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WHAT ARE THE MAIN FEATURES OF THE DOMINANT
EDUCATIONAL IDEOLOGY ESPOUSED AT
BETHLEHEM COLLEGE?

Volume 1

A thesis presented in partial
fulfilment of the requirements for the
degree of Master of Education in Education at
Massey University

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ABSTRACT

This case study is an inquiry into a Christian view of Education. More specifically, what is sought in this research, are the characteristics of the dominant educational ideology held within a private interdenominational Christian school. An educational ideology represents the ideas and beliefs held in common by the members of the school regarding the arrangements for schooling in their particular context. Although a number of different ideologies may co-exist, it is the dominant ideology that is being sought in this study. A framework for the articulation of ideologies, most recently developed by Brown (1988), will be used as the basis for the analysis of this school's educational ideology. In this framework, an ideology is analyzed through the identification of distinctive features within several component theories which constitute the overarching educational ideology. These component theories include the school's view of: knowledge, its content and structure; learning and the learners' role; teaching and the teachers' role; the organisation of the learning situation; and its aims, objectives and outcomes.

The school used in this research is Bethlehem College in Tauranga New Zealand. Since its establishment in 1988, Bethlehem College has opened an Early Childhood Centre, Primary school, Secondary school and a Teachers College, presently catering for seven hundred students. Currently, it is developing plans towards greater involvement in adult education programmes, somewhat akin to Polytechnic and University courses. Moreover, the demand for student enrolments at Bethlehem College has had a waiting list in excess of four hundred students.

CHAPTER 1

INTRODUCTION

Between 1983 and 1992, a time when the total number of students enrolled in New Zealand schools was declining, nearly two-thirds of the newly registered schools were private schools. At present, over 83 per cent of the private schools in New Zealand have a religious affiliation¹. Since 1988, one group of religiously affiliated schools, interdenominational Christian² schools, have been established at a rate of two schools per year.

This phenomena is not unique to New Zealand. In England, United States and Australia, Christian schools are being established, and endorsed in the present social and political context. In a recent study of sixty five private Christian schools in England, Poyntz and Walford (1994) identified a group of, little known, private schools which they described as "new Christian schools" (p. 128). These schools have "very different educational purposes and philosophies from the bulk of the private sector" (Poyntz & Walford, 1994, p. 129). Moreover they stood aside from any national associations, such as the Independent Schools Information Service and the Independent Schools Joint Council (Poyntz & Walford, 1994; Walford, 1993). Further, Poyntz and Walford (1994) suggest that it is the social and political context, containing many policies associated with a political view known as the New Right, that is seen as a major factor in the rate at which these new Christian schools are being established.

In the New Zealand educational climate, where community involvement through greater managerial autonomy is steadily emphasised, there is little reason to

¹ In New Zealand, the Ministry of Education categorises private schools as having either an organisational or religious affiliation. The term, religious affiliation, is given to schools associated with (i) Christian traditions including Interdenominational schools, Anglican, Presbyterian and Pentecostal schools; and (ii) religions such as Hare Krishna and the Church of the Latter Day Saints. These schools are all private and, as such, do not include state funded Integrated schools. Integrated schools are those schools which have signed an integration agreement with the Ministry of Education under the Private Schools Conditional Integration Act 1975.

² For the purposes of this research, the term "Christian" will refer to an Evangelical Protestant world view.

suspect that the growth of private Christian schools will lessen. Moreover, if greater organisational support was to be established between these schools, New Zealand might experience significant growth in this area, not just in terms of the number of students enrolled in such schools, but also in the number of schools that are private, Christian, and interdenominational in nature.

There is very little literature in New Zealand on the educational ideologies of this type of Christian school. Overseas's literature suggests that these new Christian schools have tended to be more reactionary than being established on a different ideology of education.

In understanding the growth of these new Christian schools, an understanding of their particular educational ideologies is needed. It is the educational ideology that conveys the educational intent which undergird the beliefs and practises within the school.

To ascertain the school's educational ideology, techniques are needed which respond to the growth in understanding of the researcher and the data collected at each point. To this end, ethnographic techniques have been employed in this research. These techniques seek to illuminate the context of the school through an understanding of reality from the participants point of view.

This research focuses on Bethlehem College, a private interdenominational Christian school. Since 1988, Bethlehem College has experienced rapid growth in student enrolments. Presently, Bethlehem College has a Kindergarten, Primary school, Secondary school and a Teachers College. The Teachers College was established after four years of operation. The school has nearly seven hundred students with a waiting list of approximately two hundred students.

This research analyzes the educational ideology espoused by the management of Bethlehem College with the hope that their ideological position may offer greater understandings as to the rationale and purpose behind the establishment of other private Christian schools.

CHAPTER 2

REVIEW OF THE LITERATURE

Concern over Public schools

The primary motivation for the growth of private schools was, and is, a reaction to the perceived decline in standards of study and behaviour in public schools, and in the changing attitudes and values of society (Coleman, 1993; Edgar, 1992; Oates, 1981; Partington, 1990; Schindler & Pyle, 1986; Shapiro, 1992; Stokes & Splawn, 1980; Turner, 1981; Van Brummelen, 1988).

"Educators say that public school cutbacks in art, music, athletics, and advanced academic programs, not to mention classroom crowding, violence, and drugs, are driving parents to spend ... on private education" (The Washington Times, December 27, 1991).

Criticisms of public schools are also expressed regarding students' performance, students' attitudes, the amount of work students complete, the discipline students undergo, and students' non-attendance at school (Healy, 1981). Still others express concern over the disintegration of the values espoused by public schools as a consequence of the rapid technological and social changes such as the influence of the media and computer facilities (Aronowitz & Giroux, 1985; Edgar, 1992; Turner, 1981). Of concern also is that, schools are seen as institutions that have, increasingly, been asked to directly address the concerns of the wider society. Intended solutions to the economic, moral and cultural crises have been placed within the context of schooling. The school being asked to overtly meet the needs of society (Aronowitz & Giroux, 1985; Shapiro, 1992; Van Brummelen, 1988).

Debate within education occurs, from very diverse perspectives and motives, on a wide range of issues ranging from a return to the curriculum basics, authoritarian schooling, the moral panic, the introduction of free market enterprise into education, and the demands for public accountability and excellence in education amongst others (Shapiro, 1992).

One commonly held belief among the caregivers who support alternative schools is that the education of children is primarily the responsibility and right of caregivers (Benson, 1981; Poyntz & Walford, 1994). On the other hand, some caregivers suggest that a total education is not being delivered in the public system (Poyntz & Walford, 1994; Ray, 1989; Van Brummelen, 1988). Other caregivers seek a safer moral, physical and spiritual place to educate their children, while still others search for schools that teach traditional values (Poyntz & Walford, 1994).

In contrast to the concerns over the public education system, alternative schools are receiving increased support for a number of reasons. In spite of the apparent diversity, alternative schools are seen by their supporters as being able to offer a more appropriate form of education than public schools (Poyntz & Walford, 1994). They are considered appropriate in the sense that they have a commitment to values and standards within a spiritual context and are fully cognisant of the expectations and belief systems of the caregivers (Appleby, 1989; Kerr, 1993; Partington, 1990; Poyntz & Walford, 1994). What is sought for the children in these alternative schools is an improvement on the public education system often by means of an educational process being put in a religious environment (Turner, 1981; Van Brummelen, 1988).

If individuals', and indeed institutions' values and beliefs are an integral part of the interactive process of education, then these beliefs ought to undergird every aspect of the organisation and learning that occurs within the school context. Hence, some Christian educators and caregivers desire an educative process that is integrative or holistic in nature in terms of the relationship between and within the content of the curriculum and the breadth of development sought for learners (Healy, 1981).

Neutrality and Secular Humanism.

Traditionally, world views of either secular or official religions have not been seen

as the province of schools. Schools however, while not teaching a particular world view, may chose to teach about them (Magee, 1971). Opposition or hostility to religious positions was seen to be censored within schools (Sherman, 1988).

Despite this position, concern has been directed at the underlying beliefs and values that are seen to permeate public education. Further, many problems in education are seen to be of a moral and spiritual nature (Flinders, 1990; Lines, 1983). Schools in their role as agents of change, it is claimed, have acted intentionally, perpetuating and inculcating a set of values and beliefs with little awareness of alternative patterns appropriate to other value systems (Aronowitz & Giroux, 1985; Epstein, 1983; Hill, 1985; Ray, 1989; Shujaa, 1993). Epstein's (1983) concern is that whilst education is seen as a mechanism for inculcating belief systems, rarely is there any open acknowledgement or discussion on the existence of ideologies within the public school system.

In New Zealand the Education Act of 1877 stated that the primary education system was to be secular in nature. The term "secular" implied a concern with the affairs of the world, avoiding influences deemed sacred, religious or profane (Oelkers, 1990). In contrast to the position that the public education system has been secular or even neutral in terms of its underlying values and beliefs, many claim that the predominant value structure of the public education system is a human centred philosophy, known as secular humanism (Bennett, 1982; Dennett, 1988; Evans, 1992; Healy, 1981; Lisman, 1991; Poyntz & Walford, 1994; Turner, 1981; Walford, 1993). Secular humanism is identified as the moral, religious and philosophical ethos of public schools, asserting a human centred view of reality (Edlin, 1994; Kurtz, 1980). Healy (1981) suggests that this human centredness is seen in the fact that the central focus and task of schools is on curriculum learning rather than the development of moral or spiritual aspirations. Indeed, for Christian Educators, this human centred philosophy is seen as a deliberate undermining of the Christian faith (Van Brummelen, 1988). This philosophy interprets the universe without any reference to the God of the Bible (Otis, 1986).

In this regard, Turner (1981) states that:

public education is predicated on the assumption that man is basically good and can be improved through education. Christian education on the other hand, begins with the premise that man is basically wicked, and requires first of all an infusion of Divine grace. (p. 7).

Turner (1981) claims that one major reason in the growth of some types of Christian schools has been this type of philosophical disagreement that exists over the nature of human beings and other features of the educational process. More specifically, flight from public schools to the private sector and in particular to home schooling has been attributed to this difference (Coleman, 1993; Ray, 1989).

Comprehensive Evaluation

Hill (1990) and Purpel (1989) express concern that any appraisal of the education system is often conceptualised within the perspective of current practices. In their view, a much broader evaluation needs to occur. Purpel (1989) suggests that "the public dialogue on education ... rarely touches upon major theoretical alternatives but rather focuses on the much narrower possibilities within the perspective of ... the conventional educational model"(p. 4). As a consequence this evaluation tends to be predominantly technical in nature. This type of evaluation has lead to a discourse focused on technical matters within education, and although this debate is "intelligent, elaborate, and sophisticated, ... such intense effort would be better channelled toward [more] important social and cultural concerns of our time" (Purpel, 1989, p. 3). Similarly, Sherry (1992) suggests that alternative models must comprehensively deal with aspects of the curriculum, student motivation, parent and community involvement, the school's and system's relationships to other systems, and the restructuring of the governance of the school from broader perspectives. From a Christian educators' perspective, it is the spiritual context that must be an integral aspect of any future evaluation of the educational endeavour.

Acknowledging the Moral, Religious and Cultural Contexts of Education

Accordingly, those that advance a broader critique of the education system suggest that educators need to be alerted and encouraged to acknowledge the moral, cultural and religious context of education. As Epstein (1983) suggests, "what matters about ... educational [practices] ... is not only what the theory explicitly says but what it omits to say or what it contains that is difficult to acknowledge" (p. 3). Indeed, the value judgements underlying educational procedures ought to be identified, and explanations given which are grounded in current cultural and spiritual contexts. Evaluation, policy making, curriculum development, school funding and other aspects of the educational enterprise ought to take serious cognisance of the wider context within which these activities occur.

If one is to understand the significance of educational experiences then the views and beliefs of the participants and how these are demonstrated within human relationships provide the basis for any evaluation. Indeed, the basis for any educational experience are the beliefs of the participants and the interactions that exist within, and between, the human relationships. When beliefs are changed or altered, then the dynamics of the human relationships will change. Olds & Pearlman (1992) claim that it is not possible to significantly change what happens in schools unless you significantly change the nature of the human relationships that form the educational experience; the beliefs and values of the individuals concerned being part of this. From this position, the starting point for any evaluation is the reconsideration of all the possible patterns that might be applicable to a wider range of value systems in an attempt to alter and improve the structure of the human relationships within the public school system (Hill, 1985). It should not be possible to separate for long, the intricacies in the debate about education from the views one has of appropriate behaviour and the moral basis of relationships that ought to exist in society (Shapiro, 1992).

The Context of Education

A significant influence on any evaluation of the public school system is the context of education. Many of the more recent changes in the current educational context can be associated with the emergence of a dominant political ideology. It was during the time of social, political and economic difficulty of the 1980's and 1990's that the ideological position, known as the New Right³, emerged (McCulloch, 1988). This political ideology, presently influencing education, actively supports the private school movement, suggesting that radical change in education is more likely to occur within a private system, "free of political boundaries and infused with a certain urgency" (Brodinsky, 1993, p. 542; Halpin, Power & Fitz, 1993). McClay (1991) claims that the New Zealand Government intends to promote choice for caregivers and pupils believing that independent schools provide a competitive alternative system of education. Indeed, in the 1980's and 1990's, non-public forms of schooling have been actively encouraged by government policies.

A New Right perspective claims that modern liberal education systems have failed and the vast amount of money spent on educational services has been a poor investment of government funds. Concern is expressed over the cost of the educational services provided by Government, the perceived low standards of achievement, equity, participation, and the consequential lack of economic growth (New Zealand Government Treasury, 1987; McCulloch, 1988; Snook, 1991). In brief, the public school system is described as a failed experiment of the past and in urgent need of greater accountability (Brodinsky, 1993).

New Right advocates suggest that it is within a social, political and economic climate advocating consumer choice and less state controls, that the educational

3

"New Right" here refers to the present political ideology known also as Economic Rationalism, Market Theory, and Libertarianism. This view holds that education, like other spheres, ought to operate within an economic and business framework. As such, efficacy, cost-effectiveness, quality assurance are terms that are being applied to education.

standards and quality of education will improve (Flude & Hammer, 1990; Morgan, Dunn, Cairns & Fraser, 1993).

One aim of New Right policies is to apply the principles and values found within business to the education system (Coleman, Bush & Glover, 1993; Evans & Davies, 1989; Morgan et al., 1993; Shirtcliffe, 1991). Essentially, implementing a market-led philosophy within the educational sphere is seen to optimise the efficiency of the services offered by educational institutions (Department of Education, 1987; Green, 1973; Miles & Middleton, 1993). Schools would be encouraged and advised to actively pursue innovative educational expressions and practices (Purpel, 1989). Indeed, greater diversity between schools would be a key characteristic and an integral part of the larger privatisation process of the New Right (Poyntz & Walford, 1994; Walford, 1990).

In New Zealand private schools have the option of integrating with the state system. Integrated schools, those schools that have signed the Private Schools' Conditional Integration Act (1975), have a degree of autonomy similar to that of private schools. These schools have signed an agreement relating to the school's special character and their preferred student. In terms of enrolments, many of these schools can still accept students on terms that existed prior to their integration agreement. In particular, the option of integration might be considered more desirable for private schools in the sense that a high degree of managerial autonomy now exists for public schools (Coleman et al, 1993).

Integrated schools receive funding for the full operation of the school, including the teachers' salaries, but with the exception of the capital costs associated with the school. This provision reduces the fees associated with private schooling and enhances the possibility of attracting a greater number of prospective students.

It would appear that state schools are being asked to bear an increasing proportion of the costs incurred by private schools. If caregivers are being asked to provide a greater proportion of the finances associated with public education, it might well create the scenario where caregivers seek out the best value for money, a decision which includes the possibility of sending their children to a private school. Rotterham & McQueen (1992) describe this situation as one where the state school reforms have heightened the private schools' competitive edge, in that public schools are no longer being considered as an automatic choice for caregivers (Oates, 1981).

Private School Enrolments

It is within this context, and as a consequence of many of these New Right policies, that private school enrolments have increased. Whilst the public school system is experiencing comprehensive and rapid change in the administration, curriculum, assessment, and the levels and types of funding, substantive growth is evident in the number of private school enrolments since the early 1980's in England and Canada (Alberta Department of Education, 1985; Poyntz & Walford, 1994). Between 1970 and 1985, public school enrolments in Canada decreased by eighteen per cent in contrast to a sixty-four per cent increase in the private school enrolments (Van Brummelen, 1988).

Similarly, rapid growth has occurred within private schools in America. Within this, it is the Christian school movement in particular that is experiencing the fastest growth (Appleby, 1989; Turner, 1981). Between 1960 and 1975, school enrolments in America declined by forty per cent (Alberta Department of Education, 1985), while "Christian school enrolments quadrupled in size and now represent the second largest group in private education, after Roman Catholics" (Appleby, 1989, p. 66). Lisman (1991) estimates that there may be as many as one million children participating in the Christian school movement in America. This represents twenty per cent of the total number of students enrolled in private schools.

Moreover, the rate at which children are being withdrawn from the public school system is increasing in countries such as the United States and Australia (Davis, 1989; Hill, 1985; Logan, 1993; Partington, 1990; Shapiro, 1992). This pattern continues in the 1990's with private school applications up around thirty-three per cent in 1991 over 1990 in some areas of the United States, even though the number of school-aged children in most grades fell (The Washington Times, December 27, 1991).

Private School Enrolments In New Zealand

In New Zealand, the number of children who are withdrawn from the public education system and home schooled has increased. The following table shows the number of students who were home schooled between 1989 and 1993 (see Table 1).

Table 1

Number of Students Home Schooled for the Period 1989-1993

Year	Number of Enrolments	Annual Change
1989	1471	
1990	1479	+ 8
1991	1873	+ 394
1992	2578	+ 705
1993	2995	+ 417

Over this period, there is more than a hundred per cent (103.6%) increase in the number of children being home schooled⁴.

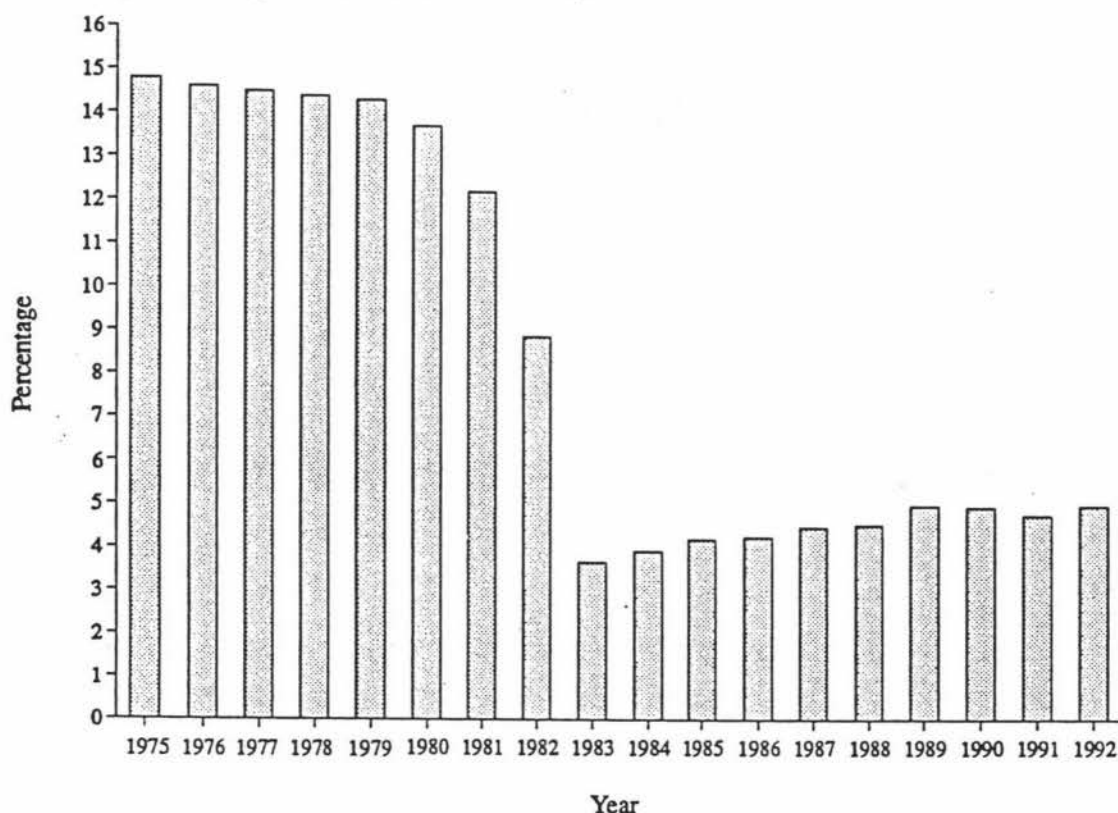
⁴

Source: Ministry of Education, (1993). Home schooling data 1993. *Education Statistics*, 3(9), 1.

In addition to those children who are home schooled, there is also an increasing number of private schools⁵ being established in New Zealand. The following graph shows the percentage of private educational institutions⁶ for the period of 1975 to 1992 (see Graph 1). Schools that are not private institutions are either state-funded integrated schools⁷ or state schools⁸.

Graph 1

The percentage of schools that are private educational institutions



⁵ This term refers to those schools that have been registered as such by the Ministry of Education within New Zealand. These schools receive the majority of their financial support from sources other than public funds (Oates, 1981) presently amounting to 20 per cent of the teachers' salaries. In addition, they are controlled by a governing body other than a Board of Trustees on behalf of the Ministry of Education. Independent schools is a term that is seen as synonymous with private schools.

⁶ Although this term includes a wide range of educational institutions, the figures used here refer to Primary, Composite Primary and Intermediate, and Secondary schools. They do not include the figures for Early Childhood, Special Education and Tertiary educational institutions. Given the diversity of the types of schools, the term "educational institution" is used.

⁷ "Integrated schools" are those schools which have signed an agreement with the Ministry of Education under the Private Schools Conditional Integration Act, 1975. As such, these schools have a stated "special" character and a description of the "preferred" student. From the point at which the integration agreement is signed, these schools are under the same sort of authority as public or state schools.

⁸ "State schools", alternatively public schools, are those school controlled by the Ministry of Education, receiving their full financial support from this source.

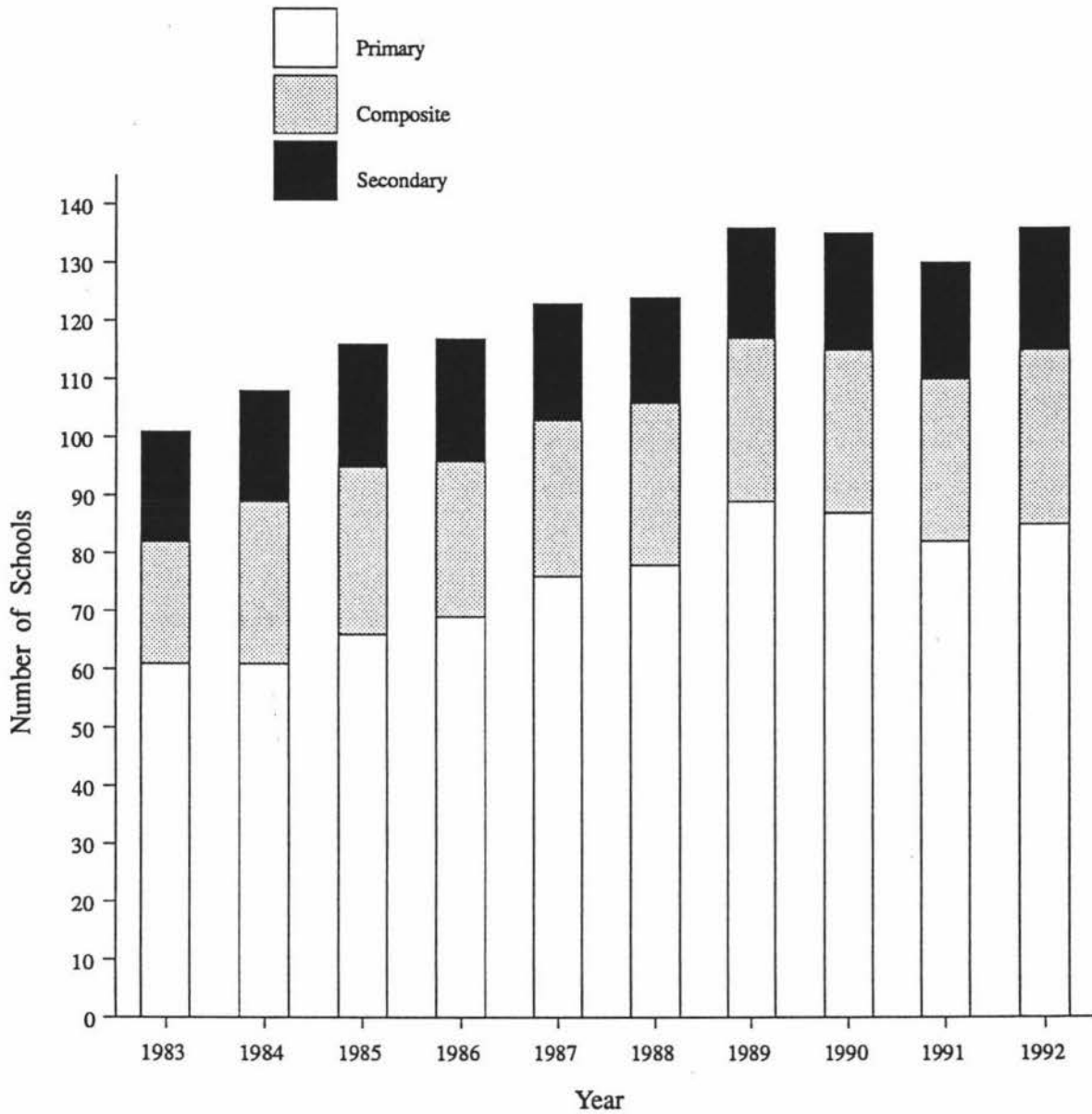
Prior to 1979, the percentage of private educational institutions was over fourteen per cent, reducing to a figure of four to five per cent from 1984. This is a consequence of the Private Schools' Conditional Integration Act 1975 (Ministry of Education, 1985, 1988, 1993). The point of rapid decline on the previous graph between 1981 and 1983 corresponds to the period in which 215 of the 258 schools signed integration agreements. The Private Schools' Conditional Integration Act (1975) was the New Zealand Government's response to the financial burden Catholic authorities were having in operating their private schools (Department of Education, 1981). As a consequence of this provision, by 31 March 1983, integration agreements had been signed for 258 schools, of which 249 were Catholic schools (Department of Education, 1983).

Since 1983, the percentage of private educational institutions has steadily increased from 3.65 to 4.95 per cent of the total number of educational institutions. This represents a 34.6 per cent increase in the number of private institutions since this time. In terms of institutions, this increase amounts to thirty-five new schools between 1983 and 1992. In the same period, there was a two per cent decrease in the number of state schools, amounting to the closure of fifty-three schools.

The growth in the number of private educational institutions has mainly occurred through the establishment of primary and composite (primary and secondary) schools, with very few new separate secondary schools being established. More specifically, twenty-four of the thirty-five (69%) private institutions established between 1983 and 1992 were primary schools, nine of the thirty-five (36%) being composite schools and the remainder secondary schools. The following graph shows the proportion of private primary institutions relative to the number of private composite and secondary schools (see Graph 2).

Graph 2

The proportion of private primary institutions relative to the number of private composite and secondary schools



Increases have occurred in the proportion of private primary institutions relative to other types of private institutions as well as the total number of private educational institutions (Ministry of Education, 1992, 1993).

Since August 1988, eighty four new schools have been registered in New Zealand. Twenty-four of these were state schools, five were state-funded integrated schools and fifty-five were newly registered private schools⁹. The following table (Table 2) expresses these figures as percentages.

Table 2

Percentage of new Educational Institutions for Different Authorities

Authority	Number	Percentage
State	24	28.6%
State-integrated	5	6.0%
Private	55	65.5%

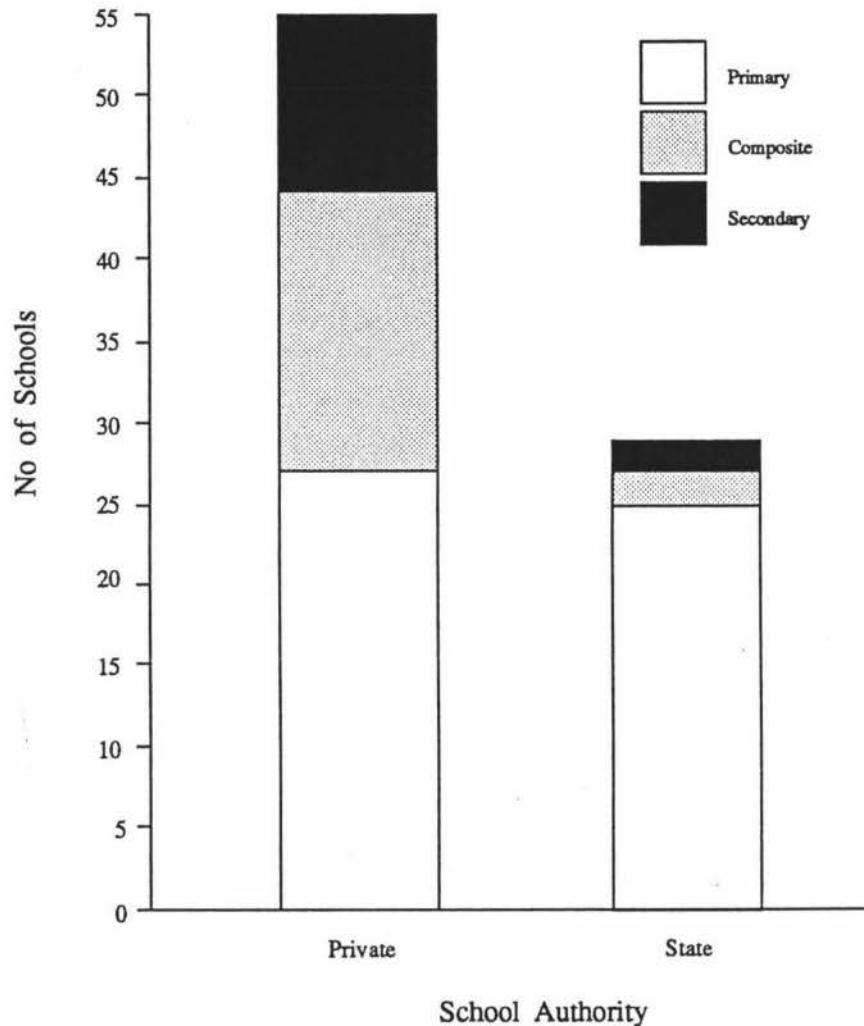
From August 1988 through to November 1993, private schools were being established at a rate which was twice as fast as state schools. A difference exists between the private and state sectors in terms of the predominant type of school established by the respective authorities. The following graph displays the number of each type of school established by the private and state sectors (see Graph 3).

⁹

Facsimile from the Data Management section of the Ministry of Education. The full list can be found as appendix 4.

Graph 3

The number of each type of newly established schools (private and state)



There are similar proportions in the percentage of primary schools established by the private and state authorities. In contrast, there is a significantly higher percentage of composite and secondary schools established by private authorities. This may be the result of the fact that typically, private schools have a lower teacher-pupil ratio and operate as smaller schools. As such, both the school and the individual classes within the school tend to cater for a wider age range.

Similar patterns to that of the number of educational institutions can be found in the number of students enrolled in state, integrated-state and private institutions from 1984 to 1992¹⁰ (see Table 3).

Table 3

Number of Students in State, Integrated and Private Institutions 1984-1992

	1984	1985	1986	1987	1988	1989	1990	1991	1992
State	616,603	603,753	592,607	585,649	578,163	574,163	569,113	568,946	581,119
Integrated	58,539	57,119	56,306	56,166	56,022	56,375	56,795	57,631	59,087
Private	21,868	22,525	23,127	23,464	24,185	24,699	24,674	24,483	24,202
TOTAL	697,010	683,396	672,040	665,279	658,370	655,237	650,582	651,060	664,408

Across the period from 1984 to 1992, the total number of students enrolled in state, integrated and private schools decreased by 32,602 students, a 4.7 per cent reduction. Between 1984 and 1991, there was a steady annual reduction amounting to a difference of 45,950 students.

This reduction disguises a significant trend. Student enrolments in state schools, excluding integrated schools, decreased by 35,484 or 5.8 per cent, with integrated school enrolments increased by 548 students (0.9%). Contrastingly, the number of students enrolled in private institutions increased by 2,334 an increase of 10.7 per cent on the number of students enrolled in private institutions in 1984¹¹.

¹⁰ These figures are for primary, composite primary, intermediate and secondary schools. They do not include early childhood, special education and tertiary educational institutions.

¹¹ Source: Ministry of Education (1985), (1986), (1987), (1988), (1989), (1990), (1991), (1992), and (1993).

The reason for the large number of data sources deserves explanation. Since 1990, the Ministry of Education has provided the following footnote accompanying the table of the comparison of the number of students attending state integrated, state excluding integrated, and private schools which reads "The authority of each school in the years 1987-1992 is determined by the authority of the school in 1992, i.e., if the authority of a school changes then the data from previous years is altered to reflect this changes" (my emphasis) (Ministry of Education, 1993). To obtain a set of figures which depicts the number of enrolments for these years, the researcher has used the data from the final year for each document, this entry being unaltered as it is the information to that point of publication.

Patterns can also be found in the religious or organisational affiliations of private schools, although there are limitations on the usefulness of the data from the Education Statistics from the Ministry of Education¹². The first limitation is the affiliation assigned to private schools. In the Education Statistics for 1989 (Ministry of Education, 1989) and only in this publication, Table 7 contains a "non-denominational" category. This category was not used prior to this report, nor subsequently. To which categories these schools have now been assigned is unknown. A similar concern is the use of the affiliation category called "the educational programme used" in the statistics prior to 1989. This category does not appear in more recent reports.

As a consequence of these limitations, it is difficult to analyze trends within the affiliations of private schools prior to 1989. The following table gives the religious affiliation of private schools for the years between 1989 and 1992, and the total number of private schools for the period of 1985 through to 1992 (see Table 4).

¹²

The affiliation for a private school will be that assigned and stated within the Education Statistics of New Zealand, published annually by the Ministry of Education.

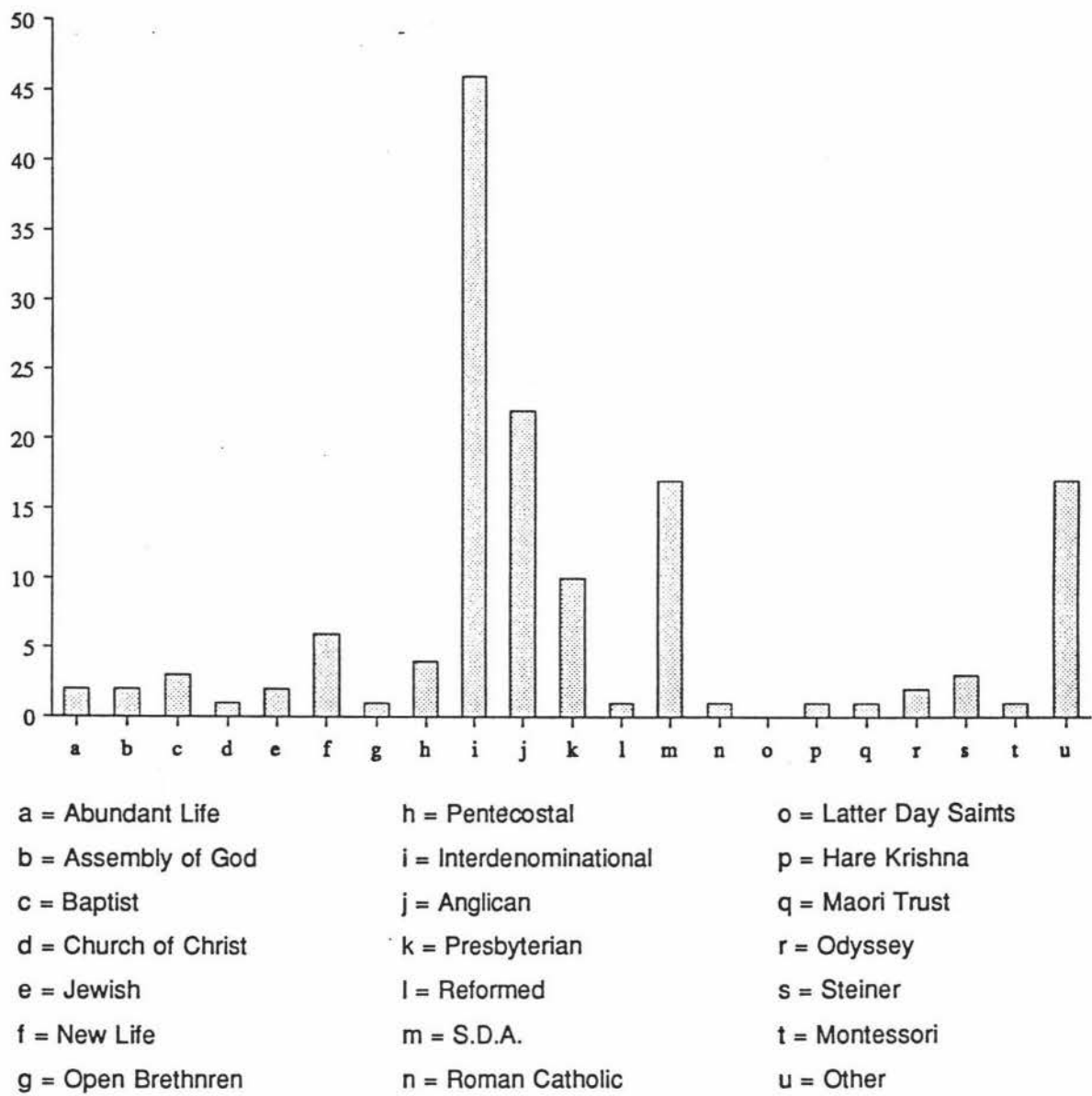
Table 4

Religious Affiliation of Private Schools 1989-1992

	1985	1986	1987	1988	1989	1990	1991	1992
<i>Religious</i>								
Abundant Life					1	1	1	2
Assembly of God					2	1	1	2
Baptist					2	3	2	3
Church of Christ					1	1	1	1
Jewish					2	2	2	2
New Life					5	5	5	6
Open Brethren					1	1	1	1
Pentecostal					3	3	3	4
Interdenominational					37	40	41	46
Anglican					24	25	24	22
Presbyterian					12	11	11	10
Reformed					1	1	1	1
S.D.A.					18	18	17	17
Roman Catholic					1	1	1	1
Latter Day Saints					1	1	1	0
Hare Krishna					1	1	1	1
<i>Organisational</i>								
Maori Trust					1	1	1	1
Odyssey					1	2	2	2
Steiner					9	4	4	3
Montessori					1	1	1	1
<i>Other</i>					10	10	19	17
TOTAL	107	113	123	122	134	133	140	143

There has been a steady increase (34.6%) in the total number of private institutions between 1985 and 1992. Graph 4 illustrates the various affiliations for 1992 (see Graph 4).

Graph 4
Religious affiliation of private educational institutions for 1992



The last seven columns of the previous graph represent affiliations that are not classified as Christian in nature. These schools represent 16.7 per cent of the private institutions with schools having a Christian affiliation representing the other 83.3 per cent.

For the period from 1989 to 1992, by far the greatest number of new private institutions were those having an interdenominational Christian affiliation,

increasing from 25.4 per cent of the private institutions to 32.2 per cent across this time. Not only are these interdenominational schools the largest group of Christian schools, but they are also the fastest growing private school. The following table shows the nett change in the number of private institutions, in ascending order for the period 1989 to 1992 (see Table 5).

Table 5

Nett Change in the Number of Private Institutions 1989-1992

Affiliation	Nett Change
Interdenominational	9
New Life	1
Pentecostal	1
Baptist	1
Abundant Life	1
Open Brethren	0
Assembly of God	0
Jewish	0
Church of Christ	0
Reformed	0
S.D.A.	- 1
Presbyterian	- 2
Anglican	-2
Odyssey	1
Montessori	0
Roman Catholic	0
Hare Krishna	0
Maori Trust	0
Latter Day Saints	- 1
Steiner	- 6

Between 1989 and 1992, there was an overall increase of four private schools with a Christian affiliation. Nine new interdenominational schools were established in this time. In contrast, the private schools without a christian affiliation had a cumulative reduction of six schools.

Christian schools presently represent over eighty per cent of the total number of private schools in New Zealand. Moreover, around five new private Christian schools are being established annually.

The Nature and Diversity of Christian Schools



These new Christian schools¹³ share a common rationale, that being a biblically based Christianity which, are said to, guides changes and is also applicable to every area of personal, educational and spiritual life (Poyntz & Walford, 1994; Schindler & Pyle, 1986; Van Brummelen, 1988; Walford, 1993). Although some of these schools are established by particular churches, a significant number are established by collusions of like-minded caregivers (Poyntz & Walford, 1994). These caregivers express the desire for an educational system that has a high degree of independence from state agencies, managerial autonomy, and is a system which enables the school to have the freedom to determine what it wants for its educational programme (Appleby, 1989; Ratteray, 1987). These schools are not state controlled. The leadership and final authority resides with the governing board (Coleman, 1993). The board has the final responsibility on all the major issues affecting the school. For instance, the board has the freedom to determine what the school's objectives will be and how these will be realised, what financial priorities will be set and who will be employed (Oates, 1981). Given that, the rationale of these schools is linked to biblical Christianity world view, teachers employed within these schools are usually practising Christians (Poyntz & Walford, 1994).

