

Chapter One - Introduction

Background

Australian schools claim that *if* inequality does exist (many contend it does not) it is not the schools' doing. It is just that social practices and expectations are inevitably reflected in social institutions including schools. This defensive position claims that '[s]chools alone cannot eliminate... prejudices and discrimination, or their legacies from past time (Commonwealth Schools Commission, 1987, p. 13); and argues that 'education systems are not solely responsible for the inequalities which schooling conveys' (Marsh, 2005, p. 40). The prevalence of these convenient excuses has prompted Chomsky (2000) to warn against accepting such rhetoric. He asserts that schools are culpable and have 'throughout history, played an institutional role in systems of control and coercion' (Chomsky, 2000, p. 3).

So are schools really innocent bystanders struggling to achieve educational equality for girls and boys in a less than accommodating society that is suffering from the ills of the past? Or do they actively participate in the dissemination of a discriminatory ideology that serves patriarchy at the expense of women and girls? These and similar questions have been asked by researchers for many years. They have searched for the answers in all the usual places – in girls' subject choices (Ainley, Jones, & Navaratnam, 1990; Ainley, Robinson, HarveyBeavis, Elsworth, & Fleming, 1994; Dekkers, Laeter, & Malone, 1991), or their educational performance and test scores (Gipps & Murphy, 1993; Stobart, Elwood, & Quinlan, 1992). They have also searched in girls' post-school outcomes and career choices (Collins, Kenway, & McLeod, 2000; A. Gray, 1984; Teese, Davies, Charlton, & Polesel, 1995), as well as in their level of self-esteem (Commonwealth Schools Commission, 1984; Gill, 2004). The problem is that findings resulting from this sort of research cannot be conclusively attributed to school practices.

Rather than focusing on the students themselves, this research shifts the focus onto the schools and their approaches to the education of girls and boys. It looks specifically at the mission statements where the schools declare their intentions for the education of students in a public forum such that they cannot later deny those intentions or, again, impugn society.

Naom Chomsky reports a popular saying heard around campus at Cambridge, Mass., which states that, '*Harvard trains the people that rule the world; MIT trains those who make it work*' (Chomsky, 2000, p. 16). This statement intimates that MIT encourages independent, creative thinking in training *engineers* who design the machines of the future to keep the world working, while Harvard imposes a different discourse that shapes *leaders* according to a pre-existing political mould. If tertiary institutions can be thus ideologically discursive, could secondary schools be similarly ideological in their approach?

As students and their care givers search for the right school to meet their needs, schools are developing promotion strategies highlighting various aspects of their resources and practices to attract a particular type of client. They may emphasise their students' academic results or their sporting achievements. They may focus on the history and traditions of the school, or on its future strategic plans. While many of these elements are often communicated in the school's mission statement, another, more powerful element – the school's gender ideology – is rarely overtly articulated. This is a serious omission if schools are 'a central ideological site for the reproduction of gender' (Dillabough, 2003, p. 376), delivering covert social and sociological messages that lead to 'diverse and differential positioning of men and women within, and as a consequence of, pedagogic discourses' (Arnot, 2002, p. 584).

Though rarely overtly stated, are gender ideologies implicit (or indeed explicit) in the mission statements of schools? Could patriarchal gender ideologies reside even in the missions of girls' schools – schools renowned for claiming to have the best of intentions for girls, and purporting to exist for the purpose of freeing girls from the gendered positioning they are usually afforded in the coeducational setting? Do schools suffer from the paradox of education alluded to by Gill (2004) such that even when they reposition the girls to seek an ambitious and unlimited future, they continue to perpetuate patriarchal missions for boys thus compelling them, in accordance with those missions, to continue to position girls primarily as their future wives, and the mothers of their children?

Even if indeed some girls' schools have succeeded in deconstructing the patriarchal ideologies for girls, their success could be little more than a prelude to more struggle if the boys' schools continue to serve the patriarchal ideology. How are these girls and boys to relate to each other

as women and men in the (coeducational) society when they have been positioned differently within their schools' ideological frameworks?

The research undertaken for this thesis does not investigate school policies or student outcomes. It does not concern itself with the impressions of parents, or the reputations of the schools. It does not rely on community assessment or school audits. It does not measure the attitudes of principals, or the self-esteem of students. All of these things, however, could be affected to various degrees by the ideological foundations of each school, which are the focus of this research. In search of these ideologies, this research analyses the mission statements of Queensland schools to identify traces of the gender ideology being re/produced and perpetuated by schools.

An understanding of these ideologies, that impinge on all other facets of the schooling experience, is paramount. It will allow the policy-makers, the educators and those who still believe in the promise of education, to resist, to challenge and to transform the ideologies that have prevented the achievement of long-held hopes for equality and social justice through education. Without this understanding, future policies, such as inclusive curriculum, and anti-discrimination legislation are destined to languish in the archives where some of the most promising plans and policies are waiting to be re/discovered.

Research Focus

Research Aim

The research aim is to **analyse the mission statements of single-sex secondary schools in Queensland to identify the gender ideology inscribed within.**

Research Questions

1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland?
2. What linguistic evidence do these mission statements embody that allude to the underlying ideologies?
3. What other discursive practices (including visual images) do these mission statements employ that may reveal the underlying gender ideologies?
4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland?
5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland?
6. Is there a difference in the gender ideologies evident in the mission statements of Independent, and Catholic, single-sex secondary schools in Queensland?

There is a seventh question designed to invite a reflexive analysis of the findings. The question is, *why?* While this is not listed as a separate question, it is embedded within each of the six questions above, and seeks not only to describe and interpret but to explain the answers to each of the questions.

Rationale

Why Ideology?

It has been argued that whatever else schools might be attempting to achieve, they are first and foremost ‘a central ideological site for the reproduction of gender’ (Dillabough, 2003, p. 376). This thesis seeks to reveal the ideology used to discursively position girls and boys, femininity and masculinity; it makes the covert ideology accessible to students, their care givers and the community as a whole such that it can be taken into consideration when selecting schools to meet their specific needs. A greater awareness of the gender ideology that underpins the mission statements of schools provides a crucial step in resisting, challenging and eventually changing the inequalities that persist long after our society began to denounce discrimination and to espouse justice and equality. A detailed discussion of ideology will be undertaken in the next chapter.

Why Gender?

One motivation for the focus on gender stems from a personal narrative. As a student at school, and later as a teacher, I experienced many iterations of the equality discourse, all of which seemed to be perched precariously and tentatively in opposition to an ever intensifying patriarchal discourse. Slogans like ‘*girls can do anything*’ were delivered on colourful stickers to a school population where girls could not even walk across the oval without being harassed by the boys who thought they owned it. *Girls can do anything* was not a philosophy held by the deputy principal who programmed the timetable such that a student could do Home-Economics (sometimes referred to as Domestic Science) *or* Woodwork, *but* not both. The all-male staff in Woodwork, and the all-female staff in Home-Economics operated in a bipolar gendered world and taught students in their own image. So the boys *chose* Woodwork while the girls – well the girls realised that the stickers were just stickers, so they *chose* Home-Economics just as they were expected to, and they carried the crying baby doll around school for six weeks as part of a mothering unit; a unit that managed to achieve a lot more than whatever its teaching aims and objectives were. It managed to label and marginalise girls more effectively than any scarlet letter might have done.

Girls have had bigger and better stickers since then. Some have told them that *the sky is the limit*, while others assured them that *maths will multiply their chances*. It may now be

possible for girls to take a ball and boldly step onto the school oval, but does that mean they have achieved equality, equity and justice? Have they overcome discrimination and marginalisation?

Not quite. It seems that if girls wish to venture out onto, what is still the boys', oval they had better be prepared for the harassment dished out by boys who still think it is a crime to *throw like a girl*, but are yet to understand that it is a crime to *harass the girls*. Boys are beginning to tolerate the girls on the oval, and are keen to watch them *catch and giggle* particularly on a windy day when the boys can hope to catch the occasional glimpse of what lurks tantalisingly behind the regulation hemline of the regulation school uniform which, for girls, is still that *feminine* skirt, or *lady-like* dress. Should anyone listen to the girls if they dare to complain about the boys harassing them? After all, the boys are only teasing, and it is the *natural* order of things? Girls could be told that nobody else minds; that it is '*harmless fun*'; and '*boys will be boys*'. But surely that personal narrative belongs in a long forgotten past! Surely things are different now!

The answer again is, *not quite*. 'To our shame, after twenty odd years of gender reform policies and after untold numbers of curriculum advice manuals on what needs to be done and how to do it, we still have very few published answers' (Jane Kenway & Willis, 1997, p. xvi). So things have not changed very much. Schools remain grounded in the social practices 'that favour the interests of the *current patriarchal gender order*' (Mills, Martino, & Lingard, 2007, p. 6 emphasis added). The obvious question is, *why*? In search of the answer to that question, one needs to focus on gender ideology in schools, to discern if the *patriarchal gender order* is indeed *current* and to ascertain if and how schools position girls and boys the way they do.

Why Secondary Schools?

There is much research to suggest that 'children at an early age, have already internalised important elements of the ideology about the different roles that men and women play in our society' (Wolpe, 1974, p. 139). Such findings might seem ancient but 'relics of this kind... still lurk in current curriculum documents' (Davies, 1988, p. 7). The same relics have also been reported to be responsible for a range of inequities. One report suggests that the gender ideologies internalised by children through socialisation, impact their educational and occupational choices as well as their aspirations as students, and contribute to the inequalities

they experience as adults (Eccles, 1994). Some research reports that socialisation begins at birth, the minute the genitalia identifies a child as male or female (Stanley & Wise, 2002), and that ‘the physiological characteristics of sex at birth mark the commencement of a segregated life in a way that differences in class, religion or ethnicity do not match’ (Evans, 1988, p. 137). Other research has gone further, proposing that ideology begins to weave its magic on us before we are born; that ‘we are not born free; we are born into relations of power from which we cannot escape’ (St Pierre, 2000, p. 492). It has also been shown that children experience differential treatment in the womb so that before they are born ‘the labelling of a sex predetermines a personality for the mother, and the tone of voice becomes sharper and stronger when the baby is identified a male’ (Smith, 2005, p. 50).

Notwithstanding these findings, this study has a deliberate focus on secondary schools. This is because research has long acknowledged the significance of adolescence as a critical ‘period of transition from childhood to adulthood [during which] notions relating to masculine and feminine roles become clarified and reinforced, and perhaps even redefined in adult terms’ (Wolpe, 1974, p. 139). Adolescents are said to be particularly sensitive to certain dimensions of gender ideology, specifically to sex stereotyping, and society’s different expectations of men and women. They tend to accept the stereotypes, and perform in accordance with social expectations, allowing the stereotypes to influence their competence, confidence and ambitions (Lupart, Cannon, & Telfer, 2004). Adolescents have also been found to choose secondary school subjects and post-school careers that conform with ideologies relating to gender, work and family as well as their expected roles within the family (Davis & Pearce, 2007).

Why Single-Sex Schools?

The focus on single-sex schools aims to avoid some of the generic, inclusive terminology often used in the mission statements of coeducational schools. Generic terms like *students* and *children*, for example, lack clarity regarding the gender ideology of the school, and fail to articulate the different positioning for *female* and *male* students. Far from being inclusive, such terminology has been argued to be implicitly patriarchal, such that the universal *student* is presumed to be *male*, and that ‘what masquerades as the universal human subject is masculinity’ (Hughes, 2002, p. 37), while all female students remain an addendum, a marginalised, invisible other. By focusing on single-sex schools, this research is able to

discern the gender ideology in mission statements without getting bogged down in the confounding problem of deciphering the inclusive universals of coeducational schools.

Why Missions Statements?

The complexity of schools and the sheer number of systems that operate within, and impact upon each school, hints at the enormity of the task of trying to study schools as whole and entire systems. Mission statements are a small sample of text produced by a school to articulate what it stands for, to staff, current and prospective students and their parents, as well as to the community at large. These statements encapsulate the ideology, the practice, the history, the present and the future of a school, in accessible bundles of data amenable to detailed investigation. Mission statements follow a certain format popularised by the corporate sector, and they use language that has become familiar within that context. The format of these statements restricts the content and context of the text to a certain set of parameters expected and accepted in a mission statement. It also limits the length of the statements thus facilitating comparisons. They are written and therefore stable text that stands still long enough to permit analysis and allow reflection.

Mission statements have another attribute that makes them particularly appealing – their distinctive authorship. They rarely have a single author. They are usually drafted by committees comprising various members who represent a number of stakeholders. The collective authors would probably be better described as *ghost writers*; writing not to express their own personal visions, but on behalf of the school, and in some cases, the church, the community, and the wider society. Mission statements also allow a timeless reading so ‘there is no other time than that of enunciation and every text is eternally rewritten *here and now*’ (Barthes, 1977, p. 145 emphasis in original). This creates a point of delicious friction with a concern for history; for the historic web of events that led to the *here and now*.

Why Queensland?

In Australia, education is the responsibility of individual states and territories who set their own education policies governing schools. While comparison between states may contribute to a national understanding, an analysis that focuses on one state (at a time) is best able to avoid the ramifications of working with disparate state-based regulations. There are many

reasons why Queensland is the ideal state for this research, two of which relate specifically to its stance on the issue of gender in education.

The first of these reasons arose in 1975, when the Commonwealth Schools Commission released the document *Girls, School and Society*. This was a significant national document responsible for inspiring every state to instigate their own inquiry into girls' schooling, inequality, and gender issues. Every state, that is, except one. Queensland was conspicuously silent on these issues between 1975 and 1979 when reports from all other states were being published in that prolific period.

The second reason relates to 1987, when Queensland stood out of the crowd yet again. That year, the Commonwealth Schools Commission released the *National Policy for the Education of Girls in Australian Schools*. The policy was unanimously endorsed by all the state and commonwealth ministers of education. Every minister, that is, except the Queensland minister for education who abstained from the vote.

It is many decades since those significant moments, nonetheless, they contributed to positioning Queensland as historically resistant to acknowledging the inequalities experienced by girls in schools, making it a crucial place to start an analysis of gender ideologies in schools.

Chapter Two - Definitions

Background

Because this thesis will utilise a Critical *Discourse* Analysis to identify gender *ideology* and its discursive representation in the mission statements of social institutions, in this case, schools, it is prudent to begin by defining the key terms, ‘ideology’ and ‘discourse’. In order to define a term one may use an explanation containing a number of other terms each of which might itself need defining, and the resulting definitions of those terms will also contain words that require further definition – the cycle goes on ad infinitum. In that cycle, the definition of the original term would need to be deferred until one is satisfied with the definitions of all those other words, making the deferral indefinite. In order to satisfy the academic need for precise definition, while circumventing the indefinite deferral of meaning, the following discussion aims only to assemble a collection of possible understandings which influence and inform this thesis, acknowledging that these understandings are not finite or fixed, but fluid and evolving.

Ideology: history and definition

Ideology is a broad and complex concept. It has been referred to as ‘a theoretically slippery and rather intractable term that has produced much definitional debate...’ (Grant, Hardy, Oswick, & Putman, 2004, p. 241). Although ‘there is no universal agreement regarding the manner in which the concept is used’ (Dudley & Vidovich, 1995, p. 25), there is some agreement about the origin of the word ‘ideology’. It has often been traced back to the French philosopher Destutt de Tracy who devised the term in the late eighteenth century to describe the science of the study of ideas, thus *idea-ology* (Eagleton, 1991; Gee, 1996; Leonardo, 2003; MacKenzie, 2001). Ironically, the term *ideology* was itself born in ideological circumstances which heralded the French Revolution, saw the imprisonment of Destutt de Tracy, and witnessed a significant moment in social reconstruction. The conditions of its birth meant that *ideology*, from its very inception, has had a split personality. On the one hand, it was seen to be neutral, describing a particular area of study of human ideas. On the other hand, it was implicated in the re/construction of society – a far from neutral role, involving pervasive strategies for social re/engineering.

The initial description of ideology as the study or science of ideas remains attached to the definition of the term more than a century after Destutt de Tracy, and has been incorporated in a number of dictionaries. The entry in a nineteenth century dictionary consisted solely of that original sense of the word stating that ideology is ‘the science of the mind; the history and evolution of human ideas’ (Worcester, 1896). By the middle of the twentieth century, while most dictionaries retained the original definition as one of the entries for the word *ideology*, they also added more value-laden meanings such as ‘an instance of speculating or theorising especially when the theory or system of theories is idle, impractical or farfetched’ (Webster, 1953). The current Macquarie Dictionary continues the early tradition by including the entry ‘the science of ideas’, but also carries the pejorative entry ‘theorising of a visionary or unpractical nature’ (Delbridge, 1983). None of these definitions, however, is yet adequate for the purpose of this thesis which requires a more detailed investigation of the *concept* of ideology. Furthermore, this thesis calls for a more *contextual* understanding of the concept as it is used within a critical sociological framework.

Hall (1996) provides one such contextual understanding of ideology as ‘the languages, the concepts, categories, imagery of thought, and the systems of representation which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works’ (in Leonardo, 2003, p. 208). Gee (1996), focusing on the individual’s conception of ideology, declares it to mean ‘just the ideas, beliefs, principles and values a person has’ (Gee, 1996, p. 1). Eagleton (1991) defines it as ‘the general material process of production of ideas, beliefs and values in social life’ (Eagleton, 1991, p. 28). While descriptions of what ideology *is* abound, they remain of limited practical function. What might be more useful is an understanding of what ideology *does*. To that end, MacKenzie suggests that ‘ideologies help us to make sense of the complex social world in which we live. They do this by providing a description of society, an intellectual map, which enables us to position ourselves in the social landscape’ (MacKenzie, 2001, p. 2).

The above definitions fail to recognise that ‘at the heart of ideology is the problem of social relations of domination’ (Leonardo, 2003, p. 204), and that ‘what persuades men and women to mistake each other from time to time for gods or vermin is ideology’ (Eagleton, 1991, p. xiii). This more critical approach to ideology acknowledges its role in structuring ‘the consciousness of individuals and groups in ways that legitimate the *power* and interests of

dominant groups' (Dudley & Vidovich, 1995, p. 27 emphasis added). The concept of *power* is often used in the context of ideology, alluding to the differential distribution of resources, which has characterised every social structure in human history. Power is everywhere, 'it is, rather, a pervasive, intangible network of force which weaves itself into our slightest gesture and most intimate utterances' (Eagleton, 1991, p. 7). Other common concepts frequently incorporated in discussions of ideology include *exploitation*, *inequality*, and *meaning* as in the following definitions:

- 'Ideology is "profoundly unconscious" for both the exploiter and the exploited' (Harland, 1987, p. 48);
- 'ideology is seen as the practice of reproducing social relation of inequality' (Hartley, 2002, p. 103);
- 'to study ideology is to study the ways in which meaning... serves to sustain relations of domination' (J. B. Thompson, 1984, pp. 130-131)

These latest definitions offer a different view of ideology – a view that is concerned with power relations, particularly the asymmetry of these relations. It is this approach that makes a theory of ideology *critical*. As Fairclough (1995) points out, 'if the concept of ideology is to be used, it should be used critically' (Fairclough, 1995, p. 17). From this critical perspective, *ideology* quickly gives way to *ideologies*. It becomes evident that there are different ways of re/structuring a society, of re/producing social relations of inequality, and of sustaining relations of domination. History has witnessed many such ideologies some of which have been identified as Marxism, fascism, conservatism, or liberalism, and each of which has had many iterations such as, neo-Marxism and neo-liberalism. Although these ideologies differ significantly in their philosophical underpinnings as well as their practical approaches to social engineering and the distribution of society's resources, they share emancipatory aspirations in that 'all ideologies, of whatever hue, embody an account of social and political reality and an account of how that reality could be bettered' (MacKenzie, 2001, p. 2). The problem with emancipation is that in seeking to *better* something, one needs to ask 'better for whom?'

Capitalism for example, might have been *better* for those who owned the factories of the industrial revolution. As a mode of production, it served the ideology of liberalism very well. However, it was the hardships imposed by this same capitalism on the workers in those very

factories that ultimately inspired Marx and Engels (1848) to formulate their *Communist Manifesto* – whose aim was to make things *better* for the working class. Marx and Engels were responsible for underscoring *class* as the issue at the core of all social struggles concluding that, ‘the history of all hitherto existing society is the history of class struggle’ (Marx & Engels, 2000, p. 246). They were also responsible for revealing the crucial roles of the mode of production and economic activity, in creating and maintaining the dominant ideology. It is important to note that neither Marx nor the many classical Marxist followers would have referred to Marxism as an ideology. They saw themselves as merely struggling against the ideology of the time, but the struggle itself was not identified as ideological. It was not until the early decades of the twentieth century that the work of Gramsci began to show that all forms of action are ideological.

If every action is ideological, then activities in the name of the ruling ideology, *and* the struggles against it, must both be ideological. In fact, everything is ideological, and nothing is outside of ideology. This understanding of ideology, positions *everyone* (not just everything) within the realm of ideology. To maintain its rule, the ruling ideology needs to work very hard in the face of active struggles against it. Gramsci (1971) offered one explanation, of how the dominant group maintains its power, that has been taken up by many theorists. Gramsci’s approach introduced a new dimension to Marxism (hence the title neo-Marxist). He suggested that instead of relying on overt force and violent structures to sustain power, dominance could be maintained by using a range of passive activities in various elements of capitalist society, many of which often seem distant from the State and its modes of production. These activities achieve what he refers to as ‘hegemony’. This relies on structures like religion and education to frame reality, to *legitimate* and *naturalise* the positions of the powerful bourgeois group, and to gain the consent of the subordinated groups for their own oppression (Gramsci, 1971). Hegemony is not achieved once and for all. It requires constant vigilance against the ever present struggles. However, to the extent that those in power already control religion, education and the means of communication including the media, they are able to use all of these sectors to effectively maintain their own hegemonic position.

Louis Althusser, like Gramsci, looked outside the State and the mode of production for the tools of domination. He too named the church, the school and the family (which he calls the ISAs or Ideological State Apparatuses) as crucial to the maintenance of hegemony. As he

explains '[t]o my knowledge, *no class can hold State power over a long period without at the same time exercising its hegemony over and in the State Ideological Apparatuses*' (Althusser, 1971a, p. 20 emphasis in original). The role of these ISAs is to shape citizens into productive members of society, serving the dominant ideology. They do this 'by cramming every citizen with daily doses of nationalism, chauvinism, liberalism, moralism etc' (Althusser, 1971a, p. 28). ISAs not only maintain the dominant ideology in a society, but they also play an important role in reproducing these power relations from one generation to the next. ISAs achieve this by educating and inculcating individuals into willing subjects who are 'hailed' by a process of 'interpellation' that positions them as disciplined subjects ready to do the state's ideological bidding (Althusser, 1971b). ISAs use ideological means, in contrast to the violent means used by the Repressive State Apparatuses (RSAs) which include the government, the police, the army, the courts, the prisons and other centralised public institutions. Although ISAs avoid the use of repressive means, they are able to successfully interpellate subjects because they operate 'behind a "shield" provided by the repressive State apparatus' (Althusser, 1971a, p. 24). Shielded by the RSAs, schools, for example, can operate under the radar so to speak, because the very ideology they represent, presents them 'as a neutral environment purged of ideology' (Althusser, 1971a, p. 30). For Althusser, everything about schools, from building structures to seating plans, and from teacher interactions to playground activities, subconsciously inculcates the dominant ideology into students.

Although there are many ISAs in every social formation, Althusser highlights the major role played by the Church in *pre-capitalist* societies 'which concentrated within it not only religious functions, but also educational ones, and a large portion of the functions of communications and "culture"' (Althusser, 1971a, p. 25). Althusser suggests that in the *mature capital social formations*, schools have replaced the Church in this dominant position. Although all ISAs work towards the same ideological function, schools are recognised as central to that function because,

'no other ideological State apparatus has the obligatory... audience of the totality of the children in the capitalist social formation, eight hours a day for five or six days out of seven, [and no other ISA takes] children at a vulnerable young age and drums into them... a certain amount of "know-how" wrapped in the ruling ideology... or simply the ruling ideology in its pure state' (Althusser, 1971a, p. 29).

Marxism has been criticised on many fronts, its most significant limitation being its almost exclusive focus on *class* as the quintessential organiser of society. Many of the philosophical underpinnings of Marxism have, however, been successfully adapted by neo-Marxism and post-Marxism, both of which retain the concern for ideology and relations of power while expanding beyond a concern for class, seeking to understand how other elements, including race, gender, ethnicity, sex and sexuality, operate to impact social formations. Marxism thus remains a powerful influence in studying ideology, indeed in studying society. The emphasis that Althusser places on the role of schools in re/producing the dominant ideology is one of the key factors that make an Althusserian-Marxist conception of ideology particularly relevant for this thesis.

The Althusserian influence is evident throughout the literature, though not always explicitly. At times these influences are wrapped in the work of other theorists and thus take on different flavours. Foucault is one such theorist who often positions himself against Marxism yet remains deeply influenced by Althusser – under whom he studied for a time. Foucault conceptualises *institutions* and *discipline* in a significantly Althusserian manner. The role of institutions such as the prisons, the schools, the army barracks, and factories (note that schools again feature as a major player), is for Foucault just as interpellative, though he does not use this term (Foucault, 1977). For Foucault the focus was the disciplinary technology used in these institutions to measure, monitor, control and regulate bodies to produce docile individuals. Institutions and their disciplinary technologies had a powerful impact on the individual's lived experience. In schools for example, even though the physical control may not seem as constrained as in a prison, the body is, nonetheless, regulated by the amount of space each student has to squeeze their body into, the temporal control of where they should be at each moment, and what activity they should be performing. The mental control is just as rigid, with a strict code pertaining to what is considered acceptable knowledge and what must be learned, committed to memory, and examined. Disciplinary techniques do not end there. They create an entire relationship structure pertaining to who can interact with whom, when and how. From forms of dress to forms of address, all is regulated. The influence of these disciplinary techniques leads Foucault to see individuals as *products* of social institutions that include Althusser's ISAs and perhaps even RSAs as well. Individuals do not have pre-

socialised selves per se; they are made, not born. The disciplinary techniques not only control how people live in society but, more importantly, how they live in their own body.

Although the Althusserian-Marxist influence is evident in much of Foucault's work, he would not have identified himself as a Marxist nor did he agree with Marx's conceptualisation of ideology. Instead, Foucault avoided the notion of 'ideology' concluding, 'I think that this is a notion that cannot be used without circumspection' (Foucault, 1980, p. 118). One of the reasons which led him to this conclusion is that ideological thinking is seen (at least in the Marxist sense) as false. Further, Foucault rejects the concept of ideology because it is based primarily on the view that class relations are determined by modes of production and the economic model. Foucault recognised the limitation of this model, highlighting its inadequacy for explaining the struggles of post-industrial societies which involved issues of race, gender and sexuality – not just class. Even though Foucault rejected the term ideology and its Marxist implications, he did work from a conceptual framework that saw society as operating within a shared framework of ideas that normalised and naturalised the social order. For this framework, he preferred the term *discourse* to ideology.

Discourse: the role of language in ideology

Going back to the Marxist starting point for the moment, one notes that the role of *language* was central to any discussion of ideology. Language was regarded as a social phenomenon; as the means by which thoughts and ideas are expressed. This is significant given Marx's contention that '[t]he ideas of the ruling class are in every epoch the ruling ideas' (Marx, 1977, p. 176). Therefore the expression of such ideas in linguistic form is itself ideological. Furthermore, everyone (men and women, rich or poor) uses language and 'precisely because it forms the common basis of all discursive formations, it becomes the medium of ideological conflict' (Eagleton, 1991, p. 196). Language has, before and since Marx, been recognised as an instrument in re/producing ideology; as the means by which ideas come to exist. Even a structuralist Saussurean conceptualisation acknowledges the role of language as the medium that carries ideas into people's minds. Along with these ideas (as if by stealth), assumptions built into language enter people's minds, and are ushered in without the slightest suspicion of their insidious potential to colonise the mind.

Volosinov (who along with Bakhtin is credited with having proposed the first linguistic theory of ideology in the 1920s) is more Marxist in his approach to language as the medium of ideology. He does not believe that a Saussurean approach to meaning, as a passive quality of language, is adequate. Volosinov sees meaning itself as the arena of ideological struggle. He explains that ‘the ideological sign in an established, dominant ideology... that accentuat[es] yesterday’s truth as to make it appear today’s’ (Volosinov, 1973, p. 24). Language, therefore, is the way that all knowledge is encapsulated and transmitted such that only the information which the dominant ideology deems to be appropriate is presented as true and natural.

Many decades after Volosinov, there is still considerable support for the notion that ‘all language is seen as ideological, and truth as product not as a motivator of language’ (Hartley, 2002, p. 106). Further, there is consensus that domination is built into language which itself becomes ‘a site of struggle over the control of meaning’ (Leonardo, 2003, p. 205). Therefore, any ‘analysis of ideology has to concentrate on language because it is the principal medium of meaning making which sustains relations of domination’ (J. B. Thompson, 1984, p. 131).

The relationship between ideology and language is thus well established, but what of Foucault’s *discourse*? Is discourse equivalent to language? One possible answer is that while all language can be referred to as discourse, language is not all there is to discourse. Gee (1996) distinguishes between discourse (small d), and Discourse (capital D). He explains that *discourse* is the equivalent of language while *Discourse* goes beyond language, and incorporates acts, values, beliefs, attitudes, gestures, clothes and a host of other factors working together (Gee, 1996). This discussion will proceed from Gee’s broader sense of discourse (though the capital D is forfeited textually). To begin with, discourse is understood not as *language per se* but as *language in use*. This encompasses the internal elements of discourse (text, values, attitudes etc) as well as the external elements, such as the framework in which the discourse fits. Framework includes the socio-cultural structures and processes in which discourse takes place. With that understanding of discourse, the word ‘apple’ could be used in a (Saussurean) *linguistic* sense to mean, the sign that signifies a particular kind of fruit that grows on a particular kind of tree. ‘Apple’ can also be used in a *discursive* and thus broader sense to conjure up a larger more complex framework drawing on the relationship between Adam and Eve, the Christian concept of sin, and the whole heaven and hell scenario to create an altogether different communicative event. This is not an either or situation, nor

does it exhaust the ways we can speak of 'apple'. It merely makes the point that what is meant by 'apple' depends on many factors that form part of the discursive event. This explanation hints at a possible inadequacy in the definition *language in use*. One suggestion for improving this definition is to expand it to include more detail 'namely *who* uses language, *how*, *why* and *when*' (T. A. Van Dijk, 1997, p. 2 emphasis in original).

Even this expanded definition of discourse remains nebulous and limited, centering on *language* itself, or more specifically *text*, as the dominant mode of communication. Although text is a significant part of a communicative event, discourse is multi-modal or multi-semiotic (Kress, Leite-García, & van Leeuwen, 1997). It includes more than the text (spoken or written). In the spoken form, it includes tone, speed, the silences between utterances, as well as gestures, eye contact, what speakers are wearing, what they are looking at, and who their audience might be. It also considers the social framework; whether the text is part of a formal speech, a conversation between friends, a job interview, or a sermon in a church. In the written form, discourse will include everything from font and colour to visual illustrations or photos that accompany the text. The type of paper and kind of ink used will be part of the discursive event, as will be the type of book, magazine or visual medium in which the page appears. The social framework may also include a consideration of whether the discourse is part of a marketing campaign, a course of instruction, or a literary exhibition. A further consideration is the location in which the discourse functions. Location deals with the geo-cultural, not just geographical, position. This is because all the modes mentioned above might have a different meaning from one culture to the next. The key word in the previous sentence is 'meaning'. Whether they are taking part in producing the discourse or deciphering it, everyone is involved in meaning-making.

Meaning is the concept that allows the discussion to come full-circle back to ideology and the notion that the struggle for meaning is itself ideological. This comes with a caution that, 'to presume that meanings are independent of power is to misconstrue the nature of language' (Cherryholmes, 1988, p. 50). Meaning is the concept that draws attention to the fact that discourse is a social practice. It is about interaction between people who have social, cultural and historical interests; interests that stem from the position into which they are interpellated in the socio-cultural space. Meaning-making is interactive. It requires the producer as well as the receiver of the discourse to use the resources (sometimes referred to as

Member Resources or MR) available to them, to glean meaning from the discourse. Producer and receiver can only operate from within the positions permitted by the discourse. This makes discourse ‘a very powerful strategy as it allows no legitimacy to any perspective other than its own’ (Cranny-Francis, Waring, Stravropoulos, & Kirkby, 2003, p. 94). Even the MR that people draw upon ‘are socially generated... as well as being socially transmitted and, in our society, unequally distributed’ (Fairclough, 1993, p. 24).

Conceptualised this way, discourse begins to adopt the same characteristics as ideology. Just as the dominant ideology relies on strategies that naturalise and legitimate it to the exclusion of all other ideologies, discourse works to legitimate itself and ‘once a discourse becomes “normal” and “natural” it is difficult to think or act outside it. Within the rules of a discourse, it makes sense to say only certain things. Other statements and other ways of thinking remain unintelligible, outside the realm of possibility’ (St Pierre & Pillow, 2000, p. 485). This is how some things come to be *taken-for-granted* and accepted as *commonsense* while others remain unacceptable, sometimes even unthinkable. The rules of hegemony can also be applied to discourse such that the question posed by Van Dijk (1997) about *who* can say *what* to *whom*, and *when*, is built into the dominant discourse. What is made explicit in a text and what must remain implicit, what is highlighted and what is hidden, are all functions of discourse. Discourse not only limits the range of things that can be said, but also limits what can be meant.

Ideology and discourse play complementary roles in creating and sustaining relations of power. On the one hand, the dominant ideology determines which discourse becomes dominant, which others are tolerated, and how they are valued in relation to each other. It even determines which subjects are proscribed as taboo. On the other hand, the dominant discourse works to support and legitimate the dominant ideology so that it seems natural, normal and unquestionable. Both, ideology and discourse, work covertly and unconsciously, employing implicit mechanisms to achieve and maintain hegemony. Some of the mechanisms include:

1. *Legitimation* – a process of making relations seem just and justified; creating the impression that everything is the way it should to be;
2. *Dissimulation* – a process which ensures that ideology is not overt. It hides and disguises itself, and even denies the existence of relations of domination;

3. *Reification* – a process that presents these temporary, and socially produced relations as natural, even permanent relations (adapted from Leonardo, 2003; J. B. Thompson, 1984).

Many variations on the above mechanisms have been proposed. The following six steps by Eagleton (1991) represent one such variation suggesting that ideology achieves its goals by:

1. *Promoting* certain beliefs
2. *Naturalising* and
3. *Universalising* them
4. *Denigrating* any ideas that challenge the dominant ideology
5. *Excluding* rival forms, and
6. *Obscuring* reality.

Language features as a tool in many of the above mechanisms, and it is used to communicate and legitimate ideology through discourse but it ‘is widely misperceived as transparent, so that the social and ideological “work” that language does in producing, reproducing and transforming structures, relations and identities is routinely “overlooked”’ (Fairclough, 1995, p. 208). What comes to be known as *commonsense*, what is *naturalised*, is in fact the most ideologically laden, yet it is usually the part of language and discourse that *appears* least ideological, as if it is somehow outside of ideology, and has nothing to do with relations of power. However, ‘this is itself an ideological effect’ (Fairclough, 1993, p. 107). Providing that one can overcome this misperception, language becomes the ideal place to look for clues to the underlying ideology and the discursive relations of power.

Even though Foucault avoids the term *ideology*, his concept of discourse recognises the significance of language in shaping our experience. He was particularly concerned with *language in action*. This is a subtle conceptual expansion of the definition *language in use*. For Foucault, however, this is not language as a separate discipline with its grammatical rules and linguistic formations. Foucault used the term *discourse* in different ways. In the plural version ‘discourses’ he is referring to the language in action of particular disciplines in society including medical discourse, political discourse and economic discourse. These discourses encapsulate the knowledge of each discipline and regulate what is considered legitimate knowledge, and what is excluded. Using medical discourse as an example, he notes that the discourse is rigid about who is permitted to diagnose disease and prescribe medicines (qualified and registered physicians), who might be marginalised (herbal therapists), and who

must be completely excluded (witch doctors) from that particular discourse (Danaher, Schirato, & Webb, 2000). This highlights the point that what is excluded by the discourse is just as significant as what is included. Although each discourse is strict, it is not necessarily fixed; it may change from one era to the next. Medical discourse in modern times has excluded the use of trepanning, but added aromatherapy to the list of acceptable practices.

Discourse is historically connected in such a way that it is difficult, if not impossible, to make meaning of any discourse without its historical framework. Using the earlier example about the meaning of the word 'apple' to illustrate the significance of the historical context, consider how someone living in the eighteenth century would make meaning of the following sentence: *'I feel compelled to convert to Apple – after many frustrating years of putting up with Bill Gates' incompetence'*. It is not likely that any sort of meaning could be drawn from such a sentence nor from the word 'apple' in that context, yet the same sentence is perfectly comprehensible in the context of the twenty-first century. The historicity of language is more complex still. It dictates not only what words mean but which concepts are thinkable – even imaginable.

In *Discipline and Punish: The Birth of the Prison*, Foucault (1977) gives gruesome details of what was considered acceptable punishment for attempting to assassinate King Louis XV. Punishments such as public dismembering seem utterly barbaric now. These practices would be unthinkable, even as punishment for someone who assassinated President Kennedy for example. By the same token, consider the non-event of someone merely saying the word 'bomb' in the nineteenth century, compared with the punishment that awaits anyone making the same utterance at an airport in America post September 11, 2001.

Reflections

There is a risk that ideology could be understood to mean so many different things that it ends up meaning nothing at all. There is an equally dangerous proposition which imposes a definition so narrow that the term becomes completely ineffective as a concept for understanding society. Mindful to avoid either extreme, ideology has been delineated to encompass the relations of power operating within a society and governing how the various groups, positioned in a population, come to recognise themselves and each other. Ideology also encapsulates the institutions and the knowledge these institutions re/produce in the various discourses that determine what is real, what is acceptable, what is imaginable – indeed what is excluded, unacceptable, unimaginable. Ideology is enacted in the behaviours and practices of the people as they navigate their way in the overall relations of power deemed normal by the dominant discourse. Power works unequally on individuals, but it works on *all* individuals, all the time. It is not something that is owned by any individual or group, but it works to constitute each individual and every group.

Under an illusion of freedom, individuals are actually limited, restricted and regulated. They function in their discursively constituted bodies, from their ideologically produced social positions. Ideology is not only unconscious but it is for the most part invisible. Its success and very survival depend on its covert mechanisms. The fact that ideology, discourse and the various apparatuses are constantly at work to maintain hegemony and constitute individual subjectivities does not mean that there is no room to question and negotiate. There is a constant need for questioning, for vigilance, for struggle. This means that there are always opportunities (some may suggest imperatives) to challenge the dominant forces and to create counter-discourses.

The notion of ideology encapsulated here represents neither a narrow unitary definition from any single perspective, nor the entire range of approaches to ideology in the philosophical and sociological literature. Rather, it is a distillation of concepts drawn from a number of key authors who have influenced the vast body of literature. The work of each author is not purely a personal endeavour but is itself a distillation of a number of other influences. Foucault's words thus echo the voices of Nietzsche, Hegel and Kant, while Althusser's theories resonate with the voices of Marx, Freud and Lacan. Not all of these voices are necessarily Marxist

though few can deny the Marxist influence. Not many would accept the label *post-structuralist*, though very few are still seeking the absolute truth promised by structuralism. Few agree with each other, though most share similar concerns about the issues facing society. All are keenly aware of the need to ask questions about the relations of power in social formations that continue to privilege the few at the expense of many. What they all recommend is an ongoing struggle.

What is required in this struggle is analytical, critical thinking, and a reflexivity that urges people, at the individual level, to step back from their every action to problematise what they do, as well as how and why they do it. The struggle is even more crucial for the human-sciences community than it is at the individual level. Answering this call, is a growing and powerful body of interdisciplinary research dealing with ideological analysis, much of which takes advantage of the role played by language in discursive and social formations. Because ideology itself is invisible, language has become the window into the soul of a society. It is by analysing language and discourse that ideology may be glimpsed and dominant discourses may be problematised. This has led to mounting interest in the field of *Critical Discourse Analysis*, an examination of which is the purview of the next chapter.

Chapter Three - Methodology: selecting the appropriate approach

Linguistic Studies to Discourse Studies

The previous chapter highlighted the significant role that language plays in society, and the growing need for social scientists in all disciplines to understand the relationship between language and the various social structures and formations. This chapter traces the development of a critical approach to the study of language and how that evolved into the Critical Discourse Analysis adopted in this thesis.

Linguistics, as a discipline, led the charge in an effort to describe the mechanisms built into language that enable it to function as it does. It was linguists who first endeavoured to uncover the structures of power in text. Critical linguists were able to identify the links from systemic linguistics and grammar to the social and ideological dimensions of language such that grammar itself came to be seen to function ideologically (R. Fowler, Kress, Hodge, & Trew, 1979). Linguists' primary concern with language meant that, for the most part, they were dealing with language in isolation, and tended to study language separately from its social framework. This was referred to as the 'disconnection programme'. Beaugrande suggests that this may have been the means by which linguists tried to legitimise their research as science 'as if this is the only way to do proper science' (Beaugrande, 1997, p. 36).

Nevertheless, early research in linguistics was the precursor to what later became *discourse analysis*. In fact, the work of linguists like Sinclair and Coulthard was among the first to refer to their research using this new terminology '*discourse analysis*' (Sinclair J McH & Coulthard, 1975). In its primacy, therefore, discourse analysis was heavily reliant on functional linguistics. Systemic Functional Linguistics, or SFL, (Halliday, 2004) continues to inspire and influence discourse analysts into the twenty-first century. However, linguistics was criticised for 'merely establishing correlations between language and society rather than looking deeper for causal relations, including the effects of language upon society' (Fairclough, 1992, p. 26).

Another major influence on discourse analysis came from Pêcheux (1982) who explored Althusser's work on ideological state apparatuses and the concept of interpellation. Pêcheux

posited ‘the subject of discourse as the origin of the subject of discourse’ (Pêcheux, 1982, p. 109), acknowledging the seeming impossibility of this scenario by calling it the *Munchausen effect* after the baron who tried to lift himself up by his own hair. Pêcheux’s work, though sometimes cryptic, is a crucial contribution to discourse analysis because it ‘marries a Marxist theory of discourse with linguistic methods of text analysis’ (Fairclough, 1992, p. 33).

The concern of discourse analysts with the linguistic aspects has retained a traditional link to SFL (Halliday, 2004) and a concern for grammar, but their scope has widened beyond that narrow view of language as something that has a one-way relationship with society, and functions in the service of the social. Discourse analysis is no longer limited by its concern for linguistic elements of discourse. It is now interested in ‘the social context in which it is used... [and] how views of the world and identities are constructed through the use of discourse’ (Paltridge, 2006). As it matured, therefore, the field of discourse analysis did not lose that double feedback loop alluded to in Pêcheux’s Munchausen effect which views discourse as constituted by, while it simultaneously constitutes, society. Discourse analysis, from this perspective, required much more than linguistic analysis and the grammarian’s tools; it required social analysis and a whole new set of tools from the social sciences. This was perhaps the beginning of a truly multidisciplinary approach to research so ‘it is not surprising to find that several disciplines are involved in the study of discourse, such as linguistics..., psychology..., and the social sciences’ (T. A. Van Dijk, 1997, p. 2). These disciplines combine to provide an understanding of ‘three main dimensions of discourse: how does language use influence beliefs and interaction, or vice versa, how do aspects of interaction influence how people speak, or how do beliefs control language use and interaction’ (T. A. Van Dijk, 1997, p. 2)?

There Is More

Two words that often appear in discussions about *discourse* and *discourse analysis* are ‘more than’. One feels compelled to keep adding to any definition or explanation of discourse because there always seems to be *more* to discourse *than* the elements listed. It is not just that there are more elements but that somehow even if a complete and exhaustive list could be provided of all the elements that make up discourse, the totality that is discourse is a gestalt adding up to more than a summation of its components. Discourse analysis suffers from the same complication. It is not bounded by any particular methodology that clearly indicates

where the analysis begins or ends. Furthermore, there is some disagreement about whether discourse analysis is a method, a theory, or ‘*more than that*’! Addressing this dilemma, some researchers in the field have posited that it is *both* method and theory (Fairclough, 2001a); that it is *neither* a method nor a theory (T. A. Van Dijk, 2001b); then settled on a conception of discourse analysis as something else altogether – a *movement* (Baker et al., 2007; T. A. Van Dijk, 2004). This reflects the multidisciplinary nature of discourse analysis and gives it the freedom, as a *movement*, to choose any methods or tools from any discipline in pursuit of its aim to discover, describe and explain the relationship between discourse and society.

In this seemingly limitless scope, discourse analysis has become ‘an umbrella term for a wide variety of different analytic principles and practices’ (Edley, 2001, p. 189). These otherwise disparate approaches to discourse analysis share a number of key principles. The first of these is that unlike research in linguistics which uses constructed examples of text, discourse analysis relies on *real* data or ‘unique occurrences involving particular social actors in a particular setting...’ (T. Van Dijk, 1998, p. 195). Secondly, discourse needs to be studied in context. This is not surprising given that discourse is often defined as *text in context*, though ‘this principle is unfortunately more preached than actually practiced’ (T. A. Van Dijk, 1997, p. 29).

Add *Critical* and Stir

The term *critical* is usually traced back to the Frankfurt School and German philosophers such as Kant and Hegel. The main legacy of the Frankfurt School is a critique of ideology and how it penetrates everyday practices, as well as an awareness of the need to challenge existing power relations and structures of domination (Hartley, 2002). According to Locke (2004), a *critical* orientation assumes:

- ‘That all thought is fundamentally mediated by **power relations** that are socially and **historically** situated
- That facts can never be isolated from the domain of values or removed from some form of **ideological** inscription
- That the relationship between concept and object and between signifier and signified is never stable or fixed and is often mediated by the **social** relations of capitalist production and consumption

- That language is central to the formation of subjectivity (conscious and unconscious unawareness)
- That certain groups in any society are privileged over others and, although the reasons for this privileging may vary widely, the oppression that characterises contemporary societies is most forcefully reproduced when subordinates accept their social status as natural, necessary or inevitable' (Locke, 2004, p. 25 emphasis added).

