

"IT'S KIND OF A COLLEGE THING": USING STORYTELLING TO DEVELOP BOYS' UNDERSTANDING
OF THE HISTORY AND STEWARDSHIP OF CHRIST'S COLLEGE

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Abstract

This action research project on the concept of stewardship was undertaken over several months with a group of 14-15 year old boys at Christ's College in a Year 10 Technology class. Re-enactment of historical events, both as factual stories and as myths, were used to develop the boys' understanding of the concept of stewardship, which forms one of the seven foundation virtues of the College. The boys undertook a range of activities, including listening to guest speakers, researching historic photographs, re-enacting historic scenes, and reflecting on their own learning and understanding of stewardship. The findings show that the action undertaken was successful in deepening boys' understanding of stewardship through the listening component of the action, rather than the technological reenactment outcome of the overarching project completed in the class.

Introduction

Founded in 1850, Christ's College is New Zealand's oldest independent boys' school. As an Anglican faith-based school it caters to boys aged twelve to eighteen years-old for the duration of their five years in the New Zealand secondary education system. Located in the heart of Christchurch city, the College's motto of "Bene tradita, bene servanda," translated to "Good traditions, well maintained," lends itself to the rich history that underpins the ethos of the school. Traditionally, a reasonable number of boys attending the College have been sons of alumni passing stories and traditions from generation to generation. These inter-generational stories have begun to fade, due in part to a decreasing number of boys from alumni families attending the College. Furthermore, as the College has transformed and reacted to the exponential growth in technologies, heightened globalization, and the changing community following the 2011

Earthquakes; these “good traditions” have become lost, forgotten, and less and less “well maintained.”

Beneath the College motto lies a set of Christian virtues, designed to foster and nurture the development of boy character. These virtues (see Appendix A) of:

- Honesty
- Learning
- Respect
- Spirituality
- Justice
- Compassion
- Stewardship (Christ’s College, 2018)

underpin our approach to all aspects of College life, and work alongside a set of character strengths that each boy identifies with. The value of stewardship is defined as the “recognition of the good we have received from the past so that it may be preserved or enhanced” (Christ’s College, 2018). Building on the College motto and the virtue of stewardship, the purpose of this action research project was to foster a stronger sense of belonging and deepen and better define boys’ understanding of what stewardship means. This project considers the “boyology” factor through both its emotional content and the modes of delivery. The project itself involved the retelling of moments in the history of the College through a series of humorous or relatable video re-enactments that later transformed into augmented reality products. Through the inclusion of digital technology, the project linked well with the cohort.

Research Question

How might the recreation of historical College events deepen Year 10 boys’ understanding of stewardship?

Research Context

Participants

The participants were a Year 10 class of 21 boys between fourteen and fifteen years of age. Of the 21 boys, 18 completed their first year (Year 9) of secondary school studies at College, whilst

the remaining three attended schools in nearby towns. The action took place in a weekly Digital Technology class consisting of four, 50-minute classes per week. This class was selected for a number of reasons. Nineteen of the 21 boys completed a topic of study on the history of Christ's College as a part of their Year 9 History course and, therefore, had prior knowledge of historic moments.

The opportunity was provided for two staff members who had previously worked together in a tertiary program focussing on the development of digital technologies in the classroom to team teach the class. This allowed for more flexibility when collecting data and filming the action, and the drawing of independent strengths and prior knowledge from each teacher. In addition, a school-wide focus on character education underpinning the College virtues provided an opportunity to link this context to a Year 10 course. Permission to be part of the research project was sought from both boys and parents. An information email containing a letter about the project and a link to a Google form was sent to the parents. All parents consented to their sons being involved in the project. Boys were provided with a single-page document, which they signed in class after the researchers had outlined the project and the importance of ethics in research.

The Literature Review

Research highlights the importance of character education in the development of boys (Adams & Cummins, 2018; White & Waters, 2015) As a leading component of our action research, focus was placed upon one key aspect of character education at College: stewardship. Although not a term traditionally used explicitly in character education, it is one that is born from concepts such as generosity, caring, kindness, and honesty. Traditionally, within a faith-based context, stewardship is about everything belonging to God and as such looking after that which God has created. This notion is reinforced by the New Zealand Māori term, *kaitiakitanga*, used at College to describe guardianship or stewardship, especially of resources and the environment.

Christ's College (2018) outlines the importance of "fostering the development" of character through its seven core Christian virtues. These virtues underpin all aspects of a boy's life at College, including pastoral care and discipline. Developed as part of a reflective strategic

planning session in the late 1990's, these virtues were the result of the work of the current College chaplain - the Rev Bosco Peters. Peters highlights the ability these virtues have in helping to develop and foster generous and in-touch young men at College. Until recently, the virtues have not been revisited and the assumption has been made that they develop naturally out of the day-to-day teaching and learning at the College.

