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# The Promotion of Catholic Social Thought in a Maltese Secondary Church School and its Impact: A Case Study

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## Abstract

The purpose of this case study is to explore how students in an all-boys Maltese Secondary Church school experience the promotion of Catholic Social Thought (CST) within their school, and to what extent this promotion impacts their values and behaviours. This study provides a platform for the voices of the school's students and educators, which holds significance for the mission and identity of Church schools. An inductive approach to thematic analysis is used to identify the themes and patterns emerging from the research instruments. An interpretivist framework is also used, while a constructivist phenomenological approach using qualitative data is adopted. The sample is made up of 22 students from an all-boys Secondary Church school in Malta, along with a member of the school management team, the school chaplain and a seasoned educator from the same school. Overall, the opinions among the participants were all quite similar, albeit within their own distinctive perspectives and emphasis. The findings show that students experience the promotion of CST in six various ways throughout the school life – formal curriculum; extracurricular activities and school programmes; school environment, policies and practices; teacher and classroom practices and dynamics; nurturance; and role modelling. They also indicate that, while the students' values and behaviours are being influenced by this promotion, there are also other factors from inside and outside of the school environment that have an impact on the students.

## Keywords

Church Schools, Catholic Social Thought, Student Values, Student Behaviours

## Introduction

Schools strive for academic excellence, to care for all students coming from different backgrounds and to help them in becoming responsible citizens. Studies show that schooling can influence students' values and behaviours (Aviña & Delaney, 2018; Beaudoin, 2004). The importance of educating students

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as they mature in becoming responsible citizens who can actively integrate and successfully participate in society takes on a broader dimension within the realm of Catholic education, namely “all the different forms of education which are imparted in Catholic schools through their ethos, through curricular and through extra-curricular activities” (Sultana, 2022, p. 1). An integral component of this Catholic education is the promotion of Catholic Social Thought (CST) – that body of Church teaching focused on the social dimension of the human person – as the Church considers its schools “privileged means” and centres where its reflection on the order of social life (CST) is developed and conveyed (PCJP, 2006, n. 7; CCE, 1977, n. 8). Despite a growing number of studies on the integration of CST in the curricula of Religious Education as an academic subject (Riley & Danner-McDonald, 2013; Sultana, 2022) and across Church schools’ curricula (Gleeson, 2015; Grace, 2013), research is lacking as to how students attending Church schools experience the promotion of CST in the wider context of Catholic education, as well as its possible influence on the students’ values and behaviours. Therefore, this research responds to this gap in the literature by gathering reliable information from sources that are knowledgeable about the subject being investigated (Newby, 2014). The twofold purpose of this study led to the identification of two research questions:

1. How do secondary students in an all-boys Maltese secondary church school experience the promotion of CST within their school?
2. To what extent are the values and behaviours of the students impacted by this promotion?

It is envisaged that this study will have both short-term and long-term benefits. In the short term, there is the benefit of gathering ongoing knowledge in this field to get a clear bird’s-eye view of the situation within one school in the local scenario, a thorough assessment of whether there is, in fact, the promotion of the said teaching, and whether things need to be addressed for such a promotion to be facilitated. In the long term, it will help to enhance this area of research within Church schools and inspire academic talk within the sphere of CST, values and character formation.

This paper begins by reviewing the literature related to the subject being explored. Then, it identifies the research design and the methodology adopted, followed by some ethical issues that were considered in this study and the limitations of the research. Next, this paper presents the analysed data obtained

from the research instruments, discusses the findings, and proposes some recommendations. Finally, possible themes for future studies are suggested.

