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Editorial

Graeme Perry

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Have you been introduced as a real live missionary? It’s not self doubt about ‘real’ or ‘live’ that is disturbing. It’s the ‘missionary’ part. Can an existing pervasive, inappropriate stereo-typing compel you too, to mount an emotive challenge to those ‘possible’ perceptions?

Moser (January 21, 2014, cited in Dilley, 2014) offered a comment, including a description of opinions learnt, “we were taught that the Protestant missionaries had a negative influence on the countries where they served, spreading paternalism, patriarchy, subservience of women, and that they [missionaries] were in cahoots with the colonizers.” Some additional arguments, based on nationalistic (Akha, 1991) or anthropological premises, discredit missionaries claiming negative disruption of both culture and community. On a more specific, but broader front, the “Anti-missionaries” movement of Judaism challenges Messianic belief in Yeshua. Both consequent and subsequently, anti–Anti-missionary ministries have arisen (HaDavar, n.d.).

Dilly (2014) reports on sociologist Robert Woodberry’s research that, rather than providing an adversarial defense, shares a pro-missionary evaluation. This work is personally affirming within multiple generation ‘missionary’ families and needs wider acknowledgement in both our church and secular communities.

Woodberry (cited in Dilley, 2014) has asserted that:

Areas where Protestant missionaries had a significant presence in the past are on average more economically developed today, with comparatively better health, lower infant mortality, lower corruption, greater literacy, higher educational attainment (especially for women), and more robust membership in nongovernmental associations (para. 24).

Choose any location where “conversionary Protestant” missionaries worked and you will usually find a better supply of educational resources. In addition, many of the early nationalists in Africa, the Middle East and parts of Asia were graduates of Protestant mission schools (Dilley, 2014, para 42).

We don’t have to deny there were and are missionaries who do self-centered things. But if that were the average effect, we would expect the places where missionaries had influence to be worse than places where missionaries weren’t allowed or were restricted in action. We find exactly the opposite on all kinds of outcomes.

Even in places where few people converted, missionaries had a profound economic and political impact (para. 39). Daniel Philpott, a lecturer in political science and peace studies at the University of Notre Dame (cited in Dilley, 2014) states:

For [Woodberry] to show through devastatingly thorough analysis that conversionary Protestants are crucial to what makes the country democratic today [is] remarkable in many ways. Not only is it another factor—it turns out to be the most important factor. It can’t be anything but startling for scholars of democracy. (para. 28)

Dilley (1991, para. 42) states “… over a dozen studies have confirmed Woodberry’s findings. The growing body of research is beginning to change the way scholars, aid workers, and economists think about democracy and development.”

Since all Christian educators share the gospel (com) mission, every classroom is a mission field, sometimes a ‘foreign’ mission field. In the same way as Woodfield claims these outcomes for distant land appointments, just as significant achievements are continuously accomplished in establishing the democracy of ‘homeland’ social interaction.

But, “Woodberry would [caution and] temper our triumphalism, … reminding us that all these positive outcomes were somewhat unintended, a sign of God’s greater purposes being worked out through the lives of devoted but imperfect people.” (Dilley 2014, para. 44).

Imperfect missionaries - your commitment and achievement is acknowledged and praised.

References


On Interdisciplinary Learning

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On interdisciplinary learning

Jim Heslop
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When I read Augustine, I engage with the mind of someone who tried to develop an understanding of how language, theology and science interact. Similarly, Plato and Aristotle. I receive the same impression when I am reading contemporary thinkers like Umberto Eco and John Lennox. Or even authors of fiction like Marilynne Robinson or specialist Musicologists like Jeremy Begbie.

Eco considers the ideas of beauty and ugliness as being translated and altered across history; Lennox looks at the interconnections between mathematics and theology. Robinson explores the development of personal beliefs in a historical and social context. One of the joys of reading Jeremy Begbie is that he tries to comprehend musicology and the Christian concept of God as a Trinity in the same thinking space.

Each author has his or her own background discipline and approach, but has an empathy for other disciplines. In their search for a meta-narrative, or their belief in the absence of it, they are not dismissive. Their writing seems to lack conceit.

Some international curriculum providers recognise the importance of dialogue between the disciplines. Cambridge has its Theology and Philosophy course, the International Baccalaureate (IB) has a subject called ‘Theory of Knowledge’. Some schools are making a significant effort to develop interdisciplinary thinking. The Board of Studies in my home state of NSW has a rigorous and well-developed curriculum, but it sadly lacks a course of this ilk, and a framework for interdisciplinary thinking.

For inter-disciplinary thinking to occur, it is essential that each discipline is well taught. Students of Economics might explore Keynes and Marx and Owen. They might debate the ideas connected to the free market and to protectionism. Students of Science could investigate Newton and Einstein. Without depth in a variety of disciplines, students won’t have the knowledge or skills to engage in the type of thinking to which I am referring.

I am aware that, within their own subject areas, many teachers in NSW already engage in interdisciplinary thinking. The effective teacher of History, for example, is interested in the impact on society of all of the above economists and scientists. As educators we hope older students will ask if and how economic conditions influence the development of scientific theories, or vice-versa. The Extension 2 History course in NSW allows students to ask important questions about what it is possible to know about history and how we might go about investigating it. Well taught courses for senior students allow access to questions of epistemology.

I am a strong believer in allowing a dialogue to occur within a school environment. A school is like a table set for a large meal. At the table we have represented numerous ways of thinking. There will be scientists who hold to Empiricism and linguists who support Post-structuralism. William Shakespeare has a place at the table, as does Frederick Nietzsche. And so does Jesus. Students both sit and listen, and interact. They hear the debates and dialogues, and they ask questions.

One of the most disappointing elements of recent public television that ostensibly has these goals (for example, a program like Q & A) is that it increasingly appears to ‘set the table’ so that it will privilege some speakers. At the 2013 Festival of Dangerous Ideas discussion featuring, amongst others, Germaine Greer and Peter Hitchens, the format and the role of the mediator did not enable a forum that built depth of understanding and appreciation of the positions of the speakers. Peter Hitchens, as the speaker with religious convictions was left to the abuses of a range of speakers who weren’t seeking to understand, only to ridicule. Consequently, programs becomes a type of propaganda.

Whatever the media prioritises, our schools, as an alternative, need to commit to developing a rich and deep understanding within each student.
as Dawkins and Hitchens rely on the development metaphor when they plot a similar trajectory from religious to secular. They associate religion with negative ideas and see an irreligious world as progress. Sadly, they actively seek to remove the religious thinker from education’s table.

Religious people, of course, disagree.

My view is that at the table that is education, religious voices deserve to be heard. Interdisciplinary thinking allows Dawkins to be heard, and his critics from theology or philosophy to reply. It allows the theologian to take the lead and not just reply to a pre-set agenda.

The philosopher Keith Ward has an interesting framework for understanding belief (see Figure 1). Ward considers the relationship between matter and spirit. Are our minds only the product of a chain of physical causes and effects (Materialism)? Or were they created by a Mind, i.e., God (Theism)? Alternatively, is everything that exists actually part of that Mind (Monism)?

On the basis of their conviction that Reductive Materialism represents the truth, some thinkers would prefer if students weren’t introduced to other ways of thinking. Or, if they are introduced to them, that it should only be through the lens of the sceptic. It is my experience that students really enjoy thinking about the big questions in life and benefit from having access to both individual disciplines such as theology, science, language and mathematics and to conversations between those disciplines. They need to hear the authentic voices. Recent ‘listening’ opportunities are described below.

Recently at PLC Sydney we connected Art and Mathematics, with our Mathematician in Residence working alongside a visiting artist to look at how she had utilise mathematical principles in the creation of her artworks.

In 2011 we produced a piece of verbatim theatre on the topic of cyber-bullying. Drama teachers, pastoral care staff and external professionals worked together to create a piece of theatre addressing the issue of bullying over the internet. It created a dialogue in our school that was very positive.

My hope is that students would exit school with the capacity to empathise with others but holding their own convictions. They benefit greatly from being exposed to debates in a manner which provides them depth of understanding and within which they hear clearly articulated voices.

At PLC Sydney we undertake this through special projects such as the Art-Mathematics venture noted above, through the introduction of a middle years course in Theology and Philosophy and through guest speakers such as Professor John Lennox. As a Presbyterian School we will ensure that Christian voices are properly heard, but we will also allow other voices.

As sociologist Don Asquith said, “Fear closes the door to learning.”

“They are not in the world, but are the world.”

Figure 1: Six models for understanding the relationship of spirit to matter

- Dualism
- Monism
- Idealism
- Theism
- Reductive Materialism
- Emergent Materialism
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"Knowing Well" in the Classroom: Epistemic Challenges and Competencies

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“Knowing Well” in the classroom: Epistemic Challenges and Competencies

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Introduction
In his introduction to literary theory for tertiary students, Jonathan Culler (2011) writes that the endless nature of theory can be overwhelming. A field of research may appear exhilarating in its infinite possibilities, but the very impossibility of mastery may also prove immobilising for a beginning researcher. However, as Culler notes, this is “the condition of life itself” (p. 16), and the rewards of a researcher are not necessarily located at a specific destination, but in moving forward, testing knowledge and assumptions, asking new questions and seeing the world in different ways (p. 16-7). These comments are apposite in any number of fields, but they are particularly relevant to teachers, whose presence in the classroom implicitly indicates that they have achieved a level of mastery in their area(s) of study. Culler’s reflections raise some interesting questions for teachers in all sectors—from early childhood specialists and primary teachers who are trained in a range of subjects and skills to high school teachers who specialise in discipline areas. It is the very nature of knowledge and theory—articulated by Culler—that provides the guiding question for this paper: What does it mean for a teacher to “know well”?

Despite the overwhelming support for a shift for teachers from “sage on the stage” to “guide on the side”, it seems self-evident that teachers still need mastery over their subject. Ball, Thames and Phelps (2008) illustrate this point, explaining that the need to research content delivery was clear “because it seemed obvious that teachers need to know the topics and procedures that they teach” (p. 395). This paper proposes that it is the seemingly “self-evident” nature of content knowledge that obscures a range of epistemic questions and improve teaching praxis at all stages of career development.

The New South Wales Quality Teaching Model (QTM) (NSW DET, 2003) identifies three dimensions of quality teaching: Intellectual quality, Quality learning environment and Significance. The QTM breaks down the field of Intellectual quality into six areas: deep knowledge; deep understanding; problematic knowledge; higher-order thinking; metalanguage; and substantive communication (p. 9). Faull’s (2009) paper on highly effective teachers draws on existing research to list six correlating characteristics in the domain of Intellectual Quality: 1) displaying a rich factual knowledge about teaching; 2) possessing an in-depth knowledge of subject matter; 3) having a rich procedural knowledge about teaching strategies; 4) currency of knowledge; 5) the willingness to be a learner; and 6) the encouragement of higher level reflection on metacognitive processes and products (p. 36). The purpose of this investigation is to build on Faull’s research by unpacking three of these areas: an in-depth knowledge of subject matter; currency of knowledge; and the willingness to be a learner.

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The term “epistemic responsibility”—specifically, the imperative on a teacher to “know well”—will be explored within this framework.

Theoretical Framework
Epistemology is a branch of philosophy concerned with the sources, nature and scope of knowledge. More broadly, it can be usefully employed to explore “issues having to do with the creation and dissemination of knowledge in particular areas of inquiry” (Steup, 2013). Lorraine Code has made a significant contribution to this field of inquiry, most recently in her book Ecological Thinking (2006) which explores the political implications of an individual’s claim to “know”. Her earlier work, Epistemic Responsibility (1987), however, provides some guiding principals that can inform some of the issues raised in this paper. The book draws heavily on virtue ethics to tease out the implications of what it means to claim to “know well”. Code argues that “knowing well” is a responsibility for any individual making a knowledge claim, and aims “to examine conditions
for knowing well, not to provide a formula for acquiring indubitable knowledge” (p. 221). Following Code, this paper does not propose that formulas are necessary—or even possible—for establishing epistemic competence. Indeed, as Biggs and Tang (2011) write, “wise and effective teaching is not ... simply a matter of applying general principles of teaching according to rule; they need adapting to each teacher’s own personal strengths and teaching context” (p. 45). A key competency for individuals who would “know well” is, according to Code (1987), the capacity for reflexive epistemic questioning. She writes that only by having self-knowledge can one improve on it: “To strive for insight into the extent of one’s own cognitive capacities, to distance oneself as much as possible so one can be critical of one’s own knowing, is a crucially important aspect of epistemic competence” (p. 176). To this end, this paper will sketch some scenarios in which key epistemic questions can help a teacher define their position in relation to their content knowledge, and explore a practitioner’s responsibility to “know well” according to stages of career development.

An additional theoretical framework defines the scope of this inquiry. This framework builds on Shulman’s (1986) influential article “Those who understand: Knowledge growth in teaching”. In this paper, Shulman asks some important epistemic questions: “What are the sources of teacher knowledge? What does a teacher know and when did he or she come to know it? How is new knowledge acquired, old knowledge retrieved, and both combined to form a new knowledge base?” (p. 8). Shulman’s focus is located at the intersection of content knowledge translation into teaching practice. This area was termed pedagogical content knowledge, which, as the name implies, emphasises the interdependence of content knowledge and pedagogical praxis. Ball, Thames and Phelps (2008) helpfully build on the foundation set by Shulman. They identify sub-domains that differentiate between types of content and pedagogical knowledge for the purpose of analysis. Of these four domains: common content knowledge; specialised content knowledge; knowledge of content and students; and knowledge of content and teaching, this paper focuses on the first two: common content knowledge and specialised content knowledge. Ball et al. (2008) define common content knowledge as “the knowledge and skill used in settings other than teaching”, and are careful to acknowledge that “common” does not mean “everyone has this knowledge”. Rather, it indicates “that this knowledge is of a kind used in a wide variety of settings—in other words, not unique to teaching” (p. 399). Specialised content knowledge refers to the knowledge and skill unique to teaching that belongs to a specific discipline.

A connection can be drawn between these four domains and the National Professional Standards for Teachers (NPST). The introduction to the NPST outlines seven standards grouped into three domains. Of these, common and specialised content knowledge can be mapped to the domain of “Professional Knowledge” and the first part of standard 2: “Know the content and how to teach it” (“NPST,” 2011, p. 3 italics supplied). Each standard is mapped to one of four stages of a career cycle: Graduate, Proficient, Highly Accomplished and Lead Teacher. Interestingly, out of six focus areas in this standard, only one directly relates to common and specialised content knowledge: “Demonstrate knowledge and understanding of the concepts, substance and structure of the content and teaching strategies of the teaching area” (NPST, 2011, p. 10, italics supplied). This focus area clearly combines common and specific content knowledge with knowledge of content and teaching; again we see the area of content knowledge almost subsumed by its pedagogical counterpart.

This point is made explicitly by an analysis of the Self-Assessment Tool provided by the Australian Institute for Teaching and School Leadership (AITSL, 2013). The Tool is provided for teachers to informally self-review their professional progress against the National Professional Standards for Teachers according to their stage of career development. It is interesting to note that while “Professional Knowledge” is the first of three domains of teacher competency in the NPST, of the 74 questions in the survey, no question directly assesses the range or growth of a teacher’s common content knowledge. It might be concluded that common content knowledge may be considered subordinate to other types of professional knowledge, but a more likely scenario is that it is assumed in the Self-Assessment Tool. As mentioned in a previous example, this may be because “it [seems] obvious that teachers need to know the topics and procedures that they teach” (Ball et al., 2008, p. 395). But again, if breadth and depth of content knowledge is so firmly embedded within teaching standards, should there not be specific questions that promote “transformative reflection” (Biggs & Tang, 2011, p. 45) in this area?

On the surface, exploring this domain of teacher proficiency might appear to be counter-intuitive. An academic degree, after all, confers a status of
“teacher-readiness” on a graduate, and schools are entitled to assume that an experienced teacher’s content knowledge has advanced and is continually growing. But how can such an assumption account for the graduate teacher who still feels “out of their depth” in terms of content at the end of their first year? Or a proficient primary school teacher who experiences anxiety about moving from a new entrants’ program to teaching grade five or six content? That such teachers have the skills to acquire content knowledge is not at question here: the point is simply that the scope of new knowledge required by these teachers is, in theory, without boundary, and in practice, often assumed. Ball et al. (2008) note that much of the research carried out in this area has focused on gathering data about teachers’ conceptual frameworks and how these translated into practice in the classroom (p. 393). This paper engages with the discussion at a different location: rather than providing examples of best practice at the point of instruction, the investigation focuses on reflexive practices at what will be termed points of “epistemic challenge”. The aim is to probe some areas where knowledge is presumed or taken for granted, identify some potential triggers of “epistemic challenge” or crisis, and suggest some reflective questioning examples to address such events. Each of these elements works toward answering the key question: What does it mean for a teacher to “know well”?

**Code in Action: A Case Study**

Before applying Code’s approach to the context of a classroom, a case study from *Epistemic Responsibility* (1987) will be outlined to illustrate the concept of epistemic responsibility. It raises a number of important issues and highlights some key epistemic points for scholars and practicing educators.

*Father and Son: A Study of Two Temperaments* (2004) is a memoir by Edmund Gosse. First published in 1907, the book contains Edmund’s reflections on his childhood, and particular emphasis is given to his relationship with his father, Philip Henry Gosse. Gosse senior was a fellow of the Royal Society, a man of great intellect whose scientific peers held him in high esteem. At the age of 22 he had a powerful conversion experience and became a Christian. Much later Gosse courted and married Emily Bowes, a member of his deeply conservative faith community, the Plymouth Brethren. Emily also displayed a keen intellect and tirelessly wrote religious tracts until the time of her death when Edmund was just seven years old.

A predominantly self-taught scientist, Gosse senior is characterised by Code as a “painstaking and indefatigable researcher…a man well in touch with the current state of art in his area of expertise” (1987, p. 19). He encountered a significant epistemic crisis, however, when his faith was challenged by the concept of natural selection, communicated personally by Charles Darwin. While Gosse’s scientific instincts were to investigate ideas, the perceived challenge to his religious convictions in this case determined him to have nothing to do with the new theory, and without further investigation, he clung to his existing view of the fixity of species (Gosse, 2004, p. 103). This decision was one in a chain of events wherein Gosse was ostracised by his scholarly community and the wider reading public; he subsequently broke ties with all elements of his life in London and moved to Devon. Gosse carried on his scholarly work, but the damage done to his reputation by his refusal to engage in serious investigation of new ideas was irreparable.

Code raises some key epistemic points in her case study of Gosse. Briefly, these are summarised in the following way:

1) that knowledge claims and efforts to know are events or processes in human lives; they emerge out of interaction amongst knowledge seekers, their communities, and the world;
2) there is no knowledge without knowers, no knowledge without context; and
3) that knowledge cannot be stored equally in a computer or a human mind, because people have attitudes to knowledge that shape both its structure and its content (p. 26).

Given that Code is writing from a liberal humanist perspective it is perhaps significant that she does not take issue with the integrity of Gosse’s religio-scientific beliefs. She is careful to contextualise her critique within a complex web of factors that is unique to his situation. Gosse, she says, may be assessed as being epistemically irresponsible for not being open to the possibility of new knowledge for fear of eroding his own beliefs. “It is at least arguable,” she writes, “that one who has examined alternative positions might be a better believer, in the long run, than one who has shied dogmatically away from them” (p. 22). What is at issue here is the creation/evolution debate losing a potentially powerful contender in Gosse, because his refusal to engage with Darwin’s ideas—or gain content knowledge—necessarily excluded him from the scientific discussion.

A corollary and personal consequence of Gosse’s desire to “know well”—but only in areas that matched his belief—is his son’s rejection of Gosse senior’s belief system and ultimate rejection of his faith. This result is of course unique to this situation, but the point is clear that epistemic responsibility has consequences beyond those that immediately affect the potential “knower”.

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Epistemic responsibility has consequences beyond those that immediately affect the potential “knower.”
This is perhaps nowhere more significant than in a classroom. Had Phillip Henry Gosse met his epistemic crisis with some personal reflexive questioning, perhaps a different outcome would have ensued.

Cooper (1993) uses Code’s approach to construct some relevant epistemic questions that can be applied to different situations. He adopts Code’s position that reflexivity is a key to epistemic competence and promotes the kind of Socratic questioning characteristic of intellectual virtue. These questions include: “Do I really know what I think I know?”, “Do I know enough to act as I do?”, “What don’t I know?”, “What are the moral consequences of my knowing/ignorance!”; “Should I know more or acknowledge incomplete knowledge?” (p. 86). Applying the question: “Do I know enough to act as I do?” to Gosse’s situation, an epistemically sound response would need to acknowledge that the act of rejection requires a thorough investigation of the subject before that action be taken. “Should I know more or acknowledge incomplete knowledge?” is also a relevant question. Gosse’s refusal to investigate contrary viewpoints, his incomplete knowledge, prompted the disrespect—and in some cases, disdain and ridicule—of his peers. It may be concluded from Gosse’s case that an epistemic crisis may be precipitated by a moral dilemma, lack of self-knowledge, failure to ask any (or the “right”) epistemic questions, or any combination of these circumstances.

Two further points can be made in relation to this type of epistemic questioning. The first is the close connection between intellectual virtue and character. A responsibilist approach, Code writes, requires the character qualities of honesty and humility: “honesty not to pretend to know what one does not know (and knows one does not) or to ignore its relevance”, and humility not to suppress evidence challenging to one’s preconceptions (p. 137). She suggests that humility checks the possible excesses of “whimsicality” at one extreme of the spectrum and “close-minded dogmatism” at the other (p. 234). The second point is that accurate self-knowledge is crucial in any reflexive assessment of epistemic responsibility. This needs to be open to revision and reflection over time (p. 58).

To summarise, the key ideas that have been made are as follow: 1) there is a great deal of choice involved in knowledge acquisition; 2) this calls for epistemic responsibility on the part of the would-be knower; 3) reflexivity is a core epistemic competence; 4) knowledge-growth should be approached with an attitude of humility; 5) self-knowledge is vital to effective reflexive questioning; and 6) the inherent complexity of unique situations means that all epistemic challenges should be assessed individually. The remainder of this paper will discuss some scenarios in the classroom which play out an epistemic challenge and explore some of the ways Code’s approach might illuminate the situation and contribute to epistemic responsibility and professional growth.

**Scenario 1**
Richard is a first year teacher at a suburban secondary school. His subject specialty is mathematics and he is happy to be teaching a year 7 advanced mathematics class. During one lesson, a student asks Richard a question that may be asked in a number of mathematics classrooms: “When would I use this process in real life?” Richard responds that it is not the practical application that matters, but rather the acquisition of the skill that is important. The student appears dissatisfied with that answer, and Richard observes the student appears to have lost a little enthusiasm for the class. He finishes the lesson feeling some disappointment in himself and determines to come prepared with a better answer the next day.

This scenario requires a particular type of common content knowledge—it might be called “applied common content knowledge”. Richard has always been interested in—and proficient at—mathematical processes for their inherent systematic integrity and was not able to answer the fairly common question regarding application. This epistemic challenge gives him a reason to enquire into a domain of professional learning for which he is not prepared. An assessment of epistemic responsibility might ask: “Given that Richard is qualified and demonstrably proficient in teaching the process, is he also responsible for providing an application for mathematical processes?” In the unlikely situation that curriculum specified only that students need to be proficient in undertaking mathematical processes, an argument could be made that Richard is not responsible for delivering content knowledge beyond process. But a responsibilist approach would suggest that, in fact, this is an important part of understanding. For Code, understanding involves tying one’s knowledge down: relating it to a context, having some conception of the relation of this one “bit” of knowledge to the rest of what one knows. … Understanding, then, involves a just apprehension of significance and endorses an ideal of seeing things “whole” in some sense. (p. 150)

Further, she writes that “bringing to understanding … is as central a part of the commonability of knowledge as is learning the opening hours of the bank from one’s neighbor” (p. 177). Again, of course it is unlikely that the curriculum and/or teacher proficiency standards would not address the application of such processes, but the point is that the demands of
epistemic responsibility often go beyond prescribed norms and must be met according to the situation’s particular needs.