Although the focus of our action research was based primarily on the virtue of stewardship, research dictated a need to formally consider character education as a whole. In doing so, one can garner a better understanding of all seven of the College virtues and how these each relate to and work alongside stewardship. The formal development of character education at College has seen a refocus in the past 18 months through the development of a character and wellbeing programme based on the work of Peterson and Seligman (2004). In 2017, a new Centre for Character & Leadership was established at College with a directorship role to support it. This focus transformed the teaching and learning around character and leadership, and resulted in the formation of a formal teaching program around character education and the College MANifesto. Furthermore, fortnightly staff professional learning sessions have shifted focus to character education, student wellbeing, and leadership. On a global scale, character education has seen a resurgence in the last two decades in schools, particularly in the United Kingdom (Arthur et al, 2015, p8). Within faith-based schools, character education has always been evident. However, the decline in student behaviour and standards has seen an increased desire for character education to be taught as part of the curriculum.

Understanding Character Education

Character is derived from the Greek word, *charassein*. This means to engrave, cut furrows, or mark (Bohlin, Farmer, & Ryan, 2001, p. 1). From these roots, the term has evolved to mean a distinctive quality or to behave in particular ways. Whilst the term stewardship is defined by the Oxford English Dictionary (2018) as "the job of supervising or taking care of something, such as an organization or property," Christ's College (2018) defines the term as a "recognition of the good we have received from the past so that it may be preserved or enhanced."

When considering character in an educational context, it can be difficult to define and, in turn establish, a clear set of ideals for character education. Wilhelm and Firmin (2008) state that "character education means coming to understand, care about, and practice virtue," while the Character Education Partnership (2018) organisation defines character as "human excellence," comprised of all the virtues that enable us to "be our best and do our best." These definitions can be compared to the College ideal that character education is underpinned by the seven College virtues and that together these contribute towards enabling all College boys to strive to reach their potential and ultimately attain the ethos of each boy at his best (Christ's College, 2018).

However, Berkowitz (2002) states that "just as it is difficult to define character and find consensual labels for character education, it is difficult to summarise what contemporary character education entails" (p. 45). Character education does not have a single common definition. Over time, it has evolved to mean different things to different people and is influenced by the context it is defined in; be it a privatised school, faith-based school, or other organisation. According to Wilhelm and Firmin (2008) character includes concepts such as proper behaviour as well as knowing right from wrong: "Virtue and moral undertones tend to pervade most experts' use of character, although in secular settings, the notion of ethics is more prominent" (p. 182). According to Halstead and Taylor (2000), who undertook a review of the teaching of values in UK schools in 2000, schools have the role of building on, and supplementing, the values children bring to school, and reflecting and making sense of these values. They define values as the "principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable" (p. 169) and provide the examples of love, equality, freedom, justice, happiness, security, peace of mind and truth.

The Teaching and Learning of Character Education

The literature highlights a lack of clarity and consistency in the teaching and learning of character education. Arthur et al. (2015) discuss the development of character education and the

lack of any formal approach in teacher education. They go on to define a number of periods of development from the eighteenth century “sinful pupil” through to the early 21st century “flourishing pupil” (Arthur et al., pp. 83-84), while, Snow and Beck (2018) discuss in detail the teaching of virtue and conclude that “there is no one-size fits all” with respect to virtues education (p. 2). They review the various approaches to character education and list:

- Social Emotional Learning (CASEL)
- Integrated Ethical Education (Narvaez)
- Caring (Harvard Graduate School of Education)
- Positive Education (Seligman & Peterson)
- Aristotelian Character Education

as the predominant approaches. Fundamental to their discussion is the concept that teachers “should practice what they preach,” and demonstrate this by modelling “virtuous behaviour and attitudes for their students, treating students and others with patience, kindness, generosity, and other virtues” (Snow & Beck, p. 8). They argue that for teachers to “successfully transmit virtues to students” they must demonstrate these in their own lives: “A teacher who attempts to cultivate virtue in students while seriously falling short in her own life thereby risks doing more than good by turning students off to the message that virtue is valuable” (Snow & Beck, pp. 8-9).

Character Education and Storytelling

Narvaez (2002) references and challenges the notion expounded by Bennet (1993) that reading moral stories builds character. Research into how children read and develop understanding has developed over recent years with a clear indication that children develop meaning based on their prior knowledge. Narvaez (2002) states, “there is no good reason to suppose that children will draw the intended meaning from a story. Instead, it is likely that the children will actively construct story meaning based on prior knowledge” (p. 159). Furthermore, Berkowitz and Bier (2004) highlight the impact that role models can have on the development of character, whether they be positive or negative. When considering the focus of our action research, one can attribute the retelling of key moments in the history of College as an opportunity to form new links between past, current, and future students to enable positive role modelling to enact character development.

