Education Student Handbook

Parramatta & Online

Edition 1, February 2019

Notes on Publication

Edition 1, March 2015

This is the first edition of the *Education Student Handbook* for all of our awards, second accreditation of the *Master of Teaching (Primary)* with approval from January 2015 – December 2019 and *Master of Teaching (Secondary)* and *Bachelor of Education (Primary)* both under review at the time. New to this edition is the paper – *Towards a Sustainable Model of Christian Education*.

Edition 1, February 2019

This edition includes the CPAT and LANTITE conditions as well as minor edits and updates plus the inclusion of the new *Bachelor of Education (Secondary),* and the *Teacher Performance Assessment (TPA).*

Dr Jim Twelves
Head of Education
25th February 2019

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Foreword

Alphacrucis College (AC) is the national college of the Australian Christian Churches, which is a Pentecostal charismatic Christian movement. Courses are accessible to students of any background, but our courses usually attract those with a personal Christian faith that resonates with the College's orientation. The students' motivation to pursue studies at AC is the desire to gain their professional qualification with a Christian worldview. The College's flexible modes of delivery attract a proportion of students who wish to maintain their full time or part time work or family commitments while changing their careers as well as offering a teaching professional qualification for school graduates. The purpose of our AQF Level 9 Masters coursework programs are to provide an advanced body of knowledge and professional application for our graduates while our AQF Level 7 and 8 Bachelors program have been designed to equip our students with the skills and knowledge to teach in a wide variety of education contexts.

Alphacrucis College welcomes participants to our programs. It is a privilege to journey with you and to help you refine your sense of vocation as a teacher with a distinctive Christian worldview. The original Masters program was developed by *Dr Jennie Bickmore-Brand* to whom we owe a considerable debt of gratitude for crafting such a unique program that unites our personal faith journey with our professional training.

Dr Jim Twelves,

Head of Education

The Student Handbook

This handbook provides a guide to the Alphacrucis College Education Programs. For people seeking assistance in understanding non-program elements (such as FEE HELP availability, registration and application for entry to Alphacrucis College programs etc), please refer to the Alphacrucis Undergraduate or Postgraduate Academic Handbook or contact the registrar's office (02 8893 9000). This Student Handbook is published on the Alphacrucis College website and is updated from time to time. The electronic version of the Student Handbook is always considered to be the most up to date version.

In addition to this Student Handbook the Professional Experience plus Clinical Teaching Model Manual provides important information that complements this publication. It has been designed for the Teacher Education Student (TES) to ground many of their course assignments while building up their real-world classroom experience and completing their assessed professional experience.

1. Rationale

The Master of Teaching (Primary), Master of Teaching (Secondary), Bachelor of Education (Primary) and the Bachelor of Education (Secondary), under review at the time of writing, are Teacher Education Student (TES) education programs, designed to meet the Australian Professional Standards for Teachers (APST) – professional knowledge, professional practice and professional engagement at graduate teacher level, equipping them for provisional registration. In addition each award includes the option of *The Clinical Teaching Model* (CTM) rooted in best practice, *a supervised activity where a novice is placed in the workplace and mentored through a set of experiences that will hopefully equip them to enter the profession* (Brennan Kemmis & Ahern, 2011: 211-222).

The courses build on the College's established expertise in producing graduates who embody integrity, professional knowledge, and social skills, making a positive contribution to society. It develops the professional skills necessary to teach the full range of primary curriculum or selected secondary disciplines and trains students in how to engage with communities of practice for ongoing support throughout their careers.

Our programs include a core of pedagogy and curriculum studies in each of the Key Learning Areas (KLAs) for primary classes, many of the secondary disciplines and appropriate professional experience, while allowing students to explore areas of interest through an elective component. At Masters level the independent action research in the programs equips graduates to undertake ongoing action research in their place of employment, thus improving their own teaching skills and contributing to the field. In addition to developing skills in critical thinking, problem-solving, teamwork, and communication skills, our graduates will be equipped with advanced knowledge of theory in their curriculum studies equipping them for the demands of classroom teaching.

Our graduates may find employment in schools (faith-based, government and non-government schools), not-for-profit and mission-focused organisations, community service-orientated positions, and positions that require research skills and critical thinking. Additionally, graduates may progress further in the pathway toward Level 10 (doctoral studies).

2. Overview
2.1 Master of Teaching (Primary) & Master of Teaching (Secondary)

Master of Teaching (Secondary)

The course structure is based on four semesters (each of 13 weeks duration) with four subjects studied in each semester. It comprises:

- 10 compulsory core subjects
- 4 curriculum subjects
- 1 compulsory action research subject
- 1 elective

To qualify for award of the degree of Master of Teaching (Secondary) or (Primary) a candidate shall complete at least 160 credit points, including satisfactory completion of the core subjects noted below.

Subjects and recommended sequence:

1st Semester:

EDU405 Postgraduate Research and Writing
THE401 Christian Worldview
EDU401 Foundations in Christian Learning and Teaching
Curriculum subject

2nd Semester:

EDU424 Australian Indigenous Multicultural Education
EDU540 Learning and Teaching, Theory and Practice
EDU523 Inclusive Education
Curriculum subject

3rd Semester:

EDU541 Differentiated Curriculum and Learning Management
EDU542 Learning and Teaching through ICT
EDU545 Educational Policy Development
Curriculum subject

4th Semester:

RES502 Action Research
Curriculum subject
Elective

Conducted over 3 semesters (recommended: 2nd, 3rd, 4th Semesters):
EDU500A, B & C Professional Experience

ENGLISH
CRS403 Curriculum Studies - English: Part A
CRS503 Curriculum Studies - English: Part B

CREATIVE ARTS

CRS431 Curriculum Studies - Drama: Part A
CRS531 Curriculum Studies - Drama: Part B

CRS433 Curriculum Studies - Music: Part A
CRS533 Curriculum Studies - Music: Part B

CRS435 Curriculum Studies - Visual Arts: Part A
CRS535 Curriculum Studies - Visual Arts: Part B

HSIE (Human Society and Its Environment)

CRS450 Curriculum Studies - Commerce
CRS550 Curriculum Studies - Business Studies
CRS502 Curriculum Studies - Economics

CRS412 Curriculum Studies - Geography: Part A
CRS512 Curriculum Studies - Geography: Part B

CRS413 Curriculum Studies - History: Part A
CRS513 Curriculum Studies - History: Part B

CRS532 Curriculum Studies – Studies of Religion

MATHEMATICS

CRS414 Curriculum Studies - Mathematics: Part A
CRS514 Curriculum Studies - Mathematics: Part B

PERSONAL DEVELOPMENT, HEALTH AND PHYSICAL EDUCATION

CRS411 Curriculum Studies - Personal Development, Health and Physical Education: Part A
CRS511 Curriculum Studies - Personal Development, Health and Physical Education: Part B

TECHNOLOGY

CRS418 Curriculum Studies – Information and Software Technology
CRS518 Curriculum Studies – Information Processes and Technology

ELECTIVE

1 subject taken from accredited Level 8 or 9 subjects offered by Alphacrucis College, such as:
EDU522 Self-Reflective Educator
EDU520 Educational Leadership
EDUXXX Independent Guided Study

Pre-requisites: subject outlines indicate pre-requisites. Students must have completed the pre-requisite to enrol in the subject.
Any subject requiring classroom observation or working with children must have the appropriate approvals.

Master of Teaching (Primary)

Subjects and recommended sequence:

1st Semester:
EDU405 Postgraduate Research and Writing
THE401 Christian Worldview
EDU401 Foundations in Christian Learning and Teaching
EDU403 Language and Literacy

2nd Semester:
EDU424 Australian Indigenous Multicultural Education
EDU514 Learning and Teaching Mathematics: Part A
EDU523 Inclusive Education
EDU513 Learning and Teaching English

3rd Semester:
EDU502 History and Geography
EDU511 Personal Development, Health and Physical Education
EDU512 Science and Technology
EDU521 Creative Arts

4th Semester:
RES502 Action Research
EDU515 Learning and Teaching Mathematics: Part B
EDU522 Self-Reflective Educator

Conducted over 3 semesters (recommended: 2nd, 3rd, 4th Semesters):
EDU500 A, B & C Professional Experience

Pre-requisites: subject outlines indicate pre-requisites. Students must have completed the pre-requisite to enrol in the subject.

Any subject requiring classroom observation or working with children must have the appropriate approvals.

Students taking these programs may expect to be able to use these qualifications in order to teach in state or private schools in NSW but must check with the relevant state or territory authorities if they intend to teach outside of NSW. Special emphasis has been placed on teacher preparation for rural and remote community schools.

The Masters programs are primarily focused for people who have an area of expertise which, with the addition of a teaching qualification, will equip them to teach in a Christian or secular educational setting. There is a blend of foundational teaching, advanced learning and assessment which is comparable to secular training programs. This program provides Teacher Education Students with insights into Christian concepts of discipleship and vocation, and their application in various educational settings.

2.2 Bachelor of Education (Primary) & Bachelor of Education (Secondary)

Bachelor of Education (Primary)

This program is a four-year course (32 subjects), studied at a full-time rate of four per semester) undertaken by students who have completed an appropriate Year 12 course of study.

Structure of the course of study: The course structure is based on eight semesters (each of 13 weeks duration), with four subjects taught in each semester. It comprises:

- 10 cp from Research
- 20 cp from Christian Studies
- 90 cp from Education
- 110 cp from Curriculum Studies
- 40 cp Electives
- 50 cp Professional Experience

To qualify for award of the degree of Bachelor of Education (Primary) a candidate shall accrue an aggregate of at least 320 credit points.

Recommended course progression:

FIRST YEAR

First semester

EDU105 Introduction to Academic Writing and Research
THE101 Christian Worldview
EDU101 Foundations in Christian Learning and Teaching
CRS103 Language and Literacy

Second Semester

EDU124 Australian Indigenous and Multicultural Education
EDU223 Inclusive Education
CRS104 Numeracy and Literacy
EXP211 Professional Experience 1

SECOND YEAR

Third Semester

CRS211 Personal Development, Health and Physical Education: Part A
CRS214 Mathematics: Part A
CRS212 Science and Technology: Part A
EDU231 Curriculum, Assessment and Reporting

Fourth Semester

CRS221 Creative Arts: Part A
CRS203 English: Part A
EDU225 Childhood and Adolescent Development
EXP212 Professional Experience 2

THIRD YEAR

Fifth Semester

CRS202 History and Geography: Part A
CRS311 Personal Development, Health and Physical Education: Part B
EDU341 Differentiated Curriculum and learning Management
Elective

Sixth Semester

CRS302 History and Geography: Part B
CRS303 English: Part B
EDU320 Cross-Curricular Pedagogies
EXP311 Professional Experience 3

FOURTH YEAR

Seventh Semester

CRS321 Creative Arts: Part B
CRS314 Mathematics: Part B
CRS312 Science and Technology: Part B
EDU343 Educational Psychology

Eighth Semester

EDU322 The Self-Reflective Educator
EDU332 Learning and Teaching in Community Contexts
EXP312 Professional Experience 4
Elective

Maximum of 10 subjects (100 credit points) at 100 level, and at least eight subjects (80 credit points) at 300 level. Must have the appropriate approvals for working with children before they may enter a classroom. Pre-requisites are noted on the subject outline. Students must have completed the pre-requisite to enrol in the subject.

Students taking these programs may expect to be able to use these qualifications in order to teach in state or private schools in NSW but must check with the relevant state or territory authorities if they intend to teach outside of NSW. Special emphasis has been placed on teacher preparation for rural and remote community schools.

Bachelor of Education (Secondary)

Structure of the course of study: The course structure is based on eight semesters (each of 13 weeks duration), with four subjects taught in each semester. It comprises:

- 10 cp from Research
- 10 cp from Christian Studies
- 120 cp from Education
- 40 cp from Curriculum Studies
- 60 cp Discipline Studies – Major
- 40 cp Discipline Studies - Minor
- 40 cp Professional Experience

Professional Experience (including Community Engagement) consisting of community-based learning and a minimum number of supervised teaching days in secondary schools as stipulated by local registration/employing bodies.

To qualify for award of the degree of Bachelor of Education (Secondary) a candidate shall accrue an aggregate of at least 320 credit points, including the satisfactory completion of the core subjects noted below.

First Year					
Semester 1			Semester 2		
EDU105	Introduction to Academic Writing and Research	10	EDU104	Literacy and Numeracy	10
THE101	Christian Worldview	10	EDU125	Cultural Diversity and Australian Indigenous Education	10
EDU102	Foundations in Christian Learning and Teaching	10	EDU224	Inclusive Education	10
EDU121	Critical Thinking for Effective Learning	10	EXP211	Professional Experience 1	10
Second Year					
Semester 3			Semester 4		
AAA	Major	10	AAA	Major	10
BBB	Minor	10	CRS	Curriculum Study 1 Part A	10
EDU226	Childhood and Adolescent Development	10	EDU232	Curriculum Assessment and Reporting	10
EDU235	Classroom Pastoral Care and Management	10	EXP212	Professional Experience 2	10
Third Year					
Semester 5			Semester 6		
AAA	Major	10	AAA	Major	10
BBB	Minor	10	BBB	Minor	10
CRS	Curriculum Study 1 Part B	10	EDU344	Educational Psychology	10
EDU345	Equity, Diversity and Schooling	10	EXP311	Professional Experience 3	10
Fourth Year					
Semester 7			Semester 8		
AAA	Major	10	AAA	Major	10
BBB	Minor	10	CRS	Curriculum Studies 2 Part B	10
CRS	Curriculum Study 2 Part A	10	EDU333	Learning and Teaching in Community Contexts	10
EDU340	Learning and Teaching through ICT	10	EXP312	Professional Experience 4	10

CRS220 Curriculum Studies - English: Part A

CRS330 Curriculum Studies - English: Part B

CRS222 Curriculum Studies - Geography: Part A

CRS332 Curriculum Studies - Geography: Part B

CRS223 Curriculum Studies - History: Part A

CRS333 Curriculum Studies - History: Part B

CRS224 Curriculum Studies - Mathematics: Part A

CRS334 Curriculum Studies - Mathematics: Part B

CRS228 Curriculum Studies - Information and Software Technology

CRS338 Curriculum Studies - Information Processes and Technology

CRS231 Curriculum Studies - Personal Development, Health and Physical Education: Part A

CRS331 Curriculum Studies - Personal Development, Health and Physical Education: Part B

CRS235 Curriculum Studies - Visual Arts: Part A

CRS335 Curriculum Studies - Visual Arts: Part B

CRS241 Curriculum Studies - Drama: Part A

CRS341 Curriculum Studies - Drama: Part B

CRS240 Curriculum Studies - Music: Part A

CRS340 Curriculum Studies - Music: Part B

CRS250 Curriculum Studies - Commerce

CRS350 Curriculum Studies - Business Management

CRS352 Curriculum Studies – Studies of Religion

2.3 Study Mode Options

The Alphacrucis College' regular delivery mode is 'blended learning'. That is, each semester long subject has a weeklong intensive seminar at our Parramatta Campus, complemented by online learning through our Moodle platform for further study, forum participation and assignment submission. In addition, students may elect to study entirely online for some or all of their subjects. If they chose this mode, they will be part of the same cohort as the blended learning group and participate in the full range of assignments and activities. It is expected that all students engaged in the Clinical Teaching Model (CTM) will complement their studies with the online delivery of the subjects.

2.4 Fast Tracking

In special circumstances students may request the relevant program director to 'fast track' their award. This would normally only apply to part of their program rather than the whole. The Masters program can be shortened to eighteen months and the Bachelors to three years. This can be achieved

by completing two professional experience placements within one semester and by adding to the four subjects per semester, two additional subjects that would be taken online as un-timetabled subjects. Permission to 'fast track' is dependent on the programme director's determination that the change would be successful and on the availability of the necessary additional tutor(s) for the un-timetabled subject(s).

Any students who are permitted fast tracking are required to complete the full program and all parts of their professional experience. These experiences will afford the Teacher Education Student every opportunity to consolidate, refine and demonstrate their knowledge and understanding of students and how they learn, their knowledge of the curriculum and their knowledge and skill of teaching as described by the Graduate Teacher Standards.

2.5 Rural and Remote Focus

Many Graduate Teachers find themselves in rural and remote communities in the early years of their career. Together with this, the challenges of being a professional in small low fee Christian schools need special preparation. For this reason in-school visits, guest lectures and content are designed to explore the special demands that these contexts present, in particular the leadership and extra responsibilities that teaching in rural and remote or under-resourced schools bring.

2.6 Course Outcomes

a. **Knowledge;** a body of knowledge that includes the understanding of recent developments in a discipline and/or area of professional practice; knowledge of research principles and methods applicable to a field of work and or learning.

b. **Skills;** cognitive skills to demonstrate mastery of theoretical knowledge and to reflect critically on theory and professional practice or scholarship; cognitive, technical and creative skills to investigate, analyse and synthesise complex information, problems, concepts and theories and to apply established theories to different bodies of knowledge or practice; cognitive, technical and creative skills to generate and evaluate complex ideas and concepts at an abstract level; communication and technical research skills to justify and interpret theoretical propositions, methodologies, conclusions and professional decisions to specialist and non-specialist audiences; technical and communication skills to design, evaluate, implement, analyse and theorise about developments that contribute to professional practice or scholarship.

c. **Application of knowledge and skills;** with creativity and initiative to new situations in professional practice and/or for further learning; with high level personal autonomy and accountability; to plan and execute a substantial research-based project, capstone experience and/or piece of scholarship.

2.7 Graduate Attributes of Alphacrucis College

Attribute 1. Christian Worldview

Knowledge of the Christian story derived from the Scriptures and tradition of the church, and awareness of the implications of this story for self-identity in the context of local and global communities. This includes a commitment to engage with alternate worldviews, and show appreciation of the values and perspectives of others.

Attribute 2. Leadership

Ability to provide effective Christian leadership to individuals, groups and organisations, demonstrated in the capacity to influence and enable others to accomplish worthwhile objectives which contribute to the human good and the kingdom of God. This includes seeking to emulate the example of Jesus Christ in serving and empowering others.

Attribute 3. Integrity and Justice

Ability to apply a Christian worldview in the diverse situations and responsibilities of life, and to exercise faith, hope, love and generosity as prevailing attitudes. This includes the active promotion of the gospel, social justice, equality, mutual respect and an ecological ethos.

Attribute 4. Communication

Ability to communicate effectively to a range of audiences, in appropriate contexts using high levels of verbal, written and technological skills. This includes visual and media literacy, numeracy, rhetoric and persuasion.

