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Engaging the student voice in dialogue with Section 50 inspection criteria in Church in Wales  
primary schools: A study in psychometric assessment

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### **Abstract**

The inspection criteria for schools with a religious character within the state-maintained system in England and Wales require the sponsoring body to report on aspects of the distinctiveness of the school ethos and on school worship. This paper argues that the inspection process could be enhanced by taking into account the student voice on these areas. The paper then reports on a pilot study conducted among 1,899 students between the ages of 9 and 11 years, attending year-five and year-six classes within Church in Wales primary schools. On the basis of this pilot study six short scales were constructed to assess student attitude toward: school ethos, school experience, school teachers, relationships in school, school environment, and school worship. The data reported satisfactory internal consistency reliability for each of the six scales. The scales are commended for further application.

*Keywords:* church schools, school inspection, student voice, attitude assessment, Church in Wales

### **Introduction**

The origins of the maintained education system in England and Wales lie in the voluntary initiatives taken by churches between 1780 and 1870 and in the subsequent growing involvement of the state in the provision of education for all after the Education Act 1870. The current provision, however, was largely shaped by the Education Act 1944, which incorporates the results of detailed negotiations between the government of the day and the churches (Butler, 1973). This act laid a duty on Local Education Authorities to ensure that education in their area would ‘contribute towards the spiritual, moral, mental and physical development of the community’. This education was in part provided by schools founded by the Local Education Authority or its predecessors and partly by schools whose origins lay with the churches and which continued to receive support from them. Within the Anglican tradition this latter group of schools are referred to as voluntary ‘church schools’ and for the purposes of this paper this phrased will be used. Furthermore, the Education Act 1944 distinguished between voluntary controlled schools and voluntary aided schools. In voluntary aided schools the churches retained some financial responsibilities and greater control over staff appointments and religious education (Dent, 1947).

Despite the presence of the words ‘spiritual, moral, mental and physical development’ in the Education Act 1944, Lankshear in her unpublished M.Phil dissertation reports being unable to find much evidence of academic debate or curriculum development in the area of the spiritual education of pupils during the period between 1970 and 1988 (Lankshear, J. F., 1999). This may explain why, when the phrasing from the 1944 Act cited above was repeated in the preamble to the Education Reform Act 1988 the inclusion of the ‘spiritual’ dimension caused some discussion among academics and educationalists, but it was when this act was followed four years later by the Education (Schools) Act 1992, which included the inspection of the spiritual development of the pupils at the school, that concern about how this area

should be approached and how it was going to be assessed reached the level of major controversy (Adams, 2009).

The Education (Schools) Act 1992 provided for the regular inspection of every state-maintained school in England and Wales. For voluntary schools within the state-maintained system the governors were required to ensure that those aspects of the school which had been their responsibility to oversee, with advice from the church that provided the school, were inspected on the same time scale. The provisions for the main inspection were contained in Section 9 of the Education (Schools) Act 1992 and for this 'denominational inspection of church schools' in Section 13. These two inspections became known by schools and others involved as Section 9 and Section 13 inspections. The Act specifically states that the person conducting an inspection under Section 13 'may report on the spiritual, moral, social and cultural development of pupils at the school'. Within the Anglican approach to these inspections 'may' was always interpreted to mean 'should' and it was seen as part of the inspection of the ethos of the school.

The Education Act 1993 contained an amendment to the Education (Schools) Act 1992 which was designed to clarify the arrangements for inspection of voluntary controlled schools, where the drafting in the previous year had left room for different interpretations of a key clause. This did not alter the responsibilities of the Section 13 inspector with regard to the spiritual development of pupils, but did clarify the extent to which Religious Education was to be included in Section 13 inspections in these schools.

Although the School Inspections Act 1996, being a consolidation act, changed nothing of the content of the law, it did change the numbering of the sections by which the law becomes known in common parlance. Thus, until the Education Act 2005 the denominational inspection were known as Section 23 inspections. Since the passage of the

Education Act 2005 the inspections have been known as Section 48 inspections in England and Section 50 inspections in Wales.

The new Labour government acted swiftly after its election in 1997 to remove grant-maintained schools (created by the Conservative government in 1988). This involved some revisions to the framework for all schools. These were incorporated in the School Standards and Framework Act 1998. Under this act there are three new categories of schools: Community, Foundation and Voluntary with the last category being further broken down into Voluntary Aided and Voluntary Controlled. One result of the various changes of school category was that there ceased to be a clear line within these categories between schools which had a religious foundation and those which had been created by Local Education Authorities. A new descriptor was therefore introduced. Schools which owed their foundation to a religious body were identified as having a 'Religious Character'. Such schools could be either Voluntary or Foundation schools, but not community schools. Section 48 inspections now apply only to schools that have a religious character as defined under the School Standards and Framework Act 1998. In England and Wales there are approximately 4,900 schools which have an Anglican religious character.