Gaps in Research: Stewardship in the New Zealand Context

Unfortunately, the literature was unable to provide any specific evidence regarding the teaching and learning of the concept of stewardship as a virtue or value. Given the Anglican origins of the College virtues, targeted research into the relationship between virtues and character education may provide added insight into the importance of stewardship in boys education. On a more localised level, consideration of stewardship as a virtue in our bicultural nation would better allow for stronger links between Māori and Pakeha (white New Zealand) culture as well as the traditional storytelling of New Zealand. Drawing on the Kaitiakitanga links with conservation and guardianship as a means of restoring and preserving community and environment could provide a foundation for stewardship at College in the future. Respect for the three principles of the Te Tiriti o Waitangi (Ministry of Education, 2012): 1) partnership, 2) protection, and 3) participation would ensure that boys and teachers can both address and celebrate our nation's educational commitments.

Action

The literature review influenced the way we planned for and facilitated the action. Snow and Beck's (2018) "no one-size fits all" concept encouraged us to consider a wide range of approaches that ensured all students were considered and catered for. The action encouraged the students to construct their own story meaning using prior knowledge (Narvaez, 2002) and new knowledge developed through interactions with peers and role models. These role models (Berkowitz and Bier, 2004) made a substantial impact and added mana and authenticity to the stories shared from their past, whilst giving life to them in a current and meaningful context for the boys. The activities and project-based learning steps were a combination of independent, group-based, written, oral, and visual tasks as outlined below:

- Photo analysis
- Re-enactment
- Creative writing
- Visual storyboarding
- Lectures

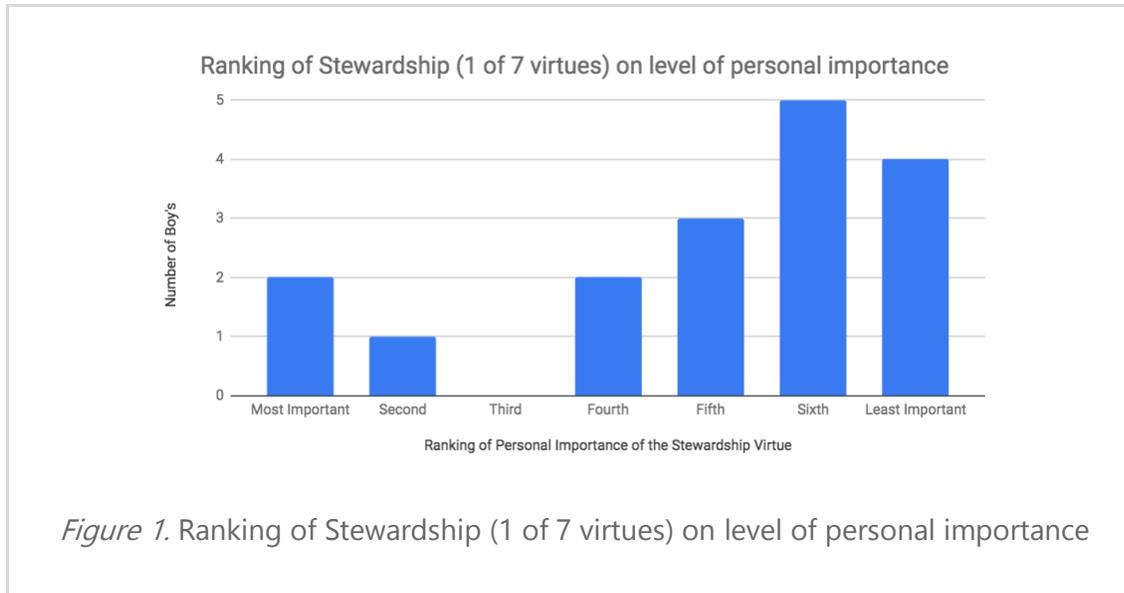
- Interviews
- Worksheets
- Group discussions
- Script writing, filming and editing
- Augmented reality (HP reveal)
- Cooking
- Reflections
- Exit tickets
- Surveys

Further detail of these tasks is provided in the Project Outline (Appendix B).

Data Collection

Based on the reading of Mertler (2017), evidence indicated that data was best sourced using qualitative methods. With this in mind, the data collection relied heavily on the use of written reflections, visual storyboarding, verbal feedback, and field notes obtained through ongoing observation (collected through notation, photographs and video). These methods allowed the boys to express their thoughts, feelings, actions, and understandings of stewardship using a range of tools and techniques. Throughout the data collection process, general statements and underlying themes (Marshall & Rossman, 2010) were identified to highlight emerging patterns and thoughts amongst the cohort.