Attribute 5. Personal and Social Skills

Relational skills that incorporate the flexibility for both independent and collaborative situations. This includes personal and group organisational skills, conflict management and resolution, as well as the ability to value and respect the opinions of others.

Attribute 6. Critical and Creative Thinking

Capacity for critical and reflective thinking that is explored not only individually but within a community context. This includes the ability to be creative and to research, analyse and resolve problems in innovative and prophetic ways.

Attribute 7. Professional Knowledge:

Use and maintain knowledge about a discipline or field, in terms of theoretical, conceptual and methodological elements, striving continually and independently to secure further knowledge and where appropriate, defined professional skills.

2.8 The key principles in codes of ethics and conduct for the teaching profession

Alphacrucis College Department of Education endorses the NSW Department of Education and Communities Code of Conduct

Statement of Ethics

We should demonstrate these values in our daily work by:

1. providing quality services whether in the community or the classroom
2. being consistently honest, trustworthy and accountable
3. being courteous and responsive in dealing with others
4. being committed to social justice by opposing prejudice, injustice and dishonesty
5. making decisions that are procedurally fair to people and which avoid discrimination, for example, on grounds such as gender, race, religion and culture

6. promoting dignity and respect by avoiding behaviour which is, or might reasonably be perceived as, harassing, bullying or intimidating
7. maintaining professional relationships with: clients, customers and members of the public, students and young people, parents and carers, colleagues, and business partners
8. working collaboratively with colleagues to reach our common goals
9. maintaining and developing our professional and work practices
10. acknowledging our stakeholders as partners in our work, and
11. behaving in ways that advance vibrant, sustainable, inclusive and responsible communities across NSW.

https://education.nsw.gov.au/policy-library/policies/code-of-conduct-policy

3. Study Requirements

3.1 Accreditation in NSW

Your reference point here is the **New South Wales Education Standards Authority (NESA).** NSW Accreditation supports quality teaching and recognises the invaluable role teachers play in the community. To start or return to working as a teacher in a NSW school, you must be accredited by NESA.

3.2 Admission and Anti-discrimination

Within the guidelines for admission set out above and under the requirement of the 1977 NSW Anti-Discrimination Act and 1984 Commonwealth Sex Discrimination Act, Alphacrucis College will not deny any applicant admissions into any program on the basis of sex, age, race, colour, national origin, physical disability or religious convictions nor will any student be disadvantaged or privileged on similar grounds. Likewise, students are expected to respect the Christian approaches and frameworks of the program and the College.

3.3 ASCIA anaphylaxis e-training

All students admitted to our programs are required to complete an online ASCIA anaphylaxis e-training course for schools. The Australasian Society of Clinical Immunology and Allege **(ASCIA)** is the peak professional body. Each course is reviewed and updated by ASCIA at least annually to ensure that it is consistent with the medical literature and current best medical practice.

3.4 Auditing

Auditing is defined as attending classes with no obligation to participate in the assessment. A fee applies both to auditing and to any application to upgrade the program. Change in status from 'credit' to 'audit' is allowable in the first two weeks of semester only.

3.5 Changing study programs

Students wanting to change their program (e.g. from Master of Teaching (Primary) to an alternative AC award) or to change their enrolment in a specific subject after their initial enrolment should consult with the relevant Program Director(s) before completing the necessary forms. The *Enrolment Variation Request Form (Higher Education)* form must be used. No changes can be made after the Census Date.

3.6 Computer Competency

Computers and digital media play an increasing role in a teacher's daily life. The program highlights the vital importance of IT literacy for all students. It is very important that the TES take a realistic view of their own competency in this area and if they need to enrol in further training they should do this as early as possible, as IT skills will be vital for:

1. All assessments, both the production and transmission of them to your lecturers

2. Navigating Moodle where your will find the majority of the subject content

3. Communicating with staff and peers on News Forums, Live Streaming and Skype

4. Online research for your assessments

5. Essential communication with your Mentor during Professional Experience

6. Drafting and editing Work Programs in your first teaching appointment

Students should be aware that NESA requires prospective teachers to be competent in a range of computer operations relevant to teaching and learning. Students will be expected to demonstrate relevant computer competencies within subject assessments.

3.7 Credit for previous study and Recognition of Prior Learning (RPL)

Credit may be granted in subjects of comparable work completed at an approved level at any recognised tertiary institution. Applications for credit must include:

- An authorised transcript of the studies undertaken;
- The official description of subjects completed at the other institutions; and
- The Student Handbook (or equivalent) from the other institution(s)

Applications for Credit are made on the form found online. In normal circumstances, Credit or RPL should be applied for at the start of candidature. Credit earned with other colleges will be evaluated by the Registrar and is subject to approval by the Academic Board.

In certain instances, students may apply for *Recognition of Prior Learning (RPL)* may be made for skills and knowledge obtained through informal education, work experience or life experience. Applicants are responsible for demonstrating that the skills and knowledge they have obtained through work or life experience, match the outcomes of the subjects in the accredited program. The Academic Board makes a judgement about the extent to which the applicant has so demonstrated. In the case of the Initial Teacher Training, skill sets are specifically defined by the New South Wales Education Standards Authority (NESA) and by NSW Department of Education and Communities.

Note: Advice should be sought by the applicant concerning NESA requirements for employment. The College will not entertain any application for Credit or RPL which is likely (in its untrammelled liberty of opinion) to render the Teacher Education Student's application for employment null and void. Employability for the applicant's destination organisation, however, is the responsibility of the applicant.

3.8 Fees

All forthcoming semester fees must be paid in full prior to, or be assigned to FEE-HELP, before the commencement of the semester in which the student intends to study. No student may commence classes unless tuition fees are paid. If, after the census date of the semester a student's tuition fees are not paid, or the student has not arranged for an alternate payment schedule, then the student will automatically receive a 'Fail' (N) grade for the unpaid subjects. Students who are unable to pay tuition fees may choose to contact the Registrar and withdraw from their subjects before the Census Date in order to avoid this Fail grade.

3.9 FEE-HELP (Australian citicens only)

FEE-HELP is a loan scheme that assists eligible fee paying students pay all or part of their tuition fees. It cannot be used for additional study costs such as accommodation or text books. The total amount of FEE-HELP a person can use is known as the 'FEE-HELP limit'.

Once a person begins using FEE-HELP, the amount of FEE-HELP they have left to use is known as their 'FEE-HELP balance'.

For eligibility consult the **Study Assist website**.

3.10 Employability

While our programs are fully accredited with the **New South Wales Education Standards Authority (NESA).** and **Tertiary Education Quality Standards Agency (TEQSA)** but students are still advised to approach particular teacher employing authorities as early as possible, preferably *before* applying for their award to clarify their specific requirements. It is the responsibility of the student to determine their future employment prospects with the school system(s) of their choice in Australia or overseas; as acceptance into our programs does not guarantee employment in any particular schooling system.

Applicants from overseas intending to seek accreditation to teach should seek clarification of accreditation requirements with their intended employing authority prior to undertaking our program. Responsibility for clarification of suitability of undergraduate qualifications for employment with an employing authority rests with the applicant; see **New South Wales Education Standards Authority (NESA) Overseas teachers.**

Graduates from our programs may find employment in schools (faith-based, government and non-government schools), not-for-profit and mission-focused organisations, community service-orientated positions, and positions that require research skills and critical thinking. Additionally, graduates may progress further in the pathway toward Level 10 (doctoral studies) upon completion of their Masters).

3.11 Working with Children Check

A Working With Children Check is a requirement for people who work or volunteer in child related work. It involves a national criminal history check and a review of findings of workplace misconduct.

The result of a Working With Children Check is either a clearance to work with children for five years, or a bar against working with children. Cleared applicants are subject to ongoing monitoring and relevant new records may lead to the clearance being revoked. The Working With Children Check is fully portable so it can be used for any paid or unpaid child-related work in NSW for as long as the worker remains cleared.

To apply, follow this link: **http://www.kidsguardian.nsw.gov.au/working-with-children/working-with-children-check**

3.12 Privacy legislation policy

From time to time Alphacrucis College will ask students to provide personal details. A declaration to sign will appear on the form. In the event that the student is unable to sign the form exemptions may be sought from the Registrar.

The purpose of the information requested is to provide education services and to cater for particular student's needs and to assess academic progress or suitability.

It will be made clear where the College provides personal and/or sensitive information to third parties (e.g. educational institutions such as universities, colleges and accreditation bodies and Australian Government bodies such as the Department of Immigration). Permission to provide such information as makes study for the student possible is implied by the act of application.

3.13 Withdrawal

Withdrawing from a subject prior to the Census Date for that semester is permitted, without affecting the student's transcript. Tuition fees are normally refunded however students who withdraw from a subject after Census Date will receive a Fail grade (N) on their transcript and no refund can be paid.

4. Educational Philosophy

Our philosophy of Christian education is based on Twelves (2013) The Last Ten Years: Towards a Sustainable Model of Christian Education (see Appendix L for full text and references).

4.1 Towards a Sustainable Model of Christian Education

Christian schools in Australia and elsewhere were all established out of a combination of a *reaction* and an *action* on the part of a minority in society: Christians who had a vision for the education of their children – a vision that could not be delivered without the foundation of a new schooling movement. The previous thirty to forty years have seen these schools grow and develop towards maturity from humble beginnings, marked by parent and teacher passion, and a very restricted conservative program.

I argue: is it realistic to expect to define a model for Christian education based on the old paradigm of the traditional industrial age school in a defined geography, with bells dividing classes based on rigid age divisions (Twelves, 2009)? In my view, the infinite variables of geography, time, personalities and the pervading evolving educational theories preclude any meaningful opportunity to expect to be able to define a one-size-fits-all model. Therefore, how should we define and explain Christian education now? It seems to me that during the birth stage of Christian schools, it was easy to centre the model within the institution that delivered the education. However, I now contend that Christian education cannot and should not be confined to a discrete type, function and culture of an archetypical institution because each expression would fight to proclaim they are a pure Christian school while others, who do not succeed so well, in their eyes, by implication, are less Christian and are diluting the cause by their mediocrity.

In recent years, two writers have had a profound influence on my thinking about Christian education. Firstly Stephen Holtrop's (1996) *Responsibility Model of Christian Education*, where he charts a continuum between the extremely exclusive and extreme *Keeping Them Out of the Hands of Satan* (Rose, 1988) and the *Sold Out to Culture Model* (Holtrop, 1996) where it is hard to recognise any difference at all between the students in a Christian and a secular school. Holtrop advocates a middle road between both extremes, and calls this his *Responsibility Model* because of its engagement with the world on the one hand but its alignment with the core responsibilities of the Christian faith on the other. Secondly, Parker Palmer's (2007) *The Courage to Teach – Exploring the Inner Landscape of a Teacher's Life* in which he seeks to unpack the inner motives, drives and sustainability of the teacher's heart. It is my contention that a sustainable model for Christian education must be located in the heart of the Christian teacher as opposed to a particular style of educational institution. The remainder of this *philosophy statement* will seek to describe how this might work.

I contend that Christ-centred education cannot be contained in an institution, but rather its expression should be found within the hearts of its practitioners. If Christian education is in the hearts of those who deliver it, the vagaries and variations in modes of delivery hold no threat to it. If this is true, Christian education can be delivered in any school because it depends on the teacher not on the institution. Can the Christian educator operate a home school? Can Christian education be delivered online? Can Christian education happen in a secular State school? The answer to all these questions can surely be yes! This view of Christian education can therefore accommodate for any future

educational revolution that may redesign or define schooling as we have known it, because it is sustained in the passions and motives of the practitioners.

From this perspective then, how can Christian education reside in a teacher's heart? I propose that there are two elements here; firstly the teacher's *way of being (*Walsh, 2007) and secondly the teacher's *purpose* (Fikkert, 2007).

In *Thinking Christianly, revisited* (Walsh, 2007), the writer dissects what it is to think Christianly or in a Christian way. I have chosen to use his thesis as the foundation for how a Christian educator lives. Walsh claims that to think Christianly, we need to think from a place or specific location in the world. This is not a geographic place or location but a metaphysical setting that he describes as *marginalised, a place of suffering and powerlessness* (2007: 3). Unless this is really the Christian teacher's starting point, their motives will tend to be that which prevails in their own culture and time; in adopting or assimilating such an environment, their Christian distinctive will be lost.

Walsh recognises that maintaining this stance in isolation is extremely problematic, so he advocates that the best way to ensure the strength of the foundation is *to hear, celebrate and retell the stories of the foundations of the faith; they need to capture* the individual's imagination*.* He goes on to propose that *true imagination has the audacity to imagine the world can be different* (2007: 4). What a beautiful premise for Christian education, a regular celebration of the birth of faith by an engagement in a local church community, and an acknowledgement that there are many aspects of life on earth that need change and perhaps the Christian educator can be part of the answer, rather than adding to the problems.

The Apostle Paul's letter to the Colossians in the New Testament is then used to illustrate the effect of *thinking Christianly* on the life of the thinker whose life will be marked out with a distinct *character of virtue, kindness, humility, meekness, patience and forgiveness.* From this standpoint the thinker may enjoy the world from a *deep sense of gratitude,* which in turn translates into acts of worship as seen particularly in Christian schools over the last ten years (Leader, E). From this premise, Christian educators see themselves, their students and their world through a distinct narrative and it establishes a set of caveats that contain each outcome within the bounds of an act of worship (Walsh, 2007: 4-8).

I describe the Christian educator's *purpose* in Brian Fikkert's (2007) terms as an *Education for Shalom,* an education for peace. Fikkert starts by acknowledging that all communities are by nature exclusive, and by implication the Christian community. But at the heart of Christian faith is the call for inclusivity, to acknowledge *the poor that they might nullify the things that* are (1 Corinthians 1: 28). An engagement with the despised is a Biblical imperative that Christian education should recognise. One reason Israel was sent into exile was for not caring for the poor (Ezekiel 16: 49). Fikkert, goes on to claim that the natural corollary of this is that Christian schools should be populated by those *least able to afford them* but instead they seem to have become *enclaves of the relatively privileged* (2007: 363 – 366).

Fikkert goes on to argue that Christian education needs to be geared towards *equipping and motivating students to be ministers of reconciliation*, and should progress from merely *training minds*

to equipping hands. He acknowledges that what he seeks is beyond the natural, it requires a miracle, and as such it is impossible without the work of the Holy Spirit (2007: 367; Leader, E). That is, there is a perspective of being totally reliant on the work of the Holy Spirit to transform the lives of the students to the extent that they will be equipped to engage with the despised to bring hope and reconciliation as they change their world; this perspective is a most unnatural expectation to level at a teacher. However the Christian educator has a higher calling, and has the necessary supernatural equipment to be an agent of change and in turn, *shalom.*

Many Christian schools have embraced, local, national and international missions (Leader, B, C & D) but their service model tends to fall under the umbrella of the *Service-Learning Model of, Santa Clause is Coming to Town* (2007: 370). Fikkert is very concerned about this model as while the students learn the dynamic of sacrificial service, the divide is maintained by the paternalism of the rich, which further degrades the poor. In contrast, he advocates the *Learning from the Poor as Service to the Poor* or *Participatory Learning and Action* (PLA). Here the outsider is the learner and the poor are the teachers, and when the Holy Spirit turns up transformation happens in both. He has applied this model to his students in the tertiary sector, where his students live in poor communities for between three and six months during their studies, and the majority graduate to work full-time amongst the despised (2007: 371- 373).

Naturally, this particular illustration is not appropriate for school children, Kindy to Year 12; however, I am citing this example as illustration of the *purpose* and motive behind Christian education that gives it a differentiation from education *per se.* Examples can be quoted of specific Christian schools sending students on short-term mission trips and their participants returning transformed; however, I would argue this is merely an example of the outworking of Christian education, rather than being a requisite element of Christian education *per se*. I propose that Christian education is a condition of the heart of the teacher, which may, given the right environment, can send students on a short-term mission trip to a poor community from a Christian school. But conversely can also operate Christian education in any setting, faith based or secular. Surely the test should be whether the privileged and the despised are both transformed or whether it is only one-sided, namely a big wake-up call to the rich but only a fleeting respite to the poor, their marginalisation unchanged. Surly Christian education should be for shalom, which roundly echoes back to the Christian teacher's heart that has the audacity to imagine they can change the world. This is true sustainable Christian education at its heart.

Conclusion

So again, I wrestle with the question, what is Christian education? I posit that we must separate the tangible expression of Christian education from the heart of Christian education; the school's performance and operations from the drive, motivation and calling of the people involved. It is so easy to look at the material and seek to emulate what we see, but I believe it is more authentic to consider and applaud the heart of the Christian educator as the true home of Christian education, with a heart inspired and empowered by the Holy Spirit. I believe that if we do not acknowledge the work of the Holy Spirit we can miss the sustainable and true distinctive of Christian education.

4.2 Application of our Philosophy – The Seven Pedagogical Principles

The founder of our program Dr Jennie Bickmore-Brand developed the *Seven Pedagogical Principles* (2009) from her literature review across writers in all the KLAs. She has synthesised the concepts and ideas applicable across the curriculum. The resultant set of principles will be readily recognisable as good teaching practice.

These *Seven Pedagogical Principles* inform our approach to each subject in our program. In essence they are the daily application our philosophy that establishes Christian education in the heart of the education provider, that is the educator in a specific teaching and learning context. The *Seven Pedagogical Principles* can be equally applied in early childhood education, to primary, through to secondary and adult learning.

Implicit in each of the *Seven Pedagogical Principles* is the educator's heart to connect with the learner in recognition of their individual backgrounds, needs and aspirations for the future while seeking to fulfil their own personal calling to teach.