Critical theorists believe that:
Thought is mediated by historically constituted power relations
Facts are never neutral and are always embedded in contexts
Some groups in society are privileged over others, and this privilege leads to differential access to services, goods, and outcomes
One of the most powerful forms of oppression is internalized hegemony
Critical researchers are intent on discovering the specifics of domination through power
Power takes many forms: ideological , physical, linguistic, material, psychological, cultural
Critical theorists generally agree that language is central in the formation of subjectivities and subjugation
<i>(adapted from Rogers, Malancharuvil-Berkes, Mosley, Dinae Hui, & Joseph, 2005, p. 368)</i>

Table 1: Shared Concepts in *Critical Discourse Analysis*

Table 1 summarises another list of concepts suggested by Rogers et al (2005) thought to be shared by *critical* approaches to research. Table 2 lists the principles commonly attributed to Critical Discourse Analysis (CDA). An inspection of both tables reveals that the CDA *movement* has distinguished itself from non-critical approaches and aligned itself with the critical approach in number of ways, but particularly by its focus on the *ideological*, the *social* and the *cultural* concerns as well as the *power relations* that interconnect all of these concerns in a particular socio-historical space.

(adapted from Locke, 2004, pp. 1-2 emphasis added)	(Fairclough & Wodak, 1997; Titscher, Meyer, Wodak, & Vetter, 2000, p. 146; T. A. Van Dijk, 2001a emphasis added)
<p>CDA:</p> <ol style="list-style-type: none"> 1. Views a prevailing social order as historically situated socially constructed and changeable 2. Views a prevailing social order and social processes as constituted and sustained by discourses 3. Views discourse as coloured by and productive of ideology 4. Views power in society as an inevitable effect of a way particular discursive configurations or arrangements privilege the status and positions of some people over others 5. Views human subjectivity as at least in part constructed or inscribed by discourse 6. Views reality as textually and intertextually mediated and texts as sites for both the inculcation and the contestation of discourses 7. Views analysis as potentially revelatory of ways in which discourses consolidate power and colonise human subjects through often covert position calls 	<ol style="list-style-type: none"> 1. CDA is concerned with social problems, not language for its own sake 2. Power relations have to do with discourse; power in discourse and power over discourse 3. Society and culture are shaped by discourse and at the same time constitute discourse. Every instance of language use reproduces or transforms society and culture. 4. Language use may be ideological 5. Discourses are not only embedded in a particular culture, ideology or history, but are also connected intertextually to other discourses 6. The connection between text and society is not direct but manifests through the socio-cognitive 7. Discourse analysis is interpretive and explanatory, dynamic and open to new contexts and new information 8. CDA is understood as a social scientific discipline which makes its interests explicit and prefers to apply its discoveries to practical questions.
(Fairclough & Wodak, 1997; T. A. Van Dijk, 2001a emphasis added)	(Paltridge, 2006, p. 179 emphasis added)
<ol style="list-style-type: none"> 1. CDA addresses social problems 2. Power relations are discursive 3. Discourse constitutes society and culture 4. Discourse does ideological work 5. Discourse is historical 6. The link between discourse and society is mediated 8. Discourse analysis is interpretative & explanatory 8. Discourse is a form of social action 	<ol style="list-style-type: none"> 1. Social and political issues are constructed and reflected in discourse 2. Power relations are negotiated and performed through discourse 3. Discourse both reflects and reproduces social relations 'The use of language in this way both reflects and reproduces certain social views and relations. It, equally, reinforces social and gendered stereotypes and inequalities 4. Ideologies are produced and reflected in the use of discourse.' 'This includes ways of representing and constructing society such as relations of power and relations based on gender, class and ethnicity.

Table 2: Principles of Critical Discourse Analysis

CDA claims to go beyond 'description and interpretation to explanation of how discourse systematically constructs versions of the social world' (Rogers et al., 2005, p. 371). Researchers who use CDA are usually interested in 'showing how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and beliefs' (Fairclough, 1992, p. 11). *Power* and *ideology* are common concerns in social research with which CDA deals in a wide

range of studies investigating ‘the ways that the economy, race, class, gender, religion, education, and sexual orientation construct, reproduce, or transform social systems’ (Rogers et al., 2005, p. 368).

This should not suggest that all researchers adopting a critical approach articulate all these concepts. It is rare for researchers to even agree on a definition of CDA. Rogers et al (2005) searched five databases with the search term ‘critical discourse analysis’, and reviewed 46 articles that purported to use CDA published between 1980 and 2003. They found that while three of those articles provided no definition of CDA, 43 articles seemed to fit into one of four different ways of defining CDA – outlined in table 3.

Critical Discourse Analysis	
1	Defined CDA in relation to post-structuralism.
2	Defined CDA in terms of its goals, aims, or functions. The articles that defined CDA in such terms asserted that aims of CDA are to disrupt discourses, challenge restrictive pedagogies, challenge passive acceptance of the status quo, and reveal how texts operate in the construction of social practices.
3	Defined CDA on the basis of its association with Systemic Functional Linguistics, critical linguistics, or interactional socio-linguistics.
4	Defined CDA through a description of the analytic framework that they employed. Each of the authors referred to the CDA framework as a three-tiered framework and made reference to Fairclough’s work.
(adapted from Rogers et al., 2005, pp. 375-376)	

Table 3: Definitions of CDA

The Many Faces of CDA

The four different definitions identified above do not merely suggest that there are different ways to define the same CDA but that there are different approaches to CDA. Although all CDA shares many of the principles discussed in Table 2 above, each approach comes with its own kit-bag of theories, methods and tools to draw upon; each has its own special perspective; and each uses particular interpretative procedures. A few key approaches will be

described here, with the help of Fairclough and Wodak (1997), ahead of a detailed discussion of the approach to be employed in this thesis:

The French School – this approach is influenced by Althusser’s theories on ideology and Foucault’s work on discourse. One of the most prominent researchers in the French school is Pêcheux (1982) who focused on the materialisation of ideology in language as well as the ideological positioning of people by their discourse.

Critical Linguistics – This is usually traced back to the work of Fowler (1979) but more recently has become associated with Systemic Functional Linguistics and the work of Halliday (1978, 1985, 2004). It is heavily focused on the role of grammar in ideological reproduction.

Socio-cognitive Studies – This approach is usually associated with the work of Teun A Van Dijk and his concern with ethnic and racial prejudice in the news media. It is, however, a powerful approach in analysing all forms of inequality and power abuse. The focus of this approach is cognition as it mediates between discourse and society.

Discourse-Historical Method – This is sometimes referred to as the Vienna School, and has since 1975 been associated with the work of Ruth Wodak. Like Van Dijk and the socio-cognitive approach, the focus here is on prejudice in various settings. However, the historical focus of this method distinguishes it from other approaches as it draws as much on the historical background information available, as on the text at hand to provide a bigger picture of the structures of sexism or racism built into public discourse.

Foucaultian Approach – Foucault’s influence runs across the entire field of discourse analysis. He did not prescribe a particular methodology nor did he advocate a particular approach. This approach has thus been more instituted in his name rather than by him. It does, however, draw on a distinctly Foucaultian definition of discourse and some Foucaultian preferences when it comes to analysis. Like Foucault himself, this approach is interested in statements rather than their text, and in their social and historical impact rather than their linguistic detail. It considers language and power to be at the heart of social practice and looks for the historical and institutional elements of discourse.

Social Semiotics – This approach is most acutely alert to the fact that there is more to discourse than text and grammar. It expands the notion of text to include visual images and analyses the relationship between language and images. The work of Kress and van Leeuwen (1996) is particularly informative here.

Socio-cultural Change and Change in Discourse – The literature on CDA refers to this approach in association with the work of Norman Fairclough. This approach draws CDA closer to sociology and the social sciences by focusing on the *relationship* between discourse and culture, and hence on discursive change and cultural change. Another feature of this approach is its ability to combine the concerns and features of many other approaches to produce a balanced and socially aware analysis. Fairclough combines a linguistically oriented analysis (such as Halliday's SFL and a concern for the role of language in the relations of power) with a concern for ideology adapted from the work of the French school. His emancipatory concerns draw on the socio-cognitive approach in addressing all forms of inequality in society. Further, Fairclough's work on intertextuality makes his approach to CDA compatible with the historical approach of the Vienna school, while his interest in *orders of discourse* reveals his affiliation with Foucault.

The Appropriate Approach for this Thesis

Given the research aim to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender ideology inscribed within*, CDA as outlined above provides a powerful tool for exposing and analysing the ideological parameters of the mission statements – but which CDA? Selecting an approach for this thesis is no easy task particularly given the significant overlap in the range of approaches identified. The research question calls for an approach that has the ability to:

1. Focus on the text of the mission statements and provide a thorough linguistic analysis of the lexical and grammatical features of the text and their discursive implications;
2. Identify relations of power and the role that these mission statements play beyond the text, as part of the institutional discourse and the wider social and cultural practices;

3. Consider the intertextuality of mission statements particularly as they draw on the religious, educational, and cultural traditions while projecting their goals into a socio-political future;
4. Recognise the multi-modality of discourse. Mission statements will be accessed from the schools' websites which, given the latest technology, are becoming increasingly visual incorporating a broad range of photographic content into their presentation. There is a need, therefore, to utilize an approach that provides the tools for analysing this rich visual data;
5. Provide a dependable map. The four requirements listed above describe what the research questions demand. This fifth requirement is one that, as the researcher, I need to guide me through this research. *Map* is an apt description of what is required – not a recipe; not a procedure, nor a prescriptive strategy. A map provides a picture of where one is, where she is going and how she might get there. A map does make for a fixed journey. It provides alternate routes to choose from and ample freedom to pause along the way, to loop around and revisit an important feature if necessary, to stop when the destination is reached, to continue beyond the destination, or even to change one's destination. The main purpose of a map is to reduce the risk of becoming hopelessly lost in the field of inquiry.

Fairclough's socio-cultural approach provides such a map and is sensitive to the various aspects of discourse providing 'a way of moving between close analysis of texts... and social analysis of various types' (Fairclough, 2001b, p. 230). It offers a detailed focus on the language through the use of Halliday's Systemic Functional Linguistics (SFL) without losing sight of the social, historical and ideological parameters that make the text possible and meaningful, and without neglecting the role of the text in re/producing the social order.

Although this thesis relies on the overall map provided by Fairclough's work, there are a few strategic points where it will be necessary to supplement it by referring to more detailed local maps. The first point is at the linguistic elements of the textual analysis which will occasionally need to draw more directly from Halliday's SFL. The second point is the analysis of the visual data which will seek additional guidance from social semiotics and the work of Kress and van Leeuwen (1996) on *the grammar of visual design*. At a third point,

given the focus of this research on the construction of gender, the work of Connell (1987, 2000, 2002) will be drawn upon to provide a sociological perspective.

Fairclough's Map

Fairclough's approach to CDA begins with the assumption that all text has *three* dimensions; that 'any discursive event... is... simultaneously a piece of *text*, an instance of *discursive practice*, and an instance of *social practice*' (Fairclough, 1992, p. 1 emphasis added). The aim here is to analyse all three dimensions which Fairclough further segregates into seven areas of analysis including, vocabulary, grammar, cohesion, structure, force, coherence and intertextuality.

The first dimension (*text*) deals with the first four areas of analysis. It focuses on the *vocabulary* and the political and ideological implications of word choice and possible alternative wording. It deals with *grammar* including the study of metaphors and the significance of metaphor choice. It deals with *cohesion*, which is concerned with how text is linked to create larger units of meaning. It investigates the *structure* of the text and identifies the mechanisms employed to combine elements of the text to constitute a recognisable unit, in this case, a mission statement. An analysis of structure is important because 'structuring conventions can give a lot of insight into the systems of knowledge and belief and the assumptions about social relationships' (Fairclough, 1992, p. 79).

At the second dimension (*discursive practice*), the CDA looks at the production, distribution and consumption of text. It examines social norms and conventions thus enabling the analyst to make 'explanatory connections between the nature of the discourse processes in particular instances, and the nature of the social practices they are part of' (Fairclough, 1992, p. 80).

Force refers to the specific function of the text, such as whether the text asks a question, makes a promise or delivers a threat. Interpretation of force can be ambivalent, so text consumers use information about the context in order to reduce this ambivalence. *Coherence* refers to the quality of the text that allows it to 'make sense'. It thus relies on the interpretative principles used by the consumer of the text as well as any explicit markers built into it by the text producers. These *interpretative principles* and the *markers* are embedded into the cultural fabric to form part of the 'default' mechanisms of the language. CDA is

interested in these default mechanisms because ‘It turns out that the crucial position of *ideologies...* is in constituting such a “default”’ (Schieffelin, Woolard, & Kroskrity, 1998, p. 128).

Intertextuality falls in the third dimension (*social practice*). Intertextuality analysis is based on the understanding that text is usually made up of snippets of other texts and implies ‘the insertion of history (society) into a text and of this text into history’ (Kristeva, 1986 in Fairclough, 1992, p. 102). The presence of other texts can be explicit. Fairclough refers to this as *manifest* intertextuality, which is usually marked as a direct quote or by the use of reporting clauses. Intertextuality can also be *constitutive*; which refers to ‘the configuration of discourse conventions that go into its production’ (Fairclough, 1992, p. 104). Intertextuality is not just about all that goes into the production of the text, but also about all that interpreters bring into the process including their knowledge, social experience, cultural and interpretative conventions, that allow them to make meaning from the text.

The first two dimensions investigated by CDA (*text*, and *discursive practice*) are concerned with *descriptions* and *interpretations*; with the processes of text production and of meaning-making. The third dimension of CDA (*social practice*) is concerned with *explanations*, particularly of ‘the relationship between discursive and social practice’ (Titscher et al., 2000, p. 153). This dimension, sometimes referred to as *socio-cultural practice* (Titscher et al., 2000), can include an examination of the *economic* and *cultural* aspects although Fairclough usually concentrates on the *political* aspects (which deal with power relations), and the *ideological* aspects (which naturalise those power relations). Fairclough’s analysis relies on an understanding of ideology as *constitutive* through language use. It does not, however, overstate this role at the expense of the *transformative* function of ideology which is integral to the discursive struggle, and a feature of social practice.

Visual Analysis

Visual Images

CDA extends the old adage that a picture is worth *a thousand words* to include the possibility that an image may also be worth *a thousand ideological clues*. In the context of school mission statements, visual images encapsulate a variety of information about school

surroundings, buildings, uniforms, as well as activities undertaken inside and outside classrooms. What schools highlight in the images they use to accompany their mission statements thus provides an insight into what is valued by schools. Images are also informative by what they exclude or omit from representation. Some images contain symbolic meanings that only make sense to people who share certain symbolic codes. Images and visual communication, just like text, ‘seem transparent only because we know the codes already... without knowing what it is we know, without having the means for talking about what it is we do when we read images’ (Kress & van Leeuwen, 1996, p. 32). This explains why even though most people can claim to understand the denotative meanings as well as the connotative and symbolic meanings of images they find it difficult to talk about the codes used to achieve such an understanding. Kress and van Leeuwen suggest that this is because societies only develop a metalanguage to speak about the most highly valued codes. ‘Until now, language, especially written language, was the most highly valued, the most frequently analysed, the most prescriptively taught and the most meticulously policed code in our society’ (Kress & van Leeuwen, 1996, p. 32).

Fairclough’s definition of text does not ignore visual images (in fact many of his analyses pay careful attention to the images that accompany text) however, the *three* dimensions of discourse and the *seven* areas of analysis he proposes focus on language. This thesis will thus rely on the work of Kress & van Leeuwen (1996) for the tools required to undertake the phase of the CDA concerned with visual images. Kress & van Leeuwen’s approach to visual analysis is anchored in the understanding that ‘the “grammar of visual design” plays an equally vital role in the production of meaning’ (Kress & van Leeuwen, 1996, p. 1); that images fall ‘entirely within the realm of ideology, as means... for the emergence of ideological positions, with all the complexities of the argument’ (Kress & van Leeuwen, 1996, p. 12).

Precursors to the recent findings by Kress and van Leeuwen can be found in marketing literature (Goffman, 1979; Williamson, 1978) which has long appreciated the value of images (used by advertisers) in revealing how society works, as well as the strategies used to decipher what, and how, advertisements come to *mean*. Marketing is also attuned to gender ideologies. It positions individuals not merely as people but as distinctly male and female with different desires, needs, wants; living in separate, gendered spheres; fulfilling different, and differently valued, social roles. Marketing thus acknowledges that ‘femininity and masculinity are... the

prototypes of essential expression... something that strikes at the most basic characterisation of the individual' (Goffman, 1979, p. 7).

The prevailing view in this field of research is that photographs are not value-free representations of a transparent reality. Rather 'photographs are, or at least have the potential to be, social constructions, consciously or unconsciously manipulated images, which can serve ideological ends' (Emmison & Smith, 2000, p. 4). Further, this understanding of the role of images recognises that an analysis of visual data is not intended only to support what is already discovered by the textually oriented analysis of discourse, but may reveal something more. This is because while many *meanings* may be expressed both visually and textually, some things are only expressed, or expressible, linguistically while others can only be expressed, or expressible, visually.

The Analysis Procedure

The CDA approach adopted here, including the map adapted from Fairclough's work, is not intended as a linear methodology or a set hierarchy in the process of analysis. It should not suggest a specific starting point, nor does it prohibit a return to any of the steps at any stage of the analysis. It is a process that can flow in any direction and takes the step that is necessitated by the findings of the previous step rather than one that is prescribed by a preordained procedure. The steps may overlap and the overall process may even be circular, going from 'interpretation to description and back to interpretation' (Fairclough, 1992, p. 231) before it attempts any explanations. However, in order to simplify an otherwise arduous and complex task, the CDA undertaken here will be divided into three analysis chapters. Two of these chapters will focus on the linguistic elements or *text* of mission statements including *vocabulary* and *grammar*. The third analysis chapter will utilise Kress and van Leeuwen's semiotic analysis to examine the *visual images* accompanying school mission statements.

These three separate, but interconnected, chapters will provide the opportunity for a rich and detailed analysis. While recognising the value of a comprehensive analysis, and accepting the view that '[n]o detail is too small to lead to fascinating insights into human culture and the performance of identity' (Gillen & Petersen, 2005, p. 147), it is essential to maintain a vigilant focus on the research questions outlined in Table 4 in order to prevent digression into the

innumerable, small, but fascinating details, that fall outside the scope of the research questions. The details relevant to the research at hand are those that can lead to insights into the gender ideology identifiable in the discourse of the mission statements of the relevant schools.

Research Aim
Analyse the mission statements of single-sex secondary schools in Queensland to identify the gender ideology inscribed within.
Research Questions
<ol style="list-style-type: none"> 1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland? 2. What linguistic evidence do these mission statements embody that allude to the underlying ideologies? 3. What other discursive practices (including visual images) do these mission statements employ that may reveal the underlying gender ideologies? 4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland? 5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland? 6. Is there a difference in the gender ideologies evident in the mission statements of Independent, and Catholic, single-sex secondary schools in Queensland?

Table 4: Research Aim and Questions

Reliability and Validity

My undergraduate studies in science equipped me with a positivistic approach to research and provided me with an understanding of *reliability* and *validity* as compulsory measures that provide objective judgement on whether a piece of research is *scientific*. I, along with thousands of other undergraduates, internalised an understanding of reliability as an evaluation of how well a tool, instrument or experiment measures a given variable. So if a researcher intends to measure weight, she will need scales that can provide an accurate measurement of weight every time, regardless of who is using them. Validity, on the other hand, is concerned with whether a tool, instrument or experiment measures what it purports to measure. If, for example, an experiment purports to measure height, then a set of scales is

arguably a less valid tool than the tape measure. The relationship between reliability and validity is such that it is possible to have a reliable measure which is not valid so, for example, a tape measure may be accurate and used correctly, but if it used to measure IQ its validity for that particular purpose could be questioned. However, if a measure 'is not reliable then it cannot be valid' (Lewin, 2005, p. 216).

Validity has been a useful concept for critiquing research in a way that maintains a hegemonic, positivistic model of *scientific* research. Research using this model has, over many centuries, resulted in innumerable findings, the significance of which is not denied here. However, this model also stands accused of producing findings that can hardly be said to have progressed the cause of humanity. Some glaring examples include the many *reliable* and *valid* projects (such as measuring skull size, brain function and behavioural differences) whose findings have repeatedly *proven* the superiority of some races over others, and of one sex over the other (see Hubbard, 1994; Kaplan & Rogers, 2003; Moir, David, & Jessel, 1991). This so called *scientific* research has amassed a significant body of evidence used to condone slavery and support the subordination of women.

The positivistic *discourse*, encompassing strong notions about what constitutes *research* and what qualifies as *science*, retains a stronghold in western approaches, and gives primacy to epistemologies that favour an understanding of reality as something that can only be grasped through factual and objective measures which must be independent of the researcher's values and experiences. These epistemologies rely on Descartes' Cartesian dualism which posits science as the only voice of *reason* and *objectivity* in a dualistic and oppositional relationship with *passion* and *subjectivity*. It positions objectivity as separate from, and superior to, subjectivity. Such epistemologies have created a power divide that determines what will be considered legitimate knowledge and who has access to such knowledge, but they have not gone completely unchallenged.

The challenges have culminated in the recognition of a range of epistemological positions outlined by Ramazanoglu & Holland (2002) including:

- *Subjectivity as separate from and superior to objectivity* – this is a position defined by its opposition to what it calls '*the male method* of claiming that a disinterested observer can arrive at objective knowledge of reality' (Ramazanoglu & Holland, 2002, p. 53).

- *Objectivity/subjectivity as inseparable* – this position is usually associated with Marxist methodology which claims that ‘[t]heory and accountability are critical, but attempts to be objective misconceive and mystify real relationships between knowledge and power’ (Ramazanoglu & Holland, 2002, p. 54).
- *Truth as relative to its conditions of production (Relativism)* – this position takes up the opposite pole of the continuum with the Cartesian model. For relativists ‘there are no general rules or criteria of validity that can establish a direct relationship between knowledge claims, experience and actual social reality’ (Ramazanoglu & Holland, 2002, p. 55).

While these positions have themselves been shown to be fallible, they have at least achieved a critical deconstruction in which ‘the orthodox stance and ideal is shown to be partial, biased, based on a particular set of subjective and political interests... [indeed the] objective disinterested stance is not possible’ (Cameron, Frazer, Harvey, Rampton, & Richardson, 1992, p. 95). The most important outcome of the fracture of the flagship *objectivity* has been the liberation of different epistemologies onto the research horizon which have set out to chart other passages to a range of truths.

The research undertaken here is located in an enviable position – aware of the strengths of the positivist approach while recognising its limitations. It is able to traverse the objectivity/subjectivity continuum without submitting to the notion of duality. It neither denies the value of quantitative research and the need to enumerate and calculate data, nor does it shy away from the qualitative approach and the benefits of critically evaluating the results. While it does not reject the need for validity and reliability, this approach to research reframes these as a commitment to rigour rather than an obsession with absolute objectivity. Because CDA is grounded in critical theory, the rigour referred to above embodies a critical perspective which, since the advent of the Frankfurt School, has sought to actively disrupt the positivist zeal for objectivity, and to replace it with a passion for *reflexivity*.

Reflexivity

Reflexivity is often cited as the critical researchers’ antidote to validity particularly in CDA studies (Ainsworth & Hardy, 2004; Chouliaraki & Fairclough, 1999; Danaher et al., 2000; Gannon & Davies, 2007; Parker, 1992; Ramazanoglu & Holland, 2002; Rogers et al., 2005;

Sharp & Richardson, 2001). Reflexivity has even been hailed as the ‘new canon’ (Lather, 1993, p. 685). This agreement about the importance of reflexivity has not been accompanied by much clarity about what reflexivity actually entails or how/whether it can be achieved. Some suggest that it consists of ‘interpreting one’s own interpretations, looking at one’s own perspectives from other perspectives, and turning a self-critical eye onto one’s own authority as interpreter and author’ (Alvesson & Skoldberg, 2000, p. vii). Others have taken it to mean that ‘the analyst’s choices at every step in the research process are visible as a part of the discourse investigation’ (Bucholtz, 2001, p. 166).

However, one problem remains. Reflexivity itself is necessarily caught up in the same distortions that haunted the discourse of scientific research. Because ‘both reflexivity and discourse analysis are historically and culturally bound’ (Parker, 1992, p. 21) researchers are urged to turn a self critical eye on their own work. They must, however, be cognisant that ‘[a]ny researcher’s critical consciousness is constrained by the limits of their knowledge, culture, and experience, and also by their personal skills, powers of empathy and political openness to silences and exclusions’ (Ramazanoglu & Holland, 2002, p. 119).

Though acknowledging the limitations of reflexivity within the positivist paradigm, this research contends that an understanding of these limitations strengthen reflexivity rather than weakens it. Reflexivity is not offered as a solution to the research problems associated with reliability, validity, objectivity or subjectivity, but as a way of stepping back from the research to reflect on it; to *problematise* its assumptions, ontology, epistemology and ideology. Problematism is regarded as a positive and creative process rather than a destructive one. Reflexivity is thus considered ‘productive despite human fallibility and the practical problems involved’ (Ramazanoglu & Holland, 2002, p. 119).

Reflections

Critical Discourse Analysis provides a tool kit of analytical techniques for describing, interpreting and explaining the implicit and explicit meaning-making elements embodied in a discourse. It has the capacity to analyse the textual and linguistic aspects of a statement from vocabulary to grammar but, equally importantly, it recognises that there is more to every statement than text alone. The non-textual elements of a statement, including visual images, form an integral part of the analysis. Critical Discourse Analysis also equips the analyst to go beyond what the eye can see; to investigate the social, cultural, historical and ideological influences that constitute discourse as well as how the discourse, in return, transforms the social, cultural and ideological.

Armed with this impressive tool kit, guided by Fairclough's map, and supported by extensive literature in CDA, linguistics, semiotics, sociology, marketing and advertising, this research takes on the multidisciplinary approach, advocated by Critical Discourse Analysts, to answer some very important questions about how boys and girls, femininity and masculinity, are ideologically positioned in school mission statements. Reflexivity will be adopted as a key strategy to critically review every step of the procedure, each decision by the analyst, and all the findings of the research in a manner that regularly loops back to reflect on proceedings while looking forward to consider each of the outcomes and their consequences.

Finally, it is important to revisit the point about *rigour* made earlier in this chapter. Rigour refers to the array of techniques devised and implemented in order to achieve consistency, increase the credibility of the research and enhance the persuasiveness of its results, but it is more than that. It is about doing the right thing by the research community. The rigour pledged here thus involves vigilance about leaving 'an audit trail' (Paltridge, 2006, p. 217) to enable other researchers to retrace, interpret, replicate and critique this research.

Chapter Four - Literature Review

Education, Gender and Equality

A Global Snapshot

The United Nations declared long ago that '[e]veryone has the right to education' (UN, 1948 article 26). The significance of education has been acknowledged in many forums which led to, and resulted from, Article 26 of the Universal Declaration of Human Rights. Education has become a fundamental part of human existence to the extent that, today, any individual or group lacking education is at a considerable disadvantage in a global society where people need the skills to compete for limited resources. Education has metamorphosed into a complex system that has, itself, become a resource that individuals and communities seek, believing that having a certain level of education will lead to success in many other facets of life. The universal *right* to education, though globally significant, did not prove to be the magic elixir for solving the world's education crisis. Decades after Article 26, Unesco was still reporting a crisis in education, and a need to renew commitments to the task of 'making education for all a universal reality as distinct from a universally recognised right' (Unesco, 1993, p. i). By the close of the twentieth century the problem was yet to find a solution, and Unesco was still trying to affirm education as a basic human right, declaring that 'education must be made universally available and equally accessible to all' (Unesco, 2000, p. i).

Words like *everyone* and *all* in Unesco reports suggest an egalitarian intent which includes all classes and genders of people. These early reports were produced in societies experiencing class segregation and gender discrimination that could not be eliminated overnight. However, if societies were serious about equity and justice, particularly as they relate to education, they have had more than overnight; they have had many decades to achieve those transformations. Alas, the United Nations has warned of a global problem with 'more that 800 million illiterate adults in the world today, and nearly 100 million primary-school-age children (and an even larger number of secondary-school-age children)... not in school' (Unesco, 2000, p. i). Most of those missing out on an education are female. Gender disparity is not a recent discovery. Since 1960 the UN Convention Against Discrimination in Education has maintained that 'the denial of equal educational opportunity to women and girls has been recognised internationally as a fundamental challenge' (Unesco, 1995, p. 17).

The Australian Story

1975 is a good moment in time to begin the Australian story. It was International Women's Year, and a time of significant activity around gender issues in many facets of Australian society, including education. Also in 1975, the watershed document, '*Girls, School and Society*', was released by the Commonwealth Schools Commission. This was an important document because it dared to question 'whether there are any longer good grounds for expecting that females and males should, merely because of their sex, be different sorts of people' (Commonwealth Schools Commission, 1975, p. 7). *Girls, School and Society* was also the first Commonwealth (Federal) document to problematise issues of gender, refuting 'claims that the outcomes of schooling for girls were a result of "natural" choices on their part', and asserting that 'the patterns of difference should not be taken for granted but should be investigated and questioned' (Yates, 1987, p. 241). Although it acknowledged the role of society and parents (indeed of children themselves), in the social development of students, *Girls, School and Society* did not shy away from accusing *schools* of acting against sex equality, concluding that, 'to the extent that school's actions are based on unexamined assumptions about sex differences they limit the freedom of both girls and boys' (Commonwealth Schools Commission, 1975, p. 17).

Girls, School and Society examined 'school experience in terms of the ways in which it conveys to girls and boys... that they are expected to behave differently and are destined for different futures because of their sex' (Commonwealth Schools Commission, 1975, p. 17), thus inspiring a cornucopia of reports on gender and schooling throughout Australia including:

- ~ Males and Females in the Western Australian Education System – WA 1975
- ~ Victorian Committee on Equal Opportunity in Schools – VIC 1977
- ~ Sexism in Education – NSW 1977
- ~ Improving Education for Girls – TAS 1977, and 1978
- ~ Inequality in Education – SA 1978
- ~ Sexism in Education – ACT 1979

Note the absence of Queensland from the above list. At the time, far from being concerned with the equal education for girls, Queensland, led by the National Party and Joh Bjelke-

Petersen, was busy resisting *interference* from Canberra in any state matters. National Party education policies were aligned with right-wing pressure groups such as CARE (Committee Against Regressive Education). According to documents released under the 30-year rule, Bjelke-Petersen and CARE were responsible for banning a number of curriculum initiatives in 1978, including MACOS (a moderate social studies course) despite the fact that it was recommended by state as well as national educational bodies (S. Gray, 2009). In 1981, the same government dismissed SENSE (Studies to Encourage Non-Sexist Education) as inappropriate for Queensland schools, thereby ignoring recommendations from the national Curriculum Development Centre who designed the program for implementation in all states. The Queensland Department of Education argued that SENSE was inappropriate because it focused on *eliminating sexism* – an approach thought to be distinctly different from their own policy which sought to *promote equality*. The Queensland Minister for Education, at the time, questioned why ‘anyone would want to clutter the vital and already crammed school years of their children with this sort of *nonsense*’ (Powell in Lingard, Henry, & Taylor, 1987, p. 138 emphasis added). In 1984, the Queensland government resisted yet another *interference* from Canberra by banning ‘On Cue’ – a publication on equal opportunity produced by the Commonwealth Schools Commission. These examples are but symptoms of a serious problem; that of the conservative ideologies prevalent in Queensland for many decades.

Issues relating to equality in education for girls thus found little official support in that political environment. When demands for equality did finally filter through Queensland’s conservative politics, the call for ‘equal opportunity for girls’ was subtly transformed into ‘Equal Opportunity for Girls and Boys’, which became the title of Queensland’s somewhat belated policy (Queensland Department of Education, 1981). This policy insisted on equality of *opportunity* not equality of *outcome*. Furthermore, when it referred to ‘girls and boys’, it focused on the needs of *individual* girls and boys, rather than acknowledging the collective disadvantage experienced by girls. This meant ‘that the well documented structural disadvantages of girls in schooling [were] denied or hidden’ (Lingard et al., 1987, p. 146). Any overt show of equality was too weak to disguise the intent of a government clearly ‘committed to the family and to traditional, home-based, caring roles for women’ (Lingard et al., 1987, p. 144).

Elsewhere around Australia, related policies and research proliferated but these did not mark the end of inequality in schools, nor did they proceed unopposed. Opposition came from many fronts including Women Who Want to be Women (WWWW), a Christian, pro-family, anti-feminism lobby group (currently operating under the name Endeavour). In 1979, WWWW ‘argued that the very idea of equality was absurd because women and men were fundamentally different biologically and therefore also socially’ (Kaplan, 1996, p. 89). WWWW ran a vociferous national campaign opposing the United Nation’s Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Although Australia signed, and eventually ratified the CEDAW, vehement opposition from WWWW continued well after ratification had taken place, and found ample support in the ranks of the governing National Party in Queensland. WWWW thus made it difficult for those genuinely eager to improve the situation for women and girls such that, ‘despite the work and research of many people and despite the production of many reports and resources in the area, little change in the situation for girls [had] taken place’ (Towns, 1984, p. 53).

However, the Commonwealth Schools Commission persisted in the pursuit of its goal to achieve gender equality and, in 1984, released ‘*Girls and Tomorrow*’. That document began by acknowledging that ‘despite convincing evidence in “Girls, School and Society” of the educational disadvantages suffered by girls, girls continue to be afforded far less opportunity than boys to realise their potential’ (Commonwealth Schools Commission, 1984, p. 2). Although *Girls and Tomorrow* recognised the need to ‘transform rhetoric into reality’ (Commonwealth Schools Commission, 1984, p. 9), it ended its term without being able to achieve much more than rhetoric.

The next milestone dealing with issues of girls’ and education was the *National Policy for the Education of Girls in Australian Schools* (Commonwealth Schools Commission, 1987). The significance of this policy lay in the fact that it was not just another report, but a *national policy*, representing a collaboration between the Commonwealth and all State and Territory school authorities. It was thus able to position ‘the educational rights and needs of girls [as] a responsibility of the nation as a whole; and require[d] a shared commitment by all authorities responsible for education’ (Commonwealth Schools Commission, 1987, p10). For all its ardent commitments and inspired hope, the *National Policy for the Education of Girls in Australian Schools* could not claim much more than having ‘helped raise the awareness of the

needs of girls in Australian schools' (MCEETYA, 1993, p. vii emphasis added), which, to be fair, was one of its goals. The life of this policy, indeed that of the Commonwealth Schools Commission, came to a sudden end in 1988. This was proclaimed a sad passing by many who believed in the ability of that Commission to *eventually* achieve gender justice in education. Commenting on what he called the *destruction* of the Commonwealth Schools Commission, Connell (2002) noted that one of the 'consequences of that action was the silencing of the most important national voice speaking for educational equity across the board' (Connell, 2002, p. 324).

The Commonwealth, however, retained some optimism, releasing the *National Action Plan for the Education of Girls* (MCEETYA, 1993) which claimed that 'it remains a reasonable expectation that a properly implemented policy for the education of girls in schools will assist in establishing an Australia in which both women and men have equal rights to responsibility and power' (MCEETYA, 1993, p. vii). This plan sought more than *raised awareness*. It advocated 'direct action in such areas as curriculum, girls' classroom experience, the behaviour and attitudes of males towards females, and changes to the social, physical and cultural environments in which girls learn' (MCEETYA, 1993, p. viii). It was not necessary to wait for the evaluation reports on this plan to realise that it would be an ineffectual attempt. The reasons (excuses) for its failure were encapsulated in its opening paragraphs which declared that '[w]hile schools can achieve a great deal, they cannot by themselves achieve equitable educational outcomes for girls. Without modification to the attitudes and values of the wider community and the media, girls will continue to be educationally, socially and economically disadvantaged' (MCEETYA, 1993, p. viii). The 1996 election saw a change of government, handing the reins to the Liberal Party. This led to a change of policy (and probably a change of heart) so the five-year *National Action Plan for the Education of Girls* did not even complete its term.

Gender Equity: A Framework for Australian Schools (MCEETYA, 1997) represented the next critical phase, nationally. This document is renowned for the conspicuous absence of the word *girl* in the title. Overtly, the policy took up a new *inclusivity* discourse positioning both boys and girls as co-victims of narrow gender roles (MCEETYA, 1997). However, it was often accused of serving *recuperative masculinity* and the *backlash* concerned with the new disadvantaged group (boys), whose needs had allegedly suffered during the period which

focused on the problems of girls' schooling (Foster, 1994; Ailwood & Lingard, 2001; Lingard, 2003; Summers, 2003). As Lingard & Douglas (2001) point out, this policy represented an ideological shift that marked the end of national policies for girls' education, while 'recuperative masculinist politics... attempted to regain, defend or maintain male dominance...' (Lingard & Douglas in Ailwood & Lingard, 2001, p. 9). The concern for boys managed to garner a good deal of support over a very short period of time but some critics remain unconvinced, arguing that 'on almost any measure of resources... and in all parts of the world, men are the advantaged group in gender relations... [and] it would require an unbelievable reversal, in an unbelievably short time, for boys to have lost this advantage and become a disadvantaged group' (Connell, 2000, p. 166).

The motive for recuperative masculinity cannot be solely attributed to a concern that the needs of boys were ignored by the earlier policies, because they were not. Although primarily concerned with problems of girls' schooling, earlier policies and plans did not omit boys from the discussion. Even the earliest policy, *Girls, School and Society*, noted the duality of the gender issues in its foreword, and sought to 'assist both girls and boys to live in a world where sex need no longer dictate life patterns' (Commonwealth Schools Commission, 1975, p. iii). Furthermore, although 'inclusivity' was not a term employed in *Girls, School and Society*, the sentiment of inclusivity was evident in that document which acknowledged that 'both sexes are constrained by... sex related expectations' (Commonwealth Schools Commission, 1975, p. 8). In 1984, *Girls and Tomorrow* also employed inclusive terminology, insisting 'that *all individuals* be equipped with the confidence and competence to contribute to their fullest extent' (Commonwealth Schools Commission, 1984, p. 7 emphasis added); and demanding 'that schools should provide *all young people* with the skills and confidence they need' (Commonwealth Schools Commission, 1984, p. 7 emphasis added). In 1987, the *National Policy for the Education of Girls in Australian Schools* began with a statement that revealed a concern for both sexes, declaring, 'this report is about education for a society where women and men relate to each other as equals, unconstrained by factors relating to gender' (Commonwealth Schools Commission, 1987, p. 1). These examples confirm that boys were not neglected by the earlier policies, and suggest that the backlash must have been driven by other factors associated with the political and ideological climate. As Kenway explains, the shift in focus from the girls to the boys, and indeed the policies themselves (both

the *National Policy for the Education of Girls in Australian Schools*, and *Gender Equity: A Framework for Australian Schools*) were ‘the product of the demands, concessions and compromises of corporate federalism’ (Kenway, 1997, p. 330).

The fact that the struggle for gender justice has been taking place around education and schooling is significant. It serves as a reminder of the important role that schools play in re/producing ideology. It confirms that schools are crucial institutions in society, ‘complicit in the future form of... culture and society’ (Yates 2008, p. 479). An inspection of the websites of most schools reveals an array of policies and procedures dealing with bullying, sexual harassment, and a range of gender related issues. These may comply with the various national policies and action plans, and they may meet the legislative requirements dealing with anti-discrimination in education. However, they do not prove a genuine concern for gender equality, nor do they address the charge that ‘schooling remains [or has again become] a gendered experience’ (Gill, 2004, p. 15) that equips students to tackle the future with little more than the inequalities of the past. There is ample cause for concern, not only with the perpetuation of the inequalities of the past, but also with the possibility that such attitudes, evident in the ‘Australian government education policies, at commonwealth and state levels, are threatening to *increase* both educational and social inequality’ (O’Leary & Sharp, 1991, p. 167 emphasis added).

The lamentations that reverberated late into the twentieth century warned that ‘[e]ducation which leads to equality of outcomes for girls and boys has not yet been achieved in Australia’ (MCEETYA, 1993, p. VII); and that ‘in a patriarchal society like Australia... everyday life is not yet gender fair’ (Kaplan, 1996, p. 163). Perhaps the most interesting element shared by both of these statements is the optimistic ‘*not yet*’, which intimates that women can still hope to achieve equality; *eventually*! Such optimism is yet to bear fruit. In the twenty-first century, ‘gender justice is by no means a reality... females as a group, relative to males as a group, in Australia and beyond, remain socio-economically disadvantaged through structures, systems and practices that privilege males and the “masculine”’ (Keddie, 2006, p. 22). Such conclusions are posited about the injustices of society in general, as well as education in particular which is said to reflect ‘these injustices with the generation and perpetuation of... practices that privilege the “traditionally masculine”’ (Keddie, 2006, p. 22).

Over a decade ago, *Gender Equity: A Framework for Australian Schools*, noted for the absence of *girl* from the title, was met with a wave of concern, even fear, that girls have not only been dropped from the title, but pushed off the agenda. At the time, the use of the term *gender* was defended as part of a new *inclusive* approach to the goal of equality. The policies of the twenty-first century have now also lost the term *gender*. A non-inclusive concern for boys is emblazoned in the titles of recent reports and policies such as, *Boys' Education: Getting it Right* (House of Representatives Standing Committee on Education and Training, 2002); and *Success for Boys* (DEST, 2005). It has been argued that the future is not looking too bright for girls since the legitimacy 'of schools focusing on improving girls' education has been substantially diminished by the current focus on boys' education' (Dillabough, Mcleod, & Mills, 2008, p. 306). It would be naive to suggest that a simple shift in focus from girls to boys is, in itself, ideologically dangerous. However, there is a danger in the associated push to reaffirm the patriarchy; to 'return to societal arrangements perceived to have existed prior to feminist politics' (Lingard, 2003, p. 33).

Language and Educational Rhetoric

The rhetoric surrounding gender issues in education was for many decades, at least superficially, effective in creating a facade of fairness and inclusivity. This is not surprising given the way language is used in society, and how it is manipulated to create the desired impression. Restaurants serve *beef rump* and *lean pork* because that sounds much more appetising than *cow bum* and *skinny pig*. Fashion houses use *leather* and *fur* because that sounds better than *animal skins*. Politician even go as far as *sexing-up* documents, or calling an attack on innocent people in the Panama, *operation just cause*, while an assault on Iraqi civilians is dubbed *the war on terror*; but do people really fall for such linguistic tricks? It seems that at least *some* people do. Even if one subscribed to the philosophy that, 'a rose by any other name would smell as sweet', few would send a loved-one a dozen red roses if they were called *stink weed*. Language manipulation is so successful that the engineering of words is now an essential part of every political campaign. In America, the groups who opposed feminism and all the freedoms gained by women, carefully avoided terms like *anti-abortion*. Instead they chose more appealing slogans like *pro-chastity* and *pro-life* while their all

encompassing stance against feminism became *pro-family* (Faludi, 1992). Not all people are fooled all of the time.

The concept of language outlined above is a *critical* one based on the understanding that ‘language cannot be considered neutral, because it is caught up in political, social, racial, economic, religious, and cultural formations’ (Rogers et al., 2005, p. 370). A critical approach must also heed Fairclough’s warning that ‘language is widely misperceived as transparent, so that the social and ideological “work” that language does in producing, reproducing or transforming social structures, relations and identities is routinely overlooked’ (Fairclough, 1995, p. 208). Instead of conceiving of language as a neutral tool, language is defined as a social practice invested with ideology, and used to exercise power. This does not refer to the conscious exercise of power by force, but to a process that is subtle and imperceptible; one that creates an unquestionable division between the privileged and the not so privileged such that even those without privilege adopt their position, and accept it as the natural order of things. So, within a particular ideological schemata, whites *are* superior and women *are* weaker. These alleged *facts* hold fast and persist unchallenged beneath any overt show of equality, anti-discrimination, tolerance and egalitarianism that society may display.

When it comes to education, the overt national, perhaps global, message is one of an inclusive, fair go for all – at least the language used depicts that sentiment. This is achieved by a careful choice of words in legislation and the many policy documents designed to convey a convincing overt message espousing equal access, equal treatment and a strong stance (*zero tolerance*) against sexual discrimination, and harassment. However, it is important to note that ‘the noise and semiology of equal opportunity... [are] often far divorced from school practices as they were experienced by students and teachers’ (Gewirtz, Ball, & Bowe, 1995, p. 136). What is of interest to this thesis is the ideology behind the *noise and semiology*.

The *National Plan for the Education of Girls in Australian Schools* was not oblivious to the significance of the role of language in education. It stressed that ‘language is a powerful tool which is not neutral or free of context. It is fundamental in shaping political and social meaning, including understandings and views of gender’ (MCEETYA, 1993, p. 22). An awareness of the importance of language is also evident in the tightly monitored language that is currently used in departmental and school documents in Queensland but, as will be noted in

the example below, this seems only to impact the overt and explicit text of these documents, leaving traces of ideological assumptions intact.

Under the heading *Inclusive Education*, the Queensland Education Department's website outlines its commitment to 'achieving excellence by enhancing educational opportunities for *all students*. To this end, schools seek to create environments where:

- *all students* feel a strong sense of belonging
- *all students* learn to interact respectfully with others
- *all students* learn to understand and appreciate diversity' (Education Queensland, 2008, emphasis added).

