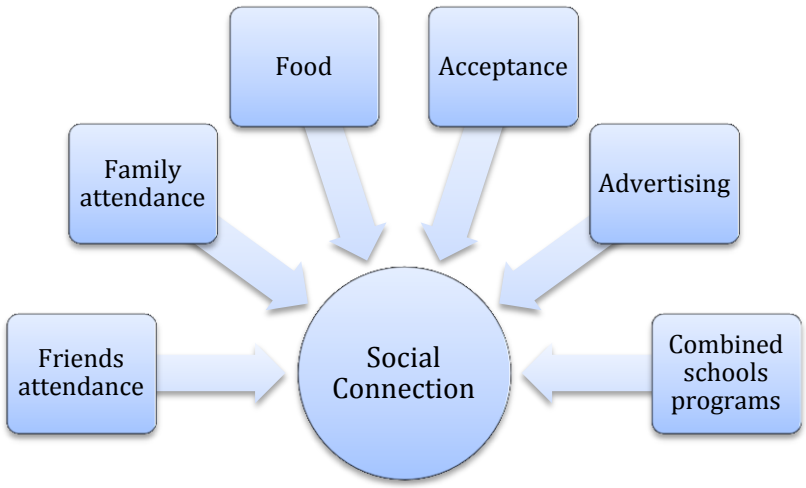
Category 1: Social Connection

Social factors were mentioned eleven times across the four focus groups. These social factors included: friends attending, family attendance, food, acceptance and a non-judgmental attitude (fellowship), advertising and combined schools programs (see Figure 4.20 below). Two focus groups ranked a social factor as what would most influence the attendance of students at campus church programs. One of these factors was the attendance of friends/peers. The other social factor that ranked first was acceptance and a non-judgmental attitude. When asked who the students in this focus group were referring to as having this attitude, the responses were, "The people who go there [to the campus church]," and "just the whole community." One student gave a reason for this:

> "Because I've turned up there before to pick up one of my friends, and everyone was just like, staring at me because I wasn't all dressed up."

Another social factor that was ranked in the top three by two focus groups was 'food.'

Figure 4.20 Factors Categorised as Social Connection (Focus Group Q4)



Category 2: Perceived relevance to students' lives

A total of fourteen factors relating to relevance were mentioned by the focus groups. Two focus groups ranked a relevance factor as the most influential factor on their decision to attend campus church programs. Those two factors were:

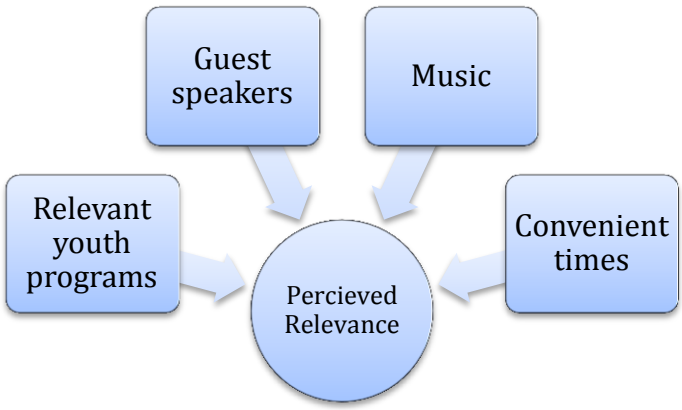
youth ministry and seminars for teens (see Figure 4.21). A student commented, "Another thing is if they held seminars that would be sort of relevant to teenagers or students maybe, for teenage life. And then also with a spiritual element within it." Another student gave examples, saying, "Like coping with [completing high school certificate], teenage pregnancy, sex..."

Furthermore, every focus group ranked relevant youth programs and events in their top three impacting factors. Some comments about this were:

> "More programs, and more activities aimed at us...stuff that gets us involved as well."
>
> "I guess specialised youth events, because you aren't going to want to go unless there's something for us."
>
> "...I would say youth involvement or youth ministry would actually make kids attend church."

Other factors identified in the focus groups that were connected to relevance were: music, guest speakers, and programs at convenient times. It is clear that social factors and perceived relevance to students' lives emerge as the major factors that would make a potential difference in the decision to attend campus church programs.

Figure 4.21 Factors Categorised as Perceived Relevance (Focus Group Q4)



Significant themes across all focus group responses

1. Social interaction is highly significant factor for teenagers' willingness to participate in spiritual events.
2. Involvement did not increase their spirituality, but the data indicated that it increases their attendance at spiritual events that are geared towards spiritual growth and faith development.
3. Relevance: voluntary involvement depends on the perceived relevance of the activities.

Staff Interview Results

The unstructured staff interviews were undertaken in order to compare the students' perceptions with staff perceptions about the school-church nexus. The interviews took place with senior Bible teachers, principals, chaplains and pastors working at or with the two schools. The interviewed staff were asked similar questions, however, they were not always asked exactly the same questions.

In response to the question, "To what extent do you see students transitioning from the school community to the church community?" the staff from both case study schools similarly said that this phenomenon is "limited" or "rare." However, some responses from staff at School Two said, "it's happening," and that "a couple of students do [attend the campus church regularly]." Furthermore, one staff member from School Two referred to two current senior students with no previous connection to the church, who had transitioned into the campus church community and become baptised members. A staff member from School One mentioned a similar occurrence in regards to a senior student who faithfully attends the campus church every week, although is not yet baptised.

When asked, "What factors do you see as being the major influence on those who have/are transitioning into the campus church?" most of the staff responses

related to social/relational factors. For example, staff encouragement and connection with friends who also attend the campus church. Staff responses did not mention, however, involvement of students' in campus church activities, or relevance to students' lives, which emerged from the students' responses.

The interviewed staff members were asked, "Do you see the church and school as a combined community of faith or two separate communities of faith?" In response, the staff from School One indicated that the school and church functioned to a large degree as separate communities of faith; however, there was indication that the staff felt that they should function more as one community of faith. At School Two, however, the majority of staff responses indicated that although the school and church were different functionally, they were generally considered and worked as one community of faith.

The staff members were also asked the question, "What do you think is the primary purpose of the relationship between the school and the church?" There were few definitive answers given in the staff responses to this question. One staff member from School Two gave this answer: "Particularly having the church on a school campus, [the school is] a natural bridge between the church and the wider community." One staff member from each school indicated that the purpose of both the school and the church was to "introduce people to Jesus" and "connect kids to the Creator."

Of the nine staff interviewed across both schools, eight of them regularly attend the campus church. Of the seven staff asked whether they have personally invited senior students to attend the campus church, six answered, "Yes."

The results from the data collected have provided an answer to the research focus question: What are senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus? Students' perceptions of spirituality, school culture, social connection, involvement and relevance have emerged as key elements impacting faith development and campus church attendance.

CONCLUSION

This chapter has summarised the results from the questionnaire, focus group interviews, and unstructured staff interviews in relation to the research questions. The results from the questionnaire created a profile of the sample population in regards to basic demographic information. Over half the sample population was affiliated with Christianity. The majority of the respondents who did or did not belong to a religion indicated that they had done so for their whole life.

The results for research question one indicated that the students' perceptions of spirituality were varied. Furthermore, the results also indicated that the perceptions of spirituality differed from that of religiosity. The results from question one of the questionnaire revealed that two thirds of the respondents considered themselves to be spiritual, and two-thirds of the sample population affiliate themselves with a religion.

The results from the focus groups related to research question two showed that factors associated with the daily culture of the school were the most impacting factors in the students' perceptions of their personal relationship with God. The other factors indicated by the students' perceptions revealed that social connection and involvement in service and spiritual programs also had a significant impact on students' personal relationship with God.

The answers to research question three came from the questionnaire results to questions 5-13. The results indicated that higher numbers of students attended the campus church when the school was involved with the program than for any other campus church event.

From the focus group data, three significant themes emerged during the process of analysis in relation to research question four. These were: social connection, involvement in service or spiritual programs, and perceived relevance. The

results indicate that when it comes to the transition of senior students into the campus church community, these three factors are highly important.

The unstructured staff interviews provided data that revealed the staff perceptions of the school-church relationship, the importance of senior students attending the campus church, and the factors staff members believed to be impacting students' attendance at the campus church. Most staff indicated that the occurrence of students transitioning into the campus church community was rare, however, evidence of individual senior students who had made this transition were mentioned. Furthermore, the staff perceived social factors as significant to the transition of students into the campus church community, which aligned with the results from the focus group interviews.

The next chapter will discuss the key findings from the results, analyse the potential causes for the findings, and relate them to the literature.

CHAPTER FIVE

DISCUSSION AND ANALYSIS OF THE DATA

INTRODUCTION

This chapter discusses and analyses the data in relation to the research focus question and each of the four sub-questions. A summary of key findings from the results is also included in this chapter. The results are also discussed with reference to the literature.

DISCUSSION OF RESULTS

Focus Question: What are senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus?

The research topic seeks to explore the perceptions of adolescent faith development in the context of schools with campus churches. As mentioned in the literature review, Pettit (2008) states that transformation occurring in the believer's life happens best when it is in the context of authentic Christian community (p. 19). This study views a school-church nexus as an environment that could and should provide the type of Christian community described by Pettit. The school-church nexus as a community of faith is also significant considering the fact that according to the literature, the longing to connect with a group or community is strongest amongst teenagers (Kessler, 2000, p. 22; Fowler, 1981, p. 167). With these thoughts in mind, the following research questions have been investigated, analysed and discussed.

Research Question 1: What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?

The students' perceptions of spirituality were discussed during the focus group interviews in response to focus group question one. The concept of

spirituality was also compared with the concept of religiosity. The responses regarding what the students' perceived spirituality to be ranged from 'being in the presence of God' to '[knowing] who you are.' Thus, the diversity of understandings of *spirituality* discussed in the literature (De Souza, 2009; Pettit, 2008; Roehlkepartain et al, 2006) was reflected in the students' responses.

When the students were asked if spirituality was the same as religiosity, the general consensus was 'no.' The ideas associated with religion that emerged from the focus groups were: rules, physical ritual, following strict guidelines, and attending church. Spirituality, on the other hand, was associated with comments about: belief, faith, relationship, and connection with a deity. Again the data results correlate directly with the literature, which highlights a contrast between the two concepts, where religiosity is identified with formal structure, institutions, rituals and theology, and spirituality is identified with an individual phenomenon related to inner being and experience of transcendence (Tacey, 2006; Zinnbauer, 1997, as cited in Roehlkepartain et al, 2006, p. 4).

When students were asked, 'Can a person be both spiritual and religious?' some comments indicated, "Yes," while others seemed to think a person would more likely be either religious or spiritual. The growing trend that views religion and spirituality as moving in different directions raises concerns in some of the literature. For example, Hill and Hood (1999), Pargament (1999) and Tacey (2006) contend that the split encourages a view of religion as negative and spirituality as positive, whereas, in their view, religion and spirituality belong together. The general feel of the focus group responses about these concepts somewhat reflected the perception that spirituality was more desirable than religiosity.

The students' perceptions of whether they regard themselves as spiritual were conveyed in the questionnaire results. In response to question one in the questionnaire, 'Do you consider yourself to be a spiritual person?' 67.6%

responded 'yes.' Therefore, over half of the senior students surveyed are inclined towards spirituality. However, this is almost identical to the percentage of participants who affiliated themselves with some kind of religion (65.7%) in response to question two of the questionnaire. The results, however, do not indicate that the same respondents who indicated they were spiritual were also the respondents who were affiliated with a religion. However, these results are significant in comparison to the focus group responses regarding spirituality and religiosity, for although spirituality seemed to be more desirable in the discussion; the indicated levels of spirituality and religiosity were very similar.

Research Question 2: What school-related factors are perceived by senior students' to positively influence their personal relationship with God?

The discussion of faith development in the literature highlights that "experience is foundational to faith" (Westerhoff, 1976, p. 92). The categories that emerged from the responses to research question two were all related to students' perceptions of experiences connected with the school-church nexus. The responses focused on experiencing God through the categories of: the daily culture of the school, aspects of the school program, relationships, and involvement in service activities and spiritual programs.

Daily Culture of the School

As mentioned in Chapter Four, students ranked factors that form the daily culture of the school higher than almost all other factors for positively influencing their personal relationship with God. This finding was not reflected in the literature as it appears that very little research has been conducted in this area (Barrett et al, 2007; Regnerus et al, 2004). There was some indication in the literature that school communities with a religious climate may impact students' faith development (Barrett et al, 2007; Wighting & Liu, 2009), however significant elements of school culture are not determined in these studies. Regnerus et al (2004) also found that irreligious adolescents were likely to become devout if they attended a school with high levels of religiosity (p. 35). In

this research, the daily culture of the school was ranked by focus groups as the most significant factor impacting on the faith development of students.

The daily culture of a school is strongly connected with a school's ethos. Within Adventist schools, ethos is also known as *special character*. *Special character* is a reflection of the assumptions and beliefs which justify the existence of the school, the philosophy on which it is based, its aims for education, its beliefs about the nature of students and role of the teacher, its perceptions of the ideal learning environment and its beliefs about learning and teaching (Roy, 2003, p. 2). The *special character* of Adventist schools includes assemblies, roll call groups, other school gatherings (daily programming), camps, excursions, service programs, community service, and attitude of teachers to students, students to students, and students to teachers. (Adventist Schools Australia, 2011). These aspects of *special character* were reflected across all categories that emerged from the focus group results to research question two. Therefore, the *special character* of an Adventist school significantly impacts the senior students perceptions of the development of their faith. In particular, the emergence of "daily culture" factors as having the highest impact on students' personal relationship with God highlights the significance of daily prayer in the homerooms, morning worships, and the overall atmosphere of the school. Each of these factors are directly related to students' perceptions of their interaction with the staff who are not only running of these daily events, but also exposing them to Christianity in their deportment and personal commitment to Christ.

Another significant factor in the discussion of *special character* in Adventist schools is the existence of Bible class as a compulsory subject. The focus group responses listed Bible or Religion classes as factors that positively influence their personal relationship with God. Adventist schools are one of the few Christian school systems in which Bible classes are taught more than once a week. This is one of the elements that give Adventist schools their *special character*. During the categorizing process, however, the researcher included Bible or Religion classes under the category of "school programs" because it was impossible to identify whether the responses were referring only to the Bible subject taught up

to Year 10, or if it also included the Studies of Religion subject for Years 11 and 12, which follows a set curriculum mandated by the state government. Nonetheless, it is important to note here that regular classes devoted to Bible form a significant part of *special character* in Adventist schools, and according to the perceptions evident in the results of this research, also positively impact students' personal relationship with God.

It is interesting to notice the lower priority of Bible studies as a significant factor that positively influences the students' personal relationship with God. Three focus groups ranked it as one of the last two factors in order of significance, while the other focus group did not mention Bible studies as a factor at all. In regards to voluntary Bible studies, one student said, "I reckon Bible studies are important." Another student responded saying, "But it's only a minority because not everyone goes to that." This highlights the difference between voluntary Bible studies and the compulsory aspects of the school program such as Bible or Studies of Religion classes, and class camps. While voluntary Bible studies have a significant positive impact on those who engage in them, they do not impact as many students as the daily aspects of school life. Again, this highlights the greater significance of teaching staff in their influence on faith development in adolescents. Although chaplains and pastors play an important role in offering extra-curricular avenues for faith development, teachers spend more time in the presence of students and therefore can have a higher overall impact on students' faith development.

Involvement in service activities and spiritual programs

Secondary to students' perceptions of daily culture impacting their faith development was that of involvement in spiritual programs and service activities. The literature reflected the notion that faith development is intricately linked to ethics and values (Childs, 1992; Christian, 2010). In this research study, students' involvement in service activities (involving practical service to others) was perceived to have a positive contribution to their faith development. Furthermore, students' perceptions of weekly chapel programs and special

weeks of spiritual emphasis indicated that involvement in these programs also positively influenced their personal relationship with God. It should be noted that it was not the programs themselves that students attributed faith formation to, but rather, their involvement or participation. Furthermore, the results from this study indicated that discipleship through student involvement in leadership roles and student-led ministry also contributed to faith development of students and campus church attendance.

Social Connection

Social connection was another significant category of factors impacting faith development. According to the literature, social context is a significant determinant of adolescent faith development (Dudley, 2000; Ozorak, 1989; Regnerus et al, 2004; Westerhoff, 1976). Thus, significant others in the lives of adolescents are likely to impact on behaviours and decisions (Fowler, 1981, p. 254, 172-173). The results from the research concurred with the literature by indicating that student relationships with peers, teachers and pastoral care teams have a significant impact on their faith development. Chaplains and teachers were factors mentioned by all four focus groups, however, three of the four focus groups ranked teachers as having more impact on their personal relationship with God than chaplains. According to Aronson (1995), "the more faith an individual has in the expertise and trustworthiness of the other person, the greater the tendency to follow his lead and conform to his behaviour" (p. 28). This is especially relevant to teachers as they spend more time in the presence of students than other staff such as chaplains and pastors. Furthermore, unlike pastoral care staff, teachers are not paid to 'talk about God,' therefore when they model Christianity, it is perceived by students that teachers are actually living out their faith. Alternatively, as Aronson (1995) points out, students are likely to follow *whatever* behaviours, attitudes, values and principles are modelled by the significant people in their own lives. Thus, the impact teachers can have through modelling Christian behaviours and values on the faith development of students is substantial.