## Literature Review

### ***The Mission and Identity of Church Schools in the Maltese Educational Context***

The Church considers its schools as an extension of its evangelising mission: that of announcing Christ's salvation to all humanity (Groome, 2005). Since the "Declaration on Catholic Education" of the Second Vatican Council (1962–1965), *Gravissimum Educationis* (Pope Paul VI, 1965), and ensuing Church documents on Catholic Education – including "The Catholic School" (1977), "The Religious Dimension of Education in a Catholic School" (1988), and "The Catholic School on the Threshold of the Third Millennium" (1997) – all situate the existence and mission of church schools within the Church's broader mission of evangelisation. Later documents on Catholic Education – such as "Educating to Intercultural Dialogue in Catholic Schools" (2013), "Educating Today and Tomorrow" (2014) and the more recent "Educating to Fraternal Humanism" (2017) – emphasise other aspects of this mission: that of building inclusive communities through dialogue among persons of different beliefs, religious traditions and backgrounds for the enrichment of human society as well as the promotion of justice and peace on earth.

Church schools in Malta date back to the 14th century (Cauchi Cuschieri, 2007). At that time, they served as vehicles by which various religious orders educated pupils in their religious charism and functioned as educational spaces where the "young people willing to join the orders were instructed and trained" (Zammit Mangion, 1992, p. 10). Later, church schools evolved into primary and secondary schools as we know them today.

Church schools in Malta follow the same educational curriculum as their state and independent counterparts based on the National Curriculum Framework (MEDE, 2012) and the Framework for Education Strategy for Malta 2014–2024 (MEDE, 2014). However, this educational curriculum can be implemented according to the "ethos of each individual school" (MEDE, 2012, p. 35), thus guaranteeing "the unique identity, autonomy, and mission of Church schools" (Archdiocese of Malta, 2018). Local church schools are supported by the Secretariat for Catholic Education, which "provides administrative, curricular and psycho-social support to Church schools" (SfCE, 2023). According to

Sultana (2022), the Catholic ethos of church schools is promoted and supported through various structures and initiatives, such as the school vision and mission statements, policies, formation and training of the staff, and pastoral work carried out by school chaplaincies, all of which have the mission to foster the development of the students in the Christian life and values. The rationale of a coherent whole in all the dimensions of the educational endeavour is intended to engage the stakeholders at every level in a meaningful and healthy dialogue inspired by Gospel values and deeply rooted in the heritage of the Catholic faith, particularly in that area of CST (SfCE, 2023).

### ***Catholic Social Thought and Its Promotion in Church Schools***

CST refers to the social message of the Church and includes an overview of how this message has been articulated throughout the centuries. It is an integral part of the Church's social mission that helps people discover their spiritual dimension and to live "as transcendent beings in every dimension of their lives, including those related to social, economic and political contexts" (PCJP, 2006, n. 2). The expression "CST" as we know it today dates to Pope Leo's XIII encyclical *Rerum Novarum* ("On Capital and Labour"), published in 1891; it addresses the poor conditions of work and the rampant injustices affecting the lives of many people, including children, as a result of the Industrial Revolution. At first, CST addressed the needs and circumstances of the time, but as it continued to develop and become enriched, it was redefined along the years to keep up with the changing society and culture. The development of CST continued to be guided by numerous additional Church documents. The most comprehensive description of the Church's overarching social principles in its social thought may be represented in the "Seven Themes of Catholic Social Teaching" (USCCB, 2005): (i) life and dignity of the human person; (ii) call to family, community, and participation; (iii) rights and responsibilities; (iv) option for the poor and vulnerable; (v) dignity of work and workers' rights; (vi) solidarity; and (vii) care for God's creation. Over the last decades, Pope Francis has taken a leading role in advancing CST, a demonstration that is evident in his encyclical *Fratelli Tutti* ("On Fraternity and Social Friendship").

Studies show that values akin to the values promoted by CST – justice, peace, kindness, courage and responsibility (Olivos & Amèrigo, 2010) – can be encouraged by the three dimensions of the school environment: the physical, the academic and the social (Kutsyuruba et al., 2015). Studies also demonstrate the benefits of a Catholic education oriented towards social justice inspired by

CST (Horan, 2005). Grace (2013) outlines the opportunities and the challenges of church secondary schools to promote CST through the curriculum, explaining that CST cannot be properly promoted through the curriculum unless it is complemented by adequate school and classroom management practices. Inspired by the Spiritual Exercises of Ignatius of Loyola, O’Keefe (1999) proposed five ways by which CST can be promoted in Church schools: (i) offer teaching and learning that can help students to commit themselves to Catholicism, in dialogue with other religions and world views; (ii) provide an educational experience that goes beyond the mere memorisation and repetition of knowledge – more committed to human excellence and lifelong learning; (iii) allow appropriate time and provide adequate opportunities for reflection so that students can assimilate the new knowledge, relate that knowledge with their life experiences, and use that knowledge for the creation of a just and compassionate society; (iv) provide opportunities for students where they can be of service to and with others; and (v) help students to assess and evaluate their work in service to the common good.