The Seven Pedagogical Principles

Principles	Defined	APST* - Graduate
1. CONTEXT	creating a meaningful and relevant context for the transmission of knowledge, skills and values	1.1.1 1.3.1 1.4.1 2.4.1
2. INTEREST	realising the starting point for learning must be from the knowledge, skills and or values base of the learner	1.1.1 1.3.1 1.4.1 1.6.1 2.4.1 3.4.1 3.5.1
3. MODELLING	providing opportunities to see the knowledge, skills and or values in operation by a 'significant' person	3.3.1 3.4.1 4.1.1 4.5.1 5.3.1 6.2.1 6.3.1 7.1.1 7.3.1
4. SCAFFOLDING	challenging learners to go beyond their current thinking, continually increasing their capacities	1.2.1 1.5.1 1.6.1 2.1.1 2.2.1 2.3.1 2.5.1 2.6.1 3.3.1 4.1.1 4.2.1

		5.1.1
		5.2.1
		5.4.1
		7.2.1
5. METACOGNITION	making explicit the learning processes which are occurring in the learning environment	1.2.1
		2.2.1
		2.3.1
		2.5.1
		2.6.1
		3.2.1
		3.3.1
		3.6.1
		4.2.1
		4.5.1
		5.2.1
		5.4.1
		6.4.1
6. RESPONSIBILITY	developing in learners the capacity to accept increasingly more responsibility for their learning	3.1.1
		3.3.1
		3.7.1
		4.3.1
		4.4.1
		5.5.1
		6.4.1
7. COMMUNITY	creating a supportive learning environment where learners feel free to take risks and be part of a shared context (Bickmore-Brand, 1990).	1.6.1
		3.7.1
		4.4.1
		5.1.1
		5.5.1
		6.1.1
		6.3.1
		6.4.1
		7.1.1
		7.3.1
		7.4.1

* Australian Professional Standards for Teachers – Graduate Level

1. Context:

The premise is that most learning occurs naturally embedded within a context which is obvious/ explicit to the learner. It is much easier to learn and practice the subskills when you have an idea of the big picture or can see the relevance of where the learning fits. Learning that has a 'real world' application is no longer seen as appropriate for the delivery of isolated skills lessons devoid of any obvious context.

Teachers can apply this principle by:

i. making explicit the purpose behind the learning about to be undertaken and how that chunk of learning fits into the social context from which it was drawn.
ii. provide finished products or examples of the skills
iii. set tasks which are authentic and use 'real world' situations

iv. when working with abstract concepts which don't have an obvious 'real world' relationship, show learners how the part you are working on connects into the larger picture, or where you're heading conceptually.

For over a century now, relating learning to utility has been seen as a fundamental strategy to enhance student learning and 'connectedness' with the content (e.g. Bruner, 1966; Dewey, 1916). Van Brummelen (2006) values context as a way of fostering 'deep learning' by drawing attention to the big ideas or key concepts and principles embedded within the context.

2. Interest:

The learner has to connect the new information with what they already know. Bickmore- Brand's (1993) example illustrates this well: a seven year old child was questioned after an exemplary lesson teaching him the concept of 'volume' using concrete materials such as sand trays and water containers. When asked what 'volume' meant he replied "It's the knob on your radio which makes the noise louder". A teacher using the pupil's own language initially and building the new vocabulary onto that base will enable that learner to take on board the new ideas as part of their personal knowledge.

Teachers can apply this principle by:

   i. assisting learners to verbalise during their processing in order to give insights into how their schema is developing
   ii. starting with content which is likely to create the least distance between the knowledge, skills, values, and cultural base of the learner and be perceived as have significance
   iii. using and encouraging different styles of learning
   iv. using and encouraging a range of mediums and learning experiences
   v. encouraging individual generation of 'rules' or strategies as alternatives to going about a task in one way
   vi. linking new terminology to the learner's own perceptions of the concept

3. Modelling:

The 'Modelling' Principle refers to the influence people whom we admire can have over us when we try to take on board their knowledge, skills, values and/or culture. Observation of children's efforts to imitate their peers, sporting or media personalities clearly reinforces what a powerful learning tool this can be.

Goleman (2001) suggests that "thinking aloud" by teachers — especially in the area of decision making for values contexts — can expand the pupil's emotional-social repertoire in subtle ways. Elksnin and Elksnin (2003) describe this modelling as having an accumulative effect in the socio-emotional learning culture being established in the classroom. Burton and Nwosu (2002) — when surveying students in teacher education — highlighted the priority that students gave to their "professor's caring attitudes," and their "professor's exemplary life." Educators in faith based teacher education programs seek to model authenticity as they refine their "religious craft" (Van Brummelen (1988, p. 22).

Teachers can apply this principle by:

   i. showing learners their own genuine use of the knowledge, skills and or values they are trying to teach

   ii. showing learners their own struggle to process an idea or a new skill

iii. using learners to demonstrate to peers

iv. providing exemplars for learners

v. providing opportunities for pupils to go back to reinvestigate models or examples

vi. providing different contexts where the same knowledge, skill and or value is being used

4. Scaffolding:

The premise behind the 'Scaffolding' Principle is to provide enough support to stretch the learner to the next stage of development. There is no expectation that the learners will become independent without assistance.

The Vygotskian (1962) concept of operating in the 'zone of proximal development' is in essence what effective scaffolding does. Much has been written about the advantage of consistent, timely and specific feedback targeted to where the learner finds themselves (Fowler & D'Arcangelo, 1999; Jensen, 2000; McKeachie, 1994). A teacher's ability to ask questions can draw a student into a higher level of understanding. The skill of asking questions to draw out a student, challenge and extend their thinking, and that of assisting them to reflect on the logic of their thinking, are explored in the QUILT program (*Questioning and Understanding to Improve Learning and Thinking*, Walsh & Sattes, 2005).

Teachers can apply this principle by:

i. recognising the signs along the way that make up the mastery of a concept, idea or skill

ii. using enabling language to facilitate the learner's growth

iii. providing support for as long as the learner needs and with as much difficulty as that learner is comfortable with

iv. providing routines which allow the learner to focus on the new learning rather than have to take on board too many variables

v. providing frameworks where the learner can clearly see the steps or components of the task

vi. use peers and role- reversals to enable the learner opportunity to reinforce their learning

5. Metacognition:

Metacognition is concerned with the ability to be reflexively aware of one's own thinking processes. Have you ever noticed (when faced with a difficult problem) that you resort to directing yourself out aloud, or you talk it out with others, so that you're in a position to assess the reasonableness of your decisions?

This principle promotes the learners' awareness, consideration, and control of their own cognitive processes and approaches is becoming critical as learners face the onslaught of information technology and access to the creation of knowledge (Wilson, Wing Jan, 2008). The brain is not merely a receptor or empty vessel but a processor, and is constantly involved in internal regulation.

Teachers can apply this principle by:

   i. consciously modelling out aloud their processing

   ii. integrating with previous learning both within the subject area and across the curriculum

   iii. teaching the metalanguage of the subject area as well as the content

   iv. encouraging students to verbalise and share their thinking strategies

   v. selecting materials which lend themselves to deep knowledge and higher order thinking and multiple readings of texts

   vi. teaching students to be critical of what they read, see and hear

   vii. providing them with feedback about how they have processed rather than just the finished product

   viii. jointly working alongside students to provide metacognitive language or frameworks when needed.

   ix. providing cues that offer high and explicit expectations of what is expected

6. Responsibility

It is a widespread complaint in Western societies that contemporary youth do not take responsibility for their own actions: accordingly, the acquisition of responsible learning has become a key platform for many education programs. *Values Education* has been an attempt to redress this as an overarching theme across all subject areas. Helping learners to take control of their learning through a gradual release of responsibility lies at the core of teaching (Meichenbaum, D. & Biemiller, A. 1998). Dreikurs, Grunwell, and Peppers (1982) and Glasser (1992) focus on the nexus between 'rights' and 'responsibilities' with pupils being aware of the consequences of the decisions they are making. Glasser rejects the notion of coercion, however, and encourages pupils to commit themselves to alternative forms of behaviour.

Teachers can apply this principle by:

   i. allowing learners to accept responsibility for classroom decisions

   ii. holding learners' 'hands' until they have the skills to take control

   iii. providing situations which have tangible consequences for learner processing

7. Community:

Studies done of students' engagement as fully participating members of their learning communities frequently identify 'acceptance' (Pudlas, 2003, Marsh, 1988) as a constant variable. A learning community is a way of describing the classroom relationship that incorporates understanding, trust, openness, inclusion, honesty, acceptance, and unconditional love.

Rasmussen and Rassmussen (2007), while focussing on developing a community of faith among teacher education students, also resonate with good practice in any learning community when they:

... understand the priority of students developing trusting relationships with each other and investing themselves to encourage, support, and, sometimes, challenge each other's thinking, behaviour, or attitudes... to learn to listen to each other and be authentic and honest in our communication with one another (2007, p. 5).

Teachers can apply this principle by:

    i.   supporting students to take risks and not denigrate their errors

    ii.   providing tasks which allow flexible approaches to cater for different learning styles

    iii.   negotiating with students over some of the content and tasks

    iv.   valuing each member of the class as a resource rather than the teacher as the 'font of all wisdom'

    v.   acknowledging your own faults with the students

    vi.   developing positive relationships with pupils and between pupils

    vii.   providing quality learning environments

4.3 Australian Professional Standards for Teachers (APST)

The **Australian Professional Standards for Teachers (APST)** have been developed by the Australian Institute for Teaching and School Leadership (AITSL) in consultation with all states and territories. They are intended to support the development of teachers throughout their teaching careers.

There are *Seven Standards* required at four levels, **Graduate, Proficient, Highly Accomplished** and **Lead.** Our program graduates, be they at Bachelor or Masters, must reach Graduate Level across all *Seven Standards.*

Australian Professional Standards for Teachers (APST)
1. **Know students and how they learn**
2. **Know the content and how to teach it**
3. **Plan and implement effective teaching and learning**
4. **Create and maintain supportive and safe learning environments**
5. **Assess, provide feedback and report on student learning**
6. **Engage in professional learning**
7. **Engage professionally with colleagues, parents/carers and the community**

The Seven Pedagogical Principles (see 4.2 above) have been mapped against each component in the APSTs.

4.4 Department of Education Teaching Staff
See Appendix B Academic Staff Information

5. Academic Program

5.1 Professional Experience (PEX) and Clinical Teaching Model (CTM) Program

For a full description of this program see the relevant Professional Experience and Clinical Teaching Model Program Manual.

Professional Experience moves the Teacher Education Student's learning from being essentially theoretical to experiential. This aspect of our programs is where the Teacher Education Student's calling is tested within a context of community of practitioners. For some it will be a closed community of believers and for others it will necessitate the ability to navigate what they have learned and believe into the wider world.

Regardless of whether the Teacher Education Student intends to teach in a Christian education context or in a secular system, the same exacting standards are required by the New South Wales Education Standards Authority (NESA). Teacher Education Students and serving professional teachers can rest assured that Alphacrucis College is committed to the development of the highest possible levels of professional competence in its graduates. Furthermore, our program equips Teacher Education Students for Christian educational contexts where they will be able to nurture the faith journey of others.

Naturally each education context varies enormously. It is very important that Teacher Education Students experience as wide an array of different settings as possible prior to making the commitment to employment. School visits, Observational Visits (OVs), must be arranged by the Teacher Education Student throughout the course in addition to their formal Professional Experience opportunities.

EDU500 Professional Experience Parts A, B and C (Masters) and EXP211, 212, 311 and 312 (Bachelors) are designed to support the in-school Professional Experience experiences of the Teacher Education Student. Students engage in critiquing their own practice and that of others in terms of their ability to manage the learning environment, planning, teaching, assessing, evaluating and reflecting. This practical subject complements the theory of the other subjects where strategies for effectively managing pupil behaviour for the welfare of all is set within the context of a Christian worldview, and within the duty of care requirements by state and federal governments.

Alphacrucis College greatly values the significant contribution of the wider teaching profession to our teacher training program and welcomes feedback for the continued refinement of our program. We trust that the partnerships we develop will be mutually beneficial.

All Teacher Education Students are required to complete at least 60 days (Masters) and 80 days (Bachelors) in a range of schools. Organisation and placement will be conducted by the AC Professional Experience Co-ordinator.

In addition to the Professional Experience placements students our Clinical Teaching Model (CTM) program is available to all Teacher Education Students that ae part of one of our awards. If successful in their application for a CTM, it potentially places them in a host school throughout their studies, one or two days a week. The model has been designed for students to practice their new teaching skills in real classroom situations under the supervision of a host coach in an apprentice or discipleship relationship but without the pressure of any formal assessment. The student's regular assignments may be modified for application in their CTM context.

5.2 Teaching Performance Assessment (TPA)

From 2019, the final Professional Experience (EXP312 and EDU500C) will be the time for TES to collect and collate evidence in a culminating assessment for their teaching qualification to

demonstrate that they are 'classroom-ready' (AITSL, 2015: TEMAG, 2014). This is accomplished by collecting and presenting evidence that they meet the *Australian Professional Standards for Teachers* at Graduate level through implementing the full cycle of teaching practice, including *planning, teaching, assessing* and *reflecting.*

Information from the *Australian Institute for Teaching and School Leadership* (AITSL):

> In a TPA a TES illustrates their skills, knowledge and practices through evidence of their performance aligned to the Graduate Teacher Standards. In line with concepts of authentic assessment, evidence is drawn directly from their own practices to demonstrate:
>
> - What they want students to learn
> - How they will facilitate this learning
> - How they will know if student have achieved this learning (AITSL, undated, p. 1)

The TPA is separate to, but complements, the Professional Experience Final Report (which is assessed by their Tertiary Supervisor), and is assessed by Alphacrucis College at moderation.

5.3 Professional Experience Framework Statement

Professional experience is a critical aspect of initial teacher education and provides a crucial opportunity for initial teacher education providers and schools to work together to share knowledge, expertise and passion for teaching in order to prepare the next generation of teachers.

Professional experience should expose teacher education students to a range of schools and make them aware of the challenges and realities of classrooms and the diversity that exists in our school student population.

The framework aims to ensure that graduate teachers have the knowledge, skills and commitment, as described in the *Australian Professional Standards for Teachers (APST)*, to meet the learning needs of all students.

The purpose of this framework is to:

- ensure that the provision of professional experience supports quality teacher education and teaching as described in *Great Teaching, Inspired Learning*

- foster consistent and coordinated structures, processes and protocols to guide the quality of professional experience from all perspectives

- provide an elaboration of *Australian Program Standard 5: School Partnerships* for the purpose of initial teacher education program accreditation in NSW

- support a consistent approach to professional experience arrangements between NSW schools, school systems and NSW initial teacher education providers

- support the alignment of the demand for professional experience places with the supply of professional experience places.

5.4 Literacy and Numeracy Test for Initial Teacher Education (LANTITE)

The background for this test is that all **Australian education state and territory ministers** agreed that, from 1 July 2016, a nationally consistent and benchmarked test would be used to demonstrate that

students completing initial teacher education programs are in the top 30 per cent of the Australian adult population for personal literacy and numeracy

Well trained, skilled and knowledgeable teachers provide the foundation for a high quality education system in which every Australian student receives excellent teaching. The Literacy and Numeracy Test for Initial Teacher Education Students (the test) has been designed by the **Australian Council for Educational Research (ACER)**. LANTITE assesses the initial teacher education students' personal literacy and numeracy skills to ensure teachers are well equipped to meet the demands of teaching and assist higher education providers, teacher employers and the general public to have increased confidence in the skills of graduating teachers.

The test has been introduced to assess those aspects of initial teacher education students' personal literacy and numeracy skills that can be measured through an online assessment tool. All students enrolled in an initial teacher education course (either Bachelors or Masters) are be expected to sit and pass the test prior to graduation and NSW requires successful test results to be achieved prior to your final PEX.

In order to manage and register your LANTITE test we have made it a compulsory part of Professional Experience subject(s) (EXP211, 212, 311 and 312 for Bachelor students and EDU500 for Masters). Bachelor students must have sat and passed the tests by the end of the second Minor placement (EXP311) and Masters by the end of their Minor (EDU500B).

The current fee for both test components (literacy test and numeracy test) is $196 (GST inclusive). The current fee for a single test component (literacy test or numeracy test) is $98 (GST inclusive). Teacher Education Students may sit the test up to four times, but naturally, we want to ensure as far as possible that all students pass first time.

5.5 Preparing the learning context for PEX

Developing a productive relationship and positive communication between the host school, Alphacrucis College, and the Teacher Education Student thus enables the Professional Experience to assume its vital role in the development of future teachers. In accordance with Alphacrucis College's recognised Codes of Conduct, Teacher Education Students are expected to be affirming in their interactions with school children at all times.

5.6 Clear expectations of all parties' roles

Teacher Education Students are well prepared by Alphacrucis College concerning their placements, and the outcomes that will be expected in any formal evaluation. Teacher Education Students are informed of the necessity of taking some initiative in their limited time in the school to maximise the learning from their experience.

School Supervisors and Mentor Teachers are given clear guidelines for their roles and support they can expect from the Tertiary Supervisor. All Teacher Education Students are informed of the significance of the Professional Experience to the completion of their course requirements and their responsibility to observe all the required policies and relationship formalities at their placement.

6. Academic Assessment

6.1 Class attendance and absences

Students enrolled in blended learning in a subject are required to attend the intensive; a minimum of 80% of class-time is required. Attendance in the Professional Experience Program requires a 100% attendance rate of the 60 days at Masters and 80 days at Bachelor. If any time is lost through unavoidable absence, make-up days are required. For details, see the Professional Experience Program Manual.

For overseas students, CRICOS regulations require the College to notify the federal department responsible for immigration if students fail to comply with attendance requirements.

6.2 Assignments and Assessments

Appendix F for Assessment Protocols, grading system and appeals processes

Appendix G for Assignment Writing, Referencing and Formatting

Appendix H for Sample Marking Grids

Appendix I for Request for Extension

7. General Information

7.1 Child Protection Awarness Training (CPAT)

An online learning site (link below) has been developed by the NSW Department of Education for external users to access the mandatory **Child Protection Awareness Training (CPAT**). It is a requirement under all programs that all students complete this training and upload their certificate to their relevant Moodle portal before their first **Professional Experience Placement (PEX).** Please note that when creating a new account your username should not contain any spaces.

Even though CPAT has sections which refer specifically to legislative structures which are specific to NSW, there is a great deal of important information which is common to all states. Given that almost all states (at the time of writing) do not mandate any training (NSW and SA are the exception) it is a College requirement that all students, regardless of state complete the CPAT online course.

[CPAT online](#)

7.2 Communication with Students

At enrolment each Teacher Education Student will be issued with a password for accessing Library and online resources. Alphacrucis College uses **MOODLE** as its platform for uploading Program materials, assignments, lecturer/student communication via news forums, discussion forums and campus news.

Teacher Education Students are advised to regularly frequent the MOODLE section pertinent to their stage in the Program. *It is the student's responsibility to keep themselves informed*, though all forum postings are automatically emailed to students and so provide assurance of 'push' as well as 'pull' information to students.

We encourage students to communicate with the relevant lecturer/tutor about all matters relating to their studies in that subject. The normal first level of communication is to use the subject's *News Forum,* so that all students can receive the benefit of the response. If the matter is of a personal nature, please use the *lecturer/tutor's email*. Do not use the messaging system on MOODLE. If your lecturer/tutor is not getting back to you in a timely manner, typically less than three business days, feel free to contact your *program director by email* in the first instance.

All handbooks, award descriptions and timetables are available on the Alphacrucis College website, and reflect the state of accreditation of programs at the time of publication.