**Scenario 2**

Rose has been teaching for seven years. Since graduating from university, she has taught new entrants and established herself as an early childhood specialist. However, as her school is experiencing unprecedented growth, she has been assigned a grade six class for the upcoming year to accommodate the need for a third stream at this level. This poses an epistemic challenge for Rose. She is known at the school as a competent and enthusiastic teacher and has recently won an award for innovation in the classroom. Rose experiences this change of classes, however, as a crisis, because she will be working with two well-established teachers who are familiar with grade six curriculum. They have a competitive, cordial professional relationship with each other, and while they are enthusiastic about Rose joining their team, Rose is not sure how she will fit into this active, slightly aggressive teaching environment.

The core concern Rose holds is that her knowledge base regarding grade six content is deficient. She has a wide range of professional, pedagogical competencies, but little to no understanding about how parliament works, is intimidated by mathematics knowledge required at this level, and is unfamiliar with a number of terms and processes involved in a science unit with a biological focus. A common-sense assessment of Rose’s epistemic responsibility in this scenario would suggest that she simply needs to learn the content required for teaching this class and trust her colleagues to define the parameters of required knowledge for her. But Rose is a high achiever—she has a history of excellence, understands the concept of “horizon learning”—that is, an awareness of how topics are related over the span of the curriculum—and is overwhelmed at the amount of new common content knowledge necessitated in linking back and forward to student knowledge. She is wondering if she should request being returned to her previous class. Are there any questions Rose can ask herself to assess her epistemic responsibility and set achievable goals for the year?

Given this scenario, a key question to ask is: “How much knowledge is it responsible to have for an experienced practitioner teaching new content?” Should Rose simply aim for the most basic common content knowledge acquisition? Here Code’s reminder “no set of rules could be produced for specifying, incontrovertibly, what should be done in every kind of situation” is helpful, although “it is reasonable to assume that there are right and wrong answers to questions about these requirements imposed upon one’s conduct, even though the answers may not be precisely the same for every knower” (p. 44). Of course, the requirements of the curriculum impose their own standards, but as outlined, Rose sees these as imperatives and has a higher expectation of herself than only meeting minimal requirements. Here the constraints of the situation impose different epistemic requirements on Rose than they would her more experienced colleagues. Teaching in the context of “horizon learning” is likely the stage at which her colleagues have arrived, but Rose’s goals should be less advanced. However, given her achievements over the past five years, Rose might responsibly aim beyond the minimum requirements of this stage.

A helpful approach to take for Rose is to assess her responsibility in relation to her self-knowledge. Code writes that

> it is … sometimes easier to believe that one cannot master a certain subject matter (i.e. to delude oneself into believing that it is too difficult) than to acknowledge the accessibility of the subject relative to an accurate assessment of one’s capacities and to tackle it. (p. 59)

Rose’s aim might be an objective assessment of her current knowledge and capabilities: “one must know oneself to achieve a just estimation of the extent to which one does know, believe justifiably, deceive oneself, or fail in epistemic responsibility” (p. 59). As mentioned earlier, self-knowledge is open to communal challenge; Rose’s own reflections might be helpfully modified by those around her who have a vested interest in her professional capabilities without the depth of subjectivity self-reflexivity inevitably assumes. That Rose feels the tension between her lack of common content knowledge and the demands of the curriculum indicates that she is exhibiting intellectually virtuous characteristics; the challenge in this case is to harness the energy produced by this tension to move forward into the challenge rather than let the demands of her new position overwhelm her.

**Scenario 3**

Sam is an experienced senior secondary school history teacher. He has been teaching for 35 years in a rural school. Sam has come to the point where, after many years in the classroom, things are just rolling along. He is respected by his colleagues and well-known and liked in the wider community. In accordance with Huberman’s (1989) five stages of development, Sam finds himself in a phase of serenity and self-acceptance, and perhaps even beginning to disengage. Sam’s knowledge is wide-ranging and he updates his curriculum documents to reflect changes according to the current departmental requirements,
but his content has essentially remained the same for a number of years. Sam figures: if it works, why change it? He encounters an epistemic challenge, however, when he glances at his class roll a week before classes start, and recognises a student as the grandchild of one of his first students from his graduate year. This gives Sam reason to pause. Is it possible that he will be teaching much of the same content—from a virtually unchanged knowledge base—that he taught this student’s father? He wonders how different is that content from the subject knowledge he had as a graduate teacher. Sam realises that he is using many of the same resources he has been using for many years. What are some reflexive questions Sam can ask to assess his epistemic responsibility in this situation?

Sam might consider: What are the moral implications of teaching the same content over a number of years? What might this situation reveal about my beliefs regarding the nature of history and historical inquiry? What ideological messages does this send about the nature of history to my students? What impact might deeper and wider scope of knowledge have on my teaching?

For Code an epistemically responsible approach does include a degree of prudence, but to the extent that it produces excessive conservatism, prudence must be balanced by innovation. If a practitioner is “more concerned with avoidance of error than with creativity or exploration of new possibilities”, or if a “knower” has settled into “complacency or inertia” (p. 56), as in Sam’s case, this is potential an indicator of epistemic irresponsibility. Code acknowledges that there is a place for conservers of established practice among epistemic communities, but also notes that catalysts of cognitive change also play a vital role in such communities. The same principle applies to Sam’s situation: his knowledge is valuable and should be acknowledged as such, but this epistemic challenge carries with it the potential for cognitive change which can enhance and revitalise his—and consequently his students’—experience in the classroom. Another possible outcome of epistemically responsible practice is the impact of Sam’s action on his—ostensibly younger—colleagues. As Code notes, in an epistemic community, outstanding achievement tends to stimulate emulators to go beyond it as much as it encourages them to approach its level as nearly as possible; and just as often, too, it provokes debate and challenge. There is an interactive process of inspiration and aspiration visible here, more reciprocal than circular. (p. 188)

This is supported by research that suggests mastery experiences of lead teachers can increase collective efficacy beliefs of their colleagues (see for example Goddard, Hoy, & Hoy, 2000; Protheroe, 2008).

Conclusions
A common thread running through each of these scenarios is that epistemic responsibility demands that a teacher be a lifelong learner. To any responsible teacher, this is not surprising. As Shulman (1986) reminds us, the division of “scholar” and “teacher” is a false dichotomy; he highlights that the academic titles “master” and “doctor” both have “teacher” at their etymological root (p. 6). But what these scenarios have attempted to show is that the demands of epistemic responsibility—and, indeed, intellectual virtue—require teachers to develop the capacity for highly reflexive self-assessment, informed not only by the demands of the curriculum and professional standards, but also self-knowledge and peer-assessment.

Philip Henry Gosse’s situation demonstrates that it is, at times, easier to remain insufficiently informed. There are circumstances where it may be reasonable to maintain a conservative position after considering evidence. But Gosse’s refusal to engage in thorough investigation of evolutionary theory deprived the critique of Darwinism of a deeply intellectual mind and a powerfully articulate voice. The principles of this scenario should not be lost on educators today.

The scenarios sketched in this paper demonstrate the fact that epistemic challenges can manifest situations as diverse as a brief classroom exchange, a major task reassignment, or a personal challenge to an established teacher. No matter what the context, a conscious choice to act with intellectual virtue is predicated on the ability to firstly recognise the challenge, and secondly work out the parameters of personal responsibility within a reliable reflexive framework.

The purpose of this paper has been to articulate the concept of epistemic responsibility and make an initial attempt to apply it to the classroom teacher. Clearly, its demands are different at progressive career stages, but the injunction to “know well” applies to all educators. Corollary questions may follow on from this exercise: What constitutes teacher expertise in a particular discipline? Is “expertise” a goal to be reached? An ever-elusive bar that shifts with each new domain of knowledge attained? A subjective standard that depends on context and personal experience? These issues could frame a future discussion which continues to tease out some of the implications embedded in the assumption that “knowing well” is a “given” for the classroom practitioner. TEACH
Transforming Classroom Practice

Joshua Brown
Macquarie College

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Is it possible to encourage the development of discerning reading habits in students by using a blog?

Joshua and Kimberly Brown, English teachers at Macquarie College in Newcastle saw a need to intentionally nurture in their students the love of reading and the ability to critically reflect. Blogging opened up the possibility to achieve this.

“Committing to a book is like committing to a new friendship. It takes time and effort and is almost always worth it.” Many young people today struggle with reading resilience and find it difficult to pick up a full form novel. However, there is an exception to this paradigm; when a friend recommends a book it becomes a ‘surer bet’, a less risky investment of the reader’s time.

It was this observation that gave birth to brownbooks.org. My wife Kimberly and I are both English teachers with a mutual love of literature. We noticed that students were far more likely to read a book that we had read ourselves and that was offered as a personal suggestion. From that moment onwards every book we have read has been added to our website along with a short review and a star rating.

As the project grew we sorted texts into categories and have now established multiple pages on the website. Visitors to brownbooks also have access to related text suggestions for the Higher School Certificate in NSW and a page on creative writing skills. Although initially designed for our students the blog has taken on a wider audience with views coming in from across the state.

It is our intention that brownbooks is the conduit into a word of literary exploration. It is also important that as professional educators we practice our craft and model good reading habits to our students. Barry Schwartz in his publication *The Paradox of Choice* (2004) indicates that consumers, and in this case readers, actually experience a sense of inertia when presented with an abundance of options. As such, brownbooks is simply there to say, ‘I read this, I think you’d like it’ therefore enhancing a young person’s ability to make an educated reading choice.”

References

“Committing to a book is like committing to a new friendship.”
2014

What Matters Most

Graham Leo

Emmanuel College, Queensland

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Recommended Citation
Available at: http://research.avondale.edu.au/teach/vol8/iss1/5
What matters most

Graham Leo
Principal (retired), Emmanuel College, Gold Coast, QLD

Parents of Emmanuel College know that I have jealously guarded the front page of the College newsletter during my time as Principal. I have lost count of the number of parents who tell me, “I always read your newsletter article”, or “I always make my husband read your article”, or “Thank you for your newsletter pages - we always read them as a family.” My thanks to those parents, for their kindness.

I have also greatly appreciated the ones who added, “But I don’t always agree with you!” I’ve often replied by reminding them that I frequently try to be confronting and to create discussion through this page. How dull to be so boring as never to excite people into an exultant “Yes!” or an angry “No!” What is the point of writing a school newsletter that everyone just nods at, and scans in case it might contain something important?

I have never hidden my real purpose in writing these pages:

a) To encourage those who really want to build strong family life and values to go on with that noblest of all tasks, despite whatever opposition they might feel from society at large;

b) To urge Emmanuel families to sit up and re-examine society and life, as a result of a sharp or striking turn of phrase, or a statement that is a little bit ‘on the edge’ – and to critique our society where I think it needs to be poked and prodded;

c) To simply and clearly show that the Christian faith, properly understood and well lived is true, vital and simply makes good sense. It is well supported by historical, literary and sociological evidence. It is not in conflict with science. Those who sneer at it and make cheap jokes on TV talk programs generally show their ignorance of genuine scholarship and academic research. To acknowledge Jesus Christ as the Lord of all life is the only pathway to true peace, joy and light.

I’ve always been an educator who doesn’t quite fit into his profession. I hate and loathe educational jargon. I have no time for those ‘education boffins’ in universities who have confused Education with Teaching. I get cross when young teachers tell me, “But we were never taught how to teach in our Education course!”

I refuse to use language such as ‘critical pedagogy’ or ‘enhanced learning outcomes’ or ‘differentiated curriculum’. I prefer to use simple language. I have ensured that our school reports are written in language that parents can understand. Apart from technical concepts which properly require specialised language, if you can’t explain something in the common language of the man in the street, your right to a platform should be questioned.

Most non-technical things worth knowing are really quite simple and basic. Most big and important ideas need only small words, such as love, truth, goodness, faith, wisdom, honesty, hope, promise, family...

My philosophy of teaching has always been very simple, and an essay based on it would most likely fail a university Education subject. Nevertheless, here’s my likely-to-fail essay summary: A teacher must (Yes, ‘must’ – not perhaps or could or might or any of those other weasel words so loved by cautious academics):

a) Know their own subjects well, have many things in their minds and on their shelves or computer files worth teaching, and be passionate and confident about them.

b) Believe that children must be taught before they can learn, and thoroughly equip themselves to be a source of wisdom and discernment, unafraid to teach.

c) Be so confident of their right to teach that they refuse to allow a student to sleep or daydream or ‘muck about’ while they are teaching.

d) Be a critical observer of cultural trends and pressures on young people from all kinds of media and popular trends, and be prepared to be the one to declare that a current, popular emperor is stark naked, even if the whole world seems to be admiring their fine appearance. (I hope you have read to your children the story of The Emperor’s New Clothes. It is one of the finest fairy stories in the canon.)

e) Be convinced that most young people will be inspired by notions of beauty and truth, if they are engagingly presented, and be prepared to promote them at the same time as decrying ugliness.
I’m well aware of the notion that education is commonly described by experts as ‘facilitating the learning process to develop the independent learner’; that teachers are taught to get out of the way, and allow students to learn at their own pace, or to learn together, in ‘collaborative communities’. I like to shock trainee or first year teachers by telling them that I have no use for teachers who want to make students independent learners. A truly independent learner is bound to be either ignorant or arrogant and probably both.

I deeply desire ‘dependent’ learners in my student body. I want students to know that they cannot rely just on their own opinions, flawed logic and limited horizons to discover truth. If we do not stand on the shoulders of those who have gone before, we are bound to repeat their mistakes. I would know very little if I did not constantly draw on the wisdom and learning of hundreds of writers and speakers from whom I have learned, and on whom I depend for my constant inspiration. For over fifty years, I have made it a life-practice to read old books and new books, as often as I can, as many as I can.

Of course, in this age no single person can possibly know all there is to know about a single subject, and the internet is a fertile place for wide reading, viewing and learning without external assistance. The computer has certainly changed the face of education. But we all know that for every piece of useful information available through the internet, there are tens of bits of nonsense, and dozens of sites that will be destructive or distracting. Skills of discernment and critical thinking are essential in navigating the web.

Despite the trillions of gigabytes available digitally, I am still committed to the notion that there is a role for teachers as elders, as specialists, imparting wisdom to young minds and hearts, inspiring them with the joy of learning, introducing them to new and old ideas through science and literature.

Good schools do not merely educate minds. Human beings are complex creatures, with wills, emotions, desires, longings and memories. People often learn best when they learn from other people, because their learning is nuanced by real humanity in all of its complexity.

The Hebrew word for education is the same word as that used for consecration. A really genuine education will ultimately give back to God (i.e. consecrate) the child who is becoming an adult, so that he or she might truly serve God and humanity in grateful response for the gift of life and truth. The curriculum will include the academic subjects, to be sure, but it will also include moral teaching and the development of self-control, wisdom and the reverence of God who is always primary, eternal and transcendentally other than all human beings.

This is why I left the State Department of Education, way back in 1982. I decided that I could no longer devote my life to teaching in a system which only recognised part of the real world. Educating children in a world that ignores the spiritual component of life is like sitting down to a fine dinner, only to discover that despite the crystal glassware and lovely table setting, the chef has removed the meat, vegetables and fruits from the menu. All that is served up is seasoning, sauces and spices. The tastes are piquant, exciting even, but you finish up malnourished and deeply hungry.

I have interviewed thousands of young people who have completed their primary or early secondary years in other schools and have fitted this description perfectly. Thankfully, we have managed to Emmanuelise most of them in their remaining years!

Long-time parents of Emmanuel College will recognise the ideas in my book What Matters Most are not new – they have appeared time and again over the years in my weekly front page. This book is written in response to many, many requests to create a publication of the various newsletters and speeches that I have written over the last 18 years.

I first set out to do that, simply by reproducing those items in a topical order, but it quickly started to appear very repetitive. So, rather than just create a compilation of those newsletter pages, I have chosen instead to write what amounts to a compendium of those ideas, organised in a way that will allow some thematic treatment, but avoid too much repetition.

Along the way, there are extracts printed from actual newsletters just to support or fill out what is written in the text.

What do I hope will be achieved by this? I have a very clear purpose in mind. I hope and pray that families, and individuals in families, will be encouraged to never give up the quest to nurture their individual and their family life in the light of three great enduring aspects of human life: Truth, beauty and goodness.

We live in an age where all three of these are under constant attack. Since these have been my constant focus for 18 years of newsletter writing, I have structured the book under the three headings of truth, beauty and goodness, subdividing each one into some of the eight values of the Emmanuel Compass, though not in this order:
Truthiness was defined as the tendency to prefer concepts or ‘facts’ that one wished to be true, rather than those that are known to be true.

Truth
The idea of an absolute, definable truth has been replaced by a general public belief that every person’s opinion is equally valid. Ask any Year 9 or Year 10 student, and you will probably hear a version of this: “Well, everyone’s entitled to their own opinion. No-one has the right to say that they are more right than anyone else. It doesn’t matter what you believe, as long as you are sincere.” You’ll also commonly hear this viewpoint on commercial current affairs or breakfast programs – because they are generally aimed at a Year 9 or 10 intelligence level. Unfortunately, I know that some of our parents will also hold some version of this statement at their practical, daily living level.

Of course, such a statement is half true. But the trouble with things that are half true, is that they are also half false. Everyone is entitled to their own opinion, but not every opinion is equally valid. I am entitled to think that the world is flat if I want to, but my opinion is not in any way valid when subjected to some critical analysis. It might be my opinion, and I might be entitled to it, but that opinion is just plain wrong. What is more serious, if I choose to live within its worldview, I will have to suffer the consequences of its falsehood.

If you try applying this “It doesn’t matter what you believe, as long as you are sincere” system to any number of practical life situations, it will quickly become evident just how weak the argument is. Try applying it to the management of traffic on a highway, the practice of medicine or engineering, or the daily practice of a personal situation such as marriage. It will quickly become apparent that such an approach to life is not only foolish, but also dangerous – it does not work at any practical level.

In 2006 the Merriam-Webster Dictionary chose the word, *truthiness* as its Word of the Year. Truthiness was defined as the tendency to prefer concepts or ‘facts’ that one wished were true, rather than those that are known to be true. This is a thoroughly (post)modern concept. I have spent a professional lifetime declaring words of truth because I believe in truth. And I believe in truth because I believe in God.

Beauty
Beauty has been under attack since the turn of the last century. It started in the world of art, when artists such as Marcel Duchamp deliberately distorted reality. See, for example, his “Nude Descending a Staircase”. The destruction of language followed. George Orwell predicted the current decay of language, and wrote about in his novel, *1984*, and in a number of essays, notably, “Politics and the English Language”. (Find a copy of this – it’s available online – and read it.) Orwell was greatly distressed by the misuse of language for the purpose of destruction of truth and beauty.

Politically-correct language now has become the norm. No textbook dares to use the word “Man” when talking about the human race, but must use words such as “human” or “humankind”. Even translations of the Bible and church liturgies have opted to abandon “man”, “woman”, “Father” with bland expressions of greyness.

Listen, for example, to a policeman describing a murder or assault on the TV news (It will probably be called a ‘crime event’, and precede the discussion of ‘weather events’). He will undoubtedly say something like this: “A male person was apprehended earlier today. The male person has been taken into custody, along with another female person, who was also at the scene, and will also face charges.” What he means is that a man and a woman were arrested.

Since the late 1980s, the cult of the Ugly has become almost universal. The world of fashion has promoted deliberately-torn clothes, piercings of every imaginable part of the body, and clothing labels (e.g. FCUK) and T-shirt designs deliberately
exploiting ugliness and crassness.

Architecture, landscape design, advertising have all followed suit to remove any sense of soaring beauty and inspirational design and encouraged grey conformity and an appeal to the lowest levels of common life. Can you imagine medieval cathedrals built by modern architects with their acres of grey concrete? Contemporary comedy is almost unimaginable without the constant dropping of F-bombs and other crudities.

**Goodness**

As for Goodness, well, it barely rates a mention. Who would want to be a ‘goody two shoes’? If goodness is not being trivialised, it is usually sneered at by clever people wearing torn jeans on television talk shows. In 2011, at the Senior School Presentation Night, I spoke on this topic:

If the Age of Reason (the 19th century) was ushered in by the bloody French Revolution, it was just as surely ushered out by the bloodiest century ever (the 20th century) and replaced by the age of No Meaning (the 21st century). We are confronted by the paradox of how the clothing company Diesel can make a fortune out of a marketing campaign that says “Be Stupid”.

In a deliberate attempt to de-construct historical meanings of beauty, truth and goodness, the Diesel Wall in Berlin displayed this artwork.

As an educator of young minds, I have tried to value goodness and promote it in every way that I can in the life of a school. I don’t mean that I have tried to be good. That is a matter of morality. I mean that I have tried to value the idea of goodness, not just being good.

In my book, *What Matters Most*, I set out what does matter most to me as a teacher, as an educational administrator, as a parent, as a human being. Also, I hope that this book might inspire others who may not have the same opportunities for public comment and influence as I have had, or who will have it in years to come because they are at the beginning of their careers, but who nevertheless desperately want to train their children and their community in the promotion of these core values: Truth, beauty and goodness.

I believe there is no more profound impact on a society than the cumulative, generational effect of family life well-lived, where fathers and mothers nurture children in compassion, endeavour, enthusiasm and hope, to work and pay taxes, and to honour God in the whole of their lives.

**Editor’s Note**

The author, Graham Leo, retired at the end of 2013, after 18 years of service as Principal. The Emmanuel College Board of Directors believed that Graham’s greatest legacy was the school’s culture developed, to a large extent, through his newsletter articles and speeches as Principal over that time. They requested that he author a book incorporating much of that material. This article is a slightly adapted version of the introduction to Graham Leo’s book, *What Matters Most*, which was published by Emmanuel College in 2013.

It is Graham’s sincere hope that the contents of the book, might be useful to parents, teachers, principals or pastors as a compendium of advice, including social commentary, instruction on family life, and common sense applications to schools, families and the Christian faith.

The book is available from Emmanuel College, by emailing epartridge@emmanuel.qld.edu.
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Teaching Faith in the Twenty First Century: Pointers for Christian Schools

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Teaching faith in the twenty first century: Pointers for Christian Schools

Barry Hill
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Why Faith?
The Apostle Paul makes the statement that “If you confess that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9). In light of this verse of Scripture it is not surprising that Christian educators strongly pursue the development of student faith. But although teaching faith to assist the “salvation” process is a lofty ideal for schools, and although ideas about how to achieve this goal seem obvious and straightforward, they appear less so when it comes to making tacit knowledge work in classrooms. What is faith, and how do we go about teaching it in the subjects, relationships and life of schools?

What is Faith?
Over the centuries the word “faith” has taken on numerous shades of meaning, and aspects of this meaning constantly change so that it has become a complex concept, impossible to define neatly. For example Fowler (1987) argued that faith is not always religious. Among other things he saw it as “a state of being ultimately concerned,” a worldview that provides life meaning, a person’s way of responding to transcendent value and power, trust in and loyalty to the transcendent, about which beliefs are fashioned, imagination, a relational enterprise, an orientation of the total person, an alignment of the heart or will, and commitment to a life centre. In contrast to Fowler, Gillespie (1988) saw faith only as a subset of religion. Some of Gillespie’s definitions of faith were a lasting persuasion, a commitment to living out God’s will, an experience of God’s presence, a letting go of self to see its object Jesus, a trusting kind of self-surrender, faithfulness, God’s gift of grace that leads us to him, and a mystical experience of God. This “starter list” of faith definitions confirms that faith is multifaceted and hard to clarify, and consequently that teaching it could be a challenging task.