The data collected through written reflections, exit tickets, surveys, and visual storyboarding were key to highlighting the effect of the action in deepening the boys' understanding of stewardship. Concise written reflections on the boys' perceptions of the College virtues (including stewardship) were collected prior to commencement of the action, followed by more detailed written reflections in the week following. Pre-action findings (see Figure 1) indicated that over two thirds of the boys felt that stewardship held little to no personal importance to them when compared against the other six College virtues. This could have been linked with the fact that many boys found it difficult to clearly define what stewardship meant to them, with some having stated that they had "no clue" or "[did] not know" what it meant.



This was backed up by verbal comments noted through observational field notes.

The data were essential to highlighting the varied thoughts, feelings, actions and understandings of stewardship. Observations were taken on a weekly basis in the form of written field notes and audio and visual recordings. The recordings ensured that key data were able to be reviewed and replayed with ease. The data collected through video interviews provided a summary of students' thoughts and understandings of stewardship, as well as their attitudes to their participation in the action research project. These interviews were conducted one week after the action concluded in class, in both pairs and individually, using a semi-structured framework with open-ended questions (Mertler, 2017). The questions were kept brief and stated in simple language (Johnson, 2008; Schwalbach, 2003 as cited in Mertler, 2017) to ensure understanding. The semi-structured nature of questioning ensured consistency in the coverage of questions, whilst also allowing for flexibility when probing boys' responses, especially for clarification.

Validity of Results

To ensure our results were credible and trustworthy we considered a range of factors. Firstly, we established a positive, inclusive learning environment within the classroom. The importance of ensuring the students felt their thoughts and opinions were valid and accepted was paramount.

This was instilled through consistent encouragement to reflect honestly and to be critical of the work conducted. Critical feedback was positively and openly accepted without prejudice. Secondly, careful consideration for the classroom dynamic supported the group allocations. All boys were asked to complete a group proposal form that provided a private opportunity for the boys to request group members whom they felt comfortable and productive working alongside. Thirdly, the data were collected throughout the duration of the project, as groups of boys were absent from class for prolonged periods as part of an alternative learning programme. Fourthly, data were collected using a wide range of instruments and methods from a diversity of sources. By ensuring polyangulation (Mertler, 2017) we were able to better ensure trustworthiness and consistency. Consideration was given to the boys' aptitude to express thoughts and ideas through written words (open-ended, survey, short answer), visual storyboarding, verbal discussions (individual and group), and behaviour/body language. This variety of data collection ensured that the boys' preferred learning needs were accounted for and collected accordingly. Finally, substantial data were collected via observation. To ensure minimal missed opportunities, a swivel camera captured group and classroom discussions, whilst the two teachers made written notation supported by further photographic evidence.

Data Analysis

Throughout the action research stage, steps were taken to actively scan, transcribe, and store all written data. Physical evidence, such as written reflections and visual storyboards, were scanned and emailed directly to the researchers, with back-up copies stored in individual boys' folders for submission. Boys' responses to short answer and open-ended questions were collated using Google Sheets and graphed to highlight key data. All field notes were typed directly into shared Google Documents. Data collected via video and audio footage were uploaded to Google Drive folders and timestamped to ensure clarity over sequencing. This footage was later transcribed manually using Google Documents and video playback. Consideration was given to the best approach to ensure interpretational analysis (Tesch, as cited in Shenton, 2004) best aligned with bringing together meaning, and highlighting patterns, consistencies, and disparities. This bottom-up approach allowed us to better gain meaning from the vast pool of data collected.

Discussion of Findings

As stated in Data Collection, prior to commencing the project, the boys were asked to define what the term stewardship meant to them. Nine of the 18 boys questioned stated they did not know what the term meant. Of the remaining nine boys, the concept of stewardship was linked to: leadership and "being a good role model" (Student C); caring for the environment and people; and knowing your heritage and "not forgetting your roots" (Student A).

One week into the re-enactment project, the boys were asked to define what stewardship meant to them in a short sentence. At this stage, seven boys referred to the idea of protecting, preserving, and caring for something, whilst the idea of responsibility was also evident.

Following the collection of data, time was spent analysing and coding the findings which resulted in the identification of three themes:

- Valuing elders and their stories
- Maintaining school traditions
- Keeping stories, myths and legends alive through generations

Valuing Elders and Their Stories

The boys highlighted the action of listening to stories from the past as instrumental in deepening their understanding of stewardship. In the early stages of the action, two guest speakers presented in 50-minute sessions, whilst a third presented throughout the course of the action:

1. Mr. Carville Stewart - Retired staff member and current tour guide
2. Ms Jane Teal - Christ's College archivist
3. Mr. Warren Lidstone - Current staff member - Head of History

The boys were asked how the stories from the guest speakers helped them to better understand stewardship at College. One boy replied that "having a different perspective on it [stewardship] from an archivist and an old teacher was quite helpful" (Student I), whilst another boy stated that the stories "really engaged people" (Student E). This was further observed in class when the speakers were actively questioned by the boys, particularly when one boy established an historical connection between his own father and the speaker, asking if he knew whether his "dad was ever caned, because he has never told me" (Student N). On reflection, many boys commented on the story of the cane with one stating, "I find this interesting as caning is so frowned upon today, but back then it was just seen as a part of going to school" (Student D).