¹³

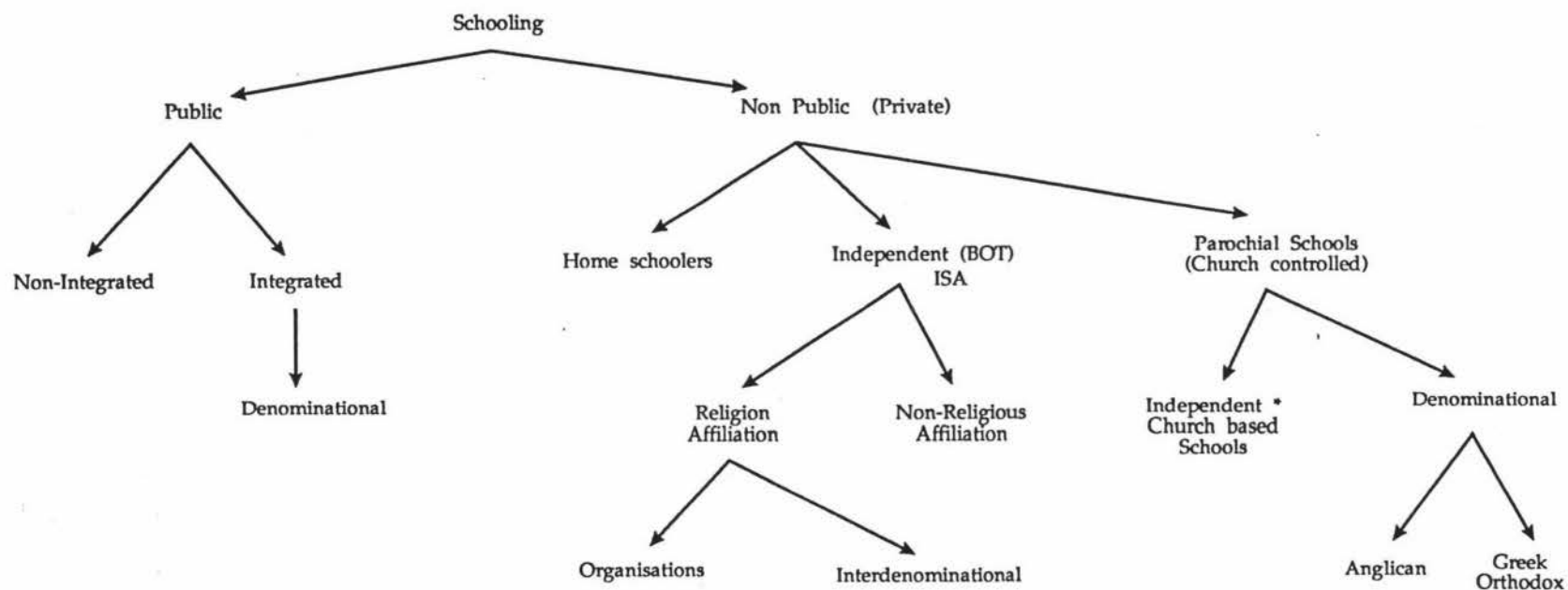
The term "new Christian Schools" was originally coined by Poyntz & Walford (1994). They used this term to describe the new type of Christian School emerging in England. These schools are characteristic of the newly established Christian schools within New Zealand as well.

Some features of these Christian schools that are less common include an emphasis on academic success and the extent to which the resources available to the students are censored (Edgar, 1992; Poyntz & Walford, 1994). In addition, Christian schools are different in their view of the curriculum. Some schools use the National Curriculum statements as the basis of their programme, while other schools purchase or develop what is seen as a more God-centred curriculum (Alberta Department of Education, 1985; Poyntz & Walford, 1994).

There is a high degree of diversity and difference amongst schools with a Christian affiliation (Poyntz & Walford, 1994; Van Brummelen, 1988). Kane (1992) attempted to describe the features of private schools which were in common, and concluded that definitive categorisation was nigh impossible. As an overview however, private schools can generally be divided into three categories, home schoolers, independent schools and parochial schools. The following diagram, adapted from Kane (1992), attempts to demonstrate distinctive groups within the models of schooling that presently exist within New Zealand (see Table 6).

Table 6

A Categorisation of Different Types of Schools



The difference between the independent and parochial schools lies in the governing body. In the case of the independent schools, governance rests with a board consisting of a group of autonomous caregivers or trustees, whereas the final authority for parochial schools tends to be a local church structure or denominational structure. For example, in New Zealand, Kapiti Christian school is a school that is linked to the Kapiti Christian Centre. In contrast, Wanganui Collegiate is an example of a parochial school in that it is linked to the Anglican denomination.

The recent growth in Christian schools does not appear to be with the parochial schools, but rather in the independent schools that are religiously based. Further, predominantly interdenominational in nature, these schools highlight an agreed set of Christian beliefs or principles rather than the doctrine of a particular denomination. In New Zealand, schools such as Hebron College and Kristin College in Auckland, Middleton Grange in Christchurch, and Bethlehem College in Tauranga are examples of schools which are private, Christian, and interdenominational and governed by a group of autonomous caregivers or trustees.

It is the educational ideology of an interdenominational Christian school that will be analyzed in this research. Proceeding this is a consideration of the use of the term ideology as well as a consideration of a conceptual framework, used as the basis for a particular analysis of the school's educational ideology.

Ascertaining the Educational Ideology of a Private Christian School

The term "ideology" has a wide range of meanings extending from alternative or extremist views of society, through to the thinking processes of one who is operating within their false consciousness, to a broad set of beliefs that one has that can be analyzed and contrasted (Meighan, 1986).

It is this latter meaning that has been adopted within this research. That is an ideology is seen as a set of competing beliefs which can be articulated and analyzed against other ideological positions. In this sense, the various ideologies are in competition, at times co-existing or vying for endorsement in terms of their requirements for time, status and resources (Brown, 1988; Meighan, 1986).

The sociological use of this term equates to a group philosophy. The definition being "a broad interlocked set of ideas and beliefs about the world held by a group of people that they demonstrate in both behaviour and conversation to various audiences" (Meighan, 1981, p. 155; Meighan, 1986; Meighan & Brown, 1980). Ideologies can be religious, political, economic, aesthetic or metaphysical, as well as educational. In addition, they can contain factual and evaluative ideas (Brown, 1988). Ideologies are shared clusters of beliefs that draw people together, giving them a point of reference for the reality they experience (Bresser, 1985; Epstein, 1983; Schwartz, 1993; Starbuck, 1982). In a scientific context, this term might be likened to the term "paradigm", as both terms imply consensus within a common belief system (Beyer, 1981; Bresser, 1985; Dunbar, Dutton & Torbert, 1982). The set of beliefs is seen by the group members as the "way things really are" (Meighan, 1986), and a means of making sense of the world or reality (Brown, 1988; Meighan, 1981; Taylor & Richards, 1979).

For the purposes of the present research, the distinction will be made that individuals have beliefs, while organised groups of people have ideologies (Meighan & Brown, 1980). Further, ideologies are not the sum total of the beliefs held by individual members of an organisation, but represent the shared beliefs held in common by group members.

Once articulated, ideologies can be analyzed with the view to gaining insights which might explain how and why practices or presuppositions occur like they do. These insights provide the basis for comparison with other ideological positions.

Applying the notion of a group philosophy within the context of education conceptualises an ideology of education as being, "the set of ideas and beliefs held by a group of people about the formal arrangements for education, specifically schooling" (Meighan, 1986; Meighan & Brown, 1980). The ideology is a point of reference from which comparisons can be made (Brown, 1988).

The competing nature of educational ideologies can be seen in the nature of public discourse on education. The ways we think about, discuss, philosophise, and "do education is a constant battlefield of different, often competing, visions and purposes" (Shapiro, 1992, p. 33).

Until recently, the typical approach to describing different educational ideologies has been to polarise two sets of ideas and assumptions (Meighan, 1986). Examples of this type of dichotomy would be teacher-centred versus child-centred curriculum, or traditional versus progressive forms of education, or dependent study versus autonomous study (Brown, 1988; Meighan, 1986). Meighan's (1986) concern is that these dichotomies tend to understate the complexity of the educative process.

Attempts to locate more than two ideologies on a continuum begin to address the complexity that is apparent within the context of the school. For example, Raynor (1972) outlines four ideologies of education as being aristocratic, bourgeois, democratic and proletarian. These delineations are an advance on dichotomous approaches but essentially fail to embrace the fact that different aspects of an ideology operate at different conceptual levels within the educational context.

A recent attempt to describe educational ideologies suggests that ideologies might be networked (Meighan, 1986). That is, the ideologies within an educational system might be connected to practices within classrooms and between the teachers and the learners. For instance, a national educational ideology might have repercussions for a school's ideology, while not determining it (Meighan, 1986).

Describing and analyzing an ideological perspective involves identifying distinctive criteria within the ideology (Meighan, 1986). Brown (1988) describes this as a "vertical analysis" in that, an in-depth description is sought. The identification of the major features of an ideology enables a wide range of real and potential patterns to be identified (Meighan, 1986).

The ideology of education is analyzed by identifying the distinctive criteria within the major features of the ideology. Hammersley (1977, in Meighan, 1986) forwarded five criteria for any analysis of the ideologies that might exist within and amongst schools. These five criteria included the teachers' role, pupils' action, the view of knowledge, the view of learning and the view of teaching. Building on these criteria, Meighan (1978) designed an analytical framework to investigate ideologies in classrooms, schools and the wider educational system. Meighan (1986) used the notion that an ideology of education is made up of various component theories (Meighan, 1981). In this context, a theory refers to a particular view or perspective. The components suggested by Meighan (1986) were:

- A theory of knowledge, its content and structure.
- A theory of learning and the learner's role.
- A theory of teaching and the teacher's role.
- A theory of resources appropriate for learning.
- A theory of organisation of learning situations.
- A theory of assessment that learning has taken place.
- A theory of aims, objectives and outcomes. (p. 185). Each component theory represents an aspect of the overarching ideology.

Meighan's components approach has been used to analyze curriculum adaptations to cater for ethnic minority groups in some West Midlands schools (Brown, 1984), autonomous study (Meighan & Roberts, 1979), private schooling (Meighan, 1986), the deschooling movement (Meighan, 1986), and the educational approach of a multicultural school (May, 1992). Although educational

ideologies themselves may at first seem to be unclear, it is still possible to identify patterns of beliefs and practice.

Meighan's conceptual framework appears to be a useful analytical tool in the identification of an educational ideology in a private school setting. Although Meighan (1986) has written generally about the private school movement, this present research focuses on the intricacies of the educational ideology within a particular school. More specifically, this present study applies this ideological framework to describe the educational ideology within a school espousing a biblical Christian world view.

With the growth in the private education system, it is time for careful analysis of private schools (Appleby, 1989). Such in-depth analysis ought to identify the key features of the educational ideologies held by private schools and how these ideologies relate to their values and beliefs about the teaching and learning process. Further it ought to identify inconsistencies and tensions between the educational context, the ideology held and the school's practice, although a more formal evaluation is not within the brief of this research. In so doing, this analysis may encourage private and public schools to reassess and reflect on their own educational processes (Healy, 1981; McDonald, 1977, Meighan, 1981; Oates, 1981; Ratteray, 1987).

The analysis in this study focuses on the type of school that is presently the most rapidly growing type of school in New Zealand, that is a private Christian interdenominational school. Given the complexity of the educative process, description will focus on the analysis of the main features of the dominant ideological position within the school. To date, there has not been any attempt in New Zealand to describe the educational ideologies of private Christian schools.

CHAPTER 3

METHODOLOGY

Case Study

This research project is a case study employing ethnographic techniques. A case study is a term for a range of research methods which focus inquiries around an instance in action (Adelman, Jenkins, & Kemmis, 1976). Case study methodology is a responsive methodology, avoiding rigid data gathering strategies, just as it avoids interpretations made in advance of data gathering. Strategies and interpretations evolve together in response to the growth and understanding of the researcher (Yin, 1984).

A case study using ethnographic techniques then, is a research method that embodies process and culture for the purpose of providing rich, "descriptive data about contexts, activities and beliefs of participants in educational settings. Typically, such data represent educational processes as they occur" (Goetz & Le Compte, 1984). Over a period of time the researcher moves from descriptive observation to focused observation and finally, to selective observation. The aim here is an interpretive one, to systematically learn reality from the point of view of the participants. In this sense, the purpose of this case study is to illuminate the context of the case being investigated through the provision of ethnographic data (Adelman et al., 1976).

This interpretivist approach endeavours to understand the complexity of social or human action in a particular situation (Anderson, 1990; Cronbach, 1975; Mishler, 1979). Qualitative approaches within an interpretivist view of educational research seek increased understanding within the intricacies of the given context or culture, rather than a judgement (Hammersley, 1992). Thus, they are context-dependent in that both the measurements and the relationships between these measurements are derived from the context.

Specific strengths of case studies include its realism and naturalness in that data is strong in reality and the possibility of generalisability. Further, Adelman et al. (1976) suggest that the particular strengths of case studies lie in their attention to the subtlety and complexity of the case in its own right, their concern with the context by recognising the complexity and embeddedness of social truths, the provision of a cumulative resource, and the outcomes tend to relate more directly to practice than other research approaches. In a nutshell, they begin in a world of action and contribute to it.

Sample

Bethlehem College has been selected from amongst other Christian schools for a number of reasons. Firstly, it is an overtly Christian institution, claiming to operate from a biblical Christian world view. This particular case is defined by both its physical presence and its uniqueness. It is the only independent Christian college in New Zealand with four different educational provisions on one site: Early Childhood education, Primary schooling, Secondary schooling and a Teachers College. Moreover, these different educational provisions occur on the same campus. Another feature for the selection of Bethlehem College is the rapid development that has occurred since its establishment in July 1988. In six years, this college has grown to include nearly seven hundred students.

Data gathering occurred in all four educational provisions across four occasions of one weeks duration. Analysis of the information was predominantly undertaken off-site.

Key informants from the different educational provisions at Bethlehem College were individually interviewed using a semi-structured format. Key informants include those staff in managerial positions at Bethlehem College since its beginning.

Ideological Framework

The form of analysis used in this research is the ideological framework established by Meighan and Roberts (1979) which has subsequently been modified by Meighan and Brown (1980). This framework consists of the following components, a theory of knowledge, content and structure, a theory of learning and the learners' role, a theory of teaching and the teachers' role, a theory of the resources appropriate for learning, a theory of the organisation of learning situations, a theory of assessment that learning has taken place, a theory of aims, objectives and outcomes, and a theory of the location of learning. Initial investigations led to a focus on a theory of the aims, objectives and outcomes, a theory of the organisation of the learning situation, a theory of knowledge, content and structure, a theory of the learning and the learners' role and, a theory of teaching and the teachers' role.

The components model for ideological analysis has proved useful and applicable in a wide variety of contexts (Brown, 1984; May, 1992; Meighan, 1986). Its apparent utility and its sensitivity in describing ideological perspectives makes it pertinent to the description and analysis of a Christian ideology of education.

Techniques

Participant Observation

Initial informal descriptive observations were carried out in order to get a "feel" for the settings and organisation. Participant observation involved observing, listening, and querying individuals about their actions, concluding with an explanation of what was observed (Mercurio, 1972).

Participant observation led to informal observations within classrooms, team meetings, and staff meetings in an endeavour to collate information related to the ideological features. These observations were unstructured. Informal

discussions occurred with staff members and pupils in the course of the research. Note taking and log books (Delamont, 1992) were used extensively to record anecdotal incidents for further reflection or as future points of discussion.

Document Analysis

Extensive analysis of the documentation within the school occurred. Present and past documentation which was suggestive or explicitly referred to Bethlehem College's educational ideology was considered. Documents included published sources, mass media sources, public documents inside the institution, semi-public documents, semi-private documents, as well as documents actually requested by the researcher (Delamont, 1992). Information within this documentation was clarified and elaborated in the interviews and informal discussions with the teaching staff.

Interviews

There are various ways that potential informants could have been selected to contribute to this case study. For information related to the educational ideology at Bethlehem College, the snowball method was used (Hutching, 1993). This method relies initially on selecting informants on the basis of a recommendation from people who have already communicated their views. Those contacted initially were the Principal and the Dean of the Teachers College. Following this, an interview occurred with staff involved on the senior management team, staff who have worked at Bethlehem College from its beginning and staff who have participated in the professional development course in Christian education. Interviews were semi-structured using the research questions as starters. Prompts were given in relation to the sub-topics as indicated previously. The interviews were recorded and used for later elaboration and clarification by the interviewee.

Survey

An initial demographic survey of the staff at Bethlehem College was administered to determine the extent of teaching experience, the teaching history of the teachers, the awareness of the educational ideology at Bethlehem College, and their professional responsibilities and interests.

Oral History

One of the main data gathering techniques in this case study was the "oral history". Baum (1993) defined oral history as a:

modern research technique for preserving knowledge of historical events as recorded by the participants. It involves the tape recording of an interview with a knowledgeable person, someone who knows whereof he or she speaks from personal participation or observation, about a subject of historical interest. ... The term can also be used to define the product ... [of] oral history as a record of information gathered in oral form, usually on tape, as the result of a planned interview. The information on the tape or in printed form is sometimes referred to as oral testimony or an oral source. (p. 1).

One of the two main types of oral interviews used predominantly in this case study was that of topic-based interviews (Hutching, 1993). These are interviews that are recorded in order to gather information about a particular topic.

Participants

Recorded interviews occurred with the Principal, G. Preston, the Deputy Principal responsible for the secondary school, P. Nash, the Deputy Principal responsible for the primary school, M. Sanders, the Dean of the Teachers College, M. Codyre, and the curriculum coordinator of the secondary school at Bethlehem College and the longest serving Christian teacher, A. Hawkins.

The full transcripts of these interviews are contained in volume 2 with the original tapes are held with the researcher. References to particular transcripts in volume 2 will have a citation, similar to the following example, (Preston, BT, p. 36).

Ethical Considerations

Those asked to participate were informed of the nature and purpose of the research, and were incorporated into the research when consent was given without any coercion. At each point procedures and the subsequent use of the data being sought were explained. Participants were free to withdraw from participation at any time. In addition, the senior management of Bethlehem College have consented to the use of the school's name as well as their own surnames.

Validation

In this study triangulation of data sources and methods was used. Methodological triangulation refers to the use of a number of different procedures in examining the social phenomenon (Mathison, 1988). Data triangulation involved the use of several data sources, in this instance transcripts, documentation and observational accounts. In this case, interviewing, documentation and the oral history of the key participants provided a means of comparison and validity.

Procedure

Pre-research entry and exploration

An initial submission was given to Bethlehem College as a request to carry out research on the ideology of Bethlehem College in 1993. A subsequent meeting with the Principal was held where discussion on the nature and constraints of the

research, implications for Bethlehem College, and ethical considerations of this research ensued.

Phase 1: Literature Search and Research Design

This phase consisted of a thorough literature review of Christian educational ideologies. Further literature pertaining to methodological considerations and the ideological frameworks resulted. Based on this review the research design and procedures were clarified and a demographic survey was constructed and trialled in Palmerston North.

Phase 2: Data gathering at Bethlehem College

The first visit to Bethlehem College represented the descriptive phase of the project, orientating the researcher to the different personnel and seeing the "school in action". Initial participant observations were made in the Early Childhood centre, primary school and at a staff meeting. It was at this staff meeting that a research briefing occurred, consideration being given to the purpose and nature of the research as well as the ethical considerations. The demographic survey was distributed to staff, those absent receiving a copy through the College's internal mail system. An interview occurred with the Principal on the origins of Bethlehem College and informal interviews occurred with the Deputy Principal. Documentation pertaining to the description, policies, enrolment and history of Bethlehem College was obtained, as was information relating to demographic features of the student population such as the distribution of the ages, ethnicity, the number of siblings, distance from home to school, and the use of the College bus service.

The interview was transcribed, significant demographic features identified, and areas requiring elaboration or clarification recorded. A bank of questions relating

to the ideological framework was constructed and used as the basis for further interviews¹⁴.

Phase 3: A series of visits to Bethlehem College

Initial interviewing was undertaken with the Principal, Deputy Principals (primary and secondary), the Dean of the Teachers College, and the longest serving teacher on aspects of the educational ideology of Bethlehem College. Informal observations occurred within the secondary school. Finally, a follow-up discussion occurred with the Principal confirming and elaborating the previous interview regarding the origin of Bethlehem College.

Transcripts were subsequently made available to each interviewee for confirmation and elaboration. An early draft of the written report was sent to the school for reading and a follow up discussion.

The Setting

Location

Bethlehem College is a private co-educational school, registered at Kindergarten, Primary and Secondary levels. The school is set on forty six hectares of rural land in the Bethlehem area on the north west boundary of the city of Tauranga, the land being adjacent to the Waioira river. The land that does not accommodate the school is farmed. This location is within a ten minute drive from city amenities such as libraries, theatre, sports complexes, shopping centres and other facilities.

In proportion to its population, Tauranga is the fastest growing region in New Zealand. To cater for this growth, the Ministry of Education is planning to

¹⁴

These are contained in volume 2 from page 115.

build two new primary schools and one new secondary school in the Tauranga region in the near future¹⁵.

Bethlehem College is one of six private schools in the Bay of Plenty region. Of these private schools, Bethlehem College is the only composite school, having secondary students as well as primary school students. It is the only school with a registered kindergarten as a part of the school, and the only Christian school in Tauranga. Further, Bethlehem College is Tauranga's first interdenominational Christian school (Mazengarb, 1993). The schools' roll is ten times larger than the next largest private school in the Bay of Plenty region (Ministry of Education, 1994). Of the 131 private schools in New Zealand, Bethlehem College is presently the eighth largest (Ministry of Education, 1994)¹⁶.

Facilities

The facilities at Bethlehem College include general classrooms and specialist rooms for art, woodwork, home economics, science, graphics and audio work. In addition, the school has two computer suites, a library and a historic chapel which is used as a multi-purpose amenity. Outdoor facilities include tennis and netball courts, volleyball courts and sports fields for hockey, soccer and athletics. Recently an adventure playground complex and a native tree conservation area were constructed.

The origin and recent history of Bethlehem College

If the scenario behind the establishment of Bethlehem College could be summed up, Codyre (1994) suggests that it is about a "man with a vision for Christian

¹⁵ Personal communication, June 10, 1994

¹⁶ This excludes schools that do not have a roll listed. The schools that are larger than Bethlehem College include: Middleton Grange High School, St. Andrews College, Diocesan School for Girls, Kristin School, St. Cuthberts College, Kings College, St. Kentigen College.

Education ... who gathered around him a group of like minded people who worked to make that vision a reality".

Mazengarb (1993) described the beginnings of Bethlehem College as follows:

Since attending a conference on Christian Education in 1970, Graham Preston [now Principal of Bethlehem College] had been challenged by the concept and had cherished the idea of establishing an independent school founded on Christian principles. By the early 1980's, while he was Deputy Principal of Omanu Primary School, he sensed the time was right to initiate a move. The educational climate seemed propitious with government policies encouraging the devolution of control to local communities and facilitating the establishment of independent schooling parallel with the state system.

Late in 1985 the leadership of Mount Maunganui Baptist Church, where Graham Preston was a member and held leadership responsibilities, endorsed his desire to share his vision with the wider community.

In December 1985, Graham convened a public meeting which was held at the Mount Maunganui Baptist Church. The purpose was to gauge the level of public support for the setting up of an independent Christian school. That there was indeed significant interest in such an educational facility, was reflected in the representation of over fifty families.

From that meeting a Steering Committee was elected. Its task was to investigate the means by which an independent Christian school could be established in the Mount Maunganui / Tauranga area, and to lay a practical and philosophical foundation for its operation. From the outset there emerged an obvious and exciting unanimity

among the committee members regarding the aims, objectives and philosophical basis for the school. (p. 6).

The Trust.

Amongst other plans, the steering committee established the Board of Governors for Bethlehem College and the Bay of Plenty Christian Education Trust (Mazengarb, 1993). In 1986, the Bay of Plenty Christian Education Trust and the Auckland based Emmanuel Trust were amalgamated as the Christian Education Trust (Mazengarb, 1993).

Property owned by the old Emmanuel trust was eventually sold and gifted to the new trust enabling the Trust to freehold the 46 hectare property in July 1987 for \$850,000 (Mazengarb, 1993).

Support from the community.

The college was established amid a "high degree of community interest and involvement" (Mazengarb, 1993, p. 6). An example of this "unity, cooperation and commitment" (Mazengarb, 1993, p. 8) amongst the community was the construction of two teaching blocks, each containing four classrooms. These classrooms were constructed over a period of three days under the pseudonym "Operation Quickbuild". Mazengarb (1993) vividly describes the day of construction:

It was daybreak, Saturday March 10th 1988. As the nation at large sheltered indoors from the onslaught of Cyclone Bola, the wind and rain failed to deter over 400 volunteers who had assembled, for the third consecutive day, ... They had begun arriving on Thursday, converging from across the North Island - carpenters, painters, plasterers, bricklayers, roofers, electricians, plumbers and unskilled willing volunteers. ... by 4 a.m. on the Sunday morning, with the workers having continued on through the night, the building [four

classrooms] was almost complete, with carpet down, curtains hung, and 17,000 grey bricks and 22,200 cobblestones laid. ... An attractive, architecturally designed classroom block was ready for operation. (p. 6).

Reflecting back on this building feat and the beginnings of Bethlehem College, one staff member¹⁷ suggests that:

The story of the beginning of Bethlehem College [is a story of] ... a vision carried for eighteen years, miraculous events leading to land purchase, building against cyclones, ... [and the] provision of finance etc., ... [All this testifies] that this is a place with a difference. The difference is God.

Growth in student enrolments.

From this beginning, there has been a rapid expansion of student numbers. On 11 July, 1988, the school began with the first 107 pupils in four composite classes from New Entrants to Standard Four. At the end of the school year the school roll was 117.

The school opened in 1989, with a roll of close to 300 students and a teaching staff of thirteen. During this year, the roll rose to 310 with the school's waiting list having in excess of 200 students (Mazengarb, 1993). By mid 1989, the school roll for 1990 was estimated as being 400, with the waiting list having grown to 500. The roll at the beginning of 1990 was actually 380 (Mazengarb, 1993). In addition, 1990 saw the opening of the secondary facilities at the college, with the third form classes commencing in 1991.

In 1991, the roll had risen to 490, of which 166 of these students being the foundational students of the new Form 1 to 3 Secondary School. By 1992, the school's roll had reached 550, of which 221 were secondary School students

¹⁷

Comments made in a paper (1993) entitled "Christian education course", prepared as part of the In-service Christian Education Course at Bethlehem College.

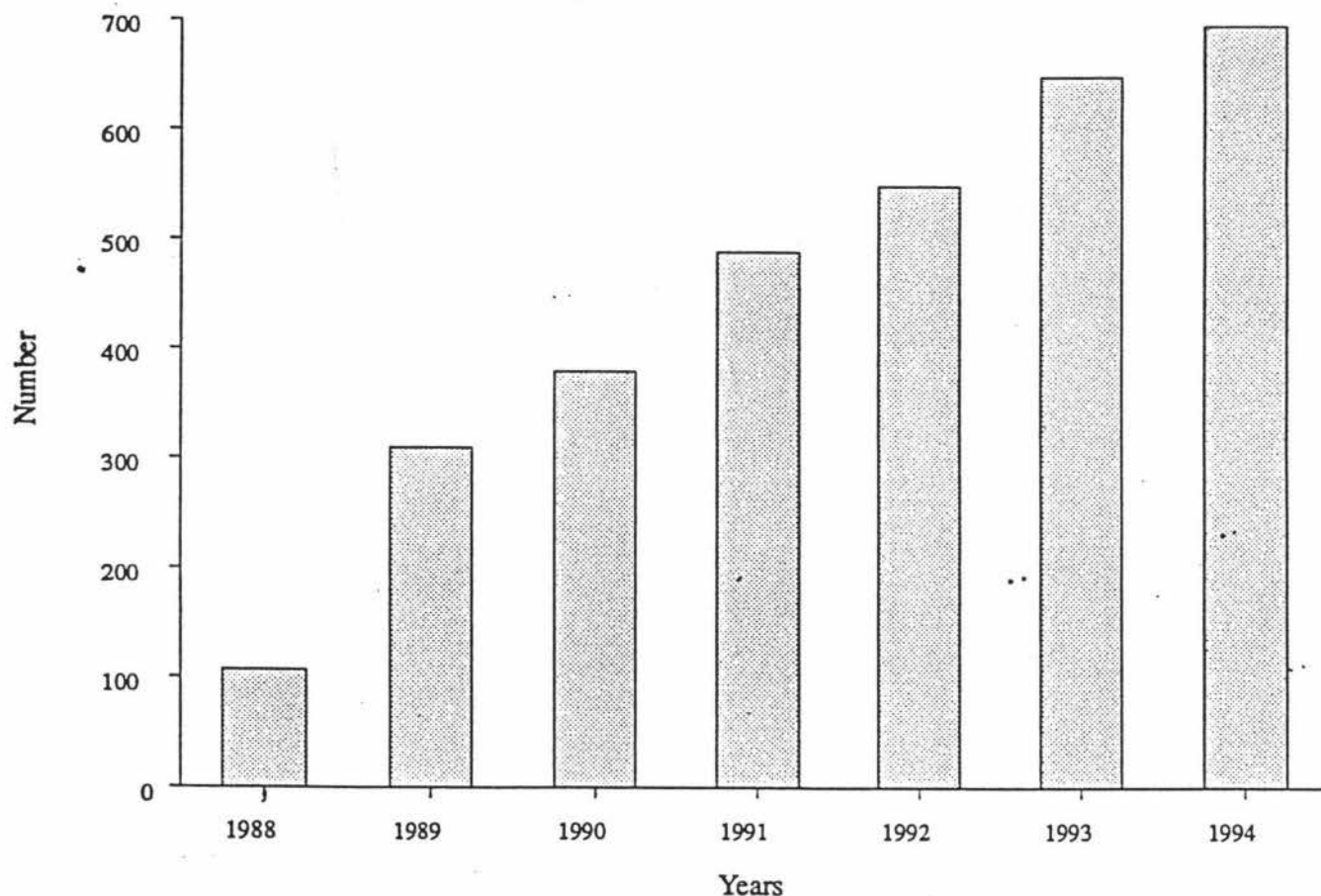
(Mazengarb, 1993). Similarly, the staff employed by the college had risen to sixty.

The opening roll for 1993 was 650 students including primary, secondary and tertiary students along with five Asian students (Mazengarb, 1993). In addition, the Teachers College was officially opened.

As at 8 June 1994, the roll of Bethlehem College, including those in the Teachers College, was 696 with a waiting list of 188 students (see Graph 5).

Graph 5

The role of Bethlehem College since its establishment



Since the opening day, five and a half years ago, the school roll has risen from 107 to 696 students, representing a 550 per cent increase on the initial roll. One staff member suggested that Bethlehem College would probably be one of the fastest growing schools in New Zealand, if not the fastest. Indeed, growth has occurred in both the student numbers and also the number of different programmes that are being offered. The rapidity with which Bethlehem College has been established can be seen in the fact that the school has been able to provide pre-service teacher education in its sixth year of operation.

Organisation of Bethlehem College

A Christian Institution.

Bethlehem College is a private Christian school. The school is non-denominational¹⁸, and claims to be committed to the application of biblical Christian principles in every aspect of school life. The school has a statement of belief, containing tenets of an agreed creed (see appendix 2). The points within the statement of belief would be considered foundational to the Christian faith within most Christian denominations. The statement of belief is required to be signed annually by the trustees, the Board of Governors and all the teaching staff. Further, during the enrolment process, caregivers are required to acknowledge that they have read the statement of belief.

The school is affiliated to the New Zealand Christian Schools Association, the Association of Christian Schools International, the Christian Community Schools (Australia), and the Independent Schools Association. There is no close affiliation to any particular church or church structure (Preston, 1994).

¹⁸

The school has only recently adopted the term non-denominational as distinct from interdenominational. Non-denominational is meant to be a broader term than interdenominational, inclusive of Christian faiths within, and outside of the predominant Christian churches within New Zealand.

In describing the Christian tendencies of the management and staff, the school management believe that Bethlehem College is firstly a spiritual enterprise, and secondly describes itself as leaning more towards a fundamentalist view than a liberal view of Christianity (Hawkins, 1994; Preston, 1994; Sanders, 1994). Fundamentalist in the sense that, it has a set of agreed presuppositions, one of which is that the Bible is seen to have been written by divine inspiration, and is the final authority on all matters of faith, practice and conduct.

Groups that govern Bethlehem College.

The proprietors of Bethlehem College, now the Christian Education Trust, is made up of those individuals who purchased the land on which Bethlehem College has been constructed. They are seen as the visionaries, "responsible for the development and growth of Bethlehem College and for the fulfilment of the vision to provide Christian education from Kindergarten to tertiary level" (Bethlehem College, 1994, p. 6). To this end in 1993, the Christian Education Trust employed a development manager. The manager is responsible to the trust for the implementation of the development plan for the school and overseeing other aspects of the site, such as the farm.

The school has a Board of Governors which is answerable to the Christian Education Trust. This group is responsible for the daily running of the school. Half of the Board of Governors is appointed by the trustees, the remainder being elected by the parent body, along with a representative from the Parent Teacher Association (P.T.A.) and the teaching staff.

The Parent Teacher Association (P.T.A.) was set up to maintain and develop the communication between the caregivers and teachers. Membership on the P.T.A. does not require the signing of the statement of belief, and as such is open to both Christian and non-Christian alike.

There is also a number of hierarchical structures within the staff at Bethlehem College. The final responsibility for the management, administration, curriculum and professional oversight of Bethlehem College resides with the Principal. The Principal is part of the Leadership team of the school, comprising the Deputy Principals of the primary and secondary schools, the senior master and mistress of the secondary school, the Dean of the Teachers College and the Development Manager.

The next structure is the management team consisting of those senior teachers responsible for the six syndicates within the school (Kindergarten, New Entrants to Junior 2, Standard 1 and 2, Standard 3 and 4, Form 1 and 2, and Form 3 to 5).

In addition, these are structures for curriculum development. In this, staff across the entire institution from Kindergarten to Form 7, are assigned to a curriculum team. The intention is that these teams will develop curriculum themes and lead in the professional development of the wider staff in a specific curriculum area.

Finally, structures are laid out for the management of the office. In addition, every staff member has an in-depth job description covering their title, who they are responsible to, and a summary of their responsibilities under headings such as school management, professional responsibilities and curriculum development.

The reason for the detail that is given to these structures is the need for clarity within the school community. Individuals are seen to function well when they know the task they have and they know who they are accountable to.

A Private Institution.

Bethlehem College is a private institution, enrolments occur as the successful outcome of the enrolment process. The second step in this process is an interview with the Principal. The purpose of the interview is to clarify

and elaborate on the nature of the school, the reasons why the caregivers might want to enrol their child at Bethlehem College, and the opportunity to peruse the school facilities. Following this, care giver(s) complete a confidential application for admission. This form covers information on the student, transportation requirements, academic strengths and interests, family information, conditions of enrolment and the financial commitment. Successful applicants are informed by letter while unsuccessful applicants are placed on the school's waiting list.

Being a private school, students maintain their place in the institution through the contribution of a range of fees¹⁹. An enrolment fee of \$50 is followed by an acceptance fee of between \$225 and \$450. A fifty per cent reduction is available for second and subsequent children. Tuition fees range from \$1012.50 to \$1462.50 per term with discounts being offered again for second and subsequent children. Standard discounts on the tuition fees are ten per cent for the second child, forty per cent for the third, and sixty per cent for the fourth and subsequent children. In addition, each family contributes \$150 each term as a development levy. Bus fees are also included in the school fees given that Bethlehem College has over 75% of its pupils coming to school each day by bus.

The school generates other income through provisions made for ten full fee-paying places for international students and through other organised fund raisers. Many of these ventures are organised by a full time staff member, whose responsibilities include the generation of income for the school and other promotional activities.

After the initial donation of \$850,000 from the Christian Education Trust to purchase the land, the school has taken out mortgages to cover the capital costs of building new classrooms, with the capital costs within these teaching spaces being met by the Ministry of Education. Fund raising is needed for buildings such as a staff room, administration block, library and gymnasium.

¹⁹

The details given are based on the 1994 fees structure.

School organisation

The school day.

The school operates two blocks of teaching in the morning. The first is from 8.40 a.m. until 10.40 a.m. The second block extends to 12.30 p.m. for primary and 12.40 p.m. for secondary students. The afternoon programme operates from 1.30 pm to 3.30 pm and "parents have the option for their children to be supervised until 5 pm each day" (Bethlehem College, 1994a) if required.

Term dates.

The school operates a modified three term year, each term consisting of a six week school block, a one week mid term break, a six week school block and a three week vacation, with six weeks being available for the Christmas vacation. Prior to the commencement of each term, the teaching staff are involved in a teacher only week.

Uniforms.

School uniforms appear to be part of the expectations for students in many Christian schools in England (Poyntz & Walford, 1994). Bethlehem College is no exception. At Bethlehem College, students wear a uniform from the New Entrant level.

Reporting on students to caregivers.

Regular contact is made with the care giver(s) of each child. In the second week of school, an informal occasion is arranged where care giver(s) can meet the teachers involved in their child's schooling. Informal interviews are held near the end of term one, with formal interviews occurring in July. Written reports are issued in the middle and end of the school year.

Involvement of caregivers.

Bethlehem College believes that the school functions best when the caregivers are given the opportunity to be part of the total school programme. Throughout the year, caregivers are invited to Parent Meetings to consider skills of parenting and other topical issues associated to parenting. Prayer meetings are held for caregivers and teaching staff three times a year, and forums are organised by the Board of Governors or the P.T.A. for the purposes of giving information on future events or receiving comments from caregivers on decisions being considered.

In practice, caregivers are represented on all of the management structures within the school. Structures, other than the P.T.A. require participants to sign the statement of belief. The inclusion of caregivers in other aspects of school life is presently being considered. A problem that does arise from the school seeking to support the family, is the different motivations that might be behind the enrolment of a student. Included in these, would be the desire for a Christian context for schooling as well as the desire for academic outcomes. Nash (BT, p. 53) suggests that having both a Christian and academic focus does not create a contradiction in that the school provides a high standard of schooling.

Similarity to a state school.

The organisation within Bethlehem College is similar to a state school in that it has a Principal and classes with students of the same age. Further, the school is similar in its purpose to educate children (Sanders, 1994) and the basis of the programme at all levels is the state curriculum (Codyre, 1994).

Initially the purpose and organisation of Bethlehem College was very similar to a state school, as this was the easiest way to proceed at the beginning. The school is now beginning the process of evaluating each aspect of the purpose and organisation (Sanders, 1994).

The survey (see appendix 5) of the staff showed, in rank order, that staff consider that Bethlehem College provides a Christian atmosphere, God-centredness, smaller classes, a different view of students, Christian staff, scripture and prayer, and a Christ-centred curriculum. Many of these characteristics are distinctly different to a state school.

Demographic details of the staff

The following information on the qualifications and gender of the Bethlehem College staff has been obtained from the 1994 staff list (see appendix 5). Information on other staff characteristics was ascertained from a demographic survey of the staff (see appendix 3). Thirty one of the forty eight teachers completed the survey, a return of 64.6%.

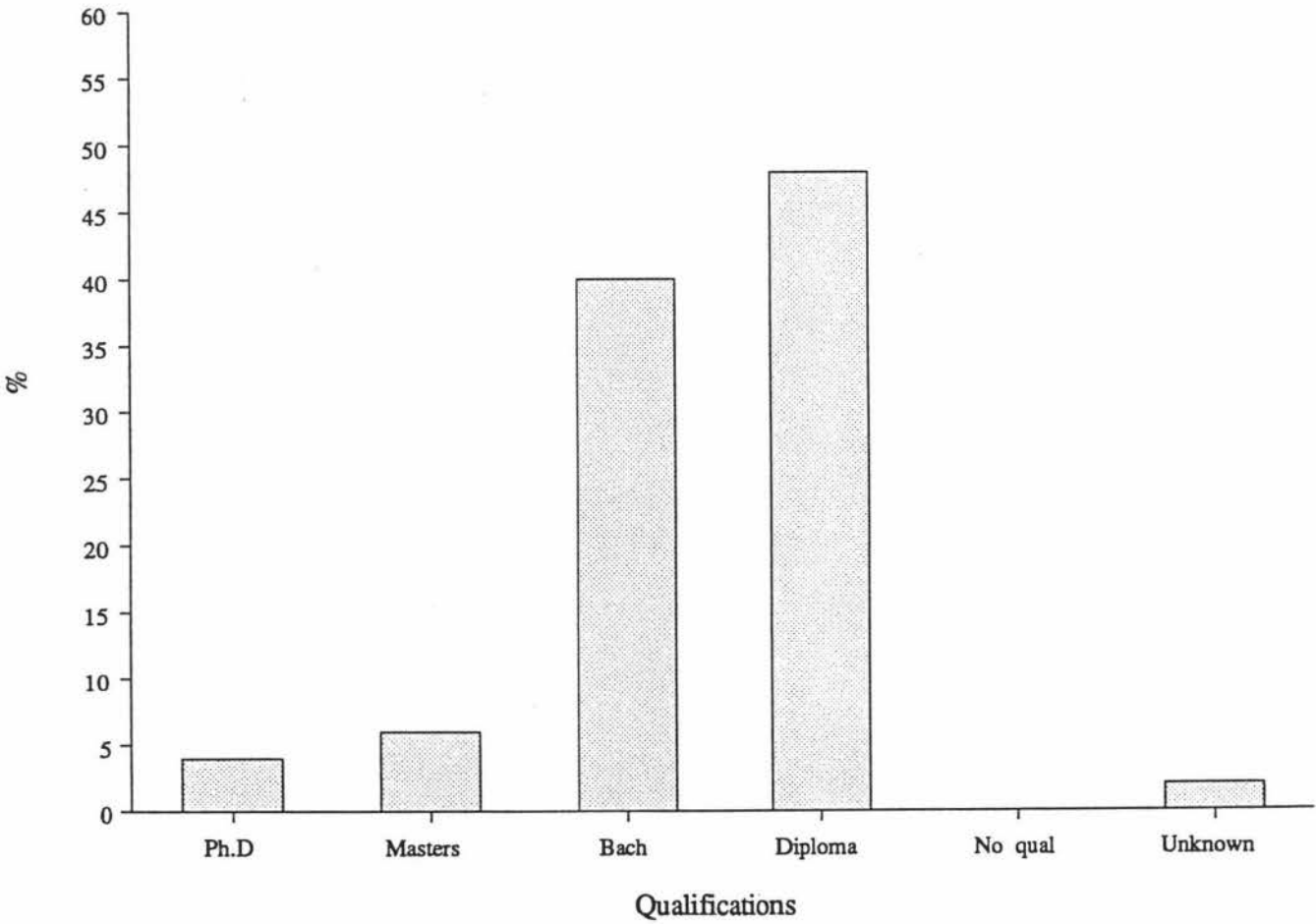
Qualifications.

Table 7 and Graph 6 show the highest qualification held by the teaching (full-time and part-time) and non-teaching staff of Bethlehem College (see Table 7 and Graph 6).

Table 7
The Highest Qualification of the Staff

Highest Qualification	Teaching Staff		Non-Teaching Staff	Total of Full- and Part-time Teachers	Total as a Percentage of Full- and Part-time Teachers
	Full-time	Part-time			
PhD	2	0	0	2	4
Masters	2	1	1	3	6
Bachelors	14	5	1	19	40
Diploma, TTC	21	2	1	23	48
No quals	0	0	11	0	0
Unknown	0	1	2	1	2
TOTAL	39	9	16	48	100

Graph 6
The qualifications of full- and part-time staff



The table shows that fifty per cent of the teaching staff (full-time and part-time) at Bethlehem College have either a bachelors degree or higher, with ten per cent having either a masters degree or a doctorate. Thirty per cent of the primary teaching staff have a bachelors degree and seventy three per cent of the Secondary teaching staff have a bachelors degree or higher qualification.