Valadez and Mirci (2015) remarked that a CST-based education can improve the academic performance of the students and prepare them to work for the common good, thus confronting social injustices. According to them, CST can help church schools address the “root causes” of exclusion in society by helping students to work “for justice and equality” and to develop personal values (p. 164).

### ***The Development and Transmission of Values in Adolescents and Their Effect on Behaviours***

Values play a crucial role in the social sciences and the humanities, including the realm of ethics (Halstead & Taylor, 2000). Schwartz and Bilsky (1987) defined values as: “Concepts or beliefs, about desirable end states or behaviours that transcend a specific situation, [which] guide selection or evaluation of behaviour and event, and are ordered by relative importance” (p. 551). Hence, values express a general orientation and are non-situational; they guide and orient the person to certain modes of behaviour in various situations (Schwartz, 1992). According to Haste (2018), values are guiding principles for both what a person believes to be important when making decisions in all areas of life and what one prioritises when making judgements.

Santi (2020) studied the development and transmission of values among adolescents and teenagers, and he found that values like friendships, sincerity

and love rank high. Santi's findings corroborate those of other studies that found that same-aged people rank high values like socialisation and connectedness (Uslu & Gizir, 2017). However, Santi (2020) also found that these same teenagers ranked very low on values like altruism, compassion, respect, empathy, tolerance, human dignity and justice. Such findings suggest that, even though one might expect some correlation across values (like, for example, love, respect and tolerance), there is no lively parallel. This shows that values are complex to comprehend and highlights the importance of using "objective, meaningful, reliable, and valid" methods to explore and assess their development in adolescents, their transmission, and their possible impact on adolescents' behaviours (Kahle et al., 2019, p. 241).

Research shows how observing the behaviours of parents/caregivers, peers and people from the larger society can influence the behaviour of adolescents, both pro-social (Dimant, 2019; Jung et al., 2020) and anti-social (Bandura et al., 1961; Dimant, 2019; Chierchia et al., 2020). Consequently, parents and other significant adults, including schoolteachers, can serve adolescents very well by creating a safe and adequate environment as well as healthy models, wherein and by which adolescents are helped to develop good values and behaviours (McDevitt & Ormrod, 2004).

## **Research Design and Methodology**

This research took the form of a descriptive case study (Cohen et al., 2018) and explored how secondary students in an all-boys Maltese church school experience the promotion of CST in their school. It also delved into the extent this promotion influences the students' values and behaviours. Due to the inquiry's descriptive nature, an interpretivist framework was used, and a constructivist phenomenological approach using qualitative data was adopted (Creswell, 2015).

The school was purposely selected for the case study as it has more than one hundred years of history in Catholic education that promotes values and principles akin to CST. Data was collected from three focus groups with 22 students from all the classes from Year 7 to 11, who were systematically chosen for a better representation of the target population, which during the scholastic year 2022–2023 amounted to 522 students. Each focus group consisted of five to nine participants, who were given a name tag, and a moderator, as indicated in Table 1.