Before discussing how faith might be developed and taught, I need to trace its roots, describe some of its attributes, and discuss how it manifests itself in human experience. The linguistic roots of faith reveal much about its character. One root Latin word for faith, fides, meant trust, faith, confidence, reliance, credence, and belief. In Hebrew the word for faith, aman meant firm, something that is supported or secure. P stimulus was the Greek root word for faith, and meant belief, firm persuasion, assurance, firm conviction, or faithfulness. The old French word foi, conveyed the notions of faith, belief, trust, confidence and pledge (Online Etymology Dictionary). A second Latin word for faith was credo, a word that centred more on the belief of faith. Smith, (1979, cited in Fowler, 1987, p. 12) shows that in ancient times the Latin word credo, in secular usage meant “to entrust, to commit, to trust in,” “to rely upon,” “to place confidence in.”

According to Smith (1979) the Hindu equivalent to credo, sraddha, and the old English version of “believe” both basically meant to “set one’s heart on.” Meanings of the old English verb geliefen included “to hold dear,” “to love,” and “to consider valuable or lovely.” Geliefen developed into the current German word glauben, which means “to have faith.” So the history of the word “believe” demonstrates that it conveys much more than belief in some truth or commitment to a set of propositions. Rather it includes various aspects of trust, whose broader and deeper meaning can be seen in expressions like “be loyal to,” “commit oneself to,” “set one’s heart on,” or “pledge allegiance to.”

The above summary shows that trust in its various shades of meaning was the key component of faith in ancient language usage. The idea of belief also figured strongly, and showed much similarity with the idea of trust. From these words we can see how the credence, firm persuasion and conviction of belief merge into the reliance, security, confidence and assurance of trust, and how together belief and trust express themselves in commitment, faithfulness, loyalty, desire and love. Given this history, it is not surprising that in current...
usage belief is defined as “trust or confidence (in),” while trust is defined as “firm belief in the honesty, veracity, justice, strength etc. of a person or thing” (The Shorter Oxford Dictionary).

The etymology and history of faith show why it is so rich in meaning, and why its elements collectively make it important for Christian schools. The diverse shades of meaning of faith also provide clues about how it may be transmitted and taught. The historical definitions of faith have provided a springboard for exploring nine of its aspects that have a bearing on how we might teach it.

First as already mentioned, trust and belief are the central components of faith. In Fowler’s terms faith is “trust in another, and loyalty to a transcendent centre of value and power” (1987, p.14). Smith’s analysis led Fowler to conclude that although belief is one way in which faith expresses itself, people do not have faith by merely believing in concepts or propositions. Belief can also involve a strong emotional component that includes notions of trust, commitment, reliance and confidence. Fowler’s discussion of belief and trust led him to declare that faith involves “an alignment of the will, a resting of the heart in accordance with a vision of transcendent value and power, one’s ultimate concern” (1987, p.14).

Second, expressions such as “trust in,” “rely upon,” “commit to,” “be loyal to,” and “love” show the importance of relationships in facilitating the faith formation process. The trust and belief of faith are always directed to someone or something, meaning that they are relational in nature. McGrath (2010, p. 3) wrote that “Faith is fundamentally a relational matter: it is about trusting God.” In Tillich’s words, “Faith is the relationship to that which concerns us ultimately” (cited in Fowler, 1987, p.18). In summary, much faith is formed within the social and emotional connectivity of relationships.

Third, faith as trust and belief not only grows in relationships, but through commitments that result from changing value priorities. Fowler (1987, p.18) showed how faith expressed as trust, loyalty and commitment becomes aligned with persons, causes and institutions that in effect become centres of value and power. These centres in turn support a “vision of transcendent value and power” referred to above. His view was that any centre of value and power, whether or not religious, has “God value” for believers and promises to provide them with meaning and center worth on them as well. Centres of value evolve from peoples’ values systems and value priorities. In fact Fowler’s faith development model is largely built around the process of valuing (p. 269-281).

Fourth, faith can be seen as being a quest for life meaning. Fowler (1987), emphasised that besides its trust component faith was “our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives” (p. 4). In other words we cannot develop our faith’s centre of values and power or our life direction without trying to make sense of things, without grasping after the big picture, the big pattern, the meaning of life.

Fifth, faith initially comes from God as a gift to every human being. The gift is revealed in manifestations of human spirituality and religiosity expressed in the human desire to sense God’s presence in life’s experience, in the quest to find transcendence through feeling something spiritually real “out there,” (James, 1958) and in “a radical attitude of openness to the supreme mystery of our life” (Gillespie 1988, p. 37).

Sixth, the gift of faith is received spiritually when humans seek God. For either Christian believers or non-believers, spirituality is a connection between spirits, whether between human spirits, or between the human spirit and the spirit of a divine being. Gillespie saw spirituality as an enabler for the part of faith that embraces the human sense of the presence of God in life experience (Gillespie, 1988, p. 31). McGrath (1999) wrote that “Christian spirituality concerns the quest for fulfilled and authentic Christian existence, involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith” (p. 2). It may be understood as the way in which “Christian individuals or groups aim to deepen their experience of God, or to practise the presence of God” (p. 3).

For some, spirituality manifests itself as a kind of “conversation” between spiritual beings. Here I refer to a spiritual conversation as being either direct, or as being those thoughts and internal dialogue that humans experience as having some reference to God or a supreme being. One perspective of this conversation is that it is a “voice” that God places as a gift from God as a gift to every human being. For either Christian believers or non-believers, spirituality is a connection between spirits, whether between human spirits, or between the human spirit and the spirit of a divine being. Gillespie saw spirituality as an enabler for the part of faith that embraces the human sense of the presence of God in life experience (Gillespie, 1988, p. 31). McGrath (1999) wrote that “Christian spirituality concerns the quest for fulfilled and authentic Christian existence, involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith” (p. 2). It may be understood as the way in which “Christian individuals or groups aim to deepen their experience of God, or to practise the presence of God” (p. 3).

For some, spirituality manifests itself as a kind of “conversation” between spiritual beings. Here I refer to a spiritual conversation as being either direct, or as being those thoughts and internal dialogue that humans experience as having some reference to God or a supreme being. One perspective of this conversation is that it is a “voice” that God places within humans, a still small voice that guides decision-making and prompts the quest for transcendence. Another perspective is that the conversation is a type of internal dialogue that shapes the faith journey, whether it occurs in prayer, meditation or some other form of communication.

However it is conceived, the conversion of faith is a process that can be either dynamic and thrive, or passive or one sided and atrophy. In the context of pursuing a conversation, to have genuine faith means to “live in the active voice” in the conversation with God. This active living happens through agency, reciprocity, awareness and anticipation. Agency means that believers willingly keep engaging in the conversation with God and reciprocity with him happens through searching and observing, listening and talking. Willingness to converse leads them to continually seek an awareness of God’s presence in
their experience and to live in anticipation of God revealing himself to them. Faith is the willingness to listen to God’s voice, respond to it, and “maintain the conversation.” In summary the human search for God including the ensuing faith conversation with God is a spiritual faith-oriented experience.

Other conceptions of the spirituality of faith abound. For example Heschel claimed that “to have faith in God is to reveal what is concealed. Our task is to bring God back into our lives” (cited in Brussat and Brussat, 1998). Spirituality is also found in the deep inner need and hunger for an explanation of life’s mystery, and in the accompanying search for personal meaning, significance, identity and wholeness. In its capacity to help people find meaning in life and explain its mystery, spirituality also helps to enable the formation of a human worldview.

The spirituality of faith is also described as the experience of the supernatural or divine. For Godin, (1985) “experience of the inner God or recognition of the spirit is always indirect, mediated by signs which in the end are interpreted in faith” (p. 65). Godin explained how that for Jesus’ disciples, their experience of Jesus as God was a synthesis of their perceptions, a human meeting in a deep sense, and their interpretation of their interaction with him based on trust and faith. Through this synthesis in their experience the disciples gained greater certainty and assurance of God’s presence in their lives and moved from seeing Jesus the man to believing Jesus the God. Godin (1985) claimed that this synthesis “is the highest and most complete form of experience accessible to man, whether in religion or in love” (p. 66).

**Seventh**, the experience of faith often contains the idea of “knowing” God at a deep level. The Greek word gnosis was the original noun for knowledge, but knowledge that was personal, experiential, spiritual, insightful or enlightening rather than being purely intellectual (Wikipedia). Proverbs 2:6 mentioned the Lord giving wisdom, knowledge and understanding to those who sought it. Such terms conveyed the idea that genuine knowledge signified that the knower knew something at a deeper level, or that he/she knew it completely. In the process of moving beyond superficial belief, human faith becomes an experience of God through a kind of deeper knowledge that is “richer than ‘notional’ learning (namely learning through thought or imagination and not based on experiment or demonstration) and more lasting than emotion” (Godin, 1985, p. 66).

However deep, the knowledge of faith is not only experiential but also intellectual. While experiential knowledge may carry more emotional certainty and conviction than intellectual knowledge, we should not discount the importance of intellect in developing faith. McGrath (2010) argued that faith involves working out why we believe what we do, allowing God to reign in us by guiding our thinking. He claimed “We cannot love God without wanting to understand more about him. We are called upon to love God with our minds, as well as our hearts and souls” (p. 5).

**Eighth**, the beliefs, trust, value priorities, experience, spirituality and knowledge of faith bear fruit in the faithfulness of faith. **Faithfulness is the active “doing” part of faith.** We learn faith partly by “doing” it through our behaviour and service to others. In the words of Zacharias (2010) “Having faith is more than believing: it is living in such a way that the results of faith are evident” (p. 171). Zacharias cited the prophet Habakkuk who described the “righteous person” as one who lives “by his faithfulness” (Habakkuk 2: 2-4). John Westerhoff III (2007) wrote, “We are not saved by our knowledge, our beliefs, or our worship in church; just as we are not saved by our actions or our religion. We are saved by the anguish and love of God, and to live according to that trust is to have faith” (p. 23).

**Finally** faith is an orientation of the total person, giving purpose and goal to one’s hopes, strivings, thoughts and actions (Fowler, 1987, p. 14). The value priorities of faith, spirituality of faith, trust of faith and the deep knowledge of faith draw commitment and loyalty from believers and express themselves in lifestyle and good deeds. Collectively these are strong enough to shape the whole direction of human lives. This direction or orientation is shown in the life story people tell through their collective behaviours and smaller stories.

To summarise the discussion so far, faith is initially a gift. As our faith in God grows we believe in him and trust him at the deepest level. Such belief and trust not only entail a rational belief in his existence, but a strong affective more emotional trust component. Consequently we may commit our time and resources to him, seek him, converse with him, rely on him, place our confidence in him, pledge our allegiance to him, show loyalty to him, try to align our will with his will, set our hearts on him, hold him dear, and in effect love him. Such faith embraces our emotions, will, deepest knowledge, experience, relationships, worldview, commitments and behaviour, and ultimately reveals itself in our spirituality, value priorities, character, and in the story we tell through our life orientation.

This brief summary shows faith to be rather values-oriented, relationship-oriented, meaning-oriented, spirituality-oriented, knowledge-oriented and lifestyle-oriented. These attributes start to point to how we might teach faith in schools.
The Faces of Faith in Schools

I now return to faith’s complexity. Although we may see belief and trust as comprising its essence, faith remains a complicated concept. For example how do we best teach trust in the life of a school? Fowler’s own considered definition of faith (1987, p. 93) is so formidable that I have bypassed it here. Even his succinct definitions imply that there is no easy short cut to developing faith. How do we guide and develop “an orientation of the total person,” and how do we shape loyalty to a clear and desirable “transcendent centre of value and power?” Further, faith includes numerous attributes that even all of the definitions together do not clarify.

Given the nature of faith, it is clear that schools cannot hope to develop all of its myriad attributes in students. Therefore I propose that we see faith as a many-sided polygon with an essential nature that shows itself in many faces, a few of which can be addressed by teachers.

Figure 1: Faces of faith

Figure 1 is a hexagon whose six faces each represent a major element of faith that includes contributing components. These six faces are relationships, valuing, character, worldview, spirituality and faithfulness. Each face also identifies with a key aspect of the Christian school curriculum, whether hidden or overt, and is so named to help teachers conceive of ways to direct their teaching at it. The figure does not attempt to show the full complexity or scope of faith, but rather restricts itself to six broad faces where faith and learning can meet in schools.

Following the structure of Figure 1, I will now briefly discuss these six faces of faith and some possible teaching responses to them. Although somewhat overlapping, the faces are sufficiently diverse to require us to use different types of teaching strategies if we are to address them all. Therefore the following section of this paper is an introductory summary of some possible teaching approaches that together create a framework of how to develop faith in schools. Unfortunately the teaching strategies cannot be developed in any depth here because each part of the framework requires a paper to do it justice. The discussion will hopefully provide some pointers for teachers willing to grapple with the process of developing student faith.

Faith as Relationships

The first face of faith, relationships, is the face of faith that deals particularly with trust, loyalty and commitment. It not only embraces trust as the essence of faith, but is also the face where I believe most faith is taught. Fowler (1987), repeatedly showed how faith is not only a verb, “an active mode of being and committing,” but also that it “is always relational; there is always another in faith” (p. 16). Gillespie (1988) made a similar point, citing Lewis Sherrill and George Coe whose work on relational theology showed how faith is felt through the encounters of human relationships (p. 77-78). We trust in people and are loyal to people and God in these relationships. And when we trust people we start to share their visions and values. So in summary much of our faith grows through our experiences of trust and faithfulness as they weave themselves through our relationships.

Christian teachers have a mandate to first ensure that their relationships with students are warm, caring and supportive, and that they build trust and love in these relationships. Secondly students need to learn a range of social and emotional relational skills to help them develop their trustworthiness, empathy and love. They need to experience trust, loyalty and commitment and return these elements of faith to others including God.

The relationship face of Figure 1 is a large part of social learning that happens in classroom interaction and management, and in the social life of the school. Good relationships are somewhat contingent on teacher personality and consistent teacher modelling of their own faith. I note that good modelling goes beyond simply being good people up front in classrooms. It is deliberate, selective of certain behaviours, and rewards student efforts to imitate it.

Faith as Valuing

Valuing, a second face of faith shown in Figure 1, is the face of faith that makes students aware of their value preferences, and helps them to prioritize their values and make choices to create a worthwhile life centre. Valuing addresses the human quest for wellbeing and quality in life. In my view this face is most pivotal to
Fowler’s model of faith development. Given that faith is partly loyalty to a transcendent centre of value and power, one of its vital components is the centre of values that claim each of us. Consequently teaching valuing becomes a mandate for Christian teachers.

Valuing includes both form and content. In order for students to understand their priorities and centre of values they need to practise a range of cognitive and more emotional valuing processes that comprise the “form” of valuing. For example they may identify and clarify their values, make sound value judgments and good choices, affirm, prize and act on their values, evaluate moral authorities, grapple with their life’s value laden issues, learn to empathise and so on.

Teachers can choose from a wealth of values to provide the “content” of their values curriculum. Virtues like courage, fairness and integrity link easily with spiritual value clusters such as Colossians 3:12-15 where Paul lists the values of compassion, kindness, humility, gentleness, patience, forbearance, forgiveness, peace and love as being desirable.

The enterprise of learning about values continually touches faith as it addresses student value priorities that become their life “centre,” and that consequently shape their life direction. In the end, the faith at their centre reveals itself in who or what they idolize and worship. Tillich (in Fowler, 1987) said we commit idolatry, not when we worship stone idols, but when we bet our lives on finite, shallow earthly centres of value like materialism, success and pleasure as the source of our meaning and worth.

Faith As Character
In a Christian school the shaping of character is a faith-centred enterprise. Character or moral development is the face of faith that translates ethical and other values and value systems into a life story and orientation. We build our faith via our value priorities that become our personal centre of values and power. Through this process we are also shaping our life direction and developing character.

Although overlapping largely with the values face of Figure 1, character development goes beyond much valuing to be more volitional. While values are estimates of worth, dispositions, preferences or priorities, character development not only incorporates these values as moral virtues, but also activates them into actions, behaviour and life orientations (Huitt, 1996).

Character is defined in various ways. Lickona (1991) has argued that character is the expression of values through action. In a similar vein the Character Education Partnership defined character as “understanding, caring about, and acting upon core ethical values” (Berkowitz, 1997, p. 65). Heenan, (2007) described character as being “that inner form that makes anyone or anything what it is” (p. 2). Applied to a person it is “the essential stuff that one is made of, the inner reality in which thoughts, speech, decisions and relationships are rooted” (p. 2). Understandably the ideal expression of character for Christians is Christ-likeness.

Now turning back to the link between character and faith, Smith (cited in Fowler, 1987, p. 11-12) described it as being “a mode of knowing, of acknowledgement.” He said “one commits oneself to that which is known or acknowledged, and lives loyally, with life and character being shaped by that commitment.” Here Smith has provided some insight into how faith becomes translated into character in daily living, through one’s ongoing commitment to what is known, acknowledged and trusted in.

In the school setting this translation process is broad ranging. As demonstrated by Lickona (1991 & 2004), character development in schools is a broad ranging complex social enterprise. In the context of binding it to faith, character can be developed more directly in schools through religious studies and physical education, and more incidentally in all teaching including the organization of learning and classroom life, and through the broader social life of the school. Its’ moral, emotional and performance elements can be addressed in basic skills like goal setting, and in moral reasoning, self-motivation, moral behaviour, emotional competence, valuing, building identity and self-worth, and developing a personal life orientation.

Faith As Worldview
The worldview face of Figure 1 is the face of faith that searches for the meaning of life. This face also contributes much to the development of a life orientation, a task shared substantially with valuing and character building. Further, our desire for spirituality is also a quest for meaning that seeks to make sense of existence. However we pursue it, our quest for meaning requires us to develop a way of perceiving and making sense of our world, namely a worldview.

Following Fowler’s reasoning we can argue that the meaning part of our faith serves as the core of our worldview. Conversely we can also claim that our worldview, our fundamental framework through which we view life and the world is in turn the basis of our beliefs and determines our values and guides behaviour (Rasi, 1998). Whatever our perspective we can see that the development of faith and a worldview are heavily overlapping processes. Our faith grows as we put together the experiences of life into a coherent and meaningful story via a worldview, and as we then use that story to guide our trust in people and causes that deserve our faith.
It follows that Christian teachers can develop the meaning part of student faith by teaching students how to clarify and develop their worldviews as a key part of their life orientation and story. This worldview face of faith can be taught in many ways. Each subject makes assumptions about reality and is itself a kind of worldview, something that can be made explicit. Curriculum content is largely a web of ideas and beliefs whose larger patterns and coherence can be shown to relate to the Christian view of the world by tactics such as drawing relationships between big ideas, by concept mapping, by thematic teaching, and by identifying and exploring examples of worldviews.

Faith as Spirituality
By developing students’ spirituality teachers are pursuing another fruitful pathway to building faith in schools. Brussat and Brussat (1998) explored at length the idea that spirituality is that part of faith that makes God present to us. They quote Alexander Schmemann (1996) who wrote “faith sees, knows, and senses the presence of God in the world” (p. 152). Similarly Gillespie (1988) states “The presence of God, if it is real and everywhere in this world, is always accessible, present, and transcends all living” (p. 38), so that much of what we know about God is realised and crystallised in the actual experiencing of the faith life (p. 32).

The spirituality face of Figure 1 is the face of faith that seeks to experience God as real, close and present. In slight contrast to the valuing and character building faces this face is more overtly religious for Christians. Students in Christian schools see God as their transcendent centre of value and power. In developing loyalty and commitment to their God, these students want to know that he is real and works in their lives, so they are looking for him in their life experiences. This search is the quest for spirituality.

Our task is to make God’s presence real to students through discussing and exploring their life worlds, struggles and issues in class worship, religious studies, and incidentally throughout the day. For example teachers can show how God can be sensed as present in human connections (relationships with self, others, nature, the past, a higher power), heartfelt reflection on Scripture, life experiences, providential events, prayer, meditation, joy, creativity, meaning, initiation, awakening to God’s presence, letting go of the illusions that hide him from believers, unselfish acts of service and so on.

Faith as Faithfulness
The final face of faith shown in Figure 1 is faithfulness. While faithfulness can be part of every other face of faith, it overlaps most obviously with character development, relationships and spirituality. And the commitment of faithfulness is found somewhere in all faces of faith as well. Gillespie (1988, p. 45) saw religion (faith) as the call to commitment for service. Through their commitment, believers’ answers to questions about their religion are found in their action and interaction with life (1988, p. 74-5). Fowler (1987, p. 275) listed the operations of faith as knowing, judging, valuing and committing. In a school setting committing may express itself in acts of faithfulness such as obedience, service to the needy, and witnessing to one’s faith.

Christian schools traditionally provide many opportunities for students to act out their faith in faithfulness. Examples are engaging in leaf raking, visiting hospitals and assisting the elderly, and in a plethora of other activities that comprise community service, conducting worship services in churches, helping other school students in “buddy” systems, and in Adventist schools assisting distant communities through STORM Co (Service To Others Really Matters Company) expeditions. To make the faithfulness of service work well, schools need to grasp the essential nature of service learning. Central to the quest to serve is genuine social connection. Service to others is enabled through the love, trust and warmth of caring relationships. In summary, faithfulness is the face of faith that translates commitment into action. At this active face of faith students learn their faith by doing it.

Conclusion
The goal of developing student faith in the Twenty First Century is becoming more difficult and urgent because the post-modern world is confusing. Youth are exiting churches in droves when they leave Christian schools. And the spirituality revolution makes it fashionable to find the sacred everywhere, not just within religion (Tacey, 2003).

Given the complexity, richness and importance of faith, this paper proposes that Christian teachers pursue student faith development by employing diverse teaching strategies to address six of its broad faces in schools. These are relationships, valuing, character, worldview, spirituality and faithfulness.

In essence genuine faith in the Twenty First Century remains the same as it was in the First Century – deep trust expressed in commitment and life direction. There is no doubting its importance for all of us. TEACH

Footnote: I wish to acknowledge the influence of Associate Professor Phil Fitzsimmons on my thinking and writing about the nature of faith. Our conversations are an ongoing source of inspiration.
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The Relationship Between School Climate and Student Bullying

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The relationship between school climate and student bullying

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Abstract
This study investigates the relationship between student perceptions of school climate and self-reported bullying between students. Data were collected from 604 students in 59 regular grade 5-6 classrooms, within 20 state schools in Victoria, Australia. A significant negative relationship was found between measures of positive school climate and the prevalence of student peer bullying. Implications for classroom teachers and school administrators are discussed. The importance of measuring and monitoring students’ involvement in bullying and perceptions of school climate is emphasised.

Introduction
School climate has gained increased attention in recent years as a factor linked to a wide range of important student outcomes (Swearer, Espelage, & Napolitano, 2009). School climate refers to the quality and atmosphere of school life, and includes factors such as school values, interpersonal relationships, teaching and learning, leadership, and organisational structures (Cohen, 2009). It is more than simply an individual experience, but rather a group phenomenon that is larger than any single personal perspective (J. Cohen, McCabe, Michelli, & Pickeral, 2009). For Welsh (2000, p. 256) it is defined as “the unwritten beliefs, values, and attitudes that become the style of interaction between students, teachers, and administrators.”