All the teaching staff at Bethlehem College are registered and qualified teachers. Similarly, Poyntz & Walford (1994) found that in many Christian schools in England there was a "fair sprinkling of higher degrees" (p. 136) with the majority of full time teachers having the status of a qualified teacher.

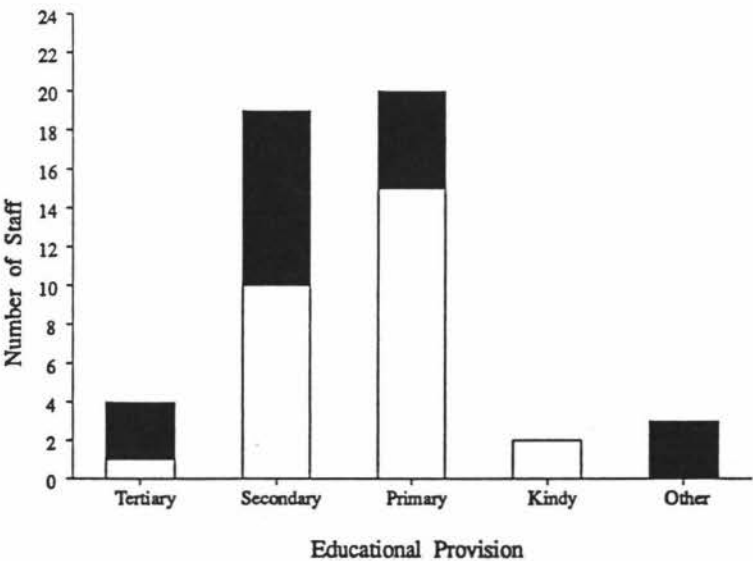
Almost all of the qualifications held by staff of Bethlehem College were obtained from state universities. The Principal of Bethlehem College has stated that the staff ought to be as highly qualified as possible, given that one of the aims of the school is academic excellence (Preston, 1994; Schindler & Pyle, 1986).

Gender.

Overall there are twenty eight female staff members (58%) and twenty male staff members (42%) at Bethlehem College. Graph 7 shows the gender composition within each educational provision at Bethlehem College (see Graph 7).

Graph 7

The composition within each educational provision by gender



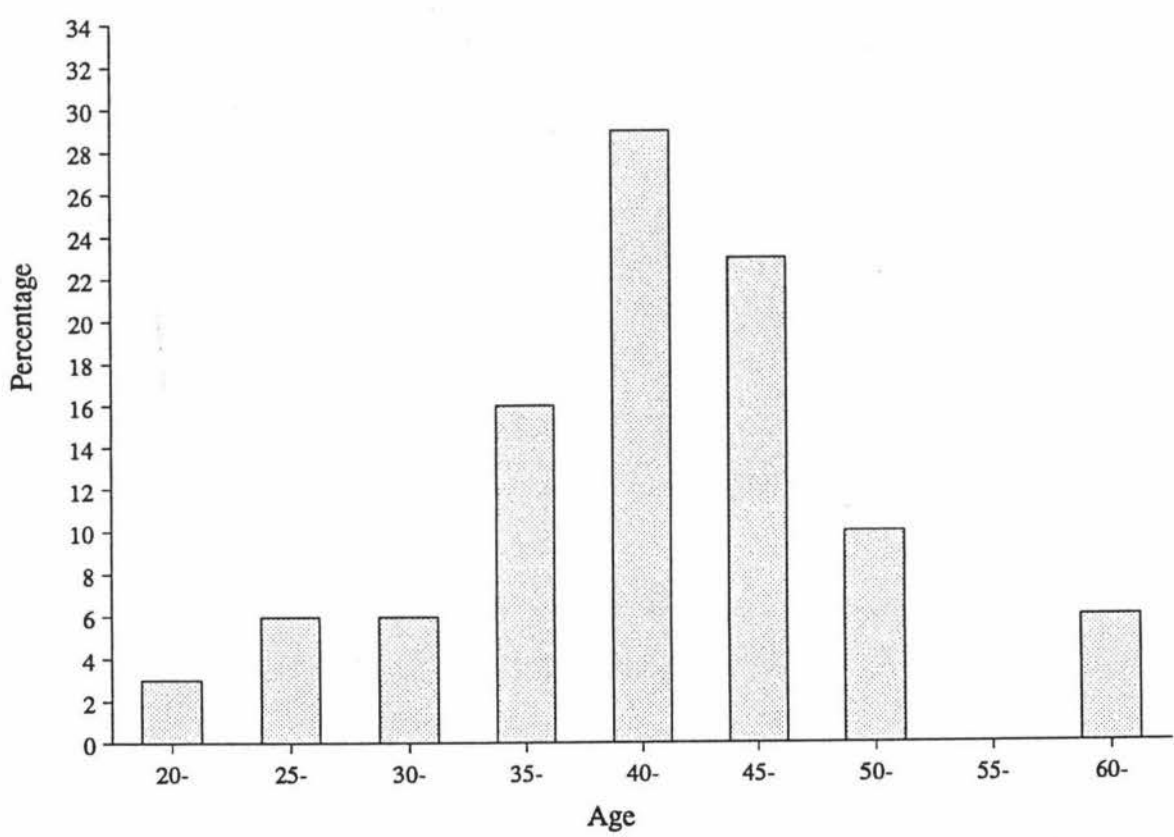
The gender of the teaching staff in the secondary school is very similar. In contrast, only one third of the teachers in the primary school are males. Further, there are four females and nine males who are involved as management personnel, senior teachers or syndicate leaders.

The Age of the Teachers.

Graph 8 shows the distribution of the ages of the teachers at Bethlehem College (see Graph 8).

Graph 8

Distribution of the ages of the teachers at Bethlehem College



Teacher's ages range from the 20-24 category to the 60-64 category. Over half (52%) of the teaching staff are between the ages of forty and fifty, a further quarter (22%) being aged between thirty and forty years of age. Just under three quarters of the teaching staff are aged between thirty and fifty years, the median being in the forty to forty-four category.

Teaching Service at Bethlehem College.

Table 8 identifies the number of years that each teacher has been at Bethlehem College (see Table 8).

Table 8
Number of Years Each Teacher Has Been at the School

No of Years	Frequency
1	5
2	4
3	6
4	6
5	5
6	5

In numerical terms, between four to six teachers have been added to the staff on an annual basis to maintain the staff / pupil ratio of 1:25. This trend is indicative of the rate of growth that has occurred at Bethlehem College.

Affiliations of the Teaching Staff.

Given that a condition of appointment is that teaching staff be Christians, it was not surprising that all the respondents to the survey were affirmative. Indeed, the statement of belief is required to be signed annually by all teaching staff. The

teaching staff at Bethlehem College are affiliated to a range of churches. The range of religious affiliations is shown in table 9.

Table 9
Religious Affiliation of the Teaching Staff

Denomination	Frequency
Baptist	17
Anglican	5
Presbyterian	4
Methodist	1
Charismatic	1
Brethren	1
Assembly of God	1
Elim	1

Fifty five per cent of the teaching staff are affiliated to a church within the Baptist denomination. It was from a Baptist church that the founders of Bethlehem College originated from.

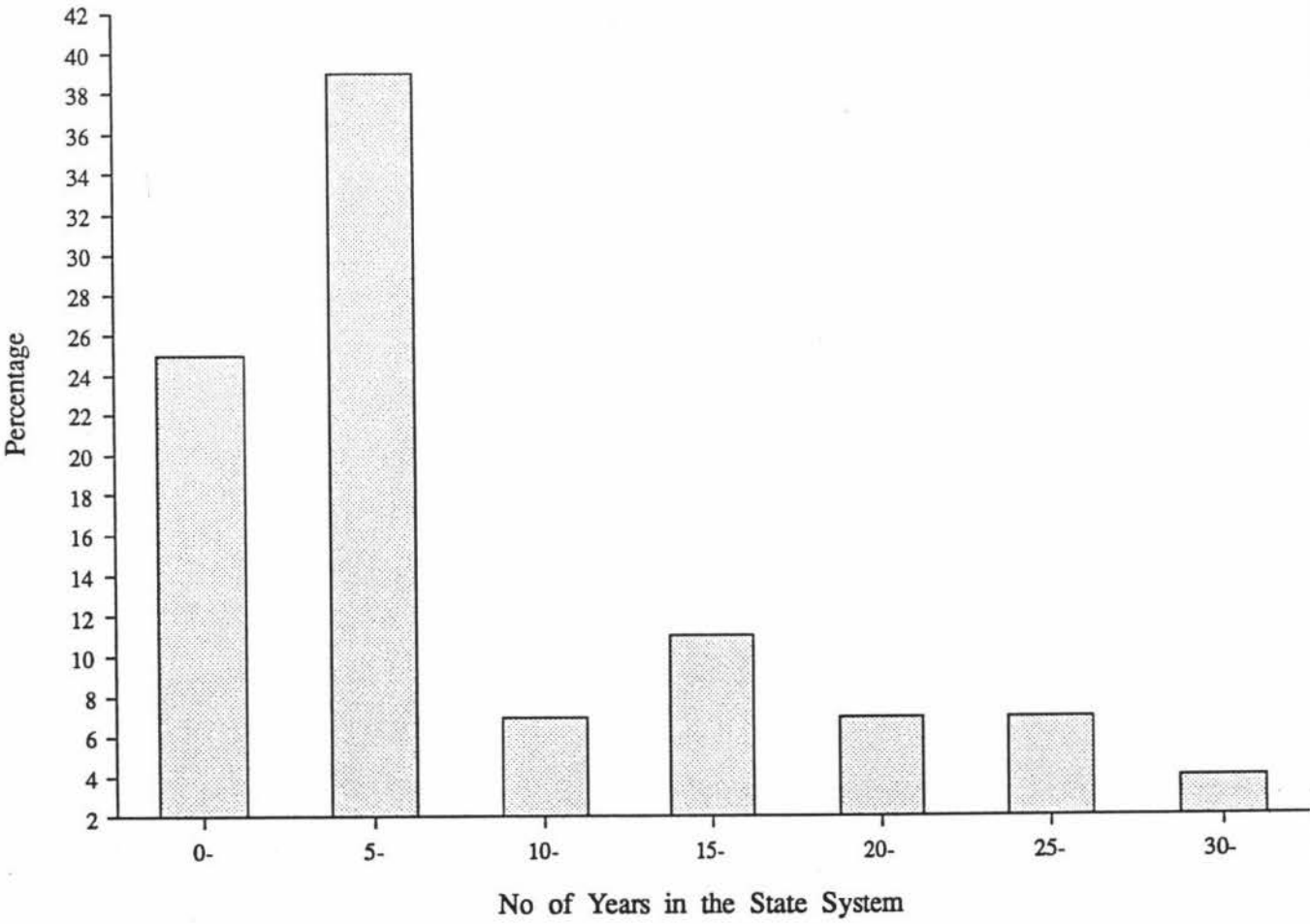
Years in the State Education System.

Ninety per cent of the teaching staff have taught in the state education system (Lisman, 1991). Staff had taught for eleven years on average in state schools. In addition, ninety per cent of the teachers are working in their first independent Christian school (see Table 10 and Graph 9). Indeed if a Christian ideology is to be prevalent with the school then either staff entering from the state system must be given the opportunity to critically reflect on their personal philosophy of teaching in light of the Christian tradition, or staff will need to be selected from those that have attended a Christian teachers college.

Table 10
Number of Years Teachers have Been in State Schools

No of Years	Frequency	Percentage
0-	7	25
5-	11	39
10-	2	7
15-	3	11
20-	2	7
25-	2	7
30-	1	4

Graph 9
Number of years teachers have been in state schools expressed as a percentage



Positions held in the State System.

The teachers at Bethlehem College held a wide range of positions in their previous state school. Nearly half of the teaching staff (45%) held positions of responsibility which is also a feature common to a number of Christian schools (Poyntz & Walford, 1994) (see Table 11).

Table 11

Highest Position Held in the State System

Position	Frequency
Principal, Relieving Principal, Deputy Principal	3
Head of Department, Acting Head of Department and Head of Education	7
Senior Teacher, STJC and Syndicate Leader	3
Scale A Teacher	14

Sanders (1994) suggests that had these teachers remained in the state system, they may well have found themselves winning Principal positions at this stage. What is important here, is not whether these teachers might have secured a Principal's position, but rather that the teachers, by choosing to teach at Bethlehem College, know that the possibility of obtaining a similar position within Bethlehem College is less likely.

Teachers with Responsibility.

It would appear that the teachers at Bethlehem College are given some form of responsibility in the different areas of school life. Most teachers are part of a curriculum team or hold some administrative responsibilities. In fact, twenty-six of the thirty-one teachers who returned a survey had specific responsibilities. The teachers that did not have specific responsibilities included a year one

teacher and three second year teachers to Bethlehem College. The responsibilities for each teacher are detailed on each teachers' job description.

Demographic Details of the Students and Caregivers

The data used in this section was obtained from the school's administrative database.

Composition of the Roll at Bethlehem College.

The roll on June 1994 was 696. This includes 25 students enrolled in the Teachers College. The following table gives a breakdown of the number of students in each educational provision within Bethlehem College (see Table 12).

Table 12

Composition of the Roll

Area	Number
Kindergarten	42
NE to J2	95
Standards	200
Forms 1-2	135
Forms 3-6	187
Teachers College	25
TOTAL	696

The original intention of the management at Bethlehem College was to have two classes at each level of the primary and secondary school. This is presently the case in all but the seventh form, as the foundational students are currently in the

sixth form. In the primary and secondary schools of Bethlehem College, the largest class has thirty one pupils, the smallest having twelve pupils.

Teacher / Pupil Ratio.

The College's prospectus (Bethlehem College, 1994) notes that the school policy states that there is to be a 1 : 25 teacher to pupil ratio. This expectation is organised so that the new entrants class have approximately twenty students, with ten to thirteen year old students having a class no larger than twenty nine pupils. The staff ratios are supplemented by students attending option classes where numbers are no greater than twenty.

The teacher to pupil ratio does not include parent helpers and part-time teachers. The ratios for the secondary school were obtained by using the number of students in each form class as opposed to the optional subject classes. Table 13 shows the teacher to pupil ratio within each educational provision of Bethlehem College (see Table 13).

Table 13

Pupil Ratio Within Each Provision

Area	Teacher/Pupil Ratio
Kindergarten	am 1:9, pm 1:12
NE to J2	1:19
Standards	1:25
Forms 1-2	1:27
Forms 3-6	1:23

Across the whole school there are 28 form classes for the 659 students. This is a ratio of one teacher to twenty four students. In addition to the 28 form classes, there are staff who do not have responsibility for a form class. The overall ratio

of one to twenty four is within the parameters of the school policy. It is this low teacher / pupil ratio that is a significant point of difference with state schools, a characteristic that is common to many Christian schools (Poyntz & Walford, 1994).

Ethnicity.

Table 14 shows the ethnic composition of the student population at Bethlehem College (see Table 14).

Table 14

Ethnicity of the Students

Ethnicity	Number	Percentage
European	622	94.39
Taiwanese	12	1.82
Maori	5	.76
Japanese	5	.76
Other	4	.61
Pacific Islanders	4	.61
Korean	2	.30
Thai	2	.30
Fijian	1	.15
India	1	.15
Sri Lankan	1	.15
TOTAL	659	100

Over ninety-four per cent of the students at Bethlehem College are European. Maori students make up less than one per cent of the College's population. This figure is significantly less than the proportion of Maori in New Zealand, and also the proportion of Maori in the Bay of Plenty region.

Bethlehem College has ten international students. There are at least two reasons for the inclusion of international students²⁰ at Bethlehem College. Firstly, the countries represented by these international students are likely to be New Zealand's future trading partners and as such, students should be able to rub shoulders with students from other nationalities as part of the education experience. Secondly, the opportunity arises to expose these international students to a Christian world view. These students are included in the school's teaching programme and, in addition, are given support from the school's English as a Second Language (E.S.L.) unit.

Students' Transport to School.

Bethlehem College is on the outskirts of Tauranga and, as a consequence, 75% (491) of the students travel by bus on a daily basis. Students come from as far as Katikati in the North-west to Te Puke in the East. The bus service is an additional cost to the caregivers. Early childhood students generally do not use buses as these students come to Bethlehem College for either morning or afternoon sessions. Further, the Teachers College students find their own means of transport.

Different Families Represented at Bethlehem College.

The 659 students at Bethlehem College come from 396 different families. Sixty-four students are children of the staff at Bethlehem College. This suggests that staff are not only prepared to work at Bethlehem College but also consider the schooling appropriate for their children. In addition, 356 (89.8%) of the 396 families have two caregivers.

²⁰

Personal Communication, June 10, 1994,

The Waiting List.

In June 1994, the school's waiting list was 188, ranging from enrolments later in 1994 through to children wishing to begin at Bethlehem College in the year 2003. In the past, the waiting list has had over four hundred (400) prospective students. At present, the waiting list represents 28.5% of the school's roll (see Tables 15).

Table 15
Waiting List at Each level of the School

Area	Frequency	Percentage
Kindergarten	71	38
New Entrant	8	4
J1	8	4
J2	2	1
Standard 1	5	3
Standard 2	7	4
Standard 3	3	2
Standard 4	5	3
Form 1	56	30
Form 2	4	2
Form 3	17	9
Form 4	1	1
Form 6	1	1
TOTAL	188	100

The two areas of College that have the greatest number on the waiting list are the Kindergarten and Form 1. This dichotomy suggests that caregivers are enrolling their children at Bethlehem College to coincide with the beginning of the primary school and at the end of primary schooling.

CHAPTER 4

THE EDUCATIONAL IDEOLOGY ESPOUSED AT BETHLEHEM COLLEGE

From the outset, the founders and management of Bethlehem College have sought to develop its' educational ideology from a particular world view, that being a Biblical Christian world view (Preston, BT, p. 60; Codyre, BT, p. 5; Hawkins, BT, p. 16; Nash, BT, p. 36). Moreover the staff at Bethlehem College would claim that any evaluation or decision making on the educational practices within the school is firstly appraised against the beliefs and assumptions derived from this world view.

World Views

The term world view can refer to a religion, a philosophy, or an interpretive framework that depicts an overarching position regarding the means by which one interprets reality (Noebel, 1991). Noebel (1991) and Petersen (1986) suggest that a world view ought to contain a perspective on disciplines such as philosophy, ethics, biology, sociology, and economics amongst others. Within the world view, each particular discipline is then value laden as a consequence of the limitations within the particular interpretive framework (Appleby, 1989). A range of world views have been identified, including Marxism, Secular Humanism, Cosmic Humanism, Christian World Views and the New Age movement (Noebel, 1991).

A world view then, provides a perspective as to how one interprets reality. It does this by identifying the "basic beliefs, assumptions, values, priorities and biases" (Van Brummelen, 1988, p. 86) which are seen to undergird the view of the world. One Christian educator's view is that the breadth of a world view can be seen in the extent to which it answers basic philosophical questions (e.g., Who am I? Where did I come from? Where am I going?), ontological questions (e.g., How do we exist?), epistemological questions (e.g., How do we know?), axiological questions (e.g., What, if anything, is of ultimate value?), and teleological questions of destiny (e.g., Where, if anywhere, are we going?) (Martin, 1990).

A Biblical Christian World View²¹

It was the intention of the founders of Bethlehem College, and the desire of the present Christian Educational Trust and College management, that the basis of the educational ideology at Bethlehem College be a Biblical Christian world view. That is, a Biblical Christian world view was to be integrated into every aspect of College life (Bethlehem College, 1994; Healy, 1981; Lines, 1983; Mazengarb, 1993; Poyntz & Walford, 1994). In practice it is the bible that is seen to give the guidelines or principles regarding specific beliefs, assumptions and practices. An illustration of this would be the nature of the conduct that ought to exist between individuals within a Christian context. When guiding principles can not be found in the Bible, decisions are resolved according to the measure of agreement²² amongst the staff or refuted on the basis of a clash with the major principles or message of the Bible. In these instances, the Bible is used in index form, with information being sought on particular issues (Hawkins, BT, p. 20).

Described as a Christ centred education, students would be exposed to, and possibly acquire a personal Christian philosophy of life (Bethlehem College, 1994; Mazengarb, 1993). Like Bethlehem College, Dunlop (1989) recalls that the sovereignty of God as a fundamental fact of human life was the initial position in the establishment of Middleton Grange School, a large interdenominational school in Christchurch New Zealand. Middleton Grange was used as an initial model in the establishment of Bethlehem College.

A biblical Christian world view is seen to influence the aims, organisation, knowledge, learning and teaching of the school. In other words, the purpose of schooling, the nature of the learner and learning, the kinds of knowledge and experiences that are important within the curriculum and how one plans the

²¹ The term Biblical Christian world view has arisen from the discussions and interviews with the staff at Bethlehem College. For a greater description of this position, see Martin (1990) and Noebel (1991).

²² The pursuit of agreement is seen as an emphasis in the Bible (Hawkins, BT, p. 71). The basis of this position is that individuals should operate in a sense of unity.

curriculum are seen to characterise the intended world view (Van Brummelen, 1988; Weeks, 1988; Logan, 1993; Petersen, 1986; Freire, 1970). Schindler & Pyle (1986) and Webster (1987) are desirous of religious answers to religious questions regarding the ultimate ends of education, how teachers view themselves, their understandings of the teacher / pupil relationship, the nature of truth, the methodologies adopted, and the views taken on the children.

A Biblical Christian world view defined.

Hawkins (BT, p. 19) and Maffet & Dye (1985) suggest that a Biblical Christian world view begins from one absolute or reference point, that being the sovereign, triune²³ God of the Bible²⁴. In short, God is considered to be real²⁵ (Hawkins, BT, p. 33; Martin, 1990). From this absolute, Hawkins (BT, p. 29) states, individuals derive biblical presuppositions, which ought to be strongly bible based. The Bible is held as the inerrant word of God and the primary source of Godly principles²⁶ (Appleby, 1989; Codyre, BT, p. 5; Hulmes, 1989; Otis, 1986).

Maffet & Dye (1985) suggest that a biblical Christian world view has a number of beliefs and assertions including a view of God, human beings, the purpose of God in creation and history, and human destiny. Martin (1990) summarised the major beliefs and assumptions of a Biblical Christian World View as being:

The God of the Bible created all that exists, including [human beings]; ... [human beings] know ... ultimately on the basis of God's disclosure of Himself to [them] in verbal, propositional form - the Bible; that the God of the Bible is the ultimate value, but that [individual human beings], created

²³ God is seen to be triune in the sense that, in a Biblical Christian world view, the Godhead is made up of God the father, Jesus Christ, and the Holy Spirit.

²⁴ Comments by a staff member (1992) in a paper entitled "Truth. The Christian educators battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

²⁵ Comments made by a staff member (1992) in a paper entitled "The Distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

²⁶ Comments made by a staff member (1993) in a paper entitled "An open letter to a parent", prepared as part of the In-service Christian Education Course at Bethlehem College.

in His image, is of infinite, eternal value; and that God and His Kingdom, being in ultimate control, are determinative of direction in time. (p. 2).

The starting point then, for any educational ideology within the context of a Christian world view is the relationship that ought to exist between the God and human beings (Maffet & Dye, 1985; Otis, 1986).

Hulmes (1989) suggests that a distinctive feature of a biblical Christian world view is that it is directive in the sense that it has a clear goal of focusing on God. The intentionality of Christian education involves an "effort to share biblical content, to grapple with its implications for life, and to suggest avenues for [an] appropriate response" (Pazmino, 1988, p. 20), a process referred to by the staff at Bethlehem College as "reinterpretation" (Hawkins, BT, p. 16; Sanders, BT, p. 97).

A biblical Christian world view also tends to be deductive (Codyre, BT, p. 5; Hawkins, BT, p. 34). "It starts with the posit that there is [an absolute] but it is not in a collection of facts, it is in a person" (Hawkins, BT, p. 24), namely God. Further, in the process of learning, Hawkins (BT, p. 34) adds, you might start with a truth and see where that takes you. For example, one might examine aspects of nature to determine whether it is consistent with an intelligence, with a creation, with an order.

In addition, a biblical Christian world view claims that God, not only created the world, but continues to interact with his creation, guiding the events of history by the Holy Spirit (Hawkins, BT, p. 17; Nash, BT, p. 39; Otis, 1986; Petersen, 1986). Further, according to the biblical world view, God has given a mandate to the human race, in general, to take dominion over creation. Taking dominion involves a rational supervision and control over creation, with education being a logical extension of this idea (Martin, 1990; Petersen, 1986).

Diversity within a biblical Christian world view

Christians espousing a Biblical Christian world view differ in the strength with which they hold certain presuppositions. Diversity can be found in the assumptions that are held regarding the educational experience of a Christian school. Extremes range from Fundamentalist positions adhering to a literal reading of the Bible through to more liberal positions which draw principles for their practice from the Bible. An example of this would be a christian view of the public education system. A fundamentalist position, as depicted by Thoburn (1986), might consider the public education system to be evil, with the Christian endeavour being to remove the state influences from all forms of schooling²⁷. In contrast, Sanders not only acknowledges the place of the public education system, but sees the Christian endeavour as building on the strengths of the state system within a Christian context, that is schooling "in a more excellent way" (Sanders, BT, p. 97). Van Brummelen (1988) elaborates on the perceived differences within the view of the public education system as ranging from hostility, labelling it as atheistic, humanistic, leftist or immoral, through to those that appreciate that public schools are limited in their ability to attend to all the needs and expectations of the wider community. Hulmes (1989) suggests that it is inevitable, given the wide-ranging differences of belief and worship to be found among Christians, that Christian approaches to education should reflect some measure of this diversity.

No sacred or secular division within a Christian world view.

A biblical Christian world view considers that God is both relevant and applicable to every aspect of life. As such education is seen as a spiritual activity²⁸ (Hawkins, BT, p. 30; Healy, 1981; Martin, 1990; Noebel, 1991). Every area of

²⁷ Behind this position is the belief that the "family has the moral and financial responsibility for educating its children, not the state" (Thoburn, 1986, p. xiii).

²⁸ Comments made by a staff member (1992) in a paper entitled "Truth. The Christian educators battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

life, one's thinking processes, decision making and general principles of living requires an understanding of, and an application of principles that are derived from a biblical Christian framework (Hawkins, BT, p. 32; Pazmino, 1988; Poyntz & Walford, 1994).

A biblical Christian world view posits that Christian principles are applicable to every area of life, and as such, there is no division between a sacred and secular area within one's life. The view that God is "over part of life which is ... sacred but not over the rest of life which is secular" (Martin, 1990, p. 4) is rejected from this world view. Dunlop (1989) and Petersen (1986) suggest that Christian theism collapses this distinction since all truth is God's, wherever it is found. In this sense, educational institutions too can not be neutral, but rather perpetuate a set of values and beliefs²⁹ (Epstein, 1983; Ray, 1989; Shujaa, 1993). In summary, some Christian educators would hold the view that education expresses beliefs about life and living, held by those who determine the educational process³⁰ (Appleby, 1989; Edlin, 1994).

An accusation that arises from some Christian educators is that the proponents of the public education system have always acknowledged that schooling is a religious activity and yet have deliberately perpetuated the sacred versus secular distinction. Among others, Baer (1987) believes that there has been a covert desire to shape the beliefs and values of school children within the public education system. More specifically, Baer (1987) comments:

"proponents of public education were intent on reforming society by changing the values of children. ... [They were] determined to use every legal means-including state coercion in schooling" (p. 39) to do so.

Dewey's fundamental educational principles receives criticism from some Christian positions in that it is said to be secular humanist and anti-God (Edlin,

²⁹ Comments made by a staff member (1992) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

³⁰ Comments made by a staff member (1992) in a paper entitled "Truth. The Christian educators battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

1994; Hawkins, BT, p. 18)³¹. This is alleged in the claim by Dewey (Nash, 1990) that:

Faith in the prayer-hearing God is an unproved and out-moded faith. There is no God and there is no soul. Hence there are no needs for the props of the traditional religion. With dogma and creed excluded, then immutable truth is also dead and buried. There is no room for fixed, natural law or moral absolutes. (p. 91).

From the point of view of some Christian educators, Christian education, then is perceived to be confronted with the perpetuation of the sacred / secular distinction on the one hand and an anti-God stance on the other. Against this sacred / secular distinction is the belief that God is relevant and applicable to every aspect of life. The way forward in the bridging of the sacred / secular distinction for Christian educators might well be in the application of the Christian assertions to the educational context, in a form of schooling that is not only credible in terms of its educational process but is also validated by the wider community as being desirable.

A dichotomised consideration of the biblical Christian world view.

Hawkins (BT, p. 16) expresses the concern that some Christian educators do not attempt the process of aligning their educational ideology to a biblical Christian world view. Instead any appraisal of their educational ideology might only focus on the content of the curriculum without due consideration to the methodologies they adopt within the classroom. This is seen to amount to a perpetuation of the dichotomy of a sacred and secular division within education. To illustrate, an individual might have aspects of their life which are Christian in nature, pertaining to religious practices such as Christian service, whilst operating from a man centred perspective in other activities within their life. This view is seen to negate a major premise of a biblical Christian world view that God is applicable and

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The concern here for those involved in articulating Christian ideologies of education is that, while Dewey himself may be perceived to be an antagonist to the Christian faith, his educational theories may well fit a Christian view of education. The extent to which Christian education can accept this reflects their position along the fundamentalist - liberal continuum.

relevant to every area of life. Nash (BT, p. 36) suggests that this dichotomy exists because teachers have been trained in a secular system, absorbing a lot of secular patterns of thinking and ways of doing things. In the process they have taken on "board ideas and concepts which are ... [secular] ... without realising it" (Sanders, BT, p. 93). Concerned with this scenario, Edlin (1994) suggests that these teachers need materials that assist them in examining their role from a biblical Christian world view.

Application of a biblical Christian world view to Education: An act of reinterpretation.

With a biblical Christian world view as the basis for education in a Christian school, it is the task of the Christian educator to "systematically reinterpret every aspect of school life" (Sanders, BT, p. 97) in the light of this world view (Hawkins, BT, p. 16; Martin, 1990). The nature and task of education are appraised in a process that considers reinterprets one's practice through Christian lens, in the light of the Holy Spirit and the principles within the Bible (Hawkins, BT, p. 29; Sanders, BT, p. 93). The Christian school should attempt to centre its praxis on the authority of the Bible and the person of Jesus Christ³². The desirable outcome is seen to be an integrated and holistic view of education that is comprehensive and internally consistent (Pazmino, 1988). Sanders (BT, p.99) suggests that this process reflects the view that there is a way to teach that pleases God and hence, involves a search for God's will in terms of the content to be taught and the method by which one teaches it (Van Brummelen, 1988). The outcome of this process is described by the staff at Bethlehem College as teaching Christianly (Sanders, BT, p. 99).

At present, different Christian institutions and educators appraise the nature and practice of their schooling independently. Pazmino (1988) adds that Christian

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Comments made by three different staff members. The first in a paper entitled "The distinctives of a Christian school" (1993); The second in a paper entitled "Distinctives of Christian education: Why the foundations of a truly Christian school are in Genesis" (1992); and the third in a paper entitled "An open letter to a parent"(1993), part of the In-service Christian Education Course at Bethlehem College.

education, as a consequence has yet to develop a widely accepted ideology that serves as a guide for educational thought and practice. It may be that as a consequence of the growth of Christian schools, greater critique and critical discussion will emerge on various Christian models of schooling.

In contrast to establishing every part of one's educational practice from a particular world view, other Christian approaches have tended to add a religious component on to the state curriculum. In this scenario, a subject often entitled religious instruction, Christian living or Bible might occur as a regular subject within the timetable. This scenario has been debated recently at Bethlehem College in that, not only do the staff at Bethlehem College seek to appraise their practices and assumptions, but a subject called Bible is taught within the school. Support for the continuation of this subject at Bethlehem College, is taken from the fact that there are at least thirty per cent of the students at Bethlehem College that come from unchurched backgrounds (Nash, BT, p. 49). In order that these students can make sense of the aspects of school life that have a strong Christian tradition, it is claimed, that a knowledge of Christianity and the Bible is imperative. Another reason given for the continuation of Bible as a subject is that Bethlehem College is, after all, a christian school. Further support is seen in that there is still a lot of work to be completed by staff in incorporating a biblical Christian world view into the existing curriculum (Nash, BT, p. 39). The alternative position holds that the biblical christian world view should undergird every aspect of the beliefs and practices within the school, and as such, a specific subject called Bible is then redundant. Aside from the different positions on this issue, there is a similarity with which this debate resembles the argument over the sacred / secular distinction. In this argument, it was the entirety of education that was to be fused with a biblical Christian world view, rather than the applicability of this absolute to one particular religious domain. Nash (BT, p. 51) suggests, however, that before a teacher can apply a biblical Christian world view to the classroom context, they ought to have analyzed their own world view in isolation, analogous of the teaching of Bible as a separate subject. Nash (BT,

p. 50) suggests that this debate will be less of an issue in the future, as the curriculum is more reflective of a biblical Christian world view.

Reinterpreting one's praxis is not a single event but rather it involves a regular and comprehensive evaluation. A teacher should appraise critically the beliefs and values incorporated in every aspect of their educational rationale, methodologies, foundational principles, assumptions and classroom practices (Edlin, 1988). Nash (BT, p. 36) describes this as going back to square one and thinking about what they are doing, why they are doing it, and how they are doing it, concluding with the answer to the question, do these answers fit a biblical Christian world view? (Nash, BT, p. 36; Sanders, BT, p. 93). For example, in appraising the state curriculum, questions arise over the acceptability of the curriculum, the emphases of the curriculum and the parts of the curriculum which Bethlehem College might highlight or even change (Nash, BT, p. 36). The staff at Bethlehem College suspect that changes in content will always need to be made, given that the "state is a secular system, whereas we are trying to have a theological system" (Nash, BT, p. 37).

It is the breadth of appraisal that is seen to be different from any appraisal that might normally occur within the state system (Nash, BT, p. 37). Because of the time needed and the importance of aligning with a biblical Christian world view, a Christian Education course has been organised for the staff within Bethlehem College (Nash, BT, p. 51). The Christian education course reflects the importance given to the professional development of teachers in this area. The course involves teachers being released from their teaching duties for eight days, and being guided through a series of readings and activities, designed to explore a biblical Christian world view in an educational and non-educational context. One of the outcomes of the course is the appraisal of a unit of work that has been recently taught by the teacher. The teacher seeks to apply the findings of the course to this unit of work. Sanders (BT, p. 110) suggests that the Christian education course models the process of reinterpretation in that:

at the very beginning of the course ... each teacher ... acknowledges their

openness to allow God to direct them and to guide them through the course. It also models in that there were certain set requirements, there was also quite a bit of flexibility too. It was modelled in that there was formal instruction through ... the reading of texts ... but also informal conferencing. ... Part of the success of the course is based on the relationship that develops between the teacher and myself and [a Lecturer] and [the Principal] as they are doing the course, so lots of elements of it do model what I would see as happening in a successful classroom.

The process for the individual is likened to a growth curve or developmental process (Hawkins, BT, p. 32) in that a teacher must start with a desire to reinterpret, given that the task is very demanding and arduous (Martin, 1990; Nash, BT, p. 51; Preston, BT, p. 77). The next step is to increase one's understanding of the beliefs and values within a biblical Christian world view (Martin, 1990). Following this, the individual analyzes their personal world view in light of their new understanding so as to identify those beliefs or practices that are secular in nature (Nash, BT, p. 51). It is after this personal appraisal, and with further reading and collegial discussion that a teacher would then appraise their classroom context. The result would be that teachers would "have actually thought through why they do things and are comfortable with the way in which they actually are do it and what they are doing" (Nash, BT, p. 37).

One's Practice ought to have been reconsidered.

The process of reinterpretation may not actually alter the praxis within the classroom. It may well be that the practices that are agreed upon are similar to those used previously, but different in terms of the rationale for their use. The rationale would reflect a change in the justification for the use of specific practices (Hawkins, BT, p. 16; Sanders, BT, p. 93). As an example, Codyre (BT, p. 10) suggests that although Dewey was an atheist, his view that students learn best by being actively involved in the learning process is still worthwhile for the Christian educator. Some Christian positions, such as the more extreme

Reformed³³ view, as stated by Van Til (Maffet & Dye, 1985), would be concerned with any practices that were endorsed that were not explicitly derived from God.

The role of the home, school and church in a biblical Christian world view.

A school must initially clarify its role in relation to the other institutions in society. There are a number of institutions that are involved in the care of children. Traditionally, these have been the home, the school and the church. More recently, community agencies, sports clubs and the media have been claimed to play an important role in children's lives (Van Brummelen, 1988). It is the home, school and church that play particular roles in the context of a biblical Christian world view. From a biblical christian perspective, it is the home or family that is the most important institution (Van Brummelen, 1988). This is a consequence of caregivers being given the responsibility from God to nurture their children, and to instruct them according to biblical principles (Dennett, 1988; Otis, 1986; Schindler & Pyle, 1986; Weeks, 1988). Caregivers then have the initial mandate to care for their children and may chose to delegate an aspect of this responsibility to other institutions as the need or desire arises (Codyre, BT, p. 12; Van Brummelen, 1988). One perceived benefit of a Christian school is that there may be a greater degree of compatibility in terms of the values espoused and practised within the home and the school. In this case the school might be seen as an extension of the attitudes, beliefs and values taught within the home and the church³⁴ (Poyntz & Walford, 1994).

Bethlehem College takes its' educational mandate from the caregivers involved in the school (Codyre, BT, p. 12; Otis, 1986). The school seeks to support the

³³ *Van Til claims that any educational position which falls short of being founded exclusively upon the Reformed Faith takes a compromising position with regard to the God of the Bible" (Maffet & Dye, 1985, abs).

³⁴ Comments made by a staff member (1992) in a paper entitled "The distinctives of a Christian school", part of the In-service Christian Education Course at Bethlehem College.

families in fulfilling their responsibility to nurture their children³⁵ (Bethlehem College, 1994b; Otis, 1986; Weeks, 1988). In this regard, the school is seen to have a different but complementary mandate to the church. Whereas the church is seen as having an evangelistic or missionary focus, the schools' mandate is to educate students (Preston, BT, p. 78). Nash (BT, p. 47) suggests that the school needs to operate in partnership with the other institutions³⁶ (Nash, BT, p. 47). An overlap can be seen in the sense that all three institutions are spiritual in nature and as such the Christian school is very likely to have a spiritual input (Nash, BT, p. 48). Similarly, although evangelism is within the mandate of the church, by virtue of its existence evangelistic occurrences are often a by-product of the life of a Christian school though it manifests as an end rather than a means (Preston, BT, p. 78). Any distinction that ought to exist in the mandates of the church and the school might be more readily recognised in schools that are not parochial. It may well be, that the closeness of the management within parochial schools and their controlling churches, presents a problem in determining the difference in their respective roles. Another factor in resolving the primary responsibilities of these different institutions is the extent to which the school sees itself as being set up for children of christian homes or as an educational process that is applicable to every child in society. A lack of clarity in the role of the church and the school might well raise concerns as to the potential practices that might be indoctrinatory in nature.

Aims

The aims of Bethlehem College are seen to be derived from a biblical Christian world view centred on the claimed authority of the Bible and Jesus Christ (Preston, BT, p. 66; Schindler & Pyle, 1986). Aims can be found in relation to the presentation of a Biblical Christian world view to students and differences that

³⁵ Comments made by two staff members (1993) in papers entitled "The distinctives of a Christian school", part of the In-service Christian Education Course at Bethlehem College.

³⁶ Comments made by a staff member (1992) in a paper entitled "The distinctives of a Christian school", part of the In-service Christian Education Course at Bethlehem College.

might exist with other world views (Martin, 1990), the encouragement and expectation that students will work to their personal God given abilities and, the encouragement of character traits similar to that of the person of Jesus in the Bible (Bethlehem College, 1994b). This influence on individuals' character, skills and abilities is seen to enable a form of leadership that can be influential in today's society.

Ultimate aims of education

Exposure to a world view.

There are several aims of the education process at Bethlehem College. One aim relates to the presentation of a biblical Christian world view to students, encouraging the students to develop a Christian philosophy that embraces every aspect of their life (Bethlehem College, 1994; Nash, BT, p. 36; Preston, BT, p. 89). Similarly Middleton Grange, a school used as the initial model for Bethlehem College, was "committed to presenting a Christian view of life and the world, and to developing attitudes and affections consistent with the Word of God" (Coleman, 1993, p. 123). Nash (BT, p. 52) suggests that the intention is to present Christianity as a viable, logical, and a real alternative, but in so doing students have got to see what other choices there are. Staff try to expose students to what other people will say and what other people think along with a Christian perspective. Nash (BT, p. 47) states that the students have got to make up their own mind as to which world view they wish to adopt. A similar concern to that of public education might be expressed here. That is, to what extent can a school with a particular world view adequately represent a different world view.

In developing their world view, it is the expressed hope that students will actually think and act according to biblical Christian perspectives³⁷ (Bethlehem College,

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Comments made by several staff members. The first three papers were all entitled "The distinctives of a Christian school" (1993); The fourth entitled "Distinctives of Christian Education: Why the foundations of a truly Christian school are found in Genesis" (1992); and the fifth paper entitled "An open letter to a parent" (1992).

1994b; Nash, BT, p. 45; Preston, BT, p. 89; Roques, 1989; Schindler & Pyle, 1986). Preston (1994) describes this goal as encouraging the students to look:

"... at life through God's eyes, solving problems as God solves them, having the mind of God and the mind of Christ ... and applying this to [their] individual situation" (p. 1).

Staff are mindful that any apparent mismatch between their beliefs and actions with the student body and caregivers can provide a source of criticism for Christians in general (Van Brummelen, 1988).

It is not intended that any particular world view is protected from scrutiny. In contrast, rather students ought to be engaged in the process of examining issues against different world views³⁸ (Nash, BT, p.45; Schindler & Pyle, 1986). Nash (BT, p. 52) suggests that, had these students been in a state school, they would have absorbed in an uncritical way, a secular humanist world view. By providing insights into other world views, Christian students are made aware of what they know and believe as well as what they do not believe and why this might be³⁹ (Martin, 1990). Indeed it is the hope that students will respect and accept those who have differing faiths and creeds noting the similarities and differences of different world views (Bethlehem College, 1994; Magee, 1971).

Because students examine various world views, Nash (BT, p. 36) suggests the school is not indoctrinatory. Students at Bethlehem College are exposed to a number of world views, and ultimately students are given the liberty to choose their own position. Although the management and staff of Bethlehem College adopt a biblical Christian world view, students are encouraged to question the Christian faith. Even if students do not personally adopt a biblical Christian world view personally it is hoped that they will be able to appraise critically ideas and issues from this perspective.

³⁸ Personal communication, July 18, 1994.

³⁹ Comments made by a staff member (1993) in a paper entitled "What makes a Christian school different to a state school?", prepared as part of the In-service Christian Education Course at Bethlehem College.