Given the heading '*Inclusive Education*' one is linguistically led to believe that *all students* means all *boys* and all *girls*. One may need to rethink that belief when encountering the many other paragraphs, on the same webpage, with somewhat less inclusive headings:

- Boys Gender and Schooling
- What about the boys?
- Masculinity matters
- Social development of boys
- Boys will be boys discourse
- Poor boys discourse

There are no paragraphs dealing with girls in schools, and so no paragraphs headed, *girls gender and schooling*, *what about the girls*, *femininity matters*, *social development of girls*, or *girls will be girls*. The girls are mentioned occasionally, but usually as an addendum in statements like, '[b]iological determinism asserts that certain behaviours are justified and unchangeable because 'boys will be boys' (or 'girls will be girls')'; and 'work effectively with boys (and girls)...' (Education Queensland, 2008). Placing references to girls in brackets, is one of strategies used to decisively move girls to the margins, while centring the boys.

The message from Anna Bligh (at the time Minister for Education) on the same website, purports to be about equality, and uses statements like 'gender divisions are no longer acceptable or viable'. Yet this statement opens with the sentence, '[t]he world that young men and boys face in the twenty-first century is challenging'. The minister later adds the marginal

‘girls’, declaring that ‘it is important that education broadens rather than narrows boys’ and girls’ life chances and life options’ (Education Queensland, 2008).

Amidst the contradictions between the rhetoric of equality and the less than equal (or to put it optimistically, the *yet to be* equal) practices, hundreds of thousands of girls and boys turn-up at Queensland schools each day to receive their education, and are thus subjected to the gendered and gendering practices of schools whose mission it is to deliver the promise of education. The actual mission statements as articulated by each school seem, on the surface, to be innocuous documents like the thousands used by corporations everywhere to describe their intents and aspirations. But are they really so innocuous?

Critical Discourse Analysis and Mission Statements

There is ample research in the educational literature that incorporates CDA in the analysis of a range of texts including policy documents. An astute observation regarding the use of CDA in educational research is that much of it reports on the unintended consequences of text. ‘[E]ducators often intended to open up liberatory spaces in meetings, policies, teaching decisions, and classroom lessons; but a closer analysis revealed that their actions had unintended consequences that resulted in further oppression’ (Rogers et al., 2005, p. 384). There is little doubt about the resulting oppression, but one could be forgiven for questioning the notion that it is *unintended*. An understanding of how ideology functions in society suggests a less anodyne explanation.

Two Australian examples with a keen understanding of ideology are outlined here. Ailwood & Lingard (2001) who investigated the gender discourse of the document *Gender Equity: A Framework for Australian Schools*, relied on CDA to identify the shift in the discourse from a concern for girls’ education to a broader concern for equity. Ailwood & Lingard (2001) argue that this seems to ‘signify the endgame for specific national policies for girls’ education’ (Ailwood & Lingard, 2001, p. 10). They situate this policy document in a broader historical framework and political context to show that the discursive shift is not just a simple moment of transition, but built into a ‘heteroglossic policy statement which knits together... competing discourses’ (Ailwood & Lingard, 2001, p. 10). The document is exposed as disguising the power relations between boys and girls by treating them both as equal victims

of gender construction. This has the effect of eroding the earlier feminist agenda which was concerned with challenging dominant masculinities, and achieves the intended recuperative discourse that appeases the 'what about the boys' movement. As with all ideological discourse '*Gender Equity: A Framework for Australian Schools*', uses commonsense notions of equity allowing the text to 'assume a taken-for-grantedness that hides the politics of what is being taken up' (Ailwood & Lingard, 2001, p. 17).

The second example is from Taylor (2004) who applies CDA to Queensland's educational policies to trace discursive shifts in social change. This study points out that the way 'policy texts construct and sustain power relations ideologically is of particular interest in critical policy research, as also are the values which are articulated in policy texts' (Taylor, 2004, p. 437). Taylor's study has emancipatory potential as it searches for means to achieving social goals. Here, Taylor does not analyse the entire text but relies on extracts that summarise the content of three related documents referred to as a *genre chain*. The chain included the *Queensland State Education 2010, Destination 2010*, and *Queensland the Smart State*. Taylor (2004) revealed a neoliberal discourse that focuses on globalisation, the economy, and change, all of which were presented in the Queensland documents as unavoidable, natural, and unquestionable. Taylor's analysis goes beyond the linguistic elements to show how the structure and layout contributed to the ideological message by directing the reader to a particular discursive position.

Ainsworth & Hardy (2004) offer a different application for CDA. They use the concept of the *older worker* and the *refugee* to explore how such identities come about. Their understanding of discourse concurs with that of Fairclough, explaining that '[w]hile discourses are realised through texts, they are much broader than texts and include the broader social and cultural structures and practices that surround and inform their production and consumption' (Ainsworth & Hardy, 2004, p. 236). Here CDA is used to interrogate the cultural structures and social constructs that constitute identities. This study suggested not only that the identities of the *older worker* and of the *refugee* are discursively positioned in relation to the complex network around them, but that they in turn influence the construction and positioning of others within the discourse.

Mission statements, their content, and implications, have not been a feature of the education literature in Australian research. They have, however, been the focus of extensive research in the business and management sectors. They are well established as informative tools that reveal the intentions and goals of organisations. The language used in mission statements has been shown to disguise the intentions of the organisation and its underlying ideology (Campagna & Fernández, 2007). These usually invisible ideologies proliferate unchallenged in mission statements that seem, at least overtly, impartial and just.

Bolon (2005) used content analysis to compare the mission statements of two types of hospitals (*for-profit* and *not-for-profit*). The mission statements were sourced from each of the hospitals' websites. Although the expectation was that the two sectors will have distinct differences in their approaches, philosophies, and goals which should be evident in the unique mission statement of each organisation, the study reported little difference between hospitals on concepts like *cost*, *access* and *equality*. The mission statements of both types of hospitals were 'brief, generic statements that would apply to almost any facility, regardless of its ownership type' (Bolon, 2005, p. 7). As Bolon suggests, such generic mission statements indicate that the *for-profit* hospitals do not wish to highlight their commitment in relation to profit-making, but 'want to "hide" this operational reality from public consumption and review' (Bolon, 2005, p. 6). This in itself becomes part of the ideological message that is woven into the mission statements of these hospitals.

In educational institutions, '[t]here is precious little empirical research on the content of [mission] statements' (Morphew & Hartley, 2006, p. 460). What research exists, is limited because it does not recognise 'the unexamined presuppositions upon which they are grounded' (Davies, 1986, in Morphew & Hartley, 2006, p. 457). Morphew & Hartley (2006) analysed the mission statements of 300 educational institutions. They identified 118 distinct inclusions of which the most common were, *service*, *commitment*, and *diversity*. The best predictor of the content of mission statements was identified as institutional control – whether it is a public or private institution. More specifically they report that public institutions emphasise *service* and *civic duty*, while private institutions promote *student development* and *academic rigour*. This supports the notion that mission statements are ideologically invested; that they are less interested in defining the unique values of an institution, and more interested

in trying to ‘signal key external constituencies that the institution in question shares these groups’ values and goals’ (Morphew & Hartley, 2006, p. 466).

This desire to target mission statements to suit particular consumers is also recognised by Campagna & Fernández (2007) who conducted a textual analysis of the mission statements of 24 International Environmental Organisations asking three questions of each mission statement:

1. Ethos – Does it reflect nature as natural resources to be managed for the greater benefit of present and future generations?
2. Logos – Does it depict nature as a source of knowledge relevant to sustain technological progress that impacts on quality of life?
3. Pathos – Does it address the environment in the context of the inspiring beauty of nature, wildlife or wild places?

The results showed that few statements addressed the beauty of nature (Pathos) while most organisations focused on the benefit to people (Ethos), and used their missions ‘to legitimise roles in the political, economic and social arena’ (Campagna & Fernández, 2007, p. 383). The common denominator identified here was that the language used by these organisations tended to present ‘nature as serving human needs’ (Campagna & Fernández, 2007, p. 381). Organisations thus produced statements that are ‘more prone to satisfy the human perspective’ (Campagna & Fernández, 2007, p. 385). Mission statements were found to be imbued with a neoliberal ideology that shied away from addressing critical issues such as biological diversity, extinction, or the viability of the ecosystem.

The work of Ayers (2005) is a rare example of research that combines mission statements with CDA in search of ideological discourse in educational institutions. Although Ayers is concerned with the situation in the United States, there are shared elements between Ayers’ research and the Australian research undertaken here. Ayers relies on college websites as the source of mission statements, uses Fairclough’s approach to CDA, is concerned with ideology and how educational institutions function as ideological instruments in reproducing inequality. There are also some distinct differences. While Ayers is concerned with discursive practices of *community colleges* that reveal manifestations of a *neoliberal* ideology and its

contribution to reproduction of *class* inequalities, the focus here is on *secondary schools*, *patriarchal* ideologies and the reproduction of *gender* inequalities.

Ayers (2005) revealed two ideological effects, the first, reduced 'learners to an economic entity whose responsibility to society is "to please employers" so that business and industry may remain competitive in the global economy' (Ayers, 2005, p. 546). The second, dealt with modifications to the curriculum as it responds to the demands of the market. Ayers warned that 'the colonization of the community college mission by a neoliberal regime should therefore arouse trepidation among functionalist advocates who view "the People's college" as a democratic institution' (Ayers, 2005, p. 547). Ayers called on researchers to 'confront such ideological-discursive practices through critical discourse analytical research' (Ayers, 2005, p. 528), to expose such ideologies and strip them of the power they can only wield in their tacit, camouflaged state. This thesis seeks to answer that call.

Reflections

The research questions being asked here have not been addressed specifically in previous research. This provides an opportunity to step out onto the road less travelled and to explore fresh territory. Such an opportunity comes at a price. It means that there is no clear road to follow. There is, therefore, no neatly contained body of literature addressing the research questions, and providing a summary of findings to form the foundations for this thesis. Instead of a linear literature review, what was offered above is a glimpse of the various disciplines that illuminate the research questions of this thesis. The relevant literature is not limited to that discussed in this chapter. This chapter is a link in the chain connected back to chapter two, which reviewed the literature relevant to the concepts of ideology and discourse as they impact this thesis, and to chapter three, where the literature concerned with CDA and the methodological approach used here was reviewed.

A reflexive approach demands that the researcher questions every decision. The decision to commence this literature review globally, with the UN *Declaration of Human Rights* in 1948, and nationally with *Girls, School and Society* in 1975, seems almost arbitrary. It might have been more informative to start much earlier in time, to discuss the work of Rousseau, Kant, and Wollstonecraft. That, however, would not have satisfied the need to know what came before them. An even earlier start might have benefited from a discussion of the work of Socrates and Plato. The point is that one needs to start somewhere. This review did not start at the beginning of time, nor at the beginning of education. It did, however, begin with what was a significant moment in the history of gender and education in Australia. A moment which not only encapsulated all that came before it, but one that provided the impetus for much of what came after.

Girls, School and Society not only marked the beginning of a concern for girls in schools but, more significantly for the purpose of this thesis, it marked the beginning of a concern with gender ideology. Although it did not employ the term *ideology*, it articulated a concern for the *hidden*; for revealing the assumptions about males and females that underlie the messages schools perpetuate. Although much has been achieved in education since 1975 for both girls and boys, gender reform has been slow. Hard won gains have suffered from slippage and a severe backlash. Furthermore, much of what was *hidden* then, remains

hidden now. This thesis takes up that invisible thread and continues the search for the underlying assumptions about females and males – for gender ideology – in school mission statements.

Chapter Five - Research Data

Overview

Given the aim of this research to ‘*analyse the mission statements of single-sex secondary schools in Queensland to identify the gender ideology inscribed within*’, one needs to:

1. Collect mission statements from the relevant schools.
2. Analyse these statements using appropriate analytical strategies to answer the research questions outlined in Table 4 above.

There are only a limited number of single-sex secondary schools in Queensland – 29 for girls and 20 for boys – all of which will be included in the study. Very small schools with a specialist focus (such as those catering for students who have been excluded from mainstream education due to behavioural problems, and small indigenous community schools) have not been included in this study as their mission statements will reflect a specialised focus. The mission statements used here were accessed from the school websites.

Selecting the Schools

All state government schools in Queensland are coeducational. Given its focus on single-sex schools, this research is, by default, concerned with the non-government schools, including Catholic schools and Independent schools. All non-government single-sex secondary schools are included in this research. Terms like *all*, *single-sex*, *secondary* and *non-government*, however, proved to be surprisingly problematic. It is thus necessary to outline a clear set of criteria to determine *which* schools are encompassed in this study:

1. **Non-government schools.** Although all schools receive some State or Commonwealth Government funding, education in Queensland is carried out by a tripartite system that includes the State Government sector, the *Catholic* sector, and other non-government sector often referred to as the *Independent* sector. Nationally, 70% of all schools are State Government schools; the Catholic sector makes up 18%, while the independent sector accounts for 12%. Queensland follows a similar pattern with 72%, 17% and 11% respectively (Australian Catholic Education Statistics Working Group, 2008). Given that all state government schools are coeducational, the schools for this study

are drawn from the two non-government sectors – independent and Catholic. The websites of Education Queensland, and the Queensland Catholic Education Commission were used to determine which schools belong to which sector.

2. **Secondary schools.** Queensland secondary schools generally offer classes for years 8-12. It is not unusual, however, for non-government schools to offer early entry covering years 5-12, 4-12, or indeed a complete primary program Kindergarten -12. All secondary schools, regardless of whether they offer a junior primary program, are included in this study.
3. **Secondary schools which provide a mainstream program.** As outlined above, specialist schools, such as small indigenous community schools and those catering for students who have been excluded from mainstream education due to behaviour difficulties, are not included.
4. **Secondary schools identified as boys' schools or girls' schools (not co-educational) on the Commonwealth School list, or on the Association of Independent Schools Queensland (AISQ) list, or both.** The Commonwealth list relies on census data collected for the purpose of determining school funding. The AISQ, on the other hand, collects information directly from the member schools. The AISQ database is updated annually using a membership form completed by each school. In the case of the AISQ list, therefore, the schools self-nominate into the male, female or coeducational category. The use of both lists here provides an opportunity to cross check the data and reduce the possibility of errors.
5. **Schools that met the above criteria during term four of the 2008 school year.** Although the data is relatively stable, one cannot assume that it is static. Schools may change their focus from coeducational to single-sex and back again over time. It is thus important to set time parameters for the capture of the data. The analysis was carried out on data from schools that met the above criteria during the last quarter 2008. The data was captured over a period of time between the last quarter of 2008 and the beginning of the 2009 school year.

The Schools

There are 49 single-sex secondary schools in Queensland 29 of which are girls' schools. Of these, 11 are independent schools with various religious affiliations listed in Table 5. The remaining 18 are Catholic schools. Note that there are two Catholic schools bearing the name St Ursula. These schools are based in different regions of Queensland and have no administrative relationship with each other. One of the girls' schools (Stuartholme) considers itself both *Catholic* and *independent*, and is listed on both websites. For the purpose of this research it was retained on the independent school's list because it was identified as such by Education Queensland (www.education.qld.gov.au).

Of the 20 boys' schools, 7 are independent, with various religious affiliations listed in Table 6. The remaining 13 are Catholic schools. All the Catholic schools (boys' as well as girls') provide for years 8-12 or 5-12. Most of the independent schools, however, have a junior campus and thus cater for Prep-12 or K-12. The exceptions are Brisbane Grammar 6-12, Brisbane Girls Grammar 8-12, and Stuartholme 8-12. Another notable exception is Moreton Bay Boys' College (MBBC). This is a relatively new school that has been catering for boys from Prep-10. MBBC had its first year 11 intake in 2009 followed by the first year 12 intake in 2010.

The student numbers summarised in table 7 are based on the enrolment figures stated in the various school reports available on each school website. Although there are more girls' schools than boys' schools in both the independent and Catholic sectors, the boys' schools tend to be larger schools such that total enrolments in the girls schools is very similar to that of the boys' schools at about 21400 students. A greater proportion of both the girls and boys are enrolled in the Catholic sector which provides 31 single-sex schools with an enrolment of over 24000 students, compared with only 18 single-sex schools in the independent sector with an enrolment of about 18000 students.

Name of School	School Sector	Religious Affiliation
Brisbane Girls Grammar	Independent	Non Denominational
Fairholme College	Independent	Presbyterian
Moreton Bay College	Independent	Methodist
Rockhampton Girls Grammar	Independent	Non Denominational
Sommerville College	Independent	Uniting Church
St Aidan's College	Independent	Anglican
St Hilda's College	Independent	Anglican
St Margaret's College	Independent	Anglican
Glennie	Independent	Anglican
Ipswich Girls Grammar	Independent	Non Denominational
Stuartholme School	Independent	Catholic
All Hallows School	Catholic	Catholic
Brigidine College	Catholic	Catholic
Corpus Christi College	Catholic	Catholic
Loreto College	Catholic	Catholic
Lourdes Hill College	Catholic	Catholic
Mount Alvernia College	Catholic	Catholic
Mount St Michael's College	Catholic	Catholic
Our Lady's College	Catholic	Catholic
San Sisto College	Catholic	Catholic
St John Fisher College	Catholic	Catholic
St Mary's College	Catholic	Catholic
St Rita's College	Catholic	Catholic
St Ursula's College Yeppoon	Catholic	Catholic
St Ursula's College Toowoomba	Catholic	Catholic
St Saviour's College	Catholic	Catholic
St Monica's College	Catholic	Catholic
St Margaret Mary's College	Catholic	Catholic
St Patrick's College	Catholic	Catholic

Table 5: Girls' Schools in Queensland

Name of School	School Sector	Religious Affiliation
Churchie	Independent	Anglican
Brisbane Boys' College	Independent	Uniting
Brisbane Grammar School	Independent	Non Denominational
Ipswich Grammar School	Independent	Non Denominational
The Southport School	Independent	Anglican
Toowoomba Grammar School	Independent	Non Denominational
Moreton Bay Boys' College	Independent	Methodists
Iona College	Catholic	Catholic
Padua College	Catholic	Catholic
St Edmund's College	Catholic	Catholic
St Joseph's College	Catholic	Catholic
St Joseph's Nudgee College	Catholic	Catholic
St Laurence's College	Catholic	Catholic
St Patrick's College	Catholic	Catholic
Villanova College	Catholic	Catholic
Marist College	Catholic	Catholic
St Brendan's College	Catholic	Catholic
St Mary's College	Catholic	Catholic
St Augustine's College	Catholic	Catholic
Ignatius Park College	Catholic	Catholic

Table 6: Boys' Schools in Queensland

School Sector	No. of Schools	No. of Students
Catholic Girls	18	11463
Catholic Boys	13	13193
Independent Girls	11	10000
Independent Boys	7	8221
All Catholic Schools	31	24656
All Independent Schools	18	18221
All Boys	20	21414
All Girls	29	21463
Total	49	42877

Table 7: Number of students per sector

Queensland Catholic schools are sometimes separated into the *systemic* schools (administered by the Bishops in the five Diocesan Education Authorities – Brisbane, Townsville, Cairns, Rockhampton, Toowoomba) and schools run by one of 17 Religious Institutes in Queensland (Table 8). Such a segregation is not made here because all Catholic schools are represented by one peak body (the Queensland Catholic Education Commission), and are committed to a joint mission ‘to support and advance Catholic Education in Queensland’ (Queensland Catholic Education Commission, 2007, p. 9). In any case there are not enough schools representing each of the 17 different Religious Institutes to make the distinction informative.

Religious Institutes
Brigidine Sisters
Edmund Rice Oceania
Franciscan Friars
Franciscan Sisters
Good Samaritan Sisters
Loreto Sisters
Marist Brothers
Missionaries of the Sacred Heart
Oblate Fathers
Presentation Sisters
Sacred Heart Sisters
Sisters of Charity
Sisters of Mercy, Brisbane
Sisters of Mercy, Townsville
Sisters of St Joseph
The Augustinians
Ursuline Sisters

Table 8: Queensland Religious Institutes involved in Catholic Education

The Mission Statements

There is no legislative requirement for Queensland schools to have a mission statement. However, in order to be accredited in accordance with the Education Accreditation of Non-State Schools Act 2001 (Qld), a school ‘must have a written statement of philosophy and aims, adopted by its governing body, that is used as... a guide for the school’s educational and organisational practices’. There are some variations in the name given to this required *statement* with only a few schools retaining ‘*philosophy and aims*’ as the formal label. Most

schools have followed the corporate trend of using the term *mission statement*. The titles used by various schools are outlined in Table 9. St Patrick's Boys' College did not have a name for their statement which was featured on the homepage of their website. It is, however, clearly a statement of *aims* containing the declaration 'we seek excellence...' For the purpose of this research, all such statements as they appear on each school website will be used regardless of the title they are given – and all will be referred to as *mission statements*.

Girls' Cath Schools	Title of Statement	Boys' Cath Schools	Title of Statement
All Hallows School	Mission	Iona College	Charter Philosophy
Brigidine College	Mission, aims	Padua College	Aim and vision
Corpus Christi College	Mission	St Edmund's College	Mission
Loreto College	Vision	St Joseph's College	Mission and strategic plan
Lourdes Hill College	Mission	St Joseph's College Nudgee	Mission
Mount Alvernia College	Mission	St Laurence's College	Mission
Mount St Michael's College	Mission	St Patrick's College	No title.
Our Lady's College	Mission and vision	Villanova College	Mission, operating principle
San Sisto College	Mission	Marist College	Mission
St John Fisher College	Mission and vision	St Brendan's College	Mission
St Mary's College	Mission, vision, core values	St Mary's College	Mission
St Rita's College	Mission	St Augustine's College	Mission
St Ursula's Yeppoon	Mission	Ignatius Park College	Mission
St Ursula's Toowoomba	Culture		
St Saviour's College	Vision		
St Monica's College	Mission		
St Margaret Mary College	Mission		
St Patrick's College	Mission, key principles, values		
Girls' Ind Schools	Title of Statement	Boys' Ind Schools	Title of Statement
Brisbane Girls Grammar	Aspiration, intent	Churchie	Mission vision, values, aims
Fairholme College	Mission, aims	Brisbane Boys College	Mission, vision
Moreton Bay College	Aims and vision	Brisbane Grammar School	Philosophy
Rockhampton Girls Grammar	Vision, Mission	Ipswich Grammar School	Mission
Sommerville College	Philosophy	The Southport Schools	Mission, vision
St Aidan's College	Mission	Toowoomba Grammar Sch.	Aims, vision, key focus areas
St Hilda's College	Ethos	Moreton Bay Boys' College	Vision
St Margaret's College	Vision, Mission, values		
Glennie	Vision, values, Mission		
Ipswich Girls Grammar	Mission, vision, values, philosophy		
Stuartholme School	philosophy		

Table 9: Title given to the relevant statement by each school

The mission statements were collected from each school website over a period of 6 months from the last quarter of 2008 to the beginning of the 2009 school year. The text of these statements are reproduced in Appendix 1 while the accompanying images are reproduced in Appendix 2. Saving them at that early stage sought to avoid any inconsistencies that may arise as websites are updated or changed.

Reflections

Delineation of the parameters of research always involves difficult decisions. In determining what should be included in this research, there are inevitable exclusions which deserve some reflection. The careful selection criteria used to determine which schools were included in this research did not eliminate all the problems they were designed to overcome. Clayfield College enrolls boys and girls to year 5 but girls-only in years 5-12. It is identified as coeducational on both the Commonwealth and the AISQ lists which precludes it from this study on the basis that it does not meet criterion 3.

One could have arguably made an exception and added Clayfield College to the list but there are equally valid arguments for leaving it off. The most pertinent of these is that the school must have self-selected as *coeducational* on the AISQ form. The fact that a school identifies itself as coeducational rather than as a girls' school sends a warning signal to any research whose focus is *ideology*. This does not mean that Clayfield College cannot contribute to the study, but it is problematic to position it alongside other *single-sex* secondary schools (specifically those who identify themselves as *girls'* schools) when it identifies itself as *coeducational*.

Chapter Six - Preliminary Analysis

Introduction to Leximancer

Before launching into extensive analysis, research often begins by analysing a small sample of the data. While this can be an informative exercise it can suffer from serious limitations. What is proposed as a preliminary step for this research is not an analysis of a small sample of the data but a quantitative analysis of the full data set, ahead of the qualitative Critical Discourse Analysis. This preliminary analysis aims to ascertain the linguistic patterns in the mission statements to determine whether there is adequate evidence to warrant a deeper analysis in the form of a CDA. Such use of corpus-based analysis to identify and quantify linguistic patterns in the data prior to the qualitative, interpretative phase has been advocated as synergistic methodology (Baker et al., 2007).

Leximancer is a qualitative research tool that has the capacity to analyse the school mission statements to identify the main concepts inscribed in the text. It is a software tool that requires no prior selection of words, concepts or terms by the researcher. It relies on coding, tagging and quantification models developed for content analysis. Leximancer employs Bayesian Theory which relies on information about the occurrence and co-occurrence of words to predict concepts, then groups these into themes. As well as identifying the main concepts, Leximancer assesses the relative importance of each concept by calculating its frequency of occurrence. Leximancer also maps the co-occurrence of concepts to ascertain the relationships between them and evaluate the strength of these relationships.

Leximancer has been embraced by researchers in diverse fields of study. It was used to analyse the responses and reflections documented by teachers as they participated in co-teaching projects (Beamish, Bryer, & Davies, 2006). Beamish et al (2006) identified the concepts and themes discussed by teachers at the beginning of the project, and compared those with the reflections of teachers on completion of the project. Leximancer enabled that study to identify the changes in the views of teachers about learners and the learning outcomes over the duration of the project. Qualitative critical studies have also benefitted from an initial quantitative analysis by Leximancer. Meehan (2007), for example,

investigated the beliefs of early childhood teachers, and analysed how such beliefs affected their teaching practice. Although this study was concerned to develop ‘rich, descriptive case studies’ (Meehan, 2007, p. 4), it began with a quantitative analysis of a large set (n=540) of questionnaires, and used Leximancer to identify the main themes in the data. The versatility of Leximancer has been demonstrated by researchers who have combined it with other qualitative and quantitative tools. Stewart (2006), for example, used Leximancer in tandem with QSR N6. This quantitative analysis of interview transcripts was, again, a prelude to a more critical and qualitative investigation which focused on issues of power and social justice in leadership at a case study university.

The sorting and organisation of data achieved by Leximancer could be undertaken manually, especially with small sets of data. A manual approach, however, would invite criticism accusing researchers of seeing what they want to see while ignoring or missing other relevant concepts. One of the main features of Leximancer is that it operates independently of researcher input. It is reassuring, however, that various trials have resulted in good agreement between Leximancer results and expert human judgements (Leximancer, 2008). This supports its claims to accurately identify the concepts and themes contained in text.

Leximancer has the facility to allow pre-processing of the text. It also permits concept editing or merging in order to clarify and focus the search parameters. In the above examples, Stewart (2006) ‘deleted “seed concepts” not relevant to the study and merged those essentially the same’ (Stewart, 2006, p. 54). Beamish et al (2006) also undertook some text processing so ‘[t]ext items of no research relevance (i.e., “It would seem”) were discarded [while] like-meaning words (i.e., “student” and “child”) were merged’ (Beamish et al., 2006, p. 12). In the analysis undertaken here, however, no such pre-processing or modifications will be made. The analysis relies completely on Leximancer’s automatic concept identification, free from researcher input. This is mainly to preserve all the nuances of the data for the CDA in the next phase. Nuances such as the use of the term ‘child’ instead ‘student’ may contain valuable clues about ideology and discursive practices which are the main focus of the current research.

It is important to note some of the limitations of Leximancer as a research tool. Leximancer is concerned with explicit text – what is written – and thus cannot identify implicit or absent

text. Nor does it explain why a particular term or concept was used instead of another. It simply identifies what is present, describes it and organises it. This makes it an excellent tool for preliminary analysis to search the data for explicit concepts. It is used here as a pilot analysis; to determine whether there is adequate evidence to warrant a deeper analysis in the form of a CDA.

Leximancer Analysis by Sex

In fulfillment of the research aim to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender discourses inscribed within*, this stage of the analysis addresses three of the research questions – highlighted below:

1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland?
- 2. What linguistic evidence do these mission statements embody that may allude to the underlying ideologies?**
3. What other discursive practices (including visual images) do these mission statements embody that may reveal the underlying gender ideologies?
4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland?
- 5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland?**
- 6. Is there a difference in the gender ideologies evident in the mission statements of independent and Catholic single-sex secondary schools in Queensland?**

The text of the mission statements of all 49 schools in this research (Appendix 1) were subjected to a Leximancer analysis in two parts – the girls' schools, and the boys' schools. Leximancer identified 32 concepts in the mission statements of boys' schools shown in the concept map – Figure 1. The size of each dot indicates the relative importance of the concept, with the larger dots signifying a higher frequency of occurrence of a particular concept in the given text.

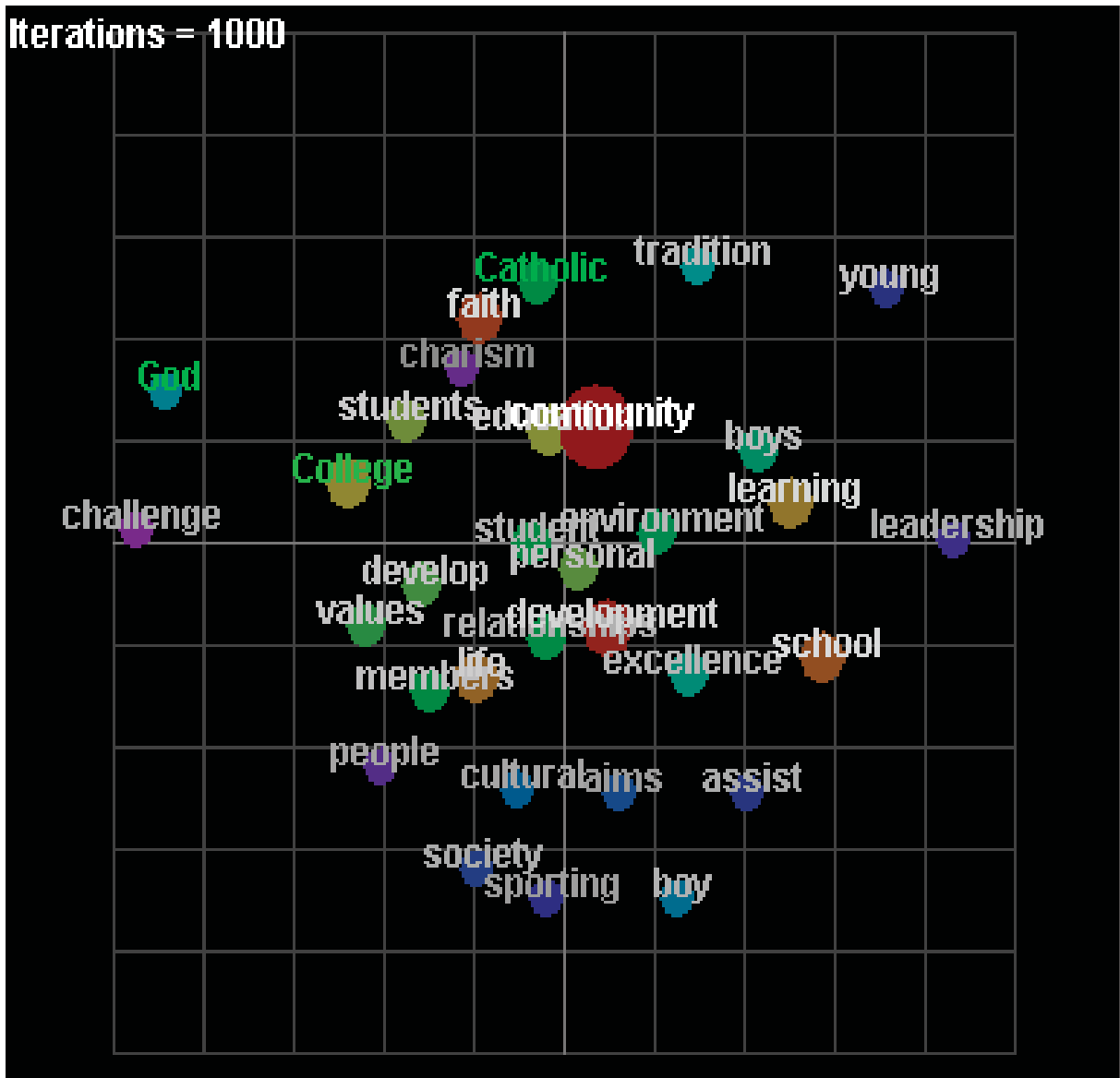


Figure 1: Concepts in the mission statements of boys' schools

Figure 1 shows that the most frequent concept is *community* followed by the concepts of *school*, *faith* and *learning*. Leximancer's tabulated format (Table 10), provides an absolute and relative count for each concept, making it easier to see all the concepts and their relative rank.

Concept in Boys' Schools	Absolute Count	Relative Count
community	45	100%
school	22	48.8%
faith	20	44.4%
learning	20	44.4%
development	19	42.2%
College	18	40%
life	17	37.7%
education	17	37.7%
students	16	35.5%
values	14	31.1%
develop	14	31.1%
God	14	31.1%
members	13	28.8%
personal	13	28.8%
young	13	28.8%
tradition	12	26.6%
Catholic	12	26.6%
boys	12	26.6%
environment	11	24.4%
excellence	11	24.4%
boy	10	22.2%
relationships	10	22.2%
student	10	22.2%
society	9	20%
assist	9	20%
leadership	9	20%
challenge	9	20%
cultural	8	17.7%
people	8	17.7%
aims	7	15.5%
sporting	7	15.5%
charism	5	11.1%

Table 10: Ranked concepts in the mission statements of boys' schools

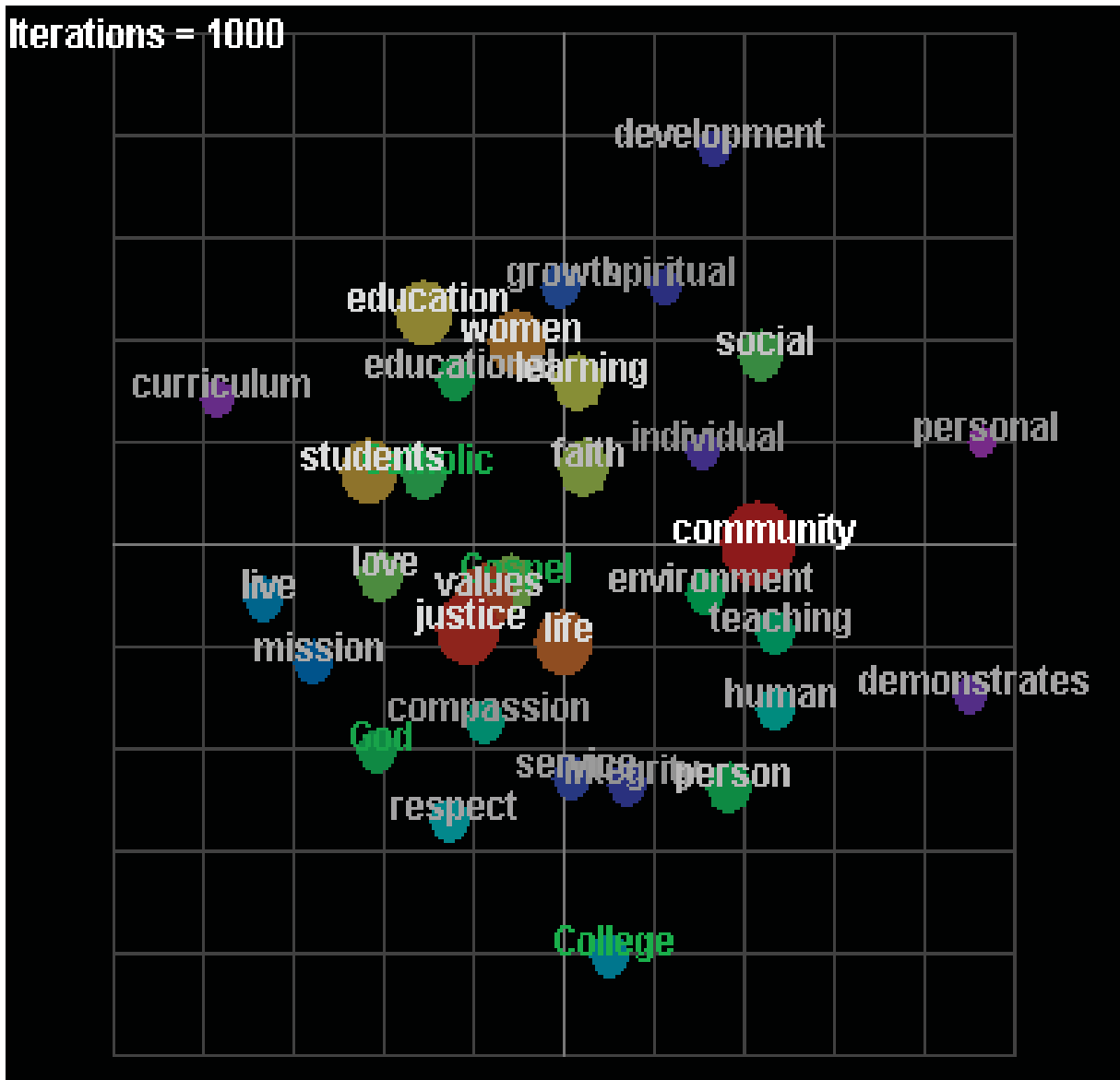


Figure 2: Concepts in the mission statements of girls' schools

For the girls' schools, Leximancer identified 36 concepts – Figure 2 – with *community* again featuring as the most frequent concept. All 36 concepts are shown in ranked order in Table 11. Beyond the agreement on *community* as the highest ranking concept, Table 12 shows that the girls' and boys' schools share 15 concepts in common including, not surprisingly, the concepts of *learning*, *education*, *students* and *excellence*.

Concept in Girls' Schools	Absolute Count	Relative Count
community	56	100%
students	38	67.8%
education	34	60.7%
life	32	57.1%
women	31	55.3%
learning	30	53.5%
young	30	53.5%
values	24	42.8%
environment	22	39.2%
faith	21	37.5%
College	21	37.5%
justice	20	35.7%
love	18	32.1%
Christian	18	32.1%
school	17	30.3%
God	16	28.5%
personal	16	28.5%
world	15	26.7%
mission	15	26.7%
social	15	26.7%
educational	15	26.7%
potential	14	25%
Catholic	14	25%
person	14	25%
excellence	14	25%
integrity	13	23.2%
individual	13	23.2%
vision	12	21.4%
compassion	12	21.4%
Gospel	12	21.4%
human	11	19.6%
curriculum	11	19.6%
spiritual	11	19.6%

Table 11: Ranked concepts in the mission statements of girls' schools

Concept	Girls' schools	Boys' schools
community	1	1
students	2	8
education	3	6
life	4	6
learning	6	3
young	6	10
values	7	9
environment	8	12
faith	9	3
College	9	5
God	13	9
personal	14	10
Catholic	16	11
excellence	16	12
schools	21	2
women	5	
justice	10	
love	11	
Christian	11	
school	12	
world	15	
mission	15	
social	15	
educational	15	
potential	16	
person	16	
integrity	17	
individual	17	
vision	18	
compassion	18	
Gospel	18	
human	19	
curriculum	19	
spiritual	19	
service	19	
demonstrates	20	
development		4
develop		9
relationships		13
members		10
tradition		11
boys		11
boy		13
student		13
society		14
leadership		14
assist		14
challenge		14
people		15
cultural		15
sporting		16
aims		16
charism		17
Total concepts	36	32

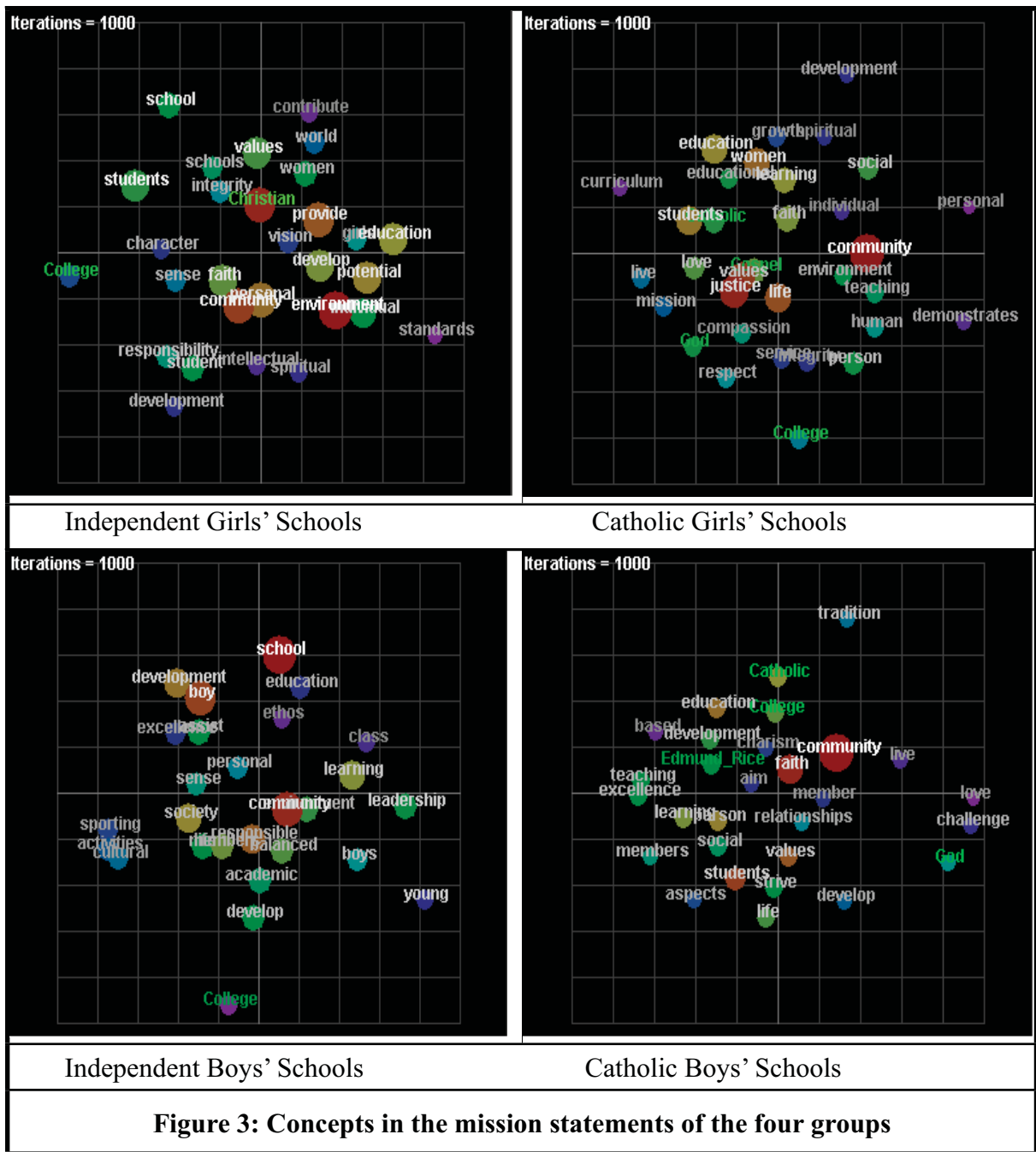
Table 12: Comparison of ranking of concepts in the mission statements of girls' and boys' schools

Table 12 also reveals a number of influences from the Catholic education system, with concepts such as *faith* and *God* prevalent in both boys' and girls' schools. Note that, except for the concept of *community*, no other concept shares the same ranking in both the boys' and girls' schools. Furthermore there are 21 concepts that are unique to the missions of girls' schools, while a further 17 concepts are unique to the missions of boys' schools. The concepts unique to girls' schools include *integrity*, *compassion*, *love* and *justice*, while those unique to boys' schools include *leadership*, *sporting*, *challenge* and *tradition*. Note the concept of *women* (not *girls*) unique to the girls' schools, while the boys' schools indicate a preference for the term *boys* (not *men*). These results show that, even at this preliminary level of analysis, Leximancer is able to reveal notable differences between the boys' schools and the girls' schools that allude to an underlying ideology.

Leximancer Analysis by School Sector

This stage of the analysis focuses on the the sixth research question: **Is there a difference in the gender ideologies evident in the mission statements of independent and Catholic single-sex secondary schools in Queensland?** Here the mission statements were divided into four groups consisting of the independent girls' Schools, the independent boys' schools, the Catholic girls' schools, and the Catholic boys' schools. The mission statements of these groups were analysed by Leximancer as separate text documents.

Figure 3 shows the concept maps for each of the four groups. At first glance it is evident that the Catholic sector is concerned with more concepts than the independent sector. The Catholic girls' schools are laden with a total of 33 concepts, while the independent boys' schools are concerned with the least number of concepts (only 27). The size of dots, which represents the frequency of each concept, shows another noteworthy pattern. The concepts of the independent boys' schools seem to have dots of equal size. This indicates that these concepts occur with similar frequency and thus share equal ranking.



The tabulated lists of concepts facilitate a comparison of the four groups. Table 13a lists the concepts and gives their rank in each group. It shows that only four concepts are common to all four groups, though they are not ranked equally by all groups. The shared concepts are *community*, *development*, *education* and *college*. *Community* is the highest ranked concept for the two Catholic groups. However, for the independent boys' schools, *community* ranks third while, *school* is their highest ranking concept. For the independent girls' schools, *community* ranks fourth, while their highest ranking concept is *environment* – this refers to the *teaching* or *school* environment rather than to the *natural environment*.

Concept	Ind Girls	Cath Girls	Ind Boys	Cath Boys
community	4	1	3	1
education	5	2	7	5
college	9	5	8	4
development	11	9	4	6
learning		3	5	4
life		2	8	4
develop	7		6	9
students	3	2		3
values	5	4		4
faith	6	6		2
environment	1	8	7	
school	5		1	
personal	6		7	
sense	11		7	
individual	8	12		
women	11	2		
integrity	11	11		
spiritual	12	12		
social		4		8
love		5		10
Catholic		6		4
person		6		6
God		7		4
live		8		10
teaching		9		7
members			7	7
excellence			8	7

Table 13a: Comparison ranking of concepts common to two or more groups

The two girls' groups have a further 4 concepts in common including *women* and *integrity*, while the two boys' groups share 2 additional concepts, *members* and *excellence*. The two boys' groups seem to have less in common with each other than they do with their counterpart girls' schools. The independent boys' schools share 3 concepts with the independent girls' schools including *school*, while the Catholic boys' schools share 7 concepts with the Catholic girls' schools including, *Catholic*, *God* and *love*.