Maintaining School Traditions

Following the guest speaker section of the action, the boys were again asked, "What does stewardship mean to you?". In response, the majority of the boys identified the idea of maintaining traditions and taking responsibility for their school. This was the predominant theme running through the boys' responses and was indicative in the deepening of their understanding of stewardship, as shown in the following boys' reflections:

- "It is also like responsibility in the way that you have to take pride in and look after people and things that are important to you" (Student K).
- "Stewardship is taking responsibility for your actions" (Student F).

- “Now I think it’s taking responsibility for and caring after something whether that be a building, a piece of land, an object or something like that, preserving it for future generations. You have to take responsibility for something, and you actually have a job to look after that, and also preserve it for other people to enjoy” (Student I).

The school motto of “bene tradita, bene servanda” remains constant as a foundation for the ethos at the College, and has seldom been challenged by the boys as they continue to uphold traditions such as the house structure, long standing sporting fixtures, and the school uniform. Student I (2018) expressed the idea of “it’s kind of like a College thing” to describe one of the ways in which these traditions were maintained through social norms, pressure and past expectation, in order to “preserve [them] for future generations.”



Figure 2. Boys exploring historical College photos as part of their development of re-enactment ideas.

The simple, yet fundamental concept of wearing and maintaining the College uniform was frequently mentioned in discussions with the boys. This was reinforced when the boys reviewed historical photographs (Figure 2) and listened to stories told by the guest speakers. In particular, Mr. Carville Stewart (Figure 3) highlighted the similarities between current and past uniforms, in

particular the striped College blazer. Only minor changes were made to suit contextual and generational shifts as it was previously “worn on Saturday, not at school” (Stewart, 2018) for sport only, but is now worn throughout the school week, whilst the old starched collar was “forced to change because the only supplier went out of business” (Stewart, 2018).



Figure 3. Mr. Carville Stewart talking to the boys about Stewardship at Christ's College.

Three weeks into the re-enactment project, a final written definition and an exit ticket reinforced the theme of maintaining school traditions, with the boys highlighting their thoughts that:

- “Stewardship is when traditions are passed on and kept running.”
- “Preserving it [stewardship] for people and future generations.”
- “Stewardship means keeping a tradition / keeping a good heritage.”
- “Stewardship is taking care of, or upholding something greater than yourself.”
- “Responsibility in the way that you have to take pride and look after people and things that are important to you”

Keeping Stories, Myths and Legends Alive Through Generations

Many boys referred to the stories told by College alumni (their family members), staff, and fellow students about the stories, myths, and legends surrounding the school. Often the stories were based on factual events, yet some had developed into urban legends through the inaccurate retellings and embellishment from one generation to another. The boys demonstrated an eagerness to learn about these stories and recollect humorous events. The more engaging stories, myths, and legends discussed with the boys, and later re-enacted in class and in smaller group performances and augmented reality videos included:

- The marching of the College Army Cadet force
- The underground tunnels
- The establishment of a brewery in a boarding house
- The Christchurch Earthquake in 2011
- The College 1st XV rugby defeat of CBHS in 2017
- The College athletics sports day in 1877

During Mr Stewart's talk he spoke of the College Army Cadet force, which operated from the 1930s through to the beginning of the 1980s. The boys were intrigued at the thought of being trained in military processes including marching, weaponry, and close order drill. Following this, the boys were first introduced to the idea of re-enacting moments of College history by marching in the uniform worn by College Army Cadet forces in order to recreate a scene from 1940s footage filmed during World War II.



Figure 4. Left: Scene from 1940's Cadet parade at College in World War II footage.

Right: Re-enactment of 1940's Cadet parade in 2018.

From there, the boys were given the opportunity to select their own moment in time to re-enact the story, myth, or legend on video and later produce it as an augmented reality outcome.



Figure 5. Scenes from tunnel myth re-enactment using green screen.

A leading story about the infamous underground tunnels supposedly buried beneath the College grounds featured in many classroom conversations and was selected as the focus for one group's re-enactment project (Figure 5). It was also referred to in the reflective videos at the end of the project and frequently referenced by guest speakers. One boy stated that, "there is a lot of mystery around it [tunnels], and there are heaps of rumours about - are there actually tunnels?" Another boy referred to the historically accurate retelling of the underground chamber beneath the Flowers boarding house built by College Old Boys in the 1950s to house brewing equipment.