**Table 1***Description of the Sample Population for the Focus Groups*

Focus Group	Year	Focus Group sample	Name tag
A	7	8	S1 – S8
B	8, 9 & 10	9	S9 – S17
C	11	5	S18 – S22

In addition to the focus groups, three semi-structured interviews were conducted, one with a member of the school management team, another with the school chaplain and a third with a seasoned teacher with 22 years of experience in the school. The member of the school management team and the school chaplain were purposely chosen because of their role (Patton, 2002). The only eligibility criteria for the inclusion of the said teacher for the study was that s/he should have been employed in the school for a minimum of five years, and therefore be familiar with the dynamics of the school (Dinama et al., 2016). The three educators were also given a tag (E1, E2 and E3) to safeguard their identity. This multimodal approach in the collection of data established triangulation, thus enhancing the trustworthiness of the research (Noble & Heale, 2019). Prior to the actual study, a pilot focus group was conducted with a few Year 9 students, the middle ground among the cohorts. The pilot study helped the researcher to test the questions, determine the sample size (Boddy, 2016), and identify any problems associated with the methodology. However, the findings from the pilot study were not assimilated with the data gathered from the actual study.

**Limitations**

The findings and their implications cannot be taken into consideration without highlighting the limitations of this research. First, the study was carried out within a stipulated timeframe. In this regard, further studies can take a longitudinal approach to explore and assess the students' experience of this promotion over a longer time. Secondly, this small-scale case study focused on participants from one all-boys church secondary school in Malta and relied solely on the participants' experiences and opinions. Since different people perceive reality from a unique perspective, and every other school has its distinctive ethos and different realities, the findings of this research are not

generalisable to the whole school community, or to other schools or educational sectors.

### ***Ethical Considerations***

All educational research guidelines and ethical rules have been followed. After the ethical approval from the Institute for Education and the Secretariat for Catholic Education, participants were given full information pertinent to the study. In addition, participants were informed that the research was strictly on a voluntary basis, and assured that pseudonyms would be used and that any comments or quotations used in the research would be anonymous.

### ***Data Analysis Strategy***

The focus groups and interviews were audio-recorded; for each recording, a verbatim transcription was prepared. An inductive approach to thematic analysis was used for the coding process and, eventually, for the identification of the emerging themes and patterns (Braun & Clarke, 2006). This process consisted of the following: re-coding of data, searching and discovering of relations, patterns and tendencies; categorising and comparing information; and generating of themes and concepts (Punch, 2014).

## **Analysis of the Findings**

### ***The Students' Experience of the Promotion of CST Within Their School***

To comprehensively answer the first research question, participants were first asked to comment on what they understand by the term CST, and their opinion about its promotion in general and in church schools. Most student participants were somewhat perplexed by the term. However, when they were asked what they thought it denoted, most of them mentioned examples related to Catholic teaching, Christian life, or values for global citizenship. On the other hand, the educators were quite familiar with the term. E2 remarked that CST "is how the Gospel is lived in our daily life".

All participants consider CST to be positive teaching, as it fosters personal development, offers moral guidance, and improves society/community. Likewise, most participants agreed that CST should be promoted in general as well as in schools. S9 mentioned that CST helps students become more reflective. A participant in focus group C highlighted the importance of promoting CST in all types of schools, and he also considered it important for a successful work



environment. The latter comment was similar to that of two educators who emphasised CST's importance for good citizenship. Eight participants stressed the importance of promoting CST in church schools and associated CST to the ethos, mission and/or vision of Church schools. In contrast, S15 argued that CST need not be emphasised in church schools, which already have Religion lessons in which such values for society are highlighted.

Having discussed the participants' opinion about CST and its promotion in church schools, the participants were then invited to comment about their experience of the promotion of CST in the school. The analysed data shows that the promotion of CST is experienced in six aspects of the school life: (i) formal curriculum, (ii) school activities and programmes, (iii) school environment, policies and practices: (iv) teacher and classroom practices, (v) nurturance, and (vi) role modelling.

**Formal Curriculum.** Five participants remarked that CST is promoted in the formal curriculum, especially during Religion and PSCD syllabuses. However, none of the participants was able to mention examples from the actual taught content. The teacher participant remarked that he promotes CST by integration during the lessons, especially when discussing social and environmental topics.