Concept	Ind Girls	Cath Girls	Ind Boys	Cath Boys
Christian	2			
provide	6			
potential	6			
student	9			
responsibility	10			
schools	11			
vision	11			
world	11			
character	11			
girls	12			
standards	12			
intellectual	12			
contribute	13			
justice		2		
Gospel		7		
mission		8		
educational		8		
human		9		
respect		9		
demonstrates		9		
curriculum		10		
service		10		
growth		10		
compassion		11		
boy			2	
leadership			4	
young			4	
society			6	
boys			6	
responsible			7	
assist			7	
balance			7	
academic			7	
culture			8	
activities			8	
sporting			8	
ethos			9	
class			9	
tradition				6
strive				7
challenge				8
aspects				9
relationships				9
Edmund Rice				9
charism				10
aim				10
based				11
member				10

Table 13b: Concepts unique to each group

Concepts unique to each of the four groups (Table 13b) are most revealing in terms of the gender discourse, which is the main focus of this research. The independent girls' schools have 13 unique concepts including *responsibility*, *standards* and surprisingly *Christian*. This suggests that, although not Catholic, there are some religious influences in this group of schools from the Anglican, Methodist and Uniting churches that operate them. The Catholic girls' schools have 11 unique concepts including *service*, *compassion*, *growth* and *justice*.

The independent boys' schools have 14 unique concepts, out of their total of 27, including *leadership*, *ethos*, *boy* and *boys*. Any pre-processing of the text might have merged these last two concepts combining the singular (*boy*) and the plural (*boys*) into one concept. As no pre-processing was carried out, it is important to note that both concepts feature prominently in the mission statements of the independent boys' schools. The CDA (in later chapters) addresses the significance of grammatical features such as the use of singular versus plural terms and concepts. The Catholic boys' schools have 10 unique concepts including *tradition* and *challenge*.

Table 14 compares concepts by sector. It shows that there are 15 concepts shared between Catholic and independent schools including *community*, *learning*, *education*, *students* and *College*. The Catholic sector has 21 unique concepts including, *Catholic*, *Gospel*, *God*, *Jesus*, and *spiritual*. The independent sector's 17 unique concepts include *leadership*, *academic*, and *cultural*. The religious influence is evident in this sector with concepts like *Christian* featuring on their list. Note also that *boys* (though not girls) features as a concept on the independent list that combines boys' schools and girls' schools.

Concept	Catholic Schools	Independent Schools
community	1	2
students	2	9
life	3	9
faith	4	12
education	4	7
learning	5	3
young	6	10
College	7	10
values	8	8
development	13	9
environment	15	4
personal	16	6
world	16	13
excellence	16	11
school	18	1
Women	8	
Catholic	8	
God	9	
social	10	
person	10	
justice	11	
love	12	
Gospel	12	
physical	13	
tradition	13	
teaching	14	
live	15	
relationships	16	
educational	16	
spiritual	17	
curriculum	18	
service	19	
respect	20	
individual	20	
Jesus	20	
demonstrates	21	
Christian		5
develop		6
provide		8
aims		9
responsibility		11
sense		11
potential		12
society		12
integrity		12
student		12
leadership		13
academic		14
Capable		15
understanding		15
sporting		15
cultural		15
boys		15

Table 14: Comparing the concepts by school sector

Reflections

Findings of the Leximancer analysis suggest that schools inscribe, in their mission statements, different concepts of what constitutes appropriate missions for the education of boys and girls, as they prepare them for becoming men and women, fit for what is perceived to be their respective roles in society. A concern for concepts like *integrity, love, justice* and *service* unique to the mission statements of girls' schools, and a focus on concepts like *leadership, challenge, sporting* and *tradition*, unique to the boys' schools, suggest more than a mere discrepancy in lexical preferences. It suggests that the messages perpetuated by schools are still imbued with those underlying assumptions about males and females, alluded to in *Girls, School and Society* more than 30 years ago. Leximancer only provides glimpses of this gender discourse, nonetheless, it is compelling evidence which demands further analysis of what may be the tip of an ideological iceberg.

The differences exposed between the Catholic schools and the independent schools of both sexes indicate a relationship between school sector (Catholic/independent) and gender ideology, which is also worth exploring. While both, the independent and Catholic, sectors analysed here show some similarities, including a shared concern for *students, education* and *learning*, the different ranking of these concepts in each group suggest that they do not necessarily have the same level of concern for them. The lists of concepts unique to each group further imply that they may each have a different perception of (or at least a different emphasis on) what constitutes an appropriate education for boys and girls in Queensland.

Leximancer cannot answer the rest of the research questions nor attempt to address the *why* question linked to each of them. It has, however, fulfilled the primary task it was posed, determining that there is adequate evidence to warrant a deeper analysis to reveal the ideologies inscribed in the mission statements of schools. A detailed Critical Discourse Analysis thus follows.

Chapter Seven - Vocabulary Analysis

Introduction

This chapter deals with the first phase of the CDA which is concerned with the vocabulary. This analysis uses the text (Appendix 1) to search for clues that may indicate how the schools' gender ideology is coded in the vocabulary of their mission statements in the belief that 'ideological differences between texts in their representation of the world are coded in their vocabulary' (Fairclough, 1989, pp. 112-113). In fulfilment of the research aim to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender discourses inscribed within*, this stage of the analysis addresses five of the research questions – highlighted below:

- 1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland?**
- 2. What linguistic evidence do these mission statements embody that may allude to the underlying ideologies?**
3. What other discursive practices (including visual images) do these mission statements embody that may reveal the underlying gender ideologies?
- 4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland?**
- 5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland?**
- 6. Is there a difference in the gender ideologies evident in the mission statements of independent and Catholic single-sex secondary schools in Queensland?**

Fairclough (1989) suggests a number of questions to guide the analyst through this stage of the CDA:

1. What *experiential* values do words have?
2. What *relational* values do words have?
3. What *expressive* values do words have?

Fairclough's *guiding* questions will be used precisely that way – as a guide. They do not preclude other questions that the data or findings suggest, or those directly prompted by the research questions. For this reason and because, as Fairclough himself emphasised, 'any given feature may simultaneously have two or three of the values' (Fairclough, 1989, p. 112), the results below are not presented under the headings experiential, relational, and expressive values. Instead the key findings are discussed as a series of themes regardless of whether they fit neatly or exclusively under any one of Fairclough's values. Fairclough (1989) also suggests a fourth guiding question dealing with *metaphors*. This is not addressed here but will be discussed in the grammatical analysis phase of the CDA in the next chapter.

Findings

Learn vs Teach

Words like *learn* and *teach* may be ideologically contested. Although they refer to the same activity that takes place within a school, each word creates different agency. The subject of the verb *teach*, is the teacher, while the subject of the verb *learn*, is the student/learner. Table 15 below outlines the use of these two words in the mission statements of the various schools. It shows that the independent boys' schools tend to favour *learn* over *teach* at a ratio of 11:3 (3.66). This ratio at the Catholic boys' schools is 24:13 (1.84) while for the independent girls' schools it is 10:8 (1.25), and for the Catholic girls' schools it is 26:22 (1.18). The Independent boys' schools, therefore, top the list, followed by the Catholic boys' schools. Boys' schools in both sectors score higher than the girls' schools, and the independent schools score higher than their counterpart Catholic schools.

A critical discourse analyst must pause here to ponder the ideology encapsulated in this compelling difference between schools. The mission statements of boys' schools tend to bestow agency on the boys thus giving them *experiential* power in the *learning* process, while girls' schools are more likely to treat girls as the objects of the *teaching* process. This suggests an ideology which positions boys and girls differently in schools, in preparation for their different roles in society. These differences are not a recent revelation. As early as 1762, Rousseau advocated an education for Emile which was quite different from that recommended for his future partner Sophie. Emile was given agency in his learning, 'Whatever he knows he should know not because you have told him but because he has

grasped it himself’ (Rousseau, 1956, p. 73). Sophie, on the other hand, was denied such agency and given an education that advocated control; ‘[g]irls are generally more docile than boys and in any case have more need to be brought under authority’ (Rousseau, 1956, p. 138). Rousseau argued that ‘[n]ot only should girls be careful and industrious but they should be kept under control from an early age’ (Rousseau, 1956, p. 139).

Referent	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Learn	1	5	1	2
learning	10	18	8	24
learner		1	1	
teaching	2	9	3	11
teach/es		1		2
teacher		2		2
educate/d	1	1	3	4
taught			2	3
learn/teach ratio	11:3	24:13	10:8	26:22
	3.66	1.84	1.25	1.18
	All boys	35:16 2.2	All girls	36:30 1.2
	All Ind	21:11 1.9	All Cath	50:35 1.4

Table 15: The ratio of Learn to Teach in school mission statements

The *learning* vs *teaching* ratio evident in the school mission statements suggest that the discourse/ideology advocated by Rousseau in the eighteenth century (which gave boys control over their own learning while advising that girls should be controlled by others) continues to linger covertly beneath the surface of the discourse of the twenty-first century that overtly purports to advocate an ideology of equality. This ideological difference is also evident between independent and Catholic schools with independent school students being given greater agency to *learn* while Catholic school students are more likely to be *taught* and *educated*.

Lead or Serve

'Leadership and service' (as qualities to be developed in students) is another pair of concepts used in the mission statements of schools in a manner suggestive of a powerful underlying ideology. As can be seen in Table 16, five of the seven independent boys' schools make a total of 13 references to *leadership*, while four of the seven schools make a total of 7 references to *service*. The Catholic girls' schools reverse that trend with only 8 references to *leadership* in three of the eighteen schools, but 10 references to *service* in seven schools. The Catholic Boys' schools and independent girls' schools make no mention of leadership but schools from both groups discuss service in their mission statements. There are 4 references to *service* in three Catholic boys' schools and 2 references to *service* in one independent girls' school. Overall boys' schools are more concerned with leadership than girls' schools. Furthermore, independent schools are more concerned with leadership than Catholic schools.

	Ind Boys	Number of Schools	Cath Boys	Number of Schools	Ind Girls	Number of Schools	Cath Girls	Number of Schools
Leadership	13	5					8	3
Service	7	4	4	3	2	1	10	7
Leadership/Service ratio	13:7		0:4		0:2		8:10	
	1.86		0		0		.8	
	All Ind	13:9 1.44				All Cath	8:14 0.57	

Table 16: The ratio of *Leadership* to *Service* in school mission statements

More evidence of the ideological discourse embedded in the mission statements comes to light when one considers how schools define *leadership* and *service*. Two of the three Catholic girls' school which make reference to leadership (Mt St Michael's and Mt Alvernia) define leadership 'as service'. Only one of the five independent boys' schools (Moreton Bay Boys' College) defines leadership 'as service'. This is not a mathematical equation that permits the reverse relationship such that if A=B then B=A. There is, therefore, no suggestion that 'service is leadership' particularly when *service* is used in phrases referring to people serving God or others such as 'the service of God' (St Joseph's Boys College), 'the service of others' (Nudgee College), and 'the service of God and mankind' (Fairholme College).

Simply collocating *service* and *leadership* in the same sentence of the mission statements of boys' schools, as per the examples in Figure 4, creates and naturalises a relationship between the two concepts which imbues *service* with a masculine presence. Words like 'strong', 'fundamental' and 'empower' enhance that effect and make 'service' a more palatable pill for the independent boys' schools to swallow. Figure 5, on the other hand, shows how girls' schools tend to combine 'service' with a different range of words like 'nurture', 'concern', and 'compassion', that have a more feminising effect.

<p>Brisbane Grammar School</p> <p>‘develop a strong sense of service, community, leadership and loyalty to others’</p>
<p>The Southport School</p> <p>‘Experiential learning of leadership in Cadets, Outdoor Education and Service programs designed to empower our young men’</p>
<p>Moreton Bay Boys’ College</p> <p>‘The College has adopted leadership and service as the fundamental features of our program’</p> <p>‘To develop young men who can lead and serve with faith and integrity’</p>

Figure 4: Examples of combining *service* and *leadership* in mission statements of Boys’ Schools (emphasis added)

The apposition of *service* and *leadership* is a popular strategy in the model of servant-leadership reminiscent of Christ washing the feet of his disciples. Stewart (2006) attributes this concept to the work of Robert Greenleaf in the 1970s. Although servant-leadership is often thought to advocate a gender-neutral approach to leadership, Eicher-Catt (2005) argues that ‘it perpetuates a theology of leadership that upholds androcentric patriarchal norms’ (Eicher-Catt, 2005, p. 1), where *leadership* is still seen as naturally masculine, and *service* as naturally feminine. Eicher-Catt’s suspicion is supported by the way these concepts are used in the mission statements of girls’ and boys’ schools.

<p>St Patrick's College</p> <p>‘Nurture grateful hearts generous in the service of others’</p>
<p>Brigidine College</p> <p>‘Nurture in all a sense of self-worth and self discipline, and appreciation of each person’s uniqueness, a concern for others and a sense of community and service’</p>
<p>Mt St Michael's College</p> <p>‘the nurturing of the human person, the developing of one’s own gifts and using them for the service of the community’</p>
<p>Mt Alvernia</p> <p>‘promoting the Franciscan values of love, compassion, simplicity, peace, joy, trust in God, respect and service’</p>
<p>Loreto College</p> <p>‘to use their individual gifts with confidence, creativity and generosity in loving and responsible service’</p>

Figure 5: Examples of the use of *service* in mission statements of Girls' Schools
(emphasis added)

Boys and Girls – Men and Women

One of the classification schemes drawn upon in the mission statements is used to refer to the students of the schools. In the boys’ schools the students may be referred to as *boy/s* or *man/men* (singular or plural), while at the girls’ schools they may be referred to as *girl/s* or *woman/women*. This classification scheme reveals a notable difference shown in Table 17. The independent schools prefer to use *girl/s* and *boy/s* instead of *women* and *men*, with the independent boys’ schools scoring a ratio of 20:11 (1.82) in favour of *boy/s*, and the independent girls’ schools scoring 10:6 (1.67) in favour of *girl/s*. The Catholic schools do not follow that trend. The Catholic boys’ schools have an even ratio of 5:5 (1), while the girls’ schools tip the scales heavily towards *women* instead of *girls* with a score of 2:38 (0.05).

This suggests that the discourse in Catholic schools demands a different level of maturity from boys and girls, calling on girls to be/ behave as women from an early age. It is also a reflection of an ideology that accepts, indeed encourages, a ‘*boys will be boys*’ attitude, allowing them to remain young and playful, while expecting girls to become ‘grown up’

women at a much younger age. This is one of many indicators that boys and girls are positioned differently in the mission statements of Catholic schools.

Referent	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Man	1	2		
Men	10	3		1
Woman				2
Women			6	36
Girl			3	
Girls			7	2
boy	9	1		
boys	11	4		
boy/s:man/men	20:11	5:5		
girl/s:women/woman			10:6	2:38
Average	1.82	1.0	1.67	.053

Table 17: Boys and girls vs men and women in school mission statements

Generic vs Specific

Schools often use the generic *student/s* as well as *girl/s* or *boy/s*. Table 18a shows that the Catholic girls' schools tend to use the generic *student/s* in preference to *girl/s* at a rate of 16. The Catholic boys' schools show a rate 4.2, favouring the generic term. The frequency of the terms *girl/s* increases for the independent girls' schools such that their use of the generic is reduced to a rate of 2.4, while the independent boys' schools are the only group to show a preference for *boy/s* over the generic *student/s* at a rate of 0.25.

Schools may opt for the singular terms (girl, boy, student) or plural terms (girls, boys, students). Table 18b reveals that all schools tend to favour the plural terms over the singular when referring to their students. The independent schools, however, have a higher rate of the singular referents than the Catholic schools. In both sectors, the boys' schools have a higher rate of singular referents than their counterpart girls' schools. The independent boys' schools have the highest rate of singular referents at 0.92 while the Catholic girls' schools have the lowest rate at 0.13.

Referent	Ind Boys	Cath Boys	Ind Girls	Cath Girls
student vs boy or girl	3:9	4:1	9:3	4:1
Students vs boys or girls	2:11	17:4	15:7	28:2
Ratio generic to specific	5:20	21:5	24:10	32:2
Rate	0.25	4.2	2.4	16

Table 18a: Boys & girls or students in school mission statements

Referent	Ind Boys	Cath Boys	Ind Girls	Cath Girls
boy or student:boys students	12:13	5:21		
girl or student:girls or students			12:22	4:30
Rate	0.92	0.42	0.55	0.13
His	12	2		
Her			7	4
He	2			
She			3	
Their	4	9	10	14
They	1	3	4	4
Ratio Singular:Plural	14:5	2:12	10:14	4:18
Rate	2.8	0.17	0.71	0.22

Table 18b: Singular or plural reference to students in school mission statements

When using the pronouns (his, her, he, she their and they) the independent boys' schools again show a preference for the **singular** pronouns with a ratio of 14:5 (2.8). The independent girls' schools, at a distant second, have a ratio of 10:14 (0.71) favouring the **plural** pronouns. Catholic schools also have a strong preference for the **plural** form. The ratio for the girls' schools is 4:18 (0.22), while at the boys' schools it is 2:12 (0.17). The focus on each individual (singular) student is claimed by most schools, but seems to be supported only in the discourse of the mission statements of the independent boys' schools. The mission statements of all the other schools tend to speak of students collectively rather than individually.

Educational Element

School mission statements usually include a declaration such as, ‘each student will be nurtured and educated to develop his God-given talents to the best of his ability through a balanced involvement in the Academic, Spiritual, Sporting and Cultural life of the College’ (Brisbane Boys College). Such declarations list the many elements that will be addressed by the educational programs of the school – in this case *the academic, spiritual, sporting and cultural*. These four elements are found in many schools (see Table 19a) although some schools use the term *faith* or *religion* to refer to the *spiritual*, while others may use the term *intellectual* to refer to the *academic*, or the term *physical* to refer to the *sporting* element. A number of other educational elements are commonly mentioned including the *social*, the *emotional*, and the *personal*.

Educational Elements	Ind Boys 7	Ind Girls 6	Cath Boys 6	Cath Girls 8
Intellectual/academic	1,1,1,1,1,2	1,1,2,2,2	1,1,3,3,3,4	1,2,2,2,2,2,4,5
Spiritual/faith	2,2,3,3	1,1,1,1,4,4	1,1,1,2,3,4	1,1,1,1,1,1,1
Physical/sportg/outdoor	3	2,2,5	1,3,5,5,5	3,4,4,4,5,5
Cultural	4	3,5,3	2,4,5,5	4,5
Emotional	4	4,4	2,2,2	3,3
Social	0	3	3,4,4	2,2,3,3,4,5
Moral	3	2	0	3
Personal growth/development	2,2,2,4,4	3,3	2, 4	0
Leadership	1,1,3,5	0	0	0
Creativity	1,3	0	0	0
Service	5,3	3	0	3,4
Character	3	5	0	0
Community	5	0	0	4,4
Loyalty	5	0	0	0
Self discipline	5	0	0	0

Table 19a: Educational parameters and their order

This analysis is not only interested in which elements are identified by each school, but also in the order in which these elements are presented. Note that in the above example from Brisbane Boys’ College the *academic* aspect is mentioned first, suggesting that it is probably considered more important than the *cultural*, which is fourth on the list. St John Fisher College states ‘The holistic approach to education at St John Fisher College means that your daughter's spiritual, social, emotional and physical growth are promoted as well as her

academic learning’. Here the *spiritual* comes first followed by the *social*, *emotional* and *physical* parameters, leaving the *academic* till last.

Not all school mission statements included these clear declarations, however, the mission statements of all seven independent boys’ schools did. Of the 13 Catholic boys’ schools 6 made such statements, so did 8 of the 18 Catholic girls’ schools, and 6 of the 11 independent girls’ schools. Table 19a lists the elements listed by these schools and their relative rank. It shows for example that the *spiritual* element is mentioned by 7 of the Catholic girls’ schools, and ranked first in all of them. This is not the case at the Catholic boys’ schools. Of the independent boys’ schools, only 4 list the *spiritual* element. It is ranked second in two these schools and third in the other two.

Educational Elements	Ind Boys 7	Ind Girls 6	Cath Boys 6	Cath Girls 8
Intellectual/academic	29	22	21	28
Spiritual/faith	14	24	24	35
Physical/sporting/outdoor	3	9	11	11
Cultural	2	7	8	3
Emotional	2	4	12	6
Social	0	3	7	17
Moral	3	4	0	3
Personal growth/development	16	6	6	0
Leadership	14	0	0	0
Creativity	8	0	0	0
Service	4	3	0	5
Character	3	1	0	0
Community	1	0	0	4
Loyalty	1	0	0	0
Self discipline	1	0	0	0

Table 19b: Educational elements calculated values

To facilitate comparison between sectors, the rankings 1-5 were given a score of 5-1 respectively such that an element that is ranked first receives a score of 5, while an element that was ranked fifth receives a score of one. The results are summarised in Table 19b. The highest score for each educational element is highlighted showing that the independent boys’ schools had the highest score for the *intellectual* element, as well as for *personal growth and development*, *leadership* and *creativity*. The Catholic boys’ schools received the highest score

for the *cultural* and *emotional* elements, and share equal highest score for the *physical* element. The Catholic girls' schools scored highest in the *spiritual* element, the *social* element as well as *service* and *community*. The independent girls' schools had the highest score for the *moral* element. Note that only five of these elements (*intellectual, spiritual, physical, cultural and emotional*) are mentioned by all four school sectors. On the other hand, the independent boys' are the only sector to feature *leadership* and *creativity* as educational elements. They are also the only sector that fails to mention the *social* element.

Table 20 shows the top five educational elements for each sector (and its total score). Note that the *spiritual* element is ranked first in three of the four sectors. This is no surprise for the Catholic schools, but it shows that some independent girls' schools are also heavily influenced by their religious affiliations with the Anglican and other churches. Although some independent boys' schools are also administered by the Anglican church, (notably Churchie), and although they too mention the *spiritual* elements in their declarations, they tend to place the *academic* element well ahead of the *spiritual*, as seen in Churchie's declaration to aid 'their intellectual, spiritual, moral and personal growth'.

Independent Boys	Independent Girls	Catholic Boys	Catholic Girls
29 - Academic	24 - Spiritual	24 - Spiritual	35 - Spiritual
16 - Personal growth	22 - Academic	21 - Academic	28 - Academic
14 - Leadership	9 - Physical	12 - Emotional	17 - Social
14 - Spiritual (equal 3 rd)	7 - Cultural	11 - Physical	11 - Physical
8 - Creativity	6 - Personal growth	8 - Cultural	6 - Emotional

Table 20: Top five educational elements for each group

The absence of the *social* element from the declarations of the boys' schools has already been noted. Although one of the independent girls' schools included the social element in their list, it was not among the top five for that group. It was, however, a significant third on the Catholic girls' schools list just behind the spiritual and the academic elements. The *emotional* element did not make the top five at the independent schools but features in the top five elements of all Catholic schools. *Leadership*, which is mentioned by four of the seven independent boys' schools (first in two of them and third overall) fails to rate a mention as an educational element in any of the other groups.

These findings further indicate that girls and boys are positioned differently by the schools' mission statements, and that the independent boys' schools, with a focus on the academic and leadership elements, aim to deliver a different educational experience from that offered by the other three sectors, where the spiritual element tops the list.

Stated Values

Concepts like diligence, excellence, dignity and integrity are common in mission statements generally, and they are prevalent in the mission statements of the schools under consideration here. This part of the analysis, however, does not merely look for such words at random but for a conscious and focused effort by the mission statements to articulate the *values* that guide the operation of the school.

<p style="text-align: center;">Ipswich (independent girls' school)</p>	<p>The <u>values</u> guiding our school are: Diligence - staying focused until the goal is achieved. Excellence - achieving the highest standards possible. Respect - acknowledging the worth of every person and what matters to each one. Cooperation & Teamwork - sharing the vision and the effort to make dreams become reality. Care & Compassion - attending with sensitivity to the needs of others for the benefit of others as well as ourselves. Justice - seeking to achieve what is right and what is fair. Integrity - consistently demonstrating high moral. and ethical standards</p>
<p style="text-align: center;">Churchie (independent boys' school)</p>	<p>The following behavioural and learning <u>values</u> define the spirit of Churchie and the School's traditions and ethos.</p> <p>Behavioural Values Humility - The spirit of selflessness Integrity - The spirit of honour Honesty - The spirit of candour Dignity - The spirit of respect Chivalry - The spirit of consideration Loyalty - The spirit of commitment</p> <p>Learning Values Imagination - The spirit of creativity Discipline - The spirit of responsibility Diligence - The spirit of endeavour Preparation - The spirit of foresight Determination - The spirit of optimism</p>

Figure 6: Examples of values stated by each group

Not all school mission statements include a distinct statement regarding values. Of those that do, some schools make no effort to elucidate beyond a generic statement like St Aidan's 'the values of the Christian faith', or Iona's 'gospel values'. Others, however, expand on these

statements to include a list of values encompassed by the generic. Our Lady’s College, is one such example; ‘Catholic Christian Community which includes values of compassion, justice, integrity and service’. Other schools such as Ipswich Girls’ Grammar School, and Churchie (Figure 6) go beyond a mere listing of their values, to present a more elaborate explanation of what each of those values entails, or what it might look like in practice. Eight of the 11 independent girls’ schools, and 13 of the 18 Catholic girls’ schools made such statements. Ten boys’ schools (2 of the 7 independent schools and 8 of the 13 Catholic schools) made such statements.

Independent Boys	Independent Girls	Catholic Boys	Catholic Girls
		Catholic values x1	Catholic Christian community x1
		Gospel values x6	Gospel values x6
Traditional values x1	Traditional values x2		
	Traditional Christian values x1		
	Christian faith x1		Christian values x2
	Values of the Christian & Anglican tradition x1		Catholic Christian tradition x2
	Core values x1		Core values x1
	Constant values x1		
	Ethical moral values x1		Franciscan values x1
	Values x1		Values Jesus lived by x1

Table 21a: Generic Values in each sector

A range of generic terms shown in Table 21a are used by schools to identify their desired set of values to guide both boys’ and girls’ schools. These include *traditional values*, *core values*, *constant values* and *ethical and moral values*. While these terms may suggest that there is some universally desirable set of values, there is in fact no definitive list enumerating what is entailed in such generic terms. St Patrick’s College (a Catholic girls’ school) for example, lists compassion, respect, integrity, justice, hope and joy as their *core values*. The six *core values* for St Margaret’s Anglican girls’ school (an independent school) consist of spirit, faith, integrity, courage, respect, and passion – sharing only two of their six values (integrity and respect) with St Patrick’s. St Mary’s College (a Catholic girls’ school) identifies an entirely different set of *core values*, including:

- a) Our Catholic Christian tradition
- b) Dignity and justice for all
- c) Catholic Christian community
- d) High quality learning

- e) Collaboration and subsidiarity
- f) Creativity
- g) Stewardship
- h) A mutual accountability
- i) Mercy tradition

Traditional values prove to be just as elusive as *core* values. Toowoomba Grammar School (an independent boys' school) includes the following list as their *traditional* values:

- a) the acceptance of responsibility
- b) unselfishness, tolerance, kindness
- c) honesty, integrity and respect for truth
- d) self-discipline, perseverance and the desire to excel
- e) humility in success and dignity in failure

For Fairholme College (an independent girls' school), *traditional* values consist of *hard work*, *fair play* and *a pride in one's appearance and behaviour*. This illustrates that there is no consistency as far as the meaning of terms like '*core values*' or '*tradition values*' used in these mission statements.

The Catholic boys' schools list only five different values one of which (Gospel values) is nominated by six different schools. *Gospel* values and *Catholic* values are also treated as if they were a universally understood set of all that is *good*. Most of these schools, therefore, see no need to explain what these values entail or how they will be applied. One of the Catholic boys' schools (St Brendan's College) explains that gospel values include developing '*right relationships*, by *acting justly* and *loving tenderly*', but no further detail is offered. It is difficult to locate a single set of universally accepted *gospel* values. Even the Vatican website fails to offer any clarity about what *gospel* values actually are. This would make the mission of St Ursula's (a Catholic girls' college) 'to continue the mission of Jesus living and proclaiming the Gospel values to all people', a challenging task indeed. Some Catholic girls' schools attempt to elaborate on what *they* include under the banner of gospel values, but their explanations do not fully concur with each other. St John Fisher, for example, explains that 'the Gospel values of love, justice, peace and forgiveness are taught by example and experience', while St Rita's College refers to the 'Gospel values of justice and compassion in our relationships'.

Independent Girls	Catholic Girls	Independent Boys	Catholic Boys
tolerance x1	tolerance x1	tolerance x1	
integrity x3	integrity x2	integrity x2	
justice x1	justice x9		
courage x1	courage x1		
cooperation x1	cooperation x1		
compassion x1	Compassion x7		
community values x1	community x1		
community x1			
faith x2	faith x1		
respect x5	respect x5		
respectfulness x1			
honesty x1		honesty x2	
diligence x1		diligence x1	
	truth x1	truth x1	
	self discipline x1	self discipline x1	
	dignity x1	dignity x2	

Table 21b: Values shared by school sectors

Justice is also listed as a value in the mission statements of six other Catholic girls' schools that do not employ the term *Gospel values* at all. This would suggest that, if indeed *justice* is one of the gospel values, it is not exclusively a gospel value. Gospel or not, *justice*, as a value, is included in ten girls' schools, but it is not mentioned in any of the boys' schools unless we include 'acting justly' by St Brendan's College. Table 21b shows that *justice* is a value more exclusive to girls' schools than it is to *gospel* values. Table 21b also shows that while the values of *courage*, *cooperation*, *compassion*, *community*, *faith* and *respect*, are found in the statements of girls' schools, Catholic as well as independent. These values are not articulated in any of the boys' schools.

The values of *love*, *peace*, *hospitality*, *service*, *joy*, *mercy* and *forgiveness* are values exclusive to the Catholic girls' schools – Table 21c. *Pride in one's appearance* is exclusive to the independent girls' schools, as is *friendship*, *teamwork* and *fair play*. It is difficult to avoid the feminine ideology encapsulated in this bundle of values articulated by the girls' schools, particularly when compared with those values imbued with masculine ideology that are exclusive to the independent boys' schools including *determination*, *responsibility*,

perseverance and *chivalry*. Values associated with equal opportunity are mentioned in the girls' schools but not in the boys' schools. Is it only girls who should be interested in equal opportunity? If so, how might equality be achieved in a society which does not see the need to include that value in the education of boys?

Independent Girls	Catholic Girls	Independent Boys	Catholic Boys
opportunity x1	equality of opportunity x1	chivalry x1	acting justly x1
participation x1	forgiveness x3	loyalty x1	loving tenderly x1
balance x1	prayer x1	determination x1	right relationships x1
hard work x1	stewardship x3	perseverance x1	
endeavour x1	love x4	cultural/religious diversity x1	
passion x1	peace x2	imagination x1	
spirit x1	high quality learning x1	preparation x1	
friendship x1	subsidiarity x1	humility x2	
pride in one's appearance & behaviour x1	hope x1	discipline x1	
care x1	listening x1	responsibility x1	
excellence x1	creativity x1	unselfishness x1	
our heritage x1	mutual accountability x1	kindness x1	
team work x1	mercy x2		
fair play x1	hospitality x1		
understanding x1	leadership x1		
	service x2		
	joy x2		
	collaboration x1		
	simplicity x1		

Table 21c: Values exclusive to each school sector

Values and the National Framework

In Australia, the Department of Education Employment and Workplace Relations has been involved in developing a 'National Framework for Values Education' since 2003. The process involved the education departments and their ministers in all states and territories as well representatives from the National Catholic Education Commission, and the National Council of Independent Schools Association. It culminated in the release of the *National Framework for Values Education* (Department of Education Employment and Workplace Relations, 2005) listing nine values – Table 22. This document reflects the inclusivity discourse salient at the

time of its development, hence the use of terms such as *tolerance* and *inclusion*. The absence of terminology around *leadership*, *service*, and *sportsmanship*, may be an attempt to achieve gender neutrality. This, as will be shown below, is not achieved very convincingly.

Care and compassion
Doing your best
Fair go
Freedom
Honesty and trustworthiness
Integrity
Respect
Responsibility
Understanding tolerance & inclusion

Table 22: Nine Values for Australian Schooling

(Department of Education Employment and Workplace Relations, 2005)

Many of the values listed in this national framework are already articulated in the various schools, but there are some notable variations. While *care and compassion* are listed at the top of the National Framework, none of the boys' schools nominate either of these among their list of values. Eight of the girls' schools incorporate *compassion* into their stated values, only one of which, Ipswich Girls Grammar, combines it with *care*. *Honesty and trustworthiness*, combined together in the National Framework but listed separately from *integrity*, are treated differently by most schools. Some schools combine *honesty* with *integrity* or indeed subsume one within the other. St Patrick's (Catholic girls' college) for example, states that 'those with integrity are honest and trustworthy'. At St Margaret's (an independent girls' college), the definition of integrity is, 'we value honesty, trustworthiness, loyalty, truthfulness, courtesy, understanding, reliability and ethical behaviour'. This not only encompasses *honesty* and *trustworthiness*, but it also consists of *understanding* – listed in combination with *tolerance* and *inclusion* in the National Framework. Some schools mention *tolerance* and some speak of *understanding*, but none of them combine *understanding*, *tolerance* and *inclusion* in the way that the National Framework does.

Respect is listed as a value in ten of the girls' schools (five independent and five Catholic) but does not rate a mention in the values of the boys' schools, except for one instance where it is

encompassed under the value that Churchie calls *dignity* – defined as ‘the spirit of respect’. A wider search of all the school mission statements (not limited to the declarations dealing with the schools’ guiding values) reveals that the use of the terms *care*, *compassion* and *respect* follow a similar pattern with the highest frequencies occurring in the girls’ schools as shown in Table 23.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Care		2	3	10
Compassion	1	1	5	11
Respect	3	1	9	13

Table 23: Frequency of *care*, *compassion* and *respect* in each group

The discourse of *respect* in school mission statements is an important example that again calls forth Rousseau’s philosophies on the education of girls requiring them to remain submissive to authority, ‘[g]irls are generally more docile than boys and in any case have more need to be brought under authority’ (Rousseau, 1956, p. 138). Rousseau warns against such an approach for boys ‘[i]f ever you substitute authority for reason in his mind, he will stop reasoning, and become the victim of other people’s opinions’ (Rousseau, 1956, p. 73).

Responsibility, which is part of the National Framework, is only mentioned in the values of the independent boys’ schools. Other values from the National Framework, such as *fair go*, *freedom*, and *doing your best*, are not yet evident in the values statements of any of these schools. This suggests that although there is some overlap between the National Framework and what is being stated in the mission statements at the school level, there is not yet a direct link between the two levels, nor is it yet clear whether the National Framework was born out of what was already being espoused in schools, or whether it will eventually become more influential and more directly reflected in the values statements of all schools.

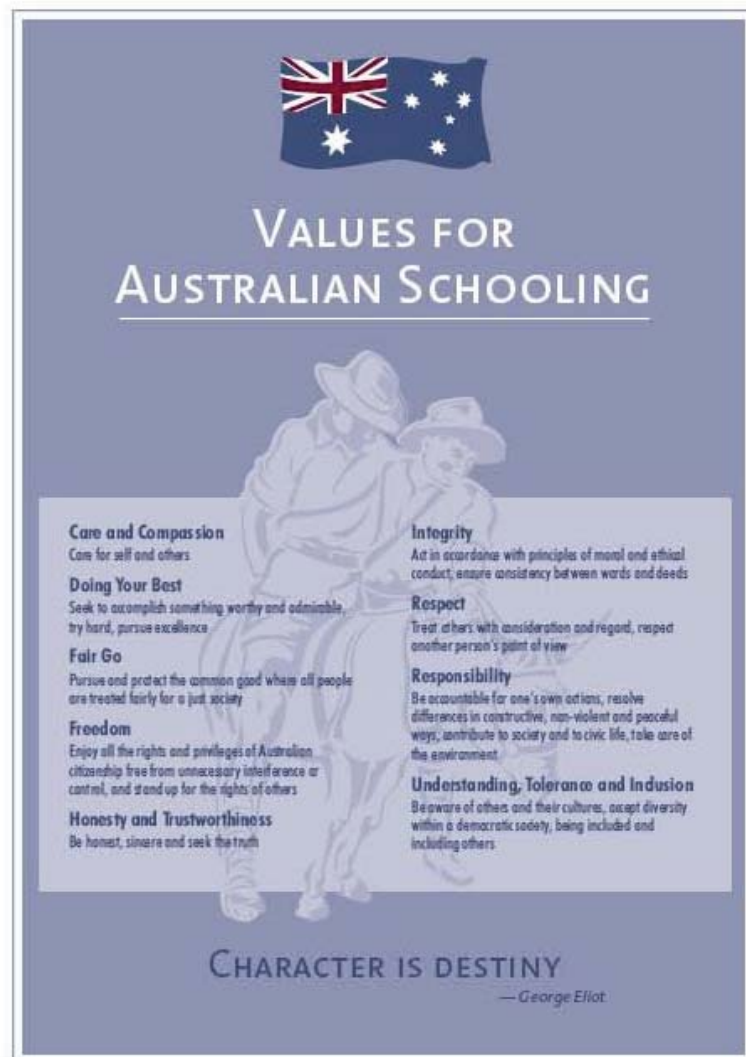


Figure 7: Poster – Values For Australian Schooling

The task at hand here is to undertake a Critical Discourse Analysis of the school mission statements not the National Framework for Values Education. It is, however, difficult to ignore the ideology of that document. Not only does the text attempt to convey a certain sense of *Australianness* with values like ‘fair go’, but despite its overt attempt at gender neutrality, it is a distinctly masculine document. The poster sent to all schools (Figure 7) portrays a military image. This image of Private Simpson and his donkey carrying a wounded soldier, represents the heroic mateship of the ANZACs in WWI. The suitability of a blatantly gendered image such as this for a national values document, intended for use in *all* schools, is difficult to justify.

Referring to the American situation Giroux (2005) pointed out that there is a growing military popularity in America post 911 and the Iraq war such that ‘its underlying values, social relations, ideology, and hypermasculine aesthetic begin to spread out into other aspects of American culture’ (Giroux, 2005, p. xxiv). A similar wave of military popularity may be influencing the Australian culture although it can be argued that the military ideology, encapsulated by the ANZAC tradition, has been part of the Australian culture since long before 911.

The absence of women in the image is a vivid example of *elision* which is ‘one of the most powerful means by which women, and the feminine, are constructed as powerless in our culture’ (Cranny-Francis, 1992, p. 160). This reveals that although the way women are portrayed in images is a crucial part of their discursive positioning, their absence from the image positions them even more decisively. A full discussion of the role of images in ideology and discourse will be undertaken in the visual analysis chapter.

Overwording – Community

Fairclough explains that ‘Overwording shows preoccupation with some aspect of reality – which may indicate that it is a focus of ideological struggle’ (Fairclough, 1989, p. 115). There are a number of notable examples of overwording in the mission statements of schools. One of the most frequently used words in all schools is *community*. It is used in a number of different ways to create a sense of place or as a geographical classification system, in phrases such as:

- School community
- College community
- Surrounding community
- Wider community
- Broader community
- Community at large
- Global community

It is used to identify the nature of the activities that take place within that community in phrases such as:

Learning community
Educational community
Residential community
Boarding community

It is also used to indicate the shared ideology of a group of people in phrases such as:

Christian community
Faith community
Inclusive community
Reflective community
Welcoming community

Community is used to create a sense of belonging, and to determine who is in or out, by defining the membership of the community and distinguishing between what is within and what is beyond the community. It is also used to differentiate three levels of commitment – family, community and nation. Community heads the list of the stated values of Lourdes Hill College that include community, hospitality, prayer, justice, balance, respect, listening, stewardship, and compassion.

Community is also featured on the list of values for the Glennie School:

The Christian faith
Our heritage
Community
Friendship
Respect and Understanding
Endeavour
Participation
Opportunity
Balance

Stuartholme College include it in their five goals which refer to ‘the development of the religious faith, intellectual rigour, community values, social responsibility and personal character’. None of these schools, however, define what is meant by community as a value, or what constitutes ‘community values’.

Community, therefore, is a concept of some significance to most schools but it is not equally significant to all schools. Table 24 shows that community appears 62 times in the mission statements of Catholic girls' schools. That's an average of 3.4 times per school – well ahead of the independent boys' schools at the rate of 2.2, the Catholic boys' schools at the rate of 2, and the independent girls' schools at a rate of 1.27. This overwording may ideologically focus the Catholic girls' schools at the narrow level of *community* compared with the broader focus of concepts like *nationally*, *society*, and *globally* where independent boys' schools show the highest score.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Community	16	26	14	62
Average per school	2.3	2	1.3	3.4
Society, Nation/al International/global/world	12	7	8	17
Average per school	1.7	.54	.73	.94

Table 24: Frequency of *community* and *society* in each group

Overwording – Women

It was shown in Table 17 above that the boys' schools tended to favour the use of *boy/s* instead of *men* to refer to their students, while the girls' schools showed a preference for the term *women* over *girl/s*. It is worth again noting the possible ideological struggle associated with the use of the term *women* which appears 36 times in the mission statements of girls' schools (Table 25). There is evidence of excessive repetition even in situations that could have easily avoided such repetition. Figure 8 reveals one instance where St Saviour's College could have avoided nine repetitions simply by inserting the word 'women' once before the colon. The fact that the current construction is used in favour of one that avoids repetition suggests a discourse which aims to ideologically position these students as *women* rather than *girls*.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Women			6	36
Men	10	3		

Table 25: Frequency of *women* and *men* in each group

St Saviour's College is challenged to provide a holistic, liberal education, based on Christian values, which empowers young women to become:

- Women with dignity who are confident and free;
- Women with sincerity who are discerning and honest;
- Women of strength who support and encourage;
- Women of compassion who empathise;
- Women of conviction who challenge injustice;
- Women with integrity who show commitment and courage;
- Women with vision who are informed, reflective and creative;
- Women with faith who trust and love;
- Women with hope who believe, and
- Women who rejoice in life.

Figure 8: Example of overwording by St Saviour's College

Pronouns

This part of the analysis is based on the understanding that 'a text's choice of wording depends on and helps create, social relationships between participants' (Fairclough, 1989, p. 116). Here the entire text of the mission statements is considered in search of clues that indicate relational values. The use of pronouns provides a particularly accessible means of ascertaining one important relational value – the intended audience. When students are referred to as *he*, *she* or *they* instead of *you*, for example, one can deduce that students are not the intended audience of the mission statements. Table 26 shows that third person pronouns are used in all four groups to refer to students. As noted in an earlier part of the analysis above, the independent boys' schools prefer the singular pronouns as they tend to speak of each individual student or boy, while the other schools tend to use the plural form referring to *students* collectively more often than they refer to each *student* individually.

Table 26 also shows that the possessive pronoun 'your' is only used in one Catholic girls' school in conjunction with 'daughter', indicating that, at least for that particular mission statement, the parents of the girls are the intended readers. There are no other instances of the second person pronoun, probably because it is considered too informal a construction in a document as formal as a mission statement.

Pronouns used to refer to students	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Their	4	9	10	14
They	1	3	4	4
Her/s			7	4
She			3	
He	2			
His	12	2		
Your				2
Our	5	4		4

Table 26: Pronouns indicating relational values

There are other clues, however, to the relationship being built between the school and the parents. The pronoun ‘*our*’ is used to create a united and collaborative approach between the school and the parents. The boys’ schools use phrases like, *our boys*, *our young men*, *our young people*, *our children*, on at least nine occasions to create a cooperative relationship between schools and parents who share the responsibility for the development of the boys.

This partnership between schools and parents/families is articulated in a range of other statements such as, ‘...see a partnership between school and parents as the optimum situation in which the boys can develop’ (Iona College); ‘working with families to create outstanding young men’ (The Southport School); ‘education is a responsibility shared between the School and the home’ (Brisbane Grammar School); ‘[i]n partnerships with families and the wider community...’ (Ignatius Park College).

The girls’ schools also use the possessive ‘*our*’ to create a certain relationship between schools and parents but it is a subtly different relationship. They avoid constructions like *our girls*, *our children* or *our young people*, preferring *our students* instead. This creates a distinctly formal relationship between the schools and the students, and hence the parents. Mt Alvernia College is interested in ‘developing an educational partnership with parents/carers’. This statement uses the word *educational* to specify a narrowly focussed relationship between parents and schools; one that is strictly concerned with the *education of students*, compared

with the statements from the boys' schools which are concerned with the overall *development of boys* and the *creation of outstanding young men*.

Sommerville College is another Catholic girls' college that tends to separate itself from parents rather than join with them. Sommerville acknowledge 'that parents hold the primary responsibility for a child's education, with the school playing an active, supportive role' – clearly giving the parents and the school different, indeed separate, roles to play. St Margaret Mary's (a girls' college) reports 'there will need to be a close working harmony between Church, home, the community and the College'. Introducing other players, such as the *church* and the *community*, not only diminishes the role of the college by distributing the responsibility among the other stakeholders listed, but it also has the effect of distancing and separating the college from the home. Although *a close working harmony* is intimated it is not quite the *partnership* advocated by Iona College and Ignatius Park College (both boys' colleges).

Need

There is an important relational value achieved by the way schools use terms like *need*. While many refer to meeting the needs of their students there are some references to the *needy*, and those *in need*. This suggest that schools position themselves and their students in a particular way in relation to the *needy*. Figure 9 documents such references as they appear in each school sector showing an important difference between the Catholic and Independent schools.