### **Response of the Anglican Church**

It would not have been possible to develop the work that was undertaken related to inspection of Anglican Church schools if this had not been underpinned by a range of publications that sought to engage teachers, governors and the wider Church in the debate about the nature of church schools during the last two decades of the twentieth century.

Francis (2003) presents an interesting overview of the development of ideas in these publications. In particular he draws attention to the development of the thinking about the nature of church schools from The National Society's green paper *A Future in Partnership* (Waddington, 1984) through the two publications by Duncan (1986, 1990) to the work of

Lankshear and others in the 1990s and beyond (Lankshear, 1992a, 1992b, 1992c, 2000; Duncan & Lankshear, 1995; Lankshear & Hall, 2003). The number of these publications was partly determined by the need to keep the content in line with the law, following the many education acts during the period in question.

In his 1992 publication *Looking for quality in a church school*, Lankshear (1992b), building on the work of the preceding decade, proposes a framework for those wishing to identify the factors which contribute towards the nature of an Anglican school being described and rated 'good'. In terms of timing, this booklet, prepared during 1991, before the proposals for a new inspection process were known in detailed, provided an important starting point for the preparation of the National Society's inspection scheme in this area. Writing a decade later, Lankshear and Hall (2003) took a different starting point for a consideration of the spiritual development aspect of the work of a church school. In this publication they proposed the concept of spiritual maturity and suggested that the purpose of spiritual development in school is to assist pupils towards spiritual maturity. From this approach flows the idea that church schools, and particularly their governors and leaders, should show a concern for the spiritual development of their staff as well as their pupils (Lankshear & Hall, 2003). This point develops issues raised in *The way ahead* (Dearing, 2001). In his review of *The way ahead*, Lankshear (2003) points out that, although some work has been done in this area, it is an idea on which the Anglican Church will need to do further work in the future.

The publications mentioned so far set a framework for the development of church schools in general. Alongside these, the Anglican Church published a series of booklets on specific issues during this same period. The first in this series was *The curriculum: A Christian view* (Lankshear, 1990). There followed publications on *Spiritual development* (Brown & Furlong, 1996), *Moral education* (Ainsworth & Brown, 1995), *Anti-racism*

(Griffith & Lankshear, 1996) and *The multi-faith church school* (Brown, 1997), as well as a series of publications on aspects of Religious Education and School Worship. All of these provided a framework of suggestions for teachers and governors in church schools on the way in which schools might approach promoting the spiritual development of their pupils.

Before 1992 schools in England had been inspected by Her Majesty's Inspectors only rarely, by local authority inspectors if their authority chose to undertake inspection work and, if they were Church of England schools, only if the diocese offered this service and the governors requested it. The passage of the Education (Schools) Act 1992 led to a radical redevelopment of this rather haphazard arrangement for school inspection. Part of this redevelopment of inspection posed an important challenge to the Churches that provided schools within the state-maintained system. While the Roman Catholic Church decided to provide an inspection service for its schools at diocesan level, the Anglican Church commissioned The National Society (Church of England) for Promoting Religious Education (usually known as The National Society) to provide a national scheme for its schools. No other denomination had a sufficient stake in the system to develop a clear policy on the issue, but the Methodist Church used the Anglican scheme and framework for most of the inspections of its schools.

Initially the leaders of the National Society's programme of inspection were resistant to the publication of a 'handbook' for the inspections, although an initial guide to the inspection process as it applied to Anglican Church schools was produced (Lankshear, 1993). This reflected their awareness that, although they had experience of inspections conducted during the 1980s, this did not compare with the experience on which Ofsted could call in the preparation of their documentation. However, by 1995 it was clear that there was a need for such a handbook and that there was sufficient support for the way in which the Section 23 inspections were developing for the handbook to be welcomed. The handbook was first

published in 1995 (Brown & Lankshear, 1995). Two years later the second edition was published (Brown & Lankshear, 1997) and a third edition was published in 2000 (Brown & Lankshear, 2000). By the point when the last of those involved in the original development of the material left the National Society in 2003, it was clear that there would need to be a further revision of the handbook to match developments in the approach to inspection generally and in particular the increasing emphasis on school self-evaluation. Alongside these developments, the National Society also produced material to support the inspection of Anglican Schools in the independent sector (National Society, 2001).