Staff at Bethlehem College consider that society is in need of people "who are prepared to speak out, ... in words or ... in lifestyle, ... for what they believe" (Sanders, BT, p. 101). Sanders (BT, p. 100-101) suggests that although it is important for:

students understand the kind of world they are going into ... I feel it's more important to establish a strong sense in the students of who they are and what they can contribute to that society, so that whatever they find when they get into it, they can cope with it.

Society is perceived to be "dominated by power struggles, by people pushing their own barrows, there is greed, there's selfishness, ... lack of consideration for others" (Nash, BT, p. 46). In brief, society is said to be "disintegrating" (Martin, 1990, p. 5), being in a state of continual change at an ever increasingly rapid pace. As such, students need to have firmly established their own world view.

Personal best from every individual.

The second half of the mission statement states that Bethlehem College aims for "excellence in all educational and personal endeavours" enabling "each pupil to achieve personal excellence ..." (Bethlehem College, 1994, p. 1; Mazengarb, 1993, p. 6). This aim represents a foremost concern of the Principal in the establishment of the school. Not only should students be able to reach their God given potential but they should be the best they can be wherever they are⁴⁰ (Mazengarb, 1993; Nash, BT, p. 45; Petersen, 1986).

Although Bethlehem College has an aim of attaining students' individual potential, Sanders (BT, p. 101) suggests that this aim differs from state schools in that the purpose for which this potential is realised is different. Sanders (BT, p. 101) explains:

"My understanding of what I've experienced in the state system is that you develop your personal best for your own well being, whereas I would say

my goal in seeking to develop the personal best for students in my care is so they can best serve others and bring honour to God".

Moreover, Nash (BT, p. 47) considers that developing the total person⁴¹ is much broader and comprehensive than the state system. It not only recognises the spiritual dimension of education but acknowledges it has a part to play in this development (Bethlehem College, 1994; Bethlehem College, 1994a; Schindler & Pyle, 1986). The part the school plays must be considered against the schools primary responsibility of education and the mandate actually given to it, from the caregivers who support the school, if indeed the delegated responsibility is to be acknowledged. In this sense, the diverse motivations of Christian and non-Christian caregivers might be difficult to meet. In the end, for the pragmatic purpose of operating a school, the management of Bethlehem College will probably adopt a stance, similar to many state schools, where caregivers agree to proposed practises rather than play a part in the development of such procedures.

Personal best.

One of the intended outcomes of Bethlehem College is that students have academic success or at least are academically advanced (Nash, BT, p. 53; Preston, 1994). Academic success is seen as one of the means by which the school gains credibility. At the end of the year, it is the academic aspect that is often used by caregivers to judge the success of the teaching of the school (Sanders, BT, p. 102). Sandin (1982) believes that one of the tasks confronting Christian schools presently is the need to achieve excellence in terms of the character, physical, spiritual and academic realms of the individual (Sandin, 1982). Excellence in all the realms of the student.

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Comments made by a staff member (1993) in a paper entitled "Christian Education Course", prepared as part of the In-service Christian Education Course at Bethlehem College.

Academic success is seen to be as important as the character and attitude displayed by the student⁴² (Browne, 1992; Bethlehem College, 1994). Character is considered to have eternal consequences, whereas academic success has a temporary nature. Preston (BT, p. 85) suggests that the staff deal as much with attitude as they do with the actions of a child. The desirable character traits ought to be modelled by management and the teaching staff (Preston, BT, p. 85). The important conclusion is the internal and external consistency of lifestyles aligned to beliefs and assumptions of a biblical Christian world view.

Nash (BT, p. 53) does not foresee a conflict between academic attainment and the development of a Christian character or associated attitudes in that the students "that we churn out should be better educated ... (as the students are exposed to) ... other perspectives, ... giving them a choice which they don't get in the state system". Ultimately, the credibility of Bethlehem College is seen to be derived from the students that leave the college. As Sanders (BT, p. 114) states, "What in the end will become our justification will be the kinds of students that leave our school and the contribution they make to society".

The role of evangelism in the school.

Bethlehem College acknowledges that, as an institution having its responsibility delegated to it from the caregivers of the school, it plays a part in the spiritual development of students (Nash, BT, p. 47). In this regard, Sanders (BT, p. 112) suggests that it is the hearts' desire of all the teachers to see children to come to a relationship with God. Although evangelism is not an institutional mandate, it is an individual mandate. Part of a biblical Christian world view is a charge to proselytise its faith. Evangelism then, is seen as a natural consequence or spin off of Christian education (Preston, BT, p. 66), "which at worst should have a Christian morality ... at best, a heart that is surrendered". The difference here, is that a Christian morality would be seen to consist of a lifestyle which reflects

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Personal communication, October 18, 1993.

biblical character traits such as honesty, truthfulness and sincerity without necessarily having a personal relationship with God. In contrast a heart surrendered is said to, not only reflect these character traits, but also receive personal guidance and support from God through the activity of prayer. It may be claimed that the Christian school ought to focus on the development of the Christian character, leaving the relational aspect to either the home or the church. In essence this would support Bethlehem College's position on the role of evangelism within the school. Bethlehem College's position on evangelism contrasts with the pattern of some Christian schools overseas whose establishment was for the explicit aim of evangelism (Poyntz & Walford, 1994). It would appear that these schools need to clarify the different institutions within the child's life. In addition, the school must determine the extent to which it desires to provide an inclusive form of education enabling children of different value systems to attend.

Leadership.

The prospectus (Bethlehem College, 1994) reiterates that the school motto is to "take dominion" in every aspect of life. This has been taken directly from the dominion mandate within a biblical Christian world view, that human beings have been given responsibility for the created order. To this end, the school is involved in preparing students for effective leadership and service (Bethlehem College, 1994; Preston, BT, p. 83). Nash's desire (BT, p. 45) is that students will assume positions of leadership in all spheres of life including business, government, and education.

Leadership has the notion of "performing in an excellent way" (Sanders, BT, p. 97) or setting an example which fully utilise the talents and abilities of the student. Whatever a student does, it is intended that they should have a Christian influence on their circumstances⁴³ (Nash, BT, p. 45). Edlin (1988)

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Comments made by staff members in two different papers entitled "The distinctives of a Christian school" (1993) and the second, with the same title written in 1992.

suggests that servant leadership should emphasises the need for students to serve others and bring honour to God. The Principal would endorse this, referring to the quote from Halverson (in Schindler & Pyle, 1986):

From God's point of view, to be great one must become a servant, to be exalted, one must humble himself ... From the human standpoint this is crazy, but this is the way of wisdom. (p. 2; Preston, 1994).

In this process, students are seen as leaders who are maturing, developing sound characters as they ready themselves to take their place in the modern world (Bethlehem College, 1994b).

Servant leadership is not leadership that seeks authority but considers the "position of leadership as an opportunity to serve those under them, rather than to lord it over them ..." (Nash, BT, p. 45). It is a form of leadership that assists others rather than being dictatorial or power driven (Nash, BT, p. 46). The concept of servant leadership originates from the life of Christ in the Bible. Although a leader, He sought to serve others (Bethlehem College, 1994; Nash, BT, p. 46; Preston, BT, p. 83). Similarly the sacrificial and generous donation of the trust in establishing the school is reflective of the selfless concern desired of students. Nash describes his position as Deputy Principal of the Secondary school within Bethlehem College, as one in which he seeks to assist the other teachers, making life easier for them (Nash, BT, p. 46). Further in the year prior to his appointment as Deputy Principal he shared an office with the Deputy Principal with the view to being trained by this person. At the conclusion of 1993, the Deputy Principal and the incumbent changed roles.

Specific titles are not seen as the prerequisite for functioning in a leadership role. Students are encouraged to act as leaders in the day to day life of the school. Opportunities to be involved in responsible service, is seen as a forerunner to what the school s wanting the students to do and be when they go out and become leaders in the community" (Nash, BT, p. 46). The staff look for opportunities for students to be involved in responsible positions within the school. One such position is the staffing of the reception in the administration of

the school during intervals. In this task, students have the responsibility of answering the phone and receiving in person, visitors to the school. One staff member⁴⁴ suggested that it is the experience gained in class leadership which serves as the basis for wider school leadership, in so doing the skills acquired in one setting is extended to another.

Some students will have the opportunity to be senior leaders in 1995. The qualities sought in the prospective senior leaders include a sensitivity to others, servant attitudes, integrity, honesty and uprightness (Hawkins, BT, p. 83; Nash, BT, p. 46-47; Preston, BT, p. 83). Because the school is open to Christian and non-Christian alike, opportunities for leadership are open to all the students (Nash, BT, p. 47). A concern in the appointment of positions, such as senior leaders, is the consistency with which various staff apply the criteria for selection. Selection of senior leaders creates an occasion when the school must be very overt in its view on the character of the students in the school. Questions, comparisons, justifications and complaints might well support the integrity with which this process proceeds or question the ability of the staff to objectively appraise student characteristics. The concern here is that, in the worst scenario, this process may well question the school's aim of playing a role in the character, attitude and beliefs of the students. As such, the selection of senior leaders will be a critical process. Furthermore, the extent to which students operate as servant leaders and not as policing agents will validate the notion of having senior leaders in the school. The Principal is optimistic, given that staff have agreed on the desired characteristics of these students, that agreement can also occur in the selection of senior leaders.

Exemplary godly character is also the basis of an annual award known as the Principal's cup. This cup is awarded to the student who stands out in Godly character, providing a model that others can aspire to (Bethlehem College, 1989). The character that is desired ought to display the "fruit of the Holy Spirit"

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Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

(Bethlehem College, 1989, p. 1), these being love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. Last year the student who embodies "most, in the school, the qualities that we're perhaps trying to generate, and last year we gave it to a fifth form girl who was from a non-Christian home and would ... openly admit to being a non-Christian but she had many of the qualities which we look for in the [students]" (Nash, BT, p. 47).

Organisation

Cradle to the grave

The goal of Bethlehem College is to provide a Christ centred education within a "naturally spiritual" environment, creating and teaching within an atmosphere of love and acceptance, whilst remaining firmly based on the foundation of God's word (Bethlehem College, 1994; Bethlehem College, 1994b; Mazengarb, 1993; Preston, 1994). Bethlehem College has sought to provide a seamless education from preschool to tertiary and adult levels, a whole of life education centred around the person and word of God (Bethlehem College, 1994a; Healy, 1981; Mazengarb, 1993). As Preston (BT, p. 69) puts it, "from the cradle to the grave". The most desirable path through Bethlehem College is seen to be one that begins at the kindergarten and ends at the Form 7 level. It is viewed as most desirable in the sense that under this scenario students would have the greatest exposure to, and potential for developing, a biblical Christian world view.

Elaborating on the original view of the organisation of Bethlehem College, Preston (BT, pp. 88-89) recalls that:

the whole concept is one of community and family and building up ... and the concept of the trust has always been to strengthen the family whether that is training children or whether that is training caregivers or extending their knowledge ... it's a community vision which starts at the nuclear family ... to minister ... to the different parts of the family ... the whole philosophy must remain at its base biblically Christocentric".

This view emphasises education as a lifelong process that continues long after formal education is over (Bethlehem College, 1994a; Hulmes, 1989; Otis, 1986). Furthermore, it is consistent with a biblical Christian world view espousing a view of continual growth towards personal and spiritual maturity.

With the kindergarten, primary school, secondary school and teachers college now operational, Preston (BT, pp. 69-70) comments that Bethlehem College:

would head back towards the cradle ... and develop a family type centre which covers pre-marriage, marriage, counselling, parenting preparation and then the parenting ... which may lead to a family centre, it may lead to a day care, creche ... All activities are to have a very educational base.

Different educational provisions within one college.

Each educational provisions at Bethlehem College is expected to be able to stand on its own in terms of its operational costs (Preston, BT, p. 70). Although somewhat autonomous in one sense, a "mutual overlapping" (Preston, BT, p. 70) tends to exist in terms of personnel and the larger resources within each provision. Each provision should be part of a united whole rather than form a separate and isolated entity (Bethlehem College, 1994). To facilitate this, a school management team exists which contains those people in charge of each provision within Bethlehem College, the Principal being the overseer of the entire operation. Curriculum teams also play a part in raising the awareness of staff, to the students and practices in other areas of the school. Each curriculum team is made up of staff from the kindergarten through to the Teachers college. It is the task of each curriculum team to establish "a commonality of theme and skill that covers from kindergarten ... through to Form 7" (Preston, BT, p. 71) in a particular curriculum area.

Across all the provisions within Bethlehem College is a school chaplain and facilities such as the school chapel. The chaplain's appointment was seen to signal the "centrality of the spiritual life of the College" (Mazengarb, 1993, p.12).

An example of the links between the different provisions within Bethlehem College is the movement of students between classes. Informal observations were made of three primary school students entering a senior secondary school economics class to access the computers in the room. Neither the students that entered nor the students in the room seemed to offer undue attention to each other, suggesting that such occurrences were not uncommon.

Maintaining the wider vision.

What is seen as imperative for the vision of the entire campus is the integration of the staff. It is intended that the staff be a unified group with a common faith and a sense of unity and purpose (Preston, BT, p. 70). To achieve this, staff meet together at least once a day in the common staff room. The staff room is a venue for the teaching and non-teaching staff, as well as the student teachers who are part of the Bethlehem Teachers College.

Primary school teachers, although having their own class, work closely with one other teacher. To assist this, the school has been deliberately designed to allow pairs of teachers to work together. Classrooms are constructed so that each pair of teachers share a common office and resource room. This is seen as a means by which support and encouragement can be given to staff in staying focused on the aims and goals of the wider institution.

If the "cradle to the grave" view is to encourage the development of a team of committed, concerned and Christian teachers, then staff awareness of the larger plans of the College is crucial. Every term, staff and anyone else that is interested are given the opportunity to attend meetings on the development of the vision of Bethlehem College (Preston, BT, p. 70). Another strategy which aims to enhance the unity of the different provisions at Bethlehem College is the desire to avoid "empires" being built by staff. To this end, teachers who lead a curriculum team, spanning kindergarten to Form 7 are called Teachers in Charge, rather than a Head of Department (Hawkins, BT, p. 71). Teachers in charge of

a curriculum team are also involved as members of other curriculum teams. Traditionally a Head of Department is focused on one subject area within the secondary school. The brief of a Teacher in Charge spans from the Kindergarten to the Form 7 level.

In the end, it is the teachers' individual response to the wider vision that the Principal sees as important. Every individual reacts differently to the size and complexity of the institution (Preston, BT, p. 72). To prepare teachers for life and change within Bethlehem College, prospective staff interviews discuss the teacher's future professional and personal development, the cradle to the grave aim, as well as the need for teachers to be intricately involved in the training of student teachers (Preston, BT, p. 73). These implications for teachers result from the fact that the pre-service teacher education programme has been constructed on a relational model which involves students spending as much as fifty per cent of their time in a practising teacher's classroom. In some respects student teacher's direct exposure to teachings on a biblical Christian world view has meant that the classroom teacher and the student teacher become involved in a mutual sharing of pedagogical skill on the one hand and the rationale as it is linked to a biblical Christian world view on the other (Hawkins, BT, p. 75; Preston, BT, p. 75).

Maintenance of concern for the wider school also occurs through the involvement of staff in the decision making process of the school. Although consensus amongst the staff is sought, "where that is the best mode or model" (Preston, BT, p. 84), the Principal is given the authority to ratify decisions (Preston, BT, p. 84). Consensus is not sought on issues relating to the statement of faith. Decisions made within the Educational Trust are "made in unity ... [so that] even if one ... [or more] ... is hesitant we will not move on major decisions" (Preston, BT, p. 88). The desire for consensus and the need for unity at the Educational Trust level ensures that decision making remains fixed as much as possible on intended goals, and supported by a number of people. Preston (BT, pp. 87-88) acknowledges that there are times when the best decision has not been made:

"there are times I make pragmatic decisions purely on economics to my detriment in the sense ... which perhaps in my heart, if I had waited for 24 hours and prayed further about it, I may have saved some pain later on and that's a failing. It is very hard in the reality of lives and budgets to remain purely philosophical".

Sources of pressure.

Bethlehem College was established six years ago. In this time the student roll has climbed rapidly to nearly seven hundred students. Equally there has been an annual increase of at least five new staff. Buildings are being constructed to accommodate new students and new programmes and courses. Further, some teachers have had to relocate their classroom equipment at the end of the year as new classrooms are constructed.

Relationships are seen to be the basis for all that happens at Bethlehem College. As such, new innovations require time for the establishment of these relational links. This was a specific concern when the Teachers College began, with some staff expressing concerns such as "where am I going to get the time for this because discipleship demands relationship which demands time" (Preston, BT, p. 73). Time is also required for the process of reinterpretation desired of the teachers. Not only is the process time consuming, but the personal learning curve runs parallel with the application of the world view. The "tiredness and the commitment of a lot of extra hours is an initial one ... I'm currently working about fifty to sixty hours a week ... a breeze compared with what we were working two years ago ..." (Hawkins, BT, p. 74). Outside of school time, many of the teachers also play an active role in a church, while also meeting their own family responsibilities (Coleman, 1993; Hawkins, BT, p. 74).

Over and above these sources of pressure, Preston (BT, p. 87) notes that education is a spiritual activity. As a consequence, the atmosphere at Bethlehem

College is "charged spiritually both positively and negatively", with the forces of God wrestling with forces of evil.

Despite the pressures, the Principal, when reflecting on the enormity of the changes to date states:

nevertheless it hasn't been arduous, you get exhausted but its a joy because you have a wider vision ... you've got a dream and a vision and an excitement and the strength comes from within and it'll be a denial of God's glory if we didn't pursue it with that strength so it was not burdensome - it was tiring. (p. 40).

Accountable to caregivers.

Staff at Bethlehem College are aware that they are accountable to caregivers (Benson, 1981; Sanders, BT, p. 102; Van Brummelen, 1988). Caregivers are interested, involved and concerned about the education of their children. As Codyre (BT, p. 13) puts it, "when parents have a very big stake in the education of their children" there is a greater commitment to the educational process. The pressure of overt and covert expectations of fee-paying caregivers is apparent.

It is not intended that caregivers be seen as the "distrustful enemy" (Nash, 1994), but rather as partners in the educational process. In this regard, Bethlehem College is keen to be proactive in fully developing the relationship that ought to exist between the home and the school, as caregivers are considered to be an integral part of the child's formal education⁴⁵. Caregivers need to be involved in what is happening in the school (Sanders, BT, p. 99). One such venture that has proved highly successful in this regard is the Parents' helpers' programme. This programme originated in 1988 and expanded to include the use of caregivers in a regular way in the craft, cultural and sporting activities of

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Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

classrooms. This programme was specifically praised by the Education Review Office in 1991 (Mazengarb, 1993).

Caregivers are also involved in the Parents Teachers Association (P.T.A.) and prayer teams. Prayer teams are set up and operated by the caregivers of the school. These caregivers "pray on a regular basis for things to do with the school" (Sanders, BT, p. 106).

As a means of aiding communication between the home and the school, a homework notebook is taken home on a daily basis. The purpose of this notebook is a statement to the caregivers that "we are helping your child to learn here at school but we still recognise that you have a responsibility" (Codyre, BT, p. 12). Signatures are entered with comments being added by home or school at intermittent intervals.

The extent to which contact is made with the home has been specifically praised by caregivers on numerous occasions, stating that, "one of the things that they love about the school, is the caring relationship ... shown by the teacher" (Sanders, BT, p. 100).

Open access to Christian or non-Christian alike.

The enrolment procedure at Bethlehem College begins with an interview with the Principal discussing the mission of the school as well as the fact that "children will be confronted with the person of Christ and his claims on their life and that children may choose to give their hearts to the Lord" (Preston, BT, pp. 78-79). At present, Nash (BT, p. 49) estimates that there are at least thirty per cent of the students who come from un-churched backgrounds. As with any school, caregivers support the school for a variety of reasons. Nash (BT, p. 48) suggests that many Christian caregivers support the school for the benefits of Christian education, whereas some non-Christian caregivers tolerate this aspect for the sake of academic success, elitism or the private nature of the school. One of the

complaints from these non-Christian caregivers has been that the school operates within "a very narrow brand of Christianity" (Nash, BT, p. 48). The concern here, is that academic results may suffer with the perception of an over-emphasis on the development of Christian character traits.

Aspects of the daily programme.

Classes begin each school day in form rooms. This time might involve such activities as singing, worship to God, prayer or bible teaching. One staff member suggests that beginning this way focuses students and staff on the intention to assign the first activity of the day and all the activities that follow to the purposes of God, asking that He will assist and direct as He so desires⁴⁶.

The placement of students in classes at the end of the year is also an outcome of a considerable amount of prayer on the part of the teachers. The teachers⁴⁷ ask the Holy Spirit to guide them in the placement of the students into new classes, or when changes across classes have to be made. The final placement of students is then the product of the consensus between the teachers as to what they consider to be the desire of God in this matter. This is another instance when a specific biblical presupposition is not found in the Bible, and so the outcome is decided on the basis of the agreement between staff.

Knowledge & Curriculum Content

A biblical Christian world view of truth

At Bethlehem College, knowledge and truth are seen to be interpreted from a biblical Christian world view. Edlin (1988) describes knowledge and truth as

⁴⁶ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁴⁷ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

"biblically founded" (p. 55). Knowledge and truth are seen to exist whether human beings are prepared to acknowledge it or not (Nash, 1994). For instance, God is seen as real and preeminent whether different individuals want to support this or not.

Furthermore, truth is not something that is created but rather it exists (Hawkins, BT, p. 86; Nash, BT, p. 38). Accordingly, reality is not created by individuals (Nash, BT, p. 38). It is the acknowledgement of God as the absolute truth that is a distinctive feature of Christian education⁴⁸. A number of ideas, concepts are interrelated here. Firstly the truth as to whether God is real and secondly what constitutes truth. What appears to be synonymous is the use of God and truth. Reference to truth existing and being absolute would appear to refer to the existence of God.

Truth is considered to be external to the human condition, as is a consequence of an initial view of humans being sinful and separated relationally from God. Moreover, truth is viewed as originating from God, being communicated through the Bible and the Holy Spirit⁴⁹ (Appleby, 1989). The position taken here is that the task of the Holy Spirit is to guide believers into truth⁵⁰.

Truth is attainable by deductive means. In contrast, the ability of inductive approaches to arrive at a form of truth is rejected in this perspective (Nash, BT, p. 38). The inability of inductive approaches to arrive at truth would appear to relate to truths about God. It would seem possible that truths, for example, relating to content about the nature of a mathematical relationship could be attained by inductive approaches. The essential element here, from the Christian

⁴⁸ Comments made by a staff member (1992) in paper entitled "Truth. A Christian educator's battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁴⁹ Comments made by two staff members in papers entitled "Distinctives of Christian Education: Why the foundations of a truly Christian school are in Genesis" (1992); and "Truth. A Christian educator's battle for the mind" (1992).

⁵⁰ Comments made by a staff member (1992) in a paper entitled "Truth. A Christian educator's battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

educators point of view is that God is real and that a biblical Christian world view provides the "true" perspective on one's life and reality. Any suggestion that humans might generate truth about God, outside of an awareness of, or interaction with God is seen to elevate the status of humans from depraved and sinful beings to creatures that are able to generate ultimate truths outside the assistance of God. The point here is that this position is suggestive of humans functioning outside of the need of God, a position rejected by a biblical Christian world view. "Truth is more than the summation of a collection of facts" (Hawkins, BT, p. 23) arising from consensus building and group solutions processes. Rather consensus building and group solutions yield a consensus of opinion but not necessarily the truth⁵¹ (Hawkins, BT, p. 18; Nash, BT, p. 38; Sanders, BT, p. 93).

Truths exist and are to be discovered and slowly internalised through the process of learning (Appleby, 1989; Nash, BT, p. 38; Sanders, BT, p. 110). It is an on-going process. The reason one "keeps searching" (Nash, BT, p. 38) for truth is that one's interpretive framework slowly changes with maturity which gives a fuller understanding of a biblical Christian world view in one's life. It is the external truth, as revealed in the bible, that is used to gauge the extent and correctness of an individual's "internalised truth" (Sanders, BT, p. 110).

Some Christian schools claim that curriculum content must be closely linked to a study of truth as represented in the bible. An alternative position, taken by Bethlehem College, is that truth and truths exist in every curriculum area and any learning which embraces a biblical Christian world view will lead to this. Bethlehem College then, has sought to incorporate its world view into the curriculum content. This position is different to other Christian models of schooling.

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Comments made by a staff member (1992) in a paper entitled "Truth. A Christian educator's battle for the mind", prepared as part of the In-service Christian Education Course at Bethlehem College.

The initial objective in developing the curriculum

Bethlehem College's objective in developing the curriculum "was to provide a broad, general education geared to reflect New Zealand culture" (Bethlehem College, 1994b; Mazengarb, 1993, p. 7). In so doing, it is intended that students gain an "international view and a wide understanding of life" (Bethlehem College, 1994, p. 3). Students, up to Form 5 receive a broad education which has an emphasis on the "development of basis skills of reading, writing, language and mathematics" (Bethlehem College, 1994, p. 3). Specialisation in subject areas occurs in the sixth and seventh form. In the delivery of the curriculum, teachers have the autonomy to decide the approach they will adopt. Thematic approaches are more likely to occur in the primary school where the students are predominantly in a home room situation. After this level, students are taught by a range of staff who specialise in particular disciplines.

The curriculum at Bethlehem College builds upon the subject prescriptions of the State schooling system. The New Zealand Curriculum Framework is the basis of the curriculum taught at Bethlehem College. Moreover, students are encouraged to participate in any State examinations (Bethlehem College, 1994; Bethlehem College, 1994b; Mazengarb, 1993). This position is the same as Middleton Grange School in Christchurch which influenced the founders of Bethlehem College (Mazengarb, 1993, p. 11).

There may come a time when Bethlehem College departs from the New Zealand Curriculum. This situation would eventuate if any biblical principles were seen to be in conflict with the state curriculum (Bethlehem College, 1994b). In the interim, the adoption of the New Zealand curriculum statements are a means of gaining credibility in the eyes of the community as well as other learning institutions (Nash, BT, p. 39). Nash (BT, p. 39) suggests that:

A number of Christian schools who have opted out of the state system but they have got no credibility. ... Even for Christian parents, Christian education is a sort of new experiment.

Another reason in the decision to use the New Zealand Curriculum as opposed to writing original material given that the school is still establishing its organisational structures and educational philosophy (Nash, BT, p. 39).

Alternative Christian curriculum packages

A priority in the selection of curriculum to be used was that students were not to be disadvantaged against their equivalent peers in State schools. When this decision was made, the founders were only aware of one type of Christian curriculum being used in Christian schools. Many of the Christian schools in New Zealand initially adopted the American produced Accelerated Christian Education (A.C.E.) packages. The Principal recalls his view on the A.C.E. curriculum material as:

there were no other models. I was not happy with A.C.E. as I said ... I'd read their stuff, I'd seen their cases and I'd looked at it and thought, ... that will never work in the New Zealand scene; to my professional judgement anyway. ... but I didn't know of any other models". (Preston, BT, p. 59).

Hawkins (BT, p. 30) suggests that if education is a spiritual endeavour then "it isn't mind to mind ... it is very much spirit to spirit" which highlights the relationship that must exist within the teaching and learning process. As a consequence, curriculum material that has an emphasis on a programmed learning approach, such as the ACE material has to be viewed with "great reservation" (Hawkins, BT, p. 30).

It is the decision made by the founders on the curriculum that has caused both Christian and State schools to question the uniqueness of Bethlehem College. By adopting the State curriculum, some Christian organisations suggest that the curriculum used at Bethlehem College is not truly Christian in nature. "You're just Christians teaching the State prescription, which in many cases is probably true, we do that simply out of desperation. ... There is freedom in the state prescription

to do a lot of reinterpretation which we do" (Nash, BT, pp. 39-40). On the other hand, the underlying Christian position is viewed by State schools as being the reason why Bethlehem College is clearly not a state school⁵². As a consequence, Bethlehem College does fit model of Christian schools nor the state model.

Incorporating a biblical Christian world view into the state curriculum.

Of prime importance to the founders and subsequent staff of Bethlehem College is the view that it is possible to have the principles of a biblical Christian world view undergird each curriculum subject (Mazengarb, 1993; Poyntz & Walford, 1994). In this way, "Christianity [would] flavour the whole curriculum", each subject incorporating the "wonder of God's power and his love" (Preston, 1994; Otis, 1986).

The College is involved in a process of reinterpreting the State curriculum from a Christian point of view (Bethlehem College, 1994b; Preston, BT, p. 60; Sanders, BT, p. 93). This approach begins with the articulation of the "Christian assumptions upon which to base the subject and then" content is taught by "launching off from those assumptions" (Nash, BT, p. 39). As with all areas, life and curriculum is no exception, one's world view provides the interpretive framework for decision making. Curriculum content is not neutral, rather it is seen as "selected on the basis of a philosophical view" (Nash, BT, p. 39). The basis of the State education system is deemed to be secular humanist (Nash, BT, p. 37), whereas the Principal describes the position of Bethlehem College to be one having a "State curriculum with a Godly foundation" (Preston, 1994).

What is important here is the way this Godly foundation is incorporated into the curriculum. The prospectus (Bethlehem College, 1994) states that the curriculum is reinterpreted so that the "Christian world view is integrated into all educational

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Personal communication, October 18, 1993.

practice and thought. Bethlehem College [being] committed to the process of re-evaluating educational philosophy and theory in the light of Biblical truth" (p. 2). "All learning [is to be] permeated by the Christian perspective (Bethlehem College, 1994, p. 3).

Nash (BT, p. 38) considers that the school is able to reinterpret the state curriculum because the New Zealand curriculum is "loose in terms of its content". In the secondary school, the extent of reinterpretation is small in comparison to the primary school given the length of time it has been operating. Nash (BT, p. 39) suggests that

many subjects make only intermittent reference to a Christian perspective. Knowing that this might be the case, it is the intention of the different curriculum areas within the school to provide a biblically interpreted underpinning or rationale for the subject. For example, the evolutionary thing is very strong in History ... whereas the concept of some body who's guiding the events of history ... and that some of the events of History are the result of being in a fallen state ... [need to be] brought through and I don't find that that presents a conflict with the syllabus itself.

How finalised is your view of the curriculum

Bethlehem College staff are committed to continuing to explore curriculum possibilities in light of their growing understanding of a biblical Christian world view and as such consider themselves to be on a path of "growing a Christian School"⁵³. Both personal and corporate concepts of education are changing as a result of this on-going process. Sanders (BT, p. 97) suggests that change will eventually encompass every aspect of the classroom and extend to the structures and procedures within the wider college.

Curriculum as a life long process

The concept of a "whole of life" education has been adopted (Mazengarb, 1993, p. 6) by the school. As a consequence, a wide range of options are offered to students. Tuition is offered in music and singing, learning the piano and other musical instruments, speech and drama, Japanese, elocution, Scripture, computer studies, sports, science, and horticulture (Mazengarb, 1993, p. 10). Other examples include the inter-school sporting exchanges, talent quests, musical productions, musical bands, choirs, Polynesian performing group, cross country runs and the publication of a magazine (Mazengarb, 1993, p. 11). Throughout the year, sports teams are formed for mini ball, basketball, netball, hockey, soccer, rugby, cricket, tennis, athletics, softball, volleyball, canoeing and sailing (Mazengarb, 1993, p. 13).

Learning And The Learners' Role

The view of the learner

Created yet fallen beings.

A Christian world view advances that there is a creator God. Further, God has created everything within the world including human beings. Students are seen as part of God's unique "creation, having talents and abilities that [can] grow and flourish" (Bethlehem College, 1994, p. 2; Dunlop, 1989). Moreover, children are referred to as gifts from God, having enormous potential for good⁵⁴ (Dunlop, 1989). Human beings, created in the image of God, are of infinite, eternal value, being not only intelligent but also free (Healy, 1981; Martin, 1990, p. 2; Otis, 1986). As a consequence, one's dignity is a product of the knowledge that one's creation is not an accident and also one's creator is also seen as ruler of the universe (Dunlop, 1989).

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Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

People operate by default from a man-centred perspective, a state referred to as "fallen" (Codyre, BT, p. 10; Nash, BT, p. 41). Human beings are seen to be born "sinful, with understandings is darkened" (Nash, BT, p. 41). Consequently, students are seen in the light of their God given potential as "less than perfect [or] depraved" (Appleby, 1989; Hawkins, BT, p. 33). This depravity does not need to be a permanent condition. As Codyre (BT, p. 10) states, man is "redeemable". Elaborating of this, Martin (1990) suggests that:

This does not mean that man is inconsequential, insignificant, irresponsible, or that man is programmed, determined, predetermined, or predestined. Depravity means that man--starting from himself by taking thought and action individually or collectively--cannot deliver himself from the dilemma into which he was born. He is dependent upon the work and will of God for his deliverance. (p. 4).

The consequence of this basic depraved nature, is that students need to be guided into the truth (Nash, BT, p. 41), or brought up in the Christian way (Codyre, BT, p. 10). In this instance, it is the teacher who must take the responsibility to lead the students into this understanding. Where this means being guided into a knowledge of God, the argument would appear logical, but if the position taken, is that the teacher must predominantly play the part of an instructor, the logic is less clear.

To this extent, students are seen as dependent on their teachers, described as "trainees" (Nash, BT, p. 41), "scholars" (Nash, BT, p. 41), "explorer" (Codyre, BT, p. 12), "apprentices" (Nash, BT, p. 41), and as the young who need to learn from the wisdom of the old (Codyre, BT, p. 13).

Nash (BT, p. 41) suggests that although students might enact many different roles, the predominant role would be that of a trainee or scholar. Codyre (BT, pp. 11-12) agrees, stating that:

... the pendulum would be down towards the trainee end but I think you'd find it varied tremendously in every classroom, from moment to moment.

I think the nature of learning experiences that were being undertaken, but I think it would still tend to be down that end, there's a lot of ... less structured learning opportunities for children but I think there is still that element of controlled learning. I think it is rather more controlled than directed.

Sanders (BT, p. 111) endorses the diversity of roles and styles of learning that may be adopted. The common element being that teachers are responsible for the learning that is occurring and that they have a clear focus in their classroom rather than directing every moment and activity of the classroom (Codyre, BT, p. 13).

Students are seen to have "an innate thirst for knowledge" (Nash, BT, p. 42), that is a "divinely created tendency" (Petersen, 1986, p. 87). Learners need the opportunity to question, discuss and interact with the ideas, concepts, resources and the teacher, and it is expected that students will be encouraged to do so (Nash, BT, p. 52). Hulmes (1989) considers that this development of student's ability to critically reflect is a necessary prerequisite to being called a Christian school. Anything less might be suggestive of an indoctrinatory practice. With the view of developing students critical thinking skills, teachers have used mind maps (Sanders, BT, p. 98) and other teachers⁵⁵ use the De Bono thinking skills programme. One intended outcome is the encouragement of diversity in students' thinking and responses.

Learning

Students are expected to reach standards of excellence in all that they do (Bethlehem College, 1994, p. 2). Bethlehem College's expectation for excellence has lead to the organisation of programmes to cater for the needs of remedial and gifted children.

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Personal communication, July 19, 1994.

Students are required to play an active role in the learning process. Sanders (BT, p. 96) suggests that students bring the knowledge they have and contribute "it to the ... understanding of the whole class". This contribution represents the students' understanding at the present point in time and is always only a step towards where they are going (Sanders, BT, p. 110). What a student understands is not viewed as the end product but rather the present accumulation of knowledge and understanding of fuller truths. In addition, students bring their experiences, ideas, concepts, world view, prejudices and bias of the past to the classroom (Hawkins, BT, p. 33). Students then are not empty slates but rather individuals who are growing in their understanding. As such, teachers need to take cognisance of students' prior knowledge and sensitivities (Hawkins, BT, p. 24).

Sanders (BT, p. 110) considers the support amongst students to be critical in the learning process, acknowledging that the teacher would always maintain the "focus" of the lesson. Students do not learn entirely on their own but draw from other students and the teacher (Nash, BT, p. 41). As a consequence, the teacher is not expected to be the only one in the classroom that can impart knowledge and wisdom (Sanders, BT, p. 95). In addition it is important that teachers provide a full range and variety of learning experiences and situations for the students (Sanders, BT, p. 100).

Constructivism, because of the fact that there are no absolutes, is rejected by staff at Bethlehem College (Hawkins, BT, p. 19). Some constructivist practices might however be adopted within a Christian perspective. For instance, Sanders (BT, p. 96) considers the role of the teacher to be student centred, in the sense that the benefits of the student are considered paramount. This is not to suggest that the student has the autonomy to choose when, where and how they will learn. Rather, in discussing the difference between student centred and student directed learning, Sanders (BT, p. 96) states:

if you take the sense that student centred education means that everything that is happening is done for the benefit of the student

and that the student's needs are correctly assessed and met ... then that's what I think of when I think of student centred education. ... but if you interpret student centred education as being the students decide everything that they're going to do and learn, and if they don't want to learn it they don't learn it and if they do they do, then no I don't have student centred, because my argument would be that as an adult who has more experience and who has a lot more opportunity to gain knowledge and wisdom that I can see needs or see things that they ... at that stage wouldn't acknowledge they need.

Within this description, a student centred approach is acceptable whereas a student-directed approach is not. The difference being the person responsible for the learning that occurs within the classroom.

Out of class work

All the students within the primary and secondary school at Bethlehem College are required to complete various homework tasks which might include scripture memory, spelling and reading through to the practising of mathematical tables. In a homework diary of a nine year old, the following was noted, "learn the weekly memory verse, learn the spelling list, read one chapter of a book, learn a keyboard skills lesson, and also practice the seven times table".

Homework is seen as an essential part of the whole school programme (Codyre, BT, p. 12; Preston, BT, p. 80). This practice begins with five to ten minutes on a daily basis for the New Entrant students through to more extensive expectations for the secondary school students. The Principal's view (Preston, BT, p. 79) is that students need to learn and practice effective habits of study and discipline. Further, homework tasks reinforce the view that learning extends well beyond the classroom.

Caregivers are often involved in the students' homework (Codyre, BT, p. 12; Preston, BT, p. 80). The amount of homework given is a source of difficulty for some caregivers suggesting that the time taken by homework ought to be available to the family. The Principal notes that opposing this are the expectations of some caregivers who consider that the students are still not receiving sufficient homework (Preston, BT, p. 79).

Students' behaviour

From the outset of any association with Bethlehem College, caregivers are made aware of their responsibility to assist in the monitoring of their children's behaviour. The application for admission requires the caregivers to sign a document which includes the following statement, "As a parent I will ensure that my child behaves in a way that brings honour to Bethlehem College, its Aims and Objectives ..." (p. 3).

Bethlehem College has a seven stage process for the handling of inappropriate behaviour. One of the key features of this process is that caregivers are contacted early as they are the ones who are ultimately responsible for their child's education. The process focuses around the relationship of the child and their teacher discussing, with a view to rectifying the behaviour that is of concern. Corporal punishment is not part of this process.

Overall, "most behaviour is controlled by the consequences that it brings. I think that most teachers would point out to children that for everything you do there is a consequence, and that the consequences are sometimes pleasant and sometimes unpleasant" (Codyre, BT, p. 11). Gradually, the child is given greater responsibility for the monitoring and maintaining of their actions (Bethlehem College, 1994a; Codyre, BT, p. 11; Hulmes, 1989).

Teaching And The Teachers' Role

The view of the teacher

The most vital aspect, indeed the backbone, of a Christian school is its teaching staff, as it is these people that must translate and deliver the philosophy of education⁵⁶ (Otis, 1986; Schindler & Pyle, 1986). In contrast to the impact the curriculum may make, the teacher is viewed as the strongest influence on the students. This influence is particularly apparent in the value system they present to children⁵⁷ (Schindler & Pyle, 1986). The teaching staff are aware that they are acting as Christian models for their students⁵⁸ (Otis, 1986; Weeks, 1988). In this sense, it is the desire that the life of the teacher be worthy of imitation by students⁵⁹. Characteristics of accountability, excellence and servant leadership ought to be evident in the practice of the teacher.

Aronowitz & Giroux (1985) suggest that it is the centrality of the role of the teacher that has been ignored in any reappraisal of the state schooling system. Indeed, if teachers are to be agents of change, or at least "interpreters of change" (Werner, 1987, p.41) within the context of the school, then teachers need to be fully cognisant and involved in the developments of the school (Van Brummelen, 1988).

⁵⁶ Comments made by three different staff members in papers entitled "Distinctives of a Christian school" (1992); "The distinctives of a Christian school" (1993); and "Truth. A Christian educator's battle for the mind" (1992), all prepared as part of the In-service Christian Education Course at Bethlehem College.

⁵⁷ Comments made by a staff member (1993) in a paper entitled "An open letter to a parent", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁵⁸ Comments made by staff members in a paper entitled "Christian education course" (1993); two papers entitled "The distinctives of a Christian school" (1993); "The distinctives of a Christian school" (1992); and "Truth. A Christian educator's battle for the mind" (1992), all prepared as part of the In-service Christian Education Course at Bethlehem College.

⁵⁹ Comments made by a staff member (1993) in a paper entitled "Distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

Teacher as expert.

The Principal (Preston, BT, p. 82) summarised his view of a teacher as one who is firstly knowledgeable, secondly loves children, and thirdly can communicate not only by facilitating learning but also by teaching. The teacher is seen as an expert in the sense that teachers have more knowledge (Hawkins, BT, p. 25; Nash, BT, p. 42), wisdom, experience (Sanders, BT, p. 96), a wider reading and generally has a much greater skill level than the students (Nash, BT, p. 42). The Deputy Principal of the secondary school, summarised his:

view of teaching as somebody who has a set of skills and a body of knowledge is seeking to pass those on to students ... My job is to impart skills and knowledge ... which they don't have or they have in a poor or immature form and my job is to bring them up to me. (Nash, BT, pp. 40-42).

Similarly, Sanders (BT, p. 111) suggests that teachers might be seen as direct instructors but only in the sense that teachers take responsibility for the social, spiritual, physical, emotional and intellectual happenings within the classroom and may use as a teaching strategy occasionally, an expository style. "As an adult who has more experience and who has a lot more opportunity to gain knowledge and wisdom ... I can see needs ... that the students need that they ... at that stage wouldn't acknowledge they need". (Sanders, BT, p. 96). Teachers are proactive in sighting and seeking to meet the needs of the students. As in any model of schooling, suggesting that the teacher is an expert does not imply that the predominant teaching style is that of a direct instructor or one operating in an expository manner for large amounts of time. The professionalism of the teacher ought to be in the appropriate selection of teaching strategies that meets the needs of the students at any particular time. What is a given, is the view of staff at Bethlehem College is that teaching ought to be purposeful and directional, and that the teacher is clearly in control of the learning that is occurring within the classroom. If the strategy needed is exposition, then this is adopted when this is most appropriate.

Commonly adopted roles.