Note how the Catholic schools position themselves as charitable organisations *providing for isolated and needy students*. Their mission statements suggest that they, not only cater for those in need, but also that their students are themselves among the *needy*. The independent schools position themselves as exclusive organisation whose students are not likely to be in need themselves, but are *sensitive to* (in the case of the girls' school), and *aware of* (in the case of the boys' school) to the *needs of others*. This might explain why the National Framework's value of '*understanding tolerance & inclusion*' is not articulated in any of the independent schools' guiding values. It also casts doubt on whether some schools could ever adopt the value of *inclusion* while holding on to their *exclusive* image.

Independent Boys' Schools
Toowoomba Grammar School <i>'The School aims to assist each boy... to become aware of the needs of others'</i>
Catholic Boys' Schools
St Brendan's College <i>'by providing for isolated and needy students in a stable, caring environment'</i>
Nudgee College <i>'to act justly and with compassion especially towards those most in need'</i>
St Laurence's College <i>'to change the system to assist those in need'</i>
St Mary's College <i>'we reach out to everyone, especially those who need us most'</i>
Catholic Girls' Schools
St Patrick's College <i>'to ensure the welfare of all especially those in need'</i>
Mt St Michael's College <i>'our response to those who cry out in need'</i> <i>'through practical responses to human need'</i>
Independent Girls' Schools
Ipswich Girls Grammar <i>'attending with sensitivity to the needs of others'</i>

Figure 9: Need in mission statements (emphasis added)

Chivalry vs Poise

In the analysis of the schools' values above, it was noted that *chivalry* was a vivid example of a word imbued with masculine ideology. While chivalry is only used in boys' schools there is a range of vocabulary used in girls' schools that hints at the ideological positioning of girls in girls' schools. Figure 10 demonstrates some of the vocabulary of concern to this analysis. Note, for example, the reference to *poise* in Glennie's mission statement, and *grace* at St John Fisher College. Could these be the feminine answer to *chivalry*? Were they born of a desire to position men and women, boys and girls, differently, and to cultivate in them a different set of qualities befitting their sex? Medieval terms like *chivalry*, and *poise* are rarely heard in modern English. This makes their use in the mission statements of schools purporting to educate students for tomorrow's society, particularly powerful in reproducing those anachronistic gender ideologies.

Girls' Schools
Fairholme College <i>'pride in one's appearance and behaviour'</i>
Moreton Bay College <i>'in all areas including speech, manners, dress and inter-personal relationships'</i>
Glennie College <i>'people of excellent character, integrity and poise'</i>
St Margaret's College <i>'spirit of love, compassion, hope and charity'</i>
St John Fisher College <i>'the grace to forgive'</i>
Boys' Schools
Brisbane Grammar School <i>'always within the finest traditions of sportsmanship'</i>
Toowoomba Grammar School <i>'an adherence to the principles of good sportsmanship'</i>
St Mary's College <i>'sportsmanship above winning'</i>
Churchie <i>'Chivalry - The spirit of consideration'</i>

Figure 10: Masculine and feminine vocabulary in mission statements (emphasis added)

The discourse of *appearance and behaviour* in Fairholme College, and *dress* and *manners* in Morton Bay College find no equivalent in the boys' schools, nor do the qualities of *charity* (at St Margaret's College) and *grace* (at St John Fisher College) resonate in any of the boys' schools. The concept of *sportsmanship*, on the other hand, remains exclusive to the boys' schools.

Joy and Forgiveness

Figure 11 illustrates the use of two more important lexical items – *joy* and *forgiveness*. It could be argued that they are both concepts that one would expect to see in the mission statements of Catholic organisations, and we do, but only in girls' schools.

Joy
St Ursula's College <i>'proclaiming the Gospel values to all people, especially in our school community, with fidelity, joy and enthusiasm'</i>
St Patrick's College <i>'Our mission is to promote fullness of life and nurture holistic learning in a joyful environment'</i> <i>'act with integrity and serve with joy'</i> <i>'Those with joy are filled with the spirit, engaging in laughter and happiness in their interactions'</i>
Mt Alvernia College <i>'promoting the Franciscan values of love, compassion, simplicity, peace, joy, trust in God, respect and service'</i>
Forgiveness
Mt St Michael's College <i>'We believe forgiveness is an integral part of our Christian faith, which nurtures a wholeness that allows the opportunity for inner peace and healing. Forgiveness is a learning process which incorporates acceptance of our humanness'</i>
St John Fisher <i>'Gospel values of love, justice, peace and forgiveness are taught by example and experience'</i> <i>'the gift of peace and the grace to forgive as we respond with equal dynamism to society's challenges today and tomorrow'</i>
San Sisto College <i>'commitment to the values of truth (Veritas), forgiveness, compassion, justice and love'</i>

Figure 11: Joy and forgiveness in mission statements (emphasis added)

All instances of *joy* and *forgiveness* occur in Catholic girls' schools only. Two of these schools list joy as one of their *values*, while three schools list forgiveness among of their *values*. If these are indeed considered Catholic values, this may explain their absence from the statements of the independent schools, but it would make their absence from the Catholic boys' schools even more ideologically significant.

Encourage and Strive

The different vocabulary employed in the mission statements of boys' and girls' schools is a small part of the discursive differences evident in the mission statements of schools. The more intriguing part of the analysis shows that even when the same vocabulary is used it is

employed in a distinctly different manner suggesting a stark difference in the underlying ideologies at work in the girls' and boys' schools. The use of the lexical group associated with encouragement is a case in point. Table 27 shows the frequency of these lexical items and calculates the rate per school to give a more direct comparison between school groups. There seems to be a slightly higher frequency in the Catholic girls' schools though this quantitative difference is not the main concern here.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
encourage	1	1	2	5
encouraged	2	3	4	4
encourages		4	2	1
encouraging	3	1		5
encouragement			1	2
Total	6	9	9	17
Rate per school	.85	.69	.81	.94

Table 27: Encouragement in mission statements

Appendix 3 lists all the occurrences of these words/concepts in context. An analysis of the qualitative difference in the discourse reveals a much more important pattern suggesting a strong ideological difference between the school groups. The key words from the mission statements of the boys' schools show that they intend to *encourage* students to *strive actively* and *vigorously* in the *pursuit of excellence*. The key words accompanying *encouragement* in the mission statements of the girls' schools, on the other hand, focus on students' *own action* and *own thinking*, and their *willingness* to *grow* and *develop* in a *cooperative* and *collaborative* manner to *achieve their own potential*. No 'striving vigorously' to be seen at the girls' schools.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Strive	4	10	5	1

Table 28: Frequency of Strive

Following-up on the concept of *striving*, the analysis reveals that whilst it is used in all school sectors, as shown in Table 28, there is a difference in *how* it is used. What is significant here is

not just the fact that the word occurs most frequently in the Catholic boys' schools, but that in all instances in the mission statements of the girls schools, it is the schools/colleges who do the striving not the students. In the mission statements of the Catholic boys' schools, however, there are at least four instances where it is the students who strive. This is another example of how boys are positioned as having agency while girls are not. Further analysis of the grammatical differences in mission statements, such as the analysis of subjects and objects of verbs, will be undertaken in the next chapter.

Good

Independent Boys'
Toowoomba Grammar <i>'to encourage a concern for good health and fitness'</i> <i>'an adherence to the principles of good sportsmanship'</i>
Catholic Boys'
St Joseph's College <i>'Good men who benefit from the advantages of an education in a boys' Catholic school'</i> <i>'The good Terrace man will continue to go on learning throughout life'</i> <i>'to apply his learning for the good'</i>
Catholic Girls'
St Patrick's College <i>'to make a difference for the common good'</i> <i>'ensure that processes are just and decisions are made in light of the common good'</i>
Corpus Christ College <i>'The community is embodied and defined in their passion for life, eagerness to do good, and in their powerful feminine presence'</i>
Mt St Michael's College <i>'It must be a balance between the rights and needs of the individual and the good of the global community'</i>
San Sisto College <i>'the community works together for the common good'</i>

Figure 12: What's good in mission statements (emphasis added)

This concept is used in qualitatively, as well as quantitatively, different ways in girls' and boys' schools. Figure 12 shows that while one independent boys' school is concerned with *good health* and *good sportsmanship*, there are no equivalent statements in the independent girls' schools. While the Catholic Boys' schools focus on the students themselves, referring to

them as the ‘*Good... man*’ and ‘*good men*’, there is no equivalent reference at the Catholic girls’ schools – perhaps because the discourse of a *good girl* or a *good woman* is quite different from that intended by these terms as used at the boys’ schools. The concern that students apply their learning *for the good*, found only once in the Boys’ schools, is a more prevalent concept in the girls’ schools. Corpus Christi College reports the girls’ *eagerness to do good*, while at St Patrick’s and San Sisto the aim is for the girls to work for *the common good*, and at St Michael’s College the focus is on *the good of the global community*.

That old adage about *what’s good for the goose* does not seem to apply to schools. It is clear that what is **good** for the boys in boys’ schools is not the same as what is **good** for the girls at girls’ schools. The difference between the boys’ and girls’ Catholic schools, particularly their attention to the *common good*, is congruent with the fact that the values of *charity* and *forgiveness* appear only in the mission statements of the girls’ schools.

Reflections

The impact of gender ideology is evident in the way girls' schools position their students as *women* instead of *girls*, while the boys' schools prefer to think of their students as *boys* not *men*. Such positioning could lead to an entirely different set of expectations from students in girls' schools who are treated, and expected to behave, as *women*. This may deprive the girls of the freedoms of *girlhood* at an earlier age, while boys' are positioned by their schools to ideologically enjoy a prolonged *boyhood*, not expecting them to behave like *men* just yet. Ideology is also apparent in the use of singular nouns and pronouns at the boys' schools suggesting a focus on the individual student. The girls' schools see a collective body of students and may be failing to recognise each girl as an individual.

Although girls' schools and boys' schools both articulate a concern for the *academic* element of education, the independent boys' schools rank that ahead of the *spiritual* element which heads the list at the other three school groups. This is an example of the compounding effect of school sector (independent versus Catholic) when combined with gender. The independent boys' schools stand out on a number of discursive parameters. They are the only group to consider *leadership* and *creativity* in their list of educational parameters. They are also the only group who do not mention the *social* element at all, let alone include it in their top five as the Catholic girls' schools do.

The independent boys' schools also stand out with the highest ratio of *learning* to *teaching* thus positioning their students as *active subjects* of the learning process rather than *passive objects* of the teaching process. Independent boys' schools have the highest ratio of *lead* to *serve*, positioning their students as leaders of their community, while the other schools position their students to *serve* the community.

As the first phase of the Critical Discourse Analysis, this chapter does not seek conclusions but some reassuring footholds in what is expected to be a fluid process. These footholds come in the form of linguistic patterns that provide some answers to the research questions. The vocabulary analysis has revealed that gender ideology is indeed inscribed in the mission statements of these schools. It identified a number of linguistic clues to the gender ideology, and showed a range of differences in how school mission statements position girls and boys. The compelling patterns reveal some of the crucial assumptions schools make about the

subjectivity and agency (or lack thereof) of boys and girls. Such assumptions are also suggested by the differences in the values and educational elements considered desirable for girls' schools, and boy' schools. The differences found here are thus not mere linguistic variations but manifestations of an ideologically motivated discourse.

Chapter Eight - Grammatical Analysis

Introduction

In fulfilment of the research aim to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender discourses inscribed within*, this chapter attends to the grammar of the text and focuses on the same five research questions addressed in the vocabulary analysis chapter, and highlighted below:

- 1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland?**
- 2. What linguistic evidence do these mission statements embody that may allude to the underlying ideologies?**
3. What other discursive practices (including visual images) do these mission statements embody that may reveal the underlying gender ideologies?
- 4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland?**
- 5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland?**
- 6. Is there a difference in the gender ideologies evident in the mission statements of independent and Catholic single-sex secondary schools in Queensland?**

The grammatical analysis in CDA proceeds from the perspective of critical linguistics which links grammar to the social and ideological dimensions of language such that grammar itself is thought to function ideologically (R. Fowler et al., 1979, p. 658). Grammar, as Halliday (2004) explains, is a system of choices from which the speaker or writer *selects* various meaning-making resources or *semiosis*. Grammar and semiotic analysis of the text is a complex task and it 'does no service to anyone in the long run if we pretend that semiosis – the making and understanding of meaning – is a simpler matter than it really is' (Halliday, 2004, p. 5). The purpose of this phase of the CDA is not to undertake a full semiotic analysis but to identify the key grammatical choices evident in the mission statements of schools, and to consider the underlying ideological functions of such choices.

Young & Harrison (2004) suggest three areas of investigation: the grammar of *transitivity*, the grammar of *modality*, and the *textual transformations* – including *nominalisation* and *passivisation* (Young & Harrison, 2004, p. 3). Halliday (2004) also highlights *mood* and *transitivity* as central features of grammatical analysis, while Ravelli (2000) considers *transitivity* and *mood* among the main pillars of meaning-making. Martin (2000) nominates *transitivity* as ‘central to the analysis of inequality in discourse’, explaining that it ‘allows us to ask questions about who is acting, what kinds of action they undertake, and who or what if anything they act upon’ (Martin, 2000, p. 276). Norman Fairclough, whose approach to CDA is used to inform this research, concurs with the above recommendations. He posits that ‘the grammar is structured as three major networks of grammatical systems – transitivity, mood and modality, and information’ (Chouliaraki & Fairclough, 1999, p. 140). Fairclough (1992) explains that ‘a social motivation for analysing transitivity is to try to work out what social, cultural, ideological political or theoretical factors determine how a process is signified in a particular type of discourse’ (Fairclough, 1992, p. 180).

<p>What experiential values do grammatical features have? <i>What types of process and participant predominate?</i> <i>Is agency unclear?</i> <i>Are processes what they seem?</i> <i>Are nominalisations used?</i> <i>Are sentences active or passive?</i> <i>Are sentences positive or negative?</i></p>
<p>What relational values do grammatical features have? <i>What modes (declarative, interrogative, imperative) are used?</i> <i>Are there important features of relational modality?</i> <i>Are the pronouns we and you used, and if so how?</i></p>
<p>What expressive values do grammatical features have? <i>Are there important features of expressive modalities?</i></p>
<p>How are simple sentences linked together? <i>What logical connectors are used?</i> <i>Are complex sentences characterised by coordination or subordination?</i> <i>What means are used for referring inside and outside the text?</i></p>

Figure 13: Questions to guide the grammatical analysis (Fairclough, 2001c, p. 93)

The grammatical analysis undertaken here thus focuses on these aspects of grammar and uses a set of questions recommended by Fairclough to guide the analysis. These questions,

outlined in Figure 13, seek not only to ascertain the type of processes used but also to investigate other features of the text that might inform the analysis. As discussed in earlier chapters, Fairclough's approach and questions are used as guides rather than blueprints. Therefore, the analysis is not compelled to answer all the specific questions outlined but concentrates on those relevant to the type of text and context under consideration here.

Findings

Mood

Mood is not a particularly new concept to English grammar. Although the analysis here relies on the structure of mood described by Halliday (2004), Nesfield's text, first published in 1898, describes mood in essentially the same terms; it is 'the mode or manner in which an action is spoken of' (Nesfield, 1898, p. 48). However, while the early texts distinguish three moods: *indicative*, *imperative* and *subjunctive*, Halliday described the categories slightly differently. Firstly, Halliday divides the *indicative* mood into two categories referred to as the *declarative* (a mood for exchanging information or making statements) and the *interrogative* (which includes making inquiries and asking questions). These moods are grammatically defined by the position of the finite (verb) in relation to the subject. If the subject comes first as in the phrase 'the girl is tall', this indicates a statement or *declarative* mood. In an *interrogative* mood the finite comes first, 'is the girl tall?' There is another type of interrogative mood which is characterised by *who*, *how*, *what*, *where*, *when* or *why* at the beginning of the sentence – *who is tall?* The definition of the *imperative* category has not changed over time. It refers to a sentence structure that starts with a verb, and does not have a subject. The purpose of this mood is to give an order such as, 'put the book down'. The *subjunctive* mood, used to express doubt or conditionality, does not feature in the Hallidayan framework.

This is a very brief explanation of *mood* but it is adequate for the current purpose. The reason that it is not necessary to delve any deeper into its finer grammatical intricacies is that the mission statements are by definition *statements*, and therefore most likely to be *indicative* and *declarative* rather than *interrogative* or *imperative*. That was found to be the case in this study. There are no interrogative or imperative instances at all in any of the mission

statements. A detailed analysis of mood, despite the fact that, according to Ravelli (2000), it is one of the main pillars of meaning-making, is not likely to be informative in the case of mission statements.

Modality

Modality reveals what ‘people commit themselves to when they make statements’ (Fairclough, 2003, p. 165). More specifically, ‘[w]hat the modality system does is to construe the region of uncertainty between “yes” and “no”’ (Halliday, 2004, p. 147). It consists of the intermediate zone between *do* and *don’t*, and between *is* and *isn’t*. It thus recognises, within any statement, the range of probabilities from *must be* to *will be* to *may be*, as well as the level of certainty from *certain* to *probable* to *possible*. The purpose of a modality analysis in the context of this research is to identify the level of certainty and commitment expressed in the mission statements, and to ascertain if there are any differences between the girls’ schools and boys’ schools. Modalities are not arbitrary grammatical selections but, as Fairclough points out, they are ‘important in the texturing of identities both personal... and social’ (Fairclough, 2003, p. 166). Modality may thus provide important clues about how students are positioned by their schools.

The modality analysis undertaken here first considers modal operators such as *may*, *will*, *can*. The most common modal operators in school mission statements are *will* and *can*. There are 32 instances of these modal operators in the mission statements of girls’ schools and 23 instances in the mission statements of boys’ schools. The difference between the sectors is small when considered as an average per school which is 1.15 (23/20) for the Boys’ schools and 1.10 (32/29) for the girls’ schools. There is, however, a more glaring difference between the two groups when collocations (the words following *will* and *can*) are considered. Table 29 shows that *will* and *can* are followed by a range of finite verbs. For the girls’ schools, the most frequent collocation is ‘*be*’. The construction ‘*will be*’ of which there are 13, and the construction ‘*can be*’, of which there are seven, are more common than the sum of all other collocations for *will* and *can* at the girls’ schools. The statements of the boys’ schools include only three examples of ‘*will be*’, and two examples of ‘*can be*’. These represent a small fraction of the 17 other collocations at the boys’ schools.

Girls' Schools	Boys' Schools
<p>Will followed by:</p> <p><i>Promote x2</i> <i>Encourage</i> <i>Contribute</i> <i>Aim</i> <i>Provide</i> <i>Challenge</i> <i>Need</i> <i>Make</i> Be x 13</p>	<p>Will followed by:</p> <p><i>Assist</i> <i>Enable</i> <i>Seek to</i> <i>Plan</i> <i>Manage</i> <i>Meet</i> <i>Lead</i> <i>Graduate</i> <i>Strive to x 2</i> <i>Place</i> <i>Interact</i> <i>Continue</i> <i>Become</i> Be x 3</p>
<p>Can followed by:</p> <p><i>Make</i> <i>Achieve</i> <i>Become</i> Be x 7</p>	<p>Can followed by:</p> <p><i>Lead</i> <i>Develop</i> <i>Take place</i> Be x 2</p>

Table 29: Modal operator *will* & *can* and their collocations

The examples in Table 29 outlined *all* instances of ‘*will be*’ and ‘*can be*’. A yet more revealing pattern becomes apparent in Table 30 where only those examples in which students are the *subject* are considered. Table 30 shows that while the boys’ *will* perform a number of acts and activities, the girls *will* **only** ‘be’. While the boys *can lead* and *can develop*; in 4 out of 7 instances, the girls *can* ‘be’. This not only suggests that there is a difference in the extent to which boys and girls are given agency (already discussed in the vocabulary analysis), it also highlights the prevalence of *passivisation* (Young & Harrison, 2004, p. 3). The girls are positioned as grammatical subjects in a range of clauses that utilise the formulation ‘*will be*’ to create a passive construct such as ‘Students... **will be** nurtured’ (Mt St Michael’s College), and ‘Each student **will be** encouraged’ (Corpus Christi College).

The students in the girls school, have a ratio of 13:2 (6.5) in what will be referred to here as the *Be:Do* ratio (being positioned as subject of the verb ‘be’ versus any other ‘doing’ verb). There is a low incidence of passivisation in the boys’ schools but it is counterbalanced by a high frequency of *activated* participation. The *Be:Do* ratio for the boys’ schools is 4:6 (0.67) which is a small fraction of the girls’ 13:2 (6.5).

Girls’ Schools	Boys’ Schools
<p><i>Will</i> followed by:</p> <p><i>Be x 8</i></p>	<p><i>Will</i> followed by:</p> <p><i>Seek to</i> <i>Graduate</i> <i>Interact</i> <i>Continue</i> <i>Be x 4</i></p>
<p><i>Can</i> followed by:</p> <p><i>Make</i> <i>Achieve</i> <i>Be x 4</i> <i>Become</i></p>	<p><i>Can</i> followed by:</p> <p><i>Lead</i> <i>Develop</i></p>

Table 30: *Will/be & can/be* with student subjects

Nominalisation

As noted above, passivisation falls under what Young & Harrison (2004) refer to as textual transformations. This category also includes *nominalisation*; the grammatical process ‘where actions or events are presented as nouns rather than verbs’ (Paltridge, 2006, p. 14). The significance of nominalisation is that it results in ‘a widespread elision of human agency in, and responsibility for, processes’ (Fairclough, 2003, p. 13). Whereas a verb will have an actor, someone performing the action (for example ‘the loggers *destroyed* the forest’), a noun does not provide such information about the actor (for example ‘the *destruction* of the forest was devastating). In the last example, the action ‘destroy’, when presented as a noun, ‘destruction’, strips the statement of information about the actor, or agency.

The examples of nominalisation in the school mission statements to be discussed below are of a similar structure. They do not nominalise the entire sentence into a verbless headline, but they present certain concepts as nouns instead of verbs. ‘*Educating* students’ therefore becomes ‘providing an *education* for students’; ‘*challenging* students’ becomes ‘helping students deal with *challenges*’. Table 31 shows that the independent schools have the lowest rate of nominalisation. Using the verb *develop* as an example, the nominalisation rates for the independent schools are 0.56 for the boys, and 0.38 for the girls, compared with 0.83 for the Catholic boys and 0.91 for the Catholic girls.

	Ind Boys	Cath Boys	Ind Girls	Cath Girls
Develop/s/ed/ing	16	12	13	11
Development	9	10	5	10
Ratio	9:16	10:12	5:13	10:11
	0.56	0.83	0.38	0.91
Student subjects	7	3	6	3
Educate/s/d/ing	3	2	3	5
Education	9	16	12	31
Ratio	9:33	16:2	12:3	31:5
	3	8	4	6.2

Table 31: Examples of Nominalisation by school sector

Note that even where the noun form predominates (*education* instead of *educate*), the independent schools find a way to utilise the verb form at a higher rate than the Catholic schools, and thus maintain the lowest noun to verb ratio. This is consistent with the results of the vocabulary analysis, and indicates that the independent schools tend to position their students with a greater sense of agency overall. More specifically, they position their students (not just the schools themselves) in active roles, as agents in the processes of their mission statements. This effect is also evident in the analysis of the *subjects* of processes like ‘*develop*’. Table 31 shows that the independent schools (with scores of 7 and 6) position students as the agents and subjects of the verb *develop* more frequently than Catholic schools (with scores of 3).

Girls' Schools	Boys' Schools
<i>FOR</i>	<i>FOR</i>
Education, care and support for young women	Develop world class programs specialising in education for boys
Provides a Catholic education for young women	To provide “an education designed for boys”
	Provided education for the poor and marginalised children
	A balanced education for the development of the whole person
<i>OF</i>	<i>OF</i>
School of first choice for the education of girls	
Education of young women in a Catholic context	
Dedicated to the education of young women	
Promotes the education of the whole person	
Saw the education of women as the key to the future	
Dedicated to the education and care of young women	
A leader in the education of young women	
We commit ourselves to the education and empowerment of young women	

Figure 14: ‘Education for’ or ‘Education of’

The results suggest that different ideological positioning can be achieved for students even when the same noun is used. *Education* is one of those nouns. As Figure 14 shows, both girls’ schools and boys’ schools use the noun *education*, and both use the preposition ‘for’ in conjunction with education. However, only girls’ schools use the preposition ‘of’. This results in a different positioning of boys and girls. The overall effect creates a sense that the boys’ schools work *for* their students, and provide a service *for* them. The boys are positioned as the *beneficiaries* of the activities undertaken by their schools as intimated by constructs like ‘specialising in education *for* boys’. The girls’ schools, on the other hand, seem to act *on* their

students, and to use education to *modify* them, as intimated by constructs like ‘dedicated to the education of young women’. Far from being the *beneficiaries* of the activities undertaken by their schools, girls are positioned as the *objects* on which the schools act.

Other Nominalisations

There is another form of nominalisation that is prevalent in the school mission statements; the nominalisation of adjectives (where adjectives rather than verbs are presented as nouns). This is achieved by using the suffix ‘*ness*’. Table 32 lists all instances of this form of nominalisation in each sector. The top part of the Table includes the nominalisations shared by more than one sector such as *awareness*, *kindness* and *happiness*. The lower part of the Table lists the nominalisations unique to each sector. There are only two unique nominalisations in the statements of Catholic boys’ schools (*goodness* and *thankfulness*), three in the statements of the independent boys’ schools (*unselfishness*, *selflessness* and *fitness*), and one in the statements of independent girls’ schools (*respectfulness*). The Catholic girls’ schools, however, use this form of nominalisation prolifically, accumulating 16 constructions including some rather awkward nouns like *uniqueness*, *richness*, *humanness* and *connectedness*.

Critical Discourse Analysis is sensitive to such repetition and its ideological significance. Two possible ideological considerations are worth positing. The first is that nominalising an adjective transforms it from a description of what someone *is* (an intrinsic part of who they are – *eager*, *unique* or *gentle*) into something that can be taught by the school (a skill with a name like *eagerness* or *gentleness*). This transformation shifts agency away from the girls at Catholic schools who may or may not be *eager* and *gentle*, to the schools, who assume the power to *develop*, *nurture* and *foster* such skills, as *eagerness* and *gentleness*, in their students.

The second consideration focuses on the similarity between the suffixes ‘*ness*’ and ‘*ess*’. While *ness* serves to transform an adjective into a noun, *ess* transforms a noun into one denoting females, hence lion becomes *lioness*, and author becomes *authoress*. As well as denoting a female holding the position of, for example, author or manager, it can also denote *the wife of* a male holding the position, for example *countess* or *mayoress*. The English language has shed many of these feminised nouns. *Authoress*, *murderess*, *manageress*, even

actress are now rarely seen. There are, however, enough examples still in use (including *princess*, *empress*, and *goddess*) to keep that suffix entrenched in everyone’s vocabulary, and to keep the ‘ess’ sound strongly associated with the feminine. The high frequency of the *ness* suffix in the mission statements of Catholic girls’ schools thus not only create an ideological shifting of agency from the girls to the school, but also has the effect of feminising the look and sound of the mission statements.

Ind Boys	Cath Boys	Ind Girls	Cath Girls
Shared by Some School Groups			
awareness x 2	awareness		awareness x 5
weaknesses	weaknesses		
kindness x 2			kindness x 2
trustworthiness		trustworthiness	
truthfulness		truthfulness	
	fullness		fullness
	giftedness		giftedness x 2
	sacredness		sacredness x 2
		happiness	happiness
Unique to Each Group			
unselfishness	goodness	respectfulness	richness
fitness	thankfulness		gentleness
selflessness			likeness
			uniqueness x 2
			eagerness
			forgiveness x 6
			wholeness
			humanness
			willingness
			connectedness
3	2	1	16

Table 32: Nominalisation of adjectives using ‘ness’

This effect is not merely the unintentional result of some random lexical choices but one which is intentionally sought by at least some of these schools. There are other indicators in the mission statements of Stuartholme College and Corpus Christi College to support the conclusion that these grammatical choices are not random. For these schools at least, the *ess* suffix is a conscious selection; one of those significant grammatical choices that Halliday (2004) tells us, writers make. Stuartholme, for example, refers to St Madeleine Sophie Barat as their ‘*foundress*’ in preference to the non gender-specific ‘founder’. Corpus Christi’s interest in the feminine is even more explicit. When referring to ‘educated and enabled young women’, they add ‘[t]he community is embodied and defined in their passion for life... and in their powerful *feminine* presence’ (emphasis added).

There are simply too many adjective nominalisations in the Catholic girls’ schools to be shrugged off as merely the result of coincidence. While the literature cited above examines the nominalisation of verbs, no research has dealt with the nominalisation of adjectives. However, the results found here suggest that just as ‘overwording shows preoccupation with some aspect of reality – which may indicate that it is a focus of ideological struggle’ (Fairclough, 1989, p. 115), the overuse of the suffix ‘*ness*’ is an indication of an ideological struggle – a struggle to shift agency away from the girls, and an effort to feminise the context in which they are positioned.

Transitivity Analysis

The main purpose of a transitivity analysis is to identify the *processes* that take place, and the *participants* involved in those processes. The most informative processes for this analysis are usually the *material* processes. These include what Halliday (2004) calls a *happening* verb (involving something taking place), and a *doing* verb (involving someone doing something to something else). The grammatical structure of the first process (happening) consists of one participant referred to as the *actor*, usually a noun or nominal group, and a *process*, a verb or verbal group. This is referred to as an *intransitive* verb or process.

The grammatical structure of the second process (doing) consists of two participants. The first participant is an *actor*, again a nominal group, is followed by a *process*, a verb or verbal group. This is followed by a second participant, the *goal*, which is also a nominal group. This is referred to as a *transitive* process and features a transitive verb characterised by the fact that

the process transmits or extends to the goal. The familiar grammatical structure of subject-verb-object (SVO) such as ‘the cat chased the dog’ common to the English language, therefore, utilises a transitive verb or process. Here the first participant (cat) is the subject and actor, while the second participant (dog) is the object and goal. The pattern consisting of subject-verb (SV) only, such as ‘the dog barked’, uses an intransitive process and does not require an object/goal.

The roles of *subject/actor* and *object/goal* are not always as simple as the above examples indicate. The grammatical *subject* of an SVO construction may indeed function as the *actor*, for example in ‘the cat chased the dog’, where the ‘cat’ is the grammatical subject as well as the actor for the process ‘chase’. It is possible, however, to form an SVO where the grammatical subject is not the actor. In the sentence ‘the dog was chased by the cat’, the dog is not the actor though it is the grammatical subject. Here, the cat is doing the chasing and thus takes the role of actor. The grammatical *object* is most usually the *goal* of a transitive verb but this again is not a fixed relationship. In the last example, while the cat is the grammatical object, it is not the goal of the process.

The focus of a transitivity analysis is not purely grammatical but social; and the ‘social motivation for analysing transitivity is to try to work out what social, cultural, ideological political or theoretical factors determine how a process is signified in a particular type of discourse’ (Fairclough, 1992, p. 180). A transitivity analysis is interested in the types of process taking place and, more importantly, in identifying the actors in those processes.

The transitivity analysis of school mission statements revealed some intriguing patterns. Table 33 shows the number of transitive processes which involve student participants (as either actors, subjects, goals or objects), then lists the number of these processes which were performed by students as actors. Given that the purpose of mission statements is to outline what the schools/colleges will do and how they will do it, the actors in most transitive processes will usually be the schools themselves. There are, however, a number of processes in the statement of each school that are performed by the students. The final column in Table 33 shows the number of transitive processes performed by students, in the role of actors, as a percentage of all transitive processes.

	Transitive Verbs	Transitive Verb Student Actor	Percentage Student Actors in Transitive Verbs
	A	B	B/A
Independent Boys	54	19	35%
Catholic Boys	57	15	26%
Independent Girls	46	13	28%
Catholic Girls	77	16	21%
All Boys	111	34	31%
All Girls	123	29	24%
All Independent	100	32	32%
All Catholic	134	31	23%

Table 33: Transitive verbs with student actors by school sector

The results indicate that independent boys' schools have the highest percentage of student actors in transitive processes at 35%, ahead of their Catholic counterparts at 26%. The girls' schools follow the same pattern with the independent schools, at 28%, ahead of the catholic schools at 21%. Overall the boys' schools have a combined score of 31%, which is well ahead of the girls' schools on 24%. The independent schools, on 32%, lead the Catholic schools on 23%.

Actors in transitive processes are considered to have the greatest power, as they act on other people or things, whereas actors in intransitive processes participate in processes that do not impact anyone or anything else. This makes the pattern of transitivity revealed here a significant one. The greatest impact and highest rate of agency rests with the students at the independent schools, where boys' schools empower their students with more agency than the girls' schools. The Catholic schools (although they trail the independent schools overall) also afford greater agency to the boys than to the girls. This pattern, where students at independent schools have greater agency than those at Catholic schools, and where students at boys'

schools have greater agency than those at girls' schools, is repeated in other transitivity analyses discussed below.

The final column of Table 34 shows the ratio of transitive to intransitive verbs with student actors. The highlighted scores repeat the pattern found in Table 33. The independent boys' schools have the highest ratio at 19:13 or 1.5. This means that students are one and a half times more likely to be actors in a transitive process than in an intransitive process. The independent girls' schools have the second highest ratio at 15:12 or 1.3. The Catholic boys' schools have a ratio of 13:10 or 1.3, while the Catholic girls' schools, at 16:22 or 0.7, have the lowest ratio.

	Total	Transitive Verbs	Transitive Verb Student Actor	Intransitive Verbs	Intransitive Student Actor	Transitive/ Intransitive Ratio
	A	B	C	D	E	C/E
Independent Boys	70	54	19	16	13	1.5
Catholic Boys	79	57	15	22	12	1.3
Independent Girls	62	46	13	16	10	1.3
Catholic Gils	108	77	16	31	22	0.7
All Boys	149	111	34	38	25	1.4
All Girls	170	123	29	47	32	0.9
All Independent	132	100	32	32	23	1.4
All Catholic	187	134	31	53	34	0.9

Table 34: Ratio of Transitive to Intransitive verbs with student actor by school sector

The ratio of the Catholic girls' schools is not only significant because it is the lowest of all sectors but more importantly because it is the only score below 1. That makes it the only sector where students feature as actors in more intransitive than transitive processes. This rate affects the overall combined score for girls' schools which falls below 1 compared with the boys' schools at 1.4. It also affects the combined score of the Catholic schools which also falls below 1 compared with the score for the combined independent schools of 1.4. Recalling that

transitive processes are imbued with greater power because they involve actors impacting on other participants, this result once again places students from independent boys' schools in the most powerful position, while the girls in Catholic schools are positioned with the least power.

School Sector	Student Actor or Subject	Student Object or Goal	Ratio Subject/ Object
	A	B	A/B
Independent Boys	32	17	1.9
Catholic Boys	27	22	1.2
Independent Girls	23	18	1.3
Catholic Girls	38	29	1.3
All Boys	59	39	1.5
All Girls	61	47	1.3
All Independent	55	35	1.6
All Catholic	65	51	1.3

Table 35: Ratio of student Actor/Subject: Goal/Object

The pattern identified above is again evident in Table 35 which summarises the relationship between the frequency of students participating as actors (grammatical subjects) and students participating as objects or goals of a process. A score of 1.9 for the mission statements of the independent boys' schools means that these students are almost twice as likely to be actors, than objects or goals, in any process in which they are participants. This contrasts with scores of 1.2 and 1.3 for all the other groups where students are the *objects* or goals much more frequently than the students at the independent boys' schools. The familiar pattern again emerges with a higher combined score for boys than for girls, and a higher combined score for independent schools than Catholic schools.

Looking at transitivity analysis from three different angles has provided consistent results. These results contribute important answers to a number of the research questions outlined at the beginning of this chapter. With regards to questions 1 and 2, they reveal that gender ideology is indeed inscribed in the mission statements of these secondary schools, and provide grammatical evidence that boys and girls are positioned differently by school mission statements. For questions 4, 5 and 6, these results suggest that boys are given greater agency than girls thus implying a difference in the underlying gender ideology at work in each of these sectors. Further, the results indicate that there is a difference in how students are positioned by the independent and Catholic schools. Those in the independent schools are often positioned with greater agency. The effect of gender and sector thus combine to give students at the independent boys' schools the greatest agency. These results are consistent with the findings of the vocabulary analysis in chapter seven which identified a range of lexical choices in the mission statements that gave boys in independent schools greater agency than students in the other three groups.

The Self

Following on from the transitivity analysis is the ideal moment to consider the concept of 'self'. The results of the transitivity analysis suggested that girls are given low agency by being positioned as participants in more intransitive verbs; verbs in which although they are the actors, they do not act on anything or anyone (other than themselves). There are other constructs (besides transitivity) which indicate the level of agency afforded participants. One of these constructs is the *emphatic* or *reflexive* pronoun that is constructed by adding *self* and *own* to pronouns to form *himself*, *themselves*, or *her own*. The other is the noun *self* particularly when used as a prefix (with or without a hyphen) to form a range of compound nouns including *self-esteem*, *self-directed* and *self-respect*.

Table 36 reveals that girls' schools have the highest frequency of both of these forms. These results support the findings of the transitivity analysis and indicate that even when girls are given agency, it is often limited to a narrow circle of influence – in many cases to themselves.

Emphatic/Reflexive	Ind Boys	Cath Boys	Ind Girls	Cath Girls
self	1		1	2
self discipline	2			6
self respect	1		1	
self reliant/ce	1	1		1
self esteem			2	2
self worth			1	3
self confidence			1	
self directed				1
self knowledge				1
self examination				1
Total	5	1	6	17
Rate per sch = Frequency/No. of schools	All Boys 6/20 = 0.3		All Girls 23/29 = 0.8	
himself	1			
his own	2			
their own		2	3	4
themselves			2	
herself				1
her own			1	1
Total	3	2	6	6
	All Boys 5/20 = 0.25		All Girls 12/29 = 0.41	

Table 36: Reflexive Nouns and Self Compounds

Metaphors

‘Our vocabulary is largely built on metaphors’ (H. W. Fowler, 1990, p. 359). Furthermore, metaphors are an integral part of action, even thought. They are ‘pervasive in everyday life... Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature’ (Lakoff & Johnson, 1980, p. 3). Sometimes speakers or writers are conscious of their metaphorical activities and explicitly state that they are *speaking metaphorically*. For the most part, however, it has become so much a part of the communicative process that most communicators are barely aware that they are using metaphors.

‘The essence of metaphor is understanding and experiencing one kind of thing in terms of another’ (Lakoff & Johnson, 1980, p. 5). One concept, *debating* for example, could be understood in terms of another, *war*, and thus any discussion of the first concept could be carried out using the terminology of the second. *Winning* a debate, developing a debating *strategy* or *defending* an argument, are some of the war metaphors that can be used here. The concept of *time* is one of the examples used by Lakoff & Johnson (1980) to illustrate the use of money metaphors when speaking of *saving* time, *wasting* time or indeed *spending* time. There are, however, other ways of representing *time* including the metaphor of resource, such that time can be referred to as a precious *resource* that one can *run out of*; a static *entity* that people can *travel* through; or a moving entity that *waits for no man*. The important point here is that different metaphors are possible, and that each metaphor has ‘different ideological attachments’ (Fairclough, 1989, p. 119). A CDA is thus interested in identifying the metaphors used and to consider their possible ideological significance.

School mission statements are laden with metaphors, only a handful of which will be investigated in the current analysis. This is because, as Halliday (2004) points out, ‘[h]ow far we go in pursuing metaphorical forms of discourse in any given instance will depend on what we are trying to achieve... [and] the purpose of analysing a text is to explain the impact that it makes: why it means what it does, and why it gives the particular impression that it does’ (Halliday, 2004, p. 658). The metaphors identified here are therefore those most informative about the way boys and girls are positioned by school mission statements.

Club Metaphor

There is *some* explicit discourse of *inclusivity* in *some* schools (‘caring and inclusive community’, St Patrick’s Boys College, and ‘a community inclusive of everyone as gift’ Corpus Christi College). This, however, is overshadowed by a distinctly *exclusive* ideology which is most evident in the *club* metaphors including the discourse of *membership*. Table 37 shows that all school sectors use this metaphor. All boys’ schools (20 of 20) make reference to *membership* while less than half of the girls’ schools (12 of 29) use the term. This suggests that boys’ schools may be more concerned with giving the boys membership and a sense of belonging created by the club metaphor. Most independent boys’ schools (5 of 7) position their students as members of *society*. The few independent girls’ schools who employ this metaphor tend to position their students as members of the *school community* (except for the

mission statement of Fairholme College which covers all bases with ‘*members of society, the community and the family, and as participating members of the Christian Church*’). Catholic schools, all of whom are interested in the concepts of belonging and membership, focus on a narrower zone that includes the *school*, the *community*, and the *family* – no mention of membership of *society*.

Independent Boys	Catholic Boys	Catholic Girls	Independent Girls
Members of society			Members of society, the community and the family and... Member of the Christian Church
Members of society			
Member of society			
Member of society			
Members of tomorrow's society			
Members of our community	Member of our community	Members of the community	Member of the school community
Member of School community	Member of its community	Members of our community	Member of the school community
	community members	Members of the community	Member of the St Margaret's community
	Reflective community... its members	Member of St Saviour's College community	
	Community members	Member of the College community	
	its members (learning comty)	Members of the College community	
	which nurtures its members	All members	
	Member of the College community		
	Member St Augustine faith community		
	Member of the College community		
	Member of the Nudgee College Family		
	Member of our family		
	Member of the St Brendan's Family		
No. of schools 7/7	13/13	7/18 = 0.39	5/11 = 0.45

Table 37: Concept of *Membership* in each school sector

In light of the *club* metaphor, note that the independent boys’ schools offer the highest level of membership. Most of these boys are not geographically confined to the school, the

community or the family – they are members of society as a whole. Furthermore, they are not confined to the present, for some are members of *tomorrow's* society. This is reminiscent of the discourse of the 1800s, and the split between the public and private spheres, which confined women to the private sphere. The problem is that such a discourse along with 'values and beliefs of the past still inform the present' (A. Gray, 1984, p. 6). This 'public/private split has long been believed to be not only what presently exists but also what in fact should exist as the proper and natural order of events' (A. Gray, 1984, p. 6). The discourse of the 1800s continued to cause concerns in the late 1900s when it was often identified as 'a problem for girls and requires deconstruction' (J Kenway, Blackmore, J Willis, & Rennie, 1996, p. 247).

Membership in the narrower zones of community and family is also problematic. The public/private split and the ideology of the family have been positioning boys and girls such that 'boys [have] come to occupy a different or, indeed, privileged position within family life' (Morgan, 2004, p. 376). This suggests that although some Catholic boys' schools have also positioned their students as members of the family, such positioning is not likely to have the same ideological impact on them that it does on girls who are positioned as members of the family. This is a case of the same not being equal because the community and the family do not position males as oppressed. The conclusions made by Morgan (2004) reflect little change from those reported a generation earlier by Weedon (1988) who pointed out that the family is consistently patriarchal, indeed the family is 'the instrument *par excellence* of the oppression of women' (Weedon, 1988, p. 40). Conversely, the family is an empowering place for males, so 'men may struggle to succeed in the public world of business and the factory... [but] they unequivocally rule in the home' (Brittan & Maynard, 1985, p. 125).

Extending the club metaphor, it could be said that the independent boys' schools are providing their members with a gold pass, giving them access to society as a whole, while the girls' schools provide a restricted membership giving their members limited, perhaps limiting, access to the school and the community. The Catholic boys' schools, while also offering membership to the school, the family and the community, are positioning their members in contexts that have traditionally been a source of power for boys.

Metaphor of the Past

‘*The past is good, and the present is bad*’ is a metaphor evident in many of the school mission statements analysed here. This is particularly significant because it runs counter to another common metaphor which treats the *new*, the *modern* and the *future* as the essence of progress and therefore good, while the *past*, the *old* and *dated* are undesirable. Although there are four explicit references to the past including ‘an appreciation of our connectedness with the past’ (Our Lady’s College), most references are encapsulated in a term which is possibly a euphemism for the past – *tradition*. Table 38 shows the frequency of these terms in each group, while Figure 15 shows how references to *tradition* are positively framed in the independent sector where it is viewed as something to *honour*, *treasure* and to be *proud* of.

	Ind Girls	Ind Boys	Cath Girls	Cath Boys
Past			2	2
Tradition	4	5	17	10

Table 38: The Past or Tradition

Independent Girls’ Schools
- Proud of our Grammar tradition
- Honouring our heritage and traditions
- The Sacred Heart educational tradition
- The traditions of the Anglican Communion
Independent Boys’ Schools
- The spirit of Churchie and the School’s traditions and ethos
- The finest traditions of sportsmanship
- It treasures its traditions and ethos
- In the Anglican tradition
- Inspired by the Christian faith in the Anglican tradition

Figure 15: Tradition in Independent Schools

While schools represent the past as desirable under the guise of *tradition*, references to ‘contemporary society’ reveal an important distinction. Independent schools tend to see it in a positive light as illustrated by the mission statement of Glennie School who offer ‘the best *contemporary* teaching methods and learning experiences’. Catholic schools however,

consistent with their preference for the past and for tradition, see contemporary society in a negative light. This is illustrated by statements like ‘challenge those values of *contemporary* Australian society which erode the dignity of the human person’ (Villanova). Tradition, at least in a religious context, therefore, seems to favour the past and shun contemporary society.