For his group re-enactment, “we wanted to make up this rumour that there could be tunnels under the quad.” Following this project, evidence of the retelling of this new myth was visible in another boy’s reflection on the importance of sharing the history of the College with future generations. He stated that, “the tunnels under the quad and going into the armoury and the archives” is important to learn about. Field notes and observations indicated an increased level of engagement and interest when discussions revolved around these myths and legends.

Conclusion and Implications for Practice

The success of this action research project was unexpected, yet purposeful in the implication for future teaching and learning on both storytelling and the College virtue of stewardship. The action was initially driven by the research question, which focused on the effect of boys recreating historic College moments on their own understanding of stewardship. However, as the project came to a close, the boys’ reflections highlighted the importance of listening to stories rather than actually re-telling them themselves. The three themes that emerged from the analysis of the data showed an evident link between the increased understanding of the concept of stewardship at College with the stories shared from external sources. With a focus on valuing elders, maintaining school traditions, and keeping stories alive through generations, the boys demonstrated an increased level of engagement and an increased ability to better articulate what stewardship meant to them.

Using outside speakers in a storytelling capacity, engaged boys and assisted in developing their understanding. The stories told from speakers who had lived in, and experienced elements of, the story added an element of depth that the classroom teachers were unable to convey.

Observational notes and the reflective video debriefs highlighted that the increased engagement visible during the storytelling component of the action was due to the boys’ ability to probe and question the guest speakers about their own experiences. As a result, the outcome of the research was clear in that the re-enactment played little to no part in deepening the boys’ understanding of stewardship. Rather, the process of gaining knowledge of the stories, myths, and legends kept alive through generations and retold to them in an authentic manner enabled the boys to develop and appreciate the need to become stewards in their own future as alumni of the College upon their graduation in years to come.

When considering future practice, it is evident that more awareness of the history of the College can, and should, be shared with both the boys, staff, and the wider community through those who have lived the stories and/or can recollect the genuine experiences of those who have gone before them. The College has a strong alumni following through its Old Boys network, as well as a long-serving staff group, both of who demonstrate a willingness to engage with one another through shared meetings, events, and reunions. However, the opportunity to maximise this alumni and long-serving staff connection with the current boys has lacked any structure or organisation in recent years. A recommendation for future teaching and learning around storytelling and stewardship for staff is to draw on guest speakers of all ages to share their own personal accounts with the students. Sharing stories told by authentic participants and/or direct descendants allows for greater connections to be established between the storytellers and the story listeners, and allows for more targeted stewardship of what has come before.

Reflection Statement

When reflecting on the delivery of the chosen action one must consider the appropriateness of the topic with the Technology Department. Although the research was situated within a digital technology course which then imposed an historical context, the digital component had little to no importance on the deepening of stewardship. In hindsight, future teaching and learning on storytelling and stewardship related to the history of the College may be better situated within a History class, with the option to create a digital outcome through cross curricular links. A number of boys struggled with the historical context and found it difficult to assimilate as they thought we were “doing technology” and not History.

When reflecting on the research programme itself, the international aspect has created a true sense of global collegiality and broadened understanding about how different schools, boys, and teachers operate. It has been a fantastic opportunity to connect with other educators who share a passion for working with boys in education and has set a precedence for future involvement in IBSC Action Research at Christ’s College.

Glossary

Augmented reality: a technology that superimposes a computer-generated image on a user's view of the real world, thus providing a composite view (Oxford University Press, 2019).

Boyology: to ability of a lesson to grounded in the best interest of a boy

The Christchurch Earthquakes: During 2010 and 2011, the city of Christchurch was hit by a series of devastating earthquakes that affected the community.

A College thing: a turn of phrase used to describe an established way of doing things at Christ's College which may not be based on logic, yet is maintained regardless.

The College Graduate: a concept introduced in 2017 at Christ's College which identifies the characteristics that a College boy will build and acquire leading up to their graduation.

Faith-based: a term used to describe a school which has at its heart a Christian based philosophy.

Kaitiakitanga: a New Zealand Māori term used to describe guardianship or stewardship, especially of resources and the environment.

Legend: a traditional story, at times regarded as historical but not authenticated (Oxford English Dictionary, 2019).

Mana: a New Zealand Māori term used to describe impersonal power or status.

Stewardship: the job of supervising or taking care of something, such as an organization or property (Oxford English Dictionary, 2018).

Stewardship at Christ's College: a recognition of the good we have received from the past so that it may be preserved or enhanced.

Storytelling: an art in which a teller conveys a message, truths, information, knowledge, or wisdom to an audience – often subliminally – in an entertaining way (Australian Storytelling, 2019).

MANifesto: a course established at Christ's College to build understanding of our boys' responsibilities as young men in society.

Myth: a traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon, and typically involving supernatural beings or events (Oxford University Press, 2019).