7.3 Library

A large teaching resource collection exists in the College Library and is available for long term borrowing by Teacher Education Students. Extended borrowing hours will be available to Teacher Education Students during Intensive weeks.

Alphacrucis College has Memoranda of Agreement with other education institutions (for example, Catholic Institute of Sydney, National Institute of Christian Education, Sydney College of Divinity, and the Australian Catholic University) that provide students with mutual borrowing rights. For further information regarding accessing libraries of your choice contact the College Librarian. Computing, internet, photocopying and scanning facilities are available in the library (copyright laws apply).

The standard Opening Hours (Parramatta) are:

Monday – Friday: 8:30am - 5pm.
Closed during Chapel (12:15-1:15 pm) on Wednesdays during semester.

7.4 Academic Advice

Academic advice is provided by the lecturer/tutor responsible for each subject, and in addition Alphacrucis College resources students through the Alphacrucis Moodle framework. If students have any concerns, particularly approaching assignments they should email their lecturer or post to the relevant forum. Academic advice includes: what subjects should I do next?; What books do I need?; How do I approach answering this question?; My result is missing; Has my work been marked? etc.

All requests for extensions must be submitted using *Request for Extension Form* (Appendix I).

7.5 Study Skills and Academic Support

General Study Skills advice may be accessed online on Moodle but subject specific help, in the first instance, students should approach the relevant lecturer or the relevant Program Director. It is advisable to ask early while concerns are minor.

For **technical issues** with MOODLE (problems logging in, site not functioning as expected, etc.) please contact **moodle@ac.edu.au**

7.6 Fees, Financial Matters

Information regarding payment of fees, FEE-HELP and AuStudy is available from the Registrar. Should Teacher Education Students have difficulty in meeting payments due to economic hardship, advice should be sought from the Registrar concerning a schedule contract. Assistance can only be given within budget constraints.

7.7 Occupational Health and Safety

Alphacrucis College is committed to upholding its policy on Occupational Health and Safety (OH&S). Students are requested to note the following personnel and arrangements:

- First Aid, Sick Room, Medical Emergencies contact Reception.

- Accident and Incident Reporting:- All accidents or near-miss incidents must be reported to the Management. Forms are available from Reception. Once completed by the student and/or lecturer/tutor, a copy will be passed on to the College **Safety Officer**. Any safety concerns should be reported to Reception.

- Emergency Evacuation Procedures - Fire or Bomb Threat:- In the event of a fire or bomb threat, follow the instructions of the College Fire Warden. Occupants of the building will leave their possessions where they are and exit by the nearest exit - as long as that exit is not the seat of the fire or the situation of the bomb and proceed towards the Evacuation Assembly Area. Students will be familiarised with Emergency Evacuation Procedures during Orientation.

Emergency Evacuation Assembly Area:

Emergency Evacuation Assembly Area is Jubilee Park. North on Cowper Street, 50 metres, then west on Parkes Street, 50 metres. The park is then on the south of Parkes Street

- Students with Disabilities:- Alphacrucis College is committed to assisting students with disabilities to overcome the impact of that disability as far as possible. Students are encouraged to discuss their needs in confidence with the Registrar and subject lecturer as appropriate, so that specific assistance can be negotiated.

- Sexual Harassment and Grievance:- Students are to familiarize themselves with the Student Life Handbook for conditions and procedures for the lodgement of a complaint with regard to sexual harassment or Grievance (see 3.3.8 Student Life Handbook). Students are encouraged to discuss their problem first with the Student Life Coordinator, or approach one of the lecturing staff in the Counselling program. Further information on grievance issues, or facilities, can be obtained from the Student Life Handbook.

7.8 Graduation

An annual Graduation Ceremony is held in April/May. Whilst attendance is not compulsory, it gives the College the opportunity to farewell the completing students, and commissions them for their new ministry. Those students involved are required to attend all announced rehearsals.

Pre-conditions for Graduation

The following stipulations apply before a student may be considered for graduation:

- Satisfactory completion of all academic requirements.

- All financial commitments to the College met at least one week prior to graduation.

- All library books returned.

Students intending to graduate in a given year are required to complete an 'Intention to Graduate' form following enrolment for their final semester, together with supporting documentation.

Appendix A: New South Wales Education Standards Authority (NESA)

How to gain Teacher Accreditation with the NESA

Start the process as early as you can. It is recommended that you start very early in your last semester of study.

1. The first thing that you need to do is to create an account with NESA. Once this is created you need to complete the eligibility assessment/application for accreditation. You will then need to submit JP certified documents (e.g. visit your local library):

    -   **Proof of identification.** If you were born in Australia, you can use your birth certificate. If you were born overseas, you will need to provide a certified copy of your passport and/or a certified copy of your citizenship certificate.

    -   **Proof of a change of name** (e.g. a marriage certificate).

    -   **Your academic qualifications,** including the full transcript of courses undertaken including front and back of the original transcript for descriptive or explanatory information.

2. If you wish to teach in a public school you also need to apply to the **NSW Department of Education and Communities (DEC)** as you future employer.
    You will be asked a series of questions and an account will be created. It will also ask you a series of questions in regards to where you are willing to work etc. It has two purposes, giving you an interim casual number and being on the list of maybe being targeted/getting a job.

3. Once all of the questions have been asked, you need to submit paperwork, and there is a lot. You need:

    -   **Signed references**
    -   **Give the release of documents to Alphacrucis College**
    -   **Get supporting documents JP signed.**

4. After this is completed, you login again, where anything that you have completed online can be edited.

    When you re-login, you need to click the part that says 'request interim casual approval', which will get the process for a casual number started.

    After this, DEC will process your application and let you know if anything is missing. They will let you know by email once it has been issued.

Other useful links

We have prepared notes and a short video covering the process available on YouTube

https://www.youtube.com/watch?v=4A21sIHKkhg

NSW Department of Education and Communities for teaching in NSW government schools
http://www.dec.nsw.gov.au/about-us/careers-centre/school-careers/teaching/

Catholic Education Offices (CEO) in NSW dioceses for Catholic Education systemic schools:
http://www.cecnsw.catholic.edu.au/ Go to Related bodies

Association of Independent Schools of NSW for individual independent and other non-government systemic schools **http://www.aisnsw.edu.au**

Australian Capital Territory Education **http://www.det.act.gov.au/**

Appendix B: Academic Staff

Name	Position title and main responsibilities	Title(s) of relevant academic qualification(s)
Ahonen, Heidi	Senior Lecturer (Education)	PhD; Global Trauma Recovery Cert;Advanced Level Psychotherapy; Special Education Laudatur Studies; MPhil (Music Education); BEd
Arasaratnam-Smith, Lily	Director of Research Associate Professor (Communication)	PhD; MA; BSc(Maths); BSc(Psych)
Austin, Denise	Director of Quality and Standards Associate Professor (History)	PhD; MA(CS); GradDipA; BA (Hons 1); BMiss; Cert IV TAA
Bickmore-Brand, Jennie	Director of Academic Advancement (Education) Associate Professor (Education; Leadership)	DEd; MA; Med; BEd
Brinton, Stephen	Lecturer (Education)	Phd (cand), MEdSt; GradDipTeach; BA; AssocDipTh
Clifton, Shane	Dean of Theology Associate Professor (Theology)	PhD; BTh (Hons); BEc; AdvDipTh
Codrington, Stephen	Senior Lecturer (Education)	PhD , BA (Hons) , BA Dip Ed
Dredge, Megan	Senior Tutor (Education)	BEd (Hons); BTeach (Primary)
Fogarty, Stephen	Principal/CEO Associate Professor (Theology; Ministry; Leadership)	PhD; MA; BA (Econ)
Fyson, Stephen	Senior Lecturer (Education)	PhD, DipCS (post-grad), BA Hons, MHPEd, MACE, MCAPS
Grey, Jacqueline	Associate Professor (Biblical Studies; Biblical Languages)	PhD; BTh (Hons); BTh
Hovey, Kevin	Head of Pastoral and Cross Cultural Ministry Department Associate Lecturer (Pastoral and Cross Cultural Ministry and International Social Engagement)	PhD, MA (Miss); DipBibSt
Howard, Margaret	Associate Lecturer (Education)	MEd (Creative Arts); GradDip (Special Ed) A.T.C.L. (Speech & Drama); BEd; DipTeach

Hutchinson, Mark	Dean – Faculty of Education, Social Science and the Arts. Professor (History)	PhD; PostgradDipEd; BA (Hons)
Jagelman, Ian	Program Director, MLead Senior Lecturer (Leadership; Ministry; Spirituality)	DMin; MDiv; BDiv (Hons); AssocDegAcc
Lee, Philip	Program Director, BBus Professor (Business)	PhD; MComm; BBus
Leverett, Patricia	Tutor (Education)	DipAboriginal Ed; DipTeach
Lockhart, Emily	Senior Tutor (Education)	MSc (PhysEd); GradDipEd; BPhy&HlthEd
Mees-Buss, Jacqueline	Honorary Associate (Leadership; Business; Management)	PhD; MScBusAdmin; BLett
Norsworthy, Beverley	Senior Lecturer (Education)	PhD; Med; PosgradDipEd
Oslington, Paul	Dean of Business Program Director, PhD and MPhil	PhD; MEc/Econmet (Hons); BDiv; BEcon
Page, Shaileigh	Senior Lecturer (Education)	PhD; BEd (Hons)
Parker, David	Head of New Testament Senior Lecturer (Biblical Studies; Biblical Languages)	DTh; MA(Th)
Perry, David	Chief Academic Officer Senior Lecturer (Theology)	DTh; BTh (Hons 1); BMin
Robin, Mulyadi	Senior Lecturer (Business and Management)	PhD; BBus (Hons)
Salter, Graeme	Senior Lecturer (Education)	DTeach; Med; DipEdSt; DipEd; BSc
Seach, Julie-Anne	Lecturer (Education)	PhD (candidate), MEd, BEd
Sheen, Peter	Senior Lecturer (Business)	PhD; MEdSt; BEdSt; DipTeach
Shore, Vangjel	Program Director, DMin Senior Lecturer (Biblical Studies; Biblical Languages)	PhD; MTh; GradDipTh; DipDiv/Min
Simon, Christopher	Senior Lecturer (Ministry)	DMin; MLett; MTh; MA; BA; DTh
Taylor, Stuart	Senior Lecturer (Education)	Med; BA; DipTeach; TESOL Cert

Thornton, Daniel	Head of Music and Creative Arts Department Senior Lecturer (Creative Arts; Ministry)	PhD (cand), MMusTech; Cert IV TAA; AssocArts (ReligSt); Licentiate of Music Australia; Performer's Cert
Twelves, Jim	Dean of Education Senior Lecturer (Education)	PhD; MEd; GradDipEdAdmin; PostgradCertEd; BSc (Hons)
Wells, Greta	Online Campus Director (HE) Lecturer (Pastoral Ministry)	MTh, MA, BMedia/Comm
White, Adam	Senior Lecturer (Biblical Studies; Biblical Languages)	PhD; BTh (Hons)
Wrigley-Car, Robyn	Program Director, MA Senior Lecturer (Spirituality and Theology)	PhD; MChrSt; MA; BEd (Hons 1); ATCL Piano
Yang, Yong Sun	Korean Higher Education Program Director Senior Lecturer (Theology)	PhD; MTh; MEc; BA; BTh; BSc
Youd, Andrew	Tutor (Theology)	MA(CS), BTh

Appendix C: Working with Children Check - NSW

The application forms can be **found online**: This is required as part of the application process for any of our awards.

What is the Working With Children Check? A Working With Children Check is a requirement for people who work or volunteer in child-related work. It involves a national criminal history check and a review of findings of workplace misconduct.

The result of a Working With Children Check is either a clearance to work with children for five years, or a bar against working with children. Cleared applicants are subject to ongoing monitoring and relevant new records may lead to the clearance being revoked.

The Working With Children Check is fully portable so it can be used for any paid or unpaid child-related work in NSW for as long as the worker remains cleared.

Appendix D: First Aid Training

First Aid

All students completing the relevant *Personal Development, Physical & Health Education* subject at Bachelor or Masters Primary are required to complete a recognised First Aid Course. The course should contain the following elements. Students working towards their Bachelor or Masters of Secondary are also required to submit a current certificate of First Aid before graduation; it is logged within EDU500 Professional Experience.

Course Description

A course dealing with the cause and prevention of accidents, the acquisition of sufficient knowledge to determine the nature and extent of injury, and sufficient skill to administer proper first aid.

Texts

National Safety Council. (1998). First aid (2nd ed.). Boston: Jones and Bartlett Publishers.

American Heart Association. (1998). Basic life support heartsaver guide.

Objectives

Students will demonstrate competency in:

- recognition of emergency situations through symptomatic analysis.

- utilization of a basic framework for responding to emergency situations.

- application of cardio-pulmonary resuscitation skills.

- application of Heimlich Manoeuver for an obstructed airway.

- application of appropriate first aid treatment in various components of trauma emergencies (wounds, burns, skeletal injuries, poisoning, shock).

- application of appropriate first aid treatment for sudden illness or other adverse conditions (heart attack, stroke, unconsciousness, convulsions, heat and cold disorders).

Evaluation Components

- First aid skill practical exam

Safety issues to be familiar with

- Background Information
- Action at an Emergency
- Finding Out What's Wrong
- Bleeding and Shock
- Wounds
- Cold-Related Emergencies
- Heat-Related Emergencies
- Choking
- Poisoning
- Rescue Breathing
- Sudden Illness
- Bone, Joint, and Muscle
- Chest, Abdominal, Pelvis
- CPR
- Practical
- Burns
- Head and Spine Injuries
- Bites and Stings

Anaphylaxis Training for Initial Teacher Education Students

NSW DEC has reviewed the requirements in relation to anaphylaxis management in schools. The Department now requires that all initial teacher education students to be trained in anaphylaxis management *before* they undertake any professional experience in NSW public schools.

Training is provided free online by the Australian Society of Clinical Immunology and Allergy (ASCIA) **http://etraining.allergy.org.au/** On completion of the online module participants receive a certificate of completion which must be immediately forwarded to the relevant Program Director. The training is required to be successfully undertaken every two years. This is the only training for anaphylaxis management in schools that NESA will accept.

Alphacrucis College will be required to advise school principals that any student seeking professional experience in their school have been successful trained for anaphylaxis management. The college will keep records of students' successful completion of this training.

Appendix E: Orientation

Orientation is online, on Moodle with a Q&A session set aside during *EDU101/EDU102/EDU401 Foundations in Christian Learning and Teaching.*

Items to be addressed:
Education Student Handbook
Program Outcomes
Graduate Attributes
Academic Program Structure
Study Skills and Academic Support
Australian Professional Standards for Teachers
Assignments and Assessment
Assignment Writing
Pedagogy Supporting Research
Subject Evaluation Form

Professional Experience plus Clinical Teaching Manual
Expectations
Structure of the Professional Experience
Clinical Teaching Model
Placement Forms
Dates of Professional Experience
Roles
Assessments
Personal Reflective Diary
Lesson Plans

Appendix F: Assessment Protocols

(Excerpts from the Student Handbooks)

Assignments and Assessments

1. Students are not required to pass each item of assessment for a unit, but must achieve a cumulative mark of at least 50% overall to pass that unit.

2. If a student fails to achieve 50% overall in a unit, s/he will receive a permanent 'Fail' on his/her transcript. If the student then wishes to pass the course, s/he must re-enrol (with a 50% discount on the enrolment fees) and resubmit all forms of assessment required by the lecturer. If approved by the relevant lecturer, and if the 'Fail' grade was not the result of poor attendance, the student will not be required to attend classes. If this resit is not completed by the end of the semester following the fail grade, then students wishing to redo the subject will be required to pay full-fees and attend all classes.

3. Students are expected to submit work by the due date and students who do not do this without an extension or unavoidable disruption are liable to receive a zero mark for that assessment. Variations of this policy may be appropriate for particular subjects or units, and where so this will be detailed in the subject outline.

4. All students must submit their assessments on Moodle, the College's E-Learning platform

5. Extensions on deadlines for assignment will only be granted on the following grounds: 1) Medical illness (certified by Doctor's Certificate); 2) Extreme Hardship; 3) Compassionate Grounds. Application does not guarantee approval. The form must be completed no less than 48 hours before the assignment is due and submitted online. It will be assessed by the Program Director and on occasions by the Higher Education Student Affairs Committee (HESAC).

6. In extreme cases, students who are unable to complete the assessment for a course due to extenuating circumstances, will, subject to approval by HESAC, receive an 'Extension' (E) grade for that course. The student then has a period of time determined in discussion with the lecturer (usually one month - maximum of one semester) to complete any/all assessment for that course. The student will incur no financial penalty in this case, due to the extreme nature of his/her situation. Further, once any/all forms of assessment have been submitted, the 'Extension' grade will be replaced by the new grade.

7. Where a student receives a 'Fail' grade for completed assessment, and the lecturer believes that the student has made a genuine effort to satisfy the assessment requirements, the lecturer may decide to ask the student to re-submit that assessment. If this occurs, the student will be given an 'Incomplete' (I) grade, and has one-month following the notification of the grade to re-submit the assessment. If the re-submitted assessment is deemed satisfactory, the 'Incomplete' grade will be replaced by a maximum 50% mark. In the event of the assessment not being re-submitted within one month, the student will receive a fail grade. Students will only be allowed to re-submit one piece of assessment per unit, and further unsatisfactory assessments will result in a 'Fail' grade.

Grading system

The following grading system has been approved by Alphacrucis Academic Board, as implemented in the College's general assessment policy (Sections 5.35-5.36, Alphacrucis Policy and Procedures Manual). It is benchmarked against other Higher Education Providers (e.g. Australian College of Theology, Australian Catholic University etc) and is consistent with other Programs offered throughout Alphacrucis College.

Fail (0-49%)

An assignment will be graded 'Fail' if:

- it shows little care for formal requirements of citation, reference and notation, and betrays evidence of plagiarism;

- provides an inadequate answer to the question, demonstrates partial understanding of the question and the issues involved, lacks original thought and relevant material for discussion;

- has an unclear outline, little evidence of sustained argument and lacks cohesion;

- demonstrates a poor command of the English language and pays little attention to spelling, punctuation and grammar;

- makes reference to an insufficient range of relevant material, makes no reference to other primary sources and limited reference to secondary sources.

Pass (50-64%)

An assignment will be graded in the 'pass' category if it:

- satisfactorily fulfils the requirements of formal requirements of citation, reference and notation;

- demonstrates an adequate understanding of the question and the issues involved, a certain degree of original thought and discussion of relevant material;

- has a clear outline, develops a satisfactory argument and sustains it throughout.