The inspection handbooks naturally focussed on the full range of the Section 23 inspection regime, but within the section on school ethos there was a section on spiritual development. The 2000 edition of the handbook reproduced a statement issued jointly by the Church of England Board of Education and the Diocesan Directors of Education of the Church in Wales in response to further developments in the school curriculum (Dearing, 1999).

Since 2003, faced with the daunting task of communicating and disseminating to busy teachers and governors aspects of the most recent thinking on school inspection, the National Society has focussed its energies on the development and maintenance of web-based materials (see [www.nationalsociety.org.uk](http://www.nationalsociety.org.uk)). Inspection regimes have changed in detail in this period and the sections by which the different aspects of inspection are known have also changed. Currently the Church of England inspection arrangements are known by the Acronym SIAMS and are conducted under Section 48 of the Education Act 2005. Full details of the current organisation of these inspections can be found within [www.churchofengland.org/education/national-society](http://www.churchofengland.org/education/national-society).

A further factor that has complicated the delivery of inspection is the divergence of the English and Welsh education systems following devolution of powers concerning

educational provision to the Welsh Government, in the year following the Schools Standards and Framework Act 1998. This has meant that the Church in Wales has had to create its own responses to the particular needs of Church in Wales schools. This process is exemplified by the publication of *The Church in Wales Education Review* (Lankshear, 2009), the Church in Wales primary school religious education syllabus (Kay, 2004) and the creation of a Church in Wales adaptation of the National Society's framework for inspection. The Church in Wales arrangements are known by the acronym GWELLA and are conducted under Section 50 of the Education Act 2005. Details of the arrangements for these inspection can be found at [www.churchschoolcymru.org](http://www.churchschoolcymru.org).

### **Empirical research supporting inspection**

Throughout all of these endeavours two issues have constantly presented themselves to those who carry the responsibility for structuring the inspection process and monitoring its effectiveness in terms of school improvement. The first issue concerns how the process can ensure that there is a common set of standards against which individual schools can be compared or can compare themselves. The second issue concerns how the voices of the students attending Anglican schools can be heard consistently across all schools by those undertaking the inspections.

The Church in Wales sought to address these two issues by creating an annual programme in which students between the ages of 8 and 11 attending Church in Wales schools would be asked to complete a questionnaire each year. The results of this exercise would be reported to an annual meeting of the committee responsible for overall co-ordination and policy matters in education for the Church in Wales. Once this report had been accepted it would be sent to all participating schools together with a copy of their own results. This would enable schools to compare their own results with schools of similar status, area served or language used, as an objective source of information to assist self-evaluation.

It would also provide objective data on which inspectors could draw as part of the evidence assessed during the inspection process.

The original questionnaire was drawn up by a working group (facilitated by the lead author) consisting of individuals with experience of developing this type of instrument and of the inspection process in Church in Wales schools. It was trialled in schools in two dioceses within the Church in Wales for the first time in the school year 2013/4 and then offered across the province in 2014/5. Following receipt of the report on this work in June 2015 the Church in Wales decided to continue the project for the school years 2015/6, 2016/7 and 2017/8.

As well as gathering basic demographic data about the students and assessing their religious development by means of the Francis Scale of Attitude toward Christianity (Francis, 2009) and their spiritual health by means of a measure by Fisher (2009), this question included six specially constructed scales designed to map areas identified by the Section 50 inspection criteria (concerning aspects of the distinctiveness of the school ethos and concerning school worship) onto the students' personal experience of attending church schools.

Against this background the two aims of the present paper are to test and report the psychometric properties of these six new scales as reflected in off-line administration, and to reflect on the application of these measures for enhancing educational practice within Church in Wales primary schools.

## **Method**

### **Procedure**

Working with the research group, the Church in Wales education office invited Church in Wales primary schools across the six dioceses (Bangor, Llandaff, Monmouth, St Asaph, St Davids, and Swansea and Breacon) to participate in a pilot study by administering

a questionnaire among all their year- five and year-six students (9- to 11-year-olds). The questionnaire was available in the two languages of Wales (English and Welsh). Students were assured of confidentiality and anonymity and given the option not to participate in returning the questionnaire at the end of the session.