From the view-point of social-cognitive theorists (Bandura, 2001; Rogers, 1951) people react to life-experiences as they perceive them to be; regardless of whether their perceptions are objectively accurate or not (Koth, Bradshaw, & Leaf, 2008). Consequently, the perception that students have of their school environment is argued to have an impact on their behaviour within the school setting (Koth et al., 2008). School climate has indeed been found to be linked to a wide range of important school outcomes such as academic achievement (Brand, Felnner, Shim, Seitsinger, & Dumas, 2003) learning motivation (Marsh, Martin, & Cheng, 2008) and school avoidance (Brand et al., 2003). A significant connection has also been found with self-esteem, depressive symptoms and challenging behaviour (Way, Reddy, & Rhodes, 2007). Behavioural problems with links to school climate include aggression (Wilson, 2004), school delinquency (Gottfredson, Gottfredson, Payne, & Gottfredson, 2005) and bullying (Bandyopadhyay, Cornell, & Konold, 2009). Following a review of anti-bullying intervention programmes, Parada (2000, p. 15) claimed that “interventions which changed the social milieu of schools are the most appropriate when dealing with school bullying”.

Many researchers are convinced that the climate of a school has a direct impact on the attitudes and behaviour of students, including the prevalence of bullying (Bandyopadhyay et al., 2009; J. Cohen, McCabe, et al., 2009; Due et al., 2005; Kasen, Johnson, Chen, Crawford, & Cohen, 2011; Meyer-Adams & Conner, 2008; Orpinas, Horne, & Staniszewski, 2003; Roland & Galloway, 2002; Swearer et al., 2009; Yoneyama & Rigby, 2006). A school-wide initiative by Orpinas et al. (2003) for example, focused on changes to particular aspects of school climate and included a strong education component for both students and staff. They reported a 40% reduction in self-reported aggression and a 19% reduction in self-reported victimisation. In contrast, a longitudinal study by Kasen, Berenson, Cohen & Johnson (2004) involving 500 children and their mothers, found that students in highly conflictual schools demonstrated an increase in verbal and physical aggression over time, even after controlling for baseline aggression.

School Bullying
Bullying has been defined as aggressive behaviour, repeated over time, which results in harm to another person, who is usually powerless to defend themself (Olweus, 1999). Australian studies have indicated that about one child in six is bullied at school on at least a weekly basis and that 1 in 10 are active bullies (Rigby, 2007). The effects of involvement in student peer bullying are wide-ranging, with negative outcomes reported within the physical, psychological and social
domains of well-being (Due et al., 2005; Kaltiala-Heino, Rimpela, Rantanen, & Rimpela, 2000; Williams, Chambers, Logan, & Robinson, 2006). Concern has also mounted over evidence for the long-term nature of these negative effects (Carlisle & Roles, 2007; Schäfer et al., 2004).

It is acknowledged that comparing data in relation to bullying prevalence can be problematic since studies often vary widely in methodology (Carter & Spencer, 2006). Additionally, it is likely that the meaning bullying holds for respondents has altered over the years (Rigby, 2003). This has resulted in additional phenomena being included when identifying bullying compared to early research, particularly with indirect forms such as relational bullying. It has been demonstrated however, that even when identical instruments and methodology are utilised, prevalence rates can vary greatly between communities. An international comparative study for example, surveyed 40 European countries and North America (Craig et al., 2009), finding a wide variation of reported involvement; from that of Sweden which recorded a low of 6.7% (either as a bully, victim or both, in the past two months), to a high of 40.5% in Lithuania. This variation indicates that bullying is significantly more common in some communities than in others.

It is also important to note evidence of wide variations in victimisation between schools within the same locality. Following extensive work within Norwegian schools, Olweus (1991) reported that one institution could have up to five times the rate of bullying of another in the same community. This would suggest that even when factors such as geographic location, socio-economic status and education systems are taken into account, some schools, through a range of internal factors, have much lower rates of bullying and victimisation than comparable schools. School climate is considered one of the key factors contributing to the prevalence of student bullying within school (Orpinas et al., 2003; Roland & Galloway, 2002). It is significant to note that climate scores have been found to be very stable (Brand et al., 2003), suggesting that features of a school’s environment persist over time, even when student membership changes. “School climate matters. Sustained positive school climate is associated with positive child and youth development, effective risk prevention and health promotion efforts, student learning and academic achievement, increased student graduation rates, and teacher retention” (Thapa, Cohen, Guffey, & Higgins-D’Alessandro, 2013, p. 369).

**School Climate Domains**

Though there is not as yet consensus regarding which dimensions are essential to a valid measurement of school climate (Thapa et al., 2013), there have traditionally been five domains identified (Zullig, Koopman, Patton, & Ubbes, 2010): (1) Order, Safety and Discipline, (2) Academic Outcomes, (3) Social Relationships, (4) School Facilities and (5) School Connectedness. In recent times however Zullig and associates (2010) have argued for a set of eight climate domains: student-teacher relationships, school connectedness, academic support, order and discipline, school physical environment, school social environment, perceived exclusion/privilege, and academic satisfaction.

Arguably, the strongest body of evidence relating to the improvement of school climate is that focused on improving student-teacher relationships (Ahnert, Harwardt-Heinecke, Kappler, Eckstein-Madry, & Milatz, 2012; Barle et al., 2012; Zullig, Huebner, & Patton, 2011). Of all school climate domains, student-teacher relationships is most strongly correlated with all other school climate measures (Zullig et al., 2010), including connectedness to others (Thapa et al., 2013), and perceptions of social, emotional and academic support (Osterman, 2000; Wentzel, 2002).

The extent to which students feel a sense of connectedness to the school has also been acknowledged as an important dimension and closely related to that of relationships (J. Cohen, McCabe, et al., 2009). There is evidence that when a person feels a lack of belonging and connectedness, there is an increased risk of self-defeating behaviours, including aggression towards others (Morrison, 2006). In considering the importance of these relationships, it is significant to note the close connection between students’ perception of fair discipline practices, and positive student-teacher relationships (Marzano, 2003; Wang, Selman, Dishion, & Stormshak, 2010; Welsh, 2000). Findings suggest in fact that a student’s satisfaction with school is largely based on feeling that “they are treated fairly, that they feel safe, and that they believe that teachers are supportive” (Samdal, Nutbeam, Wold, & Kannas, 1998, p. 383). Thus, the extent to which students feel safe and are treated fairly contributes significantly to student perceptions of school climate.

To clarify the relationship between aspects of school climate and bullying, in particular within the Victorian school context, the current study examined the relationship between school bullying and three dimensions of school climate: student-teacher relationships, peer-relations and belonging, and perceptions of safety and fairness.

**Method**

**Participants**

All regular primary and composite schools containing grade 5-6 students within the seven districts of the North-Eastern Metropolitan Region of Melbourne...
Historically, when employing bullying and victimisation self-report scales, a variety of methods has been utilised by researchers to determine the number of students considered to fit various categories. For example, Olweus & Solberg (2003) regarded as victims or bullies those students who endorsed '2-3 times per month' on more than two global items. Other researchers however have included as bullies and victims students who endorsed '2-3 times a month' on at least one of the global items (Chen, Liu, & Cheng, 2012). Additionally, some have added the scores from each of the scales cumulatively, with higher totals indicating more frequent or serious bullying (Chen et al., 2012). In the current study, the bullying scales were utilised as ‘cumulative totals’, the starting point (cumulative total) selected for acknowledging involvement as a victim or bully was 4. This would require a child to have been bullied or bullied others at least 2-3 times a month in order to be considered a victim or bully respectively. In considering the cumulative cut-off points at which self-reported victimisation is to be considered as low level, moderate or severe, the following was adopted: a cumulative score of 4-6 = low level victimisation; a score of 7-9 was considered moderate victimisation (in that it required students to report having been bullied most weeks and in more than one context); while a score of 10 and above was adopted to represent severe bullying as it required students to indicate they have been bullied most days, within more than one context.

**Analysis and Results**

Analysis first considered descriptive statistics of the main variables (school climate and bullying), some of which are reported here, then investigated differences...
and relationships between the major variables. Differences in bullying at class and school level are reported here, together with correlation and regression analyses identifying the strength of school climate predictor variables potentially influencing bullying.

Bullying Prevalence
Analysis of student self-report data reveals that a total 36.1% of children (n=604) report having been bullied in the past two months (cumulative score >3). Boys were slightly over-represented with 37.7% of boys being reportedly victimised compared with 33.7% of girls. Analysis of the severity to which children report being victimised demonstrate that 17.9% report low level victimisation, 10.6% moderate levels and 7.6% high levels of victimisation.

In regards to ‘bullying others’ a total 9.1% of children report being involved in bullying others in the past two months (cumulative score >3). Boys were again over-represented with 14.9% of boys admitting to bullying others compared with 4.6% of girls. A total of 6.5% of students (n=39) self-reported as being both a bully and a victim. Males were over-represented with 10.4% of males identifying as both a bully and a victim compared to 3.4% of females.

School Climate: School and Class Differences
A multivariate analysis of variance was performed to investigate differences in perceptions of school climate between classrooms and between schools. Three dependent variables were used: student-teacher relationships (STR), peer relations and belonging (PRB) and safety and fairness (SF). Effect sizes (eta squared) were interpreted according to recommendations by J. W. Cohen (1988) where .01 was considered small, .06 medium and >.14 a large effect. A significant difference was found on the combined dependent variables between classrooms [F (3, 543) = 2.15, p = .000; Pillai’s Trace = .59; partial eta squared = .19] and between schools [F(3, 582) = 3.24, p = .000; Pillai’s Trace = .286; partial eta squared = .095]. When the results for the dependent variables were considered separately, all reached statistical significance. The variables exhibiting the greatest difference between classrooms were that of peer relations and belonging (F (3, 543) = 2.61, p = .000; partial eta squared = .22) and that of safety and fairness (F (3, 543) = 2.60, p = .000; partial eta squared = .22). The variable exhibiting the greatest difference between schools was that of safety and fairness: F(3, 582) = 4.54, p = .000; partial eta squared = .13. Thus classrooms were a strong predictor of differences in student perception of school climate, while schools were a moderate predictor. Neither gender or grade level were significant in predicting differences in student perceptions of school climate.

Relationships Between School Climate and Bullying
\[ \text{Correlational analysis} \]
\[ \text{Whole sample correlations} \]
The relationship between the three school climate variables, and measures of involvement in bullying were examined using Spearman’s rho (see Table 1).

Effect sizes were calculated based on the standard interpretation of: small (r = .10 to .29), medium (r = .30 to .49) and large (r = .5 to 1.0) (J. W. Cohen, 1988). Results from the above correlation analysis demonstrate that in regards to ‘total bullying experienced’, a moderate negative correlation was found with peer relations & belonging (PRB) and safety & fairness (SF), with a weak negative correlation with student-teacher relationships (STR). With ‘have bullied others’, weak negative correlations were found with STR, PRB and SF. In regards to ‘have been bullied’, weak negative correlations were found with STR

\[
\begin{array}{|c|c|c|c|}
\hline
\text{Spearman's rho} & \text{Bullying observed N=597} & \text{Have been bullied N=604} & \text{Have bullied others N=604} & \text{Total bullying experienced N=604} \\
\hline
\text{Student–teacher relationships} & \text{correlation coefficient} & 0.157* & -0.224* & -0.206* & -0.281* \\
& \text{significance (2-tailed)} & 0.000 & 0.000 & 0.000 & 0.000 \\
\hline
\text{Peer relationships & belonging} & \text{correlation coefficient} & -0.218* & -0.374* & -0.230* & -0.411* \\
& \text{significance (2-tailed)} & 0.000 & 0.000 & 0.000 & 0.000 \\
\hline
\text{Safety & fairness} & \text{correlation coefficient} & -0.308* & -0.263* & -0.240* & -0.354* \\
& \text{significance (2-tailed)} & 0.000 & 0.000 & 0.000 & 0.000 \\
\hline
\end{array}
\]
* Correlation is significant at the 0.05 level (2-tailed)
In order to confirm the relative contribution of the three climate scales make to overall bullying experienced at school, a standard linear multiple regression analysis was performed. The three scales were found to jointly explain 22.6% (p<.0005) of the variance in bullying experienced by the children in the current study. In examining the standardized coefficients, only two variables demonstrated significance at the p<.005 level; the largest being PBR (beta = -.431, p<0.0005) followed by SF (beta = -.215, p<0.0005). Thus, in this study the independent variable of PBR makes the strongest unique contribution to explaining the dependent variable. Part correlation coefficients show that PBR makes up 10.1% of the total R square, and Safety & Fairness 3.2%.

Examining correlations at classroom and school level
In order to investigate the relationship between membership of a classroom and of a school, and perceived classroom climate, the three variables, STR, PRB and SF were aggregated at the classroom level (n=59) and at the school level (n=20). The relationship between classroom and school climate variables and involvement in bullying, was investigated using Spearman’s rho (see Table 2 and 3 respectively).

In examining ‘total bullying experienced’ at the classroom level, a moderate negative correlation was found with STR and strong negative correlations with PRB and SF. When examining ‘total bullying experienced’ at the school level, a strong negative correlation was found with PRB and with SF. Thus at both the classroom and school level, increased measures of school climate were strongly and positively related to less bullying experienced by students within the classroom, with a stronger effect exhibited at the classroom level. Strong correlations suggested the application of regression analysis.

Multiple regression
A standard linear multiple regression analysis was performed to gauge the overall contribution the three climate scales make to the difference in bullying experienced between classrooms and between schools. Examination revealed that the three climate scales explained 41.3% (p<.0005) of the variance (Adjusted R Square) in bullying experienced between classrooms. In comparing the standardized coefficients, the largest was PRB (beta=.568, p<0.0005) followed by SF (beta=-.378, p<0.01) with no significance shown for the STR variable. When examining results at a school level, analysis revealed that the climate scales explain 38.9% (p<.05) of the variance (Adjusted R Square) in bullying experienced between schools. The only significant predictor variable was STR (beta=-.772, p<0.0005).

Thus at the classroom level, the independent variable of Peer Relationships and Belonging makes the strongest unique contribution to explaining the dependent variable, while at the school level the independent variable of Student-Teacher Relationships makes the strongest unique contribution to explaining the dependent variable. Further, classroom level effect sizes were greater than those displayed at the school level.

Discussion
The results from the current study confirm that a significant relationship exists between increased positivity in school climate and less school bullying. When examining data at the classroom level, it was found that 41% of the variation in total bullying experienced between classrooms could be explained by the climate factors considered. It does not however establish causality, thus not determining if a more positive school climate reduces bullying and victimisation, or conversely whether increased involvement in bullying causes students to perceive school climate in more negative terms.

Some authors on school bullying argue that the relationship between school climate and bullying is bi-directional or cyclical in nature (Klein, Cornell, & Konold, 2012) and thus the negative influence that aggressive students have on climate should be taken into account when considering causality. While much weight is given in the literature to climate as a causal factor of school bullying, it could be argued that factors at the individual level within classrooms, significantly impact perceptions of school climate. There is much evidence for example, to support the influence that aggressive individuals have on their peer groups (Espelage, Holt, & Henkel, 2003; Mouttapa, Valente, Gallaher, Rohrbach, & Unger, 2004; Wright, Giannarino, & Parad, 1986) and thus on the climate of a school. Additionally, it is possible that students who are involved in risky or aggressive behavior may be more inclined to perceive their school in negative terms (Klein et al., 2012). Thus a greater number of aggressive students within a classroom may - within a school climate survey - portray the classroom climate in a more negative light.

There is however, evidence gathered through longitudinal studies, that a positive school climate can serve as a protective factor associated with decreases in risk behaviour such as substance abuse and aggressive behaviour (Aspy et al., 2012; Bond...
Individuals are ... affected by the way they act upon their environment, and the way in which their environments acts upon them.

et al., 2007; Klein et al., 2012). Bullying appears to be part of this larger pattern of youth involvement in negative behaviours (Espelage, Bosworth, & Simon, 2001; Hymel, Rocke-Henderson, & Bonanno, 2005; Pellegrini, Bartini, & Brooks, 1999) and thus arguably, also influenced by the climate of a school. A large number of researchers have come to the conclusion that climate is indeed a key factor in reducing bullying and victimisation within a school (Barboza et al., 2009; Hong & Espelage, 2012; Orpinas et al., 2003; Roland & Galloway, 2002; Swearer et al., 2009; Wilson, 2004).

These differing views of causality are not mutually exclusive and as argued by Klein et al. (2012) are probably evidence of the bi-directional or cyclical relationship between climate and involvement in bullying. It is likely that the behaviour of individuals influence the peer group, the actions and attitudes of peer groups influence climate, and the school climate (shaped by a wide range of influences) in turn affects the attitudes and behaviour of students. Individuals are thus seen to be affected by the way they act upon their environment, and the way in which their environments acts upon them (DeSantis King, Huebner, Suldo, & Valois, 2006).

According to the social control theory (Hirschi, 1977) there is a strong connection between individuals who do not feel an attachment or bond to institutions such as schools, and the development of antisocial behaviour. Conversely, individuals who establish connections with conventional societal institutions are viewed as less likely to engage in wrongdoing and more likely to internalize the norms of appropriate behaviour. Connected to this theory is evidence that students’ perception of their school and their sense of satisfaction with what they experience, will impact
their attitudes and behaviour. This was evidenced within a cross-national analysis involving over 250,000 students, which reported that children with only 2-3 negative school perceptions experienced twice the probability of being involved in bullying or victimisation (Harel-Fisch et al., 2011). Positive school perceptions on the other hand were strongly connected with a positive school climate. 

Studies within the domain of social psychology, demonstrate that an individual’s feelings of social responsibility are not limited to immediate friends (Brewer & Gardner, 1996). Rather, when people identify with a group, they are willing to forgo what is of self-interest in order to benefit the larger group. There is consistent evidence that these feelings of belonging produce action, thereby reducing passive bystander behaviour (Baumeister & Leary, 1995). It can be suggested therefore, that in a school where efforts are made to improve connectedness and belonging, improvements may occur in the behaviour of students who, though not directly involved in bullying, can by their actions significantly impact the prevalence of aggressive behaviour within the school.

The literature on aggressive and risk taking behaviour supports the impact that school climate makes in determining whether or not children choose to intervene when being made aware of the dangerous intentions of a peer. Syvertsen, Flanagan & Stout (2009) for example, analysed responses from 1933 adolescents in 13 schools who were all presented with the same scenario, detailing a hypothetical peer’s plan to ‘do something dangerous’ at school. They were asked how likely they would be to respond in the following ways; ‘intervene directly, tell a teacher or principal, discuss it with a friend but not an adult, or do nothing’. Results indicate that students who have a positive view of the school climate are significantly more likely to take action to prevent a peer’s dangerous plan. This finding supports the important role schools can play in creating a positive climate where students are willing to take care of one another. Smokowski & Kopasz (2005, p. 30) argue that; “the research literature on youth violence prevention makes clear that focusing solely on the behaviour to be eliminated is less effective than having a simultaneous focus on constructing a positive context that is inconsistent with bullying and coercion”.

**Implications**

Rather than viewing the likely cyclical relationship between school climate and bullying prevalence as lessening the significance of positive school climate, it could in fact be presented as an argument for its importance. Schools should view climate not only as the sum of influence that will impact the aggressive behaviour of students, but also as a barometer reflecting individual experiences, attitudes, and values that will need to be deciphered and addressed at an individual as well as global level. Yoneyama and Rigby (2006) suggest for example, that children’s negative perceptions of school climate could be a useful source of information in helping to highlight children who may be involved in bullying and victimisation. Identifying children involved in bullying is not an easy task, and paying greater attention to the attitudes and demeanour of individuals within the class may provide valuable clues.

This view of climate as both a catalyst and barometer should highlight the importance of monitoring and responding to measures of school climate on a regular and ongoing basis. More work needs to be done to ensure schools have effective instruments, suitable for all age levels, with which they can quickly and accurately measure climate and school bullying. It is equally as important to ensure that instruments are sensitive to the different types of bullying, including the more subtle forms such as relational aggression.

An additional perspective to consider relates to evidence that teachers can at times take the role of a bully in their relationships with students and with each other (Whitted & Dupper, 2008) thereby modelling the intimidating and aggressive behaviours they wish students to avoid. Aggressive behaviour by teachers has been shown to be significantly related to negative attitudes of students towards teachers and towards their school work (Lewis, Romi, & Roache, 2012; Roache & Lewis, 2011; Romi, Lewis, Roache, & Riley, 2011), and further, to be relatively commonplace (Romi et al., 2011). Aggressive teacher behaviour is perceived by students as not only affecting their ability to focus on their schoolwork, but also to be instrumental in damaging their relationships with teachers (Lewis et al., 2012). Teachers must thus take care to monitor their own interactions with students in order to create and maintain a supportive environment where respectful and appropriate behaviour is exemplified (Richard, Schneider, & Mallet, 2012; Romi et al., 2011).

Bullying intervention programmes should examine all relationships within the school environment, including those between staff members and between staff and students. Each relationship level will be significant in determining the overall climate and in providing models that students can emulate in their interactions with each other. Jennings and Greenberg (2009) found evidence for example, that students often take cues from teachers in determining whether
peers were likeable or not and that their perception of teacher support had a buffering effect on the social preference of peers. “It seems increasingly important for teachers and school administrators to understand fully that every interaction between teachers and students is a learning experience for the students involved in it or who witness it” (Lewis, 1997, p. 7). It is possible that teachers may underestimate the impact that their attitudes and behaviour have on students, failing to realise the extent to which they are a powerful force in the socialisation process occurring at school.

Though considered a powerful influence, there is yet to be the same accountability for the development and maintenance of a positive school climate, as there is for the delivery of the academic curriculum. It could be argued that educational policy has become too narrowly focused, with insufficient emphasis on social and emotional contexts (J. Cohen, Pickeral, & McCloskey, 2009). It is untrue to assume that all children will naturally acquire these skills, or indeed that these skills are any less important than academic competence, to a child’s transition into healthy adulthood. Neither can it be taken for granted that global measures designed to impact classroom norms, such as the implementation of a social skills curriculum, will adequately impact all students. It has been found that even students peripheral to or isolated from the social structure of the classroom can develop antisocial behaviour, independent of the group norms (Rodkin, Farmer, Pearl, & Acker, 2000). Thus school climate requires individual interventions in addition to global measures, if it is to make positive gains over the long-term.

One of the limitations of this study was the relatively low consent return rate, and thus a lower than desirable participation rate from students within many classrooms. This factor, combined with the clustered nature of the sampling techniques, require the results to be generalised with caution. It is difficult in educational settings to avoid clustering, yet it is important to acknowledged that clustered samples are less than precise, and more likely to contain sample errors, than if random sampling were employed (Garson, 2012). In addition, it is recognised that samples extracted through volunteer participation can be biased (L. Cohen, Manion, & Morrison, 2011). Specific reasons may exist why particular schools or individuals choose to be involved or conversely, avoid involvement, resulting in a sample group that may not be representative of the wider population (Bryman, 2012). Additional sampling errors may be introduced if exclusion from participation is more prone amongst some groups compared to others (Gray, 2009).

Conclusion
Schools have the opportunity to utilise climate measures as both an effective catalyst and as a barometer, assessing current states and informing future practice. There appears to be a major gap between research into school climate and actual school practice. If indeed social-emotional skills are considered fundamental for a successful transition into adulthood and for an improved quality of life, effort should be made to ensure that this gap is bridged (J. Cohen, 2006).
Research: What Potential Does it Hold for Teacher Practitioners?