- demonstrates a capacity to express concepts clearly and has satisfactory spelling, punctuation and grammar.

- makes reference to an adequate number of relevant secondary sources but makes little or no reference to primary sources.

Credit (65-74%)

An assignment will be awarded a 'Credit' grade if it:

- satisfactorily fulfils the requirements of formal requirements of citation, reference and notation;

- demonstrates an advanced understanding of the question and the issues involved through wider reading, and demonstrates an ability to independently assess relevant materials;

- has a clear structure and demonstrates an ability to argue a case at a more sophisticated level;

- demonstrates some flair and clarity of expression and has a minimal number of errors in spelling, punctuation and grammar;

- interacts with a good number of primary and secondary sources.

Distinction (75-84%)

An assignment will be awarded a 'Distinction' grade if it:

- satisfactorily fulfils the requirements of formal requirements of citation, reference and notation;

- demonstrates broad understanding of the question and the issues involved through wider reading, evidence of independent inquiry at a certain depth and demonstrates an advanced ability to independently assess relevant and related materials;

- demonstrates a high degree of sophistication in argument and application of skills interdisciplinary;

- demonstrates flair and clarity of expression and has a virtually no errors in spelling, punctuation and grammar;

- interacts critically with primary and secondary sources as well as lesser known but significant sources within the field and major studies in related fields.

High Distinction (85-100%)

This grade is reserved for assignments of exceptional quality. In addition to the guidelines for the grade of 'distinction', assignments that attract this grade will demonstrate extensive reading and critical interaction across disciplines, the consistent application of honed and informed skills to the material in question, a high level of proficiency across a range of academic debates, approaches, methodologies and conceptual tools, and evidence of a high level of creative thinking and critical interaction.

Appeals

Alphacrucis Academic Board is responsible for the moderation of all student results, and for evaluating the comparability, validity and reliability of a markers judgment and student results across each student's assessment submitted for each term. The final results will then be published to students at the end of each term.

A student is free to appeal against the grade given in any assignment if s/he believes that some error in grading has occurred or if there are more general concerns about the grade given. In the first instance, the student has access to a request for change of results at the School level. The initial process of appeal is as follows:

Discuss the grade with the marker

1. If a student has reason to believe that an error has been made or an injustice exists after receipt of notification of Course or Module results, the student may discuss such matters with the marker responsible for that aspect of the course.

2. The purpose of this initial phase is to clarify the result and to correct incorrect perceptions and misunderstandings.

3. This phase may be resolved by the student accepting the result, or the marker determining to re-address the issue (i.e. supplementary, re-marking of paper, etc.)

Lodgement of Appeal

1. Should the student not be satisfied with the outcome of such discussions, the student may apply for a review of the matter and/or re-grading of the module.

2. Applications must be submitted, in writing, to the Academic Board within fourteen (14) days of the receipt of the Statement of Results.

3. All applications must be accompanied by supporting information and documentation. The specific grounds on which a request for a review is based must be stated clearly.

4. Such reviews could lead to no change or to either a less favourable or more favourable outcome for the student.

5. The review shall be completed by the relevant department head, and one or two other faculty, apart from the marker.

6. After the review has been completed, students should not expect staff members to respond to informal approaches or pressures.

7. Notice of the outcome of any review will be communicated in writing to the student requesting the review.

Should a student still be unsatisfied as to the manner in which the initial appeal has been handled, they may appeal directly to the Academic Board, under the provisions of Section 4.506 'Non-Academic and Academic Grievance and Appeals Policy', *Alphacrucis Policy and Procedures Manual*.

Appendix G: Assignment Writing
(Excerpt from Student Handbooks)

Assignment Writing, Referencing, and Formatting

Alphacrucis College places emphasis on the submission of written work as part of course requirements for the purpose of student assessment, and as crucial in the formation of certain academic and personal disciplines. These guidelines are for the benefit of students who genuinely care about their studies, and want to ensure that their work is of the highest quality.

It is by writing, even more than by speech, that the student masters the material and extends his/her understanding. Writing enables development of ideas systematically. It develops thinking in new areas and enables one to pause and reflect. It can be immensely satisfying, quite apart from providing valuable work by which one's knowledge and understanding of the course may be assessed.

This method of evaluating the student's knowledge, understanding and development avoids the stress of the typical examination situation, which depends upon hurried recall and instant expression. Assignments allow for careful thought and planned answers to be committed to paper in an unhurried manner. A much higher quality of work is therefore possible and expected.

All students are expected to follow the **APA 6th style of referencing**.

Cover Sheet

Running head (first 2-3 words of title of essay) 51

Title of Essay

Name of Student

Student Number

Alphacrucis College: Campus Name

Subject Code

Assignment

Due date:

Submission date:

*Extension granted till:
*(If no extension was requested or granted, please ignore this):

Final word count:

Plagiarism Quiz Score: <insert quiz score>

Plagiarism Quiz Completed: <insert date of quiz completion>

I hereby declare that the following work in this assessment is my own, except where indicated through due referencing. This assessment has not, in full or part, been submitted for another class or course at AC or any other institution.

Signed: <insert initials>   Date: <insert date of submission>

Document layout

Each assignment should have a title page and a list of full references (on a separate page) at the end unless specifically instructed not to include one. Essays should consist of introduction, body and conclusion, and be logically laid out with sub-headings when appropriate. All pages must be numbered on the top right hand corner, along with a running head (usually the first two or three words of the title) as shown on the title page example. The title page is numbered 1.

Referencing

The American Psychological Association (APA 6th) style of referencing must be used. All sources must be accurately referenced in text as well as in the complete list of references at the end of the essay. For a summary of the APA 6th style consult the notes from The University of Sydney on the relevant Student Page, on Moodle.

Writing an Essay

Contemplate the question

The first task in writing an essay is to determine the exact nature of the question being asked. This will require you to:

1. Read the essay question very carefully several times.

2. Underline the key words and check their meaning: It may help to do some basic reading first.

3. Highlight the action words: e.g. discuss, summarise, compare, critique etc.

4. Brainstorm: clarify the nature of the question by brainstorming the various topics / questions / ideas that arise in relation to the topic at hand. It may be helpful to use a mind-map for this task.

5. Develop a tentative outline: the purpose of an outline or diagram is to provide you with a basic structure to enable you to begin the task of writing your essay. The structure you create here may still change before the essay is complete, so don't agonize over this.

6. If you require any further clarification on the assignment, check with your lecturer *before* beginning work on it.

Research the issues

The quality of an essay will usually be dependent upon the quality of the sources used to inform the argument. When undertaking the task of research, you should:

1. Access a variety of resources: postgraduate students are expected to interact with at least ten sources (sometimes the assignment would specify the minimum number of sources expected), including books, websites and journal articles. If possible, it is also important that you read a variety of opinions about a particular topic, thus utilising sources from diverse perspectives.

2. Read effectively and make clear notes.

3. Record details to include in references, including page numbers of you are thinking of taking a full quote – it is helpful to start a complete reference list for each essay as you're doing your research.

Plan the essay

The planning stage of the process involves building on the outline you created when you analysed the question. Here are the key steps:

1. Re-read the essay question

2. Organise your research into how it fits with the various aspects of the assignment.

3. Refine your essay outline based on the new ideas resulting from your research. Ensure your outline is arranged logically.

4. Re-read the essay question again and ensure your outline directly addresses its requirements.

Write the essay

Using your essay based on the plan developed above. An essay will always have three components, and introduction, body, and conclusion.

The introduction should be designed to attract the reader's attention and give him/her an idea of the essay's focus. An Introduction should contain one or more of the following:

1. An explanation or summary which shows that you understand the question

2. An explanation of the problem(s) raised by the question

3. An explanation of the direction the essay will take: i.e. how you intend to answer the question

4. A summary or hint, if you are writing an argumentative essay, of the answer

The Body of the essay

1. Answers the question in a way that the reader cannot miss - obviously!

2. Contains a clear development of your points or arguments

3. Contains evidence which support your position or explains the development you are describing

4. Will incorporate references to source materials

5. Will include all direct quotations in quotation marks ("…..")

6. Will be your own work – and not copied (or plagiarised) from another source (refer notes on plagiarism in section 6.6).

7. Should have clearly marked subheadings

The conclusion brings closure to the reader, summing up your points or providing a final perspective on your topic. The Conclusion can be any one or more of the following:

1. A clear restatement of the answer to the question

2. A summary of the points made in the essay

3. A reiteration of the strongest arguments

4. A solution to the problem(s) raised by the question

5. Some other areas/questions which need to be researched

It is usually suggested that the students write the introduction and conclusion last.

Editing

The time allocated to this final stage in the process is often the difference between a pass and a distinction; or a pass and a fail. If possible the editing should occur in the week prior to the due date. Read your paper out loud and:

1. Check that all parts of the question have been answered

2. Check that your essay is structured logically, i.e. that it contains a clear introduction, and that the argument develops or builds to an appropriate conclusion

3. Check that each paragraph is linked to the one before

4. Check that the conclusion fulfils the promise you made in the introduction

5. Check grammar and spelling

6. Ensure that you have used the correct font and spacing

7. Ensure references are appropriately formatted, and that your bibliography is properly set out

Quotations and Plagiarism

It is legitimate to use direct quotations from other authors in an assignment, but care must be taken not to use too many quotations. Sometimes quotations are used to excess because students do not want to take the time to develop arguments in their own words. Direct quotes should only be used:

1. When the original words of the author are expressed so concisely that the student could not improve on them. Quotations of this type, when used in moderation, add force to the assignment.

2. When the student wants to comment on or criticize the argument of the author.

Otherwise, it is usually better for the student to put the argument of another author in his/her own words. Acknowledgement should still be given, however, in the form of references.

Summaries. A collection of another author's paragraph headings are not appropriate for an academic essay.

Direct Quotations. Whenever a direct quotation is made, it should be made word for word with the same punctuation, spelling and capitalisation. If there appears to be a mistake in the original (spelling, etc.) it is acceptable to write [*sic*], which indicates that the apparent error is in the original, rather than in the transcription.

Normally, quotations are identified by "double quotation marks" at the beginning and ending of the quote. For a quotation of four or more lines, indent the entire quotation from the left-hand margin, and type in single line spacing. No quotation marks should be used for indented quotations but *italic text* may be used.

Quotations within Quotations. If a quotation occurs within a short extract being quoted, the usual procedure is to enclose the whole quotation within double quotation marks, and the internal quotation in 'single quotation marks'. However, this does not apply to the indented, lengthy quotations. Since these "block" quotations do not require opening and closing quotation marks, the internal quotation requires the normal "double quotation marks."

Ellipsis. To avoid long quotations that are not completely relevant, or to extract critical sections from a longer section, it is possible to omit part of a quotation. The *ellipsis* is indicated by three full stops with a space before and after. An ellipsis can occur at the beginning, during, or at the end of a quotation. If an ellipsis is used, it is important not to alter the meaning of the original in any way.

Plagiarism. Plagiarism is essentially unacknowledged material, borrowed from another writer but presented as your own. It thus represents an intention to deceive the marker. Because plagiarism attracts severe penalties—in most cases, an automatic 'fail'—it is important to give due credit to any and all information, material or arguments that you have acquired from other authors.

We have the software **Turnitin** operational for many of our assignments, please access the **Study Skills page,** topic 2 for the various guides for students.

Copyright

Under the Copyright license held by the College, an educational institution may copy:

1. 10% or one chapter of a separately published literary, dramatic or musical work (of more than 10 pages), such as a textbook.

2. one article from a periodical publication, such as a newspaper, or more than one article if they relate to the same subject matter;

3. the whole of a literary or dramatic work published in an anthology, such as a poem or play, if that work comprises no more than 15 pages of the anthology;

4. the whole of an artistic work, such as a photograph or diagram, that accompanies or explains text copied;

5. the whole of a literary, dramatic, musical or artistic work that is not separately published;

6. the whole of a literary, dramatic, musical or artistic work that is not available within a reasonable time (6 months for textbooks and 30 days for other material) at an ordinary commercial price.

An institution may make as many copies as it requires for the educational purposes of the institution. The copies must not be sold for profit.

Students are required to keep within these copyright guidelines.

Study skills and help

The aim of the study skills program at Alphacrucis College is that:

1. Students will be equipped to engage in academic writing and research.
2. Students will develop a strategy for setting priorities and reserving adequate time for study in their schedules.
3. Students will demonstrate awareness of contemporary conventions of academic writing.
4. Students will understand how to utilize the library and databases in their research and writing.
5. Students will comply with the assessment criteria of Alphacrucis College as set forth in the marking grids.

For students in all courses, there are a range of possible sources for help and improvement in their study skills.

There are several resources on study skills available on the Moodle site for students to access. To do so, students can enroll in the 'Study Skills' module on Moodle. This includes resources, advice and basic procedures in topics such as:

1. Time Management
2. Basic Study Skills
3. How to Reference
4. Sample Essays
5. Generic Marking Grids

It should be noted that *EDU105 Introduction to Academic Writing and Research* (Bachelors) and *EDU405 Postgraduate Research and Writing* (Masters) is designed to provide students with a broad understanding of research and academic writing and thinking skills. These subjects is required by all students early in their enrolment.

Appendix H: Sample Marking Grids

Criteria	Weight	High Distinction	Distinction	Credit	Satisfactory	Fail	APST
• Create a personal teaching philosophy that demonstrates requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	40%	A *concise, comprehensive creative* personal teaching philosophy that demonstrates requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	A *comprehensive* personal teaching philosophy that demonstrates *effective evaluation of* requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	A personal teaching philosophy that demonstrates *clear application* of requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	A personal teaching philosophy that demonstrates *understanding* of requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	*Limited/no* personal teaching philosophy that demonstrates requisite professional conduct, reflects organisational demands, explains strategies for working with parents/carers and links with external professionals	7.1.1 7.2.1 7.3.1 7.4.1
• A review of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	20%	A *concise, justified evaluation and analysis* of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	A *justified analysis* of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	A review that *articulates relevant application* of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	A review that demonstrates *understanding* of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	A review of approaches for teaching strategies, the application of literacy and numeracy strategies and the implementation of behaviour management strategies	2.1.1 2.5.1 3.3.1 4.3.1
• An evaluation of approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	15%	A *comprehensive evaluation* of approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	An *analysis* of the approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	An evaluation that *articulates relevant application* of approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	An evaluation that demonstrates *understanding* of approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	*Limited/no understanding* of approaches for learning goals, involving parents/carers in the educative process, assessment strategies, timely feedback, record keeping and reporting and the interpretation of assessment data	3.1.1 3.7.1 5.1.1 5.4.1 5.5.1
• Presents work professionally	10%	Well-structured innovative response using appropriate academic writing; with references strongly integrated, used accurately; suitable for publication	Structured, coherent and concise professional structure using appropriate academic writing; proofread; accurately referenced	Structured, coherent text using appropriate academic writing; proofread; referenced work presented professionally	Generally clear and appropriate academic writing; proofread; referenced work presented professionally	Lacks structure, unacceptable academic writing; inaccurate referencing, over reliance on quotes	n/a

Reading Responses

Readings will be posted on Moodle and students' responses to the reading should be uploaded onto Online Forums in Moodle.

Students are to respond as much to the readings as to the comments and opinions of their colleagues found on the Online Forum in Moodle:

The following questions are a guide

1. What is the basic argument of this text?

2. Give two ideas from this text that you found especially helpful?

3. What sections of this text (if any) did I not understand?

4. What sections of this text (if any) did I dislike or disagree with?

5. How would I apply the concepts to my own life

6. How could I communicate them in my teaching context

These questions are intended to help students develop a critical approach to reading and also facilitate discussion with others taking that unit. Conversational writing rather than formality is the tone. Wider reading and footnoting is not necessary

Grading for the Reading Responses will be based on the following:

- **Pass=** literal interpretation of the text content and interaction with colleagues

- **Credit=** extrapolation from the text content and colleague's ideas for application to personal life or teaching circumstances

- **Distinction=** critique of the text content and colleague's ideas from a theoretical or generalized perspective with application to personal life or teaching circumstances

- **High Distinction=** integration of text content and colleague's ideas, positioning the constructs within the wider literature, contributing overall to the personal or teaching circumstances of others

Appendix I: Request for Extensions

Extensions must be applied for *before* the due date. No applications made after that date will be considered. Extensions are granted upon the following criteria:

1. **Medical Illness (requires a Doctors Certificate)**

2. **Extreme Hardship. This is not: computer breakdown, too much work, etc.**

3. **Compassionate Grounds**

4. **Faculty supervised project amendment**

Each application is considered on a case–by–case basis by the Program Director. In the online form, please make your case considering the above parameters. Also please propose a date for when your assignment would be completed—which must be within seven calendar days of the due date. No extensions of greater than seven days will be considered. **Please note: No essay will be accepted beyond this final extension due date.**

Occasionally, sadly, unpredicted things happen in a student's life and you find that you are going to struggle to meet an assignment deadline. The college will seek to be sensitive to such situations but beware if you become addicted to extensions; repeated requests may be knocked back. Consider the reputation you are creating.

All applications for Extension must be made online:

http://ac.edu.au/students/forms/request_for_extension/

Appendix J: Special Relationship Schools

Alphacrucis College has a range of schools called Special Relationship Schools located in Sydney and the Hunter Valley region. These schools have a special commitment to the training of Christian teachers. The list of schools is under constant review. Students are welcome to enquire at any time for an update.

Medowie Christian School,
6B Waropara Rd, Medowie, NSW, 2318
Phone: 02 4981 7177
Fax: 02 4981 7188
http://www.medowiecs.nsw.edu.au/mcs.php

Penrith Christian School,
1 Simeon Rd, Orchard Hills, NSW, 2748
Phone: 02 4736 4044
Fax: 02 4736 6388
http://www.pcs.nsw.edu.au/index.php?option=com_frontpage&Itemid=90

Regents Park Christian School,
59 Regent Street Regents Park NSW 2143
Phone: 02 9644 5144
Fax: 02 9743 7082
http://www.rpcs.nsw.edu.au/index.php?q=home

St Philips Christian College,
57 High Street, Waratah, NSW 2298
Ph: 02 4960 6600
Fax: 02 4960 6690
http://www.spcc.nsw.edu.au/

In addition to selecting one of the Special Relationship Schools, students may elect to join any other school of their choice for their Professional Experience, particularly one in close proximity to their home or one that has a particular appeal to their own philosophy of education. A request for Professional Experience at any other school outside the Special Relationship Schools is referred to as Self Placement on Form C.