Administered in the Oblate tradition
We embrace the living tradition of the Catholic Church
Christian Education in the Catholic tradition
A College conducted in the Edmund Rice tradition
Catholic School for Boys in the Edmund Rice tradition
Through our religious tradition
A Catholic school in the Marist tradition
In light of the Catholic tradition
Fosters Christian living in the Catholic tradition
Within the traditions of the Sisters of Mercy
The traditions of Catherine McAuley
In the Brigidine tradition
Founded on the traditions of Mary MacKillop
Nurtured in the tradition of the Sisters of Charity
The Catholic faith tradition
Proclaiming our Catholic beliefs and traditions
The Catholic faith tradition
The Gospel and the tradition of Saints Francis and Clare
The traditions of the Sisters of Mercy
In the Ursuline tradition
Our Catholic Christian tradition
Mercy tradition
The Catholic Christian tradition
Acknowledge our religious traditions

Figure 16: Religious Tradition

Independent schools, both girls’ and boys’, make some reference to *religious* tradition, however, this emphasis is significantly stronger in the Catholic schools where 24 of the 27 references to tradition are specific to religious tradition – Figure 16. This is not surprising given that the main purpose of Catholic schools is ‘to keep alive and to renew the culture of

the sacred in a profane and secular world' (Grace, 2002, p. 5). Whatever desirable effect this may have, it is difficult to ignore the possibility that it also *keeps alive* the ideology of the past; the same ideology that has long been known to position girls differently from boys in all parts of society including, the school, the community, the church and the family.

Superlatives

In the tradition of good marketing, school mission statements utilise a range of superlative adjectives. Schools, like most organisations, do not set out to be *good*, they want to be the *best*; they don't want to be *great*, but the *greatest*. This tendency, however, is much more pronounced in independent schools which utilise a range of superlatives, at almost twice the rate of Catholic schools, to describe their standards and the levels of achievement sought for their students – Table 39.

	Ind Boys	Cath Boys	Cath Girls	Ind Girls
Highest	2		2	3
Best	2	2	3	4
Fullest	1		2	
First	1			1
Most		4		
Finest	1			
Greatest			1	1
	All Boys 13/20 = 0.65		All Girls 17/29 = 0.59	
	Independent 16/18 = 0.89		Catholic 14/31 = 0.45	
Outstanding	2			
World class	2			
	All Boys 17/20 = 0.85			
	Independent 20/18 = 1.1			

Table 39: Frequency of superlatives

Furthermore, the boys' schools use superlatives at a higher rate than the girls' schools. Adding superlatives like *outstanding* and *world class* to the list of 'est' superlatives like *best* and

highest, tips the scale even further in favour of the boys' schools as these adjectives only appear in the statements of the independent boys' schools.

The difference is much more pronounced in Table 40 where the positive and comparative degrees of the same adjectives are listed. Here the Catholic and independent schools share a similar rate at 0.39 and 0.38. However, comparing the girls' and boys' schools reveals that the boys' schools rarely use this construct, with a score of 0.15. The girls' schools, with a score of 0.55, use this construct nearly 4 times more often than the boys' schools. This suggests that while boys' schools aim to provide *world class* education and set the *highest* standards for themselves and their students, many girls' schools set their sights lower. They are content with providing education of a *high* standard, and to assist their students to achieve their *full* potential.

	Ind Boys	Cath Boys	Cath Girls	Ind Girls
Great	1		3	
Full	2		5	3
High			3	1
Higher			1	
	Boys 3/20 = 0.15		Girls 16/29 = 0.55	
	Independents 7/18 = 0.38		Catholics 12/31 = 0.39	

Table 40: Frequency of positive & comparative adjectives

These differences reflect yet further support for a persistent pattern; one in which students at the girls' schools (particularly Catholic schools) are positioned differently from their colleagues at the boys' schools (particularly the independent schools). The ideology inscribed here is that schools (perhaps even society) expect more from the boys and less from the girls. They thus position students in accordance with these expectations. The problem with such expectations is that whether they are well founded or not is less of a concern than the inevitable Pygmalion effect that ensues from them. The girls may thus indeed reach the (not so) *high* standard expected of them, while the boys will achieve the *highest* standard set for them.

Reflections

On reflection, it is important to note that some of the differences identified here, particularly between Catholic schools and independent schools, could be influenced by factors beyond gender. Elements of socio-economic class may be at work. These may, for various reasons, favour students at independent schools. Although a consideration of such variables would be informative, the parameters of the current research compel this thesis to remain focused on the gender discourse. This focus is not blind to other threads in the fabric of ideology but seeks to reveal that the gender thread remains strong, long after it had purportedly been removed from the ideological fabric by a host of rhetorical and legislative means seeking gender equality in education.

The grammatical analyses undertaken here are by no means exhaustive. Their purpose was not to document all the grammatical nuances and linguistic characteristics of school mission statements, but to contribute data from a grammatical perspective to advance the CDA, and to ascertain if the results of the vocabulary analysis can be supported with grammatical evidence.

This chapter discussed a range of grammatical choices evident in school mission statements. These revealed a consistent pattern whereby boys are positioned with greater agency than girls. The transitivity analysis showed that girls were more likely to participate in intransitive processes, while boys were more active in transitive processes. An analysis of the use of the grammatical reflexive (self) showed that even when girls were positioned as actors, they usually acted on *themselves* rather than on anyone or anything else. What was referred to as the Be:Do ratio, showed how constructs like *will* and *can* are used to position boys with agency who *can do* and *will do* many things. The same grammatical structure positions girls as passive such that they *do* very little, instead they *can* and *will be*. Nominalisations of verbs and adjectives achieved the same effect stripping girls of power and agency in the grammatical processes. Furthermore, the girls' schools (particularly the Catholic schools) showed excessive use of the '*ness*' construct which has the effect of feminising the text of their mission statements. The use of *comparative* adjectives at the girls' schools positioned them to aim for of a *high* standard, and to achieve their *full* potential. On the other hand, the

use of *superlative* adjectives at the independent boys' schools positioned them to achieve the *highest* standards and reach their *fullest* potential.

The results of the grammatical analysis thus echoed those of the vocabulary analysis showing that there are some stark differences in the way that girls and boys are positioned by school mission statements; that there is a difference between the way independent schools and Catholic schools position their students; and that these differences are not merely linguistic variations but manifestations of an ideologically motivated discourse.

Chapter Nine - Visual Analysis

Introduction

As noted in chapter 3, visual analysis is the component of Critical Discourse Analysis that extends the old adage that a picture is worth *a thousand words*, to consider that it may also be worth *a thousand ideological clues*. The images accompanying mission statements contribute to the overt as well covert meaning of these statements, and thus represent a rich source of data. Encapsulated within these images are the ideologies that may support the findings of the textually oriented CDA, or indeed reveal an entirely different insight into the way school mission statements position their students. In fulfilment of the research aim to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender discourses inscribed within*, this chapter attends to the visual elements of school mission statements, and addresses question 3 highlighted below:

1. Is gender ideology inscribed (explicitly or implicitly) in the mission statements of single-sex secondary schools in Queensland?
2. What linguistic evidence do these mission statements embody that may allude to the underlying ideologies?
3. **What other discursive practices (including visual images) do these mission statements embody that may reveal the underlying gender ideologies?**
4. How are girls and boys, femininity and masculinity positioned in the mission statements of single-sex secondary schools in Queensland?
5. Is there a difference in the gender ideologies evident in the mission statements of boys' secondary schools and girls' secondary schools in Queensland?
6. Is there a difference in the gender ideologies evident in the mission statements of independent and Catholic single-sex secondary schools in Queensland?

Accessing the ideologies within images might seem easy enough but '[t]he easy sense... that the meaning of pictures is clear enough comes from an easy willingness to avoid thinking about the meanings of meaning' (Goffman, 1979, p. 13). Goffman is alluding to the fact that there is more to images than their denotative, obvious, dominant (or hegemonic) meaning –

even when these are the meanings *overtly* intended by the producers of these images. There is, in fact, a whole array of connotative meanings; ‘meanings that occur when denotation interacts with the dominant cultural values associated with the sign, and the attitudes, feelings and emotions of audiences/users’ (Emmison & Smith, 2000, p. 74).

A diligent analysis of images must, therefore, *think about the meanings of meaning*, and attend to the *cultural values* evident in *connotative meanings*. Such an analysis requires as much guidance and structure as was necessary for the analysis of text. While, the textual CDA sought guidance from Fairclough, the visual analysis seeks direction from Kress and van Leeuwen (1996) who were among the first to outline how the compositional structures of images are used to make meaning. The relevance of their work for this analysis is enhanced by their ability to identify parallels between the visual and textual composition using Halliday’s functional grammar as a backdrop to their *grammar of visual design*. Furthermore, they recognise that ‘some things can be “said” only visually, others only verbally. But even when something can be “said” both visually and verbally, the way in which it will be said is different’ (Kress & van Leeuwen, 1996, p. 2). This reaffirms the need for analysing the images as well as the text in any message, not merely to find the things that can only be said visually, but also to see how those things that can be said both verbally and visually may have been said differently in the images, compared with the text.

The Data

Because mission statements are the focus of this Critical Discourse Analysis, the visual component of the CDA is concerned with the images that accompany the mission statements of each school – Appendix 2. The term *image* is used here interchangeably with *photo* or *picture*. Some delineation is necessary, however, because the images have been accessed online from school websites that have many pages and many images. The analysis will be limited to the images on the same page as the text of each mission statement; and will focus on the images that represent students. This is because the research questions are concerned with how *students* are positioned by school mission statements.

School Sector	Only Student Images	Both Student and Non-Student Images	Only Non-Student Images	Schools without Images
11 - Independent Girls	6	2	3	0
18 - Catholic Girls	5	5	1	7
13 - Catholic Boys	2	5	4	2
7 - Independent Boys	1	0	2	4

Table 41: Number of schools with student and non student images

Table 41 shows how many schools in each sector use images to accompany their mission statements, and separates these into images which represent students, and those that do not. While a number of schools do not use any images at all, some prefer non-student photos (including school buildings and facilities), while others use a combination of both. Table 41 shows that all eleven independent girls' schools had some photos accompanying their mission statements, eight of which included students. Ten of the eighteen Catholic girls' schools and seven of the thirteen Catholic boys' schools used student images. Of the seven independent boys' schools, only one used photos of students.

School Sector	Schools with Student Images	Number of Images	Number of Students in Images	Average Number of Students per Image
11 - Independent Girls	8	16	39 + 2C	2.8
18 - Catholic Girls	10	17	47 + C	2.9
13 - Catholic Boys	7	17	55 + 5C	4.6
7 - Independent Boys	1	2	13	6.5

Table 42: Number of images and students per school sector

Table 42 focuses on the number of photos in each school sector which represent students, and lists the number of students represented in these photos. Note that 'C' stands for a large crowd of students in one photo such as a school assembly or a congregation in a church, where it is not possible, nor necessarily informative, to count the number of individuals. When calculating the average number of students in each photo the 'C' (crowd) photos are left out of

the formula. So even though there are a total of 16 photos in 8 independent girls' schools, for example, the average is calculated for the 14 photos with 39 students leaving out the 2 photos with large crowds. The average is 39/14 or 2.8. The significance of the average number of students will be discussed later in this chapter.

The Analysis

The visual analysis undertaken here is a *comparative* one in that it does not merely seek to describe each photo, or each school, but to identify the similarities and differences between schools in search of clues for how girls and boys are ideological positioned in, and by, these images. Guided by Kress and van Leeuwen (1996), this visual analysis considers a number of different aspects of images in search of the cultural codes, and the ideologies, evident in these images. Among the aspects of an image to be considered include, the size of the image, the number of students in each image, how much of their body is within the frame, what they are wearing, where their gaze is directed, whether they are smiling, what they are doing, as well as who or what else is in the same photo with them. This should not imply that each of the various aspects of an image contribute to meaning in an independent manner, because they rarely function that way. They interact in complex and multifarious ways to create a *gestalt* – where the meaning of the whole image is inevitably greater than the sum of all its parts. Considering these aspects separately is merely a strategy used to structure the analysis.

The Gaze and the Smile

In analysing images, Kress and van Leeuwen (1996) are cognisant of two participants. The *represented* participants consist of people and places in the image. The *interactive participants* consist of the *producers* and the *viewers* of the image, both of whom utilise the image for communication purposes. Kress and van Leeuwen (1996) recognise three different kinds of relations that may be conveyed through images:

- 1) relations between represented participants in the image
- 2) relations between interactive and represented participants, and
- 3) relations between interactive participants (Kress & van Leeuwen, 1996, p. 119).

The *gaze* (which refers to whether or not the represented participants look at the camera directing their gaze at the viewer) can be significant in all three relations. Kress and van Leeuwen focus on its role in the third kind of relation where it is used by the producer to position the viewer. The analysis undertaken here shifts the focus slightly to consider that the gaze actually positions the *represented* participant in relation to the viewer. In both instances one starts from a premise that there is ‘a fundamental difference between pictures from which represented participants look directly at the viewer’s eyes, and pictures in which this is not the case’ (Kress & van Leeuwen, 1996, p. 122).

The *smile* is another element in the grammar of the visual. A smiling face may simply suggest that the participant is happy, but this is only a small part of the complex role that a smile can play in meaning-making. Despite the acknowledged complexity of the human smile, it is generally agreed that ‘women and people with relatively less influence tend to feel obligated to smile’ (Parkinson, Fischer, & Manstead, 2005, p. 162). La Franca, Hecht and Paluck (2003) also suggest that smiling is closely linked to the individual’s role and situation, including the norms associated with their socially identified gender. They contend that ‘the norms governing facial display, and particularly smiling, are different for females and males with females... expected to show more smiling than males’ (La Franca M, Hecht, & Paluck, 2003, p. 120).

An analysis of the prevalence of smiling in images that represent students is likely to contribute little more than mere support for earlier sociological and psychological findings relating to the gender stereotypes. This analysis seeks, instead, to identify how the smile is combined with a *direct* or *averted* gaze to create a particular relation with the viewer. Kress and van Leeuwen (1996) suggest that when combined with a smile, a gaze can engage the viewer as a social equal. Without the smile, the same gaze may be considered a look of disdain that positions the represented participant in a superior relationship to the viewer. On the other hand, a smile combined with averted eyes may position the represented participant in an inferior position submitting them to the gaze of the viewer. The absence of both gaze and smile create yet another relationship where participants are either genuinely unaware of the viewer, or actively ignore them. In both of these cases the participant is positioned as superior to the viewer unless other cultural codes are present to suggest a different relationship.

While the size and quality of the images found on the school websites allow the discernment of a smile they are not of a high enough quality to determine if it is a *Duchenne* smile (Duchenne, 1990) which involves the eyes as well as the mouth. For the purpose of the current analysis a student is deemed to be smiling if their mouth is turned up and their teeth are showing in a facial expression conventionally identified as a smile in western culture. Table 43 outlines the number of students in each school group who are gazing at the viewer, as well as the number of students who are smiling. The resulting pattern is most evident in the percentage columns.

School Sector	Number of Schools	Number of Images	Number of Students in Images	Number of Students Gazing at Viewer	% Gazing	Number of Students Smiling	% Smiling
11 - Ind Girls	8	16	39 + 2C	8	20%	32	82%
18 - Cath Girls	10	17	47 + C	17	36%	31	66%
13 - Cath Boys	7	17	55 + 5C	27	49%	10	18%
7 - Ind Boys	1	2	13	0	0%	0	0%

Table 43: Number of students gazing at the viewer, or smiling

As there is only one independent boys' school with student images accompanying the mission statement it is unwise to extrapolate too far. It is, nonetheless, striking to note that none of the students here (Photo 1 and Photo 2) gazes at the viewer, nor do any of them smile. The absence of the gaze would ordinarily suggest an inferior position with the viewer but this effect is inverted here by the stern faces. This combination suggests a more exclusive stance taken by the students; one that ignores the viewers and positions the students as superior in relation to them. The size of the image showing the entire body of students looming out of the page (an aspect which will be discussed further below) adds to this overall impact of the two images used by the independent boys' school.



Photo 1: Independent boys' school students



Photo 2: Independent boys' school students

Kress and van Leeuwen (1996) explain that when the represented participants gaze at the viewer they can be said to be entering 'into some kind of imaginary relation with him or her' (Kress & van Leeuwen, 1996, p. 122). They also explain that when the gaze is combined with a smile, the relation with the viewer is one of social affinity where viewers are treated as social equals. Other facial expressions create a different kind of relation with the viewer. The

presence or absence of a smile can, therefore, alter the meaning of the gaze. Table 43 above, showed that 49% of boys in the Catholic school images are gazing at the camera but only 18% of them are smiling. A collage of images from Catholic boys' schools is shown in Photo 3 drawn from the full collection in Appendix 2. The small percentage of smiling students in the images from Catholic boys' schools, compared with the percentage who are gazing at the viewer suggests that while the students acknowledge the viewers they are not socially engaging with them. Students are thus positioned as distant from, even superior to viewers. This social distance will be further discussed later in this chapter when the physical distance or *framing* of photos is considered.



Photo 3: Images of students from Catholic boys' school

The combination of gaze and smile reveal a distinctly different pattern in the girls' schools (Photos 4 & 5 are a collage of images drawn from the full set in Appendix 2). The images of both independent and Catholic girls' schools show a smaller percentage of students gazing at the



Photo 4: Images of students from Catholic girls' school



Photo 5: Images of students from independent girls' school

viewer (20% and 36% respectively) than was evident in the Catholic boys' schools (49%). However, the rate of smiling at the girls' schools (82% and 66%) is significantly higher than the 18% at the Catholic boys' schools. Such a high rate of smiling in the images from the girls' schools brings to mind Gornick's memorable remark about how women are photographed in advertising; 'on every face that damned "dazzling" smile' (Vivian Gornick in Goffman, 1979, p. viii). In view of the low rate of gazing by the girls, smiling cannot be said to engage the viewers socially. Instead, it suggests a more submissive positioning of girls in relation to the viewer.

Kress and van Leeuwen (1996) provide a fitting classification to summarise the above findings. They propose two types of images, the first of which is the *demand* image, where represented participants address the viewers directly and demand something from them, even if only an imaginary social relationship. In the second type of image, referred to as the *offer*, represented participants demand nothing from the viewers, instead they *offer* themselves (or are offered by those producing the images) as the passive object of the viewers' gaze. The evidence above shows that the *demand* image is much more prevalent in Catholic boys' schools, while the *offer* is the predominant type of image in girls' schools of both sectors.

The two available images from the independent boys' school (Photo 1 & 2 above) do not strictly fit in either the *demand* or *offer* category. Participants in these images are neither engaging the viewers, nor submitting to their gaze. This is not because the viewer is somehow invisible as might be evident in a candid camera image. There seems to be an active intent to ignore the viewer. This is more apparent in the analysis of *pose*.

The Posed Image

A posed image is one in which represented participants are there purely for the purpose of having their photo taken. Given that the analyst is not strictly aware of the circumstances in which the photos were taken, the analysis looks for cultural codes and conventions to indicate whether or not a photo is posed. If the participants are looking straight into the lens, for example, one could safely assume that they are posed for the camera; that they are aware of the camera's presence and probably aware of the exact moment that the shutter opened to take the photo. When participants are not looking at the camera there are two possibilities. The first is that they may be intentionally posed in what Kress and van Leeuwen (1996) refer to as

the *offer* – clues to determine if that is indeed the case include assessing how close the shot is, and thus how close the camera would need to be to the participants, how close the participants are to each other in order to fit into the shot, as well as the context and background of the shot. The second possibility is that the images were captured as participants went about doing what they would normally be doing had the camera/viewer not been there, in which case the image is not posed. Cultural clues for this possibility include the background setting, whether classroom shots are taken in what looks like an actual classroom, whether playground shots include other students in the distance, whether participants look like they are actually doing something instead of being presented to the viewer ‘as though they were specimens in a display case’ (Kress & van Leeuwen, 1996, p. 124).

Using these cultural clues, the images in each school sector were classified into those *posed* and *not posed* as shown in Table 44. The numbers are converted to percentages to facilitate comparison. A high percentage (75% and 88%) of the images from girls’ schools in both sectors, were posed. The only two images from the Catholic girls’ schools that are *not posed* (which come from two different schools), were both taken inside churches (see collage in Photo 4 or full collection in Appendix 2).

School Sector	Total Number of Images	Number of Images Posed	% Posed	Number of Images Not Posed	% Not Posed
11 - Independent Girls	16	12	75%	4	25%
18 - Catholic Girls	17	15	88%	2	12%
13 - Catholic Boys	17	4	23.5%	13	76.5%
7 - Independent Boys	2	2	100%	0	0%

Table 44: Number of Posed images in each school sector

The independent girls’ schools also feature a photo of girls attending mass in a church, as well as one of a school assembly. For the most part, however, the independent girls are also positioned for the viewers gaze as if they were *specimens in a display case* (see collage in Photo 5 or full collection in Appendix 2). Only 23.5% of images from the Catholic boys’ schools are *posed*, with direct, smiling, gazes as discussed above. The other 76.5% of images are *not posed*. These show boys partaking (apparently spontaneously) in a range of activities in the playground, in the classroom, and at the swimming pool.

The images from the independent boys' school as mentioned earlier, call for their own special classification. Although clues in the image suggest that the representative participants are posed for the camera, their poses seem choreographed to look as though they were not posed. In Photo 1 for example, they are positioned far apart from each other rather than gathered to squeeze into the shot; they are dressed in different combinations of the school uniform; they each have a different posture, and they are positioned at a variety of different angles to each other as well as to the camera. The overall effect created is more than mere disinterest in the viewer. They are positioned as superior to, and actively ignoring the viewer.

Narrative

The gaze, the smile and the pose considered above hint at the position of the represented participant in relation to the viewer. This part of the analysis, however, considers how the represented participants are positioned in relation to their own surroundings. This is equivalent to a transitivity study in a grammatical analysis. It asks if there is anything going on; if the participants are acting on their surroundings; if there is a story – hence the term *narrative* used by Kress and van Leeuwen (1996).

Girls	Boys
Shared Narratives	
Sitting	Sitting
Standing	Standing
Walking	Walking
Talking	Talking
Smiling	Smiling
Painting/drawing	Painting/drawing
Exclusive Narratives	
Kneeling	Swimming
Praying	Writing
Watering plants	Eating
Praying	Playing music
Lighting candle	Playing/playground

Figure 17: Narratives as verbs in the images of girls' and boys' schools

Figure 17 lists the verbs that may be used to describe the activities taking place (the *narrative*) in the images of girls' and boys' schools. In this case it was found that combining the boys' schools of both sectors facilitates comparison with the girls' schools of both sectors without loss of detail. While boys and girls have some narratives in common (including, sitting, standing and walking), there are many narratives which are exclusive to each gender. Tending plants, and praying, are shown in images of two different girls' schools. The girls in one of the church images are shown kneeling. There are two images showing girls standing behind a lectern possibly reading in a church. One of these images has the added religious symbolism of the stain glass window in the background. These narratives have no equivalent in the boys' schools. Narratives exclusive to images of boys' schools, on the other hand, have a distinctly more active characteristic. Technically speaking, they represent activities that require more energy and exert more force than sitting, standing or talking. Boys are shown eating, playing, and swimming.



Photo 6: Comparing narratives in girls' and boys' schools

Photo 6 shows some parallels between girls' and boys' schools. These seemingly similar narratives reveal some notable differences. One image in a girls' school is of a girl *holding* a flute. There is a similar image in one of the boys' schools but the boy is shown actually *playing* the flute. The girl is looking at the camera and smiling while the boy is shown in profile ignoring the camera. Another example involves an image of a girl painting, with her

artwork on an easel in front of her. A similar image from the boys' schools shows two boys also sketching with their artwork perched on easels in front of them. There are some striking differences between these two seemingly similar images. The girl is shown to have suspended her activity to turn and face the camera; to acknowledge the viewer and smile. She is indoors and wearing an apron. The boys have their backs to the camera; they do not acknowledge the viewer in any way but continue with their narrative; they are outdoors, wearing white school shirts yet no aprons. These examples provide further evidence that boys are positioned as active participants who, by performing their activity while ignoring the viewer, assume a socially powerful position. The girls, on the other hand, are positioned passively in relation to the activity, and in relation to the viewer.

Some images might at first glance seem to say very little, showing students walking, standing or sitting, doing nothing in particular. Even these images, however, discursively position girls and boys differently. In these positions, girls assume the correct posture, backs straight, knees invisibly tucked away under long skirts, hands and arms close to the body – symmetrical positions befitting a lady perhaps. The boys are shown in a diverse range of positions even within the same image. Some are slouched back, some hunched forward, some leaning on objects, some have their knees up or legs apart. This greater freedom of posture results in the boys occupying more space. The understanding that 'higher status people tend to sprawl when they sit and to adopt asymmetrical positions, [while] subordinates, by contrast, will tend to occupy less space and sit upright in a symmetrical posture' (Emmison & Smith, 2000, p. 220) supports the conclusion that mission statements position boys differently and more powerfully than girls.

The analysis of visual narratives provides support for the findings of the previous chapter which showed that boys are positioned as more active participants; as *subjects* in more transitive verbs than the girls. However, as Kress and van Leeuwen (1996) pointed out, even when visual images say the same things that are said verbally, they say them differently. One of the things 'said' both verbally and visually in school mission statements is the importance of spiritual development of boys and girls. This message is surprisingly prevalent in the Catholic schools, as well as the independent schools. There are many images that repeat this verbal message, but these images deal with the spiritual message differently.



Photo 7: Spiritual images in boys' and girls' schools

Photo 7 shows that while some boys' schools show symbolic religious images of crosses, bibles, churches, and candles, these images do not include any boys. By contrast, many girls' schools position girls within the context of the spiritual image. Girls are positioned attending mass in church, in front of stain glass windows reading, or actually lighting the candles in a chapel. While the boys' schools are visually silent about spiritual development, the girls' schools are visually articulate about the subject. Furthermore, girls are positioned as active participants in these spiritual narratives, not as the passive *offers* more common in the images of girls' schools. Rather than generalising about the active positioning of boys and passive positioning of girls, these images suggest that girls can be positioned actively in some pursuits – those deemed suitable for their gender perhaps.

The Body

The discussion on posture in the previous section alluded to the importance of the body in the ideological positioning of boys and girls. Biological determinism, which relies on the sex of individuals to define their '*natural*' gender, has been used to support 'the widely held belief that girls are less boisterous than boys from birth, [which in turn] actively constrains the ways in which young girls are able to use their bodies' (Paechter, 2001, p. 42). Restrictions on the

body extend beyond how an individual may use her body. They include how the body is to be presented to others, as well as strict codes about personal space that determine who may come close, and how close they may come. This part of the analysis will consider all these factors as well as the proximity of the camera, and hence the viewer, to the represented participants in the images of students.

Because web pages vary slightly in their dimensions, and because this may also be influenced by the size of the computer screen used to view them, each web page (and the images thereon) was scaled to represent an A4 size page. This simplified the process of calculating the area of each image on each page, and facilitated comparison between different pages in different schools. When calculating the area of images, if a page had 4 photos each 5cm by 5cm in dimension, for example, that page is said to have images covering a total area of 100cm².

School Sector	Number of Images	Total area of Images cm ²	Average area of Image cm ²	Average Number of Students per Image	Average area per Students cm ²
Independent Girls	16	424	26	2.8	9.3
Catholic Girls	17	284	17	2.9	5.9
Catholic Boys	17	184	11	4.6	2.4
Independent Boys	2	320	165	6.5	25.5

Table 45: Area of images to nearest cm²

Table 45 reveals a distinctive pattern best understood in light of the 5th column showing the ‘average number of students per image’ (imported from Table 42 above). This then allows the calculations in the last column of the average area dedicated to each student. The results show that the independent schools utilise larger images than the Catholic schools, and cover a larger area of the page. This could be considered a sign of opulence by exclusive independent schools, best illustrated here by the two large, bold images from the independent boys’ school (Photos 1 & 2). Conversely, at the Catholic schools, smaller photos could suggest a discourse of modesty. Such speculations are beyond the scope of the current analysis, however, when coupled with information regarding the students in those images, the above findings do

become meaningful, revealing an ideological pattern much more relevant to the research questions at hand.

Firstly, the average number of girls in each image is lower than the average number of boys in each image. Secondly (barring the extravagant example from the one independent boys' school, Photos 1 & 2) the average size of each image is larger at the girls' schools than at the boys' school. The pertinent effect of these factors is that the average size of the body of the girls in these images is larger. Following the argument put forward by Emmison and Smith (2000) earlier about the amount of space a body occupies, one could argue that these images position the girls as superior. That argument is immediately undermined when the frame is considered.

The term *frame* comes from the vocabulary used in film and television and refers to the proximity of the shot. As Kress and van Leeuwen (1996) explain, frames are defined in relation to the human body, where the *close-up* shows head and shoulders, the *medium-shot* shows the body from the knees up, and the *long-shot* shows the full body (Kress & van Leeuwen, 1996, p. 130). The body being a continuum, this delineation is mere convention of classification and permit further definitions like *extreme close-up* for anything less than head and shoulders, and *extreme long-shot* for images where the human body is seen from a distance and covers about half of the height of the image or less. While classifications specific to the film genre are not of particular relevance to this analysis, they do provide a convenient terminology with which to work. What is more relevant to the analysis is the relationship between size of frame and social distance. Following Kress and van Leeuwen (1996), the analysis equates the position of the camera with the position of the viewer estimating how close a viewer would need to be in a social setting to see the person in the image as they are presented in the frame. The social significance of this distance was first pointed out by the work on 'proxemics' (Hall, 1966, p. 1).

Using this information on social distance shows the results in Table 45 in a new light. The average size of the image and the average number of students per image combined with a consideration of the size of the frame used in these images, no longer supports a superior positioning of girls, but concurs with Kress and van Leeuwen's definition of an *offer*. The girls are positioned not only as *specimens in a display case* but, in some images, they can be

said to be presented as *specimens under the microscope*. There are at least seven *close-up* shots of girls, two of them *extreme close-ups*, compared with only two *close-up* images of boys. Even the *medium close-up* shots (showing the body from the waist up) seem much more socially intrusive in the images of girls. This is because there are fewer girls in the shot and the size of the image is larger. The girls' figures are, therefore, much larger and seem much closer to the viewer who is thus positioned in an almost intimate position to the girls, and intruding on their personal space.

At the other end of the scale, girls appear in *long-shots* (placing the viewer in a more socially distant position) only in what was referred to as the 'C' or crowd images. Photo 8 shows three such shots, two of which were taken in church, where reverence for the church compels the viewer to keep a respectful distance. Note that these are also the only images showing the girls from behind such that both they and the viewer are facing the altar. A third 'C' images is a school assembly (top centre of Photo 8). Here, the formality of the *situation* keeps the viewer at a distance although the camera does face the students.

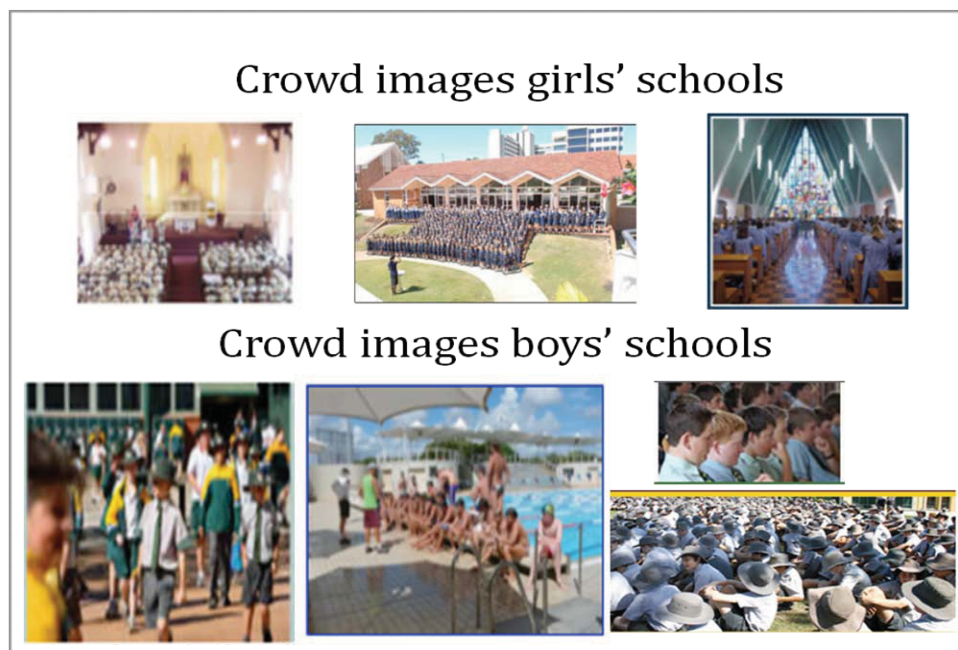


Photo 8: Crowd images boys' and girls' schools

There are four 'C' images of boys. These include an indoor seated gathering (possibly a school assembly), a crowd on the lawns (possibly at a sports carnival), a gathering near a swimming pool (possibly a swimming carnival), as well as a crowd of students in the school

playground. None of these images demands the kind of reverence usually associated with a church setting, but they do keep the viewer at a distance and thus afford the boys the kind of privacy and space not given to the girls in photos 4 & 5 (note that these are only collages of the larger images in Appendix 2). The girls appear in long-shots only in the ‘C’ images. For the boys, however, there are four long-shots (see Photo 3) in addition to their four ‘C’ images, which protect their personal space and keep the viewer at a distance. The average number of students in each image is 2.8 & 2.9 for the girls’ schools, and 4.6 & 6.5 for the boys’ schools. The fact that there are, on average, more boys in each image means that even in the medium-close shots (waist up) the boys are positioned further away from the viewer/camera (to fit into the frame). This, again, has the effect of protecting their personal space.

Body Parts

Closely related to the theory of social distance is the question of which body parts should be visible to the viewer in any given circumstances. The answer is of course heavily influenced by cultural codes such that in some cultures the entire body must be completely covered except in the presence of intimate family members. A detailed discussion of these cultural codes is beyond the scope of the current analysis which only seeks to compare what a western (indeed Australian) ideology considers appropriate for boys and girls in the same context (a school mission statement on a school website). Figure 18 shows the number of arms, hands, knees and feet visible in the photos of students in each school group.

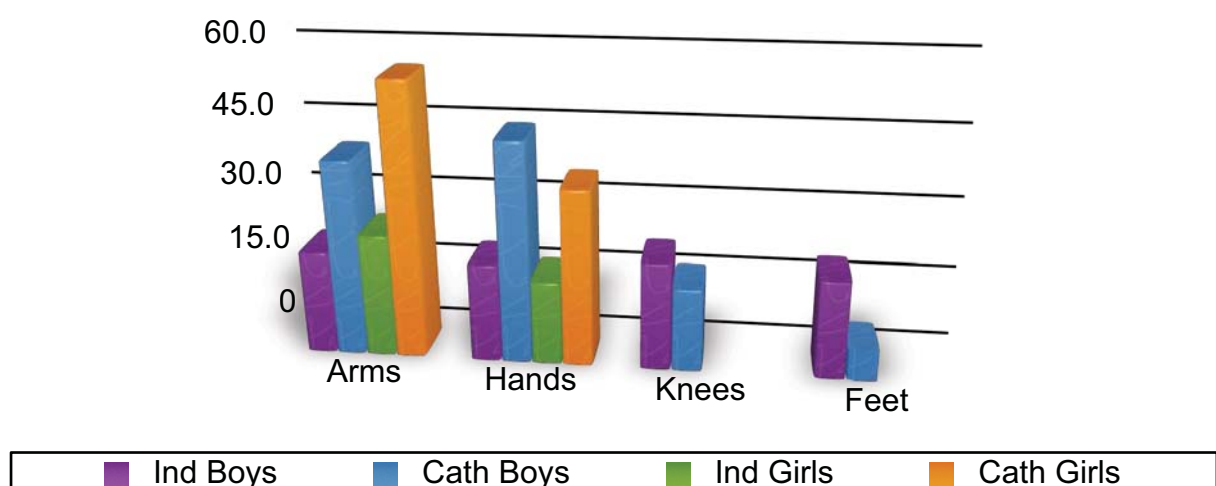


Figure 18: Visible body parts in the images of girls and boys

The Christian notion (in its various iterations) that *idle hands are the devil's tools*, might allude to some of the ideology compelling hands to be kept busy. The difference between how boys keep their hands busy (writing, painting, playing the flute, and swimming) and what girls' do with their hands (watering plants and lighting candles) was outlined in the analysis of *narrative* above. The figures for arms and hands in this analysis serve primarily as a benchmark demonstrating that while arms and hands are depicted in photos across all school groups, there is a notable absence of knees and feet in girls' schools.

The independent boys' school, once again, looms large with their arms, hands, knees and feet visible in the full body, long-shots accompanying their mission statements. The commanding and superior position these images create has been discussed earlier. Considering the images of all boys' schools collectively, there are 39 knees and 26 feet depicted, yet none of the girls' knees is visible. This is not only because the uniforms in all the girls' school are compulsorily below the knee, but because the girls' images are framed above the knees. Given that the length of the girls' uniforms covers the knees anyway, the need to restrict the images to shots above the knees suggests that there is a discourse at play beyond a mere concern for modesty. The need to figuratively position girls as passive and submissive seems to require them to also be legless. An image of them striding towards the viewer similar to the independent school boys, or standing with two feet firmly on the ground, or relaxing on the lawn with their knees up may thus belie their compulsory femininity – a risk which the schools evidently do not consider worth taking. It is scarcely surprising then that while there are two photos of groups of boys almost naked at a swimming carnival, no such image of girls is available. Although this ideological aversion to naked flesh is a firm part of both the Catholic and Protestant traditions, it is less diligently applied in the case of the boys.

This is a good example of the inconsistencies referred to by Kress and van Leeuwen (1996) between what is said visually and what is said verbally. The mission statements of girls' and boys' schools alike, undertake to develop the whole person, physically as well as academically, emotionally and spiritually. The textual messages of the Catholic boys' schools as well as girls' schools of both sectors ranked the spiritual element first, ahead of the academic and the physical. The visual images of the girls' schools concur with that textual message showing many photos of girls in churches, and including other religious symbols such as, candles, stain glass windows and bibles in a number of photos. The boys' schools,

however, prefer to use images that highlight the physical development of boys, with three schools showing sports facilities like a swimming pool or a tennis court. While there is no doubt that boys attend mass in Catholic boys' schools, such activities are not selected to accompany their mission statements. Conversely, while there is no doubt that girls' schools have sports facilities and hold swimming carnivals, the visual messages they select prefer to show them in quiet contemplation at church; remaining visually silent on matters of the body and physical development. These silences may indeed be saying much more about the ideological positioning of students than either the textual or the visual statements.

Uniforms

Having considered how the body and its various parts are positioned in school images, it is fitting to now reflect on the clothes that cover it up in order to 'unveil, through the clues they provide, much about its place in society' (Symes & Meadmore, 1996, p. 171). Schools have long been criticised for being '*anxious* to retain traditional female dress, even where it is impractical and out of date' (Commonwealth Schools Commission, 1975, p. 67 emphasis added). A school uniform, it seems, has less to do with covering the body and much more to do with positioning it in society. It is one of the features of 'the "symbolic architecture" of schooling... an important feature of the governmentality through which the disciplinary regimes of schools are inscribed on students at the level of the body' (Saltmarsh, 2007, p. 348). The uniform has become 'central to the visual language' (Craik, 2005, p. 4). It is a powerful ideological device contributing to discourses about morality, modesty, femininity, masculinity, power, discipline and belonging, that position an individual not only as a member of a specific school, but as a member of a culture. As the name suggests, the uniform creates uniformity, but it does much more than that; 'it inscribes gender and class differences, and more subtle differences within, between and among students' bodies as well' (Meadmore, Hatcher, & McWilliam, 2000, p. 467).

For all their effort to give schools individual identity, uniforms are remarkably similar across schools. The hat, the blazer, the colours, emblems and logos are common to all schools, and play a role in heralding a school's history and tradition – or where none exist, give the school an "invented tradition" (Hobsbawm & Ranger, 1983, p. 1). The similarity in uniforms reflects the desire of most schools to be part of the same tradition, but far from *inventing* tradition, they seem to be *borrowing* it. Not borrowing it from each other but from what is ideologically

and discursively available in a gendered society that uses strict clothing regimes as one of the many discursive tools for re/producing the gender ideology.

The uniform lists of all the schools in this study include a blazer yet, as Table 46 shows, none of the girls in the catholic schools are shown wearing one, compared with five of the thirteen boys in the independent school. The absence of the blazer in images of schools from Queensland, which is renowned for its sunshine, could be attributed to weather conditions, but there is little evidence to support that theory. In images of boys' schools where most boys are wearing the summer uniform (shorts and short sleeve shirts), some boys sport the blazer. Further, in the images of girls' schools where the weather conditions necessitated many girls to be wearing woollen jumpers, none of them is wearing a blazer. This suggests that uniforms 'have overt and covert lives' (Craik, 2005, p. 5). While warmth may be one of the overt roles they play, they have many covert roles including 'gender training' (Craik, 2005, p. 52). It also suggests that the blazer is one of the ideologically laden parts of the uniform. Its rigid, broad shouldered form embodies a certain masculinity which, as Craik (2005) points out, makes it a continuous part of most male uniforms beyond school, but it is rapidly shed from a girl's wardrobe after school. The images accompanying the mission statements thus reveal that although the blazer is shared by boys' and girls' schools, it is discursively left out of the desired feminine image.

School Sector	No. of Blazers
Catholic Girls	0
Independent Girls	3
Independent Boys	5
Catholic Boys	7

Table 46: Number of students wearing blazers

Despite the many arguments put forth over the centuries about the right of girls to comfort, warmth and safety, and in spite of the many regulations that have been added to the list of anti-discrimination laws, girls are still encumbered by that bastion of private school lady's attire, the long skirts – affectionately known as the *middy*. The discussion of the body in the previous section suggested that schools do not mention knees (visually) in the legless image of girls that they portray. However, they become particularly obsessed with the knees when it

comes to measuring the length of the skirts, the hemline of which must be a precise distance below the knees. The concern with the length of skirts was apparently well understood by one particular printer in Brisbane who gave ‘schools the option of lowering the hemlines on girls’ skirts through the re-imaging facilities available on its computers’ (Symes, 1998, p. 142). Note they offered to *lower* the hemline not *raise* it, though one can safely assume that any re-imaging facility capable of lowering the hemline is also capable of lifting it.

Uniform is essentially ‘clothing that differentiates the sexes’ (Rubinstein, 1995, p. 10). Although it has long been argued that ‘there seem no good grounds for attempting to “hold the fort” by enforcing sex differences in clothing within schools’ (Commonwealth Schools Commission, 1975, p. 67), current uniform discourse in schools still finds it necessary to distinguish between the clothing of male and female students. Uniforms thus continue to conform to the two basic shapes, skirts and pants. The battle to allow girls to wear bifurcated garments has raged for well over a century and has given birth to memorable battle cries such as ‘breeches do not make the man, nor the want of them unmake a woman’ (Clarke, 1874, p. 25). This battle has, at least in some fashion settings, been decided in favour of the girls’ comfort and safety (if not freedom of choice). The girls’ schools included in this study, however, are still flying the traditional flag – their beloved middy. This supports the argument that ‘the cultural work of school uniforms goes well beyond the garments [and] stems from the behavioural codes surrounding the uniform’ (Craik, 2005, p. 52).

Dress codes are an integral part of the uniform. Schools therefore dedicate much of their energy to developing uniform policies and dress codes, as well as enforcing and policing these codes. Given the level of discipline associated with the uniform, there is a notable difference in the ideology evident in the way the uniform is worn in the images of boys’ and girls’ schools. For the girls, there is a theme of *uniformity* where all the girls within the same image are wearing the same uniform, except for a couple of occasions when some girls add the woollen jumper. For the boys, the prominent theme is one of *individuality* such that within the same image (and therefore the same weather conditions) some boys are in shorts, others in long pants; some in short sleeve shirts, others in long sleeves. There is also a mixing of uniforms that would contravene many school dress codes, such as the wearing of track tops (usually part of the sports uniform), with the day uniform. As with other matters to do with

the body, this positions boys with much greater freedom and individuality than is afforded the girls in the images accompanying their school mission statements.

Revisiting the point made by Kress and van Leeuwen (1996) about the difference between how some things are said visually, versus how they are said verbally, one is faced with another glaring contradiction worth noting. The textual analysis in the previous chapters showed that mission statements tend to prefer the term *boy* to the term *man* when referring to male students, while they use *women* much more often than *girls* for female students. The visual images, however, convey quite the opposite message. The uniform and how it is represented, positions boys as *men*, with distinctly manly (not just masculine) shirts, ties and blazers. The girls uniforms, on the other hand, represent an effort to desexualise them, even *de-womanise* them by keeping their bodies covered in baggy, shapeless garments that disguise their womanhood. This represents that *paradox of conception* discussed by Danielle Egan and Hawkes (2008). The paradox is in recognising girls as women while simultaneously keeping their sexuality hidden in a discourse that remains locked in nineteenth century morality, thus ‘reproduc[ing] patriarchal assumptions about women and girls’ (Danielle Egan and Hawkes, 2008, p. 319).

Appearance and Beauty

For all the significance attached to hands and legs, or locked into smiles and gazes, in this study no other part of the body speaks the language of appearance better than the hair. Although this analysis takes place in the Australian culture which is accommodating of a wide range of hairstyles for both men and women, the schools’ visual images deliver a different message. Central to this message is a discourse of difference such ‘that women’s hair must differ from men’s hair’ (Weitz, 2004, p. xv). The most obvious difference in the case of school images is that girls’ hair must be long, and boys’ hair short. Of all the limitations on girls’ freedoms imposed by schools, one would have expected more variety in the length of hair for girls than for boys. Even if there were specific statements to the effect that boys hair must be short and girls’ hair long, that would give girls a larger range to choose from than would be available to the boys. The images accompanying school mission statements have denied girls even this limited freedom. All the secondary girls in the all images have hair long enough to tie back with a ribbon (of school colours of course) to form a ponytail. The one exception was

obviously a primary-school-aged girl from one of the K-12 schools, who had her hair shoulder length, though even she had it pulled back with a headband.

There are no statistics available about hair length of all the girls in all of Queensland's single-sex schools to allow an assessment of whether the girls in the photos are representative of the student population, or whether they were selected to be in the photos for specific ideological reasons. If indeed all girls in all these schools have long ponytails, one is left with even more questions about the ideology at work in these schools. If not, then excluding the girls with short hair from these school photos is a discursive act that positions them outside what these schools have deemed to be the appropriate images of femininity.