VIA Character strengths: a survey that all boys at Christ's College undertake each year to identify their leading character strengths.

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APPENDIX A
Christ's College Values

Virtues & Policies

Christ's College is an Anglican School committed to and striving to instil Christian virtues.

As a community of parents, staff and students, we are committed to fostering the development of character through nurturing seven core virtues. These virtues underpin our approach to all aspects of College life, including pastoral care and discipline.

HONESTY

→ includes truthfulness

LEARNING

→ means striving to become an independent, lifelong learner, and recognition of others' right to learn

RESPECT

→ means respect of self (integrity, humility and dignity, tidy appearance), for others (tolerance, forgiveness, generosity, kindness, fair play, good manners), and their property, and for the school (reputation and property)

SPIRITUALITY

→ means an appreciation that in seeking a fullness of life we need to look beyond our material needs and wants

JUSTICE

→ means acceptance of people different from ourselves, including those of different race and culture, and fairness in all our dealings with them

COMPASSION

→ means generosity towards those less fortunate than ourselves

STEWARDSHIP

→ means recognition of the good we have received from the past so that it may be preserved or enhanced

College History x Augmented Reality

DIGITAL THINKING

LEARNING OUTCOMES:

1. Demonstrate an understanding of Stewardship in the context of Christ's College
2. Construct a digital outcome using Augmented Reality

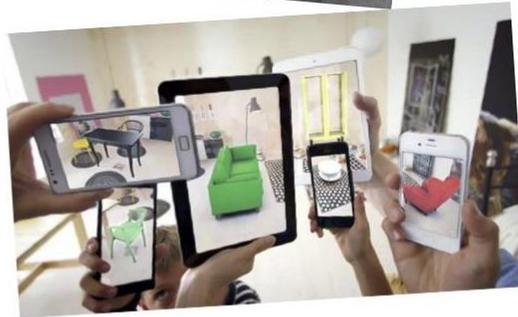


DUE DATE:

Submission: **Wednesday 14th November 2018**

Introduction

This assessment activity requires you to demonstrate understanding of Stewardship in the context of Christ's College. You will build this understanding through the process of creating an Augmented Reality [AR] outcome that retells a moment of our College history.



You are going to be assessed both as a group and individually.

The majority of your assessed work will come from the creation and completion of your AR outcome.

The following instructions provide you with a way to structure your work so you can demonstrate what you have learnt and achieve success in this assessment.

The following checkpoints and due dates will need to be met in order to achieve this assessment:

Term 3					
Week 4	Week 5	Week 6	Week 7	Week 8	Week 9
Learning about Augmented Reality	Testing the HP Reveal application	Favourite Food AR Outcome using HP Reveal	Values, Interviews & College History	Values & College History (Photos)	Script Writing & Wardrobe

Term 4						
Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7
Reenactment	Reenactment & Video Edit	Video Edit & Augment using HP Reveal	Values & Interviews	Submission <i>Wednesday 14th Nov</i>	Community Service Week	Final Week of School

APPENDIX B

Project Brief (provided to students) - Page 1

APPENDIX B (cont'd)

Project Brief (provided to students) - Page 2

Task

Working in a group of 3, you will research a chosen event in the history of Christ's College. After, you will prepare and record a short video reenactment of the event. This will require a written script, suitable wardrobe and props, filming and editing. This short video will be used as the overlay to create an HP Reveal aura. You will need to capture an appropriate trigger image to reveal this aura. The Augmented

Specifications

Your final Augmented Reality outcome must:

- Clearly present a key event in the history of Christ's College
- Not exceed a maximum of 20 seconds in length
- Include all 3 group members in the reenactment
- Include wardrobe and props appropriate for the time/scene chosen
- Include an opening title/caption that clearly states the year and location
- Include a closing credit/caption that states:
 - The key roles of the group members
 - Names of any additional actors used in the reenactment
- Be audible (and/or include subtitles)
- Function correctly on a range of devices

Creating your Augmented Reality Outcome

Google Docs	Recording	iMovie	HP Reveal
<i>In your Google Drive</i>	<i>Device optional</i>	<i>Applications Folder</i>	<i>Downloaded</i>
			
<i>Write your script using Google Docs</i>	<i>Record your short video using a range of devices</i>	<i>Edit your videos using iMovie</i>	<i>Create your AR outcome using HP Reveal</i>

Submission

You will submit your completed Augmented Reality outcome including all files by: **Weds 14th Nov 2018**

You must submit:

- An Augmented Reality outcome via HP Reveal
- A video file of your group reenactment via Google Drive
- A copy of your trigger image(s) via Google Drive
- A pdf of your research via Google Drive
- A pdf of your script via Google Drive
- An evaluation of your group work and contribution

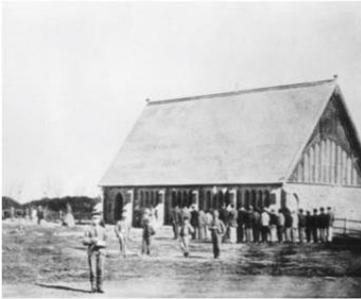
APPENDIX B (cont'd)

Project Brief (provided to students) - Page 3

Project Requirements:

In completing this assignment you will carry out the following:

1. **Select:** Select one of the key events in the History of Christ's College as shown below.
You may wish to further research and suggest an alternate event. This will need to be approved.