Whether a Special Relationship School is selected or not each Professional Experience placement is confirmed by the *AC Liaison Officer* in the first instance along with the appointment of the Mentor teacher and the agreed class. Subsequently, the Teacher Education Student makes the final arrangements regarding suitable dates with the school directly and informs the *AC Liaison Officer* in writing.

Appendix K: The Seven Pedagogical Principles Revisited

The principles underlying our programs are based on two decades of research. In the 1980s, Jennie Bickmore-Brand (a lecturer in Education) was concerned by the many messages which were given to University students from the various disciplines on their journey to becoming teachers, and so undertook a large interpretative literature search (Bickmore-Brand 1989) to uncover common, underlying Principles of teaching and learning. She surveyed literature from major disciplines which had influenced her field in teacher education: socio-psycholinguistic theory, language and learning theories, metacognition theory, literacy learning theory, educational psychology theories and early childhood learning theories. After 20 years of such reflexive research and practise, the question can be asked: 'Are the pedagogical Principles uncovered then still informing the education literature of today?' The NSW Quality Teaching framework supporting the *NSW Model of Pedagogy* documentation notes that it is indeed "incredibly difficult to determine just what kinds of pedagogy actually do promote improvements in student learning outcomes, given the complexity of studying these phenomena" (2003, p. 4).

This paper illustrates that there is still a body of knowledge that supports the ideas embedded within each of the Principles, although rarely does one come across research which captures the ideas into a collective. In the main, researchers and writers facilitate observation by isolating a major tenet of either the teacher's role or the learner's disposition as a variable. The purpose of trying to frame them collectively as a set of teaching and learning Principles is not just to develop an efficient summary, but also to capture the complex interplay occurring in learning communities.

The Seven Pedagogical Principles were synthesised from a large body of writers after excising those principles which were inconsistent across all the disciplines, and others which were dominant in a few but didn't have application across the board. The resultant common Principles are readily recognisable to teachers because they are embedded in good practice. Teachers have applied these Principles to their classrooms across the curriculum from both early childhood education, through to secondary and adult education. It is interesting to find synonymous principles in the 'organisational change' literature found in the business community. The basis of these teaching/learning Principles selected by Bickmore-Brand is their multidisciplinary application to a wide range of learning situations. Bickmore-Brand's teaching/learning Principles reflect the dynamic nature of learning environments and therefore each needs to be considered in relationship with the others:

CONTEXT- creating a meaningful and relevant context for the transmission of knowledge, skills and values

INTEREST- realising the starting point for learning must be from the knowledge, skills and or values base of the learner

MODELLING- providing opportunities to see the knowledge, skills and or values in operation by a 'significant' person

SCAFFOLDING- challenging learners to go beyond their current thinking, continually increasing their capacities

METACOGNITION- making explicit the learning processes which are occurring in the learning environment

RESPONSIBILITY- developing in learners the capacity to accept increasingly more responsibility for their learning

COMMUNITY- creating a supportive learning environment where learners feel free to take risks and be part of a shared context

What follows is a synthesis of the main ideas behind each Pedagogical Principle, some key implications for classroom practice, followed by supporting research behind the key tenets of the Principle. In particular, the correlation of the Principles to the *Quality Teaching in NSW Public Schools* discussion documents, including the *NSW Model of Pedagogy*, has been referenced.

Context: creating a meaningful and relevant context for the transmission of knowledge, skills and values.

The premise behind this Principle is that most learning which occurs is naturally embedded within a context which is obvious/ explicit to the learner. It is much easier to learn and practice the subskills when you have an idea of the big picture or can see the relevance of where the learning fits. It is a bit like cooking a dish when you already know what it is meant to look and taste like and when it should be served. Learning that has a 'real world' application is no longer seen as appropriate for the delivery of isolated skills lessons devoid of any obvious context. Textbooks have taken this innovation on board with increased examples of simulated real life exercises.

Teachers can apply this principle by:

- making explicit the purpose behind the learning about to be undertaken and how that chunk of learning fits into the social context from which it was drawn.
- provide finished products or examples of the skills
- set tasks which are authentic and use 'real world' situations
- when working with abstract concepts which don't have an obvious 'real world' relationship, show learners how the part you are working on connects into the larger picture, or where you're heading conceptually.

For over a century now, relating learning to utility has been seen as a fundamental strategy to enhance student learning and 'connectedness' with the content (e.g. Bruner, 1966; Dewey, 1916). The *NSW Quality Teaching* documents support categorically a drive to focus on "Authentic Pedagogy", citing the work of Newmann and associates (1996) and building on the findings of research out of Queensland using rich tasks for authentic assessment (Queensland School Reform Longtitudinal Study, 2001). The *NSW Model of Pedagogy* explicitly builds in "significance" as a dominant paradigm to "make learning more meaningful and important to students," (2003, p. 5) and defends the strategy of "connectedness" (2003, p. 23) of the curriculum to the real world.

Erickson (2003) encourages teachers to prioritise the content that is truly important, i.e. key principles and understandings that can be applied personally and connected with other significant learning. Van Brummelen (2006) values context as a way of fostering 'deep learning' by drawing attention to the big ideas or key concepts and principles embedded within the context.

Increasingly the education literature emphasizes the importance of learning activities which have authentic contexts (Driscoll, 2000; Egan, 2001; Hardiman, 2001; King-Friedrichs, 2001; Jensen, 2000), particularly as it relates to brain research and the 'stickability' of what is being learned, into long term memory.

With this in mind, assessment tasks are recommended to be located either in situated practice, simulation or at the very least aligned ("fit"- McKeachie, 1994) to the attributes of the graduating learner. Authentic learning — for instance, dramatic performances; debates; musical compositions and performances; art and design and technology exhibits — are examples of learning activities that have inbuilt feedback as well as opportunity to assess (Hardiman, 2001).

There can be a challenge in changing the culture of pupils who are used to being told what to do and think. Some pupils and parents can be quite fearful of more open ended and applied assessments, particularly when it departs from more traditional methods. National testing or tertiary entrance exams can add to this pressure to master certain packages of knowledge in certain ways, often working against authentic learning and assessment.

Avery (1999), influential in the *NSW Model of Pedagogy* (2003, p. 11) produces empirical evidence confirming the relationship between authentic instruction and authentic assessment, and high student performance. This was found to be also true for students with disabilities (King, Schroeder & Buckley, 2003):

Authentic assessment does provide a more accurate, realistic and culturally meaningful portrayal of children's learning... You need to be clear on expectations, goals and outcomes, and criteria, and be assured that all stakeholders understand (Finger & Bamford, 2006, p. 237).

In the latest OECD report, the argument for providing rich contexts for student engagement is lauded. ACER's longitudinal surveys of Australian youth (Marks et al, 1996; Fullarton, 2002) have also stressed the importance of student engagement with school. They found that a high engagement at the school

level actually moderates negative trends associated with socio-economic status (SES) or Indigenous status. The ability of the learner to associate with the contexts in question relates directly to the next Principle, that of 'Interest.'

Interest: realising the starting point for learning must be from the knowledge, skills and or values base of the learner.

The premise behind this strand is that in order for learning to take place the learner has to connect the new information to what they already know. The difficulty for us as teachers is the idiosyncratic way in which each learner hooks the new information into their schema. If you've ever played *Pictionary*© you'll be well aware of how individual people's thinking can be! Consequently the learning environment needs to be tolerant to a range of learning styles, allowing learners to use a variety of media and generate their own 'rules' for working things out.

It is helpful if we can get to know the knowledge, skills, values and in many cases the cultural base of the learner so we can design our teaching to connect most closely to the learner's starting point. In many cases, we are transmitting concepts embedded within quite distinctive terminology which needs to become part of the learner's repertoire. Bickmore- Brand's (1993) example illustrates this well:- a seven year old child was questioned after an exemplary lesson teaching him the concept of 'volume' using concrete materials such as sand trays and water containers. When asked what 'volume' meant he replied "It's the knob on your radio which makes the noise louder". A teacher using the pupil's own language initially and building the new vocabulary onto that base will enable that learner to take on board the new ideas as part of their personal knowledge.

Teachers can apply this principle by:

- assisting learners to verbalise during their processing in order to give insights into how their schema is developing

- starting with content which is likely to create the least distance between the knowledge, skills, values, and cultural base of the learner and be perceived as have significance

- using and encouraging different styles of learning

- using and encouraging a range of mediums and learning experiences

- encouraging individual generation of 'rules' or strategies as alternatives to going about a task in one way

- linking new terminology to the learner's own perceptions of the concept

Activating the background schema of students in order to maximise comprehension is a well-documented technique in reading instruction manuals (Tierney & Pearson, 1994). Building curriculum onto what the learner brings with them into the classroom will be discussed further under the Principle of 'Scaffolding,' let it suffice here to say that the closer the fit (Anderson, 1994) or match between the

student's prior knowledge and the new knowledge structures of the curriculum and instruction, the more optimal the learning (*NSW Model of Pedagogy*, 2003, p. 20).

An analysis of textbooks over the decades indicates an increasing regard for the inclusion of cultural, and linguistic contexts that are likely to align to the target group of learners (Altbach, Kelly, Petrie & Weis, 1990). The Program *Fostering English Language in Kimberley Schools* (FELIX, Catholic Education Office, Kimberley Region, 1994) introduced 'two-way talking' in its instructional design validating the Indigenous learner's own linguistic and cultural contribution alongside that of the dominant white language. Dominance is also factored into the *NSW Model of Pedagogy*, through the work of Delpit (1995) who discusses the way that 'cultural knowledge' gets embedded in curriculum in Australian schools through the valuing of symbols, values, views and qualities. The projection of a 'single culture' as a result acts to exclude non-dominant cultures. Dominance is chiefly carried through the "narrative" of the school pedagogy. James Gee and others in The New London Group in the late 1990s drew educationalists' attention to the specialised discourses and registers of school which create an impediment to the academic achievement of students from marginalised groups (New London Group, 1998; Corson, 1996). Ownership and valuing of the narrative can shift, however, with sensitive teaching that believes that people 'story their lives' (Davies, 1993) through narratives which inform their reality. Narrative can be the means by which students link their stories to the formal knowledge of the classroom (Egan, 1997).

Reforms in the *English* curriculum and in *Human Society and its Environment* have attempted to address such issues of dominance. They have examined dominance in their texts and cultural diversity with an increase in "the coverage of women's role in history, and the inclusion of feminist and working-class historical perspectives, Aboriginal history and Aboriginal knowledge in the history curriculum." (*Quality Teaching in NSW public schools*, 2003, p. 21).

The challenge of diversity in classrooms is well documented: as Edwards and Edwards (2007, p. 4) note, "the socio-cultural environment or climate of school-based learning communities is one of diverse languages, experiences, values, spirituality and religious orientations, and roles within family systems". In addition, diversity in age, gender, sexual orientation, family history, physical and mental differences contribute factors that form identity (Sue and Sue, 2003). The *NSW Model of Pedagogy* builds into its paradigm of 'significance,' (see 'Context' Principle above), the "connections with students' prior knowledge and identities, with contexts outside of the classroom, and multiple ways of knowing or cultural perspectives." (2003, p. 5). Their discussion paper cites studies (Newmann, Marks & Gamoran, 1996) which indicate significant gains when teachers are able to create authentic pedagogy cognisant of the student's prior achievements and experiences. Such were the results that "neither race, ethnicity, sex nor socioeconomic status affected the impact of authentic pedagogy on authentic student achievement" (2003, p. 8). This concurs with other studies from Lee and colleagues (1995; 1997) who indicate a like phenomenon in mathematics and science achievement, thus reducing inequalities such as low socioeconomic status.

Different learning styles exist in every classroom and so any given method may not be equally as effective for all learners. "One size doesn't fit all" (Stronge, 2007, p. 103). With regard to differing abilities, Gardner's research (Ramos-Ford & Gardner 1997) is of continuing importance for classrooms. His Multiple Intelligences theory holds:- that we each possess all eight intelligences to some degree, although some preferences can develop; the eight intelligences work together in complex ways without necessarily straight-jacketing us into a category. Gardner's (1983) early work is now being

used and built upon in organisational management literature (Senge et al, 2000), not only because leaders can maximise the different abilities that people bring to a team, but can also use such approaches to tailor growth and professional development. Goleman (2006) has since researched further into emotional intelligence, and proposes that social intelligence and social facility influence our ability to function as humans in society. "It turns out that kids who are better able to manage their emotions can pay attention better, can take in information better. In other words it helps you learn better" (Goleman, 2001, in Finger & Bamford, 2006 p. 248). Finding role models where emotional intelligence is exhibited may not be readily prevalent in the popular culture and sports stars influencing youth today. The teacher, however, continues to play a dominant role in learner achievement, as the Principle of 'Modelling' indicates.

Modelling: providing opportunities to see the knowledge, skills and or values in operation by a 'significant' person

The 'Modelling' Principle refers to the influence people whom we admire can have over us when we try to take on board their knowledge, skills, values and/or culture. Observation of children's efforts to imitate their peers, sporting or media personalities clearly reinforces what a powerful learning tool this can be. Peers can be used as mentors, or the teachers themselves can authentically model the concepts they are teaching. Bickmore-Brand (1997) asked children from a maths class, 'did their teacher use maths in her everyday life?' The rich variety of answers from the children showed how authentic their teacher's modelling had been. For example, some knew she played tennis and would use maths for that, others knew she sewed, others knew she was planning a trip overseas, buying a dishwasher etc. They knew a lot more than the standard response- she uses maths to teach them and to go shopping! The message these children got was that the content of the curriculum their teacher was teaching them was fundamental to her everyday life.

A teacher can model for the learners their own thinking strategies (see 'Metacognition' Principle), solving a problem they have a need to solve, either orally or on the blackboard or overhead projector etc. The pupils see their teacher grappling with ideas rather than presenting everything in a highly structured logical way. Learners are often left with the impression that they should be able to master the efficient short-cuts demonstrated by teachers from the outset rather than appreciate the reality of a struggle through the meaning making process. Similarly, getting pupils to model how they went about a problem — and comparing different methods — can free up a learner to adopt the model which suits their own style best.

A model can also be in the form of a finished product. It was suggested in the first Principle ('Context'), that it is a good idea if the learner can see an example of the finished product. Where possible the learner needs to see, feel or experience the content. These materials can be made available to the pupils for reference or as models for their work. Often the one off demonstration is not adequate for the learner, especially when they're being asked to emulate that model. Similarly, seeing the same information being applied in a different context can increase the transferability of the idea. The increased use of video and computers across all subjects makes this, although often vicarious, all the more possible. The advent of multi-interactive media will make this learning Principle of 'Modelling' a virtual reality in our schools of the future.

Teachers can apply this principle by:

- showing learners their own genuine use of the knowledge, skills and or values they are trying to teach

- showing learners their own struggle to process an idea or a new skill

- using learners to demonstrate to peers

- providing exemplars for learners

- providing opportunities for pupils to go back to reinvestigate models or examples

- providing different contexts where the same knowledge, skill and or value is being used

Goleman (2001) suggests that "thinking aloud" by teachers — especially in the area of decision making for values contexts — can expand the pupil's emotional-social repertoire in subtle ways. Elksnin and Elksnin (2003) describe this modelling as having an accumulative effect in the socio-emotional learning culture being established in the classroom. Burton and Nwosu (2002) — when surveying students in teacher education — highlighted the priority that students gave to their "professor's caring attitudes," and their "professor's exemplary life." Educators in faith based teacher education programs seek to model authenticity as they refine their "religious craft" (Van Brummelen (1988, p. 22).

High levels of motivation have long been attributed to student success (Brophy & Good, 1986; Rowan et al 1997; Covino & Iwanicki, 1996). At-risk students whose teachers exhibited positive enthusiasm for their subject as well as towards their students, have achieved scores comparable to their peers (Hamre & Pianta, 2005). Stronge (2007) cites numerous studies with gifted learners where the teacher's joy in learning enhances learner achievement (p. 35). A teacher's enthusiasm for their subject models for the learner an intrinsic passion for learning, and going deeper in an area. Often these teachers exhibit life-long learning quests, investing in their own education by attending conferences, in-service programs and further study. Students see learning as something that is not static, not something you can 'arrive' at, and that learning is part of growing. The converse is also true, however, where teachers are teaching outside their field and comfort level – here, students can be found to perform poorly as a result (Goldhaber & Brewer, 2000).

Using peers for modelling in the classroom signals a valuing of all students and shifts the focus of the teacher as the font of all knowledge to building a community of learners (Finger & Bamford 2006) (see also 'Community' Principle).

The concept of a classroom as a 'community', rather than as an information-giving, teacher-centred grouping, enhances the notion of learning as a pro-social, co-operative endeavour. In such an environment, peer-tutoring, where the teacher implements a deliberate policy of encouraging capable pupils to assist their less-able peers with classwork is a useful technique in the management of learning (p. 164).

Glasser (1992) also noted that we remember much more of what we have taught someone else. The role of the teacher can be quite strategic in the use of peer teaching, and modelling should not be misconstrued as mere immersion with someone who is fun to be around. The teacher's relationship

and communication abilities can be instrumental in keeping a student progressing in their development, as the 'Scaffolding' Principle discusses.

Scaffolding- challenging learners to go beyond their current thinking, continually increasing their capacities.

The premise behind the 'Scaffolding' Principle is to provide enough support to stretch the learner to the next stage of development. There is no expectation that the learners will become independent without assistance. Scaffolding is essentially a hand-holding strategy, tailored to the needs of the individual, and provided at any stage when joint assistance might be beneficial for the learner's development. Its' application will vary in difficulty and length of time.

What is being suggested in the light of the preceding Principles, is that the learner's own communication be valued, with the teacher (it may be a peer 'mentor') modelling reflective language, encouraging when the learner is grappling, reshaping their expressions to clarify at times, while extending in more complex ways at others. As the learner grows in confidence, they take on more responsibility and roles reverse. For a while and the previous scaffolding self- disassembles, ready to have the new scaffolding put in place.

Teachers can apply this principle by:

- recognising the signs along the way that make up the mastery of a concept, idea or skill

- using enabling language to facilitate the learner's growth

- providing support for as long as the learner needs and with as much difficulty as that learner is comfortable with

- providing routines which allow the learner to focus on the new learning rather than have to take on board too many variables

- providing frameworks where the learner can clearly see the steps or components of the task

- use peers and role- reversals to enable the learner opportunity to reinforce their learning

The Vygotskian (1962) concept of operating in the 'zone of proximal development' is in essence what effective scaffolding does. Much has been written about the advantage of consistent, timely and specific feedback targeted to where the learner finds themselves (Fowler & D'Arcangelo, 1999; Jensen, 2000; McKeachie, 1994). A teacher's ability to ask questions can draw a student into a higher level of understanding. The skill of asking questions to draw out a student, challenge and extend their thinking, and that of assisting them to reflect on the logic of their thinking, are explored in the QUILT program (*Questioning and Understanding to Improve Learning and Thinking*, Walsh & Sattes, 2005). Teachers see a significant part of their role in giving feedback. "Students need a catalyst and guide through a maze of alternative ideas, arguments and questions... a quality educator shapes instruction to meet the individual needs of students." (Rasmussen and Rasmussen, 2007, p. 6).