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Abstract

The teaching profession finds itself at the crossroads at this time, because the crowded curriculum and the emphasis on core competencies including literacy and numeracy can have the tendency to push research training into the background. The question should be asked though, is research capability a skill practicing teachers should be engaging with? Is reconstructing the curricula of universities to make research preparation a priority worth pursuing?

The following paper considers the issue of research and what it can add to teacher practitioners’ “arsenal” of capabilities. The authors believe that there is value in reconsidering the curriculum of teachers, as there are many ways in which teachers can be informed and inform knowledge about teaching. The ability to apply research capabilities to the teaching context can significantly benefit the profession and more importantly its’ students.

Teacher as Researcher

The concept of teacher professionalism is often in question. In fact examining teacher performance and the standards that measure it is on the current political agenda. The appropriateness of the application of the term “classical professionalism” to the teaching profession is based upon the concept of the existence of a body of technical knowledge and skills that belong exclusively to those within the profession. Goodson and Hargreaves (1996) relate that in attempts to “measure up” to the professions of ‘high standing’ (e.g. medicine, engineering and law), educationists have sought to quantify and codify teachers’ professional knowledge. One area, which does have the potential to define the concept of codifying profession knowledge, is the development of ‘pedagogical content knowledge’ (Shulman 1986) as a knowledge domain that is specific to teacher professionalism.

The concept of teacher professionalism and teacher professional identity can be based on principles surrounding ‘what works’ in the classroom, and for the purposes of this paper the activities that support this, namely educational research and evidence-based practice. Blackmore (2002) considers this issue important stating:

Research based practice works through the theory and practice of dynamic criticality, and it is that criticality that is crucial for a knowledge based democracy which takes into account the social and cultural as well as the scientific and technological. It requires researchers to problem set and not just problem solve, to be strategic as well as relevant. It requires from teachers as practitioner researchers another level of professional judgment that derives from the theoretical underpinnings of their disciplinary field of practice. (Blackmore 2002, p. 17)

The following paper considers the issue of the teacher as a researcher and why it is considered important for teachers to have both the knowledge of how to conduct research and the attitude to put it into action, so as to be more able to contribute to the disciplinary knowledge of the profession.

In simple terms teachers research because they want to know the answers to questions. Every day the thinking teacher is looking around their classroom, as they’re planning, at their students’ performance, attitude and behaviour, and wondering “in what way am I able to improve this”.

If the reader is now starting to think about what the focus of their particular research may be, they could finish the statements:

I would like to improve the...
I am concerned about...
I would like to change the way my students...
I would like to integrate more... into my class.
How can I do it?

(Capobianca, Horowitz, Canuel-Browne & Trimarchi, 2004, p. 48)
AITSL Standards

The Australian Teacher Performance and Development Framework, introduced in 2012 by the Australian Institute for Teaching and School Leadership (AITSL) focuses on a cycle of continual reflection, goal setting, professional learning and review. More importantly, this process needs to be evidence based.

Without genuine inquiry into the processes of the classroom, the only evidence available to the teacher to drive improvement will be observer feedback and student outcomes. The proactive teacher will organize their own action research projects in their classroom as a means of collecting their own data as evidence to base change and improvement on.

Teacher Standards 6 and 7 prescribed by AITSL and under the domain of Professional Engagement zeros in on focus areas such as: identify and plan professional learning goals (6.1) and apply professional learning and improve student learning (6.4). These focus areas are about teachers identifying areas of potential improvement as they set goals and plan how learning is going to happen in their classroom. Again, the teacher as a practitioner-based researcher will be making strategic and considered decisions in these areas as they base their planning on data collected in their classrooms.

The Notion of Professional Standards

Considering further the concept of standards, the Australian Quality Framework (AQF) that defines the status of all education in Australia on a scale of nine from secondary education to PhD differentiates between a Level 7 and a Level 8 with the Knowledge and Skills associated with Research. Consider the difference between the “Application of Knowledge and Skills” between Level 7 and Level 8 shown below:

Graduates of a bachelor degree will demonstrate the application of knowledge and skills:

At Level 7

- With initiative and judgement in planning, problem solving and decision making in professional practice and/or scholarship_
- To adapt knowledge and skills in diverse contexts
- With responsibility and accountability for own learning and professional practice and in collaboration with others within broad parameters (AQF, 2012, 48)

At Level 8

- With responsibility and accountability for own learning and practice and in collaboration with others within broad parameters_
- To plan and execute project work and/or a piece of research and scholarship with some independence (AQF, 2012, 51)

Note the difference between the levels is the attribute of research and scholarship. What is interesting to note is that teacher educators have aligned predominantly with Level 7, whereas other similar four year trained professions such as Engineering have aligned their programs with a Level 8. Engineering, and like professions, require the programs of study attain Level 8 as preparation for graduates entering those professions.

This provides an interesting backdrop for the consideration of the importance of research to practicing teachers. What is it that research capacity provides the professional practitioner?

The notion of research leading to a higher level of professionalism has long been acknowledged in other professions, most notably the medical and the engineering professions. The question needs to be asked: Does the research based (or the commonly used term ‘evidence based’) practitioner indicate a higher level of professionalism? The AQF rankings would attest to this concept. Professional action in education and, as Sanderson (2003) makes clear, in many other professional fields, always needs to take the normative elements into deliberation. Professionals need to make judgments about “the most appropriate course of action in the specific circumstances in a context of informal rules, heuristics, norms and values” (p. 340). Therefore the need is to raise considerations to the level of teachers questioning “is not simply ‘what is effective’ but rather, more broadly it is, ‘what is appropriate for these children in these circumstances’” (p. 341). To suggest that research thinking limited to “what works” should be raised to the level of normative professional judgment is like considering what “ought” to be, rather than being limited to what “is”. Educational practitioners should not be limited to considerations of evidence about “what works” but rather informing themselves about “what can be”.

Teacher Attitudes

It would be interesting to determine how Australian teachers identify with the idea of the ‘teacher as a researcher’. International studies have reported that approximately one third of teachers had neither done any research into the learning process in their classroom nor ‘seriously considered research findings since entering the teaching profession’ (Beycioğlu, Ozer & Uhurlu, 2010, p. 1092).
Teachers generally are not confident in doing research, often not having mastered the research type skills they studied during teacher training. They would prefer to be “fed” other people’s research in the form of in-service courses, teaching journals or books (Beycioglu et al, 2010).

Research does not need to be limited to what is taught in a particular topic or how a topic will be taught. It can be a valuable approach to developing curricula. Research can inform curriculum decision-making, but the rational, evidence-based, findings of research tend to wither in the presence of pre-existing or widely held philosophies, as curriculum choices are made within specific disciplines, most often resulting in the retention of the status quo (Aikenhead, 2002). This results in practitioner knowledge being imbedded within established practices and curricula and forms the core of decision-making within schools and educational institutions. This tacit knowledge may be used intuitively by practitioners and without the means to do otherwise is difficult for practitioners to use in informing practice when the practitioners do not have a research knowledge on which to draw. Research knowledge has the capacity to empower teachers in the discourse of practice, with change being based on informed decision-making.

If teachers are to be involved in the development of new practices they need the capacity to reflect on their current praxis. There are many frameworks for engaging in reflective practice, specifically professional practice (Schon, 1983). Turner-Bisset (1999) is another who developed a model whereby a range of knowledge forms contribute to pedagogical content and practice. This model focused on “observed practice”. It used this activity to identify contributory knowledge forms as including substantive, syntactic, contextual and self-knowledge, knowledge of learners, models of teaching and knowledge of educational outcomes. This may be considered in light of Barnett and Hobson’s (2001) concept which, when focusing on science teachers, identified four groupings of knowledge; academic and research knowledge, pedagogical content knowledge, professional knowledge and classroom knowledge. Although Barnett and Hobson’s study was of science teachers, it is appropriate to relate the findings to all teachers, and their finding that the profile of research is highly placed is translatable across all teaching levels and disciplines.

It is What Expert Teachers Do

While learning and shaping practice from existing published research is very worthwhile, particularly in terms of latest pedagogical techniques and information on how children learn, it is of particular benefit to a teacher to make their research specific to their own class and situation. It is particularly gratifying to a teacher to see improvements in the learning environment they generate based on information they have gleaned from their own research with their own class.

Professionals in all careers have an expectation of continual learning. The teaching career is no different but accountability in this area is growing. According to Loughran (2010), ‘Expertise in teaching begins to strongly stand out when teachers shape their practice in particular ways that they know make a difference for their students’ learning . . .’ (p. 218). The way the teacher will find out what makes a difference to their students’ learning is to survey the students, test the students, observe the students and then make considered adjustments to the way they do things in their classroom. This is action research.

If the only data the teacher has as a commentary on the learning and teaching in their classroom is test scores, then the complexity of the learning environment is being overlooked. There are many aspects of this social microcosm that need to be identified by digging a little deeper. Cochrane-Smith (2004) puts schooling into perspective: ‘Teaching is unforgivingly complex. It is not simply good or bad, right or wrong, working or failing . . . measures of this work cannot . . . focus exclusively on test scores and ignore the incredible complexity of teaching and learning . . .’ (p. 4).

Goodson and Hargreaves (1996) have offered seven principles of ‘postmodern professionalism’, which seek to extend the debate on teacher professionalism beyond “the recent clamour for technical competency and subject knowledge” (p. 20). Abbreviated, they are:

- Increased opportunity and responsibility to exercise discretionary judgement;
- Opportunities and expectations to engage with the moral and social purposes and value of what teachers teach;
- Commitment to working with colleagues in collaborative cultures of help and support;
- Occupational heteronomy rather than self-protective autonomy;
- A commitment to active care and not just anodyne service for students;
- A self-directed search and struggle for continuous learning related to one’s own expertise and standards of practice, and
- The creation and recognition of high task complexity. (p. 21)

Goodson and Hargreaves’ (1996) concepts strike a resonance with research led teaching. Research is an invaluable component of teaching and learning. When teachers become more aware of how they teach and
how their students learn then the whole educational process becomes more enjoyable and meaningful for the stakeholders: teachers and students.

Research-Led Teaching
Within the university sector in Australia the concept of research-led teaching is a term that is commonly heard and finds itself mentioned in many teaching and learning plans of university. The concept of research informing teaching is not hard to comprehend at a university where the concept of newly developed, or created, knowledge finds its way into the curriculum of the programs taught at universities. But the question must be asked: Is this concept appropriate or transferable to the school classroom, both primary and secondary? Brew (2002) defines five domains which can affect the extent to which teaching is research-led and determine what is understood by the concept. These are:

1. Assumptions related to research and teaching which define the limits and possibilities for research-led teaching (preconditions for research-led teaching)
2. How the academic prepares for teaching (preparation for teaching)
3. How the teaching is actually carried out (teaching in progress)
4. What the teacher does after the teaching to reflect on or disseminate their teaching. (the backward glance).
5. How research and teaching are organised (institutional context). (p. 2)

On initial consideration the notion of research led teaching may seem out of the auspices of school teachers, but when it is conveyed in Brew’s terms it is possible to start unpacking the concept and seeing relevance to school teachers. It may even be considered that it is those teachers with first hand experience of research and the research culture that exists in research active environments are able to align the two perspectives; judging professional practice by utilising both a systematic and objective stance as well as affective professional judgment. Those with research experience are better equipped to view professional practice through a range of evidence-based lenses, consistent with a practical understanding of research and research methods (Ratcliff et al, 2003).

Ratcliff, et.al. (2003, p. 27) extend this concept, further recommending that if an impact is to be made on classroom practice then four criteria are required:

- Convincing findings – appearing as generalisable to different contexts and from studies with clear, rigorous methods
- Resonance with or acknowledgement of teachers’ professional experience in their practice
- Translation to practical strategies for classroom practice and
- Wide dissemination through professional networks

The study established that to be truly effective in changing practice teachers need to be influenced by strategies that are based on research, and be able to relate and participate in the ongoing evaluation of the initiative.

Preconditions for Research-led Teaching
The preconditions for this type of teaching will be influenced by what teachers understand by this concept and how they will develop it. The teacher may consider that teaching is outwardly focused or inwardly focused. With the outwardly focused possibility the teaching may focus on presentations or the development of journals, posters or teamwork to complete tasks, emulating what is done at universities. Conversely the teaching may be inward looking, which will involve students in analyzing data, or doing qualitative types of activities that involve a more experimental style of activity. These types of activities emulate research and the presentation of research outcomes.

The teacher who engages in these types of teaching activities will have to deal with the situation where their teaching does not look like traditional teaching. The teaching will be far more student-centred and allow students to take more ownership of their learning. This type of teaching is regarded differently as the shift is from teacher focused to student outcome focused. The concept of the students developing or creating knowledge will also be developed.

The Preparation for Teaching
The process of the teachers informing themselves of the wider range of options for the delivery of content to the students is putting in place a research-led teaching paradigm. The teacher will align how they deliver their lessons based upon research, they will look to the literature to identify what is the diversity of instructional models and select one that aligns with the type of knowledge, skills or attitudes they wish to impart during their teaching.

This would be putting in place the means of gathering the data or information that will inform the teacher how effective their approach to teaching has been. The teacher will find it difficult to achieve the final stage that is looking at the “quality” of their teaching if the means to gain the measures is not put in place before the teaching begins. The teacher will...
There is a significant mutual benefit to be gained when schools and universities work together.

While the Teaching is Happening
When actually doing the teaching the teacher will be constantly observing what is happening and making “mental notes” of the responses of the learners and the way they are going about their work. The teacher needs to have a level of consciousness that provides an awareness of how things are progressing with the initiative.

Looking Back
If the preceding step has been put in place then the ability to reflect back with a level of confidence is possible. This process aligns well with the concept of the reflective practitioner (Schon, 1983). The consideration of both the effectiveness of and how the initiative was achieved, is important, for if it is to be introduced at a later time, then it may need to be modified to gain enhanced or different outcomes. This process is as Brew (2002) called it the “backward glance”.

Creativity
An aspiration of teachers should be to be creative in their approach to teaching. It is through creativity that the boundaries of current educational practice will be broadened. From the evidence above the ability to teach in a creative way would require the ability to evaluate, a core quality of research led teaching. The challenges associated with teaching and assessing creativity are conceptual, structural and pedagogical; they relate to how we conceptualise creativity, how pedagogical dimensions are perceived, how we identify where it occurs, and what strategies we develop to assess it as a learning outcome (Williams, Ostwald & Askland 2010a).

A related problem concerns the pressure placed on traditional assessment methods as a consequence of the rise of quality assurance mechanisms for assessment and teaching (Ostwald & Williams 2008a). Traditional assessment practices tend to be based around a combination of subjective judgment and tacit understandings. Such practices and assumptions are inappropriate from a quality assurance perspective. Moreover, they position the assessment process first as a legal and managerial process, and only thereafter as a teaching and learning practice.

The capacity to utilize research capacities to identify opportunities for the application of creative methods of teaching and to then utilize assessment, which is in itself creative, requires attributes, which are closely associated with research skills. The ability to conceptualise, devise implement and evaluate are the core qualities of research that would be applicable to this context.

The Teacher – University nexus
The wider community and the school sector in particular needs to broaden its understanding of the role of the tertiary sector. It is too simplistic to see universities as senior training institutions without recognizing their role in knowledge creation as well as knowledge transmission. Indeed this view of universities is understandable because what is visible to the community is the training of a professional workforce. In fact less than half of the work of a university is in the learning and teaching area. A significant portion of the other half revolves around the knowledge creation area. It is research that informs the learning and teaching process at tertiary level.

When considering the area of teacher training at tertiary level, there is a significant mutual benefit to be gained when schools and universities work together. Universities need to be researching in schools and classrooms to be creating evidence-based knowledge to base their tertiary teaching on. At the same time, teachers in schools can make excellent use of academic staff in universities to help them with their research and use the evidence derived from the research the universities have done in their classrooms.

Cornelissen, Van Swet, Beijaard and Bergen (2011), found that the benefits of this research
relationship were threefold in the area of knowledge creation: ‘knowledge development’, ‘knowledge sharing’, and ‘knowledge use’. In the process of the research the members of the research teams were found to develop in the following areas: nature of knowledge, cognition, meta-cognitions, emotions, trust, power, engagement, expertise, purpose, collaboration, inquiry, leadership, accountability and capacity (p. 151).

A further benefit to teachers of involving themselves with tertiary institutions to conduct research is that they may be able to use their study in a higher degree by research and work towards a Masters or PhD degree. At the very least they will experience and learn new ways of asking questions, developing methodology, collecting data, analyzing results and then making changes to classroom or wider school practice based on the results of the study.

Conclusion
The implementation of a research led teaching approach may assist in the formation and transformation of teacher professional identity (Mockler and Sachs 2002) as the approach has the ability to achieve:

- Developing and enhancing evidence based practice
- Developing an interactive community of practitioners using appropriate methods of informing their practice
- Making a contribution to a broader professional knowledge base with respect to educational practice
- Building research capability within and between schools by engaging both teachers and students in the research process
- Sharing methodologies which are appropriate to practitioner enquiry as a means of transforming teacher professional learning

Are not these qualities the ones that teachers and, as such, teacher educators, aspire to? The increasing pressure to further crowd the teacher training curricula is acknowledged. This pressure includes increasing knowledge and skills for research, the expanding amount of legislature teachers are confronted with and the increasing levels of technology available to teachers. The question must be asked though, is not the ability to employ research-led practice a fundamental? The ability and the determination to identify opportunities, develop strategies to inform and then the skills to analyse are at the very heart of the teaching profession.
2014

The Application of Multiple Intelligences in Two Year 7 Textile Technology Classes

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The application of multiple intelligences in two year 7 textile technology classes

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Abstract
In a teaching and learning environment that embraces innovation, inclusion and effectiveness, it is essential to acknowledge students’ individual learning styles to promote optimum learning. While multiple intelligences (MI) theory considers students’ interest, it has been more often applied in teaching mathematics, science and music subjects. This study applied the theory of MI within two year seven textile technology classes. Data were collected from student group assessments, surveys and daily engagement levels. The results of the study show that groups whose members shared similar MI reported having a more positive experience than groups that were not specifically MI assigned. Further, those groups including different MI sets were observed to be slower to commence an assigned class task, but developed a deeper understanding of class objectives as they encouraged, motivated and worked collaboratively together. Designing intentional teaching styles and explaining tasks for different MI resulted in more students knowing what was expected of them and fewer questions about the tasks.

Introduction
Learning is unique and personal. However, while individual student learning profiles might vary, it is argued that all children are “smart” in some areas (Gottfredson, 2004). A current trend encourages teachers to be more intentional about their teaching styles so as to promote student learning, as evidenced by the United Nations promotion of educational reform and inclusive education (UNESCO, 2001; WHO, 2011).

Historically, the traditional idea of intelligence focused mainly on linguistic intelligence and logical-mathematical intelligence as reflected in earlier educational realms including, the capacity to think, the ability to make a logical inference, and to store and retrieve information (Sulim, 2012).

Gardner (1983) challenged this traditional stance. His intelligence definition: “suggests that intelligences are not things that can be seen or counted. Instead, they are potentials – presumably, neural ones – that will or will not be activated, depending upon the values of a particular culture, the opportunities available in the personal decisions made by individuals and/or their families, schoolteachers, and others” (p. 33). Each student is intelligent then in their own unique way. This is dependent, in part, on the opportunities they are given and the culture in which they abode. Initially, Gardner outlined seven intelligences in his first book Frames of Mind (Gardner, 1983), however, after further research, two additional intelligences were added as outlined in Intelligence Reframed (Gardner, 2000). The nine intelligences are: linguistic, logical-mathematic, spatial-visual, bodily-kinaesthetic, musical, intrapersonal, interpersonal, naturalistic and existential. A description of each follows.

Linguistic/verbal intelligence
This intelligence reflects the “ability to use words effectively, orally or in writing” (Pienaar, Nieman, & Kamper, 2011, p. 268), and the “production of
language, abstract reasoning, symbolic thinking, conceptual patterning, reading and writing” (Stanford, 2003, p. 81).

**Logical/mathematical Intelligence**

This form of intelligence involves the capacity to recognise patterns, work with abstract symbols (e.g. numbers, geometric shapes), and discern relationships or see connections between separate and distinct pieces of information (Stanford, 2003). It includes “sensitivity to logical patterns, relationships, statements, propositions (cause and effect) and similar abstractions. It includes, categorising, classifying, inferring, generalising, testing hypotheses and calculating” (Pienaar, Nieman, & Kamper, 2011, p. 269).

**Visual/spatial intelligence**

This form of intelligence involves the “ability to observe the visual and spatial world with accuracy, and to apply changes or transformations to these observations. It includes sensitivity to colour, line, form and space, and to the relationships between them” (Pienaar, Nieman, & Kamper, 2011, p. 269). It also relates to “navigation, mapmaking, architecture and games requiring the ability to visualise objects from different perspectives and angles” (Stanford, 2003, p. 81).

**Physical/bodily-kinaesthetic Intelligence**

This intelligence refers to the “skill of using the entire body to express ideas and feelings (as an actor, athlete or dancer), and of using hands to transform or create (as a surgeon or sculptor). It also includes “specific physical skills such as coordination, balance, manual dexterity, suppleness and speed” (Pienaar, Nieman, & Kamper, 2011, p. 269). Thus, it involves the body to “express emotion, to play a game and to create a new product” (Stanford, 2003, p. 81).

**Musical/Rhythmic Intelligence**

Musical intelligence refers to the ability “to observe, transform (as a composer), distinguish (as a music critic) and abstract (as a musician) musical forms”, additionally, “it includes, sensitivity to rhythm, pitch or melody” (Pienaar, Nieman, & Kamper, 2011, p. 269). Further, capacities include: “the recognition and use of rhythmic and tonal patterns and sensitivity to sounds from the environment, the human voice and musical instruments” (Stanford, 2003, p. 81).

**Interpersonal Intelligence**

This form of intelligence involves the “ability to work cooperatively with others in a small group as well as the ability to communicate verbally and nonverbally with other people” (Stanford, 2003, p. 81). It includes the ability to “identify other people’s moods, intentions, motives or feelings. It includes sensitivity to facial expressions, voices and gestures and the ability to distinguish between different kinds of interpersonal behaviour and to respond effectively to that behaviour” (Pienaar, Nieman, & Kamper, 2011, p. 269).

**Intrapersonal intelligence**

Intrapersonal intelligence reflects an understanding of the “self; a knowledge of feelings, range of emotional responses, thinking processes, self-reflection and a sense of intuition about spiritual realities” (Stanford, 2003, p. 81). This intelligence also “indicates self-knowledge and an accurate view of one’s own strong points, shortcomings and limitations. It implies an awareness of inner moods, intentions, temperament and desires, and the capacity for self-discipline, self-understanding and self-respect” (Pienaar, Nieman, & Kamper, 2011, p. 270).

**Naturalistic intelligence**

This intelligence demonstrates the ability to “recognise patterns in nature and classify objects, the mastery of taxonomy, sensitivity to other features of the natural world and an understanding of different species” (Stanford, 2003, p. 81).

The teacher should acknowledge these multiple intelligences that each student has the ability to use. Gardner (2000) states: “Although we receive these intelligences as part of our birth right, no two people have exactly the same intelligences in the same combinations”. With each student having their own unique learning style, one that no other person has, it is important to create a learning environment that provides students the opportunity to work to the best of their ability (p. 45).

Gardner also discusses two additional intelligences that of “existential” and “spiritual”. These are not often included in research due to the fact that there has been insufficient evidence to measure the physiological brain evidence. However, the main point is to acknowledge and understand the individual multiple intelligences, and consequently recognise learning activities and assessments can be incorporated to create a quality-learning environment that attempts to meet every student’s needs.