**School Activities and Programmes.** The most prevalent emergent theme was extra-curricular activities/programmes. Of note were activities that raise money for the poor and needy during Christmas, as well as opportunities for the students to be of service, like the People for Others Programme. Participants also mentioned environmental initiatives and activities like tree planting, recycling and Eko-Skola. A few participants in focus groups B and C and the three educators mentioned some religious activities: Mass, penitential services, retreats and Eucharistic Youth Ministry (EYM). A student pointed out that the school tries to attract students to EYM by including football tournaments during EYM break. S12 expressed another point of view: "I don't agree that to promote CST one has to include football." No participant in focus group A mentioned the religious activities. Perhaps the reason for this lack of reference to the religious activities by participants in Year 7 is reflected in the comments raised by participants in focus group C. For example, S20 remarked: "When you are young, CST could be a bit difficult to understand in a right manner and obviously, one must try to explain it in a simpler way; the more one grows the more one starts to understand it." On the same line of thought, S19 said: "One

must get used to CST before being able to link it with what one learns at school."

Participants also mentioned the special awards that are given during prize days that give credit to people, both from inside and outside the school community, who show commitment to and are actively practising CST. Two participants linked the promotion of CST with the participation of students during break activities in the grounds and in the creative arts room.

**School Environment, Policies and Practices.** The promotion of CST is also experienced in the school policies and practices. S18 remarked that the school policy of blending a mixed ability teaching and learning system is a kind of promotion of CST: "The fact that students of different abilities are in the same class is a kind of promotion of these values." S22 elaborated on this point and claimed that the school assigns an LSE to students with learning or behaviour difficulties even though they are not entitled to have one. An educator saw the school policy of reserving two admission places for refugees as a practical way to promote CST.

**Teacher and Classroom Practices.** Ten participants mentioned classroom practices, and all agreed that teaching and learning tasks that involve peer interaction and participation is a way of promoting CST. Four student participants mentioned the weekly class meeting. Class meetings commence with an experience called "Connect with God", in which students are encouraged to reflect on their relationships with their classmates and how they can be improved. S14 mentioned the posters and charts in the corridors and classrooms that promote CST.

**Nurturance.** Nurturance by the school administration and teachers during and after school hours was interpreted as a way to promote CST. S20 observed: "When we entered Form 1, we found a welcoming environment, and so this is a kind of promotion and example of how we should welcome others; also, if someone cannot buy the uniform, the school buys it for them." This observation was also remarked by E1.

**Role Modelling.** Another way for the promotion of CST is through the example of members of the school community, including teachers, class captains and environmental captains, and testimonials from people outside the school.

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### ***The Relation Between the Promotion of CST and the Students' Values and Behaviours***

The second research question delved into the participants' opinion about the relation between the promotion of CST and the students' values and behaviours. Participants mentioned both positive and negative markers that can be somewhat distinguished between value-based decision-making and communication-related values and behaviours, as indicated in Figure 1.