### **Analysis**

The present analyses are conducted only among students who completed the English language version of the question. Data from the Welsh language version will be reported elsewhere. Although some schools also included students younger than year five in the administration of the survey (especially smaller schools employing mixed age-group classes), the present analyses have excluded these younger participants. Meeting these criteria full data were available for 1,899 students. These data were analysed by the SPSS statistical package employing the frequency, reliability, factor and correlation routines.

### **Instrument**

*Section 50 inspection criteria* were operationalised through 50 Likert-style items, each assessed on the conventional five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1).

*Church attendance* was operationalised by the question ‘Do you go to church on a Sunday (or other place of worship)?’ rated on a five-point scale: weekly (5), at least once a month (4), sometimes (3), once or twice a year (2), and never (1).

*Personal prayer* was operationalised by the question ‘Do you pray by yourself?’ rated on a five-point scale: daily (5), at least once a week (4), sometimes (3), once or twice a year (2), and never (1).

*Attitude toward Christianity* was operationalised by the Francis Scale of Attitude toward Christianity (Francis, 1989; Francis, Lewis, Philipchalk, Brown, & Lester, 1995). This is an established 24-item instrument assessing affective responses to five components of the

Christian tradition: bible, church, God, Jesus, and prayer. Each item is rated on the conventional five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1).

### **Participants**

The 1,899 students included in the present analyses comprised 981 males and 918 females, 934 from year five classes and 965 from year six classes, 901 attending aided schools, 976 attending controlled schools, and 22 attending a foundation school. In terms of church attendance, 33% never attended church, 17% attended once or twice a year, 24% attended sometimes, 8% attended at least once a month, and 17% attended weekly. In terms of personal prayer, 31% never prayed, 11% prayed once or twice a year, 31% prayed sometimes, 11% prayed weekly, and 17% prayed daily.

### **Results**

- insert table 1 about here -

A sequence of factor analyses and reliability analyses identified from among the 50 items included in this section of the questionnaire six sets of items (each set comprising five or six items) that mapped conceptually on to six areas identified by the Section 50 inspection criteria as discussed by Lankshear (1992b) in *Looking for quality in a church school*. These six areas were characterised as: attitude toward school ethos, attitude toward school experience, attitude toward school teachers, attitude toward relationships in school, attitude toward school and environment, and attitude toward school worship. These six scales generated alpha coefficients (Cronbach, 1951) ranging from .73 to .78, demonstrating satisfactory levels of internal consistency reliability (DeVellis, 2003). Each of these scales will be discussed briefly in light of the data presented in table 1. This table presents two statistics: the correlation between the individual item and the sum of the other items, and the percentage endorsement expressed as the sum of the agree and the agree strongly responses.

*Attitude toward school ethos* found that around 9 out of every 10 students agreed that their school is a really good school (91%), that their school is a really caring school (90%), that prayer is very important in their school (90%), that worship is very important in their school (89%), and that their school is a really friendly school (88%). The proportion dropped, however, to 73% who agreed that their school treats every child fairly. In this scale the correlations between each individual item and the sum of the other 5 items ranged between .40 and .57. The highest correlation identified the item that may best characterise the scale as 'My school is a really caring school'.

*Attitude toward school experience* found that over three-quarters of the students agreed that their school is a safe place (87%), that the rules are fair in their school (86%), that their school is a clean place (79%), and that their school looks good (78%). The proportions, however, dropped to 68% who agreed that they can be themselves in their school, and to 65% who agreed that their school is a peaceful place. In this scale the correlations between each individual item and the sum of the other 5 items ranged between .42 and .62. The highest correlation identified the item that may best characterise the scale as 'My school is a safe place'.

*Attitude toward school teachers* found that around 9 out of every 10 students agreed that the teachers in their school care a lot about the school (94%), that the teachers in their school care a lot for all the children (88%), that the teachers in their school care a lot for each other (88%), and that the teachers in their school care a lot for the world around us (88%). The proportions, however, drop to 79% who agree that the teachers in their school praise them when they do well, and to 75% who agree that the grown-ups in their school praise them when they do well. In this scale the correlation between each individual item and the sum of the other 5 items ranged between .45 and .56. The highest correlation identified the

item that may best characterise this scale as ‘When I do well in my school the teachers praise me’.

*Attitude toward relationships in school* found that almost all the students agreed that their school teaches them to care for other people (96%), that their school teaches them to respect other people’s things (95%), that their school teaches them to respect other people (94%), and that caring for others is very important in their school (94%). The proportions only drop slightly to 87% who agree that at their school students value each other and to 87% who agree that in their school students care a lot for each other. In this scale the correlations between each individual item and the sum of the other 5 items ranged between .46 and .58. The highest correlation identified the item that may best characterise this scale as ‘My school teaches me to care for other people’.