The Principal of Bethlehem College (Preston, BT, p. 82) believes that:

Christian Education centres around order and orderliness and unless the staff, class management, planning and knowledge and all that makes up a quality teacher has that designers mark upon it ... I believe learning functions best when there is order and creativity responds out of order. ... Even within orderliness, that does not mean to say that a teacher is necessarily dominant all the time in the classroom ... but allows learning to come spontaneously or in group form or backing off and allowing conversation and interaction to just flow quite naturally and informally and creatively. ... Scripture indicates that there are teachers and learners.

A highly structured form of management which is well defined ensures that there is "an orderly performance within the whole enterprise" (Hawkins, BT, p. 82; Poyntz & Walford, 1994). With these qualifications, Bethlehem College would consider formality as the preferred management style (Hawkins, BT, p. 82; Preston, BT, p. 82). Formality, in this instance, relates to an orderliness within an organised environment. One in which the teacher accepts responsibility for the events that occur (Sanders, BT, p. 111). Formality is not interpreted as cold or distanced relationships (Sanders, BT, p. 100).

The teaching staff of Bethlehem College consider their role to be very purposive and directional in terms of the course of events that transpire within the classroom (Hulmes, 1989; Pazmino, 1988). Learning in the classroom should have a goal and be orientated towards this (Codyre, BT, p. 13). In attaining this goal, the staff tend to be in control rather than overtly directional (Codyre, BT, p. 12). Staff consider themselves to be "teachers", unafraid to impart knowledge when the time arrives (Hawkins, BT, p. 24; Hill, 1985; Nash, BT, p. 40; Sanders, BT, p. 94). As Codyre (BT, p. 11) puts it, these are "all essential features of that whole ethos of, if you've got something to say, stand up and say it. If you've got something to teach, get up and teach it". Conferencing would be seen as an

example where the teacher is playing an active and directive role in a students' learning (Sanders, BT, p. 95).

Modern methodologies are not seen as wrong. Rather, the focus of Christian Education is seen to be a proactive interaction with the children (Preston, 1993). Hawkins (BT, p. 30) cites the example of Jesus Christ in the bible as one who was an exemplary role model for any teacher and described by his critics as an authoritative teacher.

The opposite view to Bethlehem College's position would be seen as the provider of an environment and experiences and from these the children learn for themselves (Sanders, BT, p. 95). The concern here is the non-interactive role of the teacher (Sanders, BT, p. 95). It is this aspect of purposeful teaching that Bridgeman and Fox (1978) found as one of the main reasons caregivers send their children to private schools.

It is in the area of the delivery of the curriculum that Bethlehem College (Sanders, BT, p. 96; Nash, BT, p. 40) considers that a greater contrast with the state education system is likely to occur.

As the state begins to push more and more ... the humanistic concept of the potential within people then you get the whole sort of student centred thing ... (suggesting) ... that you are capable of arriving at the truth by yourself unaided ... so the teacher ... should simply provide you with the environment, the resources, the skills to enable you to discover truth ... By and large we would reject that. (Nash, BT, pp. 40-41).

Sanders (BT, p. 94) comments that the "trend in education now ... is away from the teacher being a direct instructor". "Sooner or later you ... can do a lot of learning on your own, but I don't think anybody ever learns entirely on their own. They always learn from someone who knows more than they do" (Nash, BT, p. 49). In sustaining the focus of classroom activities, teachers are seen to adopt

an interactionist model. The role of the teacher, in this instance, might be likened to a Vygotskian model of learning, where teachers play a strategic interventionist role in students learning when the time arises. More naturalist forms of learning would not fit the position of Bethlehem College. These approaches would be seen to leave too much to chance.

The teachers' sense of commitment to the students

The management of Bethlehem College expect their teachers to be fully involved in the pastoral care of their students⁶⁰. Sanders (BT, p. 100) does not see any contradiction in being in control and being pastorally warm:

I could be formal in my approach but still have a strong relationship and a warmth and a bonding there which implies the pastoral concern. One of the things I treasure most is building relationships with the children in my room and yet I would probably be described as a formal teacher. (p. 16).

Not only are relationships established between the teacher and the students but teachers also desire to equip the students relationally, by enhancing their social skills (Sanders, BT, p. 107). This intention is considered to be a distinctive focus of Christian education generally, as it is within the context of the established relationships that teaching occurs (Hill, 1985). Since relationships are considered to last for eternity, staff suggest that they are equipping the students for eternity⁶¹ (Schindler & Pyle, 1986).

In contrast to an aim of student autonomy or independence, the goal of Christian education should be to develop interdependence in one's relationships. In the former, notions of individualism and competition are apparent, whereas an aim of interdependence seeks the mutual growth for all the individuals involved in the

⁶⁰ Personal communication, October 18, 1993.

⁶¹ Personal communication, October 18, 1993.

classroom context. Interdependence within relationships acknowledges that other individuals are an integral part of one's life.

A biblical Christian world view centres around relationships (Sanders, BT, p. 107) and these relationships are viewed as spiritual in nature. Establishing relationships with children is seen as a precursor to lasting and effective teaching (Sanders, BT, p. 107). Children are encouraged, affirmed, given time and attention, and provoked to believe in God's ability to work through them and their ability to remain in the plan that God has written for each person's life⁶². To this end, Sanders (BT, p. 108) notes that teachers regularly pray for each of the children in their class, give time to meditating and reflecting about each student in terms of the students' achievements, relational links and their home situation⁶³. In building a relationship with the child, the teacher takes on a "commitment to get to know the family" (Sanders, BT, p. 107) to making contact as frequently as once in every six weeks.

Relationships between the staff

The relationships that exist between staff members and the motivation of the staff are identified as two of the distinctive characteristics of Bethlehem College^{64 65}. In addition, an outcome of a survey of staff ranked the Christian staff as the primary feature of Bethlehem College that best explains the special characteristic of Bethlehem College.

⁶² Comments made by a staff member (1992) in a paper entitled "Distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁶³ Comments made by two different staff members in papers entitled "The distinctives of a Christian school"; and "Distinctives of a Christian school" (1992), prepared as part of the In-service Christian Education Course at Bethlehem College.

⁶⁴ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁶⁵ Personal communication, October 18, 1993.

The sense of unity amongst the staff arises out of a set of common beliefs^{66 67}, a similarity in the teachers' ideas of what is desired for the students at Bethlehem College, the sharing of resources and having similar expectations in terms of students' behaviour that arise from having spent time together in teams praying and supporting each other. Indeed, Preston (BT, p. 70) suggests that it is imperative that not only must the teaching staff excel in academic qualifications and their personal quality of life, but they must be able to work as part of a team, operating in unity and harmony. The team spirit can be seen in the time that staff take to encourage, support and pray with each other⁶⁸.

For some staff, the comparison of the relationships that exist between staff at Bethlehem College and the staff in the last state school they had taught in appear in stark contrast. Indeed, one staff member⁶⁹ recalls her first experience of the staff room at Bethlehem College as one in which she felt overwhelmed by the excitement of the staff. There was an excitement about seeing peers who were back together and starting again at the task they had left the year before^{70 71}.

Teaching as a vocation and a Godly ministry

At Bethlehem College, the staff feel that God has directed them to work and teach in this setting. Indeed, staff need to know they are called to be servants

⁶⁶ Comments made by two different staff members in papers entitled "How is Bethlehem College different to other schools and what is it that makes it different?" (1992); and "The distinctives of a Christian school" (1993), prepared as part of the In-service Christian Education Course at Bethlehem College.

⁶⁷ Personal communication, June 9, 1994.

⁶⁸ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as part of the In-service Christian Education course at Bethlehem College.

⁶⁹ Personal communication, July 19, 1994.

⁷⁰ Comments made by a staff member (1993) in a paper entitled "Thoughts on what makes Bethlehem College different from other schools.", prepared as a part of the In-service Christian Education Course at Bethlehem College.

⁷¹ Personal communication, July 19, 1994.

of God in order to be appointed on the staff^{72 73}(Bethlehem College, 1994b; Schindler & Pyle, 1986). Poyntz & Walford (1994) note that in some Christian schools, the only qualification needed for appointment was evidence that the teacher had been called by God to the specific position. Reflecting on the staff at Bethlehem College, one staff member⁷⁴ writes:

This individual calling provided [the staff] ... with a sense of purpose and vision which in turn became the school's strength. It was not like [the other schools I had] ... previously experienced where the strength was determined by the leadership of the principal. Here, the leadership of the principal was certainly important but the even deeper strength was that many individual people, of diverse backgrounds, motivations, talents, ages, all had a life rooted deep in a faith in Jesus Christ as their Lord and believed that they were fulfilling their eternal purpose by being in this place to serve and worship Him. (p. 1).

The significant difference here is that it is the entire staff that are unified in their cause⁷⁵. This unity amongst the staff at Bethlehem College has arisen from the many occasions when staff pray, worship and fellowship together⁷⁶. In this regard, concern might exist in that the strictness with which the call on the life of the teacher was applied to the foundational staff might still be applied in the appointment of subsequent staff.

⁷² Comments made by different staff members in papers entitled "The distinctives of a Christian school" (1993); "How is Bethlehem College different to other schools and what is it that makes it different?" (1992); "Distinctives of a Christian school" (1992); and "The distinctives of a Christian school" (1993), prepared as a part of the In-service Christian Education Course at Bethlehem College.

⁷³ Personal communications, October 18, 1993, June 8, June 9, 1994.

⁷⁴ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as a part of the In-service Christian Education Course at Bethlehem College.

⁷⁵ Comments made by different staff members in papers entitled "Thoughts on what makes Bethlehem College different from other schools." (1993); and "The distinctives of a Christian school", prepared as part of the In-service Christian Education Course at Bethlehem College.

⁷⁶ Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as a part of the In-service Christian Education Course at Bethlehem College.

Aside from the requirements of the institution, the staff have a personal sense of accountability which arises from this call to Bethlehem College. The accountability originates from one's individual response to God. An example of the openness and accountability of staff were the comments made by the Principal during a staff meeting. He apologised to the staff for any inefficiency or lack of communication on his part over the previous period of time.

One of the concerns of being called and accountable in this way is that staff can experience a great deal of pressure and stress from the community and students alike⁷⁷. Some of this may be self induced, through staff wanting excellence in their own teaching performance. Other sources of pressure for the staff include the building programme which proceeds at a rate of three or four classrooms per year, the possibility of being in a different classroom at the beginning of each year, facing a rapidly expanding student and staff body, experiencing constant change, the development of curriculum material and resources, meeting parental expectations, preparation after a longer school day, the need to make resources having begun with no resources, the time needed to support and enhance relationships between staff members, and the awareness, that on top of the existing structure and arrangements is the desire of the staff and management to pioneer in this and other educational fields^{78 79}.

Younger staff and single staff are carefully monitored to ensure that school life does not consume too greater proportion of their lives. This is completed formally with senior teachers completing a monthly report on younger teachers and new teachers to the school. Some teachers⁸⁰ have suggested that if they did not

⁷⁷ Comments made by a staff member (1993) in a paper entitled "Thoughts on what makes Bethlehem College different from other schools", prepared as a part of the In-service Christian Education Course at Bethlehem College.

⁷⁸ Comments made by a staff member (1993) in a paper entitled "Thoughts on what makes Bethlehem College different from other schools", prepared as a part of the In-service Christian Education Course at Bethlehem College.

⁷⁹ Personal communication, 18 July, 1994.

⁸⁰ Personal communication, July 20, 1994.

have a 'call' to work at Bethlehem College then they would not be at Bethlehem College because of the expectations and pressure.

Critical appraisal and reinterpretation

One of the tasks teachers are encouraged to do is to critically appraise their own praxis. This involves reflection at a philosophical level as well as a pragmatic and pedagogical level on the entirety of the educational process and their part in it (Nash, BT, p. 37; Weeks, 1988). Teachers at Bethlehem College are encouraged to go beyond simply considering the effectiveness of their practice, to reflect on the philosophies underlying their practice (Nash, BT, p. 53). In this task, teachers ask the Holy Spirit to lead and direct them in the planning, teaching and evaluation of the daily programme⁸¹.

Sanders (BT, p. 93) refers to her change in thinking regarding the use of group work, as an example of an evaluation of her practice. Group work is considered to be a natural way for teachers to organise their classes. As opposed to a view that group consensus was a way of arriving at truth, group work in a Christian environment might be used as a strategy to assist in the understanding of concepts and ideas. Although the reasons for the popularity and basis of group work may have been wrong, it should not mean that group work could not be used for reasons that fall within a Christian view of education. Some alternative reasons for group work relate to the interdependence gained in working with others and the opportunity to encourage each another. In addition, Jesus is cited as one who can be used as an example of a teacher with many different grouping, large groups, smaller groups and individuals. The conclusion reached for Sanders (BT, p. 94) was that it is not working in groups that is the problem, but what is given as information to the group, the purpose of the group and what comes out of the group that can be the problem.

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Comments made by a staff member (1993) in a paper entitled "The distinctives of a Christian school", prepared as a part of the In-service Christian Education Course at Bethlehem College.

Before reinterpretation can occur, one must have a personal understanding of what a biblical Christian world view is. Covey (1989) describes this as changing one's terms of reference. This change must occur before an individual can reinterpret aspects relating to education. This progression must be a deliberate act as not all with a biblical world view seek to reinterpret (Hawkins, BT, p. 16). Initially, it is quite common to be deistic (Hawkins, BT, p. 16) in one's thinking, having a realm of Christian experience that is distinct from one's secular understanding of education.

Teachers are at various stages in the process of "reinterpreting" their practice. Reinterpretation has been provoked the importance of the commitment of staff to their role as the teacher and the importance placed upon the level of pastoral care teachers offer students. One area that has still to be explored is the teaching act or the delivery of a lesson. Sanders (BT, p. 94) suggests that the teaching act at Bethlehem College is "becoming unique". It may be that the different arrangements of the teaching learning context has been exhausted. As such, Christian educators will need to appraise the rationale undergirding different models of learning. The point here is that traditionally, significant change is possibly in the content of learning, with pedagogical approaches taking longer to change. Christian educators will need to consider and apply their biblical Christian world view to the pedagogical practices within christian schools as significant diversity presently exists between the individualised model of the A.C.E. programme and the more common classroom based approaches.

Another feature enjoyed by the staff of Bethlehem College is the academic and personal freedom that exists (Schindler & Pyle, 1986). Pleasure arises from the opportunity to be able to teach from a biblical Christian world view with this being compatible with one's personal convictions. A staff member⁸² recalls times when teachers have prayed for children during the day, intervening in the spiritual lives of the students. In contrast, these teachers suggest that in their past

careers in state schools, mention of a spiritual concern might invoke a rebuke from staff. Teachers at Bethlehem College suggest that the spiritual state of a child is an integral factor in the child's present condition.

CHAPTER 5

EMERGING THEMES

This case study analyzes the key features of the educational ideology that is espoused at Bethlehem College. Like other educational ideologies, the ideology at Bethlehem College is continually being negotiated and amended by the participants within the given context. The reason for this lies in the fact that educational ideologies represent the shared meanings that exist within a group of people. Further, if an ideology is to influence the beliefs and practices of the members of an institution, then its acceptance must occur at both the management and classroom level. Given that educational ideologies represent competing belief systems, any recognition and acceptance of the ideology is more likely to occur in a supportive, consultative and critically reflective environment.

The educational ideology at Bethlehem College is in the process of negotiation and development. Sanders (BT, p. 97) suggests that the staff are growing a Christian school. As the staff progress in their own understanding and knowledge of a biblical Christian world view and its applicability to education, so they are able to evaluate and amend the ideology which undergirds the educational practice at Bethlehem College. Although the staff are committed to a biblical Christian world view, the educational ideology derived from this position is open for clarification and justification. In this regard, this research portrays the educational ideology at a given time.

To this end, the creation of a climate where theory and practice are critically examined is of the essence. A critically reflective climate is being developed as staff participate in the Christian education course, play a proactive role in the development of student teachers, and generally support and encourage each other in the establishment and examination of the basis of the educational practice within Bethlehem College.

The teaching staff

In the end, it is the staff who must operationalise the school's ideology. The extent to which staff do this, reflects their involvement, commitment, and contribution to the process of its development. Staff involvement is enhanced by the consensus approach to decision making and reflective of the motivations that lie behind each staff member's employment at Bethlehem College. For many staff, their job at Bethlehem college is likened to a ministry or personal service to God. The staff consider themselves to be working for, and accountable to, God in the first instance. As a result, some staff are presently in teaching positions that are of a lesser status than their previous teaching position in a state school. These factors are seen to contribute to the high level of commitment and unity amongst the staff at Bethlehem College.

Similarly, the Principal at Bethlehem College places importance on the staff working as part of a team, actively encouraging and supporting one another. The desire is, that the outcome of this sense of commitment and unity amongst the staff is a sustained focus on the wider vision of the college. Unity is seen to involve relational trust, built amongst staff and evidenced in the commitment and support staff offer each other. The biblical premise here is that God is active amongst believers that have a sense of unity in their relationships. This unity is not related to the similarity with which teachers act but rather the "bond of peace" (Hawkins, 1994) that is foundational to the freedom and confidence with which the teachers attempt to embark on the teaching task.

Staff are encouraged to have another member of staff as their immediate partner in this educational and spiritual endeavour. Each pair of teachers seek to encourage one another in pursuing and realising the ultimate aims of the college. Buildings and organisational features within each syndicate reflect the desire to facilitate the interaction of each teaching pair. In addition to these pairs of teachers the staff as a whole, pray, worship, and fellowship together, an outcome of this being the development of a team spirit.

Importance of Relationships

In establishing the pre-service teacher education programme, the Dean recalled his desire to place the relational emphases of the College as the central aspect of the teacher education programme. As such, it is the relationship that exists between the lecturing staff and the student teachers, as well as the relationship between the teaching staff and the student teachers that is seen as the essential element of the programme.

Organisational structures also exist to enhance the relationships between staff across the different provisions within Bethlehem College. Presently the management team, curriculum teams, syndicates and prayer teams involve teachers from the different areas of the school working and planning alongside each other.

The relationship that exists between the teacher and the learner is another relationship that is seen as critical. Teachers consider themselves to be servants of students and their caregivers. Moreover, this relationship extends to teachers expressing interest in the academic, intellectual, social, emotional and spiritual aspects of the learner's life. The basis for this relationship is the biblical example of Jesus Christ and his dealings with others.

It would seem that the most immediate difference a Christian school might demonstrate in comparison to a state school, is the application of a christian concern to the relational aspects of the school. Bethlehem College recognises the importance of the relationships that exist within the school. Not only this, but many of the organisational models reflect this importance. Moreover, it is the teachers that are sighted by caregivers and staff alike as the distinctive characteristic of the school. The relationships that exist are said to contain the character traits such as love, joy, peace patience and self control⁸³ What is

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This list is part of a set of character traits known as the "fruit of the spirit" within a biblical Christian world view.

important here, is that structurally, very little is seen to change from a state school in order to include a christian concern in terms of the relational aspects of the school. In contrast, incorporating a biblical Christian world view into the curriculum content of the school is a more difficult task. Yet, without the application of a biblical Christian world view to features such as the curriculum, the school might receive further criticisms, similar to that already given, that the school is essentially Christian teachers teaching the state curriculum.

Education is a spiritual activity

A biblical Christian world view suggests that God is real, relevant, accessible and applicable to every area of life, education included. Moreover God desires to be the major influence on the beliefs and praxis of the individuals and institutions alike. Amongst the diversity of Christian educators, consensus seems to exist on the fundamental issue that God is real. Past this point, it would seem that there is significant diversity in the beliefs and practices of various Christian schools. The extent to which God is applicable across the entirety of life is one point of difference. Hawkins suggests that some people are deistic, operating in a religious mode in one sphere of their lives whilst operating from a human centred logic. These people contrast with those that desire to apply their biblical presuppositions to every aspect of their lives. In education, biblical principles are seen to be found in the Bible or sought from God by means of prayer.

Staff at Bethlehem College consider the bible and the Holy Spirit to be their major sources of inspiration. Guidance from these sources may be related to a specific practice, as in the conduct that ought to exist between individuals, or in the form of a biblical principle against which staff align their decisions. The important point here is that the source of inspiration is seen to be God through channels such as the bible and the activity of the Holy Spirit.

Bethlehem College is seeking to establish its educational ideology. Included in this, is the belief that God is real, and responsive to the prayer of Human beings.

Major decisions at Bethlehem College are initiated through prayer, asking God to guide and direct in matters of belief and practice. Moreover decisions are said to be concluded once Godly inspiration has been found. This is seen to occur when consensus is reached as an outcome of each individual declaring the peace or unrest of God in their spirit. This is seen as a result of the initiative and prompting of the Holy Spirit in the life of a believer. The Education Trust, for instance, has chosen to act on decisions only when complete unanimity exists between the members of the trust. At the school level, while this is desired the Principal reserves the right to act on the authority of the Trust to make decisions pertaining to the daily affairs of the school.

This practice of seeking God's direction and assistance occurs in the classrooms at the beginning of the school day, during meetings, over decisions during the day, over student's welfare, the placement of students in classes, the acceptance or otherwise of an application for admission, the construction of new buildings and other adventurous plans. Whether it is establishing the aims of the school, organising the school or the classroom context, appraising the needs of students, or determining ones role as a teacher, staff acknowledge their dependency and desire to know God's view.

Many staff at Bethlehem College point to the achievements of Bethlehem College over the last six years, the rapidity of change, and the coherence in what exists at Bethlehem College as signalling the order and purpose of a God outworking His plan amongst them. Rather than the staff being the locus of control, it is the staff who consider God to be the orchestrator of the events and outcomes that occur at Bethlehem College.

Developing a biblical Christian world view

One of the tasks that the management of Bethlehem College considers to be imperative is each teacher's growth in understanding of a Biblical Christian world view. Staff are encouraged to appraise their educational practices against their

developing biblical Christian world view. It is the terms of reference that is being altered as the individual develops a particular world view. It may be that many of the truths one holds are not discarded but rather the perspective or rationale underlying these truths is shifted. Knowing and applying a biblical Christian world view to education has been termed by the staff at Bethlehem College as the process of reinterpretation.

It would seem that a biblical Christian world view can be developed in a number of ways. One approach would be to take the assumptions and beliefs of a Biblical Christian world view and apply these to the educational endeavour. One's practice might then be seen as the outcome of the application of the world view. In contrast, an alternative approach might rely more heavily on the use of the Bible in index form. In this approach, one might arrive at a particular belief or assumption regarding the educational process, and then index the bible to ensure that this belief does not conflict with the content of the bible. One difficulty that ought to be considered in this latter approach is that the content of the bible is not read and applied in its entirety but rather read to endorse, or otherwise, an intended practice. In this instance, many topics in the bible might never be indexed if the original assumption did not necessitate the reading of these features. As a consequence, topics such as charity, equity, and concern for the poor may never be indexed, and accordingly never addressed in the educational context.

The role of the teacher

At Bethlehem College, the role of the teacher is seen as a proactive position. The educational process is purposive and intentional in that, it is orientated towards a goal of knowing God or in a broader sense, understanding and applying a biblical Christian world view to one's life. In this setting, change occurs for a reason. Results, outcomes and achievements are signals of growth and progress towards the ultimate aims of education at the school. One reason for this is that the teachers consider that they are responsible for the learning that

occurs within their classrooms and as a consequence accountable for this. Being responsible for learning should not be suggestive of particular approaches to learning. Rather, staff may adopt a diverse range of teaching strategies and provide a wide variety of learning experiences, and yet still maintain their responsibility for students' learning in each of these scenarios. It is the teacher's desire that the focus of learning is maintained and that growth in understanding occurs in their students. This purposive role of the teacher is reflected in the extent to which students are accountable for their actions, outcomes and attitudes. Staff too, consider themselves to be accountable to God, caregivers, students and the College alike.

A tendency that can exist, is to consider the responsibility held by the teacher to be indicative of particular teaching strategies and methodologies. In this scenario, responsibility could imply a greater proportion of teacher-control or direction in classroom lessons. One consequence of this might be the adoption of expository approaches to teaching and learning. The following comments outline some biblical support for this approach. In this approach, students are sinful, depraved beings and as a result need to be carefully monitored, if not directed. To this end, the curriculum would need to be more prescriptive and focused on learning outcomes that are related to content alone. At an extreme, this approach might lead to a curriculum, not too dissimilar, to the teaching of a set of "basics".

In common across the staff at Bethlehem College is the view that the teacher is to take responsibility for the classroom context. Biblical justification for this position might include the following comments. Whilst teachers have responsibility and students are originally sinners, the learners are also precious, created beings who are slowly internalising truths. As Sanders (BT, p. 110) puts it, students are developing from their present point of understanding to a more fuller understanding of truth. In this view, an important contribution to the classroom is the knowledge and understanding given by students within the class. Whilst a teacher is responsible for the learning that

occurs, the context and approach to the curriculum might include the use of thematic or integrated units of work, brain storming, and may also include topics relating to the environment or politics. This scenario contains elements of a vygotskian approach to learning in that the teacher, taking responsibility, supports and modifies the process of interaction with the learners and the demands of the activity to better engage the student (Smith, 1992). Knowledge is provoked within a context where teachers deliberately guide students into activities.

What is common between these differing positions, is that both views would agree that, rather than act as a provider of an environment, teachers at Bethlehem College consider their role to be interactionist and intentional.

Teachers as learners

At Bethlehem College, students and teachers are both engaged in learning. Teachers are learning to understand and apply a biblical Christian world view to both their personal lives and also the assumptions and beliefs which undergird their personal philosophies for teaching in the light of the christian intentions of the school. As with the intention to expose a biblical Christian world view to students, the staff are simultaneously seeking to learn and apply these Christian principles and understandings to the choices in their lives. In this instance the staff are modelling their desires for students in the context of the everyday dealing that occur between the teacher and the students. For instance, staff would model their commitment to, and understanding of, servant leadership in the context of the classroom.

Another example is the process of reinterpretation. Staff are encouraged to reinterpret every aspect of their world view and consider the implications of this world view for the decisions they make in their lives. In the same way, it is the intention of the staff at Bethlehem College to expose students to a biblical Christian world view. Of interest here is the similarity with which both teachers and students embark on the process of reinterpretation. Teachers also model the

extent to which their world view can actually be applied to the relationships and curriculum within the classroom context.

Pressure

The expectations of staff, students, caregivers and the aims of the school impact of the staff. Not only are staff involved in development on both personal and professional levels but one's commitment, determination and perseverance is tested through the constant process of change that occurs within Bethlehem College. The precedent for any sacrificial response desired of the staff has been set in the establishment of the school with the initial gifting of \$850,000 by the Christian Education Trust for the purchase of the school's land.

The rapid growth and development of Bethlehem College has meant that staff are often in need of time for the task of addressing the ideological foundations of the curriculum. As well as attaining a personal understanding of a biblical Christian world view, staff require the time and energy to diligently incorporate this view into the content and delivery of the curriculum.

The Principal as a visionary

Of significance in the rapidity with which Bethlehem College has been established is the leadership of Bethlehem College and in particular the Principal. The Principal has a clear understanding of what he senses God has told him to organise within the school, submitting this to the respective levels of government within the school. Staff refer to the Principal as a visionary, able to personally believe and motivate others to believe that seemingly insurmountable tasks can be achieved with the help of God. Not only this, but the school is evidence of his ability, skill, motivation and tenacity to see into being, the original and progressive plans for Bethlehem College. In his role as Principal, he regularly provokes the teaching staff to aspire to excellence in every endeavour. In his role also, the principal is open to the provocation of the staff. In his proactive style, the

Principal willingly gives a great deal of effort in sharing biblical content with the staff, grappling with the implications for the school and suggesting avenues for an appropriate response to the circumstances that arise within the school. In this sense the principal is seen as a leader of the educational vision of Bethlehem College, choosing to delegate more specific management tasks to others equally skilled in these areas. The Principal's foresight in areas of staff development, his risk taking example, and the establishment of a professional and responsive leadership team are all now essential features of Bethlehem College.

A number of themes have emerged that are identified across the different component theories. All of these themes emerge from the application of a biblical Christian world view to a particular educational context. The consequence being in part, an educational ideology that is unique to Bethlehem College.

CHAPTER 6

CONCLUDING COMMENTS

The focus of this research has been the educational ideology at Bethlehem College. Consideration has been given to the identification and analysis of the key features of the dominant educational ideology of Bethlehem College. Bethlehem College has a distinctive educational ideology in the sense that the underlying world view is different to that of most other educational ideologies. Although the praxis might appear similar, it is in the ideological position underlying these practices where difference is found.

The influence of a biblical Christian world view on the ideological position at Bethlehem College can be seen in the component theories discussed in chapter 4. It is within these components that a significant amount of reflection has occurred on the part of the staff. In this process, staff have sought to determine their educational practices from a biblical Christian world view.

In the reality of rapid change, there are many practices that have been adopted by Bethlehem College that were adopted in line with the state school system. This occurred primarily for pragmatic reasons rather than a Christian rationale. It is the College's intention to revisit all of these existing practices and procedures and evaluate these against a biblical Christian world view. The outcome will be an ideological position that is progressively more consistent and reflective of a biblical Christian world view. In addition the ideological position is progressively more distinctive and different from the ideology perceived to be underlying the public school system.

Presently, an educational ideology that is completely derived from a biblical Christian world view is still to occur. This is not only true for Bethlehem College, but may also be true for many other Christian schools. While a Christian ideology of education is still in need of articulation and coherence, the ideology will continue to remain in a pre-paradigmatic state. That is, any legitimation or

acceptance of the ideology in the future is more likely to occur after the ideological position has a greater sense of agreement amongst those that espouse this position and also as the ideological position is articulated with greater complexity.

To this end, it would seem that the ideological framework adopted in this research has been useful in identifying distinctive features of an emerging ideological position based on a biblical Christian world view. What is significant here is that the ideology has been constructed from a world view rather than a position taken, that is essentially in opposition to any existing ideological position. The point here is that it is not the disaffection with the public school system that is the main reason behind the growth of Christian schools but rather a perspective that is said to be derived from a biblical Christian world view. A carefully articulated educational ideology is important for Christian schools as it is in the coherence, consistency and complexity of this educational ideology that any educational validity will be given.

Meighan (1986) notes that many ideologies never become operationalised. The basis for the acceptance of an ideology is not only the articulation of the ideological position itself but also through the observations and exposure to working models where the basis of these models are a teaching staff who can operationalise the ideological position. The Principal of Bethlehem College readily acknowledges the importance of having teachers who are fully conversant with a biblical Christian world view and who can readily apply this to the context of education.

Of significance here, is the role that Christian teachers colleges and universities will play in the future. It is in these institutions that a greater theoretical basis for Christian education is likely to occur in terms of articulating further the nature of teaching and learning from a biblical Christian perspective. Teachers and students who graduate from these colleges will influence the praxis of both State and Christian schools. This being the case, the rapidity with which the adoption

and acceptance of a Christian ideology for education might yet be seen. Moreover, if the commitment of the staff at Bethlehem College is reflective of the passion with which Christian teachers are seeking to apply a Christian world view to the educational sphere, then the rate of growth with which these Christian schools develop is likely to increase.

There is an ongoing need to monitor and reflect upon, the contextual factors contributing to the rate of growth experienced by Christian schools as part of the wider private school system. Moreover, research should be focused on the extent to which the derived educational ideology within these interdenominational Christian school is similar in nature.

This research suggests that there will be an increased rate of growth in terms of the number of Christian schools and also in terms of the number of students enrolled in these schools. Contributing to this, will be a greater articulation of a clearly derived educational ideology. Christian education may, in fact, be on the threshold of significant increases and developments, Christian teacher colleges and universities being one feature. Influencing this scenario are a multitude of factors impacting on any educational provision. These range from the tenacity of Christian educators through to the social and political context of education in New Zealand.

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Interviews and School-based In-service papers

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Appendices

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- 2 Statement of Belief.
- 3 Demographic Survey.
- 4 Facsimile obtained from the Ministry of Education regarding the List of New Schools sorted by the Date of Opening.
- 5 Staff list from Bethlehem College with the Qualifications attached.

Type of Institution		1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
State	Primary	2147	2155	2112	2117	2131	2142	2177	2232	2313	2305	2299	2291	2279	2270	2258	2255	2259	2254	
	Composite	43	40	38	37	37	36	35	35	36	36	37	37	36	36	36	38	39	40	
	Secondary	240	248	254	256	259	271	271	293	316	315	316	315	314	315	314	314	315	318	
TOTAL	STATE	2430	2443	2404	2410	2427	2449	2483	2560	2665	2656	2652	2643	2629	2621	2608	2607	2613	2612	
Private	Primary	310	308	303	303	305	292	257	185	61	61	66	69	76	78	89	87	82	85	
	Composite	18	19	21	22	22	22	22	19	21	28	29	27	27	28	28	28	28	30	
	Secondary	93	89	84	80	78	74	66	45	19	19	21	21	20	18	19	20	20	21	
TOTAL	PRIVATE	421	416	408	405	405	388	345	249	101	108	116	117	123	124	136	135	130	136	
Type of Institution		1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
TOTAL	STATE	2430	2443	2404	2410	2427	2449	2483	2560	2665	2656	2652	2643	2629	2621	2608	2607	2613	2612	
TOTAL	PRIVATE	421	416	408	405	405	388	345	249	101	108	116	117	123	124	136	135	130	136	
Type of Institution		1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
	STATE	85.2	85.4	85.5	85.6	85.7	86.3	87.8	91.1	96.3	96.1	95.8	95.8	95.5	95.5	95	95.1	95.3	95.1	
	PRIVATE	14.8	14.6	14.5	14.4	14.3	13.7	12.2	8.86	3.65	3.91	4.19	4.24	4.47	4.52	4.96	4.92	4.74	4.95	



Appendix 2

BETHLEHEM COLLEGE

ELDER LANE, BETHLEHEM, PRIVATE BAG, TAURANGA, NEW ZEALAND. TELEPHONE (07) 576-6769, Fax (07) 576-4751

STATEMENT OF BELIEF*I believe in:*

1. The Unity of the Father, the Son and the Holy Spirit in the Godhead.
2. The sovereignty of God in creation, revelation, redemption and final judgment.
3. The divine inspiration and trustworthiness of Holy Scripture, as originally given and its supreme authority in all matters of faith, practice and conduct.
4. The universal sinfulness and guilt of human nature since the fall, rendering man subject to God's judgment and condemnation.
5. Redemption from the guilt, penalty, pollution and the power of sin only through the sacrificial death of the Lord Jesus Christ, the incarnate Son of God.
6. The working of the Holy Spirit in the individual's life to bring about justification and reconciliation to God by repentance and faith in Christ alone.
7. The Deity and Humanity of Jesus Christ and in His bodily resurrection from the dead. His ascension, His mediatorial work and His personal return in power and glory.
8. The indwelling and sanctifying work of the Holy Spirit in the believer, developing each individual in their personal ministry to the Lord.
9. The One, Holy, Universal Church, which is the Body of Christ, to which all true believers belong and in which they are united through the Holy Spirit, yet recognising the importance of the local church in the life of the individual.
10. The individual's responsibility in fulfilling Christ's commission to the church, and to the Jewish people in accordance with Romans 9 - 11.
11. The resurrection of the body, and life everlasting.

The above statement of belief is the agreed 'creed' of Bethlehem College and is observed by all staff, trustees and members of the Board of Governors.



Bethlehem College
Tauranga, N.Z.

Appendix 3

To the Participants of This Survey

The purpose of this Survey is to obtain information on the employees of Bethlehem College. The results will be combined in order to describe characteristics of the Bethlehem College staff. These results will also be used to select a range of people who will be invited to participate in a formal interview.

The only person that will read this information is the author. As the results are combined, it will not be possible for an individual's responses to be read from the combined data. You have the right to withdraw from participating in this Survey. Further, data obtained will be made available to the participants prior to any publication.

Please return the survey to me in the envelope provided.

Thank you for your assistance with this Survey.

David Giles

Survey

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Name: _____

Part A: All staff are to complete this section

1. How many years old are you? *(tick the appropriate box)*

- ☐ 15 - 19 years
- ☐ 20 - 24 years
- ☐ 25 - 29 years
- ☐ 30 - 34 years
- ☐ 35 - 39 years
- ☐ 40 - 44 years
- ☐ 45 - 49 years
- ☐ 50 - 54 years
- ☐ 55 - 59 years
- ☐ 60 - 64 years
- ☐ 65 years or older

2. How many years have you been employed at Bethlehem College? *(tick the appropriate box)*

- ☐ In my first year
- ☐ In my second year
- ☐ In my third year
- ☐ In my fourth year
- ☐ In my fifth year
- ☐ In my sixth year
- ☐ In my seventh year
- ☐ More than seven years

3. List your educational qualifications (ie Diploma of Teaching):

4. List any other qualifications that you have:

5. Which category best describes your present job at Bethlehem College? (*tick*) 146

- ☐ Management
- ☐ Part-time Teacher
- ☐ Full-time Teacher
- ☐ Administrator
- ☐ Other (explain) _____

6. Do you have any children of your own at this school?

- ☐ Not Applicable
- ☐ Yes
- ☐ No

7. Could you outline your career path from the time you left school, identifying the task you were doing and the number of years that you were involved in this task?

eg, teacher training - 2 years
home executive - 5 years

8. Are you a Christian? (*circle*) YES / NO

If so, to which church organisation or denomination do you belong?

9. What features of Bethlehem College make it a "Christian" college?

10. What can Bethlehem College provide for students that a local state school couldn't provide?

11. In your opinion, is the special character of Bethlehem College in: (a) the students; (b) the teaching staff; (c) the process of schooling, or something else? Explain.

12. In your view, what are the features of a Christian approach to schooling?

Part B: This section is for Teaching Staff Only

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1. Which level(s) of the College do your teaching responsibilities primarily lie? (tick)

- ☐ Early Childhood
- ☐ Primary
- ☐ Intermediate
- ☐ Secondary
- ☐ Teachers College
- ☐ Other (Explain) _____

2. Do you have any specific responsibilities at Bethlehem College? (circle) YES / NO

If so, what are these responsibilities?

3. Have you taught in a state school? (circle) YES / NO

If YES, go to Question 4.
If NO, go to Question 7.

4. How long did you teach in a state institution?

- ☐ 0-4 years
- ☐ 5-9 years
- ☐ 10-14 years
- ☐ 15-19 years
- ☐ 20-24 years
- ☐ 25-29 years
- ☐ 30-34 years
- ☐ 35+ years

5. What was the final position you held in a state school?

6. What was the highest position you held in a state school, if this was different to your response for Question 5.

7. How many years have you taught in independent Christian schools?

- ☐ 0-4 years
- ☐ 5-9 years
- ☐ 10-14 years
- ☐ 15-19 years
- ☐ 20-24 years
- ☐ 25-29 years
- ☐ 30-34 years
- ☐ 35+ years

Thank you for your assistance with this Survey. It is much appreciated.

David Giles

Appendix 4

List of New Schools
Sorted by Date of Opening.

OBS	NUMBER	NAME	Date of Opening	School Type	School Authority
1	1147	TE KURA KAUPAPA MAORI O RANGI ANIWANIWA	NOV93	Full Primary	Private:Prov.Reg.
2	1146	THE PDS TRUST SCHOOL	OCT93	Full Primary	Private:Prov.Reg.
3	1144	MARSDEN CHRISTIAN SCHOOL	SEP93	Form 3-7	Private:Prov.Reg.
4	1145	DANNEVIRKE CHRISTIAN SCHOOL	SEP93	Form 3-7	Private:Prov.Reg.
5	1140	CASA DEI BAMBINI PRIMARY SCHOOL	JUL93	Full Primary	Private:Prov.Reg.
6	266	BETH-EL CHRISTIAN SCHOOL	MAY93	Form 3-7	Private:Prov.Reg.
7	1137	SOUTHLAND CHRISTIAN COLLEGE	MAY93	Composite	Private:Prov.Reg.
8	1139	LAKE TAUPU CHRISTIAN SCHOOL	MAY93	Full Primary	Private:Prov.Reg.
9	4221	AMWORTH SCHOOL	APR93	Full Primary	Private:Prov.Reg.
10	1138	CHRISTIAN RENEWAL SCHOOL	MAR93	Composite	Private:Prov.Reg.
11	435	HUKARERE	FEB93	Form 3-7	Private:Fully Reg.
12	501	OTAMATEA CHRISTIAN SCHOOL	FEB93	Form 3-7	Private:Prov.Reg.
13	524	NELSON CHRISTIAN ACADEMY	FEB93	Form 3-7	Private:Prov.Reg.
14	1135	WICKHAM PRIVATE SCHOOL	FEB93	Full Primary	Private:Prov.Reg.
15	1136	NEW LIFE CHRISTIAN SCHOOL	FEB93	Full Primary	Private:Prov.Reg.
16	4227	TE KURA KAUPAPA MAORI O KAIKOHE	FEB93	Full Primary	State
17	4228	TE KURA KAUPAPA PUAU TE MOANA-MUI-A-KIWA	FEB93	Full Primary	State
18	4229	TE KURA KAUPAPA MAORI O MANUREWA	FEB93	Full Primary	State
19	4230	TE KURA KAUPAPA MAORI O WHAKAREWA TE REO	FEB93	Full Primary	State
20	433	TAUMARUNUI CHRISTIAN SCHOOL	JAN93	Composite	Private:Prov.Reg.
21	134	FLAXMERE COLLEGE	DEC92	Form 1-7	State
22	432	KINGSWAY SCHOOL	DEC92	Composite	Private:Fully Reg.
23	1134	HAMILTON CHRISTIAN SCHOOL	NOV92	Form 3-7	Private:Prov.Reg.
24	239	HOMELEIGH CHRISTIAN SCHOOL	OCT92	Composite	Private:Fully Reg.
25	421	RICHMOND VIEW SECONDARY SCHOOL	OCT92	Composite	Private:Fully Reg.
26	4226	TE KURA KAUPAPA O TAMAKI MUI A RUA	OCT92	Full Primary	Private:Fully Reg.
27	82	KINGS CHRISTIAN SCHOOL	SEP92	Composite	Private:Fully Reg.
28	221	RUATOKI KURA TUARUA	SEP92	Composite	State
29	431	KERIKERI CHRISTIAN SCHOOL	SEP92	Composite	Private:Fully Reg.
30	1132	LIVING WAY LEARNING CENTRE	SEP92	Composite	Private:Prov.Reg.
31	4223	TE KURA MAORI O TAMARONGO	SEP92	Full Primary	Private:Prov.Reg.
32	238	KAITIATA ABUNDANT LIFE SCHOOL	AUG92	Composite	Private:Fully Reg.
33	4224	AL-MADINAH SCHOOL	AUG92	Full Primary	Private:Fully Reg.
34	76	HOKITIKA CHRISTIAN SCHOOL	MAY92	Composite	Private:Fully Reg.
35	1155	HAMILTON COLLEGIATE	MAY92	Composite	Private:Prov.Reg.
36	1156	MAHURANGI CHRISTIAN SCHOOL	MAY92	Full Primary	Private:Fully Reg.
37	4222	KINGS CHRISTIAN SCHOOL (SECONDARY)	MAY92	Form 3-7	Private:Prov.Reg.
38	77	BETHLEHEM COLLEGE	MAR92	Composite	Private:Fully Reg.
39	4145	TE PIPIPI'INGA KAKAMO MAI RANGIATEA	MAR92	Full Primary	Private:Fully Reg.
40	133	RAPHAEL HOUSE RUDOLF STEINER AREA SCHOOL	FEB92	Composite	State:Integrated
41	4215	FOUNDERS SCHOOL	FEB92	Full Primary	Private:Fully Reg.
42	4216	TARA PRIVATE SCHOOL	FEB92	Full Primary	Private:Fully Reg.
43	4217	TE KURA KAUPAPA MAORI O AROWHENUA	FEB92	Full Primary	State
44	4218	TE KURA KAUPAPA MAORI O TOKOMARU	FEB92	Full Primary	State
45	4219	MARSDEN CHRISTIAN SCHOOL	FEB92	Full Primary	Private:Fully Reg.
46	72	HEBROW CHRISTIAN COLLEGE (NELSON)	NOV91	Composite	Private:Fully Reg.
47	1158	ROTORUA CHRISTIAN PRIMARY SCHOOL	SEP91	Full Primary	Private:Fully Reg.
48	4212	TE KURA KAUPAPA MAORI O WAITAHA	SEP91	Full Primary	State
49	4213	NELSON HAVEN CHRISTIAN SCHOOL	MAY91	Full Primary	Private:Fully Reg.
50	1181	PINEHURST SCHOOL	FEB91	Full Primary	Private:Fully Reg.
51	1865	TE KURA KAUPAPA MAORI O OPARURE	FEB91	Full Primary	State
52	4158	HUTT INDEPENDENT BOYS' SCHOOL	FEB91	Form 1-7	Private:Fully Reg.
53	4210	KURA KAUPAPA MAORI O WAIRARAPA	FEB91	Full Primary	State
54	4211	TE KURA KAUPAPA MAORI O TE RITO	FEB91	Full Primary	State
55	3342	FOX GLACIER SCHOOL	JAN91	Full Primary	State
56	4103	WAINUIOMATA CHRISTIAN SECONDARY SCHOOL	JAN91	Form 1-7	Private:Fully Reg.
57	4160	TE KURA O TE ATIHAKU-MUI-A-PAPARANGI	JAN91	Full Primary	State
58	1165	TE KURA KAUPAPA MAORI O RUAMATA	OCT90	Full Primary	State
59	4203	TE KURA KAUPAPA MAORI O HOANI WAITITI	FEB90	Full Primary	State
60	4205	TE KURA KAUPAPA MAORI O OTARA	FEB90	Full Primary	State
61	4206	TE KURA KAUPAPA MAORI O WAIPAREIRA	FEB90	Full Primary	State
62	4207	TE KURA KAUPAPA MAORI O MAUNGAKAU	FEB90	Full Primary	State
63	4208	TE KURA KAUPAPA MAORI O MANGERE	FEB90	Full Primary	State
64	4209	TE KURA KAUPAPA MAORI O MANAWATU	FEB90	Full Primary	State
65	1199	CAREY COLLEGE	JAN90	Full Primary	Private:Fully Reg.
66	2609	MATA SCHOOL	JAN90	Full Primary	State

List of New Schools
Sorted by Date of Opening.