The focus might appear to be on the teacher's instructional abilities and certainly, the verbal ability of teachers has been identified in the literature as influencing student learning (Rowan, Chiang & Miller, 1997; Strauss & Sawyer, 1986):

... because communication skills are a part of verbal ability, teachers with better verbal abilities can more effectively convey ideas to students and communicate with them in a clear and compelling manner (Stronge, 2007).

However, the other important component of effective communication is 'listening.' "Effective teachers practice focused and sympathetic listening to show students they care about not only what happens in the classroom but about students' lives in general" (p. 23). They get to know students on an individual basis and want them to achieve in more than just their subject area (Corbett & Wilson, 2002). Howard (2002) described teachers who support at-risk students as 'warm demanders.'

Unfortunately, "canned instruction (same content- same delivery) does not adequately deal with the reality of diverse student backgrounds (religious, economic, educational, ethnic, cultural), prior learning learning styles, and intellectual, emotional, and spiritual maturity" (Rasmussen & Rasmussen, 2007, p. 6). Such an outcome is readily inferred from the 'Interest' Principle. The *NSW Model of Pedagogy* describes a 'quality learning environment' where "high and explicit expectations" (2003, p. 5) are part of the teacher-pupil relationship. Where the teacher knows the diversity of the background of their students, their ability to personalise the learning challenges become motivational in themselves (Brophy, 1998). The *NSW Model* captures this Principle of 'Scaffolding':- "there is a need to not interpret high expectations in a static way. Rather, high expectations need to be flexible and continually a matter for professional judgement—when to set what expectations for whom." (2003, p. 17). The tension for teachers is in where they want to take the students conceptually and what they walk in the door with. The *NSW Model* describes the mapping of the new onto the old as 'shuttling' (2003, p. 20), acknowledging, as in the 'Interest' Principle, that any new knowledge must be grafted onto existing schemas and constructs.

By providing scaffolding or starting-point based structures around which learners can build their learning, teachers can often provide conceptual models and templates (Orlich, Harder, Callahan, Trevisan & Brown, 2004). The role of the teacher in scaffolding is quite targeted and shaped around the individual's learner's perceptions. Making these learning processes explicit is unpacked more in the 'Metacognition' Principle.

Metacognition- making explicit the learning processes which are occurring in the learning environment

This Principle is concerned with the ability to be reflexively aware of one's own thinking processes. Have you ever noticed (when faced with a difficult problem) that you resort to directing yourself out aloud, or you talk it out with others, so that you're in a position to assess the reasonableness of your decisions?

As teachers we need to model thinking aloud, while making explicit the 'why' of what we're doing and not just the 'what'. Learners will then be in a position to hear not only the logic of the concept but the

accompanying language. Teachers are encouraged to move beyond literal interpretations to higher order thinking, developing classroom rhetoric which enables differing points of view.

If students are to practice their reasoning abilities we need to use materials which foster 'making sense'. Making the links explicit from one learning task to another (including, where possible, across the curriculum areas), will make it easier for the learner to generalise about concepts and store them efficiently in their schema. Using the Geography assignment materials to teach Report writing in an English class might be one example, or assisting students to transfer what you're teaching to the 'real life' location for the knowledge skill or value.

Teachers can apply this principle by:

- consciously modelling out aloud their processing

- integrating with previous learning both within the subject area and across the curriculum

- teaching the metalanguage of the subject area as well as the content

- encouraging students to verbalise and share their thinking strategies

- selecting materials which lend themselves to deep knowledge and higher order thinking and multiple readings of texts

- teaching students to be critical of what they read, see and hear

- providing them with feedback about how they have processed rather than just the finished product

- jointly working alongside students to provide metacognitive language or frameworks when needed.

- providing cues that offer high and explicit expectations of what is expected

Metacognition, promoting the learners' awareness, consideration, and control of their own cognitive processes and approaches is becoming critical as learners face the onslaught of information technology and access to the creation of knowledge (Wilson, Wing Jan, 2008). The brain is not merely a receptor or empty vessel but a processor, and is constantly involved in internal regulation. Van Brummelen adds "transcendence (2006, p.4) to the already familiar practices which encourage deeper responses from learners such as journaling, reflection, response, and story. By applying the practice of speaking out aloud during or after processing, the reflection is externalised and so more open to interpretation and critique (Silberman, 1996). Areas of dissonance create opportunity for learning as the learner revises and readjusts an invalid or undeveloped perspective or schema (Craton, 1996).

Studies have shown that teachers trained in how to develop higher order thinking skills improve achievement for their pupils (Wenglinsky, 2002). The *NSW Model of Pedagogy* (2003), on the strength of collated research (Newmann, Bryk and Nagoaka, 2001; Lee, Smith & Croninger, 1997) isolates "Intellectual Quality" as one of its main paradigms explaining that 'the intellectual quality dimension in the *NSW Model of Pedagogy* is comprised of: deep knowledge, deep understanding, problematic knowledge, higher-order thinking, metalanguage and substantive communication." (2003, p. 7). Whilst the English and Mathematics classes would argue they have been proposing this approach as best practice for some decades now (Baker and Freebody, 1989; Christie, 1990; Ennis, 1987; Luke,

1995; Johnston, 1994, Bishop, 1992; Willis, 1989) the location of this aspect of 'Metacognition' within the *NSW Model of Pedagogy* signals its application "in a range of school contexts" (2003, p. 3).

Fink (2003) recommends that teachers assist pupils to engage in inquiry and be more self-directed and intentional learners. Holmes, (1994) notes that when learners are engaged in 'work experience' or 'service learning' there are real consequences for their actions and thoughts and they become more intentional. This 'reality check' of bringing thoughts and feelings together, can be the necessary catalyst to bring about a disequilibrium as their theoretical frameworks are tested. Burden and Byrd (2003) recommend coordinating the various facets of classroom practice such as resources, learning experiences and assessment in ways that make obvious the coherency and links. This is consistent with neuroscience research, which indicates that such coherency of experiences will serve to etch or more firmly encode the information into long term memory and be more available for deep processing (King-Friedrichs, 2001). Van Brummelen (2002), influential in Christian education, provides examples of integrated subjects, which allow for multiple dimensions of knowledge.

The term 'integrated' here is not meant to suggest a loose correlation, nor even a process of working one's way up through Bloom's (1974) taxonomy to higher order thinking, but rather a more interactive process which operates simultaneously on all levels. A rich context will invite a unified focus which draws upon the person's worldview and implicit value choices, rather than treating knowledge as an isolated section of the Dewey system in a library. Finke's (2003) earlier work concurs with this notion of deeper engagement, where she suggests learners "become meaning-making beings, rather than simply meaning-receiving beings... they need to spend time reflecting on the meaning of the experience and new ideas that they acquire." (p. 106). This can occur when learners are given a novel situation to apply what they have learned or are called to express what they have learned in a different medium (Boomer, 1992).

Educational reforms have been persistent around the country in their efforts to break down the territorial boundaries that subject areas maintain (see Queensland's "New Basics" and Tasmania's "Essential Learnings" and Western Australia "Courses of Study"). The NSW educational reform confirms the place of 'knowledge integration' in their model of pedagogy (2003, p. 22), recognising that subject boundaries have not proven to be the asset to student learning that building links between subject areas and integration demonstrates. Middle schooling proponents have recently joined Early Childhood and Primary educationalists in providing programmes and timetable organisation which allows for meaningful integrated curriculum knowledge (Beane, 1993, 1995).

Integration, of and by itself, does not necessarily guarantee that students will grasp key concepts. Metacognitive teaching accompanies content by teachers making explicit the learning processes, that is, being clear about what counts as knowledge, and providing cues which become inclusive for more than the "achieving student" (Biggs, 1991). Since Bernstein's early work (1977) educationalists have been aware of the degree to which the hidden curriculum can disadvantage the learner. Literacy researchers described the success of reading as more than grapho-phonic accuracy, even as 'code breaking' (Luke, 1995). Cope and Kalantzis (1995) and Freebody (1993) researching Australian school children noted the disadvantage for certain socioeconomic groups due to their inability to 'read' the invisible pedagaogy. Brian Gray's (1990) study with Indigenous children learning language found similar results, confirming the need to do more than create a climate for discovery (Context) but direct the teaching with explicit skills and focus. A great deal has been said about Outcomes Based Education,

for those operating in the Vocational Education and Training sectors, being explicit about assessment/performance criteria is not only part of the moderation process but is an equity issue. Whether we feel it our duty to unpack the cues defining 'success' may come down to a philosophical position about the teacher's perception of their role and the role of the pupil. In investigating the training of people in cross-cultural awareness, Divac and Heapy (2005) encourage the examination of learners' own experience of disadvantage and marginalisation, or conversely their position of dominance and privilege. Reflection on practice has been encouraged by Schon's (1991) work, where it is noted that (instead of habitually responding to certain events) we can through reflection refine our craft as teachers. Self-assessment and critique, when completely honest, can be much more rigorous than any mentor feedback (Frieberg & Driscoll, 2005). Being effective in modelling overt reflexivity to pupils thus depend on the teacher's own 'self-efficacy' (see Bandura 1977, below). Olina and Sullivan (2002) note that although pupil self-assessment improves engagement and motivation, it is still not mainstream classroom practice. To be effective in using metacognitive practices to open up dialogue requires more than the adoption of strategies: it requires a culture of multiple readings and classroom dynamics.

Responsibility: developing in learners the capacity to accept increasingly more responsibility for their learning.

For this Principle to be effective, the other Principles need to be integrated. Giving learners responsibility for their learning does not mean that they are left stranded (to survive or alternately to run amok in our classrooms), but that they will gradually be 'scaffolded' into a position where they can increasingly accept more responsibility for the curriculum. Rarely in schools is there any real consequence for the decisions that pupils make on a daily basis. But application is often more possible than we think. In one class, pupils' scale drawings of Commonwealth Games event layouts was presented to the groundsman for marking up the school oval for a sporting Carnival. The results provided very tangible consequences for their maths calculations. Learners themselves take on board the knowledge skills and/or values they choose: consequently we need to connect the curriculum more closely to their starting point (see the 'Interest' Principle).

Teachers can apply this principle by:

- allowing learners to accept responsibility for classroom decisions

- holding learners' 'hands' until they have the skills to take control

- providing situations which have tangible consequences for learner processing

It is a widespread complaint in Western societies that contemporary youth do not take responsibility for their own actions: accordingly, the acquisition of responsible learning has become a key platform for many education programs. *Values Education* has been an attempt to redress this as an overarching theme across all subject areas. Helping learners to take control of their learning through a gradual release of responsibility lies at the core of teaching (Meichenbaum, D. & Biemiller, A. 1998). Dreikurs, Grunwell, and Peppers (1982) and Glasser (1992) focus on the nexus between 'rights' and 'responsibilities' with pupils being aware of the consequences of the decisions they are making. Glasser rejects the notion of coercion, however, and encourages pupils to commit themselves to alternative forms of behaviour.

However, achieving high levels of learner self-regulation, particularly as it relates to classroom behavioural management, is not an easy task (as Australian student-teachers readily identify) (Groundwater-Smith, Cusworth and Dobbins, 1998). In his comprehensive annotated bibliography of effective teaching qualities, Stronge (2007) notes that elements of fairness and respect are highlighted in many studies:- "effective teachers respond to misbehaviour at an individual level rather than holding a whole class responsible for the actions of one student or a small group of students." (p. 25). The relationship between the teacher and the student is crucial, as is involving students in consequential decision-making (p. 27).

Kidron and Fleischman (2006) observe that being 'prosocial' seems to be the missing link. There is a need for "positive actions that benefit others, prompted by empathy, moral values, and a sense of personal responsibility rather than a desire for personal gain." (p. 90) Effective teachers model responsibility by not making excuses for pupil outcomes. Whilst they hold their pupils responsible for their actions, they also accept responsibility themselves (Allington, 2002).

More than thirty years ago, Bandura (1977) introduced the concept of 'self-efficacy', intending the belief that one is able to organise and execute one's own actions in order to produce the desired outcomes. For some the step into self-responsibility and self-efficacy is a fragile one, thwarted when mistakes are made and self doubt floods in. In setting attainable goals and holding learners' hands for as long as they need, teachers can assist in the incremental attainment of goals and building of self-esteem (Ross, 1994). The expression of the 'Responsibility' Principle is dependent on the quality of the relationships in the learning community. It is a common observation that the same set of pupils can behave quite differently for different teachers, exercising high degrees of autonomy in one situation and yet being either dependent or subversive in another.

Community: creating a supportive learning environment where learners feel free to take risks and be part of a shared context.

The classroom environment implied in the other Principles, then, seems to require a fairly special climate. It is one where learners find the content intrinsically motivational because they, with 'significant people', are using, sharing and admiring what is being taught in a context which is meaningful to them. Learners feel supported in this classroom to take risks and to learn from their mistakes without any loss of dignity. Learners in this community feel empowered to negotiate the tasks. Their learning styles are valued and different levels of mastery are not only tolerated but create a scenario where the whole class can become a resource for one another, depending on which skills and abilities are needed at the time. A class was asked 'who do you go to for help in maths?' (Bickmore-Brand, 1997). The common reply was not 'the teacher' but 'Well it depends... if you needed help with graphs you'd go to Blake, if you wanted some quick adding up done, you'd use Olivia...' etc . The learners in this class expect to succeed, jointly if necessary. Co-operation is encouraged as a means of achieving excellence, rather than as a 'cop out' or a time waster.

Teachers can apply this principle by:
- supporting students to take risks and not denigrate their errors

- providing tasks which allow flexible approaches to cater for different learning styles

- negotiating with students over some of the content and tasks

- valuing each member of the class as a resource rather than the teacher as the 'font of all wisdom'

- acknowledging your own faults with the students

- developing positive relationships with pupils and between pupils

- providing quality learning environments

Traditional didactic models focus the control and locus of attention on the teacher as the 'font of all knowledge' (and so, by extension, 'power'). Whilst research continues to challenge this paradigm it continues to be the dominant mode of operation in classrooms (Beane, 1993; Goodlad, 1984). Negotiated curriculum (Boomer, 1986) or 'student direction' as the *NSW Model of Pedagogy* describes it (p. 18) attempts to 're-frame' (Bernstein, 1990) classroom dynamics. Learning relationships are at the hub of the teaching/learning/assessment interplay in classrooms. Cain and Cain's (2008) 'learning wheel' demonstrates that 'Human beings are living systems', who will learn within a safe environment where they can take risks, ask questions, make mistakes, seek out assistance and experience personal growth and challenge.

Studies done of students' engagement as fully participating members of their learning communities frequently identify 'acceptance' (Pudlas, 2003, Marsh, 1988) as a constant variable. A learning community is a way of describing the classroom relationship that incorporates understanding, trust, openness, inclusion, honesty, acceptance, and unconditional love.

Rasmussen and Rassmussen (2007), while focussing on developing a community of faith among teacher education students, also resonate with good practice in any learning community when they:

... understand the priority of students developing trusting relationships with each other and investing themselves to encourage, support, and, sometimes, challenge each other's thinking, behaviour, or attitudes... to learn to listen to each other and be authentic and honest in our communication with one another (2007, p. 5).

Whilst not directly orienting itself towards the building of faith communities, the *NSW Model of Pedagogy* recognises the value of "positive relationships between teachers and students and among students." (2003, p. 5) and isolates the "Quality learning environment" as an essential paradigm in its pedagogical model. Cooperation (Bennett, Rolheiser-Bennett & Stevahn, 1991; Slavin, 1983; Slavin & Fashola, 1998), shared responsibility, and 'no put downs' are features of the model identified as 'social support.' (2003, p. 16).

The culture of cooperation being recommended becomes even more significant when inclusivity is factored into the equation. Inclusivity (which means more than just mainstreaming people with Special Needs) is broadened to include all non-dominant groups. The degree to which the classroom community becomes one in which every member can thrive is not left up to chance. A seminal study from the late 1930s notes that classrooms need to be more democratic and respectful of difference,

and when so constructed these stand out from highly authoritarian and laissez-faire classrooms (Lewin, Lippitt & White, 1939). Learning communities in schools can and should embrace all educational stakeholders in the academic success of the pupils:

including school staff (classroom educators, school counsellors, administration, and support personnel), parents and other caregivers, students themselves, and referral sources (community counsellors, therapists, social workers, translators, and other resources) (Edwards and Edwards, 2007, p. 1).

Garth Boomer (1986), a significant Australian educational reformist in his time, was a key proponent of the need to 'celebrate learning'. The contemporary writer De Porter (1999) provides strategies to build 'esprit de corps' which enhance cooperation and the valuing of personal achievements and triumphs over personal goals.

Human achievement is like a mountain range with cliffs, crags, slopes and valleys. To aim for excellence in collective achievement is to aspire to climb to the crowning point. The endeavour requires each climber to be equipped with essential skills and knowledge and good amounts of determination and will power. However, no climb should ever be undertaken without the most indispensable piece of equipment: the safety rope of co-operation

(http://livingvalues.net).

Conclusion

The overall picture that these Principles paint is neither utopian, nor clouded with any suggestion as to some rising militancy among pupils. Rather they are intended to restore the partnership between learner and teacher. The application of these Principles is designed to strategically heighten and value the contribution that each can play in the teaching/learning environment. Ultimately these Principles are designed to provide clarity to the arbitrary divisions between disciplines and especially between school and the 'real world'. It is the learner who is at the centre of the learning environment needing to learn how to function not only within the immediate context of what is being taught but as part of the fabric of a changing community.

Dr Jennie Bickmore-Brand (2009)

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Appendix L: Towards a Sustainable Model of Christian Education

The research for *Putting Them in the Hands of God* is now ten years old. The driving motivation for the research was always broader than the desire to unpack the essence of Sandford Christian College's success. It was the intention that the specifics of the single case study (while never claiming transferability to the wider context) could inspire an examination of the nature of that success (Chapter 6) and deeper deliberations (Chapter 7) in the readers' own contexts.