School Sector	Number of Blondes	% Blonde
Independent Girls	29	74%
Catholic Girls	30	64%
Catholic Boys	14	25%
Independent Boys	0	0

Table 47: Number and percentage of blondes

The lack of statistics about hair length is matched by the lack of figures regarding hair colour in Australia as the Bureau of Statistics does not collect such data. Findings on hair colour cannot therefore be substantiated by any national statistics. It is, nonetheless, intriguing to find that the girls' schools choose such a high percentage of *blondes* for their images compared with the boys' schools – Table 47. This choice plays a crucial role in the proliferation of the beauty imperative for females in western society.

Such representations of beauty are not relegated to fairy tales where it is used to distinguish between the beautiful, passive maiden, and the active, ugly, evil witch. Nor is it confined to Sophie, Rousseau's recommended mate for Emile who was 'intended to please man [and] make herself agreeable to man' (Rousseau, 1956, p. 131). The same discourse was alive and well when Mary Wollstonecraft outlined the many things that women needed to learn for the sole purpose of obtaining the protection of a man. Wollstonecraft added that 'should they be beautiful, everything else is needless, for at least twenty years of their lives' (Wollstonecraft, 1891, p. 14).

It seems that little has changed if these powerful ideological messages regarding beauty can still find a place in the school mission statements of the twenty-first century. The concern with beauty in the visual images is consistent with the references to *appearance* in the text of the mission statements of girls' schools identified earlier in the vocabulary analysis. Not surprisingly, the beauty discourse finds no equivalent in any of the boys' schools, either verbally or visually.

Adults

There is one other visual presence (or absence) that warrants comment. As these images are in the context of a school environment, it would not be out of place to see some teachers accompanying the students, but there are few adults to be seen. Table 48 shows that there are no adults at all visible in the independent boys' school, and only 2 adults in one image from a Catholic boys' school, taken at a swimming pool. There are, however, more than 12 adults in the images from girls' schools (note that 'C' again refers to a large crowd).

School Sector	Number of Adults	Number of Schools
Independent Girls	8 + C	4
Catholic Girls	4	3
Catholic Boys	2	1
Independent Boys	0	0

Table 48: Number of adults in school photos

In isolation, these figures may suggest connotative meaning about girls needing more supervision. However, the results of the textual analysis suggest another discourse to account for this difference. The text of mission statements revealed that while most boys' schools used a discourse of *learning*, thus positioning the boys as active *subjects* in control of the learning process, the girls' schools tended to prefer a discourse of *teaching* and *education* which positioned the girls as *objects* of the process. The visual representation of these same messages confirms that while adults are not essential to the (learning) processes in boys' schools, they are a vital part of the (teaching/education) processes of girls' schools, making their visual presence necessary.

Reflections

In reflecting on the findings of the visual analysis it would be wise to heed Corrigan (2008) who recognised the role of appearance and dress in ‘the creation and preservation of a bipolar world of gendered inequalities’ (Corrigan, 2008, p. 27). However, he also warned that when it comes to reading the meaning of appearance ‘we cannot... as analysts, afford to content ourselves with such instant semi-wisdom’ (Corrigan, 2008, p. 11). Any conclusions reached here must thus be made in light of the overall findings of the CDA. Considering the smile, or the colour of the hair out of context, or the gaze alone, or the uniform in isolation, is at best meaningless, and at worst deceptive. A Critical Discourse Analysis, however, considers all these elements together to reveal a powerful ideological schema; one that grows more convincing when considered in tandem with the results of the textual analysis.

Consistent with the grammatical analysis, the visual analysis revealed that girls are usually represented in passive narratives, while the boys are represented in active narratives. When girls are active, it is usually in the context of a limited range of activities considered appropriate in light of the assumptions made by schools (indeed society) about femininity and masculinity. As well as being represented as active agents, boys were positioned as superior to the viewer in what is referred to as the *demand* images. Girls were more often represented in images referred to as an *offer*, positioning them as inferior to the viewers, and subject to their gaze. Representations of the body in these images revealed distinct gender codes governing which body parts could be seen by the viewer, and which body positions could be taken up by the students. These codes also regulated the size of the frame and the position of the viewer/camera as well as how far this intruded into the personal space of the students. The uniform and how it is worn in school images announced that schools are indeed still ‘*anxious* to retain traditional female dress’ (Commonwealth Schools Commission, 1975, p. 67 emphasis added), and continue to preserve outdated, gendered dress codes.

The visual messages encoded in the photos, and the verbal messages encapsulated in the text of the mission statements combine to form a sharper, more focused discourse in which girls and boys are indeed positioned differently by their schools’ mission statements. Furthermore, these differences are consistent with the discourse of a society whose gender ideology is being adeptly re/produced by schools.

Chapter Ten - Final Reflections

The Findings

The research undertaken here sought to *analyse the mission statements of single-sex secondary schools in Queensland to identify the gender discourses inscribed within*. The range and depth of evidence has been clear and consistent. Analysis after analysis on various aspects of the mission statements have revealed an unmistakable gender discourse that resonates powerfully in the vocabulary, the grammar, and the images. This discourse was rarely explicit; it was implicit and tacit, but ubiquitous. The results of the analyses revealed layers of evidence that assemble into a lucid image of a distinctly gendered world that constructs, and is re/constructed by, the mission statements of these schools. In contrast to the discourse of equality overtly espoused in Australian popular and official discourse generally, and the education system specifically, these mission statements position girls and boys of the future within the limiting gender ideology of the past.

The research utilised Leximancer in the preliminary phase of the analysis. Because Leximancer is a computer program which requires little input from the researcher, it claims to depict unbiased, quantitative results that are free of researcher subjectivity. Leximancer was able to provide a glimpse into the ideologically laden lexis of school mission statements. It revealed that while schools share some similarities in their concerns for preparing students intellectually, physically and spiritually, their mission statements comprised crucial differences. Although the mission statements of girls' schools and boys' schools were concerned with concepts like *learning* and *education*, boys' schools ranked learning above education, while girls' schools ranked education above learning. Leximancer also revealed that some concepts, including *love* and *justice* were unique to the statements of girls' schools while others, such as *leadership*, were unique to the statements of boys' schools. The differences exposed by the Leximancer analysis served not as conclusive evidence but as subtle indicators substantiating a detailed Critical Discourse Analysis.

The Critical Discourse Analysis was divided into three distinct segments attending to the *vocabulary*, *grammar* and *visual* aspects of mission statements. The vocabulary aspect of the CDA concurred with the Leximancer analysis, and highlighted an array of differences

between the independent and Catholic schools as well as between the girls' and boys' schools. In support of the Leximancer findings, the vocabulary analysis showed that boys' schools, particularly those in the independent sector, use *learning* related terminology 3.66 times more often than *education* or *teaching* related terminology. This rate reduces rapidly across the other sectors to a low 1.18 times at the Catholic girls' schools. This was one of the many powerful illustrations of how mission statements of boys' schools discursively position boys as agents in control of their own learning, while the girls' schools shift the power to teachers, and position girls as the objects of the teaching process.

The first phase of the CDA also revealed that independent boys' schools prefer to speak of their students as *boys*, while the catholic girls' schools refer to their students as *women*. This lexical clue intimates that boys are positioned to enjoy an extended boyhood in an atmosphere that condones a 'boys will be boys' attitude. Girls, on the other hand, are positioned as *women*; as adults who must surrender their childhood agency and the freedom of girlhood long before their male counterparts. Independent boys' schools preferred to position their students as individuals, using singular pronouns at a higher rate than plural pronouns, while other schools prefer to use plural pronouns that position students collectively rather than individually. The lexicon of mission statements at the boys' schools included some distinctly masculine terms, like *chivalry*, while the statements of girls' schools included some distinctly feminine terms, like *grace* and *poise*. Concurring with the findings of the Leximancer analysis, the vocabulary analysis also identified a concern for the concept of *leadership* prevalent at the boys' schools while girls' schools were more concerned with the concept of *service*.

The grammatical aspect of the CDA found a robust pattern in which boys were positioned with greater agency in a number of grammatical processes. Boys were positioned as the grammatical subjects of transitive verbs more often than intransitive verbs. Conversely, girls were positioned as the subjects of intransitive verbs more often than transitive verbs. The prevalence of nominalisation, of verbs as well as adjectives, in the statements of girls' schools revealed a *passivisation* of girls. They are frequently positioned as subjects in grammatically passive sentences, while boys' schools positioned their students in active grammatical structures. Mission statements of boys' schools spoke of providing education **for** boys in contrast to those at the girls' schools which focussed on the education **of** girls. The boys were

thus the *beneficiaries* of their schools' endeavours while the girls were merely the *objects* of their schools' efforts. The mission statements of girls' schools sought to provide a *high* standard of education for their students and prepare them to reach their *full* potential. Boys' schools, on the other hand, aimed consistently higher seeking to provide a *world class* education. The metaphors used in mission statements position boys as members of the broader society, while girls were restricted to membership of the community and the school.

The analysis of the discourse encapsulated in the photos that accompany the mission statements provided compelling visual support for the results of the textual analysis. It revealed many clues in the gaze, the smile, the pose, the frame, and the posture used to represent girls in a manner that subjected them to the gaze of the viewer. The analysis also revealed a strong contrast in the active narratives, the greater freedoms, and the wider spaces occupied by the boys in their school images. These combined with the angle and distance of the camera/viewer positioned boys as socially equal or superior to the viewer. Representations of the body in the visual images of boys' schools and girls' schools revealed further discursive differences. The absence of knees and the prevalence of long blonde hair in the girls' photos, and the full body striding shots and almost naked bodies at the swimming pool from boys' schools, are among the visual clues to the gender discourse that positions girls and boys differently. These differences are apparent in the relationship of students to their surroundings, to each other, and just as importantly, to the viewer.

This overwhelming pattern of differences between girls' and boys' schools is accentuated by the difference between independent and Catholic schools such that the boys at the independent schools are positioned with the highest level of power and agency. The role of Catholic school ideology in discrimination against girls is not confined to Australia. A study of Swiss schools recently reported 'striking evidence of the greater discrimination against girls in Catholic culture' (Praz, 2006, p. 345). The research on mission statements undertaken here identified that *gender* and *sector* are combining to amplify the impact on the girls at the Catholic schools in Queensland who are consistently positioned with the least power and lowest level of agency.

Implications

All effective social research must inevitably face the scrutiny of the ‘so what’ question. The simplicity of this question belies a deep concern which seeks to acknowledge the range of complex implications of the research and its findings. This is not a defensive process whose aim is to *deflect* the questions of those who disagree with the findings or the original questions posed by the research. It is a strategic component that seeks to *reflect* on the processes, the outcomes and their implications. The context of this research is crucial to an understanding of its implications. Had these findings been identified at a time and place where women did not have the right to vote or own land, where gender ideology was overtly patriarchal and openly discriminating against girls and women, the implications would have been quite different. In Queensland Australia, in single-sex schools, in the twenty-first century, with anti-discrimination legislation in place, and an ideology of equality overtly espoused, the implications are far more disconcerting.

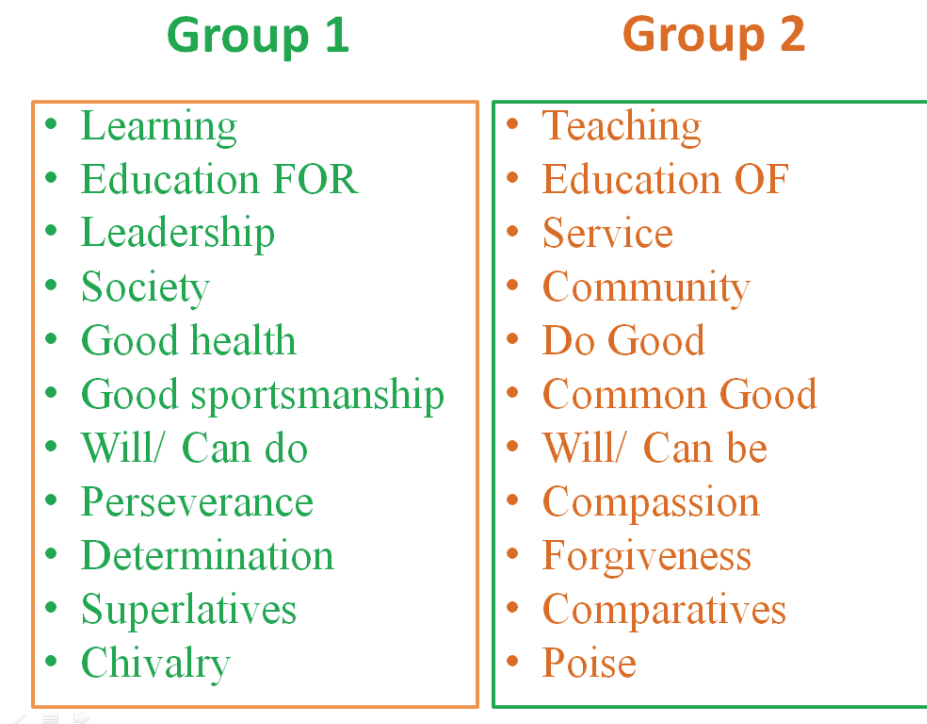


Figure 19: Prevalent concepts in each group

A summary of the findings in Figure 19 shows that there are two distinct groups of schools which position their students quite differently. Had it not been made clear that group 1 represents the boys' schools and group 2 the girls' schools, educators and parents should still

be concerned about the differences between these two groups of schools. Even if parents could choose in which school to enrol their children (rather than have the choice imposed on them by virtue of the child's sex), they would be faced with a serious dilemma. Do they want their children to develop *good sportsmanship* or an understanding of the *common good*? Do they want them to have the opportunity to be active in their own *learning*, or to sit back and be *taught*? Should they seek *leadership* skills, or a sense of *service*? Should they develop *determination*, or *compassion*? How are they to decide?

How much more distressing is it to realise that they do not have a choice? What if parents were told that some children will only have access to group 1 schools, while others will only have access to group 2 schools? How much more will they protest if they are told that the criterion for selection to one group or the other could not be influenced by the parents or the child? What if selection to one group or the other was not negotiable; it could not be bought or traded; it is determined by a simple chromosome test. Children with one type of chromosome will be encouraged to develop *perseverance*, while those with another chromosome will be taught *forgiveness*; the first group will have *chivalry* but the second will have *poise*.

Why must these qualities and skills be mutually exclusive? What are parents to do if they want all their children, with either chromosome combination, to have the same education, to develop the same skills, to become both forgiving and determined, to know leadership and service? What are they to do if they are happy with the skills offered by group 2 schools, but they want their chromosome 1 children to have those skills? What if they prefer the approach at group 1 schools, but they wish their chromosome 2 child as well as their chromosome 1 child to have those skills? The problem is not just in the different options that these two children are offered or the different positions they are permitted to take up. The problem is in the apparent *opposition* that they are forced to inhabit. This opposition indulges an old binary between the different chromosome bearing children, and builds on existing ideological divisions between them. These 'binaries are imposed rather than existing naturally' (Gale & Densmore, 2000, p. 59). However, as with all ideology, they have become naturalised in a language which 'does not merely reflect a pre-existing sexist world; ...[but one that] actively constructs gender asymmetries within specific socio-historical contexts' (West, Lazar, & Kramarae, 1997, p. 120). Such binaries are thus essential tools that permit the reading of the

text in the broader social *context* and thus contributes to the re/production of the prevailing gender ideology (Saltmarsh, 2007).

This frightening fiction would not be tolerated in Australian society today if it separated able-bodied from disabled, tall from short, or black from white. What is most disturbing is that it is not a fiction, and it is not only tolerated, it is expected, even condoned. One child is positioned by their school in stark opposition to a sibling based solely on their chromosomal sex.

Past Promises

A realisation that there is indeed a gender ideology inscribed in school mission statements is significant on three levels. It must be read in light of past promises, current promises and future promises of equality, that society in general and education in particular represent. It is the failure to deliver on past promises that has plagued the education sector for decades, and has inspired many policies and many studies (including this thesis). Cries of disappointment echo from many sources:

- ‘schools promote an ideology of equality, but in reality they perpetuate inequality’ (Levy, 1972, p. 8);
- ‘Education in Australia, therefore has consistently offered a liberatory and egalitarian promise which has not been realised’ (Angus, 1991, p. 249);
- ‘Despite women’s increased access to schooling and extended years in education, the knowledge and skills they acquire in school tend to reproduce, rather than to alter, gender ideologies’ (Stromquist, 1992, p. 543);
- ‘Education which leads to equality of outcomes for girls and boys has not yet been achieved in Australia’ (MCEETYA, 1993, p. vii);
- ‘A schooling system which promised social equality and enlightenment for all has done little more than reinforce social division and entrench new forms of conformity, ignorance and exclusion’ (O’Farrell, 1999, p. 13);
- The era of equity programs has come to an end, and... the problem of injustice in education has not been solved’ (Connell, 2002, p. 325);
- ‘in many ways schooling remains a gendered experience’ (Gill, 2004, p. 15).

If this thesis were merely to conclude that equality has not yet been achieved, it will have made but a small contribution to the field – a reminder that the problem persists at the close of the first decade of the twenty-first century. A more significant achievement of the current research comes from its ability to contribute to the *why* and *how* questions: *why* schooling remains gendered, *why* equality continues to elude us, and *how* gender inequity is being perpetuated? This thesis suggests that the failure to deliver on promises of equality in education is built into the very discourse of these promises. It reveals that the aims for success encapsulated in school mission statements are steeped in a gender discourse which inhibits the achievement of those aims – hence the paradox. The very existence of single-sex schools is evidence of a widely held belief ‘that removing the other gender from the academic environment offers students a better chance to concentrate on their studies’ (F. T. Thompson & Austin, 2010, p. 425). However, the desire of single-sex schools to give students the educational opportunities thought to be lacking in the coeducational environments has been juxtaposed against a gender ideology that makes it unlikely for them to escape gender expectations, even in the absence of the other gender.

The fear of being labelled *feminist* is one example of a palpable problem that leads many girls’ schools to overemphasise the *feminine* ideology and thus jeopardise their own aim to escape gender ideology. This tendency to dilute the *feminist* with the *feminine* was hinted at by Symes (1998) who examined the prospectuses of many elite schools in Queensland. Symes reported that the images of female principals, not just the students, were carefully positioned to avoid threatening gender coding; ‘a woman principal sits at a desk in a posture of authority with flowers and tastefully arranged educational artefacts that reinforce rather than challenge her gender’ (Symes, 1998, p. 145). Symes added that messages of support for the education of girls were always internally contradicted such that a call for equality for girls must not be advocated ‘in such a way that its advocacy appears rampantly feminist or radical’ (Symes, 1998, p. 145).

Some schools side-step the problem of the feminist principal by appointing a male principal. While five of the girls’ schools in this study were headed by male principals, none of the boys’ schools had a female principal. Furthermore, five of the boys’ schools prefer the masculine title *Headmaster* to the more generic *Principal* or *Head of School* employed by all

the girls' schools. This may even be one of the discursive means of ensuring that those appointed to these positions at the boys' schools in the future will also be male.

Single-sex schooling has also been advocated as the best way to cater for the needs of the boys (Sax, 2005). Gender differences in learning styles, as well as physical and emotional development are listed among the reasons for promoting single-sex schools for boys (Jackson, 2002). The search for equality, however, does not usually feature in discussions about the benefits of single-sex schooling for boys. In that context, research should be concerned that even if the girls' schools were able to overcome their fears and begin to openly and forcefully assert a feminist stance advocating equality, this will result in limited success unless an equally concerted effort takes place at the boys' schools. The atmosphere which has seen inequality as only a problem for girls and girls' schools, makes this an unlikely prospect. This means that even if girls' schools succeed in improving opportunities for girls who, as a result, begin to envisage a future of higher education, travel and a professional career, they will find their plans at odds with the boys' schools where boys are encouraged to plan 'a future with a beautiful wife who tended the children and the home' (Gill, 2004, p. 80). The mission statements of boys' schools position the boys as privileged and dominant participants but it does not equip them to challenge the gender ideology which keeps both genders trapped in an unreconstructed discourse.

In a recent report from the United States, Thompson & Austin (2010) warn that schools are not only failing to deliver educational equality in girls' schools, and neglecting to confront the patriarchal ideologies prevalent in boys' schools, but worse, they may actually be nurturing sexist ideologies in boys. Research has long suggested that schools are breeding grounds for sexism, and that the severest form of sexism is found in all-boys' schools (Lee, Marks, & Byrd, 1994). Such findings have been confirmed by recent surveys of students in prestigious boys' schools which report that 'embracement of sexist ideology were readily apparent' (Thompson & Austin, 2010, p. 424). So while many schools have seen fit to *remove the other gender* from the school environment, they are yet to acknowledge the need to *remove the gender ideology*.

Current Promises

In spite of the disastrous failures of the past, an air of optimism remained a feature of reports from various sources outlined in the literature review:

- 'Education which leads to equality of outcomes for girls and boys has not yet been achieved in Australia' (MCEETYA, 1993, p. VII); and
- 'in a patriarchal society like Australia... everyday life is not yet gender fair' (Kaplan, 1996, p. 163).

It was the '*not yet*' in both of the above statements that kept the promise alive; the promise that equality will be achieved – *eventually*!

The findings of this thesis, however, do not support such optimism. The evidence here is that the current gender ideology which positions girls and boys differently is not conducive to achieving equality in the foreseeable future. On the contrary, the ideology encapsulated by school mission statements seems to serve distinctly patriarchal interests. Mission statements openly revere institutions like the family and the church, yet they are oblivious to the inherently patriarchal ideology that these institutions venerate by espousing and naturalising differences between boys and girls, rather than calling for equality. If schools continue to reproduce that ideology then '*may never*' would be a more appropriate conclusion than '*not yet*'.

It is possible, however, to retain a glimmer of hope by robbing this prevalent ideology of its tacit power. The best contribution that this thesis can make is in lifting the veil to reveal the covert ideology implicit in the mission statements of schools. This is a crucial step in any continuing effort to achieve equality. It allows emancipatory efforts to challenge ideology where it resides; in the very language people speak, in the text of the policies schools implement, and in the discourse of the promises that education makes.

The search for the covert beneath the overt, and the unintended behind the intended, is not some new conspiracy theory. CDA research summed up in the literature review chapter reported that 'educators often intended to open up liberatory spaces in meetings, policies, teaching styles, and classroom lessons; but a closer analysis revealed that their actions had

unintended consequences that resulted in further oppression' (Rogers et al., 2005, p. 384). The fundamental point here is that while equality is what is usually articulated, inequality and oppression are what is often achieved. This pattern is not a one-off observation, but one that has been seen often enough to shed doubt on whether inequality is indeed an *unintended* outcome rather than a *covertly intended* one promoted by the dominant ideology. Because the failure to achieve equality has been readily accepted in education (and in society) and because the resulting inequality continues to be condoned, one can be forgiven for suspecting that the dominant ideology must be satisfied with this status quo or it would have moved to eradicate it by now.

On a national level, the promises of the past, encapsulated in *Girls, School and Society* (1975), *Girls and Tomorrow* (1984), *National Policy for the Education of Girls in Australian Schools* (1987) and the *National Action Plan for the Education of Girls* (1993), have not been delivered. Instead of finding more effective strategies to achieve those promises, later discourses shifted the focus away from girls, linguistically as well as ideologically. By 1997, 'girls' fell off the agenda to make room for 'gender' (a term that was supposed to encompass both boys and girls) in '*Gender Equity: A Framework for Australian Schools*'. By 2008 MCEETYA's Melbourne Declaration lost the term 'gender' as well, and was thus left with 'equity' as the only residual, though faded, fossil from the original discourse that called for *equality for girls*. Today '[g]ender-blind discourses of inclusion and integration predominat[e] in the literature' (Butler & Woolley, 2005, p. 26). Far from the panacea this is thought to represent, a gender-blind discourse is a serious problem further hampering the achievement of equality. Given the growing understanding that gender structures all social practice; that it *intersects* everything including race and class (Connell, 2005, p. 75), suggesting that a gender-blind approach will reduce inequality is akin to suggesting that squinting in the sun will prevent skin cancer.

Promises for the future

Emancipation is unapologetically entrenched as a central part of any CDA research which, 'sees itself as politically involved research with an emancipatory requirement' (Titscher et al., 2000, p. 147). The analysis of language here thus aims not only to identify its ideological effects but seeks to inform future 'strategies for strengthening and broadening struggles

against these effects' (Fairclough, 2001b, p. 230). The first step towards achieving these strategies, as Wodak (2001) points out, does not need to announce revolutionary reform, but just to 'root out delusion' (Wodak, 2001, p. 10). The findings of this thesis accomplish this first step towards a more promising future by:

- Serving as a reminder to advocates of equality that there is a need to address gender ideology in words as well as in deeds; in discourse as well as in action.
- Instead of settling for policies and plans that discursively pander to the patriarchy by denying the feminist, highlighting the feminine, and revering the masculine, it recognises the need to overtly challenge the gender discourse that colonised the policies and promises of the past.
- Instead of softening the demands for change into calls for greater awareness, it shows how easily a weak discourse can be co-opted by the dominant ideology.
- Instead of eliding girls and replacing them with purportedly all-inclusive, gender-blind terminology, it installs them back at the core of the research.
- Instead of diluting demands for equality with the politically cautious request for equity, it provides evidence that a weak vocabulary weakens the resolve of any mission.

The emancipatory proclivities of critical theories such as CDA may cause suspicion, but instead of denying its emancipatory intent this thesis is suspicious of the motives and ideology behind the *gender-blind* discourse currently infiltrating the education debate. Using the dynamics of CDA, it seeks to reinvigorate an interest in gender as it is constructed by, and contributes to the construction of, social practice. Furthermore, it calls for a return of *gender*, *sex*, *girls*, *femininity* and *equality* to the education debate. Not because this is something new but because '[t]he question of gender and schooling is properly one that should keep recurring' (Gill, 2004, p. 17), and often.

Advantages of CDA

It has been argued that, 'CDA may be interested in macro notions such as power and domination, but their actual study takes place at the micro level of discourse and social

practices' (T. A. Van Dijk, 2001b, p. 115). This research has successfully demonstrated that CDA can indeed be effectively used to detect ideology at a macro level by analysing discourse at a micro level. The search for better promises and a better future is another one of those daunting macro tasks that begins with one small micro step – recognising one persistent *ill* from the past. The CDA undertaken here achieves this micro step by demonstrating that the same ideology that plagued yesterday's efforts to achieve gender justice, continues to haunt today's endeavours. This new found awareness of the prevailing current of gender ideology that is deeply entrenched in the very missions of schools may be a small step, but it is a *Eureka* moment; one that has the potential to transform tentative steps into determined strides towards equality.

Operating at the micro level by analysing the mission statements of schools in a non-invasive manner has the added advantage of leaving all school structures and processes undisturbed by the researcher or the research methodology. This means that the mission statements as well as all other documents which might be of interest to future research remain uncontaminated data ready for re/analysis. Because CDA can sift through data while leaving it intact, it is an ideal instrument for preliminary analysis of text as well as for ongoing monitoring to keep a finger on the pulse of ideology. It can be used to undertake periodic analysis to identify ideological shifts in a range of institutions including schools, without intrusive tools that may require input from staff or students, or the presence of the researcher in schools and classrooms. Repeated analysis does not dilute the data or diminish it. Furthermore, each succeeding analytical process is independent of every other process such that many researchers may apply many analyses to the same data without impairing it.

Although, as discussed above, the emancipatory nature of CDA often draws suspicion, '[f]eminism has not been able simply to abandon notions of progress and emancipation' (Ramazanoglu & Holland, 2002, p. 36). Furthermore, some researchers are of the view that 'a strong emancipatory motive and an interest in democratising knowledge production and policy making' (Feindt & Oels, 2005, p. 163) are among the strengths of CDA. Suspicions may also stem from a concern that some analysis leads to strategies that replace one singular *truth* with another dangerously presumptive *truth* – a possibility which does not find favour in the context of poststructural research. This, however, should not diminish the ever present 'longing for emancipatory agendas', nor should it suggest that these

agendas must be completely ‘absent from the work of postmodern and poststructural feminists’ (Gannon & Davies, 2007, p. 77). In any case, the CDA research undertaken here is cognisant of these concerns, and avoids any claim to truth. It seeks only to challenge the current truths that have stripped the struggle for equality from even its lexical existence by removing the *girls* from the debate and excising *gender* from the argument. This ‘sceptical attitude toward claims of a single rationality and objective truth’ (Feindt & Oels, 2005, p. 163) is recognised as another one of the strengths of CDA.

Moving Forward

The prevalence of a discourse laden with gender ideology in school mission statements may be a symptom of two different scenarios:

- 1) The *wrong* discourse is being used by those developing mission statements, or
- 2) The discourse is merely a symptom of a wider underlying ideological current which continues to flow deep beneath all the superficial reformation of the tide of gender politics.

In response to the first scenario the recommendations would focus on strategies for changing the discourse of the mission statements, and appropriating a discourse that positions both girls and boys with equal agency and parallel power such that equality finally becomes achievable. This assumes that the current situation is simply the result of a lack of awareness of the critical role that language plays in re/constructing social structures, and thus the importance of the discursive choices schools make in articulating and presenting their mission statements.

The second, and more likely scenario, intimates that it is not a simple matter of choosing a more conducive discourse in school texts. It is a scenario in which the discourse that is used in mission statements is the only one advocated by the dominant ideology of the wider society. It is produced by and re/produces the prevailing gender ideology. Challenging the discourse in this case is not merely a case of redrafting text but of confronting the very foundations of society; of challenging the social re/construction of gender. This is a more difficult proposition but not an impossible one. Armed with a critical understanding of discourse and

an awareness of the covert ideological processes at work, it is possible to challenge and question these processes in a manner that allows other possibilities to loom into view.

Although discourse is not all there is to ideology, it is the only visible tip of the ideological iceberg, and thus provides tangible evidence of its otherwise tacit, unrecognised impacts. It is also the medium by which ideology is transported across time and space. Fighting fire with fire is a strategy that advocates the use of discursive processes as the tool of liberation in a system which has used it well as an instrument of oppression.

More Questions

The road to discovery is paved with question marks. Effective research thus inevitably finds more questions than answers.

- 1) Some of the questions will call for different analysis of the same data
- 2) Some will require different data to address the same questions
- 3) Yet others will need to ask completely different questions requiring different data.

The first subset has a multitude of branches which seek to better understand the significance of the school mission statements analysed in this research. Who writes them, how are they written and what instigates a re/writing of mission statements? Are the parents involved? Do the students have a say? Is the community, the board, or the church responsible for these mission statements? Are external consultants commissioned to prepare these documents? Why are they written in the first instance? Such questions might shed some light on the construction phase of mission statements, but other questions are needed to understand their impact. Questions like how do the various members of the school community including students, parents, staff and other stakeholders, read and interpret the mission statements? Do the different readers construct the same meanings out of them? Is anyone held accountable for the promises they make? Who is responsible for the ideology they overtly state or covertly convey?

The second subset of questions seeks different data to answer the original questions. In search of the gender ideology in schools, research must venture beyond mission statements, using Critical Discourse Analysis to reveal the ideology in a range of school policy documents, in

the curriculum materials, in classroom talk, in assembly speeches, even in the church sermons delivered at school. Documents prepared by parents as well those prepared by students themselves may provide informative data. While the same schools could provide fresh data, it is also necessary to widen the scope to encompass other schools. Analysing the mission statements of schools from other states around Australia, or other countries in the developed and developing world would also provide informative comparisons.

The third subset is far too large to address here unless one contains the scope to the sort of questions which directly ensue from the current findings. Such questions will need to clarify the impact of the gender ideology evident in schools, addressing the educational or emotional effects students experience as a result of how they are positioned by their school mission statements. The impact on their academic performance, career choices and self-esteem are among the effects to be considered. Gender ideology does not only affect students. It is imperative for research to seek an understanding of how it affects teachers and schools, economies and communities, church and state. An understanding of how these in turn continue to construct, deconstruct and reconstruct gender ideology in a complex and multifarious cycle will inevitably motivate another set of questions and other branches of research.

The Challenges Ahead

This thesis has by no means arrived at a desired destination of a long journey, but finds itself at a major junction in the road. Of all the inviting routes that lie ahead there is a sense that this journey would not be complete without a corresponding analysis at the coeducational schools. This would provide a crucial insight into how schools position girls and boys in relation to each other in a coeducational environment. It would also provide an ideal point of comparison to inform the debate on the advantages and disadvantages of coeducational versus single-sex environments. However, analysing the mission statements of coeducational schools represents a serious challenge for Critical Discourse Analysis. The difficulty is that ideology has more places to hide in coeducational schools. The inclusive language and politically correct speech currently employed in coeducational settings may well represent equal opportunity for both girls and boys but they also offer more opportunities for ideology to disguise itself. An overtly gender-blind discourse may be the new acceptable face of a regime that continues to be blind

to gender ideology. Discourse analysis is not likely to be fooled by a superficial veil of equality but it will need to work harder.

In single-sex schools the text of the mission statements offered a rich source of data backed by a visual analysis that played a supporting role. In the coeducational schools, text will probably play the supporting role, leaving the visual analysis to reveal a thousand ideological clues. This is because society has come to understand how to manipulate text to feign equality and overtly espouse the politically correct discourse. Most people know how to say the right thing to suit a particular audience. Most can subtly hide truths, perhaps even tell blatant lies. There is a growing awareness of the need to *sex-up* documents to achieve a particular message. Although images have been used in marketing and advertising to sell everything from products and services to political dogma and religious creed, they are generally more difficult to manipulate, except in the hands of experts, which makes them an important source of data for CDA.

Another challenge for research in coeducational schools is that any gender ideology revealed in that setting cannot be assumed to have the same impact as an identical ideology in a single-sex environment. Furthermore, even if students of both sexes were found to be uniformly positioned by the mission statements of coeducational schools, this cannot be said to have the same impact on boys and girls, let alone *all* boys and *all* girls. In spite of all these difficulties, the answers provided by the research undertaken here remain partial until the same questions about gender ideology are posed at Queensland coeducational schools to complete the picture, at least for that State.

Mission statements are not static documents. They are an organic, dynamic part of schools. They may be revised along with a modification in the schools' approach to education, a change in personnel, or a shift in philosophical direction. Some may be amended to reflect the changing needs of parents, students, or the economy. Some may be transformed to comply with the latest government policy, or to obey a new decree from the Vatican. This is one reason why it is best to avoid making conclusions, but it is also the reason why research must keep asking the question. Critical Discourse Analysis, as was pointed out in the advantages outlined above, permits this ongoing almost perpetual approach to research.

Technology, with its evolutions and revolutions, further demands that research remains vigilant. As computer hardware, software, and the internet become more sophisticated, school websites and their mission statements are becoming more complex. More images can now be uploaded more readily and updated more frequently. Entire slide shows may soon become the norm replacing static images. Videos and music may be added to these sites and a host of interactive facilities may become available in the near future. Animations and special effects may become an essential part of school mission statements. This level of complexity might rule out lesser methodologies but it only adds to the challenges that Critical Discourse Analysis needs to learn to tackle. More sophisticated analyses may need to be added to the CDA repertoire but it remains a flexible and reflexive approach for studying discourse and confronting ideology.

There is much work yet to be done for which this thesis has armed me with a solid apprenticeship in the skills required for the task. It has provided me with the confidence to ask the difficult questions, the competence to discard the easy answers, and the courage to resist the obvious conclusions.

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Appendix 1 - Mission Statements: Text

Independent Boys' Schools

1. Churchie

OUR VISION

To be recognized nationally and internationally as a leader in educating young men

OUR MISSION

To develop young men of character, to lead and serve their community through a learning environment which aids their intellectual, spiritual, moral and personal growth.

OUR VALUES

The following behavioural and learning values define the spirit of Churchie and the School's traditions and ethos.

Behavioural Values

Humility - The spirit of selflessness

Integrity - The spirit of honour

Honesty - The spirit of candour

Dignity - The spirit of respect

Chivalry - The spirit of consideration

Loyalty - The spirit of commitment

Learning Values

Imagination - The spirit of creativity

Discipline - The spirit of responsibility

Diligence - The spirit of endeavour

Preparation - The spirit of foresight

Determination - The spirit of optimism

OUR AIMS

1. Scholastic Attainment

To offer world class educational programs that facilitate lifelong learning, by optimising opportunities for leadership, excellence and participation for every student.

2. Spiritual Awareness

To cultivate the spiritual awareness of every member of the School community, a community inspired by the Christian faith in the Anglican tradition.

3. Personal Growth

To foster a balanced, responsive, cohesive and creative School environment that will assist the development of the whole person.

4. Community Service

To strengthen our sense of responsibility and our understanding and appreciation of a community, both within the School and in the community at large.

2. Brisbane Boys' College

Mission Statement

Within the context of a caring College community, each student will be nurtured and educated to develop his God-given talents to the best of his ability through a balanced involvement in the Academic, Spiritual, Sporting and Cultural life of the College.

This will enable students to graduate from the College as well-adjusted people, having a Godly purpose and goal in life, and capable of taking their place as responsible contributing members of society.

Vision Statement

Brisbane Boys' College provides a caring, comprehensive educational environment. Students are nurtured through a balanced involvement in the academic, cultural, sporting, social and spiritual life of the College to become responsible, contributing members of society.

3. Brisbane Grammar School

Philosophy

Statement of Purpose

Brisbane Grammar School aims to provide an education of the highest international standard, preparing boys to become responsible, effective, creative, enterprising and happy members of tomorrow's society.

The School is committed to a liberal education philosophy. Its major goals for each boy are to:-

develop attitudes, skills, and a base of knowledge as a foundation for: critical intelligence, imaginative and creative powers, effective communication and the capacity and enthusiasm for independent, life-long learning;

develop and extend personal character and talents; and

develop a strong sense of service, community, leadership and loyalty to others.

To facilitate the achievement of these goals, the School seeks to provide:-

a broad and balanced academic curriculum in which each boy is challenged to do his best;

highly competent teaching staff who are committed to the School's Mission;

a disciplined and supportive environment for learning;

a broad programme of cultural, intellectual, sporting and other outdoor activities;

sporting activities where boys are encouraged to strive vigorously for success, but always within the finest traditions of sportsmanship.

The School is committed to the personal and social development of each boy. It recognizes that education is a responsibility shared between the School and the home and so will seek to promote effective communication between the School and the family.

4. Ipswich Grammar School

MISSION STATEMENT

Ipswich Grammar School strives for excellence, to lead in the field of educating young men for the world of tomorrow.

The School will plan, develop and maintain first class facilities and resources. It will manage its affairs to continue to be an outstanding educational establishment and it will meet the needs of all with an interest or involvement in its operation.

The School will lead by developing in each student –

Education to his fullest potential.

Full and rounded personal growth.

Spiritual growth.

Self-discipline.

Qualities of leadership and responsibility.

Motivation to achieve.

Ability to take his place in society.

The School values the staff and nurtures professional development.

The School acknowledges responsibilities to the School Family, the Community, the Nation and the Future.

Ipswich Grammar School is a Great Public School; it treasures its traditions and ethos.

5. The Southport School

Mission Statement

"To challenge each boy to achieve excellence in a Christian community where education embraces the whole of life."

Vision

The Southport School will be acknowledged as a world class day and boarding school for boys, a balanced and wholistic Christian learning community in the Anglican tradition, working with families to create outstanding young men who are confident, happy and responsible, with highly developed skills in the areas of leadership, thinking, creativity and emotional intelligence.

Strategic Priorities For 2004 To 2008

Strengthen our academic ethos.

Provide a safe and secure environment for all our boys, where all boys are valued, and bullying of any kind is seen by staff and boys as unacceptable.

Develop world class programs specialising in education for boys.

Enhance Prep to Year 12 themes and initiatives; one example is the teaching of Science, Mathematics, Engineering, and spatial intelligence through Specialised Lego and Robotics.

“Learning to Lead”, the creation of a Leadership Development Framework for all boys from Prep to Year 12 with strands in....

Emotional Intelligence.

Thinking Skills and Problem Solving.

Experiential learning of leadership in Cadets, Outdoor Education and Service programs designed to empower our young men to responsibly and effectively serve their families and communities.

6. Toowoomba Grammar School

Aims of the school

Vision

To provide “an education designed for boys”.

Aim

The aim of the School is to deliver an education that is comprehensive, balanced and essentially academic, so that each boy may progress toward his full potential as an individual and as a member of society.

Key Focus Areas

1. ACADEMIC

The School aims to assist each boy:

- _ by fostering his intellect to the highest level of which he is capable,
- _ by encouraging him in the search for knowledge, understanding and in the pursuit of academic excellence,
- _ by preparing him to undertake further learning and development.

2. PERSONAL DEVELOPMENT

The School aims to assist each boy:

- _ to develop his self-respect, have a sense of his own personal worth and learn to know and to understand his own strengths and weaknesses,
- _ to become a responsible, flexible and constructive member of society,
- _ to become aware of the needs of others,

_ to develop an understanding of the importance of co-operative endeavour, fair play, team work and excellence in personal performance via school-work and participation in sporting and cultural pursuits,

_ to encourage a concern for good health and fitness and the development of co-ordination and motor skills and an adherence to the principles of good sportsmanship,

_ to foster an interest in, and enjoyment of, recreational pursuits and outdoor activities in a variety of challenging and interesting experiences in which his self-reliance can be developed,

_ to develop appropriate social relationships with people of all ages and both sexes.

3. CHARACTER

The School aims to assist each boy:

by fostering the development of his character through all the activities of school life, with emphasis upon:

_ the acceptance of responsibility,

_ unselfishness, tolerance, kindness,

_ honesty, integrity and respect for truth,

_ self-discipline, perseverance and the desire to excel,

_ humility in success and dignity in failure,

to exhibit the above traditional values underpinning the Christian ethos whilst also being aware and respectful of cultural and religious diversity.

4. COMMUNITY

The School aims to assist each boy:

by encouraging the commitment to a disciplined school community through the development of:

_ a sense of pride in the School,

_ an appreciation of the history of the School,

_ an appreciation of the integral contribution of our boarding community,

_ social relationships based on courtesy, consideration and respect for all members of our community,

by encouraging an appreciation of music, drama, literature and the visual arts and crafts,

by developing a knowledge of, and sensitivity to, the environment,

by attempting to instil a commitment to assist others in the broader community through displays of empathy, tolerance, compassion and kindness.

7. Moreton Bay Boys' College

Our vision

Soar to new heights

"To develop young men who can lead and serve with faith and integrity"

These qualities have been deliberately chosen because they reflect the sought after outcomes for the young men who will graduate from Moreton Bay Boys College.

The College will strive to develop faith in our boys, realised by nurturing such qualities as confidence, trustworthiness, reliability, and conviction, important qualities for men who will seek to provide a significant contribution to any relationship, association or organisation they are to be part of.

The College will place great store in personal integrity with emphasis on honesty, truthfulness, honour and sincerity, absolutely desirable traits that transcend all relationships, vocations and professions.

The College has adopted leadership and service as the fundamental features of our program as they encapsulate so much of what is desirable in young men.

Leadership begins with courage; courage to make a difference, to be capable of independent thought and action and to face criticism and adversity.

If leadership begins with courage, then leadership is sustained by a positive attitude even under less favourable conditions. A leader has an obligation to look forward with hope. Attitude determines how a young man will interact with other people and how he views himself.

Finally, a real leader does not see leadership as an end in itself, but as a means to an end – and the end, the purpose of leadership, is service. Our young people will be encouraged to accept fully trust placed in them and to put sense of service before sense of self.

In brief Moreton Bay Boys College will strive to assist our boys to be young men of faithful service, of leadership and of integrity, while at MBBC and into the future.

Catholic Boys' Schools

8. St Brendan's College

College Mission

St Brendan's College is a Christian Faith Community that is striving to live according to the Gospels and the charism of Edmund Rice. St Brendan's is dedicated to providing a quality Catholic education. We have a special calling to provide for families needing residential education and for those from the Capricorn Coast.

St Brendan's attempts to foster faith development through the living of gospel values, working to develop right relationships, by acting justly and loving tenderly. The focus of our mission is the formation of youth by working together to develop the whole person and seeking to ensure that each member of the St Brendan's Family is known, loved and respected.

The charism of Edmund Rice calls this community to solidarity with the poor and marginalised. We attempt to live out this calling in a special way by providing for isolated and needy students in a stable, caring environment and fostering them in a relationship with God and giving them a sense of hope and confidence. We endeavour to help the members of our community make a difference, especially through real action to build a just world.

St Brendan's College aims to fulfill its calling to develop the whole person by adopting a flexible and varied curriculum that is relevant to a changing society. Our aim is to give every opportunity for individuals to develop their gifts in the spiritual, emotional, intellectual, social and physical dimensions of life. We continually seek to renew our understanding of our roles in teaching and learning to improve ourselves, our children, and our students.

9. Padua College

Aim

The school's major aim is to provide the boys with an education which is not only Catholic but also distinctively Franciscan. Hence, we try to operate not so much as an institution but rather as a faith community living out Gospel values and placing an emphasis on the Franciscan charism. We emphasise the value of each individual and aim at providing an education which is both relevant and personal.

Spirit

The Spirit of Padua flows from the founder of the Franciscan Order, St Francis of Assisi (1182-1226). Padua College strives to be a Christian community, and a place of affirmation and acceptance, where students are encouraged to strive to their personal level of excellence.

10. Iona College

Philosophy

Iona College seeks to provide a dynamic Catholic learning community within the Oblate spirit, so its members are faith filled, resilient, courageous, well-balanced and prepared to make a difference.

At Iona College we foster the inner transformation of each member of its community. As a Catholic school founded, developed and administered in the Oblate tradition, evangelisation is at the heart of College life and gives that life meaning. Gospel values underpin relationships and motivate us in all that we do.