OBS	NUMBER	NAME	Date of Opening	School Type	School Authority
67	1196	COVENANT CHRISTIAN SCHOOL	DEC89	Full Primary	Private:Fully Reg.
68	1197	CALVIN CHRISTIAN SCHOOL	DEC89	Full Primary	Private:Fully Reg.
69	1198	AUCKLAND CHRISTIAN SCHOOL	DEC89	Full Primary	Private:Fully Reg.
70	541	REIKORANGI CHRISTIAN COLLEGE	JUN89	Composite	Private:Fully Reg.
71	1185	MATAHUI ROAD SCHOOL	JUN89	Full Primary	Private:Fully Reg.
72	1192	KOTUKU RUDOLF STEINER SCHOOL	JUN89	Full Primary	State:Integrated
73	1186	RAINBOW PARK CHRISTIAN SCHOOL	MAY89	Full Primary	Private:Fully Reg.
74	536	KAVANAGH COLLEGE	FEB89	Form 1-7	State:Integrated
75	1194	RED BEACH SCHOOL	FEB89	Full Primary	State
76	1195	ADVENTURE SCHOOL	FEB89	Full Primary	State
77	2094	MARIAM SCHOOL	FEB89	Full Primary	State:Integrated
78	540	ODYSSEY HOUSE SCHOOL (CHRISTCHURCH)	JAN89	Secondary Special	Private:Fully Reg.
79	3605	AVON CHRISTIAN COLLEGE	JAN89	Composite	Private:Fully Reg.
80	1602	BETH-EL CHRISTIAN SCHOOL	NOV88	Full Primary	Private:Fully Reg.
81	1189	WA ORA MONTESSORI SCHOOL	SEP88	Full Primary	State:Integrated
82	1187	RUDOLF STEINER SCHOOL (TAURANGA)	AUG88	Full Primary	Private:Fully Reg.
83	1188	ST.ANDREWS CHRISTIAN SCHOOL	AUG88	Full Primary	Private:Fully Reg.
84	1190	CHRISTIAN HERITAGE COLLEGE	AUG88	Composite	Private:Fully Reg.

N = 84

*Appendix 5*BETHLEHEM COLLEGE STAFF 1994MANAGEMENT:

Dip Tchg

B.A.

B.A., Dip Tchg

M.Ed.(Hons), B.A., Adv. Dip Tchg, T.T.C.

T.T.C., N.Z.C.B., Adv.Trd.Cert.

M.A.(Hons Oxford)

L.T.H., T.E.T.C.

TEACHING STAFF:

B.A., Dip Tchg, A.T.C.L.

B.Ed, Dip Tchg

Dip Tchg

Dip Fine Arts, Dip Tchg

T.T.C.

D.Phil, M.Ed(Harvard), M.Ed(Hawaii), Dip. Ed, B.A., Dip Tchg

Dip Tchg

B.Div.

B.A., Dip Tchg

T.T.C.

T.T.C.

B.A., Dip Ed

T.T.C.

B.Sc.(Hons Lond.), M.R.I.C., M.I.G.E., F.I.C.

B.Ed./A., Dip Tchg

B.Sc., A.T.C.L., Dip Tchg

PhD, B.Sc.

B.A., Dip Tchg, R.S.A.Cert. in T.E.F.L.A.

Kindergarten Dip

T.T.C.

T.T.C.

T.T.C.

B.Ed.

Dip Tchg

T.T.C., Tech.Cert.City & Guilds Mech.Eng.Cert.

B.Sc.

T.T.C.

B.A., Dip Tchg

T.T.C.

WHAT ARE THE MAIN FEATURES OF THE DOMINANT
EDUCATIONAL IDEOLOGY ESPOUSED AT
BETHLEHEM COLLEGE?

Volume 2

Book of Transcripts (B. T.) and Interview Questions

A thesis presented in partial
fulfilment of the requirements for the
degree of Master of Education in Education at
Massey University

DAVID LAURANCE GILES

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Questions asked during an interview with M. Codyre on the 23rd August 1994

- 018 ... What does it mean for you to reinterpret from a Christian perspective?
- 052 So you're actually starting from a different place?
- 054 Rather than trying to add the Christian dimension in, you start from there?
- 068 ... What do you see as the most significant difference between Palmerston North Teachers College and Bethlehem Teachers College?
- 092 Does it fit the servant leadership aim of Bethlehem College?
- 135 ... What's your response to a criticism of school based teacher education being students learning off one model and they are not getting the breadth of awareness of different teaching styles, different skills because they are focused on one relational discipleship model?
- 158 Do they have one master teacher through their time here or three?
- 185 ... on top of the amount of time they spend in the classroom they come out of that for studies and they come out of that for ... sections?
- 190 ... take a first year student when they are not on practicum, how much time in a week would they spend in the master teacher classroom?
- 195 Six weeks full time in the classroom?
- 223 They seem to have quite a lot of variety in terms of the number of classrooms they're actually being exposed to?
- 269 ... you've got classrooms so close?
- 310 ... In a nutshell, if you had to describe a Biblical Christian world view ...?
- 321 What for you is non-negotiable in terms of a world view?
- 359 ... some of the practice, the way you teach, might still look like someone who has conformed to the world but your rationale for doing it is transformed.
- 375 So the practice might be fine but from a different philosophy?
- 405 ... [What must a teacher know?]

- 412 ... The view of Bethlehem college would be?
- 416 ... If man is fallen, how does that effect the role of the teacher? Does that suggest the teacher should be more proactive, more instructor and less of a facilitator?
- 425 ... Bethlehem aren't afraid to say we teach?
- 426 Where as in other schools its ... frowned upon, we help children learn ...
- 435 ... I wonder whether the state has moved further away from that?
- 438 Leaning more towards ... providing an environment with that input? ...
- 446 ... [Does this fit] the nature of man, ... someone who is prepared to take a proactive response?
- 462 ... come back to the view of the learner, because of that fallen nature, because ... teachers aren't afraid to teach. If I was to put the student on a continuum from a trainee, to a scholar, to an explorer as a continuum of how much negotiation is possible for a student, ... I'm wondering whether Bethlehem College's view leans move down towards the trainee, scholar end than an explorer, in other words there is more emphasis on a teacher led than a student directed [class]? ...
- 481 ... if you took the indication of the formality of many of the classrooms, it would lean that way, ..., routines, ... homework ...
- 486 What's the rationale behind that?
- 503 ... Trainee, Scholar, Explorer. What about your teacher education students. Which end of the pendulum would you [see them]?
- 512 So what are you saying by moving to that end of the pendulum, that the students do bring a lot to the programme from their own experiences?
- 554 ... What is the type of society these students are being prepared for?
- 567 Is it also a product of that formality that comes from being a private school?
- 587 ... if what they are is ... as important ... How do you get involved in the character side of the students?

A transcript of an interview with M. Codyre on the 23rd August 1994

018 ... **What does it mean for you to reinterpret from a Christian perspective?**

021 ... It probably means more to teach from a Biblical view point, the content of the programme that we are trying to develop, so its not bringing the Bible in from underneath but its bringing the content in from underneath, so the Bible is the source of ... your Christian principles and that then enables you to look at a whole range of pretty controversial secular issues in a programme like ours ... I think if you are trying to interpret secular things from beneath with Christian principles then you do get into problems, but if you come in from the Biblical principles and apply it to what you might call the traditional content of a teacher education programme I believe it's a safer journey to make from a Christian point of view.

052 **So you're actually starting from a different place?**

053 Yes I think so

054 **Rather than trying to add the Christian dimension in, you start from there?**

054 Yes. For example when I started my unit in Mathematics, I started with the theme, how do we see God in Mathematics? and we used the fibonacci sequence and the golden sequence ... as the basis for looking at mathematical reality ... but looking at it through eyes that ... said "well, what's God got to do with this?" and then we branched out into the various aspects of mathematics and looked at it basically through direct experiences that we want kids to have.

068 ... **What do you see as the most significant difference between Palmerston North Teachers College and Bethlehem Teachers College?**

074 ... When I started ... I didn't have what you would call an identifiable Christian world view it was never formulated into what we would now recognise as a world view, so when I set about developing a course, I

... had to go back to my secular experiences and say, ... what would I want to see in terms of the professional education of a teacher ... we started out with the perspective of a Christian teachers college and so ... at the centre of the model has got to be the Bible and Jesus ... Christ centring ... and then around that we constructed the notion of discipleship, with service and ministry at one level and that was basically the relationship building part between master teacher and the student teacher within that discipleship [model] ...

092 Does it fit the servant leadership aim of Bethlehem College?

093 Yes, ... I didn't know that at the time ... How can we develop the sense of discipleship, servanthood, ministry triangle ... because that's what it is ... The essential element had to be a field study where relationship building became the quint-essential element, not the modelling that's traditionally ... been part of the associate teacher model and so I saw that as having a very strong bearing on the whole process of teacher education, then round that, there seemed to me to be three areas of distinct knowledge ... The two major areas ... was the Professional and the Personal ... made up the hardware ... of the teacher and the Personal development I divided into Christian education and General education. General education was a specific specialised subject area, a bit like selected studies ... and then around the top of that, the Professional, you had the ... Education Studies, the Teaching studies and the Practical elements, that was the Professional trio ... but they are all interlaced. You couldn't separate out one element from another and so that was the model ...

135 ... What's your response to a criticism of school based teacher education being students learning off one model and they are not getting the breadth of awareness of different teaching styles, different skills because they are focused on one relational discipleship model? ...

147 The relationship model is not just the relationship building between master teacher and student teacher. there's the building of the

relationship between the student teacher and the children, starting out on a one to one basis, then moving into a small group ... basis and finally into multi-group class, so that by constant exposure to children, this relationship is developing where you're got a steady continuous period of association with one classroom. They get to know the children. The children begin to see those student teachers as their teacher, rather than their student teacher so that's a very healthy aspect of it

158 **Do they have one master teacher through their time here or three?**

159 No, per year. They cannot go back to the same master teacher two years in a row, and that's to get that diversity so that there's not the danger that they would begin to model off teachers ... It is inevitably that they will see things that they like that match their own particular personal style and they will begin to develop as part of their professional repertoire. But I keep on saying ... don't imitate your teachers unless you feel that what you are imitating is worthwhile to you as a teacher. Is it part of a repertoire of behaviours that you really want to have when you get out there in the classroom? ... they're there to build a relationship which is a professional contact that enables them to gradually take on the cloak ... of the professional person. ...

Relationship ... is not a relationship that centres around the student teacher copying what the master teacher does. They don't get the opportunity to do that, we have them doing things that put them into relationships. The relationship side of the master teacher, student teacher is basically the discussions they have outside the classroom. The contact they have in their meetings, their syndicate meeting ...

185 **... on top of the amount of time they spend in the classroom they come out of that for studies and they come out of that for ... section?**

187 Yes, practicum is done outside ... Bethlehem college. Currently the first years are ... into a three week practicum and they are all scattered round from Te Puke in the South to schools here in the city.

- 190 ... take a first year student when they are not on practicum, how much time in a week would they spend in the master teacher classroom?
- 192 In the first term they had a seven week block of time out of thirteen, six weeks in, one week of mid term break ...
- 195 **Six weeks full time in the classroom?**
- 195 Six weeks in the lecture theatre, lecture / workshop programme, one week of mid term break where they do a ... hands on computer certificate course and then seven weeks full time, Monday to Thursday in the classroom with their master teacher. Fridays they come out for lecture programme. In term two they've had nine weeks of continuous lecture programme with a lot of placement for particular tasks in the two curriculum areas of Health and Physical well being and maths at the Junior level, so that they have gone out on about ten occasions and worked in pairs with groups of children. They ... are now out on the three week school practicum. They come back in to a six week lecture programme. They have another midterm break and then they go into a seven week, four days a week field study placement again ...
- 223 **They seem to have quite a lot of variety in terms of the number of classrooms they're actually being exposed to?**
- 223 Yes ... we do a lot of micro-teaching, I believe that the kind of input the classroom teacher at the work face has in a particular curriculum area is very valuable to the student teachers and so ... I invite ... the teacher in at a particular level of the school ... the teacher came in and talked about the characteristics of the Phys. Ed. programme at that level of the school. I'd given them a lecture on the physical characteristics of children of that age group, ... you've been in classrooms at this level, what have you observed about kids? ... drawing from their own observations of children, put together a ... vision of ... a typical child at that level of the school. The teacher came in and talked about the typical Physical Education lesson programme ... then we went out and watched that teacher take a Phys. Ed. lesson. They came back in and

they worked in pairs and they prepared a teaching session ... and then they went out in pairs and they did the lesson ...

269 ... you've got classrooms so close?

270 ... very powerful in terms of changing behaviour, ... helping them to ... up skill, they've up-skilling themselves all the time by seeing themselves ...

310 ... In a nutshell, if you had to describe a Biblical Christian world view ...?

314 ... I tend not to lean on the absolutes ...

321 What for you is non-negotiable in terms of a world view?

321 ... the Bible for me is the inerrant word of God. The thing that bothers me is the errant way in which man interprets it at times ... The whole of Christianity is centred on Genesis ... how does this explain life, and every aspect of life is ... explained in the first eleven chapters of Genesis. Beyond that ... I believe that ... the word that Jesus brought to us is absolutely essential ..., when I start talking about being a teacher, I can't get away from Ephesians 4, you're got to love one another, you're got to be gentle ... but probably of most importance is Romans 12 and verse 2, where you must have your mind transformed. ... Until you get away from conformity with the world and the world's way, ... I don't really think you ever can aspire to understand what the Bible is all about ...

359 ... some of the practice, the way you teach, might still look like someone who has conformed to the world but your rationale for doing it is transformed ...?

362 Yes, ... you still have to grapple with people who you would call "evolution" experts but there's a lot of good in what people say no matter whether they're saved or not and I believe that God doesn't reveal himself just to the saved ... we've got to accept that a lot of what people who we regard perhaps as antagonists to the Christian perspective have a lot of good to say that we can take on board ...

375 So the practice might be fine, from a different philosophy?

375 Yes ... psychology is not a complicated business, it is a lot of common sense put together in an uncommon sensical way. So that you have models built out of common sense and ... behaviour theory is one of those. It's just common sense put together in a theoretical model that everyone has known about but never put it together in a coherent way. ... Dewey was an atheist ... but his contribution to education ... his philosophy, while we don't always agree with everything that he says, I think there's a lot of common sense stuff in it, ... that kids do learn best by being actively involved in the learning process. They don't learn by being ... big jugs filling little mugs ...

405 ... [What must a teacher know?]

408 A knowledge of origins is really important, I think that's the cornerstone of your world view. From the point of view of the teacher, ... you're got to understand the nature of man, and until you come to grips with whether he was born bad, ... neutral or whether he was born good, I think you can get into lots of difficulties.

412 ... The view of Bethlehem college would be?

413 ... it would be pretty general that man is fallen but he's redeemable and that education should aim to ... bring the child up in the way ...

**416 ... If man is fallen, how does that effect the role of the teacher?
Does that suggest the teacher should be more proactive, more instructor and less of a facilitator?**

419 Yes, I think you'd have to say that, I think they've got to ... arrange the conditions ... so that a learner learns. ... That does involve facilitation but it also involves instruction.

425 ... Bethlehem aren't afraid to say we teach?

425 No

426 Where as in other places, its ... frowned upon, we help people learn ...

427 ... if the children haven't learned its because the teacher hasn't taught.

... if a kid can't spell, its not because he cant spell, its because he's never been taught how to learn to spell ...

435 ... I wonder whether the state has moved further away from that?

437 I'm sure they have.

438 Leaning more towards ... providing an environment without that input? ...

439 Teachers are just not afraid to stand up and teach, and be proud of it.

... If you look at what happens here. They have talent quests, they have debates, they have speech contexts, those are all essential features of that whole ethos of if you've got something to say, stand up and say it. If you've got something to teach, get up and teach it ...

446 ... [Does this fit] the nature of man, ... someone who is prepared to take a proactive response?

447 I think it means too that you have to gradually give the child responsibility for disciplining himself, becoming a self disciplined person. Where as ... the dangers in the secular world ... is that you leave kids to find out how to be good, they never do. ... the ethos here, as I see it, is that most behaviour is controlled by the consequences that it brings. I think that most teachers would point out to children that for everything you do there is a consequence, and that the consequences are sometimes pleasant and sometimes unpleasant. ...

462 ... come back to the view of the learner, because of that fallen nature, because ... teachers aren't afraid to teach. If I was to put the student on a continuum from a trainee, to a scholar, to an explorer as a continuum of how much negotiation is possible for a student, ... I'm wondering whether Bethlehem College's view leans more down towards the trainee, scholar end than an explorer, in other words there is more emphasis on a teacher led than a student directed [class] ...?

472 I think you're right ... the pendulum would be down towards the trainee end but I think you'd find it varied tremendously in every classroom, from moment to moment. I think the nature of learning experiences that

were being undertaken, but I think it would still tend to be down that end, there's a lot of discovery type learning going on, there's a lot of ... less structured learning opportunities for children but I think there is still that element of controlled learning. I think it is rather more controlled than directed ...

481 ... if you took the indication of the formality of many of the classrooms, it would lean that way, ... routines, ...homework ...

484 Homework is a very essential part of the whole school's programme ... They begin with five or ten minutes even in the New Entrant class.

486 What's the rationale behind that?

487 ... it's a kind of opportunity to involve parents in the learning process. The college obviously takes its mandate from parents ... Parents have the responsibility to educate children and they pass that education prerogative across to the school and the school likes to keep a link with the parents and the best direct way is to do that with a diary. ... the purpose of the diary is that link point but it's also a good way of involving, for example, non-Christian parents have to help their children to memorise a Scripture every day ... Rather than a formal exercise at the lower end of the school it tends to be very much a linking between home and school. Its a sharing of that responsibility. We are helping your child to learn here at school but we still recognise that you have a responsibility. ... It tends to be very minor things that happens. They have to be checked for their spelling...

503 ... Trainee, Scholar, Explorer. What about your teacher education students. Which end of the pendulum would you [see them]?

506 I ... would ... lean more towards the explorer end. ... they're that kind of individual. They do a lot of individual research work. They are taught research skills in the first term of their first year ...

512 So what are you saying by moving to that end of the pendulum, that the students do bring a lot to the programme from their own experiences?

514 We have a lot of mature students by comparison with most colleges, ... we aim to have fifty per cent of our students mature, and we aim to have fifty per cent of our students, men. ... The reason for that is that the young learn from the wisdom of the old ... Because they are more mature, they tend to enjoy working more in an exploratory mode than they do say in a sit and listen to a lecture ... The dynamic of the classroom here doesn't make it easy to stand up and give a principal lecture ... my own style ... is that I've always enjoyed the interactive ... the give and take of discussion and sharpening steel against steel ... You've got to keep a good focus ... You've got to have clear objectives, you've got to have a reasonably identifiable formula which I always put up on the board. I use a lot of work books ... programme them in to doing certain things ... a booklet that will have a series of tasks that they have to do interactively ... guided into the particular sequence of events ... at the end they had to interactively analyze what they'd done, what the experience meant for them, what it meant for them in terms of what they would do when they went out into the classroom and then at the end we tend to have a summing up, ... a pulling together of the treads ...

554 ... What is the type of society these students are being prepared for?

556 ... our goal ... is to provide them with a National diploma which enables them to apply for positions in any school in New Zealand. I think some would have a leaning towards the state school system, others would a leaning towards the ... environment of a ... Christian school ... When parents have a very big stake in the education of their children that they tend to mould the children's behaviour as much as the teacher's. ... The parents are interested, concerned and actively involved in the educational process to a much greater degree than you'd find in the

majority of state schools ... that tends to put its own dynamic on the school.

567 Is that also a product of that formality that comes from being a private school?

569 Yes ... Their expectations are high. I'd expect them to go out and teach Christianly in any school. That's my belief that they don't have to hide their light under a bushel, that they don't ... have to evangelistic ... what they are is more important than what they do ...

587 ... If what they are is ... as important ... How do you get involved in the character side of the students? ...

591 I think it's a slow growing process. The osmosis concept is very important. A lot of them come in, they come straight in from a secular high school. They don't have what you would call a Christian character. You have to build it, but you have to judge at the interview that that teachability is there ... so our interview tends to be a very relaxed ... but it goes real deep ... its an hour ...

Questions asked during an interview with A. Hawkins on 19 July 1994

- What does it mean to reinterpret [from a Christian perspective]?
- 091 Can someone have a Biblical Christian world view and still not reinterpret?
- 355 I could possibly argue that, although as a position constructivism is not the fundamental view of students and learning that [you want to have], some elements of constructivists approach are [appropriate]?
- 476 ... How far do absolutes go? ...
- 508 What about the position of the Bible?
- 514 Would you put the word absolute on it?
- 555 Other people use absolute in a different way ... [speaking of] having too many absolutes ...
- 582 Are you saying then, if the only absolute is the Godhead, then there are no absolutes for education as such except the Godhead?

A transcript of an interview with A. Hawkins on 19 July 1994

What does it mean to reinterpret [from a Christian perspective]?

026 ...Glenn Martin's¹ principles are the essence of what we're trying to do in Christian education ...

038 ... it is required reading for all our staff on their eight day release programme ...

049 ... Most Christian teachers in this country are dichotomised. They've got ... their mind set which came from their schooling and their university and college days in one part of their mind, their "religious" in the other, and we've got a dichotomised thinking. And you're quite unconscious of that until someone like Glen Martin comes along and exposes it all. And we teach like that. And kids quickly pick up that, ... there is a Christian "side" to life, and there's a secular side and they separate them ... because that's the way you unconsciously project it. And there's no integration between the two. And in order for that to happen, first of all your world view has got to be changed, so that everything becomes coloured by the Christian lens. ... And when that transformation eventually occurs, and it may be a process rather than an event ... then you begin to reinterpret everything you see ...

091 **Can someone have a Biblical Christian world view and still not reinterpret?**

096 Yes they could ...

102 ... There should be a distinctive difference. Much of the time it may seem the same but there will be very obvious occasions where, and much more as you progress in your Christian world view, where it is obvious you are coming from a different thinking point of view.

117 ... One illustration ... would be, take the nature of law. The usual approach, if its got any kind of religious significance at all, ... that the workings of our universe operate according to laws which are

¹

Martin, G. (1990).

discovered by Physicists and Mathematicians ... Newton said, ... "I think I was thinking God's thoughts after him". ... Most schools will teach it from that point of view, usually unconsciously deistic. By that they think ... somehow a universe got here and it is highly mathematical from the nature of the forces in galaxies right down to the nature of forces in atoms and sub-atomic particles. And it is fixed, unchangeable and it remains to be discovered in many instances.

173 Now the Bible doesn't present that. It presents a universe that ... was created, and it was created very beautifully. ... The Bible introduces a God who did that but sustains everything so he interacts with his creation all the way through ... Psalm 104, so that there is a distinct difference between a deistic point of view and a Christian point of view. For example a deist would say if the law of gravity is going to change, then God ... will have to step in and do something about it. But the theist, the Christian as a theist would say, No, God wouldn't have to step in and do something, he'd have to stop doing something. And that is ... a different prospect ...

225 If you have a God who created the universe and sustains it by the word of his power then every quantum "decision" ... that is made is under control, The same applies to all law ... And the same is true of moral law in the Bible and at a fundamental level I see no difference and that will colour my world view and the way I teach ... Now if I can address this question, I'll come at it from what is current in our syllabus that is being introduced in the last year or two ... Mathematics and Science. And the new syllabus in New Zealand has got an underlying philosophy ... it is known as constructivism. ... The difficulty, logically arguing against constructivism, is that if you take the presuppositions they have, you are inevitably going to be drawn to their conclusions. So in that sense it can't be disproved. In the sense that if I say there is no absolute being, there is no absolute, then what is the reality, or is there a reality that's all around us. The answer of the constructivist is that there is no ultimate reality. We can, by the chemistry of our brain,

construct what's out there and so this affects teaching right down to the lowest level and children therefore have got to be carefully handled if they say, as one group of kids did, "all magnets are grey". Because that's all they've been exposed to, but that's real for them. ... John Dewey who was a constructivist and so was Piaget ... So we take tentative and even false answers ... In the ultimate, group inquiry of the Dewey kind will lead to truth, which to him is not absolute, it is relative, but it is that conclusion which will inevitably be reached by consensus of group inquiries. So different groups ... may eventually come up with the fact that magnets aren't all grey and so you have a jury type proof, and there's no cause for reasonable doubt ... but the philosophical underlying thing is consistent to where Dewey was, who ... signed the first Humanist Manifesto ... and was terribly anti-God, there are no absolutes. In fact, from this school came the thought ... there is no such thing as absolute truth. You cannot come out with anything that is absolutely true ... So we are faced with constructivism and in essence you can't disprove that, and unless you take a different world view than that which the constructivists come from, (they come from the point of view of philosophers Hume and Locke where they posited this thing) ... You can't really fault their circular reasoning ...

355 **I could possibly argue that, although as a position constructivism is not the fundamental view of students and learning that [you want to have], some elements of constructivists approach are [appropriate]?**

365 Indeed, you can end up, as many have, with right classroom modes of teaching with wrong philosophy and in that lies a real difficulty ...

385 they have produced ... action ... final outcome[s] and it's no different to what a humanist, atheist has produced, but the way they've come to that is by a chain of reasoning which is utterly different ... but their final actions are exactly the same ...

428 ... a creationist point of view ... a Christian point of view ...

445 ... the constructivist will have elements of classroom patterns of

- behaviour and teaching which are thoroughly acceptable which I could arrive at quite easily from a Biblical point of view.
- 447 This is probably where the rubber meets the road as far as reinterpretation is concerned
- 450 I do not accept that there is no absolute. I do believe in essentialism ... Constructivists go really along with the concept of non-essentiality. By that, he means, ... you can find beautiful mathematical equations that describe galaxies, ... but that has been generated from the mind of man. It isn't in the essence of things to have beautiful mathematics, it's something that the mind of man imposes upon what he sees. And so that mathematics and science really is a human endeavour ...
- 476 **... How far do absolutes go? ...**
- 485 ... what is absolute? ... Only one thing is absolute ... Only the Godhead is absolute. All else is derived, even the ten commandments written from the finger of God is derived ... I can for myself ... accept certain absolutes for myself in moral behaviour and so on, that is a matter of choice and of faith and your love for Jesus if you've encountered him ...
- 508 **What about the position of the Bible?**
- 508 There again, it's a derived thing. The word of God is derived from God and I accept the Bible as the word of God and in its original autographs I think it's infallible for me in all modes of behaviour ...
- 514 **Would you put the word absolute on it?**
- 514 For me, but I wouldn't put the term absolute on it as a generic term for everybody. It's only for me that it is absolute ... You start from a set of propositions which are axiomatic, they are accepted as self evident truths ...
- 536 I start from the proposition: GOD, ... In the beginning God... and I build my set of theorems upon that.
- 555 **Other people use absolute in a different way ... [speaking of] having too many absolutes ...**
- 560 ... He's got a set of absolutes that I would say are derived, or

secondary absolutes, those are things that he accepts ...

582 **Are you saying then, if the only absolute is the Godhead, then
there are no absolutes for education as such except the Godhead?**

585 Yes, that is true because I move from there to the idea that God has revealed himself in what Glen Martin calls verbal propositional form in the word of God, that word of God is absolute for me and that is the basis on which I pursue education. ... And where I use the Bible is what I call in index form. Now the Bible can't tell me too much about the reaction of sulphuric acid with ... chloride ... but I would expect consistency in creation so that the kid down the bottom end of the lab should be getting the same results as the top one ...

Questions asked during an interview with A. Hawkins on 20 July 1994

- 006 How can you teach mathematics Christianly? ...
- 234 You said yesterday that you can reinterpret and appraise. It may not alter your practice but at least you've put it against a Christian world view ...
- 247 ... Is the mathematics system more concerned about the product of learning or the process?
- 263 Are a lot of mathematics teachers ... focused on ... an examination schedule?
- 285 ... Some people ... have used the words, to teach Christianly. Now do you mean by that, having assessed, appraised and reinterpreted from a Biblical Christian world view, you are then teaching Christianly ...?
- 400 ... reinterpret in another area ... How do you see the students in your class from a Biblical world view? What is the function they play in the classroom? ...
- 482 ... Would you describe the student as a trainee, scholar or an explorer?
- 501 Is an explorer too close to Dewey?

A transcript of an interview with A. Hawkins on 20 July 1994

006 **How can you teach mathematics Christianly? ...**

023 when it comes down to lessons ... you've got to get into a classroom and teach, where mathematics is taught so that it is distinctively Christian as opposed to the same sort of lesson ... being taught in a state school ... There have been various approaches to that and some of the awful ones are what we might call baptised humanism, where we say right children we'll now memorise John 3 v 16 and then proceed to do a lesson in geometry which is so artificial as to be ludicrous. ... The next one is the kind of thing that I've seen in a number of Christian schools is like, lets start with counting numbers ... and what number do we start with? One. Now, the Bible is very clear when it says God is one ... inserting some sort of sanctimonious nonsense inside a mathematics lesson. ... I see it far more intrinsically and structurally sound to teach from a Christian perspective in a number of ways ... the beautiful thing about it is that they come to the conclusions themselves ... but the whole essence of education is total integration ... one has to consider the history of mathematics which has come from largely Christians ... have a look at the nature of mathematics and where we are coming from ... a colleague ... and he will not teach sets, (set theory to little children) ... he has an aversion to using sets early on in the school because the whole reason for introducing set theory to little children in the 60's was that there was still the hope ... that formalism, and set theory has to do with formalism in mathematics would yield to a universal truth that you would be able to exhaustively show the truth about everything ... I am quite happy to use set theory ... I should be looking in mathematics for something that is consistent and it is truthful, those things are Christian values ... my philosophical base that I'm coming from is different. I'm interested in consistency and honesty ...

- 234 **You said yesterday that you can reinterpret and appraise. It may not alter your practice but at least you've put it against a Christian world view ...**
- 236 That's right ... we are interested in truth, ... accuracy ... consistency and those are values which are legitimately taught ... those kind of expressions will, I would suspect, be used a lot more in a Christian classroom than a non-[Christian] one.
- 247 **... Is the mathematics system more concerned about the product of learning or the process?**
- 249 ... concerned about both ... people will respect a teacher that is obviously thrilled with his subject ...
- 263 **Are a lot of mathematics teachers ... focused on ... an examination schedule?**
- 268 ... I'm not exam driven, I don't think any school should be ... you're educating a person as well as instilling the truth of the subject ... but mathematics is, in essence, something which ... probably requires many more kinds of test type situations ... there is a problem, you've got to solve it ... there is a truth, there is an end product, and so it's testable all the time in a progressive way and I suppose it is more testing and evaluation, can you do it? Can you arrive at truth? Can you arrive at precision? ... What ... is important philosophically for me is that I do not project the idea that getting right answers is really obtaining truth, truth is more than the summation of a collection of facts ...
- 285 **... Some people ... have used the words, to teach Christianly. Now do you mean by that, having assessed, appraised and reinterpreted from a Biblical world view, you are then teaching Christianly ... ?**
- 290 ... the whole philosophical base of mathematics is very much brought into question when you start teaching mathematics ... for example, the strong emphasis on statistics ... and statistics is supposed to reveal truth. Now I will be strong with my pupils that that ain't necessarily so ... in teaching mathematics Christianly I will be very strong in the

limitations of what we can do ...

330 ... forever you're pushing the boundaries of knowledge further and further out, will there be a TOE, theory of everything? In principle ... there cannot be. ... if you study ... mathematics ... from an inductive point of view, the concept being if you get enough facts and establish these facts and push the boundaries of knowledge out sooner or later ... they'll come to a knowledge of the truth. That is denied Biblically and mathematically and that I would need to share with my 6th & 7th formers ... ultimate truth is not going to be known that way even though that is really where the pursuit of mathematics has always been focussed, the pursuit of a theory of everything ... and it won't be done ... Christian education is, philosophically, diametrically opposed in its flow because it starts with truth, it starts with the posit that there is truth but it is not in a collection of facts, it is in a person that is Christ and the process is deductive rather than inductive ... there is an overlying goal ... that I'm aspiring to (in the end truth gets frayed at the edges with that system, it does not with mine ...)

400 ... **Reinterpret in another area ... How do you see the students in your class from a Biblical world view? What is the function that they play in the classroom? ...**

406 I think you're probably asking me, am I a facilitator or am I a teacher? ... I believe fundamentally I am a teacher. I have a body of knowledge which I am going to impart to them, but I don't regard them as empty heads ... they're very precious souls with sensitivities that I've got to know about ... and I think knowing them is a spiritual exercise ... I'd like to share a little on the part of the spirit, the Holy Spirit, because I think education isn't just mind to mind, it is spirit to spirit, and it is largely a spiritual exercise, so I believe in authoritative teaching, because the model of the greatest master teacher is there for us ... he spoke with authority and not as the scribes who ... were offering a 100 opinions ...

419 ... I regard them as ... a sensitive person with a jumble of ideas which contain things which are valid and verifiable and they're rational people

and can argue ... although I oppose Piaget because for one thing, he's a constructivist, there were kernels of truth in what he said there are phases of development within a child and it varies from child to child and one has to be aware of the limitations in their capacity to think, ... but I also see them as a spiritual being ... over the years I have seen that the educational progress ... of a child can ... have a demonstrable spiritual component ... pray for the kid and the results can be dramatic because there was a spiritual problem in there ...

472 Education is a spiritual enterprise ...

475 ... my whole approach is not ... I've got a body of knowledge, there's an empty head over there and I've got to say what I know in all my brilliance and get it into there so they can regurgitate ... its very much increasing in wisdom, stature and knowledge, the growth of a total person, its holistic in my view ...

482 ... **Would you describe the student as a trainee, scholar or an explorer? ...**

485 ... it depends to some extent ... on the subject. For example, if I'm in a practical subject, a skills subject like woodwork, I am doing some training in there more so than in a theoretical subject like pure mathematics ... nonetheless I want to train him or her to have a set of tools, of skills that he's going to use ... in a relaxed way ... there is training that comes into it ... the other terms ... the explorer ... yes ... if all I'm asking them to do is to be an automation ... then I haven't done a very good job, I'm not trying to make a clone. ...

501 **Is an explorer too close to Dewey?**

No, I have no problem with certain processes that come out of Deweyism and part of my teaching will be exploration, and that part forms a major part of mathematics, ... here's the Fibonacci series, lets explore it and see what properties it's got ... exploration will be part of it. Where I disagree philosophically ... is that I do not leave the thing open ended and allow truth ... to emerge from a consensus of enquires ... they've arrived at an opinion, and if I see that opinion is wrong, I will

tell them it is wrong, there will be an element of my authority stamped on the whole show ...

Questions asked during an interview with A. Hawkins on 23rd August 1994

- 011 Martin (1990) says this, "A Christian university built around a minimal creed is unrealistic in view of the greatness of the battle" ... Would the statement of faith at Bethlehem be considered a minimal creed?
- 039 ... also called a presupposition?
- 112 ... When you get past those derived absolutes, these are the things that you take as a given personally, what are these called?
- 126 ... why did you ascribe the Scriptures as being a derived absolute? Why not an absolute?
- 162 What's changing at that point? [Is it] the Biblical presupposition?
- 175 What you believe to be important to Christian education, are they Biblical presuppositions? Is that how you would define them?
- 207 ... How often are you likely to change your Biblical presuppositions?
- 255 ... Christians are at different stages of their understanding of firstly a Biblical Christian world view and even Biblical presuppositions ... To what extent does that growth necessitate a change in your presuppositions?
- 295 ... What do you call [your beliefs] when you go beyond those Biblical presuppositions to those other [beliefs]?
- 387 ... Last time I was here you talked about someone going from being deistic to ... theistic. What is happening, whether it be in the mind or in the spirit in terms of their presuppositions ...
- 471 Would you describe a person who is a born again Christian in one sphere of their life and yet in their vocation there is no application of Biblical presuppositions, would you describe those [people] as deists? ... A theist because ... one lobe clearly has some absolutes, Biblical presuppositions ...
- 531 ... the lobe that had an absolute, a derived absolute, Biblical presuppositions became the absolutes and Biblical presuppositions for that, what was a deistic view?

- 544 ... A theistic person who is dichotomised, would you agree that they do have the absolutes ... there ...
- 566 ... the change is not necessarily occurring at the Biblical presupposition level, it's at the other practices in our lives?
- 580 ... Why might the process of applying Biblical presuppositions across all of our lives sound somewhat constructivist in practice?
- 617 ... try and apply that. ... What is your view of students and what they bring to the learning task? ...

A transcript of an interview with A. Hawkins on 23rd August 1994

- 011 **Martin (1990) says this, "A Christian university built around a minimal creed is unrealistic in view of the greatness of the battle" ... Would the statement of belief at Bethlehem be considered a minimal creed?**
- 016 ... a safety net for us. Having discussed absolutes and there being only one absolute and that's God, the Godhead. ... After that one has derived absolutes, which we can by faith take to ourselves ... as creeds ... 1 Cor 15, one of the earliest credos ...
- 036 for us the Scriptures for Christians is very much what I would call an acquired absolute ...
- 039 **... also called a presupposition?**
- 040 Yes ... in that its really axiomatic that the Scriptures as originally given were infallible to the ... Christian mind and ... it is best illustrated ... in the way I use it in my work and the way that I teach ... and that is that we will receive much ... incoming data in the field of education (and some of it we receive, ...) there are many points of contact between incoming data ... and the Bible which I call index points or indices ... the Scriptures are authoritative in all matters where incoming data touches on points of contact with the Bible ...
- 112 **... When you get past those derived absolutes, these are the things that you take as a given personally given, what are these called?**
- 118 ... a Biblical presupposition
- 126 **... why did you ascribe the Scriptures as being a derived absolute? Why not an absolute?**
- 138 ... it is derived ... although closely coupled to the divine ...
- 153 ... that is one of the problems of a derived absolute, it can be abused, and of course Scriptures have been abused, and that's where our opponents get at us ... they rightly say that you're taken Scripture to mean A and later on, you're decided it means B ...

162 What's changing at that point? ... [Is it] the Biblical presupposition? ...

163 ... it is clearly seen that it is misinterpreted ... and that is happening all the time, and you correct your perception in the light of further data, and whether that's revealed scientifically or by the Holy Spirit in the Christians case ... we're always coming to that in any study, whether it be Biblical or extra-Biblical.

175 What you believe to be important to Christian education, are they Biblical presuppositions? Is that how you would define them?

180 Yes, ... what I believe are Biblical presuppositions. ... that doesn't mean to say that the Bible has got a definitive pointer on everything, there's lots of things it hasn't ...

186 ... my presuppositions, where they are needed, are strongly Bible based. Quite often it acts more as a negative thing than a positive ...

207 ... How often are you likely to change your Biblical presuppositions?

219 I wouldn't change a Biblical presupposition. ... Much of the time, I'm perfectly happy because it seems to me that many people who are non-Christian are searching really for facts, and the facts are the same, facts are facts ... All truth is Gods truth ...

255 ... Christians are at different stages of their understanding of firstly a Biblical Christian world view and even Biblical presuppositions ... To what extent does that growth necessitate a change in your presuppositions?

262 ... what you'd call feedback. I have got Biblical presuppositions. I work along a certain track, and my Christian world view ... is being modified as we go ... and then you say, is there any need to go back and re-track and say, are those presuppositions sound? ... I don't think I've ever found any real need to change a presupposition. Maybe in the light of evidence down the track I might be forced into that ...

295 ... What do you call [your beliefs] when you go beyond those
Biblical presuppositions to those other [beliefs]? ...