Since completing this research my own journey has included two Christian school principalships, educational consultancy and currently directing a Christian Teacher Education Student training program at Alphacrucis College, Sydney. This last appointment has given me the opportunity to reflect on the last ten years of Christian education in Australia and to begin to formulate a sustainable model of Christian education.

In drafting this extended personal reflection I have drawn on the ideas and perspectives of six leaders in Australian Christian schooling. Two are current school principals and four former principals, who are still active in Christian education in a variety of roles. Each was invited to respond in a ten minute phone interview where they were given the opportunity to reflect on the last ten years of Australian Christian schooling and to imagine the future. When their specific perspective is quoted, from their personal communication, they are referred to as *Leader A – F,* to maintain their anonymity. The qualitative data were collected in rough notes during each phone call, and analysed by a process of abstraction looking for common themes (Miles & Huberman, 1994: 92). The objective was simply to construct a stage or backdrop for my own reflections towards a sustainable model of Christian education.

This reflection seeks to identify elements from the concrete to the philosophical in the last ten years of the low fee Protestant Christian schooling movement. It then looks to the future from within these schools and concludes by proposing a sustainable model for Christian education.

Physical Developments

Parents are now wanting a *good school* for their children (Leader, A, B, D & E). In this, they have come to expect the latest information technology innovation and the best facilities; after all, they are paying for them. These innovations have demanded higher fees, which in turn, have changed the enrolment mix as the schools are now less affordable (Leader, B & E).

It is my contention that this change in the schools' demographic has fuelled an increasingly demanding parent to the extent that schools have been required to broaden their base by opening their enrolment to non-Christian families to generate the necessary economies of scale (Leader, D).

In parallel with this trend, there has been the closure of a number of the smaller schools, although some have grown and become multi-campus schools as they have *rescued* some of the failing schools (Leader, B & C). It can be argued that this smaller number of Christian schools in Australia, now with

a larger total enrolment due to the inclusion of non-Christian families, has seen the elimination of some of the smaller struggling schools, some with dysfunctional leadership, thus improving the reputation of the movement as a whole. It has afforded the opportunity for some of the more successful school leaders to have an increased influence beyond their local school because they have been forced to manage their multi-campus expressions.

The complexity and functions of schools management, and their political influence, have grown with the increasing size of the schools. In some situations these perceived imperatives of facilities oversight, occupational health and safety and school registration and accreditation compliance have dictated the principal's agenda to the detriment of all else (Leader, A & F). Also in contrast to the zenith of Christian school formation in the 1970s and 1980s, State schools have improved enormously generating fewer push forces for students to attend Christian schools, hence their need to sharpen and expand their own operations in order to remain competitive (Leader, C).

Lost Foundations

By far the overriding theme from the interviews was the perceived drift from the original foundations of the Christian schooling movement (Leader, A, B, D, E & F). The leaders spoke of the difference in the parent communities from the first days of Australian Christian schooling when some re-mortgaged their homes to support the cause; this is compared to the present day, when some parents may not select a particular Christian school if they do not have smart-boards in every classroom. In general, they felt that the complexity and pressures of compliance have distracted boards and principals from their *raison d'etre.*

> *Less attention has been paid to Christian education professional development, to the extent that the character of some schools have suffered, that is, a loss of Christian flavour, and a reduction in their Christian character* (Leader, A).

> *Now there is a blandness, a comfortable approach to Christian education, merely a mental accent* (Leader, F).

> *As the drive for technology has taken over the foundations have become less important* (Leader, B).

As these examples illustrate, these leaders have not minced their words, they were extremely forthright on this front. It was as if they were searching for but not quite finding the reason. Was it the over emphasis on the demands of technology and the needs of compliance? Or was it the change in the parent demographic that now includes a growing, vocally demanding, consumer mindset rather than the self-sacrificial passion of the former days?

Three leaders (A, B & D) noted the lack of attention paid to Christian professional development (PD) in the schools, rather connecting it to the characteristics of the faculty employees, who had become more contractual than called. In the light of PD now being a contractual obligation placed on all

teachers in all sectors, it was felt that the operation had now become mechanical, another task to be completed, and more hours to be logged off, rather than a core element of the teacher's calling that marked their distinction from teachers in other sectors. Perhaps, as these schools have grown in size and complexity, the heart of the schools has shifted from the core business of teaching and learning to the core business of survival?

Hope for the Future

In the context of this heart-searching over the lost foundations, each of the leaders spoke of examples of hope for the future. The standout trend has been the development of international mission trips over the last ten years (Leader, B, C, D and E). It is believed that these short term expeditions to third world communities have made a life changing impact on the staff and students involved. They are not electing to become missionaries *per se* but their awareness and appreciation of the needs of the less fortunate are being developed. These schools are now wrestling with the challenge of exclusive communities' attitudes and actions towards the poor as they engage with the despised and outcasts of I Corinthians 1: 28- 29 (Fikkert, 2007: 360).

In addition to the overt overseas mission trips Christian schools have become missional in intent on account of the increasing proportion of families from non-Christian homes being enrolled (Leader, B & C). This has been increasingly facilitated by the advent of the federally funded School Chaplaincy initiative that has controversially placed Christian youth workers, with the potential to proselytise, within Christian school communities to offer a listening, non-judgmental ear to the increasingly distressed young people seeking for hope and direction.

> *The pastoral work in Christian schools has always been good and it has improved in the last ten years. Some appointed Chaplains under the government scheme... often a young adult to whom students feel well connected in a rather unofficial way* (Leader, E).

Other signs of hope were also cited. A new generation of teachers seem to be coming through with a deeper sense of service, both within the schools and in the wider community (Leader, A). One of the umbrella organisations, Christian Schools Australia (CSA), has just relaunched, after a break of ten years; its mid-year staff conference focussed on the Christian perspectives in curriculum development (Leader, D). In addition, there seems to have been a resurgence in the place of worship within Christian schools over the last ten years (Leader, E). In fact all the leaders with whom I spoke were optimistic about the future of Christian education in Australia despite the concerns expressed in 8.2.

I share the view of Leader C who believed that schooling in general, and Christian schools in particular is at a crossroads, with Leader E claiming it would not take much to get people passionate again. Teachers and students are beginning to grapple with new ways of learning, coming on the back of the technological innovations with opportunities for institutions' educational packaging to be delivered without time and geographical constraints.

Indeed there are many exciting opportunities ahead for Christian schooling in Australia, but it seems that the traditional description of a low-fee Protestant Christian school has radically changed. How should we describe these schools now, and is the model sustainable?

Towards a Sustainable Model of Christian Education

Finally in this afterword to *Putting Them in the Hands of God*, I propose a reflection on the Christian schooling movement from my own perspective as a participant observer in Australia over the previous eighteen years, as a high school teacher, school principal and now as a teacher of teachers in our Education programs at Alphacrucis College, Sydney. This intensely personal point of view seeks to begin to craft a sustainable model of Christian education that would first need to be tested in the Australian context but may conceivably have application without global geographical or time constraints.

Christian schools in Australia and elsewhere in the world were all established out of a combination of a *reaction* and an *action* on the part of a minority in society: Christians who had a vision for the education of their children – a vision that could not be delivered without the foundation of a new schooling movement. The previous thirty to forty years have seen these schools grow and develop towards maturity from humble beginnings, marked by parent and teacher passion, and a very restricted conservative program.

Over the last ten years, some of the founding figures have looked back with longing to the former glory days (Leader, B); while others have looked to the future with hope and excitement (Leader, C). One leader commented that they thought some of the Christian school leaders had hung on too long, they should have passed the baton on much earlier, and were now restricting their schools' potential for innovation and development.

I argue: is it realistic to expect to define a model for Christian education based on the old paradigm of the traditional industrial age school in a defined geography, with bells dividing classes based on rigid age divisions (Twelves, 2009)? In my view, the infinite variables of geography, time, personalities and the pervading evolving educational theories preclude any meaningful opportunity to expect to be able to define a one-size-fits-all model. Therefore how should we define and explain Christian education now? It seems to me that during the birth stage of Christian schools, it was easy to centre the model within the institution that delivered the education. However, I now contend that Christian education cannot and should not be confined to a discrete type, function and culture of an archetypical institution because each expression would fight to proclaim they are a pure Christian school while others, who do not succeed so well, in their eyes, by implication, are less Christian and are diluting the cause by their mediocrity.

In recent years, two writers have had a profound influence on my thinking about Christian education. Firstly Stephen Holtrop's (1996) *Responsibility Model of Christian Education*, where he charts a continuum between the extremely exclusive and extreme *Keeping Them Out of the Hands of Satan* (Rose, 1988) and the *Sold Out to Culture Model* (Holtrop, 1996) where it is hard to recognise any difference at all between the students in a Christian and a secular school. Holtrop advocates a middle road between both extremes, and calls this his *Responsibility Model* because of its engagement with the world on the one hand but its alignment with the core responsibilities of the Christian faith on the other. Secondly, Parker Palmer's (2007) *The Courage to Teach – Exploring the Inner Landscape of a Teacher's Life* in which he seeks to unpack the inner motives, drives and sustainability of the teacher's heart. It is my contention that a sustainable model for Christian education must be located in the heart

of the Christian teacher as opposed to a particular style of educational institution. The remainder of this chapter will seek to describe how this might work.

I contend that Christ-centred education cannot be contained in an institution, but rather its expression should be found within the hearts of its practitioners. The leaders I have interviewed almost unanimously felt that the heart had gone out of the movement to some degree but I suggest that we should not be looking to the schools *per se,* but to the hearts of those who make Christian education happen.

If Christian education is in the hearts of those who deliver it, the vagaries and variations in modes of delivery hold no threat to it. If this is true, Christian education can be delivered in any school because it depends on the teacher not on the institution. Can the Christian educator operate a home school? Can Christian education be delivered online? Can Christian education happen in a secular State school? The answer to all these questions can surely be yes! This view of Christian education can therefore accommodate for any future educational revolution that may redesign or define schooling as we have known it, because it is sustained in the passions and motives of the practitioners.

From this perspective then, how can Christian education reside in a teacher's heart? I propose that there are two elements here; firstly the teacher's *way of being (*Walsh, 2007) and secondly the teacher's *purpose* (Fikkert, 2007).

In *Thinking Christianly, revisited* (Walsh, 2007), the writer dissects what it is to think Christianly or in a Christian way. I have chosen to use his thesis as the foundation for how a Christian educator lives. Walsh claims that to think Christianly, we need to think from a place or specific location in the world. This is not a geographic place or location but a metaphysical setting that he describes as *marginalised, a place of suffering and powerlessness* (2007: 3). Unless this is really the Christian teacher's starting point, their motives will tend to be that which prevails in their own culture and time; in adopting or assimilating such an environment, their Christian distinctive will be lost.

Walsh recognises that maintaining this stance in isolation is extremely problematic, so he advocates that the best way to ensure the strength of the foundation is *to hear, celebrate and retell the stories of the foundations of the faith; they need to capture* the individual's imagination*.* He goes on to propose that *true imagination has the audacity to imagine the world can be different* (2007: 4). What a beautiful premise for Christian education, a regular celebration of the birth of faith by an engagement in a local church community, and an acknowledgement that there are many aspects of life on earth that need change and perhaps the Christian educator can be part of the answer, rather than adding to the problems.

The Apostle Paul's letter to the Colossians in the New Testament is then used to illustrate the effect of *thinking Christianly* on the life of the thinker whose life will be marked out with a distinct *character of virtue, kindness, humility, meekness, patience and forgiveness.* From this standpoint the thinker may enjoy the world from a *deep sense of gratitude,* which in turn translates into acts of worship as seen particularly in Christian schools over the last ten years (Leader, E). From this premise, Christian educators sees themselves, their students and their world through a distinct narrative, and it

establishes a set of caveats that contain each outcome within the bounds of an act of worship (Walsh, 2007: 4-8).

I describe the Christian educator's *purpose* in Brian Fikkert's (2007) terms as an *Education for Shalom,* an education for peace. Fikkert starts by acknowledging that all communities are by nature exclusive, and by implication the Christian community. But at the heart of Christian faith is the call for inclusivity, to acknowledge *the poor that they might nullify the things that* are (1 Corinthians 1: 28). An engagement with the despised is a Biblical imperative that Christian education should recognise. One reason Israel was sent into exile was for not caring for the poor (Ezekiel 16: 49). Fikkert, goes on to claim that the natural corollary of this is that Christian schools should be populated by those *least able to afford them* but instead they seem to have become *enclaves of the relatively privileged* (2007: 363 – 366).

Fikkert goes on to argue that Christian education needs to be geared towards *equipping and motivating students to be ministers of reconciliation*, and should progress from merely *training minds to equipping hands.* He acknowledges that what he seeks is beyond the natural, it requires a miracle, and as such it is impossible without the work of the Holy Spirit (2007: 367; Leader, E). That is, there is a perspective of being totally reliant on the work of the Holy Spirit to transform the lives of the students to the extent that they will be equipped to engage with the despised to bring hope and reconciliation as they change their world; this perspective is a most unnatural expectation to level at a teacher. However the Christian educator has a higher calling, and has the necessary supernatural equipment to be an agent of change and in turn, *shalom.*

Many Christian schools have embraced, local, national and international missions (Leader, B, C & D) but their service model tends to fall under the umbrella of the *Service-Learning Model of, Santa Clause is Coming to Town* (2007: 370). Fikkert is very concerned about this model as while the students learn the dynamic of sacrificial service, the divide is maintained by the paternalism of the rich, which further degrades the poor. In contrast, he advocates the *Learning from the Poor as Service to the Poor* or *Participatory Learning and Action* (PLA). Here the outsider is the learner and the poor are the teachers, and when the Holy Spirit turns up transformation happens in both. He has applied this model to his students in the tertiary sector, where his students live in poor communities for between three and six months during their studies, and the majority graduate to work full-time amongst the despised (2007: 371- 373).

Naturally, this particular illustration is not appropriate for school children, Kindy to Year 12; however, I am citing this example as illustration of the *purpose* and motive behind Christian education that gives it a differentiation from education *per se.* Examples can be quoted of specific Christian schools sending students on short-term mission trips and their participants returning transformed; however, I would argue this is merely an example of the outworking of Christian education, rather than being a requisite element of Christian education *per se*. I propose that Christian education is a condition of the heart of the teacher, which may, given the right environment, can send students on a short-term mission trip to a poor community from a Christian school. But conversely can also operate Christian education in any setting, faith based or secular. Surely the test should be whether the privileged and the despised are both transformed or whether it is only one-sided, namely a big wake-up call to the rich but only a fleeting respite to the poor, their marginalisation unchanged. Surly Christian education should be for

shalom, which roundly echoes back to the Christian teacher's heart that has the audacity to imagine they can change the world. This is true sustainable Christian education at its heart.

The Last Word

Putting Them in the Hands of God has sought to present the essence of a successful Christian school in Australia, to distil the essential ingredients of Christian education in a specific single case study. There have been three discrete objectives for this research: (1) to quantify the degree of the school's success; (2) to present the essence of their success as an example, and (3) to consider the degree to which the school has engaged their culture as a strategy to seek to change the world for good. The reader must assess the degree to which they consider these objectives have been achieved.

Here in this final chapter (a reflection on Christian education ten years on, seeking for a sustainable model of Christian education), I think it is worthwhile to look back for a movement to *Section 7.2.2 How Christian was their Culture?* There I concluded that no-one would be able mistake the college for anything other than a vibrant Christian community, excitedly and energetically living out their Christian faith. I also referenced one of the teachers who claimed that in their view, the single most important attribute that made the school successful was the *presence of the Holy Spirit* (Diary, p 15).

The research as a whole concluded that the single most-significant influence for the school's success was the longevity and dedication of their principal. Is this in conflict with the idea that the Holy Spirit was central? I believe not, in fact rather these two perspectives are complementary in that I believe the principal is the one who invites the Holy Spirit into their school community, is daily reliant on the Holy Spirit, and gives room for the Holy Spirit. In addition, I believe that this approach can only be successful to the extent that each staff member maintains their own spiritual walk and regularly acknowledges their own personal need of divine inspiration and power.

So again, I wrestle with the question, what is Christian education? I posit that we must separate the tangible expression of Christian education from the heart of Christian education; the school's performance and operations from the drive, motivation and calling of the people involved. It is so easy to look at the material and seek to emulate what we see, but I believe it is more authentic to consider and applaud the heart of the Christian educator as the true home of Christian education, with a heart inspired and empowered by the Holy Spirit. I believe that if we do not acknowledge the work of the Holy Spirit we can miss the sustainable and true distinctive of Christian education.

Dr Jim Twelves (2013)

Head of Education

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Appendix M: Student Feedback

Each subject is always under review by the College, so each student's feedback is vital to our continual desire to improve. Each student must complete their own evaluation online. These notes indicate the nature of format. The online survey is at the foot of each Moodle page.

This evaluation provides an opportunity for you to give feedback on a subject that you have undertaken this semester. Your assessment and comments will be considered in the regular review of this subject. Please read each statement carefully and select one choice on each item. Indicate whether you strongly agree (SA), agree (A), are unsure (U), disagree (D), or strongly disagree (SD). If the question is not applicable, leave that question blank.

Rating the Evaluation Questions

1 = Strongly Disagree   2 = Disagree   3 = Unsure   4 = Agree   5 = Strongly Agree

	SD	D	U	A	SA
The content presented throughout this unit was consistent with the stated outcomes/objectives in the unit outline	1	2	3	4	5
I was able to see the relevance of this subject to my course	1	2	3	4	5
The assessments in this unit have helped me learn	1	2	3	4	5
There were clear guidelines for all assessment tasks in this unit	1	2	3	4	5
The learning resources provided for this unit helped me to engage in learning	1	2	3	4	5
The teaching and learning spaces used for this unit were adequate	1	2	3	4	5
The depth of treatment of the content in this unit was appropriate to my current learning needs	1	2	3	4	5
I thought the various modes of presentation in this unit contributed constructively to my learning	1	2	3	4	5
This unit has helped me develop my skills in critical thinking, analysing and problem solving	1	2	3	4	5
This unit was structured in a way which allowed for the differing backgrounds and interests of students	1	2	3	4	5
The approach taken in this unit stimulated my interest in the subject	1	2	3	4	5
My experience in this unit has helped me understand my own attitudes and beliefs	1	2	3	4	5
The organisation of the unit activities provided a useful framework that facilitated my learning	1	2	3	4	5
I found that the comments and feedback from assessment tasks helped me to learn	1	2	3	4	5
The unit gave me a solid foundation for further studies	1	2	3	4	5
Overall, I've had a satisfactory learning experience in this unit	1	2	3	4	5

Comments

What were the best aspects of this unit?

90

_____

What aspects of this subject need improving?

_____