Outside the classroom, students will tend to rely on their own ‘natural’ way of learning. In the classroom, students are often asked to process learning in limited ways. “This significantly inhibits their ability to grasp the concepts and skills they need to learn to construct a substantial and permanent base of knowledge” (Silver, Strong & Perini, 2000, p. 47). Since many teaching strategies can be incorporated into the classroom, it is important for teachers to incorporate multiple intelligences into their classroom to allow students to make connections and develop

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“**No two people have exactly the same intelligences in the same combinations.**
their knowledge. Table 1 lists some teaching strategies specific to each multiple intelligence.

The interaction with other students is also observed to be beneficial to the learning process. As Sulim (2012) advocates, “someone’s intelligence can lead to the development of someone else’s intelligence” (p. 1270). Working cooperatively with other students can also enhance a student’s individual intelligence, understanding and knowledge. Instruction using cooperative strategies within groups to optimise learning has become known as Cooperative Learning (Pitler, Hubbel and Kuhn, 2012, p. 73). These authors emphasise the use of well-designed, intentional social interaction to maximise learning. It is through communication and heightened motivation with actively listening peers that students are able to deepen their understanding and interpretation of what is being learnt.

Similarly, Arends and Kilcher (2010) maintain that instructional outcomes should enable students to “acquire new information”, “develop social skills” and, “develop teamwork skills” (p. 306). It is important to provide students with these life skills that have importance beyond the classroom.

Incorporating cooperative learning and teaching strategies for specific multiple intelligences will create a positive individualised learning environment. The research question of this study asks, “Is student learning enhanced (enjoyed and encouraged) equally when working cooperatively in a group with the same/similar MI or mixed MI group?” This study aimed to explore this question, through the creation of a quality learning environment where students were specifically assigned according to their multiple intelligence. Our hypothesis was that students who were grouped according to same or similar MI scoring would work together more easily and enjoy their experience more than those in mixed MI groups.

Research approach
This research study took place during a five week practice teaching session in July to August 2013 at a private secondary high school in north Sydney. The research was conducted with two Year 7 technology classes and the main activities it involved are summarised in Table 2.

Data Collection Procedures
The Year 7 students were requested to write a process diary which they completed during class time. Students in 7S were paired with a student of the similar multiple intelligence, but in 7X were paired with students of a different multiple intelligence. This was done to assess student learning when working with students of the same or different multiple intelligence.

For each class, at the end of each lesson, engagement level and lesson understanding was assessed and noted by the teacher (the researcher). The teacher recorded notes over the five week timeframe to describe how students struggled or understood

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**Table 1: Methods and teaching strategies of multiple intelligences (Sulim, 2012, p. 1271)**

<table>
<thead>
<tr>
<th>intelligence</th>
<th>strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>linguistic</td>
<td>• storytelling, brainstorming, tape recording</td>
</tr>
<tr>
<td></td>
<td>• daily writing, publishing</td>
</tr>
<tr>
<td>logical-mathematic</td>
<td>• calculations and qualifications</td>
</tr>
<tr>
<td></td>
<td>• classifications and categorisations</td>
</tr>
<tr>
<td></td>
<td>• socratic questioning, heuristics, science thinking</td>
</tr>
<tr>
<td>bodily/kinaesthetic</td>
<td>• body answers, the classroom theatre, hands on thinking</td>
</tr>
<tr>
<td></td>
<td>• body maps</td>
</tr>
<tr>
<td>musical/rhythmic</td>
<td>• recitations, singing, melody, selected audio programs</td>
</tr>
<tr>
<td></td>
<td>• notions of melodies, mixture of melody</td>
</tr>
<tr>
<td>interpersonal</td>
<td>• peer sharing, cooperative groups, simulations</td>
</tr>
<tr>
<td>intrapersonal</td>
<td>• one-minute reflection, personal connections, feeling, toned moment</td>
</tr>
<tr>
<td></td>
<td>• goal setting session</td>
</tr>
<tr>
<td>spatial</td>
<td>• visualisation, colour cues, picture metaphors</td>
</tr>
<tr>
<td></td>
<td>• graphic symbols</td>
</tr>
<tr>
<td>naturalist</td>
<td>• collecting data from the real world, employing observation, classification and inference, conducting experiments in the natural environment</td>
</tr>
<tr>
<td></td>
<td>• exploring the nature, linking courses to the environment</td>
</tr>
</tbody>
</table>
and achieved the given task. The level of engagement was rated on a five point scale, with five representing “highly engaged” and one “limited engagement”.

At the end of the study period, students completed a survey related to their learning experience. Questions included the following:

1. Did you enjoy working with your partner? (Scale 1-5, 1 = low, 5 = high enjoyment).
2. What were the strengths of your group?
3. What were the challenges of your group?
4. Did your partner encourage you in your learning? (Scale 1-5, 1 = low and 5 = high encouragement).
5. Do you think you would have worked better with another student? Why?
6. Do you think you and your partner learn the same way or differently?
7. Would you like to do further activities in the same group?
8. Overall, please describe your experience working with your partner.

Analysis

Data were collected from student diary notes, group assessments and the survey. The analysis focused upon comparing how students worked in their assigned group (a group of homogenous pairs, or heterogeneous pairs), their learning and understanding of assigned tasks. All responses were recorded in a spreadsheet.

Ratings for questions 1 and 4 allowed comparison of final responses related to enjoyment and encouragement, while qualitative responses to questions 2, 3 and 8 offered opportunity for open ended responses. For questions 5-7, the percentage of “Yes” and “No” responses was calculated and then analysed according to their individual learning and understanding. The teacher additionally analysed the student’s personal evaluation of the class assignment at different stages throughout the study period to assess the student level of understanding in comparison to the expected learning outcomes.

The table below summarises the main activities for the period of the pedagogy study.

Table 2: Summary of main activities for the period of the pedagogy study

<table>
<thead>
<tr>
<th>Time period</th>
<th>main activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>February 2013</td>
<td>• two Year 7 classes were selected to participate in the research project</td>
</tr>
<tr>
<td>July/August 2013</td>
<td>• class rolls were colour coded according to each student’s multiple intelligence. This summary was designed to provide a continual reference point during the teaching strategy activity</td>
</tr>
<tr>
<td>week 1</td>
<td>• each student complete a multiple intelligence test at:</td>
</tr>
<tr>
<td></td>
<td><a href="http://www.bgfl.org/bgfl/custom/resources_ftp/client_ks3/ict/multiple_int/">http://www.bgfl.org/bgfl/custom/resources_ftp/client_ks3/ict/multiple_int/</a></td>
</tr>
<tr>
<td></td>
<td>The results from this test were analysed and summarised in a spreadsheet</td>
</tr>
<tr>
<td>week 2</td>
<td>• students were informed of their partner (7S – same or similar multiple intelligence set, 7X – different multiple intelligence set)</td>
</tr>
<tr>
<td></td>
<td>• students were informed of their process diary activity and what was involved. This task was worked on during class time and students were unaware of why they were grouped with their partner. Students were given this time to discuss with their partner how they wanted to present their process diary and began working on it</td>
</tr>
<tr>
<td></td>
<td>• at this time, the teaching style was adapted according to the students’ multiple intelligences. Prior to the class, instructions were written on the board to meet the linguistic, logical and visual learners. Additionally, demonstrations were conducted at the commencement of the class for the kinaesthetic learners</td>
</tr>
<tr>
<td></td>
<td>• student engagement and understanding levels were noted by the teacher on a spreadsheet</td>
</tr>
<tr>
<td>week 3-5</td>
<td>• students were given class time to work on their process diaries and would work with their partner when tasks were required to be done in groups</td>
</tr>
<tr>
<td></td>
<td>• teaching style was continually adapted to the way that the students learnt best and extra time was put in before class and at the beginning of every lesson to aid in students’ understanding</td>
</tr>
<tr>
<td>week 5</td>
<td>• in the last lesson, students completed a survey asking them to rate their experiences and explain how they felt during their group work. These responses were collected and analysed through input into a spreadsheet</td>
</tr>
<tr>
<td></td>
<td>• the assessments (process diary) were collected and evaluated. The task they chose was examined for any relationship to their multiple intelligence. Student learning was evaluated through personal evaluation and student responses</td>
</tr>
</tbody>
</table>
Ethics approval

Ethics approval was granted by the Avondale College of Higher Education School of Education Human Research Ethics Committee. Informed and confirmed consent was obtained from the school and each participant.

Results

Class 7S had a total of 20 students, and was grouped according to same or similar MI. Class 7X, with 19 students, was not grouped according to MI. At the conclusion of the five week session, four students in Class 7S were absent on the day of the evaluation (9,14,17,20).

The following descriptive summary tabulates for each student (Table 3 and Table 4) their top three intelligences, their lowest intelligence, the assigned grouping for each student and their selected assignment task.

The students were also asked to rate two questions in the survey: Question 1, “Did you enjoy working with your partner”? and Question 4, “Did your partner encourage you in your learning”? These individual ratings are represented in the following figures (Class 7S, Figure 1 and Class 7X, Figure 2).

Within Class 7S (same MI, Figure 1), a significant difference was found between group experience and encouragement mean scores (Mexp = 3.87, Menc = 3.20, p = <0.001). Within Class 7X (different MI, Figure 2), no significant different was found between group experience and encouragement (Mexp = 2.53, Menc = 2.16, p = 0.07). For combined classes, the group experience and encouragement ratings were significantly different and higher for experience than encouragement (Mexp = 3.12, Menc 2.62, p = <0.001).

Comparing the two classes, t-tests indicated a statistically significant difference for group experience (p = 0.003) and encouragement (p = 0.017) means.

The following descriptive summary tabulates for each student (Table 3 and Table 4) their top three intelligences, their lowest intelligence, the assigned grouping for each student and their selected assignment task.

Table 3: Student multiple intelligence, grouping and selected task for Class 7S (grouped same or similar MI set)

<table>
<thead>
<tr>
<th>students</th>
<th>top three intelligences</th>
<th>lowest intelligence</th>
<th>grouping</th>
<th>chosen task</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.S.1</td>
<td>interpersonal, visual, kinaesthetic</td>
<td>intrapersonal</td>
<td>7.S.5</td>
<td>video</td>
</tr>
<tr>
<td>7.S.2</td>
<td>kinaesthetic, visual, musical</td>
<td>linguistic</td>
<td>7.S.17</td>
<td>video</td>
</tr>
<tr>
<td>7.S.3</td>
<td>interpersonal, kinaesthetic, intrapersonal</td>
<td>visual</td>
<td>7.S.20</td>
<td>PowerPoint</td>
</tr>
<tr>
<td>7.S.4</td>
<td>logical, interpersonal, naturalistic</td>
<td>visual</td>
<td>7.S.18</td>
<td>PowerPoint</td>
</tr>
<tr>
<td>7.S.5</td>
<td>interpersonal, naturalistic, Linguistic</td>
<td>intrapersonal</td>
<td>7.S.1</td>
<td>video</td>
</tr>
<tr>
<td>7.S.6</td>
<td>logical, intrapersonal, interpersonal</td>
<td>linguistic</td>
<td>7.S.7</td>
<td>website</td>
</tr>
<tr>
<td>7.S.7</td>
<td>logical, visual, intrapersonal</td>
<td>musical</td>
<td>7.S.6</td>
<td>website</td>
</tr>
<tr>
<td>7.S.8</td>
<td>interpersonal, musical, visual</td>
<td>linguistic</td>
<td>7.S.11</td>
<td>video</td>
</tr>
<tr>
<td>7.S.9</td>
<td>naturalistic, intrapersonal, musical</td>
<td>linguistic</td>
<td>7.S.10</td>
<td>video</td>
</tr>
<tr>
<td>7.S.10</td>
<td>naturalistic, visual, interpersonal</td>
<td>linguistic</td>
<td>7.S.9</td>
<td>video</td>
</tr>
<tr>
<td>7.S.11</td>
<td>visual, musical, logical</td>
<td>linguistic</td>
<td>7.S.8</td>
<td>video</td>
</tr>
<tr>
<td>7.S.12</td>
<td>musical, interpersonal, intrapersonal</td>
<td>linguistic</td>
<td>7.S.19</td>
<td>video/podcast</td>
</tr>
<tr>
<td>7.S.13</td>
<td>interpersonal, Linguistic, naturalistic</td>
<td>logical</td>
<td>7.S.14</td>
<td>website</td>
</tr>
<tr>
<td>7.S.14</td>
<td>interpersonal, naturalistic, naturalistic</td>
<td>-</td>
<td>7.S.13</td>
<td>website</td>
</tr>
<tr>
<td>7.S.15</td>
<td>interpersonal, kinaesthetic, naturalistic</td>
<td>-</td>
<td>7.S.16</td>
<td>PowerPoint</td>
</tr>
<tr>
<td>7.S.16</td>
<td>interpersonal, kinaesthetic, musical</td>
<td>logical</td>
<td>7.S.15</td>
<td>PowerPoint</td>
</tr>
<tr>
<td>7.S.17</td>
<td>kinaesthetic, musical, interpersonal</td>
<td>logical</td>
<td>7.S.2</td>
<td>video</td>
</tr>
<tr>
<td>7.S.18</td>
<td>logical, interpersonal, visual</td>
<td>naturalistic</td>
<td>7.S.4</td>
<td>PowerPoint</td>
</tr>
<tr>
<td>7.S.19</td>
<td>intrapersonal, musical, kinaesthetic</td>
<td>linguistic</td>
<td>7.S.12</td>
<td>video/podcast</td>
</tr>
<tr>
<td>7.S.20</td>
<td>intrapersonal, interpersonal, logical</td>
<td>linguistic</td>
<td>7.S.3</td>
<td>PowerPoint</td>
</tr>
</tbody>
</table>
Would you like to do further activities in the same group?; 66% of the students in … [the] same MI set responded “Yes”, . . . while in different MI sets only 21% responded “Yes”.

Table 4: Student multiple intelligence, grouping and selected task for Class 7X (grouped different MI set)

<table>
<thead>
<tr>
<th>students</th>
<th>top three intelligences</th>
<th>lowest intelligence</th>
<th>grouping</th>
<th>chosen task</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.X.1</td>
<td>musical</td>
<td>visual</td>
<td>logical</td>
<td>kinaesthetic</td>
</tr>
<tr>
<td>7.X.2</td>
<td>interpersonal</td>
<td>musical</td>
<td>linguistic</td>
<td>kinaesthetic</td>
</tr>
<tr>
<td>7.X.3</td>
<td>interpersonal</td>
<td>naturalistic</td>
<td>linguistic</td>
<td>visual</td>
</tr>
<tr>
<td>7.X.4</td>
<td>interpersonal</td>
<td>musical</td>
<td>visual</td>
<td>logical</td>
</tr>
<tr>
<td>7.X.5</td>
<td>kinaesthetic</td>
<td>musical</td>
<td>intrapersonal</td>
<td>linguistic</td>
</tr>
<tr>
<td>7.X.6</td>
<td>naturalistic</td>
<td>kinaesthetic</td>
<td>-</td>
<td>interpersonal</td>
</tr>
<tr>
<td>7.X.7</td>
<td>intrapersonal</td>
<td>kinaesthetic</td>
<td>interpersonal</td>
<td>musical</td>
</tr>
<tr>
<td>7.X.8</td>
<td>musical</td>
<td>logical</td>
<td>linguistic</td>
<td>kinaesthetic</td>
</tr>
<tr>
<td>7.X.9</td>
<td>naturalistic</td>
<td>interpersonal</td>
<td>-</td>
<td>visual</td>
</tr>
<tr>
<td>7.X.10</td>
<td>kinaesthetic</td>
<td>naturalistic</td>
<td>interpersonal</td>
<td>intrapersonal</td>
</tr>
<tr>
<td>7.X.11</td>
<td>interpersonal</td>
<td>kinaesthetic</td>
<td>linguistic</td>
<td>intrapersonal</td>
</tr>
<tr>
<td>7.X.12</td>
<td>kinaesthetic</td>
<td>musical</td>
<td>intrapersonal</td>
<td>linguistic</td>
</tr>
<tr>
<td>7.X.13</td>
<td>visual</td>
<td>kinaesthetic</td>
<td>naturalistic</td>
<td>intrapersonal</td>
</tr>
<tr>
<td>7.X.14</td>
<td>interpersonal</td>
<td>kinaesthetic</td>
<td>musical</td>
<td>logical</td>
</tr>
<tr>
<td>7.X.15</td>
<td>intrapersonal</td>
<td>naturalistic</td>
<td>visual</td>
<td>musical</td>
</tr>
<tr>
<td>7.X.16</td>
<td>musical</td>
<td>interpersonal</td>
<td>visual</td>
<td>intrapersonal</td>
</tr>
<tr>
<td>7.X.17</td>
<td>visual</td>
<td>linguistic</td>
<td>interpersonal</td>
<td>kinaesthetic</td>
</tr>
<tr>
<td>7.X.18</td>
<td>visual</td>
<td>kinaesthetic</td>
<td>intrapersonal</td>
<td>interpersonal</td>
</tr>
<tr>
<td>7.X.19</td>
<td>visual</td>
<td>interpersonal</td>
<td>logical</td>
<td>kinaesthetic</td>
</tr>
</tbody>
</table>

A strong correlation was also found between group experience and encouragement (Class 7S, $r = 0.88$; Class 7X, $r = 0.67$; Combined, $r = 0.83$).

When students were asked, Question 7, “Would you like to do further activities in the same group?”; 66% of the students in Class 7S (same or similar MI set) responded “Yes”, and 40% responded “No”, while in Class 7X (different MI sets) only 21% (n=4) responded “Yes”, and 5.7% (n=1) said “Maybe”. This reflects the higher group experience ratings for Class 7S.

When students were asked, Question 6, “Do you think you and your partner learn the same way or differently?”; 73.7% (n=14) in Class 7X and 66.7% (n=10) in Class 7S said they learned differently.

Qualitative responses by the students about their experience are summarised in Table 5.

The teacher made the following observations for each of the classes. For Class 7S (same or similar MI set), students commenced their process diary straight away when tasks were explained. Decisions seemed to be made easily. They always completed the assigned task work by the end of the lesson and never complained about their working group. They seemed positive and did not show any signs of having difficulty with the tasks.

For Class 7X (different MI), students seemed to struggle to commence work with their assigned partner. The students did not find it easy to make quick decisions and also seemed to struggle to share ideas with each other. There were more periods of silence. More guidance and assistance had to be provided by the teacher to assist the students to commence their work. Once they made a decision they were then able to start their work and then wrote different ideas and opinions in their process diaries.
The group tasks selected by the students were also compared with Sulim’s (2012) summary of methods and teaching strategies (p. 1271) (see Table 6).

**Discussion**

Multiple intelligences (MI) are an important aspect of a classroom environment as every student has their own way of learning. Grouping students in similar MI groups appears to increase their enjoyment of group experience. Further, as self-reported feelings of encouragement and support in learning was found to be in strong positive association with enjoyment of group interaction (group experience), similar MI groups (7S) report a significantly different, higher sense of encouragement and support in learning. Further, this association was stronger for participants within groups of similar MI.

The qualitative data demonstrated that students assigned to work groups according to their dominant intelligences commenced their work earlier and presented varied outputs. Clearly the qualitative data did support some differences between classes, but were not as conclusive as the quantitative results.

This study involved two Year 7 technology classes, where students have not fully developed their social maturity. Students at this age level sometimes struggle to work with students of the opposite gender or with students they do not usually interact with. This may have had an influence on the students’ survey results as many of them said they felt uncomfortable at times.

As shown in the results, Class 7S, which had the same or similar MI assigned groups, expressed having a more positive group experience as illustrated.

---

*... similar MI groups (7S) report a significantly different, higher sense of encouragement and support in learning.*
**Table 5: Students’ comments about the class group task experience**

<table>
<thead>
<tr>
<th>student</th>
<th>comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>happy with experience</strong></td>
<td></td>
</tr>
<tr>
<td>7.S.1</td>
<td>“It was really good because we had no problems. We worked well and we finished on time. I think it would be great to work in these same groups again in this subject.”</td>
</tr>
<tr>
<td>7.S.11</td>
<td>“It was an ok experience with its challenges and complications but overall we got our work done and got along well.”</td>
</tr>
<tr>
<td>7.S.12</td>
<td>“[name] and I work well together, would happily work with her again. She got a bit distracted at times but so does everyone. I think it was good to work with her again.”</td>
</tr>
<tr>
<td>7.S.4</td>
<td>“I think it was a good experience. I feel as though I could’ve done a lot more but I think it was good and [name] is a really nice person who I enjoy working with.”</td>
</tr>
<tr>
<td>7.X.12</td>
<td>“I think that we worked well. We learnt well together and we were able to overcome most things.”</td>
</tr>
<tr>
<td>7.X.13</td>
<td>“It was good because if I didn’t understand, [name] might understand it, so that was good.” “We got along well.”</td>
</tr>
<tr>
<td>7.X.3</td>
<td>“I really liked working with [name] because she really understands and is helpful. She is also really good at textiles so sometimes she gives me advice.”</td>
</tr>
<tr>
<td><strong>not happy / neutral with experience</strong></td>
<td></td>
</tr>
<tr>
<td>7.S.6</td>
<td>“Interesting to work with someone I don’t know well. Not that he was unpleasant to work with but maybe I would have found it easier to pick my partner and the teacher decides if that is sensible.”</td>
</tr>
<tr>
<td>7.S.7</td>
<td>“When working without [sepereately] it is easier, but when working together it is awkward and we don’t work well with each other.”</td>
</tr>
<tr>
<td>7.S.4</td>
<td>“It was alright but I would of preferred working with someone else because we would have worked better with friends.”</td>
</tr>
<tr>
<td>7.X.15</td>
<td>“I think it was hard but she didn’t disagree on things which made it a bit easier.”</td>
</tr>
<tr>
<td>7.X.1</td>
<td>“I feel I did all the work and she did little. She sat back while I worked for us both.”</td>
</tr>
</tbody>
</table>

by this comment: “It was really good because we had no problems. We worked well and we finished on time”. Students in Class 7S completed process diaries in a variety of ways and demonstrated more levels of creativity. The students’ comments were positive about their group experience and expressed that they would be happy to work with the same partner again. They felt that they encouraged each other in their learning experiences. The challenges they experienced were due to individuals feeling they were doing all of the work. Students felt they were able to make decisions easily and demonstrated enthusiasm for group work. As the five weeks drew to a close, the Class 7S were more comfortable about working with their pairs and improved their level of understanding of what was expected.

In contrast, students in Class 7X, which had been assigned to groups with different multiple intelligence, were observed to have a significantly different experience: “I would have found it easier to pick my partner”. Most students in this class were observed to struggle to commence the assignment task with their partners. They felt uncomfortable and awkward because they were not working with their friends and many pairs were with students of the opposite sex. There was not as much variety in their presentation. All pairs except for one, selected to present their diary as a PowerPoint. This was observed to be because the students did not make decisions quickly and ended up selecting use of a PowerPoint, an option they were both familiar with. They were still able to complete the task and share thoughts and opinions.

Overall, this study demonstrated that grouping students according to their multiple intelligences provided them with a positive learning environment where they were able to complete their tasks efficiently. The students that were grouped with others with different multiple intelligences, were slower to establish a working relationship, but once they did begin work they are able to discuss ideas and complete the assigned task.