*Attitude toward school and environment* found that around 9 out of every 10 students agreed that their school teaches them to care for the world around them (96%), that keeping the school tidy is important in their school (91%), and that at their school students are proud of their school building (88%). The proportions drop slightly to 85% who agree that at their school students are proud of their school grounds, to 84% who agree that their school teaches them to respect things that grow, and to 82% who agree that their school teaches them to respect wonderful things. In this scale the correlations between each item and the sum of the other 5 items ranged between .39 and .54. The highest correlation identified the item that may best characterise this scale as ‘My school teaches me to respect things that grow’.

*Attitude toward worship* found that over two thirds of the students enjoyed being with the whole school (70%). The proportions dropped, however, well below this threshold for the other items in the scale: 59% enjoyed visits from the vicar, 58% rated singing as important to them, 50% rated listening to the Bible as important to them, and 44% rated being quiet and still as important to them. In this scale the correlations between each item and the sum of the

other 4 items range between .49 and .65. The highest correlation identified the item that may best characterise this scale as 'Listening to the Bible is important to me'.

- insert table 2 about here -

Table 2 provides a summary of the scale properties of the six scales concerned with assessing the students' attitudes toward six areas of school identified by the Section 50 inspection criteria and highlighted by Lankshear (1992b), in terms of the alpha coefficient and the mean scale scores. Five of the scales comprised six items and the remaining scale comprised five items.

Table 2 also presents the correlation coefficients between each of the six scales and two personal factors (sex and age) and three religious factors (church attendance, personal prayer, and attitude toward Christianity). The correlations with sex found that females recorded significantly higher scores than males on five of the six scales (school ethos, school experience, school teachers, relationships in school, and school worship). There was no sex difference, however, in terms of attitudes toward school and environment. The correlations with age found that year six students recorded a less positive attitude than year five students on all six scales.

The correlations with the three religious variables found a consistent picture presented by the associations with prayer and with attitude toward Christianity. More positive attitudes were recorded across all six scales with higher frequency of personal prayer and with higher scores recorded on the scale of attitude toward Christianity. The correlations with frequency of attendance were lower and not consistently significant across all six scales. This is consistent with the theory that both personal prayer and religious affect access aspects of personal religiosity more effectively than frequency of attendance on the grounds that frequency of attendance, especially during childhood, may reflect external constraints as much as personal validation.

- insert table 3 about here -

Table 3 explores the intercorrelations among the six scales. These data found that, although the six areas were conceptually distinct, there remained considerable interconnection between them.

### **Conclusion**

This study set out to discuss and to contextualise the requirements of the Section 50 inspection criteria within Church in Wales primary schools, and to propose and test a reliable and robust psychometric method for engaging the student voice in dialogue with these inspection criteria. This process involved three main steps.

For the first step, a working group was established by the Church in Wales consisting of individuals with experience in developing this type of test and also of the inspection process in Church in Wales schools. The working group developed and refined a pool of 50 Likert-style items considered to cover the range of issues relevant to school ethos and to school worship as discussed in the inspection handbook.

For the second step, schools across the six dioceses of the Church in Wales (Bangor, Llandaff, Monmouth, St Asaph, St Davids, and Swansea and Brecon) were invited to participate in a pilot study by administering a questionnaire among their year-five and year-six students (9- to 11-year-olds). Within these participating schools students were assured of confidentiality and anonymity and given the option not to participate in returning the questionnaire at the end of the session.

For the third step, the data provided by 1,899 year-five and year-six students who had completed the off-line English language form of the questionnaire were explored in order to test the construction of a series of focused psychometric instruments. A sequence of factor analyses and reliability analyses identified from among the 50 items included in the relevant section of the survey, six sets of items (each set comprising five or six items) that mapped

conceptually on to six areas identified by the Section 50 inspection criteria as discussed by Lankshear (1992b). These six areas were characterised as: attitude toward school ethos, attitude toward school experience, attitude toward school teachers, attitude toward relationships in school, attitude toward school environment, and attitude toward school worship. All six scales achieved good internal consistency reliability, recording alpha coefficients between .73 and .78. On the basis of these data the scales can be commended for further application and examination.