310 ... it isn't just a mental process. The spiritual ... input that is necessary
for Christian education is of the essence, ... Dr John Hitchen ... opening
his talk on Christian education in Christchurch ... he said "Christian
education is a spiritual endeavour" ... New Zealanders have undergone
a paradigm shift ... a spiritual dimension had been lost in New Zealand
education ... the Christians had seen education as a spiritual
endeavour. It isn't mind to mind ... it was very much spirit to spirit.
That is why so many Christian educators ... have great reservation
about programmed learning, ... such as the Christian A.C.E. system ...
that concept of facilitator ... instead of a teacher ... and my Christian
presuppositions deplore that because it is a spirit to spirit thing. I am
seeking to be ... an emulator of Jesus, the master teacher ... he was
interested in the whole person ... he talked about relationship ... love ...
forgiveness ... and that dimension has certainly been lost according to
Jack Shallcrass in his ... book "Educating young New Zealanders" ...
and he deplores ... the lack of a moral base which has slipped away
from education ... no basis for a good disciplinary system ... spiritual
and moral base of the educational process had disappeared ...

387 ... Last time I was here you talked about someone going from
being deistic to ... theistic. What is happening, whether it be in the
mind or in the spirit in terms of their presuppositions ...

399 ... I would say a deist has never been saved, ... no relationship with
Christ at all ... All Christians are theists, but not all theists are
Christians, most of them are ...

455 ... the theistic position which doesn't say that God created in the past
and then left it and walked away from it as Psalm 104 repeatedly tells
us, he interacts with it at all times ... theists, that is a God that created,
sustains, interacts, ... with people ... with things indeed all facets of
creation

471 **Would you describe a person who is a born again Christian in one sphere of their life and yet in their vocation there is no application of Biblical presuppositions, would you describe those [people] as deists?**

474 No they are theists but they are uninformed. Now you've touched on the very heart of what Christian education is all about because one of the greatest problems that we have in our Christian fraternity, particularly the educated person is that in general they are dichotomised in their thinking and they have ... one lobe of their brain which is secular and the other lobe which is spiritual and the two have got a brick wall between them and never the twain shall meet, and I believe that Christian education and in particular this college exists to object to that. It's the whole reason for its existence.

... A theist because ... one lobe clearly has some absolutes, Biblical presuppositions ...

487 Indeed ... I think I could say, the average Christian is deistic in one lobe and theistic in the other. And that is the real problem ... they see no relationship between the two, even in education. Educational theory that is being done by humanistic secular people and their Christianity is over here and they see no relevance ... We have here an eight day release program ... in which staff are allowed to have a fortnight of school time off to think and see if they can do something about this dichotomy in which they present a "paper ... nearly every time they do it on devotions or pastoral care or love and concern amongst the children ... but its got nothing to do with their subject ... I interviewed one staff member about his paper, we prayed together and we just thought about "design" and graphics and it hit him, just the word design, which presupposed in his subject a "designer" and he was it, which presupposed someone who "designed him" ... In talking about isometric projections, which they study, could he not validly and in the syllabus get an isometric drawing of a camera ... what about another drawing alongside of that of a cut away of a human eye, a far superior camera

... having got that triggered, then you didn't have to do any more, the Holy Spirit worked on this man and it flowed ... and now his subject was beginning to come into Christian order with a theistic view point and suddenly dissolving was the wall between the lobe which was secular and deistic and the lobe which was spiritual and theistic.

531 ... the lobe that had an absolute, a derived absolute, Biblical presuppositions became the absolutes and Biblical presuppositions for that, what was a deistic view? ...

534 You are indeed ... what you're really saying is that there is a developmental process where your Christian world view is firmed up and that is true. I don't think ... there would be a shaking on the idea of God as an absolute. I don't think we would be shaken ... we are not ... our views will be Christian, will be Biblical, but the detail, fleshing that out and what that implies in the day to day curriculum matters and teaching does indeed improve with time, you're on a growth curve ... the growth given by the Holy Spirit ...

544 ... A theistic person who is dichotomised, would you agree that they do have the absolutes ... there ...

548 ... accepting as absolute that God is authoritative over all your thinking processes, all your living, begins a process ... an edification, ... an educative process ...

566 ... the change is not necessarily occurring at the Biblical presupposition level, it's at some of the other practices in our lives?

568 ... it is our practices ... I do not count that I have already attained but I press on towards the mark for the prize of the high calling of God ... on our part, it is a pressing on, a pressing deeper, a pressing higher ... "a man's reach should exceed his grasp or what's a heaven for?" ... I'd hate anyone to think that anyone at this college or any other Christian college has arrived, none of us has in the process, ... its an ongoing

thing ... the growth rate is never the same from person to person ...
allow God to sanctify you at his and your pace otherwise you burn out

...

**580 ... Why might the process of applying Biblical presuppositions
across all of our lives sound somewhat constructivist in practice?**

...

**587 ... the two classical constructivist theories are pertinent ... Trivial
constructivism, which says that any person ... who is a student never
learns with a blank sheet basically, you bring to it experiences and
ideas and prejudices even, that you've picked up in the past, and I
personally have no problem with trivial constructivism ... others do ...
but the fully fledged constructivist theory, which says that there is no
absolute, reality is merely a mental construct, at base its a product of
the chemistry of the brain, I can not accept that because my
presupposition, my basic premise that God is real and he explodes onto
the big scene of Genesis 1 with a whole production of reality ... there is
even a stronger reality, which is truth, which is Christ, which is a person
... if I started from a constructivist's point of view, that everything out
there cannot be proved to be anything other than mental construct, I
have no argument at all that I can bring against that, because their
presupposition is, that reality is subjective, it is not objective. My
presuppositions are totally and diagonally opposed to the constructivism
in that form in that one denies objectivity and my God defines
objectivity.**

**617 ... try and apply that. ... What is your view of students and what
they bring to the learning task? ...**

**640 ... he brings to the classroom a nature which they would describe as
less than perfect, if I was being radically religious I would say that a
person is depraved or has a basic sinful nature ... you don't have to
teach a child to be naughty, they can do that quite well with no
instruction whatsoever. You do have to teach them the moral and the
spiritual aspects of good behaviour ... what is truth? ... truth which is not**

an accumulation, a sum total of all facts that can be known, it is embodied in a person that spoke the world and creation into being ... we've got to start here with this person, that's where everything starts ... the educational flow for the Christian educator is opposite to that of the non-Christian, because our process ... is deductive, you start there, you start with Truth and see where that takes you ... examine nature all around you, is it consistent with an intelligence, with a truth, with a creation, with an order ... or can you start with the other process, let's go out there and see diversity and see if we can get unity in diversity and build up from a collection of a massive number of facts some embracing theory ... a theory of everything ... whereas the Christian education tends to be deductive, now I say tends because I think that is true in both arenas although ... we both occasionally explore inductively ...

Questions asked during an interview with P. Nash on 19th July 1994

- 020 What does it mean to reinterpret?
- 145 ... if at the end of the day your practice and your content is the same as someone in the state school, at least you've gone through the process of putting it against a Biblical Christian world view?
- 170 If an observer called in and saw a class ... they might say this is no different ...
- 195 ... And that's not always going to come out through observation?
- 246 Is there something distinctively Christian in the delivery?
- 362 ... To what extent can you reinterpret content when you have committed yourself to follow the state Curriculum?
- 385 ... Is that intermittent reference to a Christian perspective?
- 428 What would stop you from choosing to rewrite your curriculum? ...
- 480 Would the view from an alternative Christian school be that you have sold out to the state [system]?
- 497 Was Middleton Grange your model and is it following the state curriculum?
- 514 ... [teachers] could change the content and even have a Christian perspective but still stay in the same mode of teaching ... maybe in reinterpreting some content it has [a] consequential change in position in terms of your mode of delivery?
- 617 ... Would you describe the students as trainees, scholars or explorers?
- 668 ... Are you suggesting that the degree to which the training, apprenticeship end of learning occurs lessens over time as a person develops a Biblical world view?

A transcript of an interview with P. Nash on 19th July 1994

020 What does it mean to reinterpret?

045 ... Don't throw the baby out with the bath water. ... there are a lot of things that are neutral ... What we are trying to do is to present a Christian world view to kids and because we've all been educated in a secular system, we've absorbed into our thinking a lot of secular patterns of thinking and ways of doing things and what I'm trying to do is look at everything we do in the school ... and say ... lets go back to square 1 and think about 'why' we do this and 'what' we are doing it for and 'how' we are doing it to see whether in fact we're doing this from a basis that would form part of a Christian world view. Now a lot of things don't change ..., because a lot of things are, in a sense neutral but quite a few things do change. And in the area of curriculum, ... there are two things that we look at ... its the process of delivering curriculum and its the content of the curriculum itself. Now a lot of people focus on the content because that's easy ... there are some books ... we would prefer not to use, ... we believe that we should be able to look at all books and guide the students through a book allowing them to explore other people's points of views, while reinforcing what a Christian point of view might be ... In the library, for example, we try to vet the books that come in for recreational reading and exclude some of them because of the content or the theme ... In terms of curriculum delivery ... not into indoctrination ... don't want to indoctrinate kids with a Christian ethos, we want kids to understand that there are various world views and we want them to be exposed to what these are and to make a reasoned, logical, educated choice at the end of the day about which world view or which parts of any world view they are going to adopt. So in reinterpretation, what we mean is looking at the curriculum ... and saying what is acceptable for us? ... What things are we going to emphasise differently? ... What parts of the content

might we even change because there is quite a bit of flexibility in the curriculum

145 **... if at the end of the day your practice and your content is the same as someone in the state school, at least you've gone through the process of putting it against a Biblical Christian world view?**

155 Yes, ... that I feel is the most important thing ... nothing ... is really neutral ... so what we are really trying to determine ... which camp is it in? ... There is an overlap. There's not necessarily a clear dividing line between secular humanism and Christianity ...

170 **If an observer called in and saw a class ... they might say this is no different ...**

174 And in many ways that's right ... I suspect and I know that there will be some changes, ... because state is a secular system, whereas we are trying to have a theological system ... But in simple day to day business of teaching kids in the classroom, many things will be the same ... I hope that behind what's happening, people have actually thought through why they do things and are comfortable with the way in which they actually do it and what they are doing

195 **... And that's not always going to come out through observation?**

196 No, and there's the difference with the state system where in the state system, no one is ever encouraged to think through why they teach something or why they do something the way they do. It's just taken for granted. When I was at college we were never encouraged to think really ... we were told, this is the way it is done, ... weren't told that there were alternative methods or thinking about these things. That's what we want our staff to do. ... to think through why are you teaching that? ... Why are you taking that approach with this class? ... A lot of really good teachers in the state system do that to a certain extent but not in the sense of perhaps a philosophical Christian versus non-Christian approach, more in terms of effectiveness ... and we're going a step further than that ...

246 Is there something distinctively Christian in the delivery?

253 Can be, and it's an area we are still not certain about, and I haven't done enough reading about it myself, most difficult area ... It comes back ... to your view of the learner ... and your view of human nature ... and ... we emphasise the fact that we are ... fallen human being ... In a lot of state schools the principles of Deweyism are very strong ... the idea that if a group gets together and looks at an issue or problem ... that they can collectively come up with an answer, and that that answer will be truth for the group, because they have collectively agreed on it. We would reject that because we don't believe that truth is something you create. Truth exists. Jesus said "I am the truth". And so truth is something to be discovered, not created by us ... that's often an on going process because of our fallen nature. We cant always see clearly ... may find in the future that we haven't seen the whole picture, there may be more yet to discover ... We are probably concerned more about bigger issues, perhaps issues that touch more on things of life ... that's what you think ... that's all right for you. ... I reject that thinking because I don't believe that's what Scripture teaches, that you can just create your own reality ... and I believe there is a truth to be discovered about things and the spirit of truth, in the Holy spirit, will guide us into that truth but because we are fallen ... it's difficult for us to get to the truth and we have to keep searching ...

362 ... To what extent can you reinterpret content when you have committed yourself to follow the state Curriculum?

364 Because mostly the state curriculum is actually quite loose in terms of its content. A lot of content is not ... tied down ... For example ... the topics are set ... I am trying to point out to kids where I think there needs to be some rethinking done ... get the kids to think through some of the issues along the way ... I hope ... a different perspective might come through nothing very startling about it ...

385 ... **Is that intermittent reference to a Christian perspective?**

389 Yes and No. Mostly it is because if we chose to depart from the state syllabus and we wrote our own, obviously we could go a lot further in our choice of topics ... techniques ... also what we're trying to do is ... underpinning each subject are certain assumptions and what we try to do is challenge some of the assumptions which we believe are not really from a Christian perspective and to present some Christian assumptions about History and so on ... the evolutionary thing is very strong in History ... whereas the concept of some body who's guiding the events of history and has his hand in and that some of the events of history are the result of being in a fallen state ... those sort of ideas I try to bring through and I don't find that that presents a conflict with the syllabus itself ...

423 no content is ever neutral. Content is always selected on the basis of your philosophical view ...

428 **What would stop you from choosing to rewrite your curriculum? ...**

432 A number of factors have stopped us. ... as a new developing school we need credibility. ... unfortunately credibility comes ... through being part of the state system ... a number of Christian schools who have opted out of the state system but they have got no credibility ... Even for Christian parents, Christian education is a sort of new experiment. ... I'm dealing with my child's future ... gotta live in this society. I don't want them experimented on ... Another thing is simply the time factor ... we'd have to put in to developing whole new courses ...

465 I'm frustrated in history because the syllabus does not cover what I think a Christian should be learning about the history of the world but at the moment for those sorts of reasons, the need to establish credibility with parents and with the community and the sheer time factor of getting a school established ... and because of the flexibility of the syllabus that it gives us the freedom to do things within it ...

480 Would the view from an alternative Christian school be that you have sold out to the state [system]?

Yes we get that a lot ... In a sense they're right of course but ... what they don't understand is that we do try to reinterpret where we can ... attitude is often, oh you're just Christians teaching the state prescription which in many cases is probably true, we do that simply out of desperation ... there is freedom in the state prescription to do a lot of reinterpretation which we do do

497 Was Middleton Grange your model and is it following the state curriculum?

502 Yes ... seek to reinterpret as they go. They have done a lot more work than us in terms of looking at subject areas and seeking to write some Christian assumptions upon which to base the subject and then to teach the content by launching off from those assumptions. ... that's where you've got to start, not with the content, not even with your methodologies, but what are the basic underlying assumptions that we should be giving to students as they learn this subject?

514 **... (teachers) could change the content and even have a Christian perspective but still stay in the same mode of teaching ... maybe in reinterpreting some content it has [a] consequential change in position in terms of your mode of delivery?**

530 yes ... probably quite traditional in our delivery, ... formal, a lot of teacher talk ... because we, in our thinking at the moment, errs on the side of tradition rather than on some of the current methodologies ... a deliberate choice ... because our view of teaching is somebody who has a set of skills and a body of knowledge is seeking to pass those on to students and because of that sort of view, we find ... (the) ... formal instructional method is one of the most suitable for delivering that ... the other thing, for a lot of us, ... is the time factor that the time to creatively look at alternative methodologies isn't there ... that's behind our thinking... and this is one area where I think increasingly we're going to depart from the state in the delivery of curriculum, because as the state

begins to push more and more ... the humanistic concept of the potential within people then you get the whole sort of student centred thing ... there are some strong assumptions underlying the whole student centred programmes in state schools ... that you are capable of arriving at the truth by yourself unaided ... and so the teacher should be a facilitator, not an imparter of truth, but simply we should simply provide you with the environment, the resources, the skills to enable you to discover truth. By and large we would reject that. In some respects it is true. With my 6th form history class for example I am trying to make them independent learners, ... they don't need me all the time. They need to have a certain amount of independence. But of course I have experience, I have a much wider reading, I have a much greater skill level than they do and so I seek to pass on those things as well which is part of the learning process ... sooner or later you get to the point where you can do a lot of learning on your own, but I don't think anybody ever learns entirely on their own. They always learn from someone who knows more than they do ... also, ... take Jesus as an example ... if you look at him and his disciples it was like a class in a sense. How did he teach them? There was a lot of instructional teaching went on sermon on the mount ... passed on a body of knowledge and ideas and philosophy. He used other methods as well. It wasn't his sole method of instruction, he sometimes questioned them, asked questions, forced them to come to conclusions ...

617 ... Would you describe the students as trainees, scholars or explorers ...?

638 ... its the apprenticeship thing really ... I don't discount all the methodologies ... I don't discount kids as explorers, but ... what is the primary thing, I'd be down towards the scholar / trainee end definitively ... look beyond the methodology. What is driving the methodology? Why this methodology? What is the view of human nature that is behind it? That is the key thing. Is it a view of human nature of a fallen human being who is sinful, whose understanding is darkened,

who needs to be guided into truth. Then I think it effects your method of instruction. ... doesn't say they cant be explorers. Of course they can, but the emphasis often is that the sole method ... don't accept that ... have to use a range of methods, they suit different situations ... At the end of the day, ... a student sits in front of me and my job is to impart skills and knowledge to that child because I have a body of knowledge and I have a set of skills which they don't have or they have in a poor or immature form and my job is to bring them up to me as Jesus said the student is not better than the master, one day they'll be perhaps equal with the master and then later on when they are no longer in the master / student situation they may go on to become ... obviously more ...

668 ... Are you suggesting that the degree to which the training, apprenticeship end of learning occurs lessens over time as a person develops a Biblical world view?

No ... a lot of instructional stuff goes on with 5 years old ... there is an innate thirst for knowledge that kids have ...

Questions asked during an interview with P. Nash on 20th July 1994

- 004 What is the society you are preparing the students for? ...
- 014 ... I think the latter, what they are going in to?
- 018 And in particular those things that you focus on, which you say, therefore we need servant leadership ...
- 090 ... where will the students practice that servant leadership? Are you expecting them to practice in the ... classroom?
- 122 ... these prefects, would you ever see a non-Christian kid in that role, in the sense that they would be involved in leadership, but not necessarily Christian leadership?
- 163 Bethlehem College has a goal of personal best for each child. State education would say that they are also after that same end. Where's the difference?
- 175 Do you emphasise it, acknowledge it, or do you develop the spiritual aspect?
- 190 ... is it purposeful or whether it's a by-product?
- 193 ... [Should it be] confessional Christianity ... perform in a particular way?
- 216 Is it a by-product or is it intentional? ... Do you work to evangelise?
- 228 I wondered whether evangelism was more connected to a mission orientation which would be more towards a church mandate as opposed to school?
- 238 ... Where does vocation fit into your view of the mandate of the school?
...
- 268 Are Christian values incorporated into the content? We discussed yesterday about subjects coming from a Biblical world view, if so how come you're teaching a subject in form 1 called Bible? Why not have a subject called 'Biblical world view'?
- 297 Why couldn't it also cover those aspects being covered in Bible?
- 305 How do you mark it, assess it?
- 307 Isn't the point of the Christian world view, not a knowledge of but a practice of a belief and an understanding. [Isn't the subject called]

- Bible leading towards a head knowledge ...?
- 318 [can] your devotions cover that ... ?
- 330 If you were ten years down the track in terms of your reinterpretation of content and curriculum, would that also be an argument against a separate subject called 'Bible'?
- 333 In the sense that the primary are further down the track than the secondary
- 340 Even though they're operating from one?
- 347 ... What's the process by which a teacher ... assimilates these two views? What is the process? ...
- 368 ... teacher development, takes quite a bit of time?
- 379 Is it similar to someone who is saved and working out their salvation?
- 384 Yesterday, you ... made reference to the fact that Bethlehem needs to gain credibility. One of the ways it's going to do that is through their academic results. Do you feel that you could be in a bind between producing academic performance as against your ultimate goal of developing a Christian world view in your students?
- 406 Do students question?
- 417 Do you think the pressure from the parental expectations will come more so than it does now for academic results and leave off the Christian bit? Will the pressure for the academic escalate?
- 427 Is one more important than another?
- 431 ... Yesterday you were referring to the degree to which teachers reflect on their practice ... Do you believe that teachers reflect on their practice to a large extent?
- 441 More so than the state?
- 441 Significantly?

A transcript of an interview with P. Nash on 20th July 1994

004 **What is the society you are preparing the students for? ...**

011 You mean the type of society we hope they will create or the type of society they're going into?

014 **... I think the latter, what they are going in to?**

014 ... an analysis of society as it stands today in my opinion

018 **And in particular those things that you focus on, which you say, therefore we need servant leadership ...**

020 ... perhaps I could answer it best by saying what I would like to think the students will, as a whole, be like when they're out in society. We do want them to assume positions of leadership in all spheres of life. For example, ... it doesn't matter what you end up doing ... but what ever you end up doing always be seen as a leader in that field. ... shows the way in that situation ... be the best ... let others ... look to you as the leader, the one who sets the trend. Obviously we're hoping our students will go to assume positions of influence in business, in government, in education and so on and that in those positions they will have a ... Christian influence ... that the approach that they take will be a Biblical approach, that they will think things through from a Christian perspective, that they will act in an entirely Christian manner, that they will conduct their affairs in a Christian manner, and perhaps more than what a lot of Christians do now in those positions, a lot of Christians ... dichotomise ... there's your business and you run it according to current business principles and don't do anything illegal or highly immoral ... and then there's your sort of Christian things. What we want is for those kids to think, ... I'm a Christian business person, I'm running this business, how should I be running it as a Christian? What are the differences that should be there? To think through, what should I be doing differently? And in terms of leadership, I think not to be grasping after authority but to see a position of leadership as an opportunity to serve those under them, rather than to lord it over them ... use that

position as the means of doing that. And again I guess we look to Christ and the disciples, he was clearly Lord, he was clearly the leader but the whole washing of the feet ... even as leaders, the position of leadership should be for you, your servant position ... That's what I try to do here in this position. It's not to be, I'm the D. P. and I wield power ... but rather how can I do my job that will assist these people, will make life easier for them, will enable them to do their job, how can I serve them, not, what should they be doing to serve me ... that's the sort of person we're hoping we'll churn out in a society that is ... dominated by power struggles, by people pushing their own barrows, there is greed, there's selfishness, ... lack of consideration for others, ... here comes somebody who puts others first, who uses their authority ... to make life better for others, ... to set standards in their companies ... that are perhaps Christian standards, to challenge what's going on where its wrong, to be able to stand up and be counted ...

090 ... where will the students practice that servant leadership? Are you expecting them to practice in the ... classroom?

096 Yes ... we don't have Form 7 of course which is the traditional school leadership year ... prefects ... the way they conduct themselves as the student leaders should be everything that we're wanting them to do and be when they go out and become leaders in the community and the other thing that we do is to look for opportunities for service for the kids in the school, in responsible positions of service, so for example the front desk at interval is manned by two fifth formers ... it is the first contact people have with the school and they give up their time to do that ... it's little things like that ... we openly acknowledge we're a long way from where we'd like to be yet ... next year's the big year for us as we get the seventh form where the traditional student leadership comes from and already we've identified kids who we've got that ... heart, they're leaders but they're got a sensitivity to others ...

- 122 ... **these prefects, would you ever see a non-Christian kid in that role, in the sense that they would be involved in leadership, but not necessarily Christian leadership?**
- 128 Yes ... we have chosen so far as a school to open our doors to any, not just to Christians ... because we have done that we then have a responsibility to give similar opportunities to those kids as to the Christian kids ... the criteria we will establish wont include things such as, necessarily being a born again Christian, but will be evidencing in their life the attributes of a born again Christian, and many kids are like that ... the servant attitudes, integrity, honesty ... that's what we're always trying to do, is to confront kids, at the end of the day, you need that personal relationship ... Last year, for example we have a principals cup that we award each year to the child who we think has embodied most, in the school, the qualities that we're perhaps trying to generate, and last year we gave it to a fifth form girl who was from a non-Christian home and would ... openly admit to being a non-Christian but she had many of the qualities which we look for in the kids ...
- 163 **Bethlehem has a goal of personal best for each child. State education would say that they are also after that same end. Where's the difference?**
- 164 Well not a lot in lots of respects, ... any school that doesn't want the best for their pupils is not doing ... their job ... I think we would perhaps define best in broader terms so that by best we don't just mean perhaps academic best, or sporting best but certainly spiritual best so that we want to look at the whole child ... in the spiritual realm as well, which the state school would shy away from, they would highlight the academic, and then the personal and the sporting ...
- 175 **Do you emphasise it, acknowledge it or do you develop the spiritual aspect? ...**
- 180 I think we recognise that we have a part to play, as a Christian school ... just debating ... the role of teaching Scripture in the school as a separate subject, which I'm opposed to ... as a school we have to ...

determine what we think the role of each of those institutions is. What is the role of the home? What is the role of the church? What is the Christian school in the life of the child? ... we have to be careful of seeking to take away from one of the other institutions ... you cant have a Christian school without having input spiritually ...

190 **... is it purposeful or whether it's a by-product?**

193 ... I think it's got to be a bit of a combination. There should certainly be a by-product but I think it should also be purposeful

193 **... [Should it be] confessional Christianity ... perform in a particular way? ...**

199 Well, one of the difficulties of having non-Christian parents involved in the school is that many come here, not for the Christian aspect, but for the elitism or the private side which we try to de emphasise as much as possible ... we emphasise the Christian side and we get accusations ... that we're pedalling a very narrow brand of Christianity ... we do openly proselytise within an agreed approach ... we do try to be sensitive to those from non-Christian homes, but we do see our role as being an evangelistic one as well. There'll be kids who come to us, and it's through us that they'll come into a relationship with Christ, perhaps not through their church or through their family or their youth group ... and it does happen and a lot of kids have come to Christ through the activities of the school, the teachers, and the evangelistic side ... is a strong side ...

216 **Is it a by-product or is it intentional? ... Do you work to evangelise?**

217 Yes ... the very rationale for having non-Christians was that it would give us an opportunity to evangelise and our kids an opportunity to evangelise ... it is the intention

228 I wondered whether evangelism was more connected to a mission orientation which would be more towards a church mandate as opposed to school?

232 No ... the evangelism aspect arises out of the individual mandate that we all see as Christians ... to evangelise ... the statement of faith probably bears that out, that we all have a responsibility to be involved in evangelism and so we say that as a Christian school we must encourage that aspect, now we try to do it sensitively and carefully because it's not our primarily role but it is one of our roles ...

238 ... Where does vocation fit into your view of the mandate of the school? ...

251 I'm not sure that you can separate the two out too much, because at the end of the day what are you educating kids for ? At the end of the day there are two reasons why someone should be educated or at least two any way. One is a purely personal thing, for your own personal development but secondly ... there's a strong vocational component, particularly in our society ... a non-educated person wont make any progress vocationally ... got to be educated to make progress in our society vocationally ... tend to emphasise the personal development aspect first ... broad education, you're a thinker, you've got a good set of basic skills and knowledge about the world ... don't believe in schools narrowly seeking to churn out technicians or whatever, but you cant avoid the vocational, that is part of the role of the school ...

268 Are Christian values incorporated into the content? We discussed yesterday about subjects coming from a Biblical world view, if so how come you're teaching a subject in form 1 called Bible? Why not have a subject called 'Biblical world view'?

273 ... there are two lines of thought. One says that a Christian school should be teaching Scripture, should be teaching the Bible, should be teaching Christianity, that it cant do its job unless it teaches its kids all the foundation things about Christianity. The other school of thought says that a Christian school in its curriculum should be presenting a

Biblical world view and that's what its there to do and that the teaching of Scripture in its pure form ... isn't the role of the school, its the role of the church and the home ... the trouble is ... we have at least 30% of our students who come from non-churched backgrounds, so they have no knowledge, very little knowledge of anything Christian, so in order to make sense of aspects of the curriculum that would come from a strong ... Christian perspective, where you need to have some understanding of some of the things of Christianity, those kids are at a dead loss ... so in order not to disadvantage those kids and to still enable them to adopt a Christian world view if they want to, they have to have a knowledge of Christianity and the Bible ... so how do you fit that in ... we run a devotions time each morning ... and we have a chapel service for the secondary school every fortnight and that's the key area where we seek to inculcate basic pure Christianity.

297 Why couldn't it also cover those aspects being covered in Bible?

302 Well that's exactly what I'm aiming for it to do ... opposition from a lot of others who think we should have a subject in a Christian school called Bible or Scripture ...

305 How do you mark it, assess it?

306 Well, Kings College in Auckland have a subject called Scripture. Most of the integrated Catholic schools have their religious instruction class ... We would market it in exactly the same way

307 Isn't the point of the Christian world view, not a knowledge of but a practice of a belief and an understanding. [Isn't the subject called] Bible leading towards a head knowledge ...?

308 The trouble is in order for it to have impact on your world view you first have to have the knowledge of it ... in order for my world view to be Christianised, I have to have a working knowledge of Scripture ...

318 [can] your devotions cover that ...?

319 ... the majority of the kids are regular church attenders ... thirty per cent minimum from unchurched backgrounds knowing nothing about Christianity ...

330 If you were ten years down the track in terms of your reinterpretation of content and curriculum, would that also be an argument against a separate subject called 'Bible'?

332 ... it certainly would be if our curriculum was much further down the track.

333 In the sense that the primary are further down the track than the secondary

332 ... I'm not sure how much of the primary curriculum has been altered in the light of a Christian world view because ... one of the difficulties is for many of the primary teachers, they don't perhaps have the level of education that secondary do and so when you confront them with a discussion of philosophical world views and things, they feel out of their depth and they tend to be scared of it ...

340 Even though they're operating from one?

336 ... they're supposed to be operating from one. How much they actually do operate from one ... still remains open to question ... there's still a lot of work to be done to put it on a real proper footing ... we should be putting our time and energy into Christianising our curriculum and reinterpreting not into setting up a subject called Scripture ... going to lose in the short term ...

347 ... What's the process by which a teacher ... assimilates these two views? What is the process? ...

355 Yes, first it begins with a desire to actually do that ... for many people it's something they feel is too difficult, there is too much thinking involved, too much mental work ... so firstly you've got to have a desire, then ... secondly ... it happens in your head, ... first of all you have to analyse your own world view ... in my world view, what parts are still secular? And so you have to do a lot of self analysis and then ... what is the Christian perspective? What should I adopt in its place? ... got to do a lot of reading ... and then ... you begin to look at what you are doing in the classroom ... are the ideas I have been presenting in this

unit coming from a Christian perspective or are there secular things here ... a process that starts first with the will and then in the mind ...

368 ... teacher development, takes quite a bit of time?

370 Which is why we instituted our Christian education course because we recognised that it takes time ... immerse yourself in some reading and thinking, which a practicing teacher doesn't have time to do ... they're stopping and thinking about what they are doing, whereas before they would have done what they always did ...

379 Is it similar to someone who is saved and working out their salvation?

384 Yes, definitely ... it's a process that not just Christian teachers should go through of course, ... we are to have the mind of Christ and its a process every Christian should go through, but particularly in our situation its urgent that we have teachers who, in their own world view are Christian in their thinking.

384 Yesterday, you ... made reference to the fact that Bethlehem needs to gain credibility. One of the ways it's going to do that is through their academic results. Do you feel that you could be in a bind between producing academic performance as against your ultimate goal of developing a Christian world view in your students?

389 No ... the kids that we churn out should be better educated than the ones who come out down the road, cos the ones who come out down the road have received instruction entirely from one perspective, from one world view, from a secular humanist world view, and haven't been exposed to any other world view. Here ... what we are wanting to do ... these are other perspective's which you will meet out there when you move on and you have to determine which one you are going to adopt. So we're giving them a choice which they don't get in the state system. It's not our purpose to indoctrinate, we don't want to indoctrinate them with Christianity, we want to present Christianity as a viable, logical, the only real alternative, but they have got to see what other choices there

are, so we try to expose, this is what other people will tell you, this is what other people are thinking, this is what we think is the Christian perspective, you've got to make up your mind which one you are comfortable with.

406 Do students question?

411 Yes, they do, definitely and not just the ones from non-Christian backgrounds but the Christian ones too ...

417 Do you think the pressure from the parental expectations will come more so than it does now for academic results and leave off the Christian bit? Will the pressure for the academic escalate?

415 It's already there ... we have to say we are a school, we want our kids to be good academics, we've got to emphasise the academic but I don't see a contradiction between churning out highly academic students and ones with good Christian character ... I think the Christian kid who's had a good Christian education should be academically advanced ...

427 Is one more important than another?

432 Yes ... the character always more important because its eternal, whereas the academic is temporary.

431 ... Yesterday you were referring to the degree to which teachers reflect on their practice ... Do you believe that teachers reflect on their practice to a large extent?

440 Yes

441 More so than the state?

441 Definitely.

441 Significantly?

441 Yes ... reflect on their practice in terms of the philosophies underpinning the practice, not reflect more on their practice simply in terms of, is there an alternative practice that will assist this particular child ... many teachers in the state system who analyse what they are doing all the time in terms of, is this the best for the child but they never go beyond that to, what are the philosophies underlying the practice? and that's

what I think we're trying to do here ... where does this practice originate?... is this coming from a foundation that is Christian? ...

Questions asked during an interview with G. Preston on 8 June 1994

Why was Bethlehem College established? What was the main reason?

For how long [did you let this call lie in the pantry]?

How did you advertise it?

And that was in the local [news]paper?

On the advert was a private Christian school?

Are any of those people part of this place now?

Where were you employed at the time?

Were you doing this on top of your other job?

When you say that you were going to have a deadline in March, was [the decision made by] ... consensus?

You use the same curriculum as the State?

Is this still the trust from Thames?

Those people ...

When did the first students walk on this land?

Was [Bethlehem College] ... set up for positive reasons or negative concerns?

Would it be fair to say that at the same time you were personally disillusioned with the State?

With the ... goals?

Would you say you actually had a view of education before you began?

A view shaped by Middleton [Grange]?

How much was shaped by your prior experience in the State schools?

What would you say you're concerned for?

Are you part of any Christian schools associations?

Do you have a close affiliation to any church?

The vision is bigger than the church? ...

Would a close affiliation to a particular church [be a safety against] any potential leadership problems?

... Are you suggesting ... you are more inclined towards a charismatic or evangelistic thrust?

[Are there] any schools [concerned about Bethlehem College] ...?

[who supported you initially?]

Those 17 people were all part of the one church?

But you pioneered from Mount Baptist?

I'm going to say some labels, ... and I'd like your view. Would you describe the curriculum as being Biblical based?

Fundamentalist?

Would you describe yourself as a Fundamentalist?

Evangelical?

Charismatic?

Would you see yourself as Pentecostal or would a similar argument [to that of] your view of charismatic hold?

A transcript of an interview with G. Preston on 8 June 1994

Why was Bethlehem College established? What was the main reason?

It had ... come out of a call that the Lord laid on my heart in Auckland at an Accelerated Christian Education Conference with Dr Howard ... [H]e gave a call after four days of lectures and interaction ... and God spoke to me very clearly out of heaven which I knew was almost audible to me and He said, "Graeme, you will be involved in the establishment of a Christian school". ... I sort of debated that over the next few months, "Lord, you don't need a Christian school, you need Christians in the schools". And so the debate went on and then I put it, as it were, in the pantry, and just left it there and ignored it.

For how long [did you let this call lie in the pantry]?

I suppose for at least two years, maybe three years I ignored it. In the sense [that] I just left the call sitting there and then I was appointed to a [Lake Rotoma] School as principal. I had actually been offered three positions on the same day, ... I went and visited them all. I submitted it to the elders of the church ... and we all agreed that the Lord was sending us forth from Auckland and that we should go [to Lake Rotoma]. I had just signed the letter and put in the mail when I got a ring from Dargaville from people that I hadn't known of before ... and they invited me to become the principal of their ACE school which had 79 kids which was quite strong at that time, you know in terms of the number ... of Christian school pupils..., and I had to say, "look, I am not interested because I had just worked through the whole process", but it rekindled the whole thought of Christian education and I began to ... say, "Lord what are you saying?". And God clearly said, "where are my leaders ... tomorrow's leaders coming from?" And I said, "Lord they'll come through the church", and He said, "no, the church is as much humanistic as it is secular and we need Christian education" ... I can remember just discussing it backwards and forwards and when I say that, it was ... in those times when you're just reflective and praying and waiting on the Lord and just looking backwards and forwards and thoughts come and so on. Anyway, we

continued and just waited again to see what would transpire. I then moved ... to Kopurahia which was a three to four teacher school just out of Thames and ...[we] ... developed some very community minded people ... and we thought we would establish a school. So I began to think about that and as a member of the Emmanuel Trust we owned property in Pauanui and there was thought that we would establish there. In fact the trustees asked me to establish one there, but Pauanui was miles away from anywhere ... we did look at land just out of Thames... Then through changes of different things by Government ... I saw a wave and jumped on it ... [We went] to Omanu school because I wanted to be settled for our kids who were coming ... into teenage years. ... I saw this thing going nowhere so I jumped across and ended up at Omanu. ...

We had prayed to the Lord, because for five and a half years every time we went to Church we'd travel up to forty kilometres and I said, "Lord wouldn't it be good to hop out of bed to go to Church and hop out of bed and walk to church or to school". We ended up in the principal's house which bordered on the school on the left and the church on the right and we were right in the middle. ... The Lord answered prayer ...

This is now perhaps 14 to 15 years down the track.

... [T]hen things started to happen within education, the health syllabus, ... with all of the sex education ... there was lots of distrust and there were people confused and all the rest of it. I also was becoming disillusioned having had 15 years and I had been principal now for 7, ... so I'd been in leadership with the schools and I could see that the school system was mediocre, you know, functioning for the average rather than the tall poppy and I couldn't see how New Zealand [would] survive creatively in the future unless we started to release giftedness within kids... I could see that it was amoral in the sense [that] there were no values coming through ... [T]hat worried me and I could see Christianity also dying as a philosophy of thinking So, these sort of things were compounding so that in ... 1985 I went to the elders of the Mount

Baptist where I was ... an elder and ... said that I feel that it is time for me to obey that call. And the elders said, "no it wasn't". I couldn't believe it. They weren't unanimous, but they strongly said no, they can't witness in this work. So, I sort of gulped and carried on. And about a year later I went back again with the same argument and they all said, yes it is. And so that was round about October of 1986. So, I called a meeting in December of '86 of interested parents advertising ... for a private Christian school located in Tauranga - was anyone interested?

How did you advertise it?

Just put it in the paper. Just a small, little thing. It was only about ... about 40 by 40 mm.

And that was in the local [news]paper?

In the local paper. 50 people turned up. I couldn't believe it.

On the advert was a private Christian school?

Yes, in Tauranga. Anyone who was interested would they please attend the meeting at 2.30 pm at the Mount Baptist [church], and as I said, there must have been at least 50 people there, might have been more. So I said, I don't know what the Lord is saying, if He's saying anything, but as for me, I've got a stirring on this, would you like to come and speak what the Lord is saying to you. And one by one, there must have been 35 speakers stood up and all said much the same thing. Now what was their motivation, I'm not quite sure, but at least, there's ... something stirring here.

Are any of those people part of this place now?

Oh yes, a number. So at that meeting it was agreed that those who wanted to be a part of the steering committee should start to meet on a weekly basis for prayer and for seeking. So that's what happened and I ... chaired it. ... I was also in community because I'm a team man through and through and I was in close relationship with several people and one of them was a computer buff and he did all the minutes and followed it through and he became my sort of secretary and we ate, [and] drank this thing from that time on.

Where were you employed at the time?

I was acting principal at that time of Omanu school.

Were you doing this on top of your other job?

Yes ... so that's what we did. ... we set ourselves a limit. We said by, I think it was the 30th or 28th or whatever of March, we would make a decision whether this thing has got any go in it ... is God really doing this?. Now everyone was talking A.C.E. at this time. There were no other models. I was not happy with A.C.E. as I said. I went through the Dr Howard thing, I'd read their stuff, I'd seen their cases and I'd looked at it and I thought, goodness gracious that will never work in the New Zealand scene; to my professional judgement anyway. Again, don't forget I'd only been in the Lord for two years when I saw the programme ... only been teaching for two years. ...

When you say that you were going to have a deadline in March, was [the decision made by] ... consensus?

Yes, ... by the end of March, meeting weekly for prayer and doing all the research and discussion we would come down and ask two questions. One, is God in this? Two, what type of school will it be? ... I explained that I was not convinced it should be an A.C.E. school, but I didn't know of any other models. I had done no research about what Christian school models were, in fact I kept miles away from it. ... I'm not sure why, whether the Lord did that or if it was my own pig-headedness. In most cases, the second was probably the truth. Anyway, it was interesting what happened during those times because the Challenge² came out in January, centrefold, Middleton Grange, big thing, four pages, all about Middleton Grange. How it was celebrating its 25th anniversary. Never heard of Middleton Grange. Read the article, got really stirred, decided to go down there, jumped in with a few of us on the steering committee at our own cost and flew down there ... we were blessed, and the first person to meet us off the aeroplane was Tony Hawkins.

And he came up and he threw his arms around us and you'd have thought we were the lost people from Antarctica or whatever and he just looked after us and he was just such a bubbly sort of guy and I thought, goodness is the

²

"Challenge Weekly, New Zealand's Christian Newspaper" is published by Challenge Weekly, and is a member publication of the Australasian Religious Press Association.

school going to be like this - it's exactly what we want. But it wasn't ... But, they opened their hearts to us and they looked after us for three days and I took the tape recorder ... I came back convinced that the Lord had made this opportunity for us. ... So we came back and we answered those two questions. Now we also agreed that on Sunday at 2.00 pm we would meet, that we'd fast three days prior to that time and we'd take that time to really make sure we're hearing what God was speaking. Well, you wouldn't believe it, there were people who got sick, I had an accident, someone ran into the back of me and wiped me out ... anyway, ... we'd all had an envelope and I read them one by one and the answer was yes, yes, yes, we shall provide a Christian education from cradle to grave and it will be an education using the State syllabus but reinterpreted from a Christian world view. So that was basically ... it ... And we used the words similar to that which we see at Middleton Grange. ...

You use the same curriculum as the State?

Yes, ... the State curriculum, reinterpreted so that the Christian, I call it salt, flavours the whole of the curriculum under a similar model to Middleton Grange...