The study experience demonstrated the value of understanding the learning styles of the students. As Hoerr (2002) stated, “believing in and using MI means that educators must be aware of students’ strengths and weaknesses in the various intelligences; in short...”
Table 6: Methods and teaching strategies of Multiple Intelligence according to Sulim (2012) and class selection of activity according to dominant Multiple Intelligence

<table>
<thead>
<tr>
<th>intelligence</th>
<th>strategies</th>
<th>class 7X</th>
<th>class 7S</th>
</tr>
</thead>
<tbody>
<tr>
<td>linguistic</td>
<td>• storytelling, brainstorming, tape recording</td>
<td>nil</td>
<td>nil</td>
</tr>
<tr>
<td></td>
<td>• daily writing, publishing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>logical-mathematical</td>
<td>• calculations and qualifications</td>
<td>nil</td>
<td>PowerPoint</td>
</tr>
<tr>
<td></td>
<td>• classifications and categorisations</td>
<td></td>
<td>website</td>
</tr>
<tr>
<td></td>
<td>• socratic questioning, heuristics, science thinking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bodily/kinaesthetic</td>
<td>• body answers, the classroom theatre, hands on thinking</td>
<td>PowerPoint</td>
<td>video</td>
</tr>
<tr>
<td></td>
<td>• body maps</td>
<td></td>
<td></td>
</tr>
<tr>
<td>musical/rhythmic</td>
<td>• recitations, singing, melody, selected audio programs</td>
<td>video</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• notions of melodies, mixture of melody</td>
<td></td>
<td></td>
</tr>
<tr>
<td>interpersonal</td>
<td>• peer sharing, cooperative groups, simulations</td>
<td></td>
<td>video</td>
</tr>
<tr>
<td>intrapersonal</td>
<td>• one-minute reflection, personal connections, feeling, toned moment</td>
<td>video/podcast</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• goal setting session</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spatial</td>
<td>• visualisation, colour cues, picture metaphors</td>
<td>nil</td>
<td>nil</td>
</tr>
<tr>
<td></td>
<td>• graphic symbols</td>
<td>nil</td>
<td>nil</td>
</tr>
<tr>
<td>naturalist</td>
<td>• collecting data from the real world, employing observation, classification and inference, conducting experiments in the natural environment</td>
<td>poster video</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• exploring the nature, linking courses to the environment</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

educators must know their students” (p. 18). In this instance, this was achieved through knowing the students multiple intelligences, strengths and weaknesses, and adapting the teaching style accordingly. At the beginning of every lesson, extra time was taken to present information on the board and in multiple ways with demonstrations. All instructions were presented in multiple ways to meet the range of multiple intelligences of the students. An outcome of this approach was that the students did not re-ask the teacher during the lesson what they were meant to be doing. Although extra time was required at the beginning of every lesson, this time was beneficial, as students would then begin tasks more quickly. It is important that teaching is adapted to create a positive learning environment where students are able to reach their full learning potential.

Chang and Haci (2012) sharing the hypothesis of this study, found, contrary to their expectations that students in mixed MI Chemistry groups reported enhanced learning, a finding similar to science class outcomes reported by Ra’ed & Jadiry (2012). These conflicting results indicate additional research is needed to confirm MI grouping effects.

A limitation of this study was that the research was originally designed for a food technology class, but due to timetabling restrictions the research was conducted with the Year 7 textiles technology classes. The difference is that the food technology students would have been required to work in pairs every double period while cooking, whereas for the textiles class, the students were only required to work with their partners when participating in group activities, thus limiting the amount of time students had to work in their pairs. However, the study did show the benefit of assigning students according to their MI in the textiles classes.

Further, if this study had been conducted in a single gender classroom, the social interface may have been more cohesive and different results may be achieved. Conducting this study over an extended period of time would provide the students with more time to complete their tasks and get to know their partner. An extended period of time would provide more accurate results and allow clearer observation of the changing dynamics in the classroom. Repeating the study with a greater sample size may generate more clarity about classes assigned specific MI sets and about the relationship between group experience and encouragement.
Conclusion
This exploratory study demonstrated that adapting teaching styles and knowing students’ MI resulted in students making positive working partnerships particularly in the same or similar MI set, which showed a higher mean group experience. When teaching strategies were designed specific to MI and cooperative learning was integrated into the classroom, it made for an effective group experience and learning environment. Students had the ability to enhance each other’s learning intelligence while enhancing their own learning through working together to solve a problem. The relevance of the teacher’s role to utilise a variety of learning activities and styles to promote learning among students should be encouraged.

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Sulim, G. (2012). Prediction of the correlation between the strategies of the teaching methods and the multiple intelligence of some graduate female students at Imam Mohammad Ibn Saud Islamic University. Procedia – Social and Behavioural Sciences, 47, 1268-1275.
2014

Post-School Transition-Preparation for High School Students with Disabilities: A Vital Issue for Special Education

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Post-school transition-preparation for high school students with disabilities: A vital issue for Special Education

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Lecturer, Department of Education, Avondale College of Higher Education, Cooranbong, NSW

Why is the post-secondary transition of high school students with disabilities so important?

Students with disabilities face many barriers and issues in their schooling years; and perhaps one factor that impacts most on how they succeed into adulthood is the transition program run by the school to bridge the gap between schooling and work, further education and independent or semi-independent living (Carter, Trainor, Cakiroglu, Swedeen, Owens, 2010). For these students Wheman, (2006) includes the achievement of “completing school, gaining employment, participating in postsecondary education, contributing to a household, participating in the community, and experiencing satisfactory personal and social relationships” (p. 72).

In 2011 The National Disability Service reported 150,000 young people with disabilities enrolled in mainstream or special schools in Australia. The disabilities that these young people have cover a wide range of impairments and frequently result in difficulties with essential activities such as living skills, independence and mobility. Students with disabilities lag noticeably behind students without disabilities in regards to school finishing, employment rates and postsecondary education rates (Fleming & Fairweather, 2012; Kohler & Field, 2003).

Students with disabilities also make up half the people who are unemployed but who want to work (Joseph Rowntree Foundation, 2000), which is a concerning pattern for parents, teachers and the youths themselves.

This pattern can be reduced to a certain degree with appropriate and dedicated education towards the individual needs of the disabled student (Hendricks & Wehman, 2009); however, as research noted in this paper suggests, many schools struggle to achieve the desired outcomes when it comes to the successful transitioning of young disabled youth into the post-schooling life. For example, Levine, Marder and Wagner’s (2004) study found that parents were dissatisfied with the transition services their children received, citing lack of information, lack of availability, transportation difficulties, scheduling conflicts, and services of poor quality; while Rosey (2008) noted an inconsistency in relation to accessing employment, making the system confusing and adding further barriers for young people with disabilities. Further, the National Council on Disability (2007) established that students with disabilities are faced with fragmented services, limited program accessibility, and training that too often focuses on low-paying jobs.

Within the outcome-focused curriculum of senior schooling in Australia (e.g. VCE, HSC) aligning individualised learning programs required for students with disabilities is extremely difficult and so it is no surprise that their school finishing rates are lower than those of students without disabilities, both in Australia and overseas. The Australian Bureau of Statistics (2009) reported that of the 305,900 young adults (20-24 years) who had a disability or a restrictive long term health condition, almost one-quarter (76,200 people) were categorised as having an education restriction (for example, needing time off from regular classes or requiring special tuition). Of this group only about half (53%) had attained Year 12.

In developed countries there is an expectation that everyone has the equal right to education and...
employment, but this is not being demonstrated in the graduation rates of students with disabilities (Kortering, Braziel, & McClannon, 2010). Further, young people with disabilities still require support post schooling to obtain levels of success in regards to economy, well-being and independence. In a recent study by Fleming and Fairweather (2012), the authors describe transition programs for youth with disabilities as “inconsistent in application and effectiveness” (p. 71). Clearly, despite all of the legislation, mandates and research there has been little improvement since the 1996 US Department of Education found that 51% of young people with disabilities leaving school in the 1994/1995 year required further education services in order to finish their basic secondary education and even more worrying, 80% needed additional individual guidance to obtain employment, further education and independent living goals. Despite modest improvements evidenced during the last two decades, unemployment, underemployment, and segregated employment still characterise the vocational landscape for many young adults with disabilities.

Sadly, it may be concluded that without effective and meaningful transition programs and experiences, disabled youth will remain a group of un-empowered, marginalised and impoverished people.

What are the main barriers to students with disabilities entering the post-schooling options?

Dropping out of schooling

Pyle and Wexler (2012) noted that high school dropout rates are a huge barrier to the progress of students with disabilities finding 65% of those with learning disabilities failed to complete their schooling. Interviews with some of these students have shown a frustration with the low-level and irrelevant instruction that they received in special education classes. Cobb and Alwell’s (2009) major systemic review identified a primary concern in the “perceived lack of efficacy of special education curricula noted by numerous participants” (p. 78). The researchers further commented that these students with special needs would benefit from less homework and more time on meta-cognitive strategy instruction (learning to learn) as well as a focus on the students’ interests and talents. Unfortunately some of these individuals may be the victims of the crowded, outcomes-oriented curriculum where teachers are pressured to ensure all target material is covered, rather than differentiation for all (Plank & Condiffe, 2013). There can also be a tendency to reduce the amount of work that a student with a disability has, rather than to stretch them to reach their full potential through a different method of instruction.

The challenge is to have teachers overcome the restrictions of time and curriculum pressures to be creative and allow for real-life assignments that stretch all students to achieve regardless of learning abilities.

Internal challenges of disability

Another barrier to effective transitioning to post-schooling life of youth with disabilities is the nature of the disability itself. Gilbert and Hay (2004) state that having a disability challenges a person’s well-being and coping skills. Entering into post-secondary education or the workforce is already daunting enough to students without disabilities, and this is without the social, emotional and organisational barriers that further complicate the life of some disabled youth. Winn & Hay (2009) cite the study by Braitman and colleagues in 1995 which explored the barriers to employment that faced unemployed youth and found that individuals with a disability had less motivation about work, less effective time management skills, were less able to deal with criticism, and had difficulties showing initiative and concentration on the job. Side effects of medication and physical health problems also produced barriers to employment for youth with disabilities. The study also hypothesised that effective transition programs that are targeted to individual’s particular needs, could reduce some of these barriers such as poor time-management, communication skills and ability to deal with criticism.

External challenges of disability

A major area of difficulty described in the literature suggests that if a student with a disability is able to overcome their internal barriers, they may face external ones from the community and workforce, which then work to negatively reinforce their internal conflicts. Kidd, Sloane and Ferk (2002) found that barriers to employment for school leavers with a disability include the perceived negative attitudes of some supervisors and co-workers. This finding suggests that even with effective transitioning, young people with disabilities may still find barriers in their workplace environment. There needs to be a focus on finding meaningful employment that is also engaging, and achievable for the individual with his/her specific disability. Employers also need to alter their preconceived ideas of disability to a notion that all individuals have ability and can contribute to their workforce (Australian Human Rights Commission, 2005; Winn & Hay, 2009). These individuals can achieve work skills if trained appropriately (Wehman, 2006). Janiga and Costenbader (2002) also found that there was a need for students with disabilities to learn how to advocate for themselves and how to seek out services included in their transition programs. Janiga and Costenbader go on to comment that “the skills needed

Without effective and meaningful transition programs and experiences, disabled youth will remain a group of un-empowered, marginalised and impoverished people.”
to be successful in postsecondary educational and vocational settings, such as self-awareness, awareness of appropriate career options, and the ability to engage in self-advocacy when necessary, take many years to develop” (p. 465).

Unrealistic perceptions
Hitchings and Retish (2000) found that unrealistic perceptions were also an issue. Many high school and college students lacked an accurate perception of their disability and its potential impact upon career aspirations as well as their actual ability to perform the required tasks. While Kortering and Braziel (2010) found that many of these students had unrealistic career ambitions or no ambitions, and those that did have realistic ambitions, were usually unsuccessful in gaining the necessary education or training required for these jobs. There is a delicate balance to maintain in keeping motivation and self-esteem high, when having to continually explain that to be an astronaut one needs to have a complex understanding of mathematics and physics.

Who is affected by this issue and how?
Many parents and teachers are concerned with the adequacy of post-school options (Hay & Winn, 2005). It is a terrifying prospect for some families to have their children with disabilities, out in the adult world and no longer supervised and supported by teachers. Every parent wants his/her child to be happy and successful in life, and this is more difficult for youth with disabilities.

According to Lamb and McKenzie (2001), these individuals are three times less likely to find full-time employment. This produces stress for parents who not only have to continue looking for jobs for their children, but also support them economically in the mean time.

Parents of a child with a disability are also disadvantaged economically and career-wise. Anderson, Larson, Lakin, and Kwak (2002) reported from data gathered in the USA National Health Interview Survey that over 40% of these parents had rejected a job offer or promotion because of their child’s disability, 29% had altered work hours, 36% had reduced their work hours and 17% had quit work entirely. These statistics not only have an effect on the family’s economy but on the wider economy too. A healthy economy comes about by having more people working productively in the workplace. This could be improved by better training for youth with disabilities to enter the workforce.

People with a disability are more likely to be working in poorly paid jobs or experiencing long-term unemployment in comparison to workers who are not disabled (Gilbert & Hay, 2004). For individuals with disabilities, not having adequate employment when their peers do, can be shattering to their sense of self-worth and feeling of participation in society. It can lead to disengagement from society. Gannon and Nolan, (2007) found that people with a disability have much lower levels of social inclusion compared with the rest of the population, and also that having a disability seriously impacts on an individual’s ability to earn a living and be free of poverty. In fact being unemployed leads to a negative psychological attitude and can impact on self-esteem, confidence and work attitude (Sciulli, De Menezes & Viera, 2011). All of these negative effects are justifiable reasons for educators, and society in general, focusing on creating a more effective transition for young people with disabilities into adulthood.

How can we address the issue of students with disabilities transitioning successfully to the workplace after high school?
Many students with disabilities meet such a range of problems after school that many lose hope of achieving meaningful and competitive employment in the community (Dewson, Aston, Ritchie & Dyson, 2004). In building an appropriate transition program, schools should clearly identify and target the needs of students with disabilities before they reach the last stages of their education (Winn & Hay, 2009). Hay and Winn (2005) suggest that in order to enhance the students’ skills and long-term learning goals, school-based vocational preparation and orientation needs to be fed back into the classroom learning, not occur as just an add-on. That is to say, current curriculum practices need to be changed so that programs such as work experience are targeted towards the individual, then incorporated back into the curriculum for future learning when the students return.

Eagar, Green, Gordon, Owen, Masso, and Williams (2006) discovered that the capacity to effectively manage activities associated with daily living was the single best predictor for success in future work and transition to work programs for people with disabilities. Although a focus on training, work, independence and development of life skills for students with a disability may be more expensive initially, evidence suggests that there are significant financial benefits to all state-holders including the individual, family and community (Stancliffe & Lakin, 2005). The Vocational Certificate of Applied Learning (VCAL) program in Victoria has proved very successful at the author’s school for students with disabilities.

There are three levels of the program: Foundation, Intermediate, and Senior, with most students with disabilities able to complete the Foundation level of the certificate. The program focuses on four areas
Reflections, Impressions & Experiences

(literacy, numeracy, personal development, and work related skills) as well as requiring students to complete a TAFE certificate in their desired fields. Students learn how to fill out forms, send letters, budget, follow written instructions, and how to behave safely in the workplace among other things. Anecdotal evidence shows that the students enjoy their learning and feel a sense of achievement and exuberance that they can stand up on the stage and participate in the school’s presentation night, knowing that they have been able to complete Year 12, even though it is not the VCE. Dedicated integration and VCAL staff have regular meetings with parents of students with disabilities to look at future training and career options, with all students placed somewhere in their first year after graduation. Who follows this up though in the years afterwards is still a question to be answered. With so many disjointed corporations, there is not one central place to which parents can turn.

It has been suggested by several researchers (Carter, Trainor, Cakiroglu, Swedeen & Owens, 2010; Cobb & Alwell, 2009) that in order to improve the postsecondary employment and education outcomes for students with disabilities, schools should be attempting the following:

• Facilitate graduation from high school for students with disabilities
• Incorporate vocational education classes that focus on job-specific instruction, during the last two years of high school.
• Provide transition planning for students in terms of education, workplace and personal development.
• Provide links to paid work experience in the community during the last two years of high school.
• Continue to link in with community workplaces and training facilities after students with disabilities have graduated from high school.

Cooney and Hay (2005) suggest that students with a disability need to be shown how to use the Internet, carry out job searches and how to enhance their employment options. They also need to be made aware of safe workplace issues, knowing when to ask for help, safe use of medicine and budgeting skills (Winn and Hay, 2009).

It is the author’s opinion that the VCAL program fulfils all those requirements mentioned previously, if implemented properly. What is more encouraging is that Cavallaro, Foley, Saunders and Bowman (2005) found that participation rates of people with a disability in VET (Vocational Education and Training) programs in Australia has almost doubled in recent years. VET programs run in tandem with the VCAL program, as the TAFE component for some students. With participation in an appropriate VET program, 51% of individuals with a disability gained some level of employment (Lamb & McKenzie, 2001).

However, it is worth noting these numbers may diminish with the recent change in policy from the Victorian State Government that has significantly cut funding to TAFE institutions with many courses being cancelled.

Winn and Hay (2009) suggest from their research, that programming in schools should be both student and goal-focused, use varied instructional approaches, and utilise different learning environments in order to achieve high quality education and transition into the community. This cannot be done in the structured and highly outcome-focused senior curriculum programs of VCE or HSC in Australia, but needs to be carried out in differentiated programs such as VCAL or school-focused special education programs. Furthermore, to reduce carer concerns and anxiety, the authors suggest that educators need to inform students and their parents about what services and benefits are available post schooling. This could be done during round-table discussions, or a transition information folder with a list of services. Information needs to be useful, relevant and not overwhelming to either the student or the parents.

Winn and Hay (2009) suggest that the dichotomous nature of disability programs between school and post-school is also an issue with successful transition of youth with disabilities into the workforce. They recommend that universities prepare teachers with in-service education programs to increase knowledge of post-school options for individuals with disabilities. They further identified a need for a new type of professional who can work across the school, transition and post-secondary work environments. This last point is integral to minimise the chance of students ‘falling through the cracks’ once they have completed their schooling. In terms of the author’s individual experience, in-service education programs while at university would have been useful rather than having to learn how to ‘sink or swim’ in the workplace when faced with the issue of transition for these students. There is a range of different services that enable post-schooling training for students with disabilities (e.g. Futures for Young Adults, Paramount Personnel, Youth Pathways, Dandenong Valley Job Support and Certificates 1 and 2 in work and transition education run by Chisholm TAFE) and the development of a centralised resource area that coordinated or communicated with all stakeholders (teachers, parents, student) would greatly expedite the process and aid these young people in achieving their potential.

Informed optimism can pervade post-school transitions for high school students with disabilities and consequently enhance life-long experience. TEACH

“A need for a new type of professional who can work across the school, transition and post-secondary work environments … to minimise the chance of students ‘falling through the cracks’ once they have completed their schooling.”
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Suzuki Organ in Australia: A Musical Revelation in Organ Pedagogy

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St Giles, London, after students’ recital and lecture to Royal College of Organists and Royal Academy of Music.

The Suzuki approach to music education has been established world-wide for over forty years. Based on the principle of “Character first, ability second” the Suzuki philosophy is to nurture good people who can also play an instrument musically and enjoy music as a lifelong skill – as players and listeners.

Dr Suzuki (1898-1998) was a Japanese pioneer in early music education. His Mother Tongue approach is based on the observation that babies and children absorb the flow, tempo, accent and modulation of language by listening – even before birth - and long before they can speak. Suzuki realised that children could learn the language of music with similar exposure to its sounds and rhythms, because music is a language (an international one at that), whether sung or played.

Suzuki Organ was pioneered over twelve years ago. Swedish Suzuki teacher, Gunilla Rönnberg was given the opportunity to develop an organ repertoire suitable for children as young as three. This was something that had never been done before anywhere in the world. Traditionally, organ studies are not commenced until years of study on the piano, so an “older” start is usually taken for granted. But Suzuki Organ opened the door to all ages – an inclusive curriculum that welcomes the youngest child.

Rönnberg devised practical ways to make adjustable seats and organ consoles that could be lowered to suit a small child. A serendipitous discovery was made in observing just how much young children enjoy the huge variety of tone colours on an organ, from the highest sounds of a piccolo to the thunderous bass of a tuba or the brilliance of a trumpet. Once lessons start, children are highly motivated by the variety and fun of discovering sounds all over the keyboards and pedals. In fact the pedal board is a ‘super sized’ keyboard, perfect for developing gross motor skills with the feet and later in using the whole body – hands and feet simultaneously - in the technical development of co-ordination, independence and reading skills appropriate to the age of the child.

Highly trained teachers follow a state Suzuki teacher training curriculum specialising in their instrument. Annual professional development courses are compulsory to maintain accreditation and to keep up to date with the latest research. Child Protection certification is compulsory (which is not always the case with self-taught, unregistered home music teachers).

Online teaching is an important part of the program for both teachers and students. Students in my studio send in audio files for assessment between weekly face-to-face lessons. This enables the student to keep on track during the week and to make sure they are thoroughly prepared before the next lesson. Technology has proven to be a positive and powerful ally in student/teacher learning, practice and performance.
Over the past six years Suzuki Organ in Australia has grown beyond all expectations. As a Teacher Trainer in Suzuki organ and piano, I now teach organ over 30 hours per week. There are eight teacher trainees studying with me through the NSW and Victorian Suzuki Associations. This is a three-year part-time curriculum where teachers study online and face-to-face as they begin to teach.

Summer Schools are held annually (with the exception of 2012 when my students went on a five-week European Study Tour). The largest ever Summer School was held at the Geelong College in January 2014, with over one hundred children, parents and teachers attending. Directed by Geelong Suzuki Organ teacher Brendon Lukin, the School involved students in tutorials, master classes, hymn-playing and improvisation classes as well as singing, concerts, practice time and games on the oval.

An exciting innovation was the Gala Concert play-in for multiple organs, keyboards and pianos. The concert hall resounded to the magnificent ensemble of over thirty students performing “Prelude”, from the Te Deum by Charpentier (with antiphonal organ) and folksongs such as “Little Playmates” and “Twinkle, Twinkle, Little Star.”

Prior to attending the Summer School, fourteen young organists presented a Rising Stars Recital at the Organs of the Ballarat Goldfields Festival.

The whole Suzuki approach is experiential based learning rather than exam based. Weekly opportunities are given for students to play in their local churches as well as further afield. Students play regularly at interstate events, at cathedrals, town halls and concert halls such as the Sydney Opera House. Master classes are held on a regular basis.

The 2012 European Organ Study Tour involved eight students and their families. Master classes with leading European organists were held in Basel (Switzerland), Stade Organ Academy (North Germany), Paris and London. In London I presented a lecture to organ teachers from the Royal College of Organists and the Royal Academy of Music. This was followed by a master class in Westminster Abbey with Robert Quinney, sub-organist at the Abbey. The learning experiences gained on such study tours will stay with these children for the rest of their lives - and influence countless others.

Currently, after completing the six Suzuki Organ books, three students are now working towards the nationally recognised Associate in Music organ diploma through the Australian Music Examinations Board. Two others are preparing for Year 12 exams in organ. A coast-to-coast USA concert tour is being planned for November 2015.

Suzuki Organ in Australia is here to stay: a revelation in early childhood organ pedagogy and a global revolution that has no boundaries. TEACH
2014

Making a Teachers Day: World Teachers Day - ACE Awards

Melissa Phelps
Kempsey Adventist School

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Reflections, Impressions & Experiences

Making a teachers day: World Teachers Day - ACE Awards

Melissa Phelps
Learning Enrichment Teacher, Kempsey Adventist School, Kempsey, NSW

When and why did you become a teacher?
I still remember the look of wonder in my grade 3 teacher's eyes as I handed her my picture. I had drawn it so carefully using the sharpest of the class pencils, taking care with the almond shaped eyes, the long brown hair and just a few freckles on the nose. “Wow” she said, clearly amazed, “this looks just like you!” She smiled at me as though I was the next van Gogh whilst she took my portrait and tenderly pinned it to the door beneath the sign, Welcome to 3M, and it took its place with 27 other smiling faces. I hung my head so that my classmates wouldn’t see the pride slowly seeping through my body, but by the time I got back to my seat I felt like I was going to burst with happiness.