Three recommendations can be advanced on the basis of these findings. The first recommendation is of a practical nature. The scales were developed as part of a project to engage the student voice in dialoguing with Section 50 inspection criteria in Church in Wales primary schools. It is recommended that individual schools may wish to take seriously the mean scores recorded by their students on each of these scales read alongside the mean scores recorded by the total sample of students. These mean scores across the six scales may offer individual schools a nuanced understanding of how their students perceive the school through the lens of the Section 50 inspection criteria. Such data may help individual schools to identify areas of strength and to address areas of weakness.

The other two recommendations are of a scientific nature. The first of the two scientific recommendations recognise that the current analyses have reported only on the off-line English language edition of the survey. Three other variants of the survey have also been trialled, namely an English language on-line survey, a Welsh language off-line survey, and a Welsh language on-line survey. These further variants also deserve close analysis and scrutiny.

The second of the two scientific recommendations recognise that these six newly constructed and tested scales may have a part to play in exploring and understanding individual differences recorded by other assessments of the students' religious and spiritual

attitudes, including for example, the Francis Scale of Attitude toward Christianity (Francis, 2009) and the Fisher Index of Spiritual Health (Fisher, 2009). Such analyses may help to chart the connections between, on the one hand, school ethos and school worship, and, on the other hand, student religious and spiritual formation.

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Table 1

*Six scales of school-related attitudes*

	r	yes %
<i>Attitude toward school ethos</i>		
My school is a really good school	.52	91
My school is a really caring school	.57	90
My school treats every child fairly	.48	73
Worship is very important in my school	.53	89
My school is a really friendly school	.40	88
Prayer is very important in my school	.43	90
<i>Attitude toward school experience</i>		
In my school the rules are fair	.42	86
In my school I can be myself	.46	68
My school is a peaceful place	.60	65
My school is a safe place	.62	87
My school looks good	.56	78
My school is a clean place	.57	79
<i>Attitude toward school teachers</i>		
The teachers in my school care a lot for all the children	.45	88
The teachers in my school care a lot for each other	.55	88
The teachers in my school care a lot for the world around us	.51	88
The teachers in my school care a lot about the school	.50	94
When I do well in my school the teachers praise me	.56	79
When I do well in my school the grown-ups praise me	.55	75
<i>Attitude toward relationships in school</i>		
My school teaches me to respect other people	.51	94
My school teaches me to respect other people's things	.46	95
My school teaches me to care for other people	.58	96
At my school we value each other	.55	87
In my school we care a lot for each other	.52	87
Caring for others is very important in my school	.54	94
<i>Attitude toward school and environment</i>		
My school teaches me to respect things that grow	.54	84
My school teaches me to respect wonderful things	.49	82
My school teaches me to care for the world around us	.48	96
At my school we are proud of our school grounds	.53	85
At my school we are proud of our school buildings	.48	88
Keeping the school tidy is important in my school	.39	91
<i>Attitude toward school worship</i>		
I enjoy being with the whole school	.51	70
I enjoy visits from the vicar	.64	59
Singing is important to me	.50	58
Being quiet and still is important to me	.49	44
Listening to the Bible is important to me	.65	50

Table 2

*Scale properties and correlations*

	N items	$\alpha$	Mean	SD	Correlations				
					Sex	Age	Church	Prayer	Attitude
School ethos	6	.73	26.2	3.2	.09***	-.14***	.10***	.20***	.41***
School experience	6	.78	24.5	4.1	.08***	-.09***	.08***	.13***	.38***
School teachers	6	.77	26.1	3.4	.05*	-.11***	.04	.11***	.34***
Relationships in school	6	.78	27.3	2.8	.07**	-.12***	.02	.13***	.31***
School and environment	6	.75	26.3	3.1	.04	-.13***	.06*	.13***	.34***
School worship	5	.78	17.9	4.5	.12***	-.13***	.24***	.40***	.74***

Note: \* =  $p < .05$ ; \*\* =  $p < .01$ ; \*\*\* =  $p < .001$

Table 3

*Correlation matrix*

	Worship	Environment	Relationships	Teachers	Experience
School ethos	.46 <sup>***</sup>	.62 <sup>***</sup>	.71 <sup>***</sup>	.65 <sup>***</sup>	.66 <sup>***</sup>
School experience	.46 <sup>***</sup>	.63 <sup>***</sup>	.63 <sup>***</sup>	.69 <sup>***</sup>	
School teachers	.42 <sup>***</sup>	.63 <sup>***</sup>	.65 <sup>***</sup>		
Relationships in school	.39 <sup>***</sup>	.69 <sup>***</sup>			
School and environment	.44 <sup>***</sup>				

Note: <sup>\*\*\*</sup> =  $p < .001$