Although Hoge and Petrillo's (1978) research indicates that peers strongly influence adolescents' attitudes and behaviours, the results from the two case study schools indicates that teachers and pastoral care teams have just as much, if not more of an impact on students' personal relationships with God than do peers. In relation to campus church attendance however, peers were ranked higher than other social relationships. The results highlight that significant people such as teachers, pastoral team members, and peers in the lives of students can highly impact on their faith development through the connections formed in the environment of a school-church nexus. This also has ramifications when a small minority of students attending the school are Seventh-day Adventist.

Research Question 3: What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?

The results from the student questionnaire provided answers to research question three. Questions 9 and 10 in the questionnaire indicated that although some of the sample population is un-churched, it appears that a majority of students in senior years have some sort of religious affiliation. What is not known is how strong that affiliation is. Some indication is given by the results from the question about church attendance, but it does not give the full picture. There are students represented by this sample who are un-churched, but there are also students for whom no relevant data was obtained on that particular question.

Most students had some association with the campus church, and a small proportion actually affiliated themselves with the campus church. This holds true for both the case study schools. The percentage of students whose affiliation with the campus church included "often" attendance at Saturday church services was only 6.5% across the sample population. When considering association with the campus church through activities such as social events and youth programs, however, between 40% and 60% of the sample population indicated they had attended these events at least rarely,

and at most, often. The most common association with the campus church was attendance when the school was involved in running campus church programs. This often involved compulsory attendance and involvement from the students. Only 22.3% indicated they had never attended the campus church when the school was involved in running the program. Although the main form of affiliation with the campus was compulsory attendance, it may impact on both faith development and further visits to campus church programs.

The questionnaire results revealed that 52% of the sample population had been invited at least once by somebody to attend the campus church. The questionnaire results also showed that 27% of sample population indicated they were interested in visiting the campus church. The results indicate that there is a level of interest amongst students to visit the campus church; therefore, efforts to intentionally invite students along should be made. Inviting students to campus church activities, however, should not be viewed as a task on a checklist, but should flow naturally from the social connections students have with other attending students, staff and church members. The questionnaire results also revealed that 58% of the sample population indicated that they knew the campus church pastor. This highlights the importance of involving the pastor in school activities to forge a link between the church and the school. The literature highlighted the significance of relationships formed between adolescents and significant members of the church community on the faith development of young people, and suggested that these relationships often determined adolescent participation in church activities (Hoge & Petrillo, 1978; Nelson, 1981 as cited in Ozorak 1989).

Although the research did not indicate that significant numbers of senior students were attending the campus church, the interviews with staff indicated that there were current cases of two students going from no affiliation with the campus church or even Seventh-day Adventism before attending the school, to becoming baptized members of the campus church or regularly attending the campus church. This is significant, as the literature

indicates that faith development moves towards maturity as commitments and values are formulated and established (Gillespie, 1988, p. 6). These individual cases indicate that commitment to the campus church as a faith community is occurring within the environment of the school-church nexuses in this study.

Research Question 4: Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?

The results of this research question were abstracted from the focus group interviews and unstructured staff interviews. A reason for investigating the students' perceptions in connection with the campus church is the indication from the literature that faith development takes place significantly in the context of authentic Christian community (Pettit, 2008, p. 19). The third and fourth focus group questions sought to discover what factors were *currently* impacting attendance at the campus church, followed by factors that would *potentially* impact attendance if they were taking place.

Social connection and personal involvement were the categories that emerged from the students' perceptions of what impacted their attendance at the campus church. Social connection was indicated significantly by attendance of peers, as well as family, teachers and pastoral team staff. This was also the outcome of studies by Hoge et al (1978), who found that the main three determinants of church participation among high school youth were the relationships they held with parents, peers, and church/youth leaders (p. 376). The difference in this study however, is the context of the school-church nexus, which revealed the added significance of teaching staff on the attendance of students at the campus church. Furthermore, this study found that although family was listed by three of the focus groups, it was mostly ranked lower other relational factors such as friends and teachers. The influence of peers on church attendance was significant in this study, which corresponds with studies conducted by Regnerus et al (2004) on

American high school students that found church attendance was best predicted by their peers' church attendance (p. 38). The results from the unstructured staff interviews also reflected the perception that social connection between students and friends, and students and teachers' impacts attendance and non-attendance at the campus church.

The other category of factors impacting attendance at the campus church according to the students' perceptions was personal involvement in campus church programs and activities. Involvement in 'leadership roles' was ranked as the highest factor by one of the focus groups. This indicates the occurrence of discipleship and its impact on campus church attendance amongst students in the context of a school-church nexus. Westerhoff (1976) points out that church must become a significant faith community if young people are to develop personal faith (p. 54). If students are given forms of leadership within the campus church community through a process of discipleship, this could increase the likelihood of the campus church being perceived as a significant faith community to them.

The students' perceptions of factors that would *potentially* impact attendance at the campus church revealed two specific categories: social connection within the school and church environments, as well as factors of perceived relevance. The emergence of perceived relevance is noteworthy, as Dudley's (2000) research found that *irrelevance* was one of the specific factors why young people chose not to attend church. This reveals the importance of campus church programs and events having relevance to the lives of young people.

One factor related to relevance that was identified by the focus groups was 'convenient program times.' The traditional Saturday morning time slot when campus churches meet may not be convenient for un-churched teenagers and their families. This is due to sporting events, language schools and other activities that are traditionally held on Saturday mornings. This inhibits the likelihood of attendance at the regular campus church meetings. One case

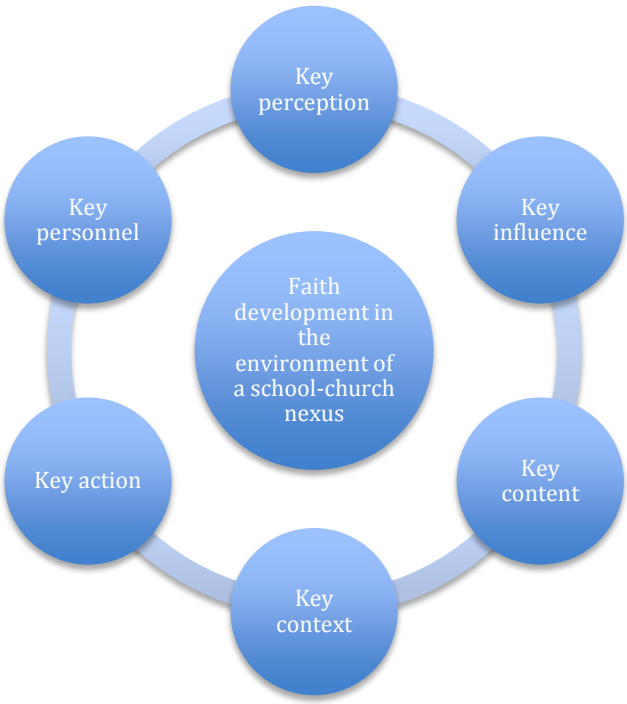
study school, however, runs a monthly worship program on a Friday night that is well attended by students from the school. Other options for church services could be Saturday afternoon.

School One listed the desire for more social factors than relevance factors (8:6), therefore there seems to be a slightly higher need for social events and positive relationships between students and campus church attendees. School Two only listed three desired social factors, while they listed eight relevance factors. It seems that in the perception of the students, there is a higher lack of relevance in the campus church programs than a lack of positive social relationships. However, one focus group from School Two ranked "acceptance/non-judgmental attitude" as the factor that would influence their attendance at the campus church the most.

Summary of Key Findings

The key findings from this research directly relate to the focus question: What are senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus? These findings have been synthesised from the sub-question results into key considerations. The research did not explicitly outline factors, but gave an overall picture of the considerations that impact faith development and campus church attendance. This is perhaps more beneficial as it is not limited to individual schools but is more easily transferred to other school settings with campus churches. In relation to the focus question, six key considerations that impact senior students' faith development and campus church attendance emerged from this study. A summary of the six key considerations is illustrated in Figure 5.1 below.

Figure 5.1 Key considerations arising from the study



1. Key Perception (Spirituality): This is the mindset that senior students have in relation to the area of spirituality and religiosity. Senior students perceive spirituality as more authentic and meaningful than religion. Therefore, schools and campus churches should take this particular mindset into consideration when planning events and programs. Students are more likely to be interested in particular programs or events that present Christianity from a personal perspective rather than a church organizational perspective.

2. Key Context (Social Connection): This research strongly indicates that faith development occurs best in a social context. Therefore, spiritual events and programs should have strong social components in terms of who is involved, what is involved, and where events are held.

3. Key Personnel (Teachers & Others): Teachers emerge at the top of the list, followed by peers, families, and church and school pastoral care staff. The implication is that teachers by the very nature of their position are 'significant others' in the students' lives. All relationships are important to students,

however teachers' influence is more direct and consistent than any other key personnel. Adventist Schools will benefit from being staffed with committed, authentic Seventh-day Adventists who have a passion for God and their students.

4. Key Influence (Special Character): The *special character* of a school, as evidenced in its daily culture and ethos, emerged as the strongest factor in helping students develop a relationship with God. School culture is also strongly connected to teaching staff who are modeling Christianity daily to students through aspects such as daily prayers and morning worships, that according to the students, impact their own personal relationship with God. This indicates the importance of infusing the school program, planning and personnel with the *special character* unique to Adventist schools.

5. Key Action (Discipling): Involvement and participation is crucial to discipling. The key action of schools/churches seeking to build the faith of senior students should be that of discipleship, with opportunities for leadership where appropriate.

6. Key Content (Relevance): Students indicated their desire for programs to be relevant to their lives. What this means is that content of any program; Biblical, relational or lifestyle-focused, needs to be relevant to the journey that students are on.

Table 5.1 below provides a summary of the Key Considerations emerging from this study.

Table 5.1 Key Considerations and Implications

Key	Description	Implications
Perception	Spiritual not religious	Schools and campus churches should take this particular mindset into consideration when planning events and programs.
Context	Social connection	Awareness that adolescent faith development happens within a social context.
Personnel	Teachers & others	Build strong relationships with significant others.
Influence	Special character	Strengthen the *special character* of the school culture.
Action	Discipling	Mentor students through involvement and leadership.
Content	Relevance	Consider the culture of students in planning and implementation of programs.

CONCLUSION

This chapter has discussed the key findings of the data collection results in connection with the research questions and the literature. Six keys to strengthening the impact of a school-church nexus on the faith development of students were identified from the results. From the perspective of the students, these are:

Key 1- Spirituality: We are spiritual, but not necessarily religious.

Key 2- Context: Our faith grows within a social context.

Key 3- Personnel: All significant others, but especially teachers, can help us grow a relationship with God.

Key 4- Influence: The *special character* of our school, the little things that happen every day, make a big difference.

Key 5- Action: We want to be involved, and assume leadership as we grow in our faith and become disciples.
Key 6- Content: Christianity must appear relevant for us to be interested.

The next chapter will give recommendations to the relevant stakeholders of the research, and offer suggestions for further research in this area.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

INTRODUCTION

This study has investigated senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus. It has also explored the relationship between these factors and allowed six key considerations to emerge from the data in regards to the role schools with campus churches play in adolescent faith development. Previous chapters have provided a context and framework for the study, an emergent research design, a description of the research instruments, an analysis of the qualitative and quantitative data and a discussion of the findings within the context of the research questions and literature review. This chapter presents an overview of the research project and a conclusion. Limitations of the research, recommendations, and suggestions for further study are also included.

RESPONSE TO RESEARCH QUESTIONS

Research Question 1: What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?

The senior students' perceptions of *spirituality* were varied across the responses, and often in contrast to the perceptions of *religiosity*. The focus group results indicated that students perceived spirituality as more desirable than religiosity. A little more than two thirds of the sample population viewed themselves as spiritual. The percentage of students who viewed themselves as spiritual was almost identical to the percentage of students who affiliated themselves with a religion. Not all those who indicated that they were spiritual, however, affiliated themselves with a religion, and visa versa.

Research Question 2: What school-related factors are perceived by senior students' to positively influence their personal relationship with God?

Three significant categories emerged in the results to research question two: the daily culture of a school, social connection, and involvement in service activities and spiritual programs. Daily culture, which incorporates the *special character* of Adventist schools, was perceived by students as having the most positive impact on their faith development. This finding emphasises the significant role teaching staff have in the facilitation of *special character* in the regular, consistent contact they have with students. Furthermore, it highlights the importance of teaching staff in consistently, honestly and authentically modelling Christianity to students. Students also perceived social connection with peers, teachers and pastoral care staff as having significant impact on their faith development. Once again, this highlights the imperative role of authentic relationships on the development of faith in students. Students' perceptions of involvement in service activities and spiritual programs emerged as a third significant factor impacting faith development. Adventist schools' incorporation of extra-curricular events that have intentional faith building elements, such as service trips and chapel programs, were shown to impact students' faith development through their involvement in these events.

Research Question 3: What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?

Students' affiliation with the campus churches in the case study schools varied in the form and extent of association. Most students had some form of affiliation with the campus churches, however, for the majority, attendance mainly took place during compulsory church programs run by the school. For a small percentage of the sample population, affiliation with the campus church involved regular voluntary attendance at church services. A significant proportion of students indicated varied levels of attendance at social events and youth programs run by the campus church. It was discovered from the unstructured staff interviews however, that several individual cases existed of senior students with no prior Adventist or Christian background before attending the school, were currently regular members of the campus church.

These individual cases indicate that commitment to the campus church as a faith community is occurring within the environment of the school-church nexuses.

Research Question 4: Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?

The results indicated that according to students' perceptions, social connection and involvement were the main determinants of attendance at campus church activities. The results also indicated that social connection within the school and the church, and perceived relevance to students' lives were seen by students as factors that would *potentially* influence their attendance at the campus church.

Research Focus Question: What are students' perceptions of factors positively influencing their faith development within the environment of a school-church nexus?

Six key considerations for strengthening the impact of a school-church nexus on the faith development of students were identified from the results. From the perspective of the students, these are:

Key 1- Perception: We are spiritual, but not necessarily religious.

Key 2- Context: Our faith grows within a social context.

Key 3- Personnel: All significant adults, but especially teachers, can help us grow a relationship with God.

Key 4- Influence: The *special character* of our school, the little things that happen every day, make a big difference.

Key 5- Action: We want to be involved, and assume leadership as we grow in our faith and become disciples.

Key 6- Content: Christianity must appear relevant for us to be interested.

LIMITATIONS

This study was limited by the relatively small sample of population. Although the two case study schools with campus churches were carefully chosen based on size, location, and date of establishment to provide as wide a sample as possible, it is recognised that generalising the results to all Adventist schools with church campuses should be treated with caution.

A second limitation to the results relates to the methodology. Although focus groups were chosen by staff at the schools to be representative of the whole sample, it is also recognised that the perceptions emerging from the focus group interviews may not have been an accurate reflection of the general sample population.

RECOMMENDATIONS RISING OUT OF THE STUDY

Three recommendations emerge from this study:

1. Schools and associated campus churches that are intentional about the faith development of students, should note the 6 key considerations emerging from this study (perceptions, context, personnel, influence, action and content) when planning and implementing spiritual programs, projects and other related activities.
2. Where a campus church exists, campus church and school leaders should engage in substantive communication about the relationship between the two identities and how they can best be merged into one community of faith. Furthermore, a Memorandum of Understanding document should be developed to articulate the purpose of the relationship between the church and the school.
3. Adventist schools should intentionally strengthen the *special character* of their school environment. This includes having committed Seventh-day Adventist staff members who authentically model their faith through their lives and teaching.

SUGGESTED FURTHER RESEARCH

There are possible areas for further study that emerge from the findings of this study and the gaps discovered. These recommendations include:

1. Research to explore the extent to which a school's *special character* impacts on students' relationship with God. This emerged in the focus groups as a significant area and further research could assist in specific action plans for Adventist schools to impact faith development.
2. A research project to discover the perceptions of the members of campus churches to the associated school and its students, and their perceptions of the relationship between the school and church.
3. A longitudinal study of students during and after high school following the progress of their faith development, and discovering the impact Adventist schools have in the years after leaving school. This could include a way of measuring commitment to Seventh-day Adventist beliefs and lifestyle in a wider setting than just church attendance.