Okay. Then at around half past three, Eleanor Elder walks in. I've never seen her in my life before, ... and it was interesting, her own story. However, she said, "is this a group of people who have been seeking the Lord about Christian education?, and I said, "yes". "Well", she said, "the Lord has sent me to you today, and this is the word of the Lord for you". And she prophesied over us and said, this is in the heart of God, you have been obedient to His will, He's appreciated your work, what you have done and what you are trying to do, and she prophesied out of Isaiah 55 and that we would plant trees of righteousness ... and then she tapped me on the shoulder at the end of the meeting and said, "okay this is the way ahead" ... and I'd outlined the way ahead and you know, I had never premeditated all this, it sort of just flowed and for me the whole journey from that point until even today ... while it's been difficult, while it has not been easy in a sense ... God has just taken you through it. And the decisions you made if you think back, just blows

your mind. And even the way it was led. It was not all premeditated and all [the] scenarios thrashed through, it was a walk of faith and it was a work of the spirit. Anyway I ... said ... the first thing that we do is we form a Trust. The second thing we do is we begin to write the curriculum. The third thing we do, we begin to look for some land. And that's all I did. Anyway, Eleanor had touched me on the shoulder and she said "I'm one of five daughters who have inherited 120 odd acres and the land has been for sale for 12 years, we have never felt ... to sell because we wanted it and believed it should have been dedicated for the Lord's work and that why it has not sold". ... And I said that was interesting and where is it and she told me ... And I said okay we might go and have a look at it, but how much is it and she said, "oh, we're looking for 1.2 million dollars". I had \$47! Anyway I just laughed and left it in the pantry again. Well I couldn't get to sleep. Now again as I said, I was in community in a loose sense with some friends and we had seen 25 acres at Papamoa. It was for sale with a house that we were going to share ... and it was close to home, we'd sell both homes. Vicki's parents, ... was prepared to sell theirs too so that we could afford to freehold it. And there were others who were prepared to come in and we had made an offer which had been accepted, but it was subject to the owners wife agreeing. She never did. We never bought it. But, when they rang back and said that the wife was still struggling on this we called an emergency prayer meeting and went away for a weekend and we prayed and said, "Lord do you want us to have this 25 acres, and the Lord said, "your vision is too small. The place is not what I have for you". To cut a long story short, Vicki and I drove into this property a month later ... Over the next 18 months the land value dropped by a third. ...

Is this still the trust from Thames?

Yes.

Those people ...

Are still involved today. They're the same people ... we had seven acres and it was hotels, motels, ... chalets, ... 180 caravan sites ... we had said that if God moved with a better vision than what we had to extend His kingdom we would be prepared to sell it. Now we had moved that over two years before ...

and again the prices were in a slump, no one was buying. To cut a long story short, we made an offer on this conditional to the sale of that - it didn't sell. That was at \$900,000. We ended up making another offer six months later unconditional, \$800,000 and we still hadn't sold it. ... Now, by the time the deadline came the property had sold and we got what we wanted for it, we freeholded this, we had enough to build the first [classrooms] ...

When did the first students walk on this land?

11 July 1988.

Was [Bethlehem College] ... set up for positive reasons or negative concerns?

Both. ... It was proactive because I felt God called me to do it and for me to disobey that call after the eighteen and a half years would have been to me, disobedience, and obedience is better than sacrifice.

Would it be fair to say that at the same time you were personally disillusioned with the State?

I was disillusioned in some aspects of the State ...

With the ... goals?

Yes, there was no sense of excellence, it was more mediocre and I was concerned also that the Christian ethic and value system which had undergirded our whole society up to that time well, certainly up to the mid fifties was slowly being eroded. That was demonstrated in what I call a leftist system of social engineering that was coming strongly through from everything that was written and the philosophy that was obviously humanistic at the centre, ... that man was the centre and the one who was pulling the strings.

Would you say you actually had a view of education before you began?

Oh, absolutely.

A view shaped by Middleton [Grange]?

Yes, more shaped by my own Christian walk, which to me was unspectacular in that sense, but in talking to others, seemed to be quite radical in the sense that God did speak to me and show me a lot of things.

How much was shaped by your prior experience in the State schools?

... There're a lot of good things going on in State. I have no problem about a

lot of the things, but I could see that the overarching premises, were doomed to crack and I felt that New Zealand was not producing what it could do. I just felt that we were under achieving all the time and our high achievers were being constrained.

What would you say you 're concerned for?

For the individual, that they achieve their God given potential and in that they serve the community, or in Christian terms, the body. ...

Are you part of any Christian schools associations?

Yes, several. The New Zealand Christian Schools Association. We joined that very early on prior to start. ... We joined that in '87 I think. We then joined the Association of Christian Schools International which is headquartered in the States. Then we joined the Christian Community Schools Association in Australia, which is excellent, particularly through the leadership of Rev Bob Frisken. Excellent man. We are also part of the Independent Schools Association.

Do you have a close affiliation to any church?

No. We chose to stand outside the church structure ... for several reasons. One, the vision was bigger than the church in a sense and we didn't want to behold any church, and secondly, we felt that the doctrinal narrowness, and I don't say that in a negative sense, could be restricting.

The vision is bigger than the church? ...

Yes, but its more than that. I also believe that God has spheres of authority and the church has a mission which is missionary oriented. The school God has raised up as another sphere as it were, given another mandate, that is vocational training, educational training, and I think that there is a different anointing for that than a church, and to confuse the two can confuse the anointing ... the authority that God gives to do something and if you get those two confused I think confusion flows right through because the leaders of the church don't know where the priorities are, and that to me does cause some confusion and I've seen it in some schools ... and I do believe they function outside their mandate because of that, ...

Would a close affiliation to a particular church [be a safety against] any potential leadership problems?

Again, when I spoke that we will establish a Trust way back in those days after we'd agreed to go I felt that the umbrella of the Trust as a charitable Trust, and having a strong and dedicated visionary leadership who had all of the skills, would be narrow in their focus, and far more dedicated to the call of establishing the school, ... I reckoned my whole life was going to be consumed by this, and the Trust also had to recognise that this was their focus and they needed to give in all of their other responsibilities until this job was under way. Now, it's only after three years that I've begun to pick things up again [in the local church], when the Lord allowed me to establish another church, but in those formative stages my whole focus was that. Now that doesn't mean to say that I didn't go to church or anything like that, firstly my own understanding as I understand Scripture ... there's the church, there's the institution of the school and so on and then there's the State and I think God has those different mandates in different authority things and I believe they're different ... I believe the Trust was far more approachable to a wide group of people, in a sense there are some who are anti church, but they're not anti Christ.

... Are you suggesting ... you are more inclined towards a charismatic or evangelistic thrust?

Strongly so. There had to be a commitment to God that was visible, it had to be a commitment to the vision which was obvious. There had to be a determination to press in to God because everything that was berthed was only berthed out of the dedication and commitment of that group of people who were sold out to the vision and who took the time to pray, and we prayed and fasted a lot. ... we couldn't see the church having that zeal because their mission was confused. If it's education, it's education, if it's evangelism, it's evangelism or bringing the gospel. Now, I could see the school providing a vehicle for evangelism, but the mission of a school is always vocational.

[Are there] any schools [concerned about Bethlehem College] ... ?

Yes. Because I was on the Principals Association I have made lots of friends

within the profession. Also, in the Department of Education, I'd been in the South Auckland Education Region for, at that time something like 12 to 13 years. I was well known in leadership. I had very good contacts with the senior inspectors. When I went and told them, they just affirmed, they said, look Graeme, this is obviously something you've been called to do and you should be faithful to that and we'll give you all of our support. And they are many times [they have] said ... Graeme we congratulate you on your administration and the non negativity that has come. It's always been positive and affirming and non critical, your research and information has been excellent, and that sort of thing. And also the local Principals Association, I told them. They were so affirming until the day the school opened and suddenly 120 [students] were no longer in their schools ... Then it became strained and it is still not an easy thing to go to the Principals Association. I find I don't know quite how to relate because we think differently and we are different, I find being in the lack of the mainstream has its problems ...

[who supported you initially?]

The main strength came out of the people I was in relation to, I was the home church coordinator and I had developed a team of about 17 partners and they were very supportive and the strength in the early stages came out of Mount Baptist, out of those people.

Those 17 people were all part of the one church?

All out of [the] Mount Baptist. And slowly the Lord expanded that ... but in the early stages it was the support of Mount Baptist that got this thing going, people who supported me personally. ... I was also the president of the Baptist Association. Therefore I was able to talk and have access into all of the Baptist churches and because of that I was also involved with ministers ... All of the churches were visited by me, I had access to them, I'd ring them up, would you check this Statement of belief, are you happy with that, are you happy with what we're doing? They were canvassed, I sought their support, I spoke in their pulpits.

But you pioneered from Mount Baptist?

The thrusting prayer warriors came through the Mount Baptist.

I'm going to say some labels, ... and I'd like your view.

Would you describe the curriculum as being Biblically based?

We seek to be Biblically honest. Therefore when we do all our curriculum, planning and so on, we try to make it consistent with the spirit of what the Bible tries to say. We believe that the Bible is God's word and shouldn't be tampered with, we try with all our integrity and academic integrity to maintain a true Statement.

Fundamentalist?

We're more fundamental than we are liberal. So I would say yes, we're a fundamental, ... Bible believing, God honouring school.

Would you describe yourself as a Fundamentalist?

I don't know what that means, but if it means believing that when Joshua said to the sun and moon to stop, the thing stopped. So if that means fundamentalist, yes.

Evangelical?

We believe that if we are consistent to the Scriptures in trying to honour the Lord the natural spin off to that is that we are planting as it were, the seed of the gospel in fertile soil, which in the ultimate end should bear fruit. Which at worst should have a Christian morality ... at best a heart that is surrendered.

Charismatic?

Yes. But that is not a prerequisite. I am a charismatic by conviction, by heart, by experience. I function best with people of like mind who have that same joy of the Lord and faith in God that He is alive and well today.

Would you see yourself as Pentecostal or would a similar argument [to that of] your view of charismatic hold?

Yes, I do see them as basically different. I see a charismatic as one who has a real openness to the Lord and a releasing of the gifts and [having] the fruit of the spirit being evident in the life. Pentecostal talks to me of autocracy and one-man bands.

**Questions asked during an interview with G. Preston and A. Hawkins on
24 August 1994**

- 007 ... different divisions you're got at Bethlehem College ... and yet you want to encourage a cradle to the grave. How are you going to encourage that mentality with fairly clear demarcations of primary and secondary?
- 066 or is it the intention to keep clear divisions?
- 116 Because that new structure maintains the vision of the whole place ... what's to stop a primary teacher or secondary teacher just getting consumed in their one area and not having a vision for Bethlehem College in totality? How do you encourage that and yet as you get larger, organisationally, it makes sense that someone focuses more often in primary than in secondary? ...
- 183 I know you have prayer teams which would go across divisions, I know you have curriculum teams which would go across the divisions.
- 197 That's an organisational example of management provoking staff to have a view that's bigger than just their division?
- 231 Would it be fair to say that those that have been here the longest ... are more likely to have a wider vision than some of the newer staff?
- 293 ... The success of the teachers college is a measure of the degree to which the staff in the primary and secondary and Early childhood want to embrace that training of those students as their own as well? Do you share that?
- 410 Would the scenario arise where you might find a student teacher who because of their studies, has a fairly clear understanding of a Christian world view, I'm thinking of them going into a classroom where, maybe the teacher hasn't had the opportunity to explore, Is there a tension there?
- 514 ... Evangelism ... mandate of the school was education, the mandate of the church was mission. Evangelism, there's an individual call to evangelise, what about Bethlehem College's view in evangelism, ... is

there an overt desire to evangelise?

553 I guess a critic might suggest that if evangelism was to be too overt and
it touched on even a confessional aspect, is that not more indoctrinatory
than what you're presently doing

606 What do you mean by vocational at base?

614 ... to emphasise the personal quest, the personal development ...

619 Bethlehem ... sees parents as primarily responsible for the education of
the children. One of the things I notice is that all the students do
homework, sometimes quite a lot. Is there an encroaching on the
mandate of the home, the time of the home, where does the balance
come in?

639 Is there an intention to involve the parents in the homework tasks?

**A transcript of an interview with G. Preston and A. Hawkins on 24
August 1994**

- 007 ... different divisions you're got at Bethlehem College ... and yet you want to encourage a cradle to the grave. How are you going to encourage that mentality with fairly clear demarcations of primary and secondary?
- 015 Tony: Just to correct the tape, at the moment it is Early Childhood, in a sense Kindy, primary, secondary and tertiary at the moment and going through, and the provision for people on campus of mature years is already part of the vision of the trust ...
- 023 Graham: The vision was always when the Lord spoke about a Christ centred education in a Christian environment, that it needed to be wider than just a school so the cliché of "cradle to the grave" began. When the school began it was always envisaged that it would go from initially as a primary school and slowly head towards the upper secondary and come back to Kindergarten, with the view that both of those had the opportunity, if the Lord so provided and willed that it would head back towards the cradle... and develop a family type center which covers pre-marriage, marriage, counselling, parenting preparation and then the parenting ... which may lead to a family center, it may lead to day care, creche and then into our present kindergarten, not necessarily as a lead into the school, but maybe so. The family centre would also include remedial and extension opportunities. On the other end we've headed up towards the senior secondary ... and on to tertiary. We found a 'window in time', as we pushed to develop a Teachers Diploma course. Instead of moving in 1997 ... (when) we had hoped to begin the training college ... we should go earlier ... Future, it is hazy in the sense of where it will go from now ... there are pulls on our spirits to think of a Psychological Counselling Centre, again family centred and training counsellors who have a degree in it, not only Holy Spirit experienced but intellectually and psychologically well prepared.

There's a call to establish a nursing school as well. All activities are to have a very educational base and bias ... How do you keep the clear divisions?

066 or is it the intention to keep clear divisions?

067 Graham: Yes and No. Yes in the sense of its operational costs and costing and so on. ... the primary now and the kindy can stand on its own and ought to stand on its own. But just like the petals of a flower coming out of the same source being the Trust, there is always a mutual sharing, ... a mutual overlapping in sharing ... personnel as the petals of it rest on because they support to, supply with and yet it has its distinctive flavour if you want to pluck it out, and so the primary can be plucked out, and still the whole would remain, it would leave a whole though ... and yet ... the staff must be integrated, there must be a fellowship of faith, of unity, of purpose, and oneness and therefore its important that the staff share together at least once a day and that's why we do it as we do, so that there is always a commonality of fellowship ... to that end ... we're having now to restructure and in our structuring of the governmental departments in the school, the trust becomes like the center of the flower ... and there are advisory committees that advise into the trust who have a commonality of vision ...

116 Because that new structure maintains the vision of the whole place ... what's to stop a primary teacher or secondary teacher just getting consumed in their one area and not having a vision for Bethlehem College in totality? How do you encourage that and yet as you get larger, organisationally, it makes sense that someone focuses more often in primary than in secondary? ...

124 Graham: Basically to keep the big focus we have, every term, an opportunity for staff and anyone interested to attend a meeting developing thoughts and vision and they're involved and we keep communication so its comes back to the ability to talk [about the project] as a whole ... people get back into [sphere of service], that's

- fine and they ought to do that but they also must be clearly communicated with about the totality ...
- 138 Tony: Thinking Christianly and Biblical principles ... applies to everything ... one of the ... major things from the Scriptures which has been emphasised ... is the question of unity, you pursue unity and the bond of peace ... communication is of the essence ... and that's why these meetings are arranged as Graham has said ...
- 174 Graham: And through trying to thrash through those concepts of oneness and yet diversity in it ...
- 183 **I know you have prayer teams which would go across divisions, I know you have curriculum teams which would go across the divisions.**
- 185 Graham: Yes, but there's one teacher in charge of one of those ... to make sure that there is a commonality of theme and skill that covers from kindergarten ... through to Form 7. Now that is only just starting in actual, its been there in concept ... but the actuality is that everyone has been so busy just getting their own up but the head will rise ... ought to embrace that concept ...
- 197 **That's an organisational example of management provoking staff to have a view that's bigger than just their division?**
- 200 Tony: One of the things we have sought to avoid ... is empire building ... where a head of department is "King" ... just has a nice little castle and is not interested in anything other than building up the ... department ... we want to break down those ... concepts and one of the reasons why we don't call them Hod's, we call them Teacher In Charge ... fellowship is of the essence ... little empires do and can get built and fellowship breaks down ...
- 231 **Would it be fair to say that those that have been here the longest ... are more likely to have a wider vision than some of the newer staff?**
- 233 Tony: No ... this school has only a short history and the foundation staff ... are all primary ... in the school from which I came, which is a

magnificent school ... nonetheless, by their own admission, (and any visitor there will see that it is not one school), it is clearly three ...

- 264 Graham: ... no, not necessarily, for several reasons, one reason is that it is really is an individual's response and every individual reacts differently to size. The second one ... in terms of the primary mind set, you find, some primary, particularly in early primary ... are very child centred, their whole life exists around five and six and seven year olds. They do not know what happens outside that and their whole dedication is centred on that and devotion, ... they haven't got the ability to look up, and not really interested in what's happening anywhere else, and that's a particular skill and mind set ... its not a criticism when I say that, ... the third point ... is that some hadn't come, and even when the vision was expressed in bold, broad, brushed terms, when they came they never believed it would be. Its all very well to speak "cradle to the grave", what on earth does it mean? I'm here to teach standard four, so the third thing is the sense of unbelief that it would ever happen anyway ... but as people have come on now they suddenly see that it is possible ...

- 293 ... **The success of the teachers college is a measure of the degree to which the staff in the primary and secondary and Early childhood want to embrace that training of those students as their own as well? Do you share that?**

- 294 Tony: ... initially, ... this is something new again, ... how many more innovations?! ... and the first year was probably difficult for them, they had some training the year before and ongoing training through the process but now we're half way down the track, just past half way, the end of 1995 the first graduates come out of the teachers college. I think the ... huge benefits in the classroom are beginning to be appreciated and it's no longer one way traffic ... initially ... its difficult for the master teacher ... later on ... the benefits are seen, not only by the master teacher but by parents as well

313 Graham: ... because it was always embraced that there would be a training college on site one of the questions ... with any staff member talked about professional development, the ability to have not only appraisers in the room, parents in the room, but the possibility of having students in the room ... When the training college began, it all happened again with a rush and I don't think that we fully prepared our staff for the immensity of the task. ... I probably pushed this a bit too fast in the sense, not necessarily the timing of it but the preparation and the resourcing, preparation of staff in readiness and it started in 1993 and everyone was enthusiastic ... they recognised two things (1) the discipleship model is very Christian ... they saw that the model was right and that excited them. They also recognised that they had something to offer. The 3rd thing that they ... recognised is that they saw some failures in some of the training ... and the model of spending fifty per cent of the time within a practicing teacher environment, the teachers of Bethlehem were excited by because they felt that New Zealand's education would not only benefit because it's Christ centred and it was Christian but it was also better preparation for teachers going out into the schools. They were also excited in the fact that we weren't just teaching training students for Bethlehem College or for Christian schools but for state schools and that was an exciting challenge and so they picked up all the challenges. Some recognised and began to say, where am I going to get the time for this because discipleship demands relationship which demands time and the thing that I found most challenging when I first came to Bethlehem and I still do now, is the time it takes time to build relationships ... to add that on to the time requirements of not only committing yourself to kids, ... the testimony of Bethlehem College is that teachers care. That demands time. How do I then have a student and trainee? ... So where are those minutes going to come from? and it began a spin of time ... the classroom programme has been maintained but the classroom environment is not as stimulating ... I see tired teachers. ... the

stimulation of the classroom environment is OK but 2 years ago ... the classroom was stimulating and exciting and visually attractive.

Teachers don't seem to have the time. Now we've got to address that because' I don't want to see my customers suffer. Now I don't think they are because I think the students teachers add ... to the classroom programme as they get into year three ... staff have said to me that they are committed to seeing ... a small number of quality teachers sent forth from this place, hopefully with a spark of the Lord in them and hopefully with some good coming out of it

382 Tony: ... the tiredness and the commitment of a lot of extra hours is an initial one ... I'm currently, (and this is a measure of the kind of contract that you find yourself in this environment which probably far exceeds anywhere else) ... but I'm currently working about fifty to sixty hours a week. Now that is a breeze compared with what we were working 2 years ago when we started ... writing submissions ... and that's a factor that has to be taken into account in this school, they're all Christians, they're all church people and so their commitment to the Lord doesn't usually stop on Friday night, they've got a commitment to the church which very often involves teaching ... leadership... ... by and large they select good, bright, committed type people to come here, ... and those people are in demand in the churches as well ...

401 Graham: ... I would endorse that ... nevertheless it hasn't been arduous, you get exhausted but its a joy because you have a vision ... we seek after a city who's maker is God ... and you've got a dream and a vision and an excitement and the strength comes from within and it'll be a denial to God's glory if we didn't pursue it with that strength so it was not burdensome, it was tiring

410 **Would the scenario arise where you might find a student teacher who because of their studies, has a fairly clear understanding of a Christian world view, I'm thinking of them going into a classroom where, maybe the teacher hasn't had the opportunity to explore, Is there a tension there?**

- 414 Tony: Yes, its a very interesting one ... its one of the positive spin offs of what has been happening with regard to the teacher training college because there has been a number of teachers that have remarked that they've been put on their toes, put on their metal by the incursion of these student teachers who have just come out of lectures and know quite a bit more about Christian thinking and the way things should go with regard to classroom management, curriculum and everything and can ask the question, Master teacher, what are you doing there, is it really Christian? ... it is a good salting effect that's going on ...
- 429 Graham: ... in New Zealand terms those that think and teach Christianly probably could be counted on a couple of hands ... and therefore what we're doing ... in New Zealand ... have seen the need to develop young people who think Christianly straight away and teach Christianly. The trouble is, their masters know only as much as the student and often the student over takes the master and the master becomes the student and we've had that in lecturing staff and student relationships here. It has been deliberate in terms of our strategy to train our year ones and twos strongly in Christian world view, so that if we have teachers who are not strong in their understanding of teaching and understanding their subject from a Christian point of view, with wisdom and grace, both can debate these things within the forum of non-threatening things ... but "iron is sharpening iron" in this and everyone is coming up to speed ... the master and the student often swings backwards and forwards depending on philosophy versus skill and so there's a marrying and a mutual journey to that ... depending on the attitude of the servant and the teacher
- 441 Tony: ... what Graham said about the real Christian thinkers as far as education is concerned in New Zealand being numbered on the fingers of one hand or possibly encroaching on the second. My dream is in ten years time that will no longer be said, I'm trusting that the output of the teachers college will be such that we'll have real mature thinkers in ten years time...

- 449 Graham: The problem I see though is your interpretation of what Christian education is and even in New Zealand I would think there's probably four or five different models around ... I think that Bethlehem has its uniqueness and that has a particular flavour and I think we could link therefore into certain overseas models that may think more like us in that sense and we wish to do that ...
- 456 Tony: ... quite a different model for a Christian teachers college is the one that we visited ... in Brisbane, the Christian Heritage college and that's not based on a discipleship model ... it is very Biblical but a different approach and the lecturing is carried out in quite a different way ... they would probably see eye to eye to us as far as content is concerned but the methodology ..., I don't know that they would disagree but it's not their way of doing things. Another example could center around ... Professor Harro Van Brummelen ... out of Canada ... his approach is exceedingly Biblical but if we were to have a difference with him it would be that it's a little sanctimonious. I've tried to explain ... that it is quite possible, and in my view, imperative, to teach a lesson Christianly without mentioning a Scripture, without mentioning God or Jesus ... now that would not be [his] ... approach ... they would deliberately introduce God, Jesus, the Bible and extensive quotations before tackling anything and include the scriptural references right the way through ... I don't have any great objection to that per se but I think that where we're going would be much more acceptable to a wider audience, a wider student intake, a student body and thereby we have a covert evangelistic thrust, by that I mean through the ordinary lessons, chemistry, physics, biology, maths whatever, pupils will begin to imbibe the sense of God and of the divine and of order ... so they have a different world view by osmosis and then ask the questions that can lead them to Christ. Rev. David Shepherd ... used to say in this context, if someone puts up a bouncer, hit it for a six, by that he meant if a student or a pupil asked you a question about Jesus directly, you let him have it and this is what I believe Christian education ... can lead to,

a spontaneous question, look there's someone behind this, how do I get to know him? and that's really a by-product of what we are doing

499 Graham: Yes, I would like to see an embracing and a freedom within the Training college that looks at these different models fully but non-critically ... again I suppose I am also clouded in my thinking in the sense that we are preparing for state and I would think that sixty or seventy per cent of our students will be in the state, now that doesn't mean to say that they shouldn't teach any differently ... but ... there needs to be an appreciation of different models and different models to suit different calls

506 Tony: ... if every lesson was taught thoroughly Christianly, in other words you weren't dichotomised at all in the way you presented your lessons, you would have no need for a Scripture lesson in your school programme

512 Graham: ... it's hard though ...

512 Tony: ... and till we reach that ideal state, Scripture is going to form an important part and devotions are certainly going to be an important part of the life of Bethlehem College ...

514 ... **Evangelism .. mandate of the school was education, the mandate of the church was mission. Evangelism, there's an individual call to evangelise, what about Bethlehem College's view in evangelism, ... is there an overt desire to evangelise?**

522 Graham: I'm sure that deep down within the hearts of those that were the visionaries, there was a desire to see the Kingdom of God come on Earth as it is in heaven. The best way to touch the heart of the community that will not touch church was to provide an educational model that centred upon the person who's the Truth and present the Way and that is the under-guiding light, nevertheless educational yet deep down, let people at least see light and walk in it, and have an opportunity to walk in it and so undergirding all that we do I would hope that ... every child in this school will be given an opportunity to see the maker and see him in Christ and if they then come and ask, by their

free choice, what do I have to do to be saved we will have the joy of leading them into salvation with the parents permission

532 Tony: ... we had the Rev Bob Frisken over at our school visiting, he's the president of the Christian Community Schools in Australia to which this school is affiliated and Bob ... drew a Venn diagram which were like three overlapping petals and one was church, one was the Christian school and the other one was home or family and clearly there is an overlap ... whereas the main objective of the Christian school is not to evangelise, that's much more the job of the church, nonetheless ask ... what do you do to be saved ... and invariably we contact the family and the church when that happens because we recognise the overlap there ... so we see no exclusive objective from any of those three petals ...

553 **I guess a critic might suggest that if evangelism was to be too overt and it touched on even a confessional aspect, is that not more indoctrinatory than what you're presently doing?**

557 Tony: ... that's why we do not expect overt evangelism at all in a Christian school, it's not part of our instructional start ..., but if a child asks and wants to know then the staff are at perfect liberty to lead someone to the Lord ...

559 Graham: we're going through a learning curve on this, In my early days ... it wasn't like that diagram. I often thought that the school was a subset of the church and therefore in terms of mission, there was more of a sense of let's get these kids saved quickly ... and I can remember in my first assembly almost having an altar call ... the Lord taught us and brought that diagram more into focus, our mission became clearer, that we were vocational at base, educational by call and that the Kingdom of God followed on, it was like the fruit, it was the ends rather than the means

584 Tony: ... the Holy Spirit is the key to everything and occasionally you depart from the norms...

592 Graham: ... we've got to be sensitive because the school is open to Christian and non-Christian, but in the interview I clearly talk about what

the mission of the school is and that children will be confronted with the person of Christ and his claims on their life and that children may chose to give their hearts to the Lord and become born again ... and that might cause some embarrassment within the family and if this does happen, the family need to make a choice on how they're going to do it ... they could chose to say OK if a child wants to do that then that's fine and we'll watch and see if it's true. You could react and say no ... or three you could come and meet with the teacher, the chaplain or myself and go through the process together ...

606 What do you mean by vocational at its base?

607 Graham: Preparing people for a career, providing all the skills and things that at the end they will serve the community as the Lord would have them ... you could call it educationally ... rather than vocational ...

614 ... to emphasise the personal quest, the personal development ...

614 Graham: Absolutely ...

619 Bethlehem ... sees parents as primarily responsible for the education of the children. One of the things I notice is that all the students do homework, sometimes quite a lot. Is there an encroaching on the mandate of the home, the time of the home, where does the balance come in?

623 Graham: ... I still get parents ringing up and saying we don't have enough homework and I have other parents say, for goodness sake, you say you support the family, when are you going to give us time to be family ... again we talk about this in the interview somewhat and we say that in terms of the need to prepare children well, we're going to work them longer and harder for shorter. In other words we have a longer day, we have more holidays ... we don't inflict children with homework on Friday night unless they are in the upper secondary or the weekends where we say, chose your quality time ... if you can set your family times around the Friday, Saturday, Sunday and particularly Sunday, then that's good, you have quality, that's good enough if you do that well, but it is important that the children learn the habit of study

and discipline and that learning goes on past the classroom and therefore for me homework is an integral part of the whole programme and it starts ... with New Entrants and it should go on, right on through ...

639 Is there an intention to involve the parents in the homework tasks?

639 Yes, they've got to sign the homework notebook and therefore they should be involved and should be a part of that learning ...

**Questions asked during an interview with G. Preston and A. Hawkins on
26 August 1994**

- 007 ... Is formality and formal instruction the "preferred" management style at Bethlehem College?
- 065 You have as an aim, servant leadership. How consistent is the staff in its view of what constitutes the desired character?
- 108 Is there a problem of teacher subjectivity in this area? ... Teachers view of what constitutes that character? I am wondering if there would ever be a clash amongst staff as to, that's not desirable behaviour. Or that's the quality of student we want? Or that is. Is there that subjectivity there? If so, how do you lessen that?
- 170 How do you maintain life in the development of character as opposed to legalism?
- 203 What about desiring honesty? ... You can have a form of Godliness but no heart in it, How do you encourage that?
- 282 Is it just personal integrity, on the staff's behalf, that stops gossip and destructive talk occurring over their concerns about students ... or is there some other means of monitoring this?
- 374 ... As Bethlehem college gets bigger, what's to stop decision making becoming more pragmatic or even influenced by the monetary position of the college rather than your philosophical position? ...
- 441 Yesterday, you have talked about the possible innovations of family counselling, psychological services, what will be the links between the primary and secondary, the schooling aspects and the new innovations given your cradle to the grave view? Is it just the unity of the staff? Do you see any other type of connection between the different divisions?
- 476 ... I want to clarify the aim, in light of what we discussed yesterday, whether students are saved or not, is it still the desire that every child regardless, is firstly exposed to a Christian world view and secondly, possibly operate from the principles of a Christian world view? ...

**A transcript of an interview with G. Preston and A. Hawkins on 26
August 1994**

007 ... **Is formality and formal instruction the preferred management
style at Bethlehem College?**

009 Graham: A qualified yes, the qualifications are that I believe Christian education centers around order and orderliness and unless the staff, class management, and planning and knowledge and all that makes up a quality teacher has that designers mark upon it then ... you open yourselves to a less ordered environment. I believe that learning functions best when there is order and creativity responds out of order. The second qualification is that even within orderliness, that does not mean to say that a teacher is necessarily dominant all the time in the classroom ... but allows learning to come spontaneously or in group form or backing off and allowing conversation and interaction to just flow quite naturally and informally and creatively. ... The third qualification is I believe Scripture indicates that there are teachers and learners. ... A skilled teacher is firstly knowledgeable and secondly loves kids and thirdly can communicate, therefore the teacher is not only facilitating learning but is teaching and the learners are learning.

042 Tony: ... I suspect you mean by formalism you mean a highly structured form of management and there has to be ... a well defined and understood structure for management in the school ... that flows right on down from the trust through various boards and committees that make sure that there is an orderly performance within the whole enterprise, but the qualifications again override that because all of it is executed in ... "a bond of fellowship" and so there is much praise, much prayer, much fun ... that goes on while achieving orderly aims.

065 **You have as an aim, servant leadership. How consistent is the
staff in its view of what constitutes the desired character?**

070 Graham: ... at our last two staff retreats which are held each term when looking at servant leadership as we develop the concept of seventh

formers and leadership with the thought of having school prefects and the unity of expression in terms of quality of student and characteristics of students, there seemed to be a unanimity there. Again because there is a unanimity of faith and an understanding of Scripture and a constant thought that kept rising in the discussion was the comment that Jesus came not to be served but to serve and if it was good enough for the King of Kings so it is good enough for us

088 Tony: ... character, there's always a gap amongst children between character and personality and ... it is one of the aims of the school which is tacit that that gap should be made smaller. Every kid wants to show you a good exterior ... The values that you're trying to impart to children in terms of citizenship, of good behaviour, of integrity, cease, we trust, in the course of their time here, to be just an exterior put on, a personality thing but becomes part of their nature as the Holy Spirit works on them and so it becomes part of their character, the attributes of uprightness and strong in integrity and good values

105 Graham: Potential always has to be seen and that's again a quality of patience

108 **Is there a problem of teacher subjectivity in this area? ... Teachers view of what constitutes that character? I am wondering if there would ever be a clash amongst staff as to that's desirable behaviour, that's not desirable behaviour. Or that's the quality of student we want? Or that is. Is there that subjectivity there? If so, how do you lessen that?**

117 Tony: ... we like to practice the concept of becoming Christ like, that's again the process of sanctification, and if that is subjective then ... we are subjective, but I'd like to think it's not subjective, that it is anchored in the word of God where we get our full description of the qualities of the most perfect person that ever walked the earth. I see in Jesus the ideal of all the qualities we mentioned in our last question. One can never achieve that, but one has a goal and it's always the highest. ... aspiring to excellence is ... a driving motive here and yet I find that is

less subjective in a Christian milieu than in other contexts because we do have a model in Christ, we do have a definitive word concerning him and we're not exalting our attributes, otherwise there's an arrogance and an idolatry about it, but pointing to one who is always the goal to strive for. I don't see that as sanctimonious talk or cant, I believe it is a real ideal that should be part of the whole value and behaviour system that is in a Christian enterprise of our kind.

- 151 Graham: I personally value subjectivity as not a negative but a very positive thing. While one can not always express objectively one's subjective feeling, I still value the emotion of a person and listen very much to that. There are some staff who would view certain behaviours as negative, and others may see it as positive. I'm not threatened by that and I don't think that staff need to be threatened by that and there's a freedom I hope within the staff to express one's view whether it's objective or subjective. Ultimately decisions at our school are consensus driven where that is the best mode or model for decision making. Ultimately someone has to make the decision and listens to the views ... and when it comes to servant leadership and prefects ... ultimately the Principal is given authority to ratify whatever comes through ...

170 How do you maintain life in the development of character as opposed to legalism?

- 173 Tony: this is the scriptural tension ... between the concepts of law and grace. I think the spirit gives life ... We believe that that is not just a cliché, that if we walk in the spirit we'll understand life at it's fullest. I think John 10 and 10 says that "Christ came that you might have life and have it more abundantly". Part of the problem with modern society that we're seeking to oppose in the name of God is that it is lifeless. There's a morbidity about society and there's no real life and we live truncated lives until we understand you can have a relationship with the source of all living, with Christ but we're not so heavenly minded that we don't recognise that some kids will not conform to that nor want to

and we respect that and even Christians will want to oppose those lovely ideals which are in our Lord and will engage in misbehaviour ... as in all living, it's a matter of choice ... do they want grace in which we have fellowship together and learn as one body, teacher and students are, in the last analysis, brothers and sisters if they are in the faith.

203 What about desiring honesty? ... You can have a form of Godliness but no heart in it, How do you encourage that?

207 Graham: ... firstly the role models that flow from the top down ... trust ... Board ... Senior Management ... and then down to the teachers and their display of their Christian life in works is a model of servanthood, and I'm constantly along with other senior teachers, talking about our role-modelling and there are always things, behaviours and actions ... that are going to ... hit the fan during any day and students are very awake to that and they are observing behaviours. In our life, rather than our religiosity, in Christ that joy of service is something that we live because the life is real within us, and I would have to say the very life of every teacher in the school is found in their service, their service is an expression of their devotion and that then flows on. Now some students will perceptively pick that up and carry that same model. Others will need to be trained to do that and therefore that relationship that is found in to staff will also be in to pupil and staff pupil and that gentle encouragement or a growl when the attitude is wrong. We deal much with attitude and talking about attitudes rather than works ... Knowledge of the children ... are therefore important ...

246 Tony: This question of morality and honesty. As an example of that has ... been tackled under various models in the education theories of the west and most approaches have sought to base it on some sort of philosophical stance ... the first one was a punitive basis which seems to lack a sort of morality underpinning. ... it was really legalistic based on law. Then the question arises well why is it wrong? Especially as we can see our superiors are worse in some cases, where is the moral base and so in a non Christian enterprise the usual answer to that was

based on a philosophy of humanism and issues out in such instructions that students should have a respect for themselves, and respect for others and a respect for their property because that was considered to be a right philosophy of living together in community. But the Christian perspective goes higher than that, that if one has a spiritual relationship with a spiritual person who is Christ then the law gets obeyed almost by default. The law seems to be written ... on their hearts and their minds ... so that when one is linked in a spiritual relationship with the Lord Jesus Christ then one finds oneself obeying moral law without even knowing that it exists. So the commandments ... are not mandatory for a Christian but they act as a ... good barometer of where your spirituality lies. ... for example the law ... in England says that mothers should love their children and not hurt them ... but very few mothers ... know of the law. They carry it out anyway because they happen to love their kids, and the basis is love and not constraint ...

282 ... Is it just personal integrity, on the staff's behalf, that stops gossip and destructive talk occurring over their concerns for students ... or is there some other means of monitoring it?

291 Tony: One of the criticisms that has come to Christendom in its various facets in recent years and very greatly highlighted in the western media is where Christians fall down. ... so where do checks and balances come when it is possible for a leader to be autocratic, tyrannical and be destructive ... my whole belief concerning regulation ... it is the Holy Spirit but working through people corporately, ... so that a community of believers such as exists in a Christian school should be able to offer each other checks and balances, iron sharpening iron, and be able to use the process known in the New Testament as ... confrontation. If I find that [a person] ... is clearly in my view, acting contrary to the Scripture I will confront him and tell him so and I would expect him to do the same to me ... whatever position you're in, ... you need strong interaction of that kind because if you work on your own you'll be ... ingrained in your thinking and you'll become a tyrant and the enemy will

make sure of that, so ... fellowship and unity as paramount qualities to develop in a Christian staff ... pursue unity and the bond of peace because that offers the checks and balances which make sure that injustices do not occur.

324 Graham: ... I hope they are good and its a learning curve. I think that teachers have the ability to vent off ... and that always saddens me because there are mechanisms ... and opportunities where children's behaviour and attitudes are discussed in a formal setting like syndicate meeting or student reviews when those are brought up and at that point it ought to be left there and then the confrontation between the student and the teachers concerned is followed through with the parents in conference ... I also must say though that we work in an atmosphere that is charged spiritually both positively and negatively. One of the concerns that worries me is the prince of the power of the air, who is the father of all lies, who seems to make mountains out of molehills and take a truth into a falsehood within a few seconds, and I've had to counsel the staff ... and say when you are counselling with a parent ... make sure you listen doubly hard ... before you respond even to the point of writing it down ... to make sure that the father of all lies does not distort truth because gossip runs ... because of the spiritual warfare we are in ...

370 Graham: Therefore James's injunction about speech and what proceeds out of the mouth is very important ...

374 **... As Bethlehem College gets bigger, what's to stop decision making becoming more pragmatic or even influenced by the monetary position of the college rather than your philosophical position? ...**

378 Graham: I always come back to the counsel of many brings wisdom ... I'm a person that needs the support of people and I ... am a decisive person and can make decisions there are times I make pragmatic decisions purely on economics to my detriment in the sense ... which perhaps in my heart, if I had waited for twenty four hours and prayed

further about it, I may have saved some pain later on and that's a failing. It is very hard in the reality of lives and budgets to remain purely philosophical ...

392 Tony: ... with regard to economic guidance ... and I believe that the Lord does use economics sometimes to guide us ... the Trust... could say we have no money but the Lord seems to be saying we need to build a half million dollar classroom block and settle it on the basis of, "do we believe that's what the Lord is saying?" and when they've got a unity in God they go ahead and do it. ... and it works out By contrast, I believe ... that many Christian schools in this country have been guided by economic consideration alone and have never grown for that reason, and never had the corporate vision or drive to say we're going to go ahead and trust the Lord rather they will build according to the money that they see and they walk by sight and not by faith and they never grow ...

413 Graham: ... something that we have majored on, that decisions are made in unity and if even one is hesitant we will not move on major decisions

419 Tony: We are also pragmatic and I think that that has to be so. You've got to have your healthy feet on the ground as well as your spirit in heaven ...

441 **Yesterday, you have talked about the possible innovations of family counselling, psychological services, what will be the links between the primary and secondary, the schooling aspects and the new innovations given your "cradle to the grave" view? Is it just the unity of the staff? Do you see any other type of connection between the different divisions?**

446 Graham: Again, the whole concept is one of community and family and building up and within every family there is old and young ... and the concept of the trust has always been to strengthen the family whether that is training children or whether that is training parents or extending their knowledge ... it's a community vision which starts at the nuclear

family and therefore any add on to the programme will be always to minister to the family, and to the different parts of the family ... Of course the whole philosophy must remain at its base Biblically christocentric

466 Tony: ... It is an integral thing and it isn't fragmented in any way, yet there are clear distinctions ...

476 **... I want to clarify the aim, in light of what we discussed yesterday, whether students are saved or not, is it still the desire that every child regardless, is firstly exposed to a Christian world view and secondly, possibly operate from the principles of a Christian world view? ...**

481 Graham: ... Yes. The whole ethos is clearly stated as Christian and therefore a child that comes and the parents that link into us will realise that everything is permeated by ... a Christian world view that undergirds everything. It is the hope that the moral, and ethical ... values that therefore underpin a child's moral choices when they leave here will have that saltiness to hold them in times of choice whether they are Christian or not

489 Tony: ... if you could envisage what we are trying to do in terms of a great big circle which is our total endeavour in Christian education. I usually put a subset in there ... saying that the educational objectives of the secular system are just a subset of that and ... because it's inside the bigger circle, it's permeated by our Christian world view and that gives rise to reinterpretation ... If a student or group of students go through the whole of their schooling here and still come out the other end without becoming a Christian ... then they will get the respect of us all ... but what they go out from the school with will be of great value to them in a secular sense, they will get their school certificates well, they will get their bursaries well and scholarships but in our opinion they would have lost an awful lot in not picking truly what the whole of the endeavour was aimed to do.

Questions asked during an interview with M. Sanders on 20 July 1994

- 021 ... What does reinterpretation mean? And does reinterpretation go further than looking at content? And if it does go into the process, how far into the process does it go? ...
- 053 So does that mean that some of your practices may actually end up being the same?
- 123 So you're distinguishing between consensus and truth?
- 128 ... in terms of the process, do you think, having assessed and re-evaluated your methodology, do you think there's something unique in the way that a teacher delivers content from a Christian perspective?
- 143 ... hence the direct instructor ... coming with that is quite a formal atmosphere
- 161 ... what is the predominant role of a teacher at Bethlehem ... If there was a continuum between direct instruction and facilitating learning, would you be leaning towards the direct instruction end?
- 172 If there was another role other than direct instruction, what would it be?
- ...
- 180 so there's no interaction between the students and the teachers
- 190 I want to understand what you mean by a direct instructor, an imparter
- ...
- 204 ... but pouring in also has the view that the child is an empty head ... that the students don't bring anything to the learning [process]
- 208 Is there a clash between direct instruction and a child actually bringing their knowledge?
- 210 In the past we have differentiated ... along those lines? The instructor mode has had that pouring in, empty head scenario with it. but you're suggesting an instructor mode that's defined slightly differently?
- 224 so students can be teachers?
- 224 ... In your view ... are you raising the status