Opening of the Big School
1863



Sports Day
1877



First XI
1878



Horses on the Quad
1908



School House Foundation stone
1908



Tohill, TWC & Chemistry Lab
1950's



Cadets and Bren Guns
1980's



Christchurch Earthquake
2011



1st XV beat CBHS
2017

APPENDIX B (cont'd)

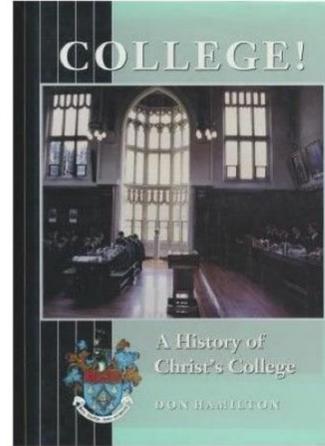
Project Brief (provided to students) - Page 4

2. **Research:** After selecting your one chosen moment, you will need to research the background to the situation. Consider how best to delegate research between your group members. This research will be submitted as part of your assessed project. Ensure you answer the following questions:

1. Who/what is in the photo?
2. When did this photo occur?
3. What was going at the time?
4. What were the emotions/thoughts around this event?
5. Any other relevant and/or interesting information

Some key resources to get you started include:

- *College Archives*
- *College Staff*
- *College Students*
- *College Old Boys*
- *College Library*
- *College History Book **
- *Online*



*College! A History of Christ's College (see right)

Book by Don Hamilton

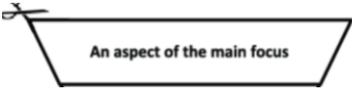
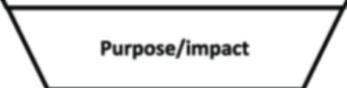
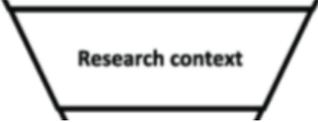
3. **Build your Augmented Reality Outcome:** This process involves a number of steps:

Scripting → Reenacting → Filming → Editing → Augmenting → Present

- a. **Scripting:** You need to complete a clear and concise script. Research into scripts will be covered in class to ensure you can accurately detail the setting, lines and/or actions.
- b. **Reenacting/Filming:** After completing your script you will need to reenact your chosen event. Your group will need to film and reenact the event. The College Wardrobe will provide a number of clothing items and props, however you may wish to source additional equipment from elsewhere. *Note: This may require additional actors from other groups.*
- c. **Editing:** Using iMovie (or similar) your group will need to edit the film footage to create a concise, audible and well finished video that will play when triggered from an image/object. You **must** ensure your video meets the specifications as stated earlier in the brief.
- d. **Augmenting:** Using HP Reveal, you will need to set up and create an aura to reveal your short video. Consider the most appropriate trigger image(s) and test it under a range of circumstances to ensure it functions correctly.
- e. **Presenting:**
As a class, we will decide on the best approach to presenting our Augmented Reality outcomes. Ideas such as a College map may be considered. Your final outcome will become an integral part of this end product.

APPENDIX C

Drafting the Research Plan

	<p>Storytelling - Boys' and their stories.</p>
	<p>Storytelling as a non-linear approach through the use of Augmented Reality. Allowing boys to share their own experiences and/or re-enacting/retelling the stories of their College peers/predecessors. Linking to the community through the creation of a storytelling resource that is accessible by the wider public...</p>
	<p>Empathy? Emotion? Level of Engagement? The effect of the environment in which stories are told? How to engage our wider community?</p>
	<ul style="list-style-type: none"> • Small independent Anglican boys' school • Founded in 1850 - Rich history • Community engagement → College tours • Community (mis)perceptions • Technology class
	<p>Year 10 (21 - 14/15 year old boys) within a new technology class being taught for first time this year</p>
	<p>Possible Questions: How can boys engage with their wider communities through storytelling? How can boys be inspired through the use of technology to tell stories which show empathy? What</p>

	<p>engagement is developed in storytelling, through using AR to tell stories? How can boys tell non-linear stories? How can boys tell non-linear stories using Augmented Reality? What happens when boysWhat happens when we get boys to tell stories using AR ?</p>
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