RELEVANCE OF THE STUDY

This research will provide valuable information to the two schools involved in the case study in terms of senior students' perceptions of factors positively influencing their faith development within the environment of a school-church nexus. It is also relevant to Adventist Schools Australia as there are several other schools with campus churches that may gain insight from the schools/campus churches in this study.

The findings on the impact of *special character* on the development of students' relationship with God is relevant to all Adventist schools, whether or not they have a campus church, as are the 6 key considerations that emerged from the research.

This research is also relevant to the wider Seventh-day Adventist church as it provides some understanding of faith development in the context of a school-

church nexus. As this is a growing trend in Australian Adventist Schools, the study may be used to provide some direction when establishing a campus church.

FINAL COMMENTS

This study shows that while a school-church nexus can provide an environment conducive to the process of adolescent faith development, it was not significantly evident in the two case study schools. It concludes that faith development is more likely to occur for senior students when the six following key considerations are factored into planning and implementation for faith development: perceptions about spirituality, social context, positive relationships with school/church personnel, influence of the school's *special character,* and relevant content.

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APPENDIX 3.1 – ETHICS APPROVAL

Avondale COLLEGE

From the Office of the Vice President
(Administration and Research)
Email: vivienne.watts@avondale.edu.au
Tel: 02 4980 2120
Fax: 02 4980 2117

8 December 2010

Ms Bev Christian
Faculty of Education
Avondale College
PO Box 19
COORANBONG NSW 2265

Dear Bev

On Monday 29 November the Avondale College Human Research Ethics Committee met and considered the research application of Honours student Alisha Fenwick, who is under your supervision, for the project titled: *Students' perceptions of factors influencing the transition of students from school community to church community.*

The committee resolved to approve the application subject to the following amendments being made to the application and supporting documentation and submitted to the Secretary.

1. **Application C9a:** state where will the data be stored?
2. **Application D3:** delete a 'child feels ill' as a child feeling may not be the direct result of the study.
3. **Application D4:** delete 'the researcher will make the people feel at ease' as it is assumed that the researcher will do this in the normal course of the study process.
4. **Applications B2 and Appendix 1**: there is a need to link the research questions with the survey questions in order to achieve the aims of the project.
5. **Appendix 2, question 3**: insert 'optional' under question 2. It is not a legal requirement for the participant to state their religion.
6. **Appendix 2, number 3**: a typographical error – delete 'would influence' or 'would positively influence'.

Once final approval is granted the following additional standard conditions apply:

1. That you notify the committee of any changes to circumstances or research design, which might require a review of the ethics approval.

2. That you provide an annual interim report of your progress to the committee, and a final report once this project is completed. The first report will be due twelve months from the date you commence the research.

We wish you well in this valuable research endeavour.

Sincerely

V. Watts

Dr Vivienne Watts
Chair
Avondale College Human Research Ethics Committee

INFORMATION STATEMENT TO PARENTS AND STUDENTS

RESEARCH TITLE:

Students' perceptions of factors influencing the transition of students from school community to church community.

RESEARCHERS' NAMES:

Principal Investigator: Bev Christian
Co-investigator: Alisha Christie

YOUR INVOLVEMENT IN THE PROJECT

Students are invited to participate in a research project that examines what students think about their school and its relationship with the church on the same property. A sample of students will be surveyed and interviewed in focus groups of 10-12 participants. An Education Honours student from Avondale College is conducting this project.

PURPOSE OF THE PROJECT

The purpose of this study is to research what students perceive as positive influences from the school and the affiliated campus church in terms of their own faith journey.

A campus church is a church community that is directly linked to a school, and shares the property of a school.

PARTICIPATION CRITERIA

Participants for this study will be:

- Any students who consent to participate in the survey from Years 11-12.
- Specific students from Years 11-12 will be selected in consultation with school staff to be involved in the focus groups.

WHAT PARTICIPATION INVOLVES

Senior students (Years 11-12) will be invited to participate in an anonymous survey. The survey will be short, and mainly ask demographical and religious affiliation questions.

Participation in the focus groups will involve the researcher asking a group of 10-12 students three open-ended questions. The group will be asked to

respond by writing on pieces of card, then ranking the responses in order of significance according to the group. The focus group interviews will be audio-recorded, but anonymity will be upheld as students will not be asked to identify themselves in any way.
Individual unstructured interviews will be conducted only if a student wishes to speak on the matter without a group audience. These interviews will only be held at the request of individual students.

POSSIBLE RISKS OR INCONVENIENCES
We are required to notify you of possible risks and inconveniences should you agree to take part in the research. We believe the only inconvenience will be the time needed to participate in the survey and possible focus-group interviews.

BENEFITS
Although there are only minor direct benefits to participating in the research, the main benefit of the research will be to inform your child's school administration as to senior students' perceptions of certain school activities. Administrators and teachers can use the information gathered to improve their program.

CONFIDENTIALITY AND DISCLOSURE INFORMATION

Data collected from students during the research will remain within the confidence of the researcher/s. Reports will not identify individual teachers, children (or schools). Data will be kept secure within a locker in the classroom of the Principal Investigator at Avondale College and stored for five years after completion of the study.

DISSEMINATION OF RESULTS

The data collected will be presented in a thesis for the researcher's Honours program. In addition it may be used for scholarly journals and professional conferences. Confidentiality of individual participants and organisations will be assured. In any publication, information will be provided in such a way that your child cannot be identified. The school will be sent a summary of the final results.

FREEDOM OF CONSENT
Your participation in this study is voluntary and there is no payment to subjects for their participation. Please note that you are free to choose not to take part in this research and you may withdraw at any time without providing a reason. Withdrawing will not disadvantage you.

Any questions about the above information can be obtained by contacting
Alisha Christie at Avondale College, PO Box19, Cooranbong, NSW, 2265
Phone: 0417318433 or email: S061507@avondale.edu.au

This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box19, Cooranbong, NSW, 2265 or phone (02) 4980 2121 or fax (02) 4980 2117 or email: research.ethics@avondale.edu.au

APPENDIX 3.3 – CONSENT FORM

Parent & Student Consent Form

Proposed Research Date: 5th April 2011

Please return this form to school before the above date.

RESEARCH TITLE: Students' perceptions of factors influencing transition from school community to church community.

RESEARCHER: Alisha Christie

I, _____ agree to allow my child to participate in the above research project and give my consent freely.

I have read and understood the information provided in the Information Statement.

I understand that the project will be conducted as described in the Information Statement, a copy of which has been given to me to keep.

I understand my child can withdraw from the project at any time and does not have to give any reason for withdrawing.

The procedures required for the project and the time involved have been explained to me. I have had the opportunity to ask questions and have had them answered to my satisfaction.

I consent to allow my child to participate in an anonymous short survey and potentially a 15-30 minute focus group interview at which time the researcher will audio record their responses.

Name of Parent/Caregiver:_____

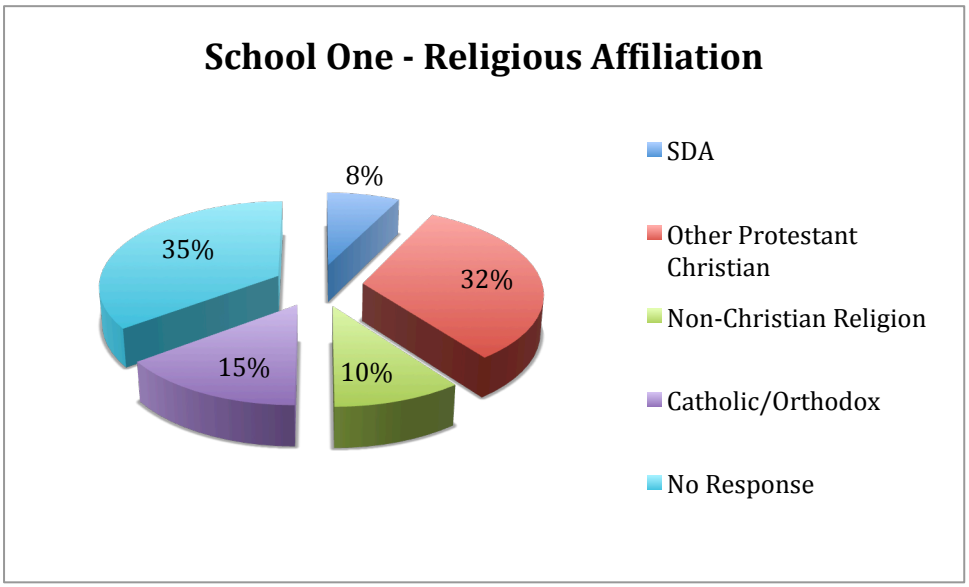
Parent/Caregiver Signature: _____ Date: _____

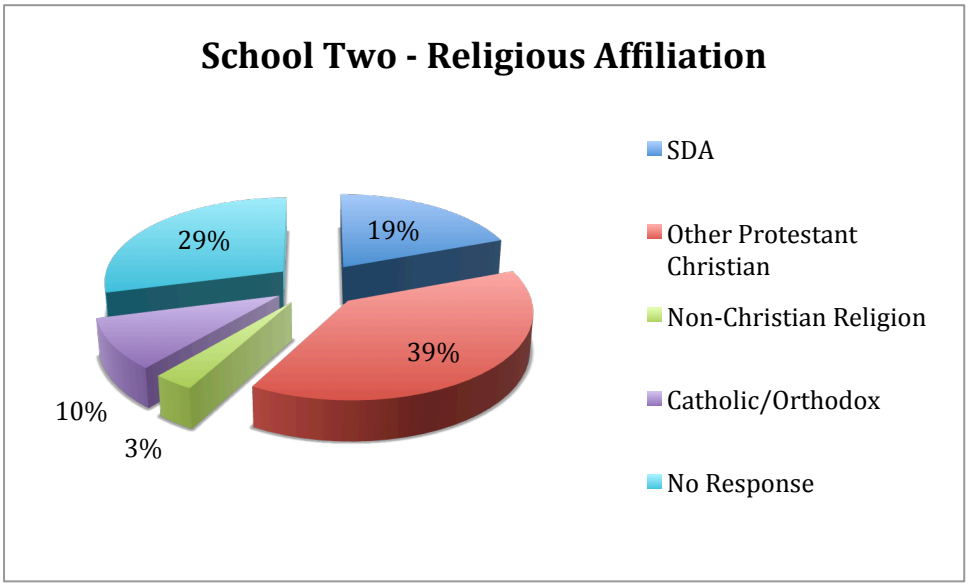
Students Name:_____

Student's Signature:_____ Date:_____

This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box19, Cooranbong, NSW, 2265 or phone (02) 4980 2121 or fax (02) 4980 2117 or email: research.ethics@avondale.edu.au

APPENDIX 3.4 – RELIGIOUS AFFILIATIONS RESULTS OF BOTH CASE STUDY SCHOOLS





APPENDIX 3.5 – RESEARCHER'S SCHEDULE FOR DATA COLLECTION

Collecting Research Schedule

Consent forms
- Find out how many senior students at each school
- Add actual dates to forms
- Print and mail to the schools
- Send TWO weeks in advance

Survey all Year 11 and 12 Students
- 11 questions,
- Time: 20 minutes MAX.
- Find out how many senior students
- Print and take with me

Year 11 focus group
- Principal/teachers to choose the group
- Mixed group 12 students: some attending campus church, some not attending church at all, etc
- Time: 30 minutes
- Recording device (bring myself)
- Markers & paper (bring myself)

Year 12 focus group
- Principal/teachers to choose the group
- Mixed group 12 students: some attending campus church, some not attending church at all, etc
- Time: 30 minutes
- Recording device (bring myself)
- Markers & paper (bring myself)

Interview Principal, Senior Teachers (Bible), Chaplain, Pastor
- Time: 15 minutes each
- If principal can organise these staff, and find out a time I can interview them

APPENDIX 3.6 - PROCESS OF DEVELOPMENT OF RESEARCH TOPIC AND QUESTIONS

	Phase One Literature Review	Phase Two Ethics Approval	Phase Three Data Collection	Phase Four Data Analysis
Research Topic/Focus Question	What factors contribute towards the transition of students from a school community to a church community? A comparative study of two schools, using qualitative methods.	Students' perceptions of factors influencing the transition of students from school community to church community. A case study of two schools.	Senior students' perceptions of what impacts their transition into a campus church community. A case study of two schools.	Senior students' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus. A case study of two schools with campus churches.
Q 1	Within an Adventist school, what factors are perceived by senior students to contribute to their spiritual/faith development?	What proportion of senior school students have an affiliation with the campus church, and what form does the affiliation take?	What proportion of senior school students have an affiliation with the campus church, and what form does the affiliation take?	What are the senior students' perceptions of spirituality, and do they consider themselves to be spiritual?
Q 2	Within an Adventist school, what factors are perceived by senior students to impact on their desire and/or ability to transition from the school faith community to a church faith community?	Within an Adventist school, what factors are perceived by senior students to impact on their desire and/or ability to transition from the school faith community to a church faith community?	Within the case study schools, what factors are perceived by senior students to impact on their attendance at campus church events and their likelihood of transitioning into the church community?	What school related factors are perceived by senior students' to positively influence their personal relationship with God?

Q 3	When a school and church share the same property, what impact does the church presence have on senior students' perceptions of their spiritual growth and/or transition into the church community?	When a school and church share the same property, what impact does the church presence have on senior students' perceptions of their spiritual growth and/or transition to the church community?	When a school and church share the same campus, what impact does the church presence have on senior students' perceptions of their spiritual growth and their attendance at campus church events.	What proportion of senior students has an affiliation with the campus church, and what form does the affiliation take?
Q4	Nil	Nil	Nil	Within the case study schools, what factors are perceived by senior students and staff to impact senior students' attendance at campus church events?
Reasons for change	Nil	* The need to include students' "perceptions" was necessary. * Q1 was changed to include a question that would provide a profile of the sample population.	* The need to provide the phrase "campus church" in the title. * Removed "Adventist" from the sub-questions and replaced it with "case study schools."	* The need to include "school-church nexus" in the title. * The need to include "faith development" in the title. * The need to include a sub-question about "spirituality," as it became apparent in the research data. * Removal of "likelihood of attending the campus church" from Q2 because this was not measured in the research.

APPENDIX 3.7 - THE QUESTIONNAIRE



AVONDALE COLLEGE
School of Education
Questionnaire

This questionnaire is part of a research project aimed at finding out students' perceptions of factors influencing transition from the school community to the church community.

You will not be identified by your responses.

Please complete the following details correctly.

Thank you for you participation.

Alisha Christie

Grade: **11** **12** **Gender: Male** **Female** (Please circle one)

How many years have you been attending this school? _____ (not including this year)

Please tick the response that best answers the question. Where necessary, please write your response.

Q1. Do you feel that you are a spiritual person? Yes ☐ No ☐

Q2. Do you belong to a religion? Yes ☐ No ☐

Q3. If yes, which religion? *(Optional)* _____

Q4. How long have you belonged to this religion?

All my life ☐
More than 5 years ☐
More than 1 year ☐
Less than one year ☐

You will be asked to circle the responses that most closely match a series of given statements. The possible responses are as follows.

POSSIBLE RESPONSES			
Never	*Rarely*	*Sometimes*	*Often*
1	***2***	***3***	***4***

Q5.	I attend social events run by the campus church.	**1**	**2**	**3**	**4**
Q6.	I attend youth programs or similar events run by the campus church.	**1**	**2**	**3**	**4**
Q7.	I attend the campus church when the school is involved in the program.	**1**	**2**	**3**	**4**
Q8.	I attend the campus church on Saturday mornings.	**1**	**2**	**3**	**4**
Q9.	I attend another church on Saturday mornings.	**1**	**2**	**3**	**4**
Q10.	I attend another church on another day of the week.	**1**	**2**	**3**	**4**

In the following questions, the phrase "campus church" refers to the church that is connected to your school and shares the same property.

<u>Only answer these questions if you do not regularly attend the campus church.</u>

Q11.	Would you be interested in visiting the campus church?	Yes	☐	No	☐
Q12.	Has anyone invited you to visit the campus church?	Yes	☐	No	☐
Q13.	Do you know the campus church pastor?	Yes	☐	No	☐

This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box19, Cooranbong, NSW, 2265 or phone (02) 4980 2121 or fax (02) 4980 2117 or email: research.ethics@avondale.edu.au

Not final version

Avondale COLLEGE

AVONDALE COLLEGE
Faculty of Education
Questionnaire

This questionnaire is part of a research project aimed at finding out students' perceptions of factors influencing transition from the school community to the church community.

You will not be identified by your responses.

Please complete the following details correctly.

Thank you for you participation.

Alisha Fenwick

Grade: ~~10~~ **11** **12** **Gender: Male Female** (Please circle one)

How many years have you been attending this school? _____ (not including this year)

Please tick the response that best answers the question. Where necessary, please write your response.

---

1. Do you consider yourself to be spiritual? Y ☐ N ☐

Q1. Do you belong to a religion? Yes ☐ No ☐

Q2. If yes, which religion? _____

Q3. How long have you belonged to this religion?
All my life ☐
More than 5 years ☐
More than 1 year ☐
Less than one year ☐

In the following questions, the phrase "campus church" refers to the church that is connected to your school and shares the same property.

Q4. Would you be interested in visiting the campus church? Yes ☐ No ☐

Q5. Has anyone invited you to visit the campus church? Yes ☐ No ☐

Q6. Do you know the campus church pastor? Yes ☐ No ☐

You will be asked to circle the responses that most closely match a series of given statements. The possible responses are as follows.

POSSIBLE RESPONSES			
Never	*Rarely*	*Sometimes*	*Often*
1	*2*	*3*	*4*

Q7.	I attend social events run by the campus church:	**1**	**2**	**3**	**4**
Q8.	I attend youth programs or similar events run by the campus church:	**1**	**2**	**3**	**4**
Q9.	I attend the campus church when the school is involved in the program:	**1**	**2**	**3**	**4**
Q9.	I attend the campus church on Saturday mornings:	**1**	**2**	**3**	**4**
Q10.	I attend another church on Saturday mornings:	**1**	**2**	**3**	**4**
Q11.	I attend another church on another day of the week:	**1**	**2**	**3**	**4**

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APPENDIX 3.9 – QUESTIONNAIRE DATA

ID	School	Grade	Gender	Number of years attending	Spiritual?	Belong to religion?	Religion	How long?	Q5
1	G	11	F	11	Y	Y	Christian	1	2
2	G	11	F	3	Y	Y	Christian	1	1
3	G	11	F	11	Y	Y	Christian	1	2
4	G	11	F	8	N	Y	Islam	1	1
5	G	11	M	5	Y	Y	Buddhism	1	4
6	G	11	M	4	N	Y	Buddhism	1	4
7	G	11	M	6	Y	Y	Christian	3	4
8	G	11	M	6	Y	Y	Catholic	1	2
9	G	11	F	4	Y	Y	Christian	1	2
10	G	11	F	8	Y	Y	Nil	2	2
11	G	11	F	6	Y	Y	Christian	1	1
12	G	11	F	6	N	Y	Catholic	1	2
13	G	11	F	4	Y	Y	Christian	1	2
14	G	11	M	9	Y	Y	SDA	1	4
15	G	11	F	11	Y	Y	SDA	1	4
16	G	11	M	7	Y	Y	Christian	1	1
17	G	11	M	2	Y	Y	Catholic	1	1
18	G	11	M	2	Y	Y	Catholic	1	1
19	G	11	F	1	Y	Y	Islam	1	1
20	G	11	Unsure?	5	Y	Y	Christian	3	2
21	G	11	F	4	Y	Y	Pentecostal	3	1
22	G	11	F	3	Y	Y	Christian	1	1
23	G	11	M	2	Y	Y	Christian	3	3
24	G	11	M	10	Y	Y	SDA	1	2
25	G	11	F	4	Y	Y	Pentecostal	1	1
26	G	11	F	6	Y	Y	Christian	2	1
27	G	11	Nil	9	Y	Y	SDA	1	4
28	G	11	F	6	Y	Y	Pentecostal	1	1
29	G	11	F	5	N	N	Nil	1	1

30	G	11	F	1	Y	N	Nil	Nil	1
31	G	11	F	7	N	N	Nil	Nil	2
32	G	11	M	4	Y	Y	Orthodox	1	2
33	G	11	F	1	Y	Y	Pentecostal	2	2
34	G	11	M	2	Y	Y	Christian	1	2
35	G	11	Nil	11	Y	Y	Christian	3	3
36	G	11	M	4	Y	Y	Nil	1	1
37	G	11	M	4	Y	Y	Nil	Nil	2
38	G	11	M	1.5	Y	Y	Buddhism/Christian	1 and 3	2
39	G	11	M	3	N	N	Nil	Nil	1
40	G	11	M	2	N	Y	Christian	1	3
41	G	11	F	1	Y	Y	Hindu	1	1
42	G	11	M	11	N	Y	SDA	1	2
43	G	11	M	10	Y	Y	Christian	3	1
44	G	11	F	10	Y	Y	Nil	1	3
45	G	11	F	4	Y	Y	Orthodox	1	3
46	G	11	F	4	N	N	Nil	Nil	1
47	G	11	F	4	Y	N	Nil	Nil	1
48	G	11	F	3	Y	Y	Christian	1	2
49	G	11	F	4	Y	Y	Christian	4	2
50	G	11	F	4	Y	Y	Christian	1	2
51	G	11	F	6	N	Y	Nil	1	3
52	G	11	F	8	Y	Y	SDA	2	2
53	G	12	F	4	N	N	Nil	Nil	1
54	G	12	F	6	Y	Y	Orthodox	1	1
55	G	12	F	2	Y	Y	Christian	1	1
56	G	12	M	11	N	N	Nil	Nil	1
57	G	12	M	5	Y	Y	Christian	1	2
58	G	12	M	7	N	N	Nil	Nil	2
59	G	12	M	5	Y	N	Nil	Nil	1
60	G	12	M	5	N	N	Nil	Nil	1
61	G	12	F	6	Y	Y	Nil	3	2

62	G	12	M	10	Y	Y	Christian	3	2
63	G	12	F	10	Y	Y	Nil	3	2
64	G	12	F	5	N	N	Nil	Nil	1
65	G	12	F	3	Y	Y	Christian	1	1
66	G	12	F	4	Y	Y	Hindu	1	2
67	G	12	F	5	N	N	Nil	Nil	1
68	G	12	F	4	Y	Y	Nil	Nil	1
69	G	12	F	3	N	N	Nil	1	1
70	G	12	M	2	Y	Y	Christian	1	2
71	G	12	F	5	Y	Y	Catholic	1	1
72	G	12	M	5	N	N	Nil	1	1
73	G	12	M	6	Y	N	Nil	Nil	1
74	G	12	M	5	N	N	Nil	3	1
75	G	12	M	5	N	N	Nil	1	1
76	G	12	F	9	Y	Y	SDA	1	4
77	G	12	F	6	N	Y	Buddhism	1	3
78	G	12	F	5	N	Y	Orthodox	1	3
79	G	12	F	5	Y	Y	Catholic	1	2
80	G	12	F	7	Y	Y	Christian	1	2
81	G	12	M	3.5	Y	N	Nil	Nil	1
82	G	12	F	5	N	N	Nil	Nil	1
83	G	12	F	5	Y	Y	Catholic	1	2
84	G	12	F	5	Y	Y	Catholic	1	2
85	G	12	F	3	Y	Y	Hindu	1	2
86	G	12	M	5	Y	Y	Nil	1	3
87	G	12	F	7	N	N	Nil	1	1
88	G	12	F	12	Y	Y	Orthodox	1	2
89	G	12	F	5	Y	Y	Christian	3	2
90	G	12	F	7	Y	Y	Catholic	1	1
91	G	12	M	6	Y	Y	Nil	1	1
92	G	12	M	2	Y	Y	Sikhism	1	1
93	G	12	F	3	Y	N	Relationship not religion	Nil	1

94	G	12	F	5	Y	Y	Christian	1	1
95	G	12	F	1	N	Y	Christian	1	2
96	G	12	M	7	Y	Y	Christian	1	2
97	G	12	M	12	Y	Y	SDA	1	4
98	G	12	M	3	Y	N	Nil	4	1
99	G	12	M	5	Y	Y	Catholic	1	2
100	G	12	M	11	N	Y	Nil	1	2
101	G	12	M	3	Y	Y	Catholic	1	1
102	G	12	M	12	N	N	Nil	Nil	1
103	G	12	M	2	N	N	Nil	Nil	2
104	G	12	M	7	N	Y	Sikhism	1	1
105	G	12	F	3	Y	Y	Christian	1	2
106	G	12	F	7	N	Y	Hindu	1	2
107	G	12	F	4	Y	N	Nil	Nil	2
108	G	12	F	3	N	N	Nil	Nil	2
109	K	11	Nil	2	N	N	Nil	Nil	1
110	K	11	Nil	1	N	Y	Catholic	1	3
111	K	11	Nil	0	N	Y	SDA	1	3
112	K	11	Nil	3	N	N	Nil	1	3
113	K	11	F	6	N	Y	Christian	2	3
114	K	11	F	4	Y	Y	Christian	1	2
115	K	11	F	4	Y	Y	Christian	3	3
116	K	11	F	3	N	Y	Christian	1	2
117	K	11	F	2	Y	Y	SDA	3	4
118	K	11	F	4	N	Y	Catholic	1	1
119	K	11	M	4	Y	N	Nil	Nil	1
120	K	11	M	2.5	N	N	Nil	Nil	1
121	K	11	M	8	Y	Y	SDA	1	2
122	K	11	M	4	N	Y	Nil	1	1
123	K	11	M	2	N	N	Nil	Nil	1
124	K	11	M	0	N	Y	Christian	1	3
125	K	11	M	1	Y	Y	Baptist	1	1
126	K	11	M	2.5	Y	Y	Any	3	2

127	**K**	**11**	**M**	**2**	**Y**	**Y**	**Christian**	**1**	**3**
128	**K**	**11**	**M**	**5**	**Y**	**Y**	**Islam**	**1**	**2**
129	**K**	**11**	**M**	**10**	**N**	**Y**	**SDA**	**1**	**2**
130	**K**	**12**	**M**	**4**	**N**	**N**	**Nil**	**Nil**	**2**
131	**K**	**12**	**M**	**9**	**Y**	**Y**	**Christian**	**3**	**4**
132	**K**	**12**	**M**	**4**	**Y**	**Y**	**Christian**	**2**	**3**
133	**K**	**12**	**M**	**4**	**Y**	**Y**	**Christian**	**1**	**2**
134	**K**	**12**	**M**	**4**	**N**	**N**	**Nil**	**Nil**	**1**
135	**K**	**12**	**M**	**1**	**Y**	**Y**	**Catholic**	**3**	**3**
136	**K**	**12**	**F**	**1**	**Y**	**Y**	**SDA**	**4**	**3**
137	**K**	**12**	**F**	**3**	**Y**	**Y**	**Christian**	**1**	**3**
138	**K**	**12**	**F**	**7**	**Y**	**Y**	**SDA**	**1**	**4**
139	**K**	**12**	**F**	**5**	**Y**	**Y**	**Christian**	**1**	**2**

APPENDIX 3.10 - TABLE OF COMPARING QUESTIONNAIRE RESULTS FROM TWO SCHOOLS

Question	School 1	School 2	Notes
Grade	Yr11 = 48.1% Yr12 = 51.9%	Yr 11 = 67.7% Yr12 = 32.3%	School 2 = more Yr11s than Yr12s
Gender	M = 39.8% F = 57.4% NR = 2.8%	M = 54.8% F = 32.3% NR = 12.9%	S1 = more F's S2 = more M's
Q1 spiritual	Y = 71% N = 29%	Y = 55% N = 45%	S1 = higher % Y's
Q2 religious y/n	Y = 75% N = 25%	Y = 77.4% N = 22.6%	Similar
Q3 religious affiliation	SDA = 8% Other Prot = 32% Non-Chr = 10% Cath/Orth = 15% NR = 35%	SDA = 19% Other Prot = 39% Non-Chr = 3% Cath/Orth = 10% NR = 29%	S2 = higher %SDA
Q4 religion/how long			
Q5 social events	Often = 7.4% Sometimes = 8.3% Rarely = 39.8% Never = 44.4%	Often = 9.7% Sometimes = 35.5% Rarely = 29% Never = 25.8%	S2 = higher % attendance
Q6 youth programs	Often = 4.6% Sometimes = 2.8% Rarely = 22.2% Never = 70.4%	Often = 9.7% Sometimes = 41.9% Rarely = 25.8% Never = 22.6%	S2 = significantly higher % attendance
Q7 school program	Often = 22.2% Sometimes = 14.8% Rarely = 38.9% Never = 24.1%	Often = 16.1% Sometimes = 41.9% Rarely = 25.8% Never = 16.1%	Similar
Q8 Saturday morning	Often = 5.6% Sometimes = 0.9% Rarely = 18.5% Never = 74.1% NR = 0.9%	Often = 9.7% Sometimes = 9.7% Rarely = 25.8% Never = 54.8%	S2 = higher % attendance
Q9 Other SDA church	Often = 5.6% Sometimes = 4.6% Rarely = 11.1% Never = 78.7%	Often = 9.7% Sometimes = 16.1% Rarely = 12.9% Never = 61.3%	Significant?
Q10 Other church	Often = 29.6% Sometimes = 10.2% Rarely = 10.2% Never = 50%	Often = 16.1% Sometimes = 3.2% Rarely = 16.1% Never = 64.5%	
Q11 interest visit	Y = 27% N = 68% NR = 5%	Y = 26% N = 48% NR = 26%	Similar % in both schools for Y
Q12 been invited	Y = 51% N = 43% NR = 6%	Y = 55% N = 29% NR = 16%	Similar Y%
Q13 know pastor	Y = 57% N = 37% NR = 6%	Y = 58% N = 26% NR = 16%	Similar Y%

FOCUS GROUP OPEN-ENDED QUESTIONS

Items needed:
Marker
Strips of card board (write no. of focus group on each card)
Recording device

1. What do you think it means to be spiritual? Is being spiritual the same as being religious? Can someone be both religious and spiritual?

Audio recorded only

2. What school related factors positively influence your personal relationship with God?

Students write each response out on card
Students order/number them from most important into a list

3. What do you see as factors that are influencing your decision to attend activities, youth programs, and/or church services at the campus church?

Students write each response out on card
Students order/number them from most important into a list

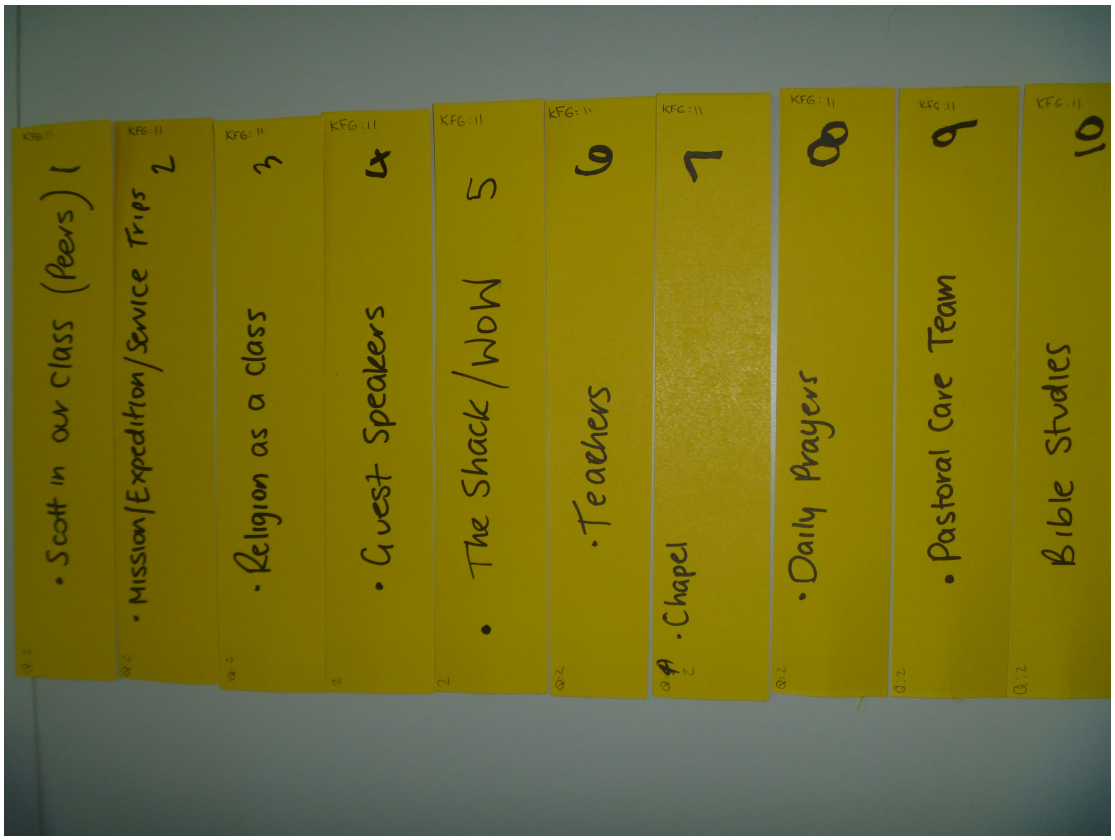
4. What factors *would* positively influence your decision to attend activities at the campus church?

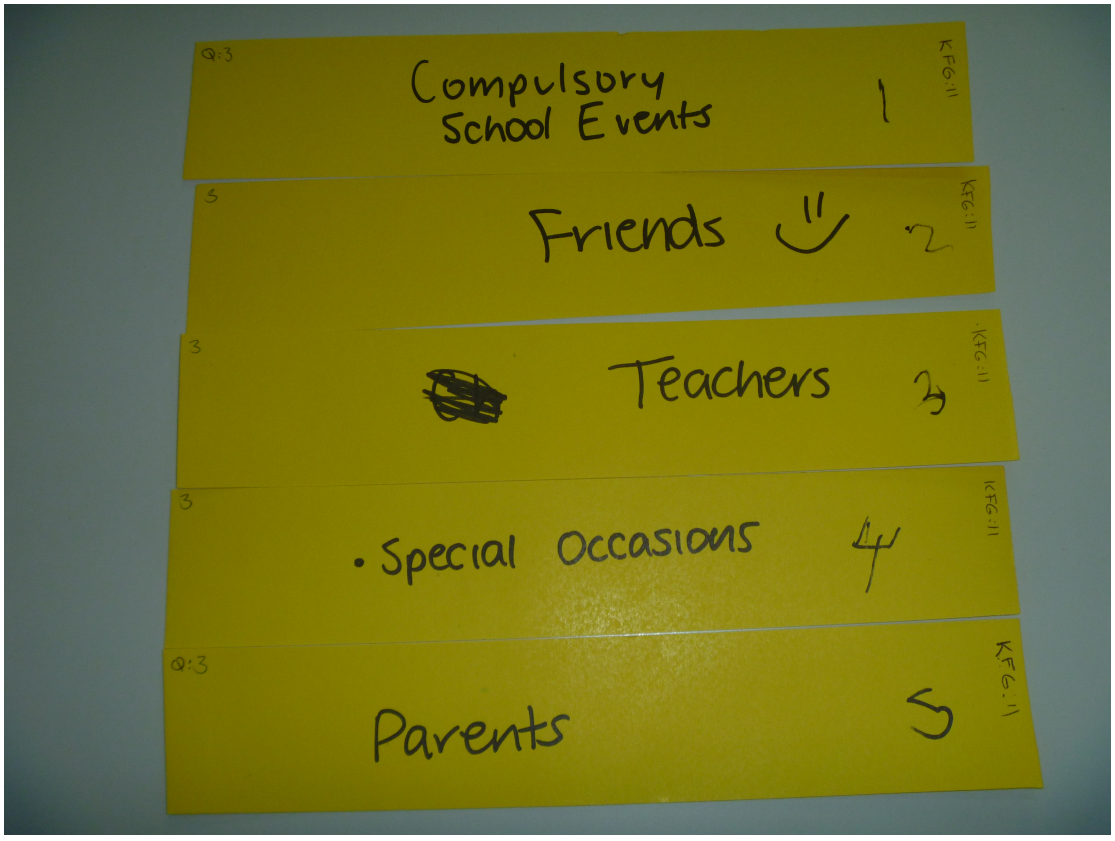
Students write each response out on card
Students order/number them from most important into a list

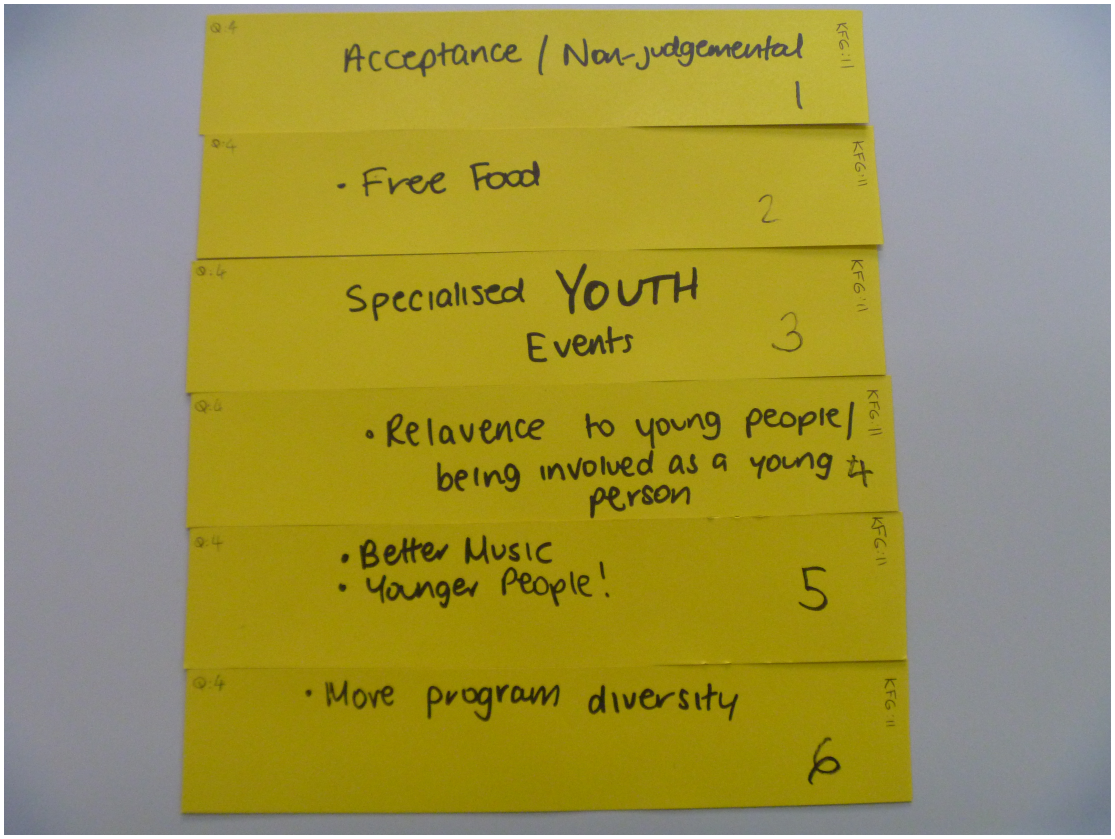
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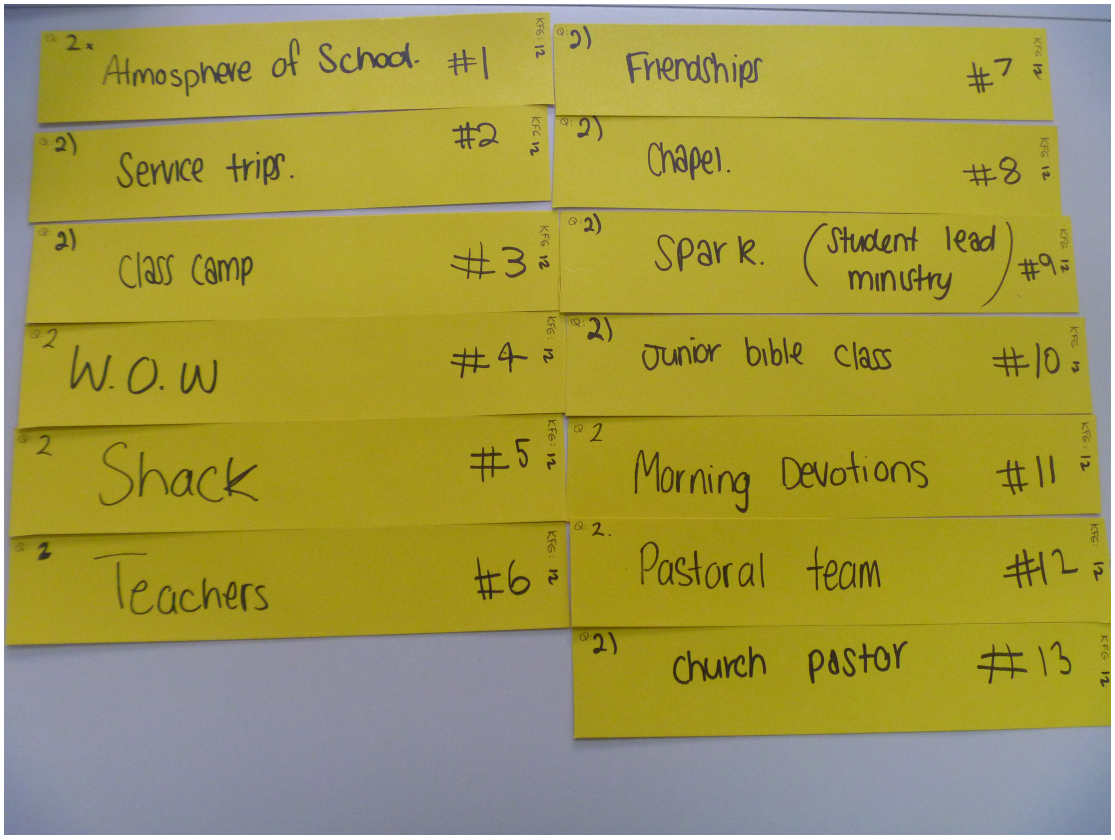
APPENDIX 3.12 - LISTS FROM FOCUS GROUP RESPONSES

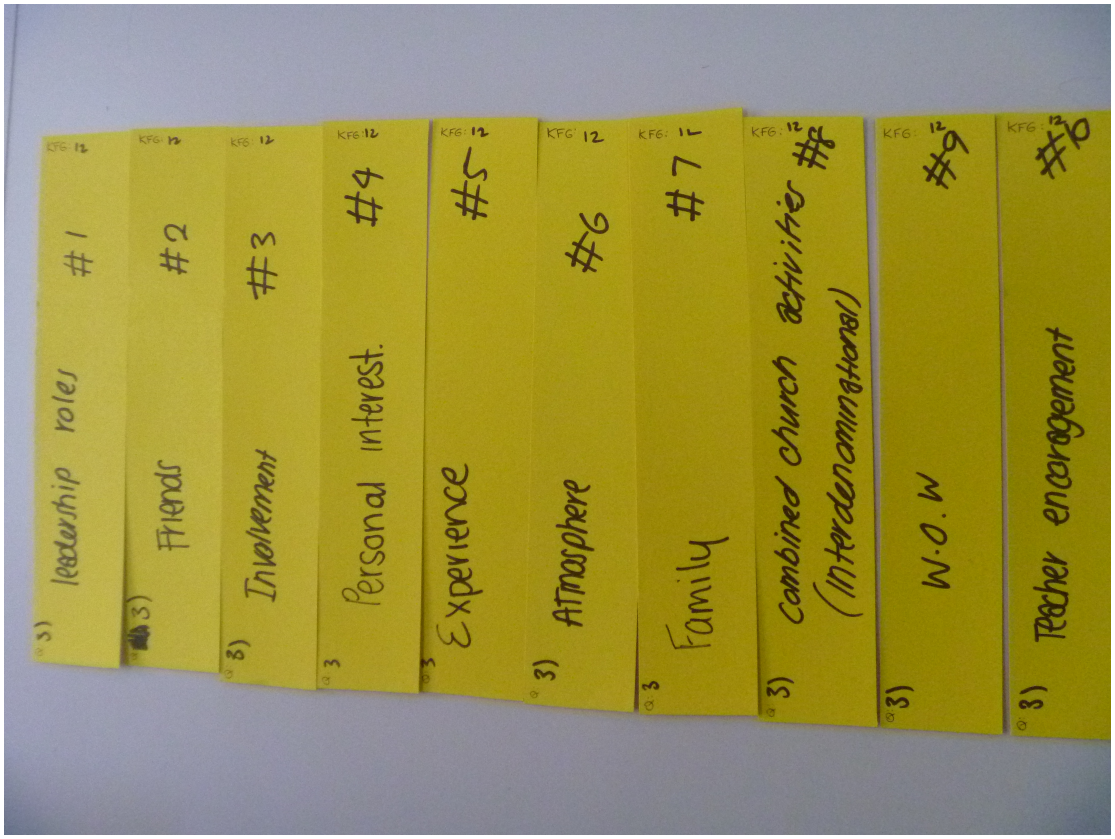
School Two

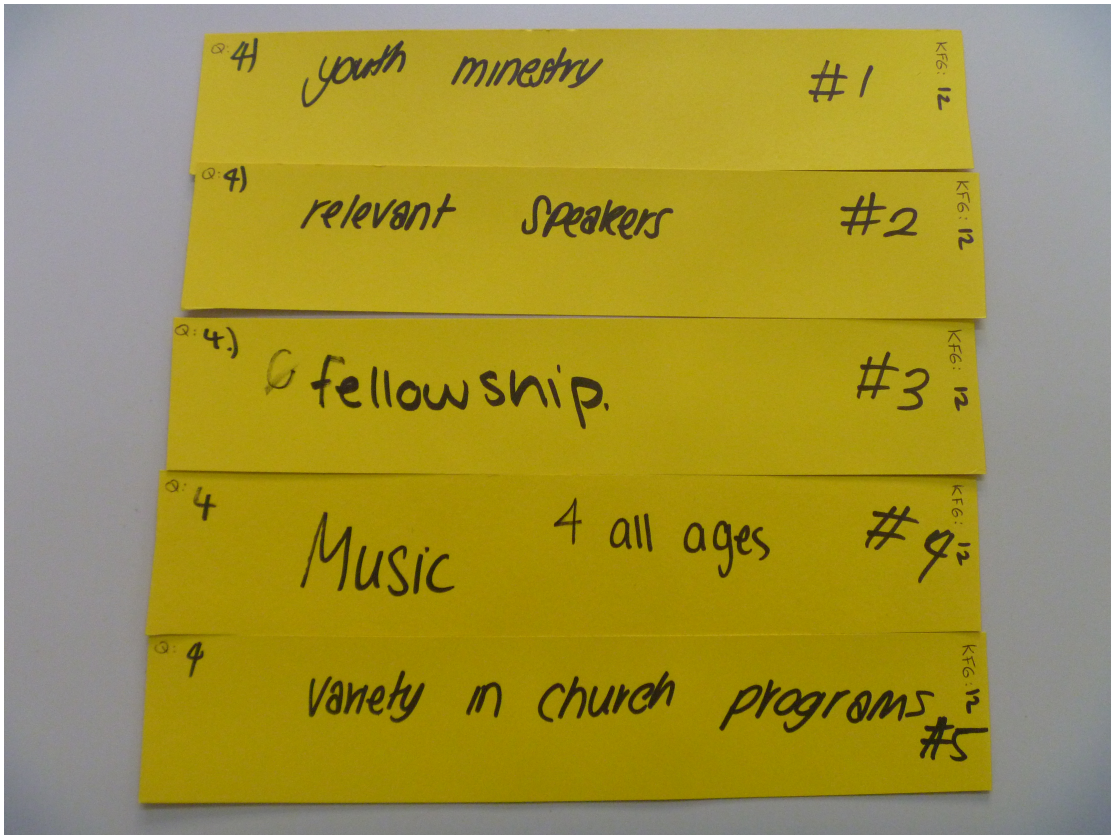





Acceptance / Non-judgemental
1
• Free Food
2
Specialised YOUTH Events
3
• Relavence to young people/ being involved as a young person
4
• Better Music
• Younger People!
5
• More program diversity
6


Atmosphere of School. #1
Service trips. #2
Class camp #3
W.O.W #4
Shack #5
Teachers #6
Friendships #7
Chapel. #8
Spark. (Student lead ministry) #9
Junior bible class #10
Morning Devotions #11
Pastoral team #12
church pastor #13


KFG: 12
Q: 3)
leadership roles #1
Friends #2
Involvement #3
Personal interest. #4
Experience #5
Atmosphere #6
Family #7
combined church activities #8 (interdenominational)
W.O.W #9
Teacher encouragement #10

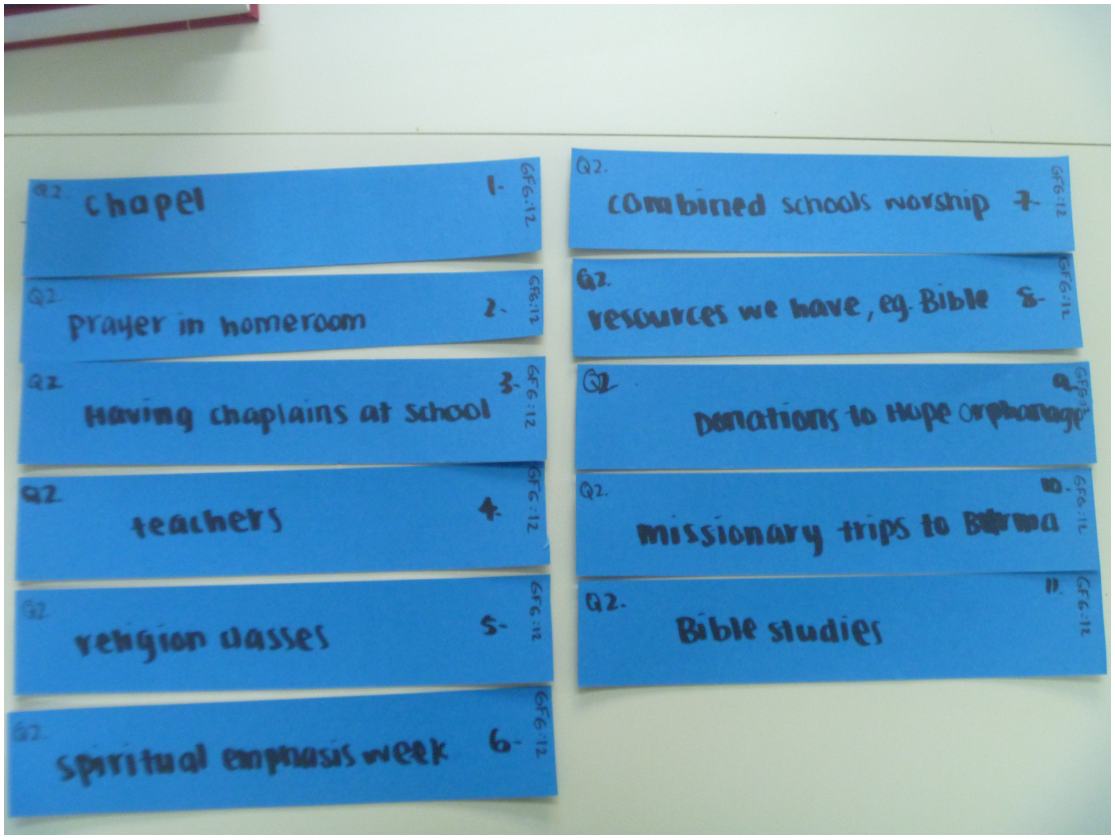

Q: 4) youth ministry #1 KFG: 12
Q: 4) relevant speakers #2 KFG: 12
Q: 4.) fellowship. #3 KFG: 12
Q: 4 Music 4 all ages #4 KFG: 12
Q: 4 variety in church programs #5 KFG: 12

School One

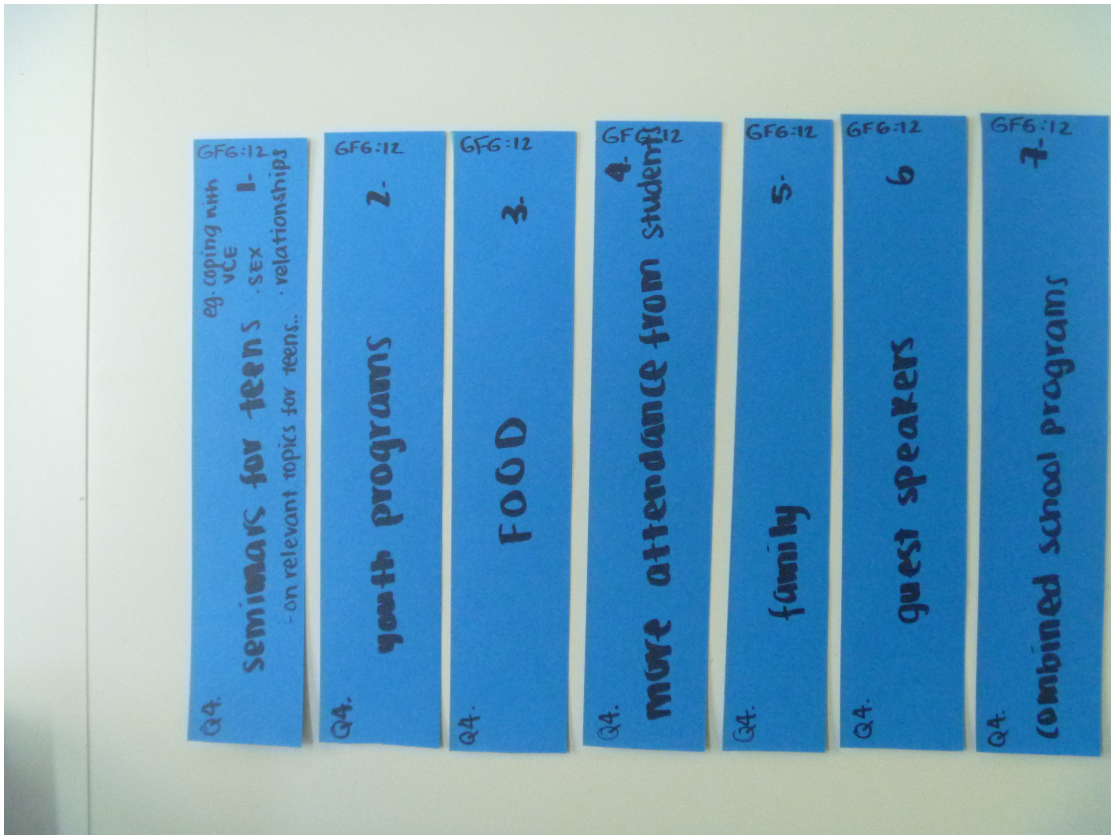

GFG:11 1 Q2 Daily exposure to Christianity
GFG:11 2 Q2 Friends
GFG:11 3 Q2 Examples from teachers
GFG:11 4 Q2 Chapel
GFG:11 5 Q2 Chaplain/s
GFG:11 6 Q2 Bible Classes
GFG:11 7 Q2 Bible Studies
GFG:11 8 Q2 Living Waters campus church


GFG:11 1 Q3 Friends
GFG:11 2 Q3 Compulsary Participation Gilson Student Day.
GFG:11 3 Q3 Family attendance
GFG:11 4 Q3 ~~Volunat~~ Voluntary Participation
GFG:11 5 Q3 Advertising from chaplain/s


GFG:11 1
Q4 Friends attending
GFG:11 2
Q4 Programs aimed at us (youth)
GFG:11 3
Q4 More Advertising
GFG:11 4
Q4 Variety of programs; different times
GFG:11 5
Q4 Convinent times
GFG:11 6
Q4 Food
GFG:11 7
Q4 Family attending


Q2. Chapel 1. GFG:12
Q2. Prayer in homeroom 2. GFG:12
Q2. Having chaplains at school 3. GFG:12
Q2. teachers 4. GFG:12
Q2. religion classes 5. GFG:12
Q2. spiritual emphasis week 6. GFG:12
Q2. combined schools worship 7. GFG:12
Q2. resources we have, eg. Bible 8. GFG:12
Q2. donations to Hope Orphanage 9. GFG:12
Q2. missionary trips to Burma 10. GFG:12
Q2. Bible studies 11. GFG:12


Q3.
GSD
GFG:12
1-
Q4.
involvement / participation
GFG:12
2.
Q3.
coming with friends
GFG:12
3.
Q3.
staff; encourages
GFG:12
4


GFG:12
Q4.
seminars for teens
eg coping with VCE
· SEX
· relationships
- on relevant topics for teens..
1-
GFG:12
Q4.
youth programs
2-
GFG:12
Q4.
FOOD
3-
GFG:12
Q4.
more attendance from students
4-
GFG:12
Q4.
family
5-
GFG:12
Q4.
guest speakers
6
GFG:12
Q4.
combined school programs
7-

highlight comments specifically regarding the perceptions of the campus church

APPENDIX 3.13 – LINE BY LINE CODING OF FOCUS GROUP TRANSCRIPTS

Focus Group Interviews- Comments from Recording

GFG11

Question 1 "spiritual"

- Religion
- God
- To have an aspect of your life that's different from every-day physical stuff
- Spending the time as well, you can notice when someone's spiritual
- To have faith

1a "is spiritual the same as being religious?"

- Yes and no: some people see religion as just a way of life, like a physical thing, ritual things that you do every day...but then there's the side of spiritual, well spiritual...isn't what we see physically
- I don't think so...I think they go alongside each other, but...I think religion is kind like the physical stuff I guess, and spiritual, well that's just how you think or what you believe...I don't know if you can see spirituality
- I think religion is more like rules and stuff and spirituality is more like having faith, rather than rules, and what you have to do...
- Also I think spirituality is more of a personal thing, like, it can be shared with other people in some senses, but as opposed to religion, its different for every person.

Question 2 "school-related factors that positively influence your relationship with God"

-
- First thing mentioned: positive examples from teachers
- Chapels (mentioned second)
- Friends- every person has a different insight on God and stuff...
- Religion classes...bible studies
- The chaplain...
- Daily exposure "like nearly every day we pray in class" "the environment of the school"
- Living Waters- "it's the church that's at our school" "is it still going to be here? Another student- yeah its going to be in the eco-centre"
- "I think daily exposure is pretty important, because it covers everything" "Its probably the biggest"
- "I think the campus church has the least...cos we only get involved if we have to"

Question 3 "factors that influence your decision to attend the anything run by the campus church"

- First mentioned: friends "definitely, because we're like, "are you going? No? Alright"
- GSD – "teachers make us go, so we have to go"

- "Gilson student day, so every month, a year level runs a church service, so...for a lot of us that's the only time we go"
- They decided that GSD = "compulsory involvement/participation"
- "I think a knowledge of what's going on, like advertisement I guess. A lot of the time we don't know if they're having something."
- "I think if when the chaplains saying, 'oh this event's happening,' if they're always mentioning it" = advertising from the chaplain
- "Participation" – "if your family goes, you normally go with them" and "voluntary participation"
- Word of mouth – "I think when you hear it from your peers, its more important"
- "If you hear it from the chaplains, of course the chaplains going to be talking about it, like that's their job. But if you're hearing it from your friends, you think 'oh it must like something interesting'"
- "I think friends ranks first"

Question 4 "what factors would positively influence your decision to attend activities at the campus church"

- "They don't really advertise it to us, do they?"
- "I don't know about anything else that happens, except for church. Do they have any other stuff?"
- "More advertising"
- "More programs, and more activities aimed at us, cos I mean there's a church...stuff that gets us involved as well"
- "Even it was regular youth...I think, we're connected to a school- shouldn't there be a youth program? Something that we're comfortable going to."
- "Things that are more relevant to us"
- "Maybe the day or the time cos, do they do it on Saturdays, do they?" "Yeah Saturday mornings. It kind makes us look at it in a negative way"
- Decided on "convenient times"
- "A variety of more programs, at different times"
- "I still think friends and word of mouth" – friends attending
- "If there's food- I'm sorry, but its true, if we hear that there's food there, we're like, 'cmon!"
- Family attendance
- "Friends" number #1, then "programs aimed at us"
- "Just cos our family goes, doesn't influence us *wanting* to go, its just going cos you want to make them happy, or you know that you have to"

Last comments

- do you see the campus church here working?
- "Well, I still feel like we're really separate to them. I don't feel like they, I don't know, maybe they could do a little more to reach out to us"
- "I think they have a really good opportunity, like there's so much of us that are coming to school and hear about this stuff all the time, and its just that one extra step to get them to church. You know if they were working on it..."
- "Who's the pastor? I don't even know"

APPENDIX 3.14 - CODING AND CATEGORIES FOR FOCUS GROUP RESPONSES

Data – Focus Group Responses

Gilson Yr 12 – 10 students, 3 boys, 7 girls.

Question 2: What school related factors positively influence your personal relationship with God?

Rank	GFG11 Q2	GFG12 Q2	KFG11 Q2	KFG12 Q2
1	Daily exposure to Christianity Daily Culture	Chapel Involvement-Spiritual programs	Scott in our class (peers) NEGATIVE	Atmosphere of school Daily Culture
2	Friends Relationship	Prayer in homeroom Daily Culture	Mission/ Expedition/ service trips Involvement - Service	Service trips Involvement - Service
3	Examples from teachers Relationship	Having chaplains at school Relationship	Religion as a class School program / Daily Culture	Class camp School program
4	Chapel Involvement-Spiritual programs	Teachers Relationship	Guest speakers Involvement-Spiritual programs	W.O.W Involvement-Spiritual programs
5	Chaplain/s Relationship	Religion classes School program / Daily Culture	The Shack/WOW Involvement-Spiritual programs	Shack Involvement-Spiritual programs
6	Bible classes School program / Daily Culture	Spiritual emphasis week Involvement-Spiritual programs	Teachers Relationship	Teachers Relationship
7	Bible studies School program	Combined schools worship Involvement-Spiritual programs	Chapel Involvement-Spiritual programs	Friendships Relationship
8	Living Waters: campus church Involvement-Spiritual programs	Resources we have eg. Bible Daily Culture	Daily prayers Daily Culture	Chapel Involvement-Spiritual programs
9		Donations to Hope orphanage Involvement - Service	Pastoral care team Relationship	Spark (student led ministry) Involvement - Service
10		Missionary trips to Burma Involvement - Service	Bible studies School program	Junior bible class School program / Daily culture
11		Bible studies School program		Morning devotions Daily Culture
12				Pastoral team Relationship
13				Church pastor Relationship

Question 3: What do you see as factors that are influencing your decision to attend activities, youth programs and/or church services at the campus church?

Order	GFG11 Q3	GFG12 Q3	KFG11 Q3	KFG12 Q3
1	Friends *Connecting Socially*	Gilson Student Day *Being Involved*	Compulsory school events *Being Involved*	Leadership roles *Being Involved*
2	Compulsory participation (Gilson student day) *Being Involved*	Involvement /participation *Being Involved*	Friends *Connecting Socially*	Friends *Connecting Socially*
3	Family attendance *Connecting Socially*	Coming with friends *Connecting Socially*	Teachers *Connecting Socially*	Involvement *Being Involved*
4	Voluntary participation *Being Involved*	Staff; encourages *Connecting Socially*	Special occasions *Being Involved*	Personal interest *Minor Factors*
5	Advertising from chaplains *Connecting Socially*		Parents *Connecting Socially*	Experience *Being Involved*
6				Atmosphere *Connecting socially*
7				Family *Connecting Socially*
8				Combined church activities (inter-denominational) *Being Involved*
9				W.O.W *Being Involved*
10				Teacher encouragement *Connecting Socially*

Question 4: What factors *would* influence your decision to attend activities at the campus church?

Order	GFG11 Q4	GFG12 Q4	KFG11 Q4	KFG12 Q4
1	Friends attending *Social factors*	Seminars for teens on relevant topics eg. Coping with VCE, sex, relationships *Relevance*	Acceptance/ non-judgmental *Social factors*	Youth ministry *Relevance*
2	Programs aimed at us (youth) *Relevance*	Youth programs *Relevance*	Free food *Social factors*	Relevant speakers *Relevance*
3	More advertising *Social factors*	Food *Social factors*	Specialised youth events *Relevance*	Fellowship *Social factors*
4	Variety of programs; different times *Relevance*	More attendance from students *Social factors*	Relevance to young people/ being involved as a young person *Relevance*	Music for all ages *Relevance*
5	Convenient times *Relevance*	Family *Social factors*	Better music. Younger people *Relevance*	Variety in church programs *Relevance*
6	Food *Social factors*	Guest speakers *Relevance*	More program diversity *Relevance*	
7	Family attending *Social factors*	Combined schools program *Social factors*		

APPENDIX 3.15 – LIST OF POSSIBLE QUESTIONS FOR UNSTRUCTURED STAFF INTERVIEWS

Questions for Bible Teachers, Chaplains, Principals, Pastors

Questions	Principal	Teacher	Chaplain	Pastor
Of the senior students, how many do you think attend the campus church each week/fairly regular basis?				
How many do you think fit the category that they come along semi-regularly?				
How many come when the school takes the program for a special event?				
How many don't come at all?				

1. To what extent do you see students transitioning from the school community to the church community?
    1a. Is there any evidence that students, because of being at the school, are making appearances at the church on a regular, semi-regular, or spasmodic basis?
    1b. How would you describe it?
2. What factors do you perceive as being the major influence on the students who have transitioned into the church community connected to the school?
3. In what ways do you see the immediate church community impacting the transition of students at the school into the church community?
4. In what ways do you believe the school is impacting the transition of students to the church?
5. What do you believe is the primary purpose of the relationship between the school and the church in your specific context?
6. Have you ever personally invited a student along to a church- related activity or program?
7. Do you attend the campus church yourself? How often do you attend?
8. Do you see the school and the church are a community of faith, or two separate communities of faith?

Chaplain:

1. What kind of contact, if any, do you have with the families of senior students? Eg. Funeral, wedding, home visits, bible studies?
2. Are you running bible studies or small groups with any senior students?
    2a. If so, are these studies held during school hour or outside of school?

Principal/head of Secondary:

1. When new students come to the school, do you personally invite the new student and their family to attend the campus church?

Senior Bible Teacher:

1. Do you promote activities at the campus church during your role as a teacher?

Pastor:

1. In what ways do you and the chaplain support one another in your roles?
2. How important is ministering to the school community to you? Or do you see it as the role of the chaplain only?
3. What kind of contact, if any, do you have with the families of senior students? E.g. Funeral, wedding, home visits, bible studies?
4. Are you running bible studies or small groups with any senior students?
    4a. If so, are these studies held during school hour or outside of school?

7 staff

Data – Staff Interviews

Gilson Senior Teacher #1

Teaches home economics, VCE, vocational educational training

Q1 *How many of the senior students do you know or think attend weekly 0the campus church?*

Answer: 8-10

Semi-regularly: another 5-6

When school takes program: snr between 30-50 that their class takes the program

Don't come at all: between 10-30

Q2 *To what extent do you see students transitioning from the school community to the church community?*

- If you're looking at just the Adventist community, not a lot.
- If we're looking at the church community, (about 50% of our students come from a Christian background), a high percentage are involved in their churches as they transition out of here, and remain in their own churches.
- Of those who regularly attend church, I would say about 90% transition well into their own churches. Some as they get their freedom, drop off, but a lot of them, no.

What have you seen in the time you've been here with the campus church- how many have actually come to the campus church from attending this school and stayed connected to either this church or another one?

- Again, its probably only a handful, if we're looking at immediate, it would be about 4 or 5 a year.
- But what we *are* seeing, is a greater number once they leave school, starting to connect with churches outside. Again as they gain their own independence, if their mum and dad are Catholic, when they're more independent, we notice that they're starting to come to Adventist churches.

Q3 *What factors do you think are the major influence on those that have transitioned into the church community from the school?*

- I think it's the relationship that they've established with Jesus, through the modelling of the teachers, through their connection with friends, and through what they have learnt through things like chapels, bible classes and those sorts of things.

Q4 *In what ways do you believe the school is impacting the transition of students to the church?*

- There's always the teacher-encouragement, and the personal relationship side.
- It's more their Christian lifestyle
- However, in the last couple of years, there's been more of a push to involve them in things like Adventist Youth, and so we have sponsored as a school, those kids to go rather than having to pay themselves.
- And we're finding that those sorts of connections too, are starting to help the older students connecting.
- *Me- so encouraging them to do other activities that encourage their connection back here?* Yes.

Q5 *Do you see the church and the school as a combined community of faith or two separate communities of faith?*

- I see them as...both separate and combined.
- The reason I see it is- it has only a few of the teachers attending, many other teachers attend other churches, because they don't want to be involved in worships here at the school when they're here five days a week etcetera. Some of us joined it because we like the community the way it is and the way we worship. And you'll find that in any church group, you'll find a niche for yourself.
- Its combined, and there's more of a combination particularly as we're moving these GSD days to more of a- they have much more of a spiritual emphasis to them. We're seeing some of that combination, and we're seeing students relating through that.
- And the strength of it feeling as if it's the one community, is the strength of the link between the church ministry and chaplaincy, and the link that they have together. And sometimes the conference doesn't see that; they treat us as two separate entities.
- So if we have a pastor that actually sees that link, and works with us to develop that link, its stronger. If we don't, then we become more separate.

Q6 *What do you believe is the primary purpose of the relationship between the school and the church here?*

- I think as a group of worshippers we could do more for encouraging and attracting the young people.
- *So is it [the church] here on this campus for a reason, with a specific outreach to the kids at this school, or is it here if they want to?*
- No, it's more here if they want to.
- And from my understanding, the link between the two is there's not a lot of English-speaking churches in this area, so it's built up from that. And particularly for families of teachers that were in the area.
- It's a fairly small church compared to some. So our ability to reach out and do other things has been limited.
- And I think with the growth of the student population, its also helped from being a small student population to one of four hundred, there...are different students that are wanting to be involved at different levels. So I think starting to build strong links are getting easier.

APPENDIX 3.17 – STAFF INTERVIEW RESPONSES

Staff Interview Responses

Question 1: How many of the senior students do you know or think attend the campus church? Weekly, semi-regularly, on school programs, not at all?

Staff	Weekly	Semi-regularly	School Program	Not at all
School 1				
Snr Teacher	8-10	5-6	30-50	10-30
Chaplains	2	0	30%	Most
Snr Teacher	4	-	75%	-
Principal	10 or less	Handful	20 - 40	
School 2				
Principal	-	-	-	-
Pastor	3-4	5-6	80%	20-30
Chaplain	5-10	-	10-15	25
Snr Teacher	5	4	15	4 (school program)
Snr Pastor	5-4	6 or so	-	-

Question 2: To what extent do you see students transitioning from the school community to the church community?

<u>School 1</u>

Senior Teacher 1:

- Not a lot...handful...maybe 4-5 a year

Chaplains:

- It's rare, very rare
- (Gave reasons why they think its rare)

Senior Teacher 2:

- Some start attending the campus church, some start attending other SDA churches
- A lot of young people, quite a few from non-SDA backgrounds have started attending this church *(How is this reflected however, in the results from the senior students survey? Compare)*

Principal:

- Limited.

<u>School 2:</u>

Principal:

- I'd say its limited

Pastor:

- A considerable amount of senior students are from other denominations

Chaplain:

- It's happening...students are coming to Sabbath morning...its growing
- Of the 100-120 that come to the Shack (monthly) only about 20 come Sabbath morning (not all senior students though)
- Reasons for it growing: introduction of "worship coordinator's role" at the campus church

Senior Teacher:

- A couple of senior students do (go to the campus church weekly)

There's a transition happening through the monthly Shack program. The question is, do students see the Shack as a church or school or church and school event? Whatever their perception is, the reality is that the Shack IS a school-church combined event, therefore it is a legitimate indicator of a level of transition into the church community.

Snr Pastor:

- There's two students I can think of off the top of my head that have transitioned in a way where they didn't already have a connection with the church. Now baptised members who are integrated into church.

Question 3: What factors do you see as being the major influence on those who have/are transitioning into the campus church?

School 1:

Senior Teacher:

- Relationship with Jesus
- Modelling of teachers
- Connection with friends
- What students have learnt in a) bible class and b) chapels

Chaplains:

(Why they think transition is NOT happening)

- Church offers limited youth ministries
- Its not really a teen church, it's an adult church
- No combined effort by the church and school to encourage church attendance

Senior Teacher 2:

- Friendship groups
- Teacher encouragement

Principal:

- Students who are taught by staff INVITE kids and they attend LW, then we get a good connection there.
- Staff attendance and personal invitations
- IF the staff member goes to another church, then that will be lower
- Parents know LW is a safe place etc
- Negative- language school often run on Sat AM
- Why we started a Friday PM program- more highly attended by students 60-90

School 2:

Principal: -

Pastor:

- Bible teaching
- Passion for God
- Personal conviction
- Encouragement from staff (church and school)
- Reason for NOT: not a strong church community, not known to be supportive/embracing

Chaplain:

- Worship coordinator's role

- One to one relationships eg. School staff

Senior Teacher: -
Snr Pastor:
- Seen the church as an extension of the school
- Because the school became such an important part of their lives, so they found the beginnings of what they were looking for, and the church added

Question 4: In what ways do you believe the <u>school</u> is impacting the transition?

<u>School 1:</u>
Senior Teacher 1:
- Teacher encouragement
- Personal relationship
- A push to involve them (students) eg. In Adventist youth

Chaplains:
- Believe there's no/not much encouragement from the school staff for student attendance at the campus church

Senior Teacher 2:
- School sponsored students to attend AYC eg. School captains
- Lunch time bible study group; student initiated, teaching staff involvement

Principal:
- We try to keep LW in front of the kids- chaplain's lounge is called LW chaplains lounge
- LW events are in the bulletin eg. Family social nights (60-90 attendees) – seen as a church/school event
- Intentionally developed some of those elements just in the last 6 months, since the new minister came

<u>School 2:</u>
Principal:
- The school's profile in the community- main point of contact through which people hear/know about the church

Chaplain:
- Teacher encouragement
- Bible study program, includes the pastors as well as chaplains
- Relationships with other students

Pastor: -
Senior Teacher:
- Staff members
- Chaplaincy/pastoral team

Snr Pastor:
- The school religious activities/week of prayers are held IN the church
- I believe this has an effect on them over time, they become comfortable in that space
- The Shack program- another event helping students transition
- Baptised students are now being agents for transition as well

- **3. In what ways do you see the immediate church community impacting the transition of students at the school into the church community?**
- The special events eg. Baptisms,
- Whenever we have a baptism there are young people involved, they invite their friends/families, we have quite a few from the school community come along
- When students have been baptised, lots of people came, who don't normally come to church
- Its not just the baptism, they happen when there is a church lunch
- Baptisms provide a transitoning event for students
- The school religious programs (below)

Question 5: Do you see the church and school as a combined community of faith or two separate communities of faith?

School 1:

Senior Teacher 1:

- Sees them as both separate and combined
- Separate – because only a few teachers attend the campus church
- Combined – more and more though Gilson Student Day's at the campus church
- Issue- The Conference treats them (church and school) as two separate entities
- Depends on- strength of the link between the church ministry and the chaplaincy staff

Chaplains:

- See them as separate
- "It should be combined, but its not"
- Efforts to try and unite the church and school eg. Chaplaincy office called "Living Waters Chaplaincy" and school chapel program called "Living Waters Chapels"

Senior Teacher 2:

- It's all kind of one thing
- Eg. Chaplain's presence in the school and classrooms
- "I find it difficult to separate Living Waters from the school, because the teachers that go to Living Waters are working here as members of staff, and the chaplains that run Living Waters are our chaplains as well"

Principal:

- The IDEAL is to have it as one
- Two overlapping circles- what I would like to see more of the circles intersecting rather than less.

School 2:

Principal:

- *(Didn't really give his own personal opinion, although I'd assume he sees them as a joint community)*
- Majority see it as a joint community
- Some staff don't value church attendance/involvement
- Some church members don't see the school as the ministry of the church
- 80% are in the middle- see them as combined

Pastor:

- We work together eg. Shack program is a combined school-church event
- Church also gives money to the school (monthly offering)
- Church doesn't run separate from the school, but "I don't think it was ever intended to be a campus church"

Chaplain:

- I see it as one community of faith
- I think its previously been perceived as separate
- Our functions are different, but our purpose is the same
- In the past there's been a gap between the nature of the mainstream church program and the nature of say, the Shack program. But with the worship coordinator's role, the church service involves young people, and students.

Snr Pastor:

- It's a little of both, depending on who you are. It's a challenge for us- the church for many years was a fairly traditional place, so it was two separate places of activities. But for often younger people who are intentionally trying to tie it all together.
- I think its one sphere of activity.
- The school also used to be designed for church members. All of a sudden the school has become a major part of the mission of the church.
- It happened as an issue of desperation, because we couldn't survive financially if we didn't. But in this process, we realised we can impact our community.

Question 6: What do you think is the primary purpose of the relationship between the school and the church?

School 1:

Senior Teacher 1:

- *(Didn't directly answer the question)*
- "It's a process of growth rather than 'this is what we can present now'"
- [The church began] "particularly for families of teachers that were in the area
- *(When asked, is it here for a specific outreach to the school-)* "No, [the church] is here if they want to"

Chaplains:

- "The primary purpose should be the salvation of souls. It should be to introduce these kids to truth, to Jesus, to salvation."
- But don't believe this is happening- due to laid back attitudes of the school staff
- "Where we want it to be, and where it is, are poles apart"

Senior Teacher 2:

- "From my point of view, the church is *why* we exist"
- "I think the relationship between the church and school is doing what I think it should be"

Principal:

- Business of connecting kids to the Creator is process that we want to do- its out purpose

- School purpose statement- develop people of character and integrity- we want people to be candidates of the kingdom
- With 90% of students from non-SDA background

School 2:
Chaplain:
- "It's what I see as the forefront of ministry- the relationship between the church and the school"
- Particularly having the church on a school campus, it's [the school is] a natural bridge between the church and the wider community.

Senior Teacher:
- "Sometimes you struggle to see it"
- "I think its very important"
- "So the purpose of the church with the students at the moment, bar maybe 1 or 2, there is no real purpose for the kids"
- "I think they more see the school as something, although this year I've seen a lot more kids go to church"

Snr Pastor:
- To acknowledge what the leadership of the school is their primary purpose- to introduce the kids to Jesus. Often its just words, but in this case, they actually follow this through. Our(church) role is to work with that and strengthen it and build it up.
- So that's the purpose of both. To introduce people to Jesus.
- The church staff also need to be involved in the school stuff

Question 7: Do you attend the campus church yourself?
School 1:
Senior Teacher 1: Yes
Chaplains x2: Yes
Senior Teacher 2: No
Principal: Yes
School 2:
Principal: Yes
Chaplain: Yes
Pastor: Yes
Senior Teacher: Yes
Snr Pastor: Yes

Question 8: Have you personally invited students to church-based programs/activities?
School 1:
Senior Teacher 1:
Chaplains:
Senior Teacher 2:
- Yes, but not just to the campus church, but other Adventist churches/programs

Principal:
- Yes

School 2:
Principal:
- Invites parents to attend chapel programs during orientation meeting

- When we collect data from the families, there are quite a few parents who identify themselves as SDA because they attend the chapel, not because they attend church
- We actively encourage students to attend the Shack Program and other programs

Pastor:
- Yes, definitely.

Chaplain:
- Yes
- More so I've invited them to the Shack program or a special program

Senior Teacher:
- Yes, we always invite them to Shack *(See The Shack as a church/related event)*
- But to Sabbath morning church, no I don't really invite them.
- The church is a much different environment to the Shack.

Snr Pastor:
- Yeah I have. I haven't it a huge amount, partly because I believe PEER activities are the most effective.

Other Misc.

<u>School 1:</u>

Principal:
- The school captain comes faithfully every week, Hindu background. When he speaks in chapel, he sounds like a SDA minister.
- Other school captain, came from a secular home, non-SDA. She came to the school *first then joined LW.*

<u>School 2:</u>

Pastor:
- As of next week I'll be in school every day of the week doing bible studies with students, baptismal studies
- "With someone who has a passion for evangelism, this school is the greatest opportunity you have in this town"
- "[The school's] got a good reputation for where people come and get repaired basically. It has a really good reputation for changing people's lives."
- "So of course its important to minister to the school for me. I'm just figuring out the best way to do that."

APPENDIX 3.18 – COMPARISON OF STAFF AND STUDENT RESULTS

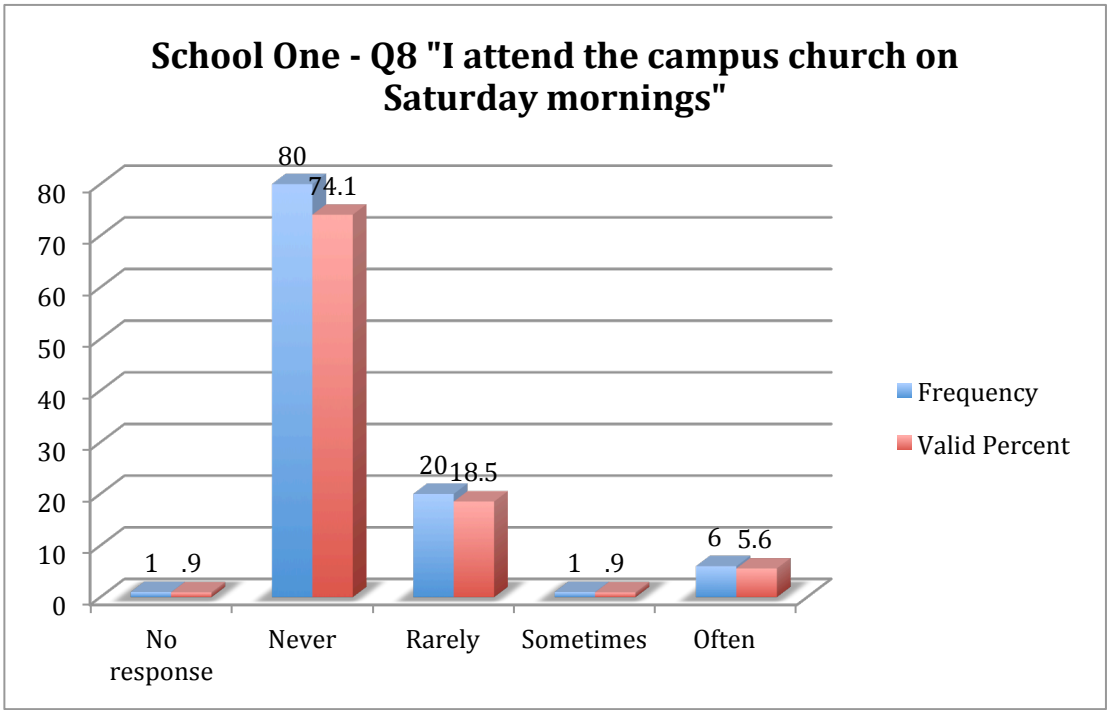
Comparison of Results

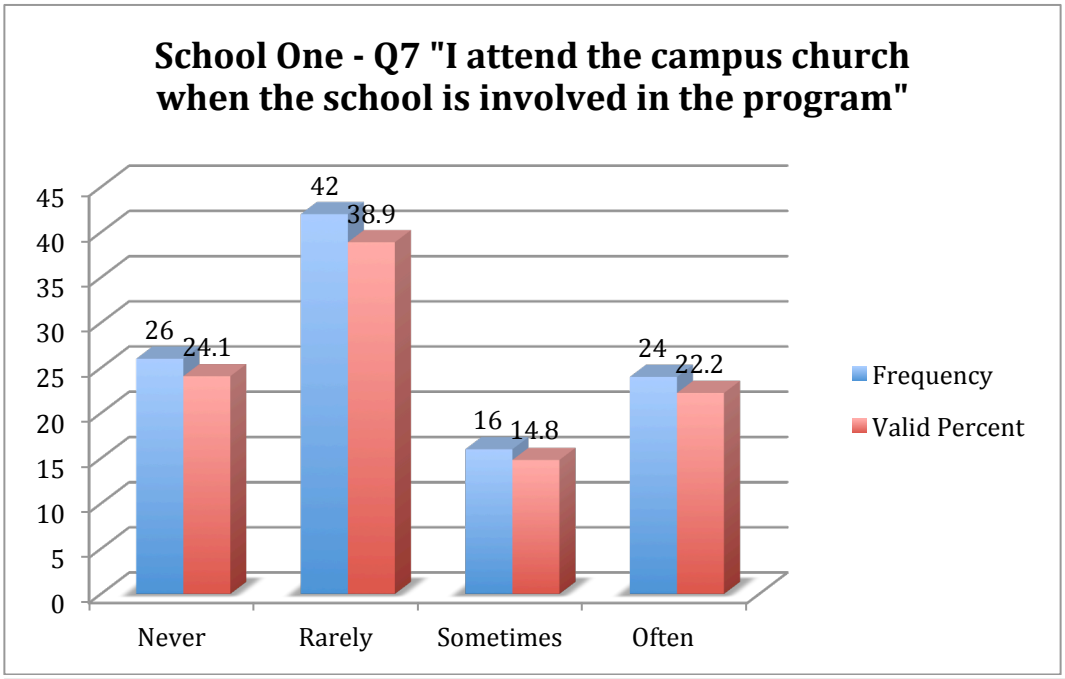
Ch5 Discussion

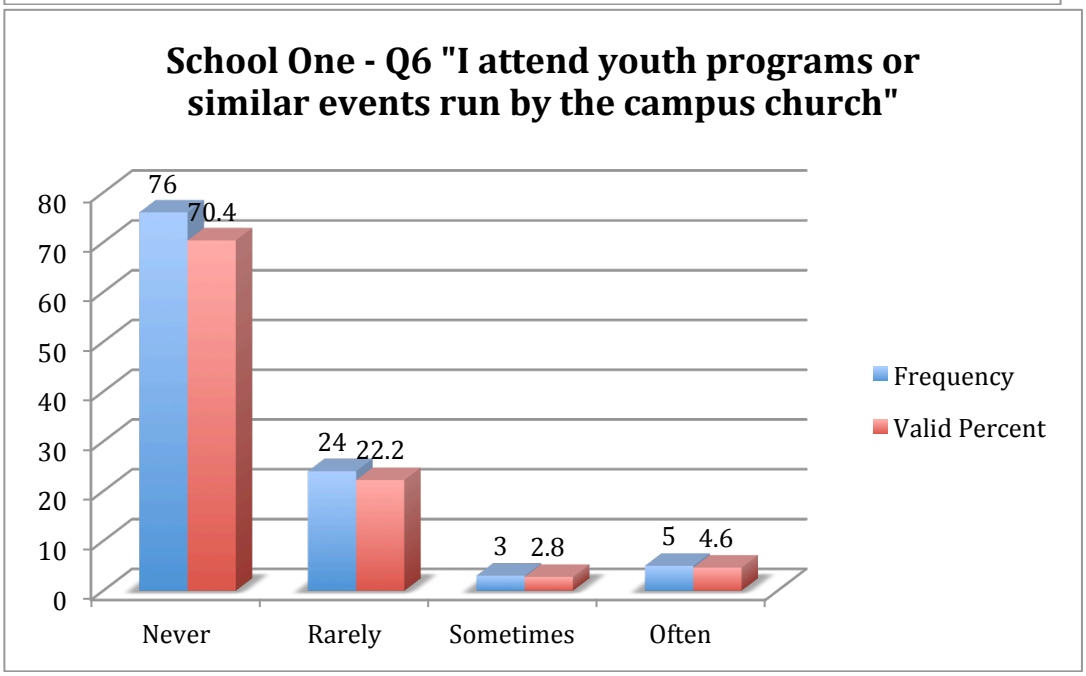
Compare staff perceptions of campus church attendance with student survey responses

Staff Interview Question 1: How many of the senior students do you know or think attend the campus church?

Staff	**Weekly**	**Semi-regularly**	**School Program**	**Not at all**
School 1				
Snr Teacher	8-10	5-6	30-50	10-30
Chaplains	2	0	30%	Most
Snr Teacher	4	-	75%	-
School 2				
Principal	-	-	-	-
Pastor	3-4	5-6	80%	20-30
Chaplain	5-10	-	10-15	25
Snr Teacher	5	4	15	4 (school program)







School One

According to the staff, between 2 and 10 senior students attend the campus church on Saturday mornings. According to the student survey, 6 students responded as "often" attending the campus church on Saturday mornings. One staff response thought about 5-6 students attended the campus church semi-regularly. According to student survey, one response said they attend Saturday mornings "sometimes" and 5 students said they "often" attend "youth programs or similar events run by the campus church."

There was a variation in response as to how many senior students attend the campus church when the school is involved in taking the program. One staff member estimated 75% of senior students attend, whereas another staff member thought only about 30% attended. According to the senior student survey, only 24% of the respondents said they attend "often" when the school is involved in running the program.

One reason why the staff may have over estimated how many senior students attend the church when the school runs the program is because they may have found it difficult to differentiate between senior and junior students.

School Two

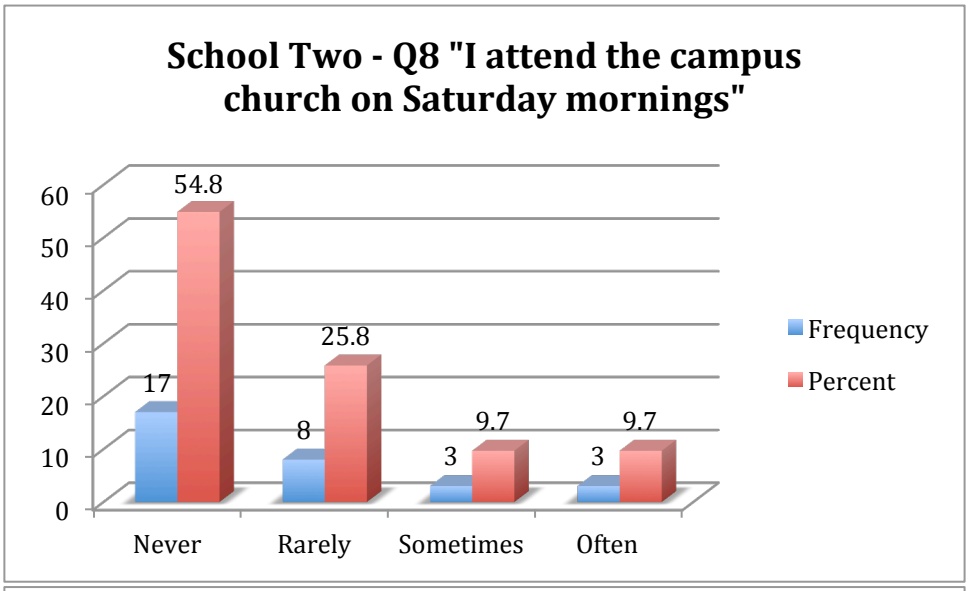
According to the staff, the average weekly attendance of senior students to the campus church was 5 students. Between 4 and 6 were thought to attend semi-regularly, and about half of the senior student population were thought to attend when the school was involved in running the program.

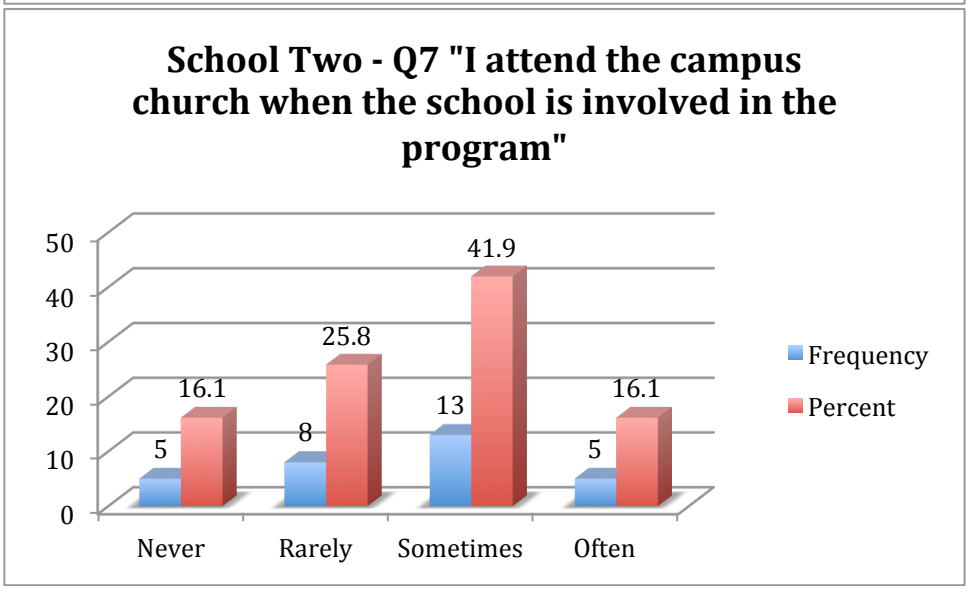
According to the student survey, only 3 students indicated that they attend the campus church often on Saturday mornings, while only another 3 students said they attend sometimes. When the school runs the church program, five students said that they often come, while 13 students indicated they come "sometimes."

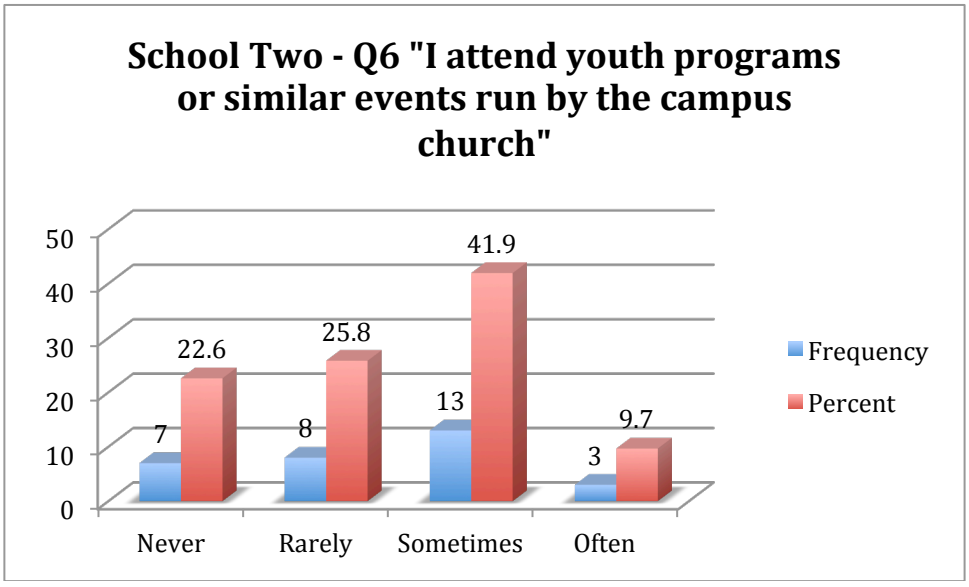
Overall there was not a huge discrepancy between the actual attendance levels of senior students and the staff perceptions of these attendance levels.

This is a positive result, as the adults involved in this area of school life in both the case study schools have a relatively accurate picture of reality.

School 2	Weekly	Semi-reg	School program	Not at all
Principal	-	-	-	-
Pastor	3-4	5-6	80%	20-30
Chaplain	5-10	-	10-15	25
Snr Teacher	5	4	15	4 (school program)







Compare what the staff perceive as the factors influencing transition, with the responses from the student focus groups THIS IS ACROSS BOTH SCHOOLS

Factors mentioned by Staff:

- Students' personal relationship with God (mentioned 3 times)
- Staff relationships with students ie. Encouragement/modelling (mentioned 4 times)
- Students' relationships with friends (mentioned 3 times)
- Aspects of the school program ie. Chapel, Bible studies (mentioned 3 times)
- Worship coordinators role/church program (mentioned once)

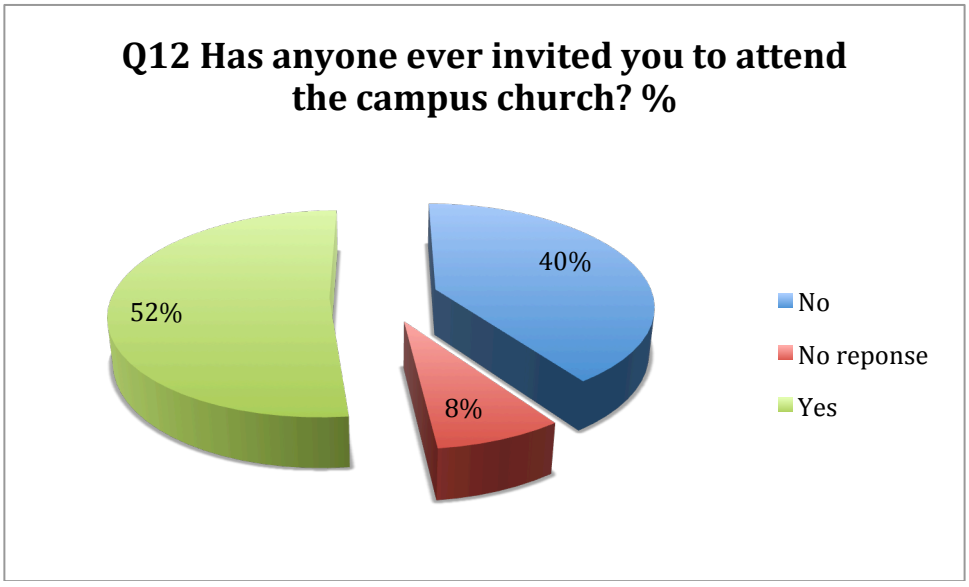
Factors mentioned by students (responses from Question Three of the focus group interviews):

- Connecting socially
- Being involved
- Personal interest

Two of the factors mentioned by the student focus groups – connecting socially and personal interest – correspond with the factors perceived by the staff as having an influence on the transition from school to church community. However, the staff did not seem to perceive that according to student perception, *involvement* is also a key factor influencing their transition into the campus church community.

One of the predominant factors mentioned by the student focus groups that *would* influence their decision to attend the campus church was percieved relevance. This factor was not vocalised by the staff as something they perceived as being already in place at either of the schools.

Compare how many of the staff who were interviewed have personally invited students to the campus church with student survey responses to Question 12 ACROSS BOTH SCHOOLS



According to the student survey, 52% of the senior students indicated that they *had* been invited to attend the campus church.
The staff interview results indicated that five of the seven staff vocalised that they had personally invited students to attend programs run by the campus church.
There could be a number of reasons that 40% of senior students have not been invited to the campus church. Some of the staff at both schools may not attend the campus church personally, which means they are less likely to invite the students to a church they do not attend themselves.

Compare the ways in which the staff believe the <u>school</u> is impacting the transition, with the focus group answers to Questions 3 and 4.

Staff responses:

- Teacher encouragement (mentioned twice)
- Push to involve students (mentioned twice)
- Voluntary bible studies with teachers
- The school's profile in the community
- Bible study program, involvement of chaplaincy/pastoral team
- Relationship with other students

Student responses Question 3:
Responses that were directly connected to the *school's* impact:

- teacher encouragement
- involvement in school-church programs
- special school programs eg. Chapel, wose