The College has an holistic approach to education, including faith development, personal growth, physical development, social and emotional growth, skill development, academic achievement and appreciation of the arts. This approach is achieved only with the cooperation and support of staff, parents and students.

Iona College seeks to develop a happy, caring, safe environment in which learning can take place. This is facilitated by an emphasis upon close and supportive relationships between staff and students in both the formal and informal learning situations. We see a partnership between school and parents as the optimum situation in which the boys can develop.

Iona College understands that the dreams and talents of each student are unique, therefore courses and curricula, wherever possible, are designed to meet the needs of each boy. Individual monitoring and flexibility in curriculum design are important features of the College.

- We believe that an integral part of any formation process is the development of individual initiative, self reliance and motivation. The school encourages students to be active participants in their own learning.
- We believe that young people are shaped and formed by the relationships and experiences in their lives and model what they see; that the teacher is a significant influence in the student's life; that boys respond to authoritative, not authoritarian, approaches and need to actively participate in their own goals.
- We believe that teaching and learning form a meeting point for growth and development for the student and teacher and that teaching is only effective when learning takes place.
- We believe that faith education and expression is the responsibility of each member of the College community and should permeate all curricula, service initiatives, cultural pursuits, sporting activities and relationships.

At Iona College we empower the members of the College Community to operate under the Catholic Social Justice Principle of SUBSIDIARITY.

11. St Edmund's College

Mission statement

We, the community of students, staff, past students and friends of St Edmund's College:
respect the sacredness of each person and appreciate each culture,
encourage each student in the academic, cultural, spiritual, social and physical aspects of his development,
celebrate the Catholic Christian faith through prayer, liturgy and worship
aim to foster in our College a positive atmosphere of peace and co-operation,
remain faithful to the charism of Edmund Rice who, moved by the holy spirit, provided education for the poor and marginalised children of his time,
strive for academic excellence by providing a holistic and relevant curriculum with skilled and creative teaching,
include Catholic values in the entire curriculum and in the opportunities for on-going personal information,
recognise parents as the prime educators of their children,
exhort all community members to participate actively in all aspects of College life.

L i v e, J e s u s, i n o u r h e a r t s. F o r e v e r

12. Nudgee College

Our Mission Statement

We are members of the Nudgee College Family, founded by the Christian Brothers to provide a balanced education for the development of the whole person.

Faithful to the dream of Edmund Rice, we hold a special concern to act justly and with compassion especially towards those most in need.

Our College Family is based on a century of Catholic faith, residential care, the service of others, loyalty and friendship.

In Jesus our brother, we are determined in our struggle to uphold, communicate and nurture the values of the Gospel.

We work together to create an environment where every person is respected and each student is encouraged to strive in the academic, spiritual, social, personal, cultural and sporting aspects of life.

Our goal is that each member of our family will become for the world a Sign of Faith - "Signum Fidei.

13. Villanova College

Our Mission

Villanova College seeks to educate young men as they pursue learning within the context of the Catholic faith in a community comprising parents, staff and students past and present, who strive to be “of one mind and heart on the way towards God” (St Augustine).

Operating principles

In following the path of Augustine:

We embrace the living tradition of the Catholic Church , participating in the mission of the Archdiocese of Brisbane with our Augustine charism and organizational independence.

We witness the Gospel vision of life and challenge those values of contemporary Australian society which erode the dignity of the human person.

We assist our students to realize the fullness of their potential, as they strive to integrate the physical, emotional, intellectual, and spiritual dimensions of life and culture.

We promote justice, truth, friendship, collaboration in decision making initiatives and equality of opportunity.

14. Ignatius Park College

College mission statement

Ignatius Park College is a reflective community that encourages its members to seek truth through the spirit of Edmund Rice by nurturing right relationships and respecting the dignity of each person. In partnerships with families and the wider community, we strive to promote a learning community that actively encourages excellence in teaching and learning within an inclusive curriculum framework based on Gospel values.

15. ST Patrick's College

Intro on main page

St Patrick's College was established in 1952 under the guidance of The Christian Brothers, reflecting the Vision of the founder - Brother Edmund Rice.

St Patrick's College commits itself to Christian Education in the Catholic tradition. We seek excellence in teaching and learning and endeavour to nurture the gifts of each individual in a caring and inclusive community.

We look to the future with hope and strive to make a difference.

16. St Laurence's College

Mission

St Laurence's College exists primarily to teach its students about the God who loves them and to help them grow in their knowledge and experience of God. The College attempts to have the values of the Gospel and the message of Jesus pervade all that happens.

As a College conducted in the Edmund Rice tradition, we offer a distinctive educational philosophy. This philosophy is based on a commitment to education as liberation. Blessed Edmund Rice (the founder of the Christian Brothers) attempted to change the system to assist those in need, to protect the weak and to restore social justice. His challenge to us today is to act justly and to live in right relationship with God, ourselves, our neighbour and indeed with all of creation.

Specifically the following aspects of faith are nurtured at St Laurence's College.

- Worship – we gather to celebrate the Eucharist
- Spirituality – opportunities for regular prayer, formation, retreat and social action.

Formal religious education - the College programme balances the cognitive aspects of the programme with the affective aspect of nurturing student's personal search for meaning.

Ministry – development of a Catholic faith community witnessing to their faith.

17. St Joseph's College

MISSION AND STRATEGIC PLAN

The statement of our Mission comes from the College Motto "**Servire Deo Sapere**" which calls us to wisdom in the Service of God.

Our aim as we begin our 130th year as a Catholic School for Boys in the Edmund Rice tradition – **Keeping Faith in Teaching and Learning**, could be explained this way:

The focus at Terrace is of 'the Gentlemen of Terrace.' Good men who benefit from the advantages of an education in a boys' Catholic school.

Our community focus is to keep faith in teaching and learning through our religious tradition and in our continued quest to develop excellence through our educational progress and pastoral care.

Learning reminds us that knowledge in the modern world is probably not enough. Content and set piece knowledge have been replaced by the need for wisdom and critical thinking. The good Terrace man will continue to go on learning throughout life, to be a life-long learner and to apply his learning for the good.

The Terrace community with extensive consultation with all stakeholders, formed the following document – *Toward GT135 and Beyond*. This document represents our strategic direction for the next period of time.

18. Marist College (Ashgrove)

Mission

Marist College Ashgrove is a centre of learning, of life and evangelising. The College aims to lead students “to learn to know, to be competent, to live together, and most especially to grow as persons”. At Ashgrove we try to create a community setting in which faith, hope and love are lived and communicated, and in which students are progressively initiated into the life-long challenge of harmonising faith, culture and life.

As a Catholic school in the Marist tradition, the College adopts St Marcellin Champagnat’s approach to educating young people in the way of Mary.

The College Religious Education program focuses upon the development of students’ religious literacy in light of the Catholic tradition. This combines with the College Faith Education program to provide a complex web of experiences that have the potential to nurture the faith life and commitment of our young men.

19 ST Augustine’s College

Mission statement

God's challenge: Called to learn ... Called to serve.

As a member of the St Augustine's faith community, I strive to create a College environment which:

upholds the value of family,

is courageous in its decision-making,

thinks and reflects on all aspects of its daily life,

nurtures its members, creating the most from their opportunities,

encourages involvement in all aspects of College life,

is open to change and prepared to grow.

This Marist college, aware of its history and tradition, believes this is God's challenge, mediated primarily through:

Jesus - the son who loved unconditionally,

and as lived out by

Mary - the mother who nurtured tenderly,

Marcellin - the educator who built purposefully,

and Augustine - the searcher who strove courageously.

Accepting and fulfilling this challenge leads us to be part of a people 'called to learn' and 'called to serve'... people of the 21st Century.

20. St Mary's

Mission

Toowoomba Catholic Education challenges all to “*act justly, to love tenderly and to walk humbly with their God*”, according to the Vision of Jesus Christ and the Mission of the Church. The community at **St. Mary’s College Toowoomba** is called to live out that challenge authentically.

St Mary’s College as an educational community fosters Christian living in the Catholic tradition. The community is committed to developing a welcoming spirit through which all community members are encouraged and challenged to develop as children of God. The college reaches out to students from diverse backgrounds.

Through their experience of community, where social justice is fundamental, all are challenged spiritually, emotionally, intellectually, culturally and physically. In an environment where the giftedness of each individual is recognised and their achievements valued, emphasis is placed on participation and effort above achievement, sportsmanship above winning, and service rather than personal gratification.

Our aim is to form character in a compassionate, respectful, accepting and happy environment. Aware of our own worth and dignity we hope to deepen our awareness of God’s unchangeable love for us, which accepts us as we are and forgives our weaknesses, challenging us to grow further. Inspired by this love, we strive to develop relationships through a celebration of our lives together and a commitment to reconciliation.

Proud of our heritage, we reach out to everyone, especially those who need us most, keeping alive the spirit of Blessed Edmund Rice, Founder of the Christian Brothers. Edmund continues to call us to challenge the values of our world and make them more God-centred.

We believe that ...

God loves us, each and every one of us without exception.

In Jesus God became man to show us the depth of his love for us and the way to become the best people we can be.

This is the basis of our relationship with ourselves, others and God.

It is also the basis of all our educational endeavours, which develop all aspects of our being.

We are people of prayer.

We often express to God and to others our thankfulness for their goodness to us.

We are called to excellence in all that we do.

The Holy Spirit is ever present, guiding, leading, encouraging, challenging and empowering us.

Staff members share this task as they assist students to learn and learn with them.

Our education recognises the worth, the individuality and the different needs of each person and responds positively to these.

Our teaching is based on a search for quality in content, methods and procedures always open to improvement and seeking what is best for students.

Catholic Girls' Schools

21. St Ursula's College (Yeppoon)

We declare that the mission of St Ursula's College is to continue the mission of Jesus living and proclaiming the Gospel values to all people, especially in our school community, with fidelity, joy and enthusiasm.

Our mission demands that we create an environment where the Gospel values - both in daily living and in the learning situation - can be critically examined, clearly understood and responsibly acted upon.

This demands serious and courageous involvement in the field of education and in the practice of justice in our efforts to transform the world.

22 ST Patrick's College

mission

Our mission is to promote fullness of life and nurture holistic learning in a joyful environment.

vision

We realise our Vision and live out our Mission at St Patrick's College when we:

Aspire to excellence in all that we do.

Seek the highest educational outcomes for our students.

Inspire young women with a passion for life and a love of learning.

Nurture grateful hearts generous in the service of others.

Empower young women to become contributing and responsible citizens of a global community.

Challenge young women to become leaders of the future and to make a difference for the common good.

Welcome young women from a diversity of cultures and backgrounds.

strive to be a living example of reconciliation and social justice.

St Patrick's College is a Catholic Secondary School Community where our staff, parents and students work together to provide the best quality Christian formation, education, care and support for young women from diverse cultural and religious backgrounds.

The College promotes effective learning in a warm, encouraging environment to empower each student to achieve the greatest possible development of her gifts and talents.

St Patrick's College is part of a global network for exchanges, immersions and forums for young people for the mutual exchange of ideas, plans and actions.

values

Inspired by the practical example of Catherine McAuley, we strive to bring God's loving kindness in Christ to all whom we meet, and to all that we do. Hence we are committed to the following Core Values:

Compassion

Those with compassion enter into another's experience and are moved to respond. In the spirit of Catherine McAuley, they engage with the poor, the vulnerable and the disadvantaged of our world.

Respect

Those with respect honour the integrity and diversity of creation.

They recognise the unique dignity of every human being as created in the image and likeness of God. Empowered by the Spirit they are called to be co-creators of the new creation.

Integrity

Those with integrity are honest and trustworthy. They attend to their own journey into self-knowledge and right living, and they ensure that processes are just and decisions are made in light of the common good.

Justice

Justice is concerned with right relationships. Those who live justly promote right relationships with God, self, neighbour and creation. They work to ensure the welfare of all especially those in need.

Hope

Those with hope live the resurrection story trusting the transforming power of God, so they persevere through difficulties, act with integrity and serve with joy. They respond to challenges with optimism, searching for the willpower and strength from God to live out the Gospel values in their daily lives.

Joy

Those with joy are filled with the spirit, engaging in laughter and happiness in their interactions. They take great delight in spreading God's love, and strive to live life to the full.

KEY PRINCIPLES

Hospitality

Hospitality reverences the mystery of all life. It calls us to be open and receptive to all those we encounter; welcoming and respectful of their insights and their journey and willing to let ourselves be challenged and changed by them.

Unity in Diversity

We recognise and affirm diversity as the source of all life. We value the richness that comes from difference in gender, race and life experience and we celebrate those differences.

Collaboration

We work cooperatively with others wherever possible.

Participation

The wisdom and contribution of each person is respected. In every significant decision we seek the views of all stakeholders to the extent that this is possible.

Subsidiarity

Subsidiarity is the recognition that authority in an organisation functions at a variety of levels. The rights of all to make decisions and take responsibility within their areas of competence and delegation are respected and promoted in our structures.

Inclusivity

We are open to all those who agree to respect and uphold the Catholic ethos, and who wish to receive a Catholic Education. Those who engage in Catholic Education in whatever capacity will be welcomed and valued in the pursuit of the educational mission of the Church to the extent that they support that mission and uphold the Catholic ethos.

The needs of all students will be considered in decisions regarding curriculum and other educational activities.

Stewardship

We exercise Christian stewardship when we:

Receive God's gifts gratefully.

Cherish and tend them in a responsible manner.

Share them in justice and love with all.

Return them with increase to God (Bishops' Pastoral letter on Stewardship).

23. All Hallows' College

statement of all hallow's school mission

All Hallows' School exists to provide a Catholic education to young women from varied socio-economic and cultural backgrounds. It does this within the traditions of the Sisters of Mercy and has its basis in Gospel values. The All Hallows' School community participates in this mission of mercy by bringing the loving kindness of God into our world.

To carry out this mission, All Hallows' School:

Provides excellent educational programmes and other activities of the highest standards which will promote the spiritual, intellectual, emotional, physical and social growth of each student so that each can become an integrated woman of faith.

Develops a sense of belonging to a community in which Christian values are lived as well as proclaimed.

Fosters the development of a sense of responsibility to the wider community, and a commitment to work for justice, in the light of the Gospel, and the traditions of Catherine McAuley.

Seeks to engender personal growth, confidence in one's own talents and the development of an informed conscience.

24. Brigidine College

Mission statement

Following the example of Saint Brigid, a woman of vision and courage, who actively challenged the social, political and cultural structures of her time, we commit ourselves to the education and empowerment of young women within the framework and challenge of Catholic philosophy.

The College aims to:

Foster the growth of a relationship with God in Jesus Christ, through a sound knowledge and understanding of religious concepts and a vital liturgical and prayer life.

Provide a comprehensive range of educational programmes catering for the needs of the individual and relevant to a changing society.

Challenge students to excel in all their endeavours.

Offer pastoral care for the school community - staff, students and their families - in the Brigidine tradition of "Strength and Gentleness".

Promote an awareness of and a concern for significant issues in our world (eg social justice, peace and ecology).

Develop creativity, critical awareness and responsible decision making.

Nurture in all a sense of self-worth and self discipline, and appreciation of each person's uniqueness, a concern for others and a sense of community and service.

25. Corpus Christi College

Mission

Corpus Christi College is founded on the traditions of Mary MacKillop and the Sisters of St Joseph who promote:

The dignity of each person.

Equality of opportunity and

Great trust in God.

The College responds to the call of Jesus to spread the Good News and does so in its educational mission.

The College Community has commitment to:

Education of young women in a Catholic context

Each student will be encouraged to grow in her awareness of the sacredness of herself and of all Creation. In participating in this journey in the College context, students will be encouraged to build on and grow into right relationship with all.

A holistic education that is diverse and dynamic

Corpus Christi College, a community inclusive of everyone as gift, will be open to a discernment of and response to the fullest educational needs of its students. This will be pursued through a commitment to dialogue with students and their families in a context that is professional, intelligent, informed, impassioned, and Spirit-based.

A community of difference

Corpus Christi College will promote the ideal that educated and enabled young women are great contributors to life on Earth. The community is dedicated through them to such values as equality of opportunity, justice, respect and tolerance. The community is embodied and defined in their passion for life, eagerness to do good, and in their powerful feminine presence.

26. Mt St Michael's College

Mission Statement

Students educated at Mt St Michael's College will be nurtured in the tradition of the Sisters of Charity.

We do this by:

aiming for personal excellence in spiritual, academic, social, cultural and sporting pursuits.

providing a diverse and innovative curriculum and excellent facilities .

encouraging critical thinking, co-operation, the development of self-esteem and the ability to manage change.

valuing uniqueness and supportive relationships.

providing experiences that teach empathy with those who struggle or suffer.

inspiring a personal commitment to Hope and Action.

We value:

Faith and Love

Mt St Michael's College is a community of faith grounded in the belief that Jesus is the expression of God's constant love for all. It is this love that gives us the courage to move beyond what is comfortable and to reach out in ways that are caring and meaningful.

The Mt St Michael's College Community demonstrates this:

in our Religious Education curriculum that teaches Jesus, the Catholic faith tradition and the study of religion and philosophy .

by being a celebrating community .

through experiences of prayer and spirituality.

Justice

Justice reflects the dignity of the human person. It must be a balance between the rights and needs of the individual and the good of the global community.

The Mt St Michael's College Community demonstrates this by:
teaching an awareness of social disadvantage locally and globally.
encouraging all members of the community to be positive agents of change in the face of injustice.
promoting an awareness of both rights and responsibilities.
being proactive in promoting behaviour according to the example of Jesus.
providing inclusive, affordable education.

Forgiveness

We believe forgiveness is an integral part of our Christian faith, which nurtures a wholeness that allows the opportunity for inner peace and healing. Forgiveness is a learning process which incorporates acceptance of our humanness.

The Mt St Michael's College Community demonstrates this:
by teaching and modeling that forgiving others and ourselves can be a difficult process, which involves self-examination and the ability to distinguish between the person and the behaviour .
by taking advantage of all opportunities to promote reconciliation and healing.
through caring and constructive responses when mistakes are made.

Respect

Respect involves the nurturing of self-worth by valuing and celebrating our own differences, and the recognizing and appreciating the differences of others.

The Mt St Michael's College Community demonstrates this by:
fostering a welcoming community spirit.
taking particular care of new members of the College community.
practising active listening.
accepting each other's viewpoints, ideals and beliefs.

Compassion

Compassion is our response to those who cry out in need, within Mt St Michael's community and beyond. The face of compassion is love in action.

The Mt St Michael's College Community demonstrates this:
through practical responses to human need.
by believing and modeling that every act of love can make a difference.

Leadership

Leadership is shared by all. At Mt St Michael's we see leadership as service. This leadership is a journey of courage and commitment according to the life of Jesus.

The Mt St Michael's College Community demonstrates this by:

encouraging co-operation and collaboration.
encouraging styles of leadership that empower.
actively discouraging notions of leadership that foster power for its own sake.
alerting potential leaders to their talents.
welcoming noted leaders to share significant College events.

Self-Discipline

Self-discipline is intrinsically linked with strength of character and courage. The goal of self-discipline is personal integrity.

The Mt St Michael's College Community demonstrates this by:

teaching and modeling that self-discipline is an ongoing process within the context of making choices, setting goals and dealing with the consequences.

Co-operation

Co-operation can only be built on relationships which are models of acceptance, honesty and trust.

The Mt St Michael's College Community demonstrates this by:

ensuring its processes and procedures are inclusive at all levels
maintaining effective communication.

Courage

Courage is the ability to withstand pressure to be less than who we can be. We need courage to maintain our personal integrity in difficult situations. We support members of the community in their efforts to take courageous steps in the ordinary, everyday aspects of College life.

The Mt St Michael's College Community demonstrates this by:

standing up for what is right despite the possibility of unpleasant consequences.
proudly acknowledging a personal success, even in the face of criticism .
asking a question when you think you are the only one who does not understand.

Stewardship

Stewardship refers to the nurturing of the human person, the developing of one's own gifts and using them for the service of the community.

We are responsible for ensuring that the life, gifts and talents of others are developed to the fullest potential.

The ownership, administration and use of all resources, including the environment, must be in accordance with the Gospel and the social teaching of the Church.

The Mt St Michael's College community demonstrates this by:

setting in place procedures which publicly acknowledge individual successes of a community, academic, sporting or cultural nature.

providing a flexible approach to curriculum.

careful and thoughtful planning for the current and future development of resources both human and physical in a way that reflects the ethos of the Sisters of Charity.

teaching appreciation of the resources available to us.

27 Our Lady's College

Mission and vision statement

Our Lady's College is a Catholic secondary college established in 1964 by the Sisters of St Joseph. It is a learning community dedicated to the education of young women. We seek to uphold the ideals of Mary Mackillop and to pursue excellence as embodied in the college motto "Ad Altiora"- Ever Higher.

Our Vision

To create reflective, self-directed young women who live out Christ's mission contributing positively to a changing world.

Our Mission

Our Lady's College provides a Catholic education for young women in a caring environment that values tradition, excellence and community.

Our Priorities

Tradition

To promote faith learning that is lifelong and life-giving by proclaiming our Catholic beliefs and traditions.

To uphold the ideals of Mary MacKillop by providing an authentic experience of Catholic Christian Community which includes values of compassion, justice, integrity and service.

Excellence

To pursue excellence in all dimensions of College life by providing teaching and learning of a quality that encourages all students to achieve their full potential.

To provide a curriculum that is flexible and relevant to the needs of our students, so that they develop a passion for life and learning.

Community

To encourage in students a willingness to be responsible for their own actions and decisions.

To nurture the growth of relationships so that all members experience a sense of belonging in a supportive and inclusive community.

To develop an appreciation of our connectedness with the past and our responsibility as custodians of our school environment for the future.

28. St John Fisher College

Vision & Mission

Philosophy

The St John Fisher Community is inspired by God's spirit and the Catholic faith tradition to live, to love and to learn with respect for truth, the courage to seek justice, the gift of peace and the grace to forgive as we respond with equal dynamism to society's challenges today and tomorrow.

A Brisbane Catholic Girls College for grade 8-12

To love to learn

The holistic approach to education at St John Fisher College means that your daughter's spiritual, social, emotional and physical growth are promoted as well as her academic learning. Because our Pastoral Care program is integrated throughout the school system, the Gospel values of love, justice, peace and forgiveness are taught by example and experience. Sharing the support of a Pastoral Care teacher with a small group of other students offers your daughter an intimate, nurturing atmosphere.

To live as Christian People of Faith

The formal teaching of Religious Education in our curriculum is underpinned by the daily lived experience of Gospel values in our community. The values of love, justice, peace and forgiveness are taught by example and experience. The college chapel provides a place for regular liturgies and for private prayer and reflection. Priests from the surrounding community support the college in the regular provision of Eucharist.

29. St Rita's College

The mission of St Rita's is to educate girls to an understanding of life based on the values Jesus lived and taught.

In striving to live out the College motto: Action not Words, St Rita's values:

A firmation of the dignity and sacredness of each person.

C ommitment to Gospel values of justice and compassion in our relationships.

T ruth as the goal of our learning and intellectual inquiry.

I ndependence through critical analysis of societal and global living patterns.

O ptimism in our capacity to transform our world and create a future of hope.

N urturing and encouragement of each person's potential and giftedness.

30. Mt Alvernia College

Our Mission

Mount Alvernia College is a Catholic educational community committed to promoting the total development of students in the light of the Gospel and the tradition of Saints Francis and Clare.

Franciscan Ethos

promoting the Franciscan values of love, compassion, simplicity, peace, joy, trust in God, respect and service.

nurturing the spirituality of students and staff.

modelling a Franciscan way of living Gospel values.

Catholic Christian Community

fostering genuine outreach to the wider community.

providing opportunities for celebrating Catholic beliefs and customs.

developing links with other Catholic communities.

A Community of Care

promoting positive human relationships and respect for the dignity of each person.

welcoming and supporting those whose life circumstances present special challenges.

nurturing an attitude for our environment.

Teaching and Learning

valuing an education that recognises the gifts and talents of each student.

fostering a culture of excellence among students and staff.

promoting a life-long love of learning.

empowering students to live responsibly, justly and reflectively.

Parental Involvement

developing an educational partnership with parents/carers.

providing a welcoming atmosphere and sense of belonging for parents/carers.

Leadership as Service

modelling the Franciscan value of service.

empowering people to take control of their lives.

reflecting the mission of the school in all decision making.

31. St Monica's College

Mission statement

"walk in the path of justice"

As a Catholic Secondary College for young women, St Monica's is a faith community where belief in the dignity of the human person underlies our educational philosophy, structures and processes.

Within this context, we aim to provide an environment where:

Relationships reflect example and teaching of Christ and a true sense of partnership between the home, the school and the Church is actively promoted.

Learning and teaching promotes the education of the whole person encompassing the spiritual, social, moral, academic and the physical dimensions.

Individuals participate to the best of their ability to achieve personal and community goals.

Students are encouraged to develop a social conscience and the skills to assist them to face the challenges of life.

32. St Saviour's College

vision Statement

Since 1873, St Saviour's has been centred on the mission of educating young women so they may grow in confidence, self-esteem, learning and spiritual depth. This growth enables each individual to meet challenges more creatively and live life more fully.

These aspirations for the students of the College are pursued through active collaboration among the members of St Saviour's College community, and are expressed in the following visionary statements:

St Saviour's College is challenged to provide a holistic, liberal education, based on Christian values, which empowers young women to become:

Women with dignity who are confident and free;

Women with sincerity who are discerning and honest;

Women of strength who support and encourage;

Women of compassion who empathise;

Women of conviction who challenge injustice;

Women with integrity who show commitment and courage;

Women with vision who are informed, reflective and creative;

Women with faith who trust and love;

Women with hope who believe, and

Women who rejoice in life.

Students are invited to live a life according to the message and example of Jesus by:

Accepting one's self as a gift;

Sharing;

Nurturing;

Loving; and

Forgiving.

Members of our College community are called to respect each other in;

Seeking mutual understanding;

Acting compassionately; and

Believing that by respecting each other we are respected.

We celebrate our Christian Catholic story:

In curriculum;

By inclusion;

Within community; and

With a sense of awe in the abundance of Creation.

Our community remembers and esteems the traditions of the Sisters of Mercy and the work of their founder, Catherine McAuley, who saw the education of women as the key to the future.

We do this by:

Acknowledging the vision of the women in our past;

Recognising mercy as a central value; and

Appreciating giftedness in women.

We value learning and the pursuit of excellence at every level of ability. We do this:

When there is encouragement and affirmation of each other;

By maintaining high standards of learning and education;

By searching for appropriate responses to meet the ever changing needs of our community, and

Through a diverse curriculum which provides extensive opportunities for growth.

33. St Ursula's College (Toowoomba)

CULTURE statement

St Ursula's College, a Catholic educational and residential community in the Ursuline tradition, is dedicated to the education and care of young women.

We strive to create learning opportunities that will encourage students to take responsibility for their own thinking and learning, so that they may become more resourceful and empathetic young women who seek:

- The development of a personal faith and spirituality.

- Participation and leadership in all facets of today's and tomorrow's world.

The challenge for all is to model relationships within and beyond our community based on:

- mutual respect;
- tolerance and acceptance;
- care for the individual and the environment;
- interdependence and collaboration;
- service

so that our students, growing in wisdom, justice and integrity will contribute responsibly to their own transformation and that of society.

34. St Mary's Ipswich

Mission

“with Jesus and Mary as models, St Mary's strives to provide quality, holistic education in a caring Catholic Christian Community”.

VISION STATEMENT

Our Vision is to:

Embrace and promote life long learning.

Encourage young women to aspire to excellence.

Use best teaching practice and up to date appropriate technology.

Develop self reliant young women of faith displaying courage, community responsibility, social skills and enjoyment of life.

Provide a positive learning environment for all.

Live and spread the gospel message.

Promote faith learning that is lifelong and life-giving.

Provide education that supports holistic development ensuring a balance between individual and societal needs.

CORE VALUES

Our Catholic Christian tradition,

Dignity and justice for all,

Catholic Christian community,

High quality learning,

Collaboration and Subsidiarity,

Creativity,

Stewardship,

A mutual accountability,
Mercy Tradition.

35. Lourdes Hill College

Mission Statement

Lourdes Hill College equips young women to contribute to God's story through a love of life and learning.

We:

open doors to an education that engages each person in striving towards excellence and celebrating her full potential.

create a caring, spirited community that is culturally rich and diverse.

translate the Catholic, Benedictine, Good Samaritan story into the world today.

educate towards action for justice and social responsibility.

inspire courageous young women to move forward with hope to create the future.

The Gospel, the Rule of St Benedict, the Catholic Christian tradition, Indigenous spirituality and human heart inspire our values of:

community, hospitality, prayer, justice balance, respect, listening, stewardship, compassion

36. San Sisto College

Mission

San Sisto is a Catholic Systemic Secondary College for young women which seeks to foster spiritual, intellectual, social, physical, cultural and faith development.

The college environment is a professional, caring one in which the community works together for the common good.

The Catholic ethos aims to encourage growth in faith, acknowledge of our religious traditions as well as commitment to the values of truth (Veritas), forgiveness, compassion, justice and love.

The College strives to challenge and enrich the lives of students in order that they may reach their full potential, enabling them to respond effectively to the demands and changes in their lives.

At San Sisto, students are encouraged to accept responsibility and develop independence and self discipline. Confidence and self worth are nurtured through mutual respect and care for one another.

37. St Margaret Mary's College

MISSION STATEMENT

Saint Margaret Mary's College is a community of faith striving to live the message of Christ.

Faith Education will be seen as our primary goal. This will be nurtured not only in the curriculum but also in the caring atmosphere of staff, parents and fellow students.

The College will aim to meet the needs of the whole person. It will provide a high standard of education that will challenge students to achieve their inborn potential:

spiritually;
academically;
physically;
socially.

It is recognised that each student's contribution will be unique.

To achieve these goals there will need to be a close working harmony between Church, home, the community and the College.

38. Loreto

VISION

The educational vision of Loreto schools springs from the Gospel of Jesus Christ. When Mary Ward founded the Institute of the Blessed Virgin Mary (IBVM) in 1609, she recognised the critical difference that education could make to her troubled world, especially through the care and development of faith.

Offering girls the kind of education that would make them "seekers of truth and doers of justice" was innovative and controversial, as was her plan for the Institute to be self-governing, mobile and actively engaged in the work of the gospel. Grounded in Ignatian spirituality, she believed in the capacity of women as well as men to find God in the ordinary experience of human life. In her time it seemed that she fought a losing battle, culminating in the suppression of the Institute, her own imprisonment and the closing of the schools.

Nearly 400 years later, however, the spirit of Mary Ward continues to inspire us and Loreto schools are part of an international network of friendship. In 1875 Mary Gonzaga Barry brought the IBVM to Australia. Her influence on primary, secondary and tertiary education was both lively and profound. She established schools across the country which provided a wide range of students with a balanced, happy yet challenging education that prepared them to exert a lasting influence on the emerging nation. Moreover, her initiatives to improve the quality of teacher training and inservice went far beyond Loreto. Now the Institute is active across Australia and in every continent, collaborating with others to bring the gospel to life in the church and in society. Education is seen as a vital part of this endeavour, a way of promoting full human growth and freedom.

This is our vision: that Loreto schools offer a Catholic education which liberates, empowers and motivates students to use their individual gifts with confidence, creativity and generosity in loving and responsible service.

Independent Girls' Schools

39. Brisbane Girls' Grammar School

Our Aspiration

To be respected internationally as a leader in the education of young women and professional teaching practice.

Our Intent

Proud of our Grammar tradition, we are a secondary School that establishes the educational foundation for young women to contribute confidently to their world with wisdom, imagination and integrity.

40. Fairholme College

Our mission

“To be a caring student-oriented Christian community which encourages lifelong learning within a challenging and enriching environment.”

Our aims

Fairholme College is a College of the Presbyterian Church of Queensland, with the following stated aims:

To lead students to a knowledge and understanding of the Christian faith and to nurture their growth in the Christian life;

To provide a program of the highest possible educational standards at all levels of primary and secondary education;

To prepare students for a life of service as well-educated, concerned and useful members of society, the community and the family, and as participating members of the Christian Church.

To offer the wider community an independent alternative form of education which aims to develop individual potential and serves to guide its students in such a way that they are capable of making responsible decisions and a personal Christian commitment for their future lives.

Fairholme's Christian foundation pervades its whole life. The College upholds the principle of open entry to all students capable of conventional schooling.

The College believes that students perform best only when set real challenges. This is genuine pastoral care and it provides a sense of achievement and self-respect.

The College emphasises the traditional values of hard work, fair play and a pride in one's appearance and behaviour. The special character of the College lies in its harmonious balance between boarders and day students. The College was founded to provide a boarding school for rural families and continues to place heavy emphasis on its role as a 'home away from home'.

The College seeks to be a Christian school by emphasising:

(a) The quality of relationships: At all levels, Principal - staff, staff - staff, staff - students, staff - parents, relationships are based on the Christian virtues of trust, mutual respect and tolerance. It is a "family" school, where individuals are accepted.

(b) The quest for truth: The Christian school encourages a hunger for truth, an intellectual curiosity, and a training for students to think for themselves. It presents the Christian message winsomely but respects the independence of those whose views differ.

(c) Concern for the growth of persons: If the Christian school believes that each individual is known and loved by God, each member of the school community (Staff, Students, Parents, Directors) will be encouraged to develop her/his gifts for the service of God and mankind.

41. Ipswich Girls' Grammar School

mission, vision and values

We are redefining excellence in education.

Honouring our heritage and traditions, we offer, innovative quality educational services, pursuing excellence in every endeavour and inspiring all students to love learning for life.

The values guiding our school are:

Diligence - staying focused until the goal is achieved.

Excellence - achieving the highest standards possible.

Respect - acknowledging the worth of every person and what matters to each one.

Cooperation & Teamwork - sharing the vision and the effort to make dreams become reality.

Care & Compassion - attending with sensitivity to the needs of others for the benefit of others as well as ourselves.

Justice - seeking to achieve what is right and what is fair.

Integrity - consistently demonstrating high moral. and ethical standards.

42. Rockhampton Girls' Grammar School

Our Vision

To be the school of first choice for the education of girls.

Our Mission

Rockhampton Girls Grammar School is committed to providing for girls from diverse backgrounds, in a caring environment, access to a stimulating, balanced, dynamic curriculum through which they can achieve their maximum potential. This prepares them to become confident, responsible young women motivated to work and think independently and prepared to contribute positively to a changing world.

43. Moreton Bay College

Aims and Vision

Through the provision of a stimulating, secure and supportive learning environment based on Christian principles and beliefs, Moreton Bay College aims to provide each girl with the opportunity to develop qualities of compassion, respect, tolerance, dignity, self-worth and confidence.

We are committed to providing the full breadth of personal growth and development opportunities:

For each student to grow in a real relationship with Christ, and gain an understanding of the tenets of the Christian faith.

To enable each student to achieve her full academic potential, considering her individual needs and abilities.

For the development of the individual student's personal potential and self-esteem within the College family environment.

For each student to acquire a sense of personal integrity and responsibility to the College and themselves in all areas including speech, manners, dress and inter-personal relationships.

For all students to experience a sense of achievement through an array of cultural and sporting activities.

For each student to develop a sense of care and compassion for one another, especially the less advantaged, in both the College and the wider community.

We also work to instil in each student that ultimately it is she who is responsible for her own development and to this end, we encourage students to make the greatest use of opportunities provided by the College.

44. Somerville College

Philosophy

The approach adopted at Somerville House acknowledges the Christian belief that all people are made in the image of God. As a result, traditional Christian values such as respectfulness, honesty, and integrity are taught and encouraged within the School community. Qualities such as fidelity, compassion, and altruism are taught also as important elements when making moral choices.

The School endeavours to provide a well-balanced education that is academically challenging, varied physically and recreationally, socially stimulating, and rich spiritually. We seek to develop interpersonal skills through constructive interactions in everyday situations. An active, harmonious lifestyle is considered highly desirable for all students.

We seek to cultivate and extend student abilities within a disciplined environment, but one in which imagination and creativity are valued and happiness and laughter are fostered. Each

learner should be recognised as an individual, and encouraged to produce her best in all circumstances. In this context, pursuing excellence is acknowledged as a primary goal for all.

We acknowledge that parents hold the primary responsibility for a child's education, with the School playing an active, supportive role. Ideally, the outcome will be a compatible and collaborative venture between home and School through which each girl is nurtured towards the fulfilment of her God-given potential.

45 Glennie

Vision

Our vision is to develop in each Glennie girl the intellectual, physical and spiritual potential to be 'all she can be'.

Glennie girls are to be educated to the highest academic standards of which they are capable. In addition, Glennie girls are to be given the opportunities to develop their sporting and cultural talents through a rich, diverse and relevant co-curricular program. By achieving an understanding of their own spiritual dimension, Glennie girls will make a positive contribution to the world with a sense of their own worth and character in addition to a well-developed sense of citizenship. As well-skilled, well-rounded and well-grounded young people of excellent character, integrity and poise, Glennie girls will be able to be all they can be.

Values

The Christian faith

Our heritage

Community

Friendship

Respect and understanding

Respect

Endeavour

Participation

Opportunity

Balance

Mission

As a community where tomorrow's women learn, our Mission is to provide girls with dynamic opportunities in education, training and personal growth which develop their individual potential and prepare them for life. We shall incorporate traditional values within a caring, Christian environment, together with the best contemporary teaching methods and learning experiences.

46. Stuartholme College

philosophy

The Society of the Sacred Heart seeks to foster in its schools the characteristics of an education developed by St. Madeleine Sophie Barat in Napoleonic post-revolutionary France and now established throughout five continents of the world. This Sacred Heart education was inspired by the desire to show forth the love of God revealed in Jesus Christ. While certain specifics have been adapted to the changing need of different cultures and times, the constant values inherent in the original thoughts of the Foundress have been retained.

It is of the essence of a Sacred Heart School that it be deeply concerned for each student's total development: spiritual, intellectual, aesthetic, emotional and physical. It is also the essence of a Sacred Heart School that it emphasise serious study, that it educate to social responsibility and that it lay the foundation of a strong faith.

Independent but never isolated, every Sacred Heart School feels the strength of belonging to a larger whole, of sharing principles and values, broad purposes, hopes and ambitions.

The Sacred Heart educational tradition is rooted in St Madeleine Sophie Barat's vision, rekindled by those who have followed her, especially Mother Janet Erskine Stuart, and driven forward by the five **Goals of Sacred Heart Education** which are shared internationally by schools of the Society. The five goals refer to the development of the religious faith, intellectual rigor, community values, social responsibility and personal character.

47. St Hilda's College

Ethos Overview

St Hilda's School seeks to provide the following for its students:

An opportunity to experience living and working in a community whose values are based on Christianity and the traditions of the Anglican Communion.

Opportunities to develop ethical and moral values, self esteem, self-confidence, and a sense of worth as human beings and women, in the context of the contemporary world, acknowledging their own gifts and challenges.

Encouragement of personal best for each student in all that she undertakes.

A caring learning environment where we try to support the spiritual, emotional, psychological, academic and physical growth of each student.

A sense of community to promote health and well-being for boarders.

Opportunities for boarders to experience decision-making in their lives.

48. St Aidan's

St Aidan's strives to provide excellence in education, in a caring, friendly environment, where each individual, nurtured and shaped by the values of the Christian Faith, has the opportunity to achieve her full potential and to develop a passion for life and for learning.

49. St Margaret's Anglican College

vision and mission

In a supportive Christian environment, reflecting the philosophy of the Sisters of the Society of the Sacred Advent, St Margaret's Anglican Girls School aims to provide excellence in teaching and learning within a broad, balanced and flexible curriculum complemented by other school activities; preparing confident, compassionate, capable women able to contribute in a global community.

The schools six core values of spirit, faith, integrity, courage, respect and passion are embedded in every endeavour that the students undertake.

Spirit: We value and demonstrate an enthusiasm for the school, our heritage and our achievements. St Margaret's spirit is in all of us and it is there for life.

Faith: We welcome and embrace all in sharing the Christian message, example and spirit of love, compassion, hope and charity.

Integrity: We value honesty, trustworthiness, loyalty truthfulness, courtesy, understanding, reliability and ethical behavior from all.

Courage: We encourage strength of character and confidence in doing what is right and in stepping beyond our comfort zone.

Respect: Respect for self, others and our environment is encouraged and accepted as the responsibility of each member of the school community in developing an environment that is caring, supportive and cooperative.

Passion: We enjoy life, learning and our experiences by being positive, committed and willing to embrace challenge and change.

The Anglican faith underpins all that we do at St Margaret's and is enacted daily by each member of the St Margaret's community as we interact with each other.

Appendix 2 - Mission Statements: Images

Images Girls' Schools

St Margaret's College



St Hilda's College



Brisbane Girls' Grammar



St Rita's College



Fairholme College



Ipswich Girls' Grammar School



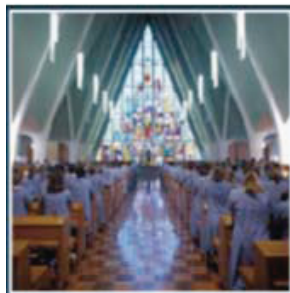
Rockhampton Girl's Grammar School



Moreton Bay College



Stuartholme School



All Hallows' School



Brigidine College



St John Fisher College



Mount Alvernia College



Loreto College



Corpus Christi College



St Monica's College



St Ursula's College



Our Lady's College



Images Boys' Schools

Churchie





St Brendan's College



St Edmund's College



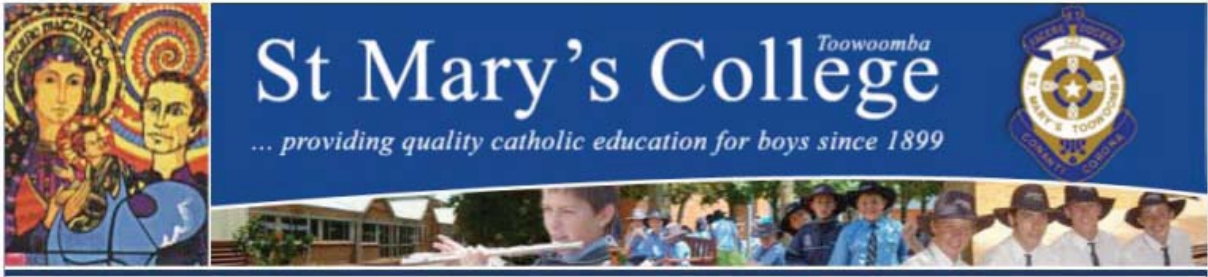
St Augustine's College



Padua College



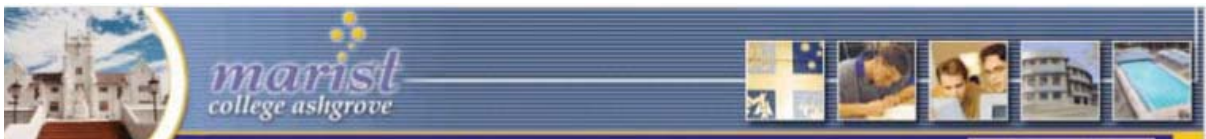
St Mary's College



Villanova College



Marist College



St Patrick's College



Appendix 3 - How schools encourage students

Independent Boys' Schools
Brisbane Boys College
'sporting activities where boys are encouraged to strive vigorously for success'
Toowoomba Grammar School
'by encouraging him in the search for knowledge, understanding and in the pursuit of academic excellence '
'to encourage a concern for good health and fitness and the development of co-ordination and motor skills'
Moreton Bay Boys College
'Our young people will be encouraged to accept fully trust placed in them'
Catholic Boys' Schools
Padua College
'where students are encouraged to strive to their personal level of excellence '
Iona College
'The school encourages students to be active participants in their own learning '
St Edmund's
'encourage each student in the academic, cultural, spiritual, social and physical aspects of his development'
Nudgee College
'each student is encouraged to strive '
Ignatius Park College
'Ignatius Park College is a reflective community that encourages its members to seek truth'
'a learning community that actively encourages excellence '
St Augustine's College
'encourages involvement in all aspects of College life'
St Mary's College
'community members are encouraged and challenged to develop as children of God'
Catholic Girls' Schools
Corpus Christi College
'Each student will be encouraged to grow in her awareness of the sacredness of
'students will be encouraged to build on and grow into right relationship with all'
Mt St Michael's
'encouraging critical thinking, co-operation , the development of self -esteem and the ability to manage change'
'encouraging all members of the community to be positive agents of change in the face of injustice'
'encouraging co-operation and collaboration '

‘encouraging styles of leadership that empower’
Our Lady’s College
‘by providing teaching and learning of a quality that encourages all students to achieve their full potential’
‘To encourage in students a willingness to be responsible for their own actions and decisions’
St Rita’s College
‘Nurturing and encouragement of each person’s potential and giftedness’
St Monica’s College
‘Students are encouraged to develop a social conscience’
St Saviour’s College
‘Women of strength who support and encourage’
‘When there is encouragement and affirmation of each other’
St Ursula’s College
‘We strive to create learning opportunities that will encourage students to take responsibility for their own thinking’
St Mary’s College
‘Encourage young women to aspire to excellence’
San Sisto College
‘The Catholic ethos aims to encourage growth in faith’
‘students are encouraged to accept responsibility and develop independence’
Independent Girls’ Schools
Fairholme College
‘The Christian school encourages a hunger for truth’
‘each member of the school community (Staff, Students, Parents, Directors) will be encouraged to develop her/his gifts for the service of God and mankind’
Moreton Bay College
‘we encourage students to make the greatest use of opportunities provided by the College’
Somerville College
‘traditional Christian values such as respectfulness, honesty, and integrity are taught and encouraged within the School community’
‘Each learner should be recognised as an individual, and encouraged to produce her best in all circumstances’
St Hilda’s School
‘St Hilda's School seeks to provide the following for its students:... Encouragement of personal best for each student in all that she undertakes’
St Margaret's Anglican Girls School
‘Respect: Respect for self, others and our environment is encouraged and accepted as the responsibility of each member’