I don’t remember the exact time or the exact event that made me decide I wanted to be a teacher. I think it was a combination of things really. All I know is that to a little girl in a vast world, my teachers made me feel important. They made me feel special. They made me feel as though I was somebody who had value, somebody who mattered in the world. I'm reminded of a quote I read recently; To the world you may be only one person, but to that person you might be their world. I got to the point when I felt I needed to give back, to do for others what my teachers had done for me.

I have been teaching for about 12 years and I still find purpose and meaning in what I do. When you teach a child something, the learning that they have been part of can never be taken away from them. I feel blessed to be able to enrich children’s lives in such a way.

What do you love most about teaching?
To be quite honest teaching is hard work! Well, it is for me anyway. It’s challenging but also equally rewarding. And there is never a dull moment. Whether it’s coaxing a child down from the guttering because they shinnied up the drainpipe, helping a boy with dyslexia hear himself reading fluently for the first time or removing a lump of chewing gum out of a girl’s long hair because she heard you coming and tried to spit it in the bin – and it missed! Some people wake up knowing exactly how their day is going to pan out. I think the best thing about teaching is never quite knowing what challenges the new day will bring.

Who have been significant mentors on your professional journey as a teacher and how did they help you?
Initially I trained as a primary school teacher. I taught for a few years in infants and then upper primary. There seemed to be more and more students in my classes who had special educational needs and diagnoses that I had never heard before. I moved into the field of special education, working with students with disabilities, learning difficulties and special needs. At this time I was being trained by my school’s learning support teacher, who was looking at retirement, to take over the role of learning support teacher for the school. Her name was Mrs Judith Manser and one of her strengths as a teacher was the way she linked assessment to instruction. Judith was meticulous in her planning. She knew how to work out where a student was performing and how to move them forward in
Reflections, Impressions & Experiences

Jesus was the ultimate teacher. His teaching ministry was personal and relational and lets face it, relationships are what teaching is all about.

What has been your most memorable experience in your teaching ministry?

I taught a little boy once who had had a very difficult life. He had been diagnosed with ODD and presented with very challenging behaviours. He was disruptive in class, demanded teacher attention all the time, was violent and aggressive and often non-compliant. He used to get to school very early, often when I was trying to put aside time for morning prayer. He would ask me what I was doing. Most of the time I was actually asking for strength to help me survive him, but rather than tell him this I would say that I was praying to God. I told him I had a special Father who loved me and whom I could talk to at any time. Eventually, the boy was removed from his mother and placed in foster care. I heard that he was bounced around a few foster homes just in the first couple of months. Years later, I met the boy again, now a young man. I barely recognised him but he recognised me. He told me that in those early years when he was being shuffled around different foster homes, he found comfort in prayer, which over time turned into a meaningful relationship with a loving God.

Which reasons were cited for giving you the award?

In my role as Learning Enrichment Teacher, I am responsible for preparing and coordinating the implementation of Individualised Education Plans and for ensuring that appropriate support structures are in place to support learners with special needs. The award that I received from the Australian College of Educators was in recognition of this individualised planning.

Scholarships at Avondale

Scholarships available at Avondale College of Higher Education provide students from any financial background with the opportunity for financial reward for the demonstration of academic achievement, leadership, community service or contribution of talents.

Encourage your students to check out the scholarships available for them at www.avondale.edu.au/scholarships so that they can continue their education in a Christian environment.
The World Is Not Ours to Save: Finding the Freedom to Do Good

Nathan Brown

Signs Publishing Company

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BOOK REVIEWS

**The World is Not Ours to Save: Finding the Freedom to Do Good**


**Nathan Brown**

Book Editor, Signs Publishing Company, Warburton, VIC

_The World is Not Ours to Save_ is a book that is both sobering and liberating. Amid welcoming the renewal of awareness, concern and action in relation justice issues in many parts of the contemporary church—which he is one of many leading voices—author Tyler Wigg-Stevenson is concerned about the sustainability of these worthy impulses, and where these noble exertions and potential burnout by many—particularly younger—Christians might find the church in a few years time. He is also concerned that the church as a whole remains ill-equipped to respond well, faithfully and compassionately, to possible large-scale terrorist attack or other nuclear-nightmare scenario, the effects he is all too conversant with as an anti-nuclear campaigner and founding director of the Two Futures Project. (He urges that the continued availability of nuclear weapons makes their use inevitable at some point.)

Wigg-Stevenson was an anti-nuclear weapons campaigner before he became a Christian and describes a key moment of “conversion” as the experience of realisation suggested by his book title, that he simply could not save the world—the problems were too big, the risks too great, the underlying brokenness too profound, his best efforts too small. He describes it as the time when has most clearly heard the voice of God: “The world is not yours, not to save or to damn. Only serve the one whose it is.”

This moment of clarity as a young activist changed his worldview and his faith but not his passion for justice and work for the world God loves. The acknowledgment that “the world is not ours to save” is not a resignation from peacemaking and doing justice. Rather it frees us to work for good, realising the responsibility is not ours and that we work in harmony with the God whose world and work it is.

In so doing, this book also answers voices within Christianity that would dismiss or even discourage working for the good of the world on theological grounds. “There is no contradiction in labouring as Christians to serve the kingdom that is ‘at hand’ and ‘near to us’ while believing that such efforts are distinct from its final consummation,” writes Wigg-Stevenson. Faithfulness is active and engaged but in some different ways and with some different motivations to some of our fellow activists.

_The World is Not Ours to Save_ identifies four fallacies that limit our attempts to save the world: misplacing ourselves as the hero of the story, rather than Jesus; underestimating the evil and brokenness of our world; trying to co-opt God in support of our causes, rather than working with His kingdom; and ignoring our own brokenness and complicity in the lost-ness of our world. In the second half of the book, Wigg-Stevenson responds to each of these fallacies in turn, seeing them addressed in the prophet Micah’s vision of the peaceable kingdom, building peace with God, peace between nations and peace within communities (see Micah 4:1–5).

This study is a call to better, more kingdom-focused, God-centred, world-embracing activism, which may well be more sustainable, more passionate and ultimately more transformative. _The World is Not Ours to Save_ should lighten the self-expectations from many passionate and earnest but often burdened activists and would-be activists, in whatever their profession, role or cause. Even the worst-case scenarios he portrays are placed back where they belong, in the hands of the God whose world it is, offering hope that surpasses our best efforts and our greatest fears. God is always bigger than our earnest best or our nightmarish worst—and that frees us to work passionately with and for Him to serve others and love our world. **TEACH**
Anzac’s Long Shadow: The Cost of our National Obsession

ISBN: 9781863956390

Daniel Reynaud
Associate Professor, Avondale College of Higher Education, Cooranbong, NSW

James Brown’s book Anzac’s Long Shadow is a timely insight into the problems of too much of a good thing. As the centenary of the Gallipoli landings looms up next year, an increasing flood of celebratory and memorial activities is publicised, and print, electronic and broadcast media is in overdrive.

This book seeks to put our emphasis on a mythic past into a clear and contemporary perspective. Brown brings significant personal and professional experience to bear on his analysis of the impact of the Anzac legend on modern Australian consciousness. He served in Iraq and Afghanistan, analysing the activities of the enemy irregular troops and briefing soldiers on operations, frequently travelling on dangerous missions himself.

His book examines the engagement of the legacy of Anzac in nine chapters. The first studies the plans for commemoration next year, while the next two analyse the war in Afghanistan and Australia’s (non) response to it. Chapter 4 discusses the ‘widening gap’ between matters civilian and military, while the next looks at how the Anzac legend has warped perceptions and analysis in Australia’s modern military. Chapter 6 looks at veterans’ issues through the eyes of Australian television soaps, and Chapter 7 critiques the current functioning of veterans’ organisations and charities. Chapter 8 engages the relationship between Anzac commemoration and the contemporary soldier, while the final chapter questions Australia’s capacity to deal with its military future while still bound by the myths of the past.

The essential point of Brown’s book is captured in its subtitle: that our national obsession with Gallipoli has distracted us from contemporary military issues and blinded us from paying attention to the urgent issues that emerge from our engagements in current conflicts and Australia’s strategic military priorities in the immediate future. Anzac has so captured our imagination that we are prepared to spend a fortune commemorating it, while at the same time ignoring the pressing fact that our current military is gravely underfunded. The legend’s emphasis on the efficacy of our amateur Anzac soldiers compromises our awareness of the need for a thoroughly professional military capable of effective response in today’s extremely complex military operations. Our treatment of veterans is shamefully inadequate and stems from a collective failure to see past idealised or simplistic images through to the very real issues that affect veterans, and our unwillingness to address the organisational and structural problems that beset those institutions historically tasked with looking after returned servicemen and women.

Brown’s analysis matters in the year leading up to the centenary of the Gallipoli landings, where celebrations threaten to deepen the divide between idealised memorialisation of a distancing past and the grave issues of the pressing present and immediate future. This book will help teachers through the complex issues that surround the Anzac hype of the coming year. Unlike other Anzac detractors, such as Marilyn Lake and Henry Reynolds in What’s Wrong with Anzac? The militarisation of Australian history, and Craig Stockings in Zombie Myths of Australian Military History (reviewed in TEACH 4(2)), Brown is not opposed to the Anzac story or its celebrations per se. What he objects to is that it prevents any meaningful public discussion, or understanding, of military matters that lie outside of the myth’s narrow purvey. He simply asks us to bring to the celebrations a wider and deeper awareness of other issues that matter. Anzac’s Long Shadow reminds us that remembering the past should never be at the expense of ignoring the present, and as such, should be almost compulsory reading for every teacher – primary, secondary or tertiary – who will have to address in one way or another the centenary of Anzac.
Reflections, Impressions & Experiences

Captains of the Soul: A history of Australian Army Chaplains

Michael Gladwin (2013). Newport NSW: Big Sky. 412pp

Daniel Reynaud
Associate Professor, Avondale College of Higher Education, Cooranbong, NSW

Michael Gladwin’s Captains of the Soul fills a vital void in Australia’s war history. Our national war stories are overwhelmingly secular, and Anzac is now widely considered as the national secular religion, complete with a national temple, a national holy-day, regional temples and memorials, and a widely-accepted national dogma. Yet Gladwin’s book is an overdue reminder that religion has played an important part of Australia’s military history. While it would be an unsupported exaggeration to claim too close a tie between our military and Christianity, at the same time the Christian influence on and engagement with the army is far too significant to be swept under the carpet of the secular Anzac myth.

Captains of the Soul is an long-overdue part of the official Australian Army History Collection, drawing official recognition for the role of the Chaplaincy Corps for the first time in its history. The book’s launch at the War Memorial late in 2013 was accompanied by ceremonies dedicating a plaque to the Corps, again, in belated recognition. Gladwin’s book traces the origins of the Chaplaincy Corps and its vicissitudes over time from a part-time amateur organisation frequently overlooked by the more martial arms to its modern fully professional body of highly-trained specialists who work in close integration with Army command. It takes a basically chronological approach with two parallel themes.

Each major period has a chapter dealing with the chaplains in action with an accompanying chapter on the organisational and administrative side of the Corps. For the teacher and student, the latter chapters will probably be of less interest, vital as they are to an informed understanding of the way the Chaplaincy Corps has developed, but the chapters dealing with the chaplains in action are full of fascinating narratives which can enliven and lend insight to a classroom engagement with the interaction of faith and war.

Such a book would be a helpful addition to any school library and can inform classes both in history and in religion. Christian schools in particular should invest in this book to ensure that an accurate and engaging picture of faith in action is communicated to balance the stories of Anzac which ignore the involvement of men, and increasingly women, of faith.

Taking God to school. The end of Australia’s egalitarian education?

ISBN: 9781743315712

Rommert Spoor
Formerly Associate Director (Government Affairs), SPD Education Department, NSW

There is a strong theme running through this book: A campaign to restore the integrity of “free, secular, and compulsory” to the public schools of Australia. Maddox acknowledges that she has been helped by a team of researchers in the compilation of the work. This soon becomes evident to the reader through repetition, which makes for heavy reading.

The author takes us back to the nineteenth century when debates and arguments about education raged in all of the Australian colonies. From their earliest days, education was provided to the select few by the Churches and funded by the various colonial governments.

In the 1870’s, in most European countries and America, laws were enacted to provide education to the general population. This phenomena was
not absent from the colonies, but who was going to pay for it? When the Australian Constitution followed the American pattern, the responsibility for education was passed on to the states. As a result, public schools were established far and wide. However, private schools maintained a ready clientele. The separation of public (government) and private schools continued until the 1960’s.

Maddox seems unclear regarding the forces that changed this pattern. Some of these were that Catholic schools grew rapidly in the early post war period due to migration from eastern and southern Europe. The Catholic portion of the ALP broke away to become the DLP under Bob Santamaria. On the world scene, the Cold War caused the USA to take a comparative look at their education system with the realisation that American schools fell far short of their counterparts in the USSR, especially in Science and Maths.

Robert Menzies, as Prime Minister in the post war years, echoed the US move by setting up a special Department of Education and Science with Malcolm Fraser as its head. The Commonwealth Government for the first time moved into the direct funding of schools by offering science laboratories to both public and private schools in 1963. This was followed by funding for libraries and library books before the decade closed.

Maddox gives all the credit to Gough Whitlam for offering financial support to schools. It is true that Peter Karmel was commissioned to investigate the best methods to provide funding to schools. The Karmel report resulted in the establishment of the Schools Commission to oversee the distribution of per capita grants to the private sector. The subsequent development of the Education Resource Index, to calculate the level of need, received a warm reception from the Catholic schools.

Maddox attributes the rise of the so called “Christian Schools” to the emergence of the Pentecostal or “charismatic” churches in the late 70’s. This claim is debatable because The Christian Community Schools were founded by the Baptist minister Rev Robert Frisken., while the Christian Parent-controlled schools had their origin with the Dutch Reformed Church in Tasmania and was led by a school Principal, Mr Jack Michelsen.

The Christian schools group was an informal group joined by the Lutheran Schools under the Rev Tom Reuter from SA, and the Seventh-day Adventist Schools represented by Bob Spoor. None of these could be generally branded as Pentecostal.

Maddox, who pursued a PhD in Theology before gaining another PhD in Politics, has a unique background. Presently a Professor of Politics at Macquarie University, she is the daughter and granddaughter of Anglican ministers. She claims to be a regular church goer, but denies the validity of the Bible and mocks the idea of “creationism” as having any place in modern education. Her ridicule is directed at any school that seeks to choose its teachers and staff on the grounds of allegiance to scriptural standards of morality.

Finally, Maddox comes across as politically biased in favour of the Australian Labor Party. She seems theologically confused about Christianity, and is socially conformist to the idea that there are no moral boundaries. Maddox endeavours to build a strong case that only truly free, secular and compulsory schools have any right to public funding, thus drawing attention to current and ongoing controversy in Australian society.
Anzac's Long Shadow: The Cost of Our National Obsession

Daniel Reynaud
Avondale College of Higher Education, daniel.reynaud@avondale.edu.au

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BOOK REVIEWS

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Nathan Brown
Book Editor, Signs Publishing Company, Warburton, VIC

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Formerly Associate Director (Government Affairs), SPD Education Department, NSW

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Finally, Maddox comes across as politically biased in favour of the Australian Labor Party. She seems theoretically confused about Christianity, and is socially conformist to the idea that there are no moral boundaries. Maddox endeavours to build a strong case that only truly free, secular and compulsory schools have any right to public funding, thus drawing attention to current and ongoing controversy in Australian society.
Taking God to School. The End of Australia's Egalitarian Education?

Rommert Spoor

South Pacific Division

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BOOK REVIEWS

The World is Not Ours to Save: Finding the Freedom to Do Good


Nathan Brown
Book Editor, Signs Publishing Company, Warburton, VIC

The World is Not Ours to Save is a book that is both sobering and liberating. Amid welcoming the renewal of awareness, concern and action in relation justice issues in many parts of the contemporary church—of which he is one of many leading voices—Wigg-Stevenson is concerned about the sustainability of these worthy impulses, and where these noble exertions and potential burnout by many—particularly younger—Christians might find the church in a few years time. He is also concerned that the church as a whole remains ill-equipped to respond well, faithfully and compassionately, to possible large-scale terrorist attack or other nuclear-nightmare scenario, the effects he is all too conversant with as an anti-nuclear campaigner and founding director of the Two Futures Project. (He urges that the continued availability of nuclear weapons makes their use inevitable at some point.) Wigg-Stevenson was an anti-nuclear weapons campaigner before he became a Christian and describes a key moment of “conversion” as the experience of realisation suggested by his book title, that he simply could not save the world—the problems were too big, the risks too great, the underlying brokenness too profound, his best efforts too small. He describes it as the time when has most clearly heard the voice of God: “The world is not yours, not to save or to damn. Only serve the one whose it is.”

This moment of clarity as a young activist changed his worldview and his faith but not his passion for justice and work for the world God loves. The acknowledgment that “the world is not ours to save” is not a resignation from peacemaking and doing justice. Rather it frees us to work for good, realising the responsibility is not ours and that we work in harmony with the God whose world and work it is.

In so doing, this book also answers voices within Christianity that would dismiss or even discourage working for the good of the world on theological grounds. “There is no contradiction in labouring as Christians to serve the kingdom that is ‘at hand’ and ‘near to us’ while believing that such efforts are distinct from its final consummation,” writes Wigg-Stevenson. Faithfulness is active and engaged but in some different ways and with some different motivations to some of our fellow activists.

The World is Not Ours to Save identifies four fallacies that limit our attempts to save the world: misplacing ourselves as the hero of the story, rather than Jesus; underestimating the evil and brokenness of our world; trying to co-opt God in support of our causes, rather than working with His kingdom; and ignoring our own brokenness and complicity in the lost-ness of our world. In the second half of the book, Wigg-Stevenson responds to each of these fallacies in turn, seeing them addressed in the prophet Micah’s vision of the peaceable kingdom, building peace with God, peace between nations and peace within communities (see Micah 4:1–5).

This study is a call to better, more kingdom-focused, God-centred, world-embracing activism, which may well be more sustainable, more passionate and ultimately more transformative. The World is Not Ours to Save should lighten the self-expectations from many passionate and earnest but often burdened activists and would-be activists, in whatever their profession, role or cause. Even the worst-case scenarios he portrays are placed back where they belong, in the hands of the God whose world it is, offering hope that surpasses our best efforts and our greatest fears. God is always bigger than our earnest best or our nightmarish worst—and that frees us to work passionately with and for Him to serve others and love our world.
James Brown’s book *Anzac’s Long Shadow* is a timely insight into the problems of too much of a good thing. As the centenary of the Gallipoli landings looms up next year, an increasing flood of celebratory and memorial activities is publicised, and print, electronic and broadcast media is in overdrive.

This book seeks to put our emphasis on a mythic past into a clear and contemporary perspective. Brown brings significant personal and professional experience to bear on his analysis of the impact of the Anzac legend on modern Australian consciousness. He served in Iraq and Afghanistan, analysing the activities of the enemy irregular troops and briefing soldiers on operations, frequently travelling on dangerous missions himself.

His book examines the engagement of the legacy of Anzac in nine chapters. The first studies the plans for commemoration next year, while the next two analyse the war in Afghanistan and Australia’s (non) response to it. Chapter 4 discusses the ‘widening gap’ between matters civilian and military, while the next looks at how the Anzac legend has warped perceptions and analysis in Australia’s modern military. Chapter 6 looks at veterans’ issues through the eyes of Australian television soaps, and Chapter 7 critiques the current functioning of veterans’ organisations and charities. Chapter 8 engages the relationship between Anzac commemoration and the contemporary soldier, while the final chapter questions Australia’s capacity to deal with its military future while still bound by the myths of the past.

The essential point of Brown’s book is captured in its subtitle: that our national obsession with Gallipoli has distracted us from contemporary military issues and blinded us from paying attention to the urgent issues that emerge from our engagements in current conflicts and Australia’s strategic military priorities in the immediate future. Anzac has so captured our imagination that we are prepared to spend a fortune commemorating it, while at the same time ignoring the pressing fact that our current military is gravely underfunded. The legend’s emphasis on the efficacy of our amateur Anzac soldiers compromises our awareness of the need for a thoroughly professional military capable of effective response in today’s extremely complex military operations. Our treatment of veterans is shamefully inadequate and stems from a collective failure to see past idealised or simplistic images through to the very real issues that affect veterans, and our unwillingness to address the organisational and structural problems that beset those institutions historically tasked with looking after returned servicemen and women.

Brown’s analysis matters in the year leading up to the centenary of the Gallipoli landings, where celebrations threaten to deepen the divide between idealised memorialisation of a distancing past and the grave issues of the pressing present and immediate future. This book will help teachers through the complex issues that surround the Anzac hype of the coming year. Unlike other Anzac detractors, such as Marilyn Lake and Henry Reynolds in *What’s Wrong with Anzac?* The militarisation of Australian history, and Craig Stockings in *Zombie Myths of Australian Military History* (reviewed in TEACH 4(2)), Brown is not opposed to the Anzac story or its celebrations per se. What he objects to is that it prevents any meaningful public discussion, or understanding, of military matters that lie outside of the myth’s narrow purvey. He simply asks us to bring to the celebrations a wider and deeper awareness of other issues that matter. Anzac’s Long Shadow reminds us that remembering the past should never be at the expense of ignoring the present, and as such, should be almost compulsory reading for every teacher – primary, secondary or tertiary – who will have to address in one way or another the centenary of Anzac.
Reflections, Impressions & Experiences

Captains of the Soul: A history of Australian Army Chaplains

Michael Gladwin (2013). Newport NSW: Big Sky. 412pp

Michael Gladwin’s Captains of the Soul fills a vital void in Australia’s war history. Our national war stories are overwhelmingly secular, and Anzac is now widely considered as the national secular religion, complete with a national temple, a national holy-day, regional temples and memorials, and a widely-accepted national dogma. Yet Gladwin’s book is an overdue reminder that religion has played an important part of Australia’s military history. While it would be an unsupportable exaggeration to claim too close a tie between our military and Christianity, at the same time the Christian influence on and engagement with the army is far too significant to be swept under the carpet of the secular Anzac myth.

Captains of the Soul is an long-overdue part of the official Australian Army History Collection, drawing official recognition for the role of the Chaplaincy Corps for the first time in its history. The book’s launch at the War Memorial late in 2013 was accompanied by ceremonies dedicating a plaque to the Corps, again, in belated recognition. Gladwin’s book traces the origins of the Chaplaincy Corps and its vicissitudes over time from a part-time amateur organisation frequently overlooked by the more martial arms to its modern fully professional body of highly-trained specialists who work in close integration with Army command. It takes a basically chronological approach with two parallel themes.

Each major period has a chapter dealing with the chaplains in action with an accompanying chapter on the organisational and administrative side of the Corps. For the teacher and student, the latter chapters will probably be of less interest, vital as they are to an informed understanding of the way the Chaplaincy Corps has developed, but the chapters dealing with the chaplains in action are full of fascinating narratives which can enliven and lend insight to a classroom engagement with the interaction of faith and war.

Such a book would be a helpful addition to any school library and can inform classes both in history and in religion. Christian schools in particular should invest in this book to ensure that an accurate and engaging picture of faith in action is communicated to balance the stories of Anzac which ignore the involvement of men, and increasingly women, of faith.

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