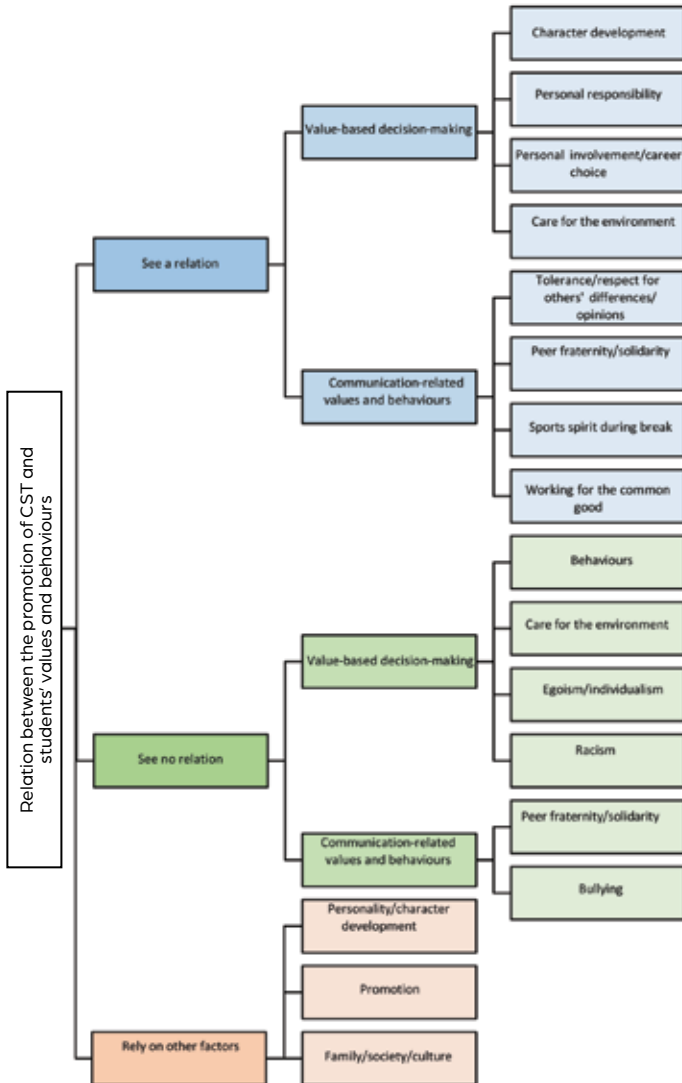
**Value-Based Decision-Making.** Fifteen participants mentioned value-based choices among students; seven participants see a relation, while eight participants do not. S7 remarked that he can observe certain development in the values of the students along the years at school. E2 commented on the way students take care of the physical environment of the school: "I can notice that students keep the school clean, and they take care of the environment in the school." In contrast, S5 pointed out the contradictory behaviour of some of the students where it comes to the physical environment: "First, students switch off the lights in the classroom and then they leave the fans on."

**Communication-Related Values and Behaviours.** Participants referred to the way students communicate and relate among themselves at school 27 times. For example, S21 remarked: "There is a lot of solidarity among us; sometimes you cannot put it in words, but you can feel it." This point was amplified by E2 when he argued that most students show solidarity to mixed ability students. In contrast, S6 and S12 do not see a relation and argued that solidarity among peers is very lacking. S3, S5 and S14 highlighted the presence of bullying among students. The three educators referred to the racial trends in sectors within Maltese society that can influence the values and behaviours of some students.

Eight participants claimed that the relation depends on many factors. E2 argued that this relation is proportional to the intensity of promotion, while seven participants remarked that the relation is determined by one's maturity. For example, S7 remarked: "It depends on the person's character; you cannot have a person who does not care and pretend that his values and behaviours are influenced by CST." Four participants stated that two important factors are family upbringing and the influence of society.

**Figure 1**

*Flowchart of Participants' Opinions About the Relation Between the Promotion of CST and Students' Values and Behaviours*



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## Discussion

The study identified many areas of agreement with existing research as well as instances where the findings extend current literature. It also shed light on the complexity of the relation between the promotion of CST and the students' values and behaviours.

Regarding the first research question, the study shows that participants experience the promotion of CST both directly and indirectly, as well as through the formal curriculum and the hidden curriculum. These findings shed light on what Berkowitz and Bier (2004) as well as Aycicek (2021) have found in their studies, namely, that both the formal and the hidden curriculum can be effective in promoting values akin to CST. Rather than the actual taught content, participants mentioned classroom teaching and learning tasks that involve participation and group work. This finding corroborates previous studies that show that tasks involving participation and groupwork foster the development and transmission of values (Berkowitz & Bier, 2004; OECD, 2019). Furthermore, the school policy of mixed-ability teaching and learning is backed up by Dogan's (2017) study that shows that the school culture and guiding principles can shape the beliefs, attitudes and values of the students.

This study corroborates other studies that show that the coherent community building of the school life can positively influence the students' values and behaviours (Rossiter, 2003; Williams et al., 2016). Research also shows that opportunities where persons can be of service to others can foster values' development (Percy & Rogers, 2021; Berkowitz, 2011). The promotion of CST is particularly experienced through the extracurricular activities and programmes, including solidarity, charity, and environmental programmes and activities. The fact that few participants mentioned the religious activities suggests that these participants do not regard the promotion of CST as a form of indoctrination but rather in a more holistic and subtle manner through the school life (Pritchard, 1988). The reference to the special awards during prize days is corroborated by Jackson et al. (2016), who found that students tend to practice that which is promoted by the school. Furthermore, this study's finding on nurturance is consistent with previous research on the importance of nurturance within the school community at all levels (Robinson et al., 2016), involving early childhood (Howes & Ritchie, 2002), primary education (Watson, 2003), middle school education (Wentzel, 2002) and secondary education (Gregory et al., 2020). The theme of role modelling is in line with Spaans et al.

(2023), who mention role modelling as one of the important elements for a strong school community.

Regarding the second research question, the study reveals that participants who see a relation between the promotion of CST and the students' values and behaviours and those who do not think that this promotion is leaving an impact on the students' values and behaviours, base their opinions on the way students show or do not show solidarity and fraternity among peers, as well as in the way they see their peers take care of the physical environment of the school. An interesting finding is that participants think that this impact is highly conditioned by the maturity and the cognitive development of the individual person. This said, the development of personal values and how these values impact personal choices and behaviours must not be considered as if they can be learned just like any other taught content of a subject (Libed, 2017). This is because the development and the practicing of values is a complex process that is also influenced by many other factors inside and outside the school, including personality, upbringing and culture (Fischer, 2017).

## Recommendations

Based on the findings, the following recommendations are made: (i) Further promotion is needed on certain aspects of CST, especially human dignity, solidarity and the stewardship of God's creation, ecology and safeguarding the environment; (ii) CST is promoted through its permeation in the school curriculum. However, further collaborative activities, solidarity and charity activities, as well as more opportunities for reflection, will enhance this promotion; (iii) Solidarity and charitable opportunities should continue to be fostered and encouraged as they sustain the community, help students to develop their values and put into practice what they have learned; (iv) A clear reiteration should be made of what is already being promoted by the school regarding CST; (v) more student involvement is needed in this promotion, aimed at mentoring and role modelling for the benefit of other students; and (vi) The entire school community (not just educators) should receive training in value transmission and character development because *all* members of the school community influence the school community and lived experience of the students.

## Conclusion and Suggestions for Further Studies

The contemporary social and global issues make the aspiration and commitment of church schools to promote CST even more relevant and

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necessary for the benefit of the students and, ultimately, of the entire human family, by creating what Pope Francis (2016) terms “a culture of encounter” that is rooted in the dignity of all people (n. 1). A true “encounter” is not just with people who think alike, but with those from outside one’s own circle, with those who are different (Francis, 2020, n. 85). CST can help church schools realise this vision of encounter, while reminding them of their role as warmly inclusive communities that enable all to flourish, and their responsibility to integrate and promote people from all cultures, particularly those who are most in need (Meehan & Borg Axisa, 2022). In short, CST amounts to a call to cultural responsiveness, not just as a way to meet the needs of students, but as a source of human transformation.

Prior research offered a solid foundation for the integration of CST into church school curriculum (Grace, 2013). This study extended this knowledge by also giving voice to educators and students attending a church school in Malta about their experience of the promotion of CST in the wider context of Catholic education. Students experience the promotion of CST in six various ways of the school life – formal curriculum, school activities and programmes; school environment, policies and practices; teacher and classroom practices; nurturance; and role modelling. These six ways of the school life provide ample opportunities for students to experience the promotion of CST in their school. However, this promotion should be complemented and sustained by other ways to leave a bigger impact on the values and behaviours of the students. This study suggests that, while students in this school are offered an appreciable amount of promotion, such promotion does not impact all the students and definitely not in the same way. This is because many factors inside and outside the school play a crucial role, particularly the person’s maturity, the family background and upbringing, as well as the influence of culture and the social media. Therefore, rather than measurable goals or immediate results, the aspiration of church schools ought to be the cumulative development of these values and personal change over time. Further research could, in fact, take a longitudinal approach to explore and assess the students’ experience of this promotion over time, as well as to explore the reality in other educational settings and compare these to the findings of this study.

## Notes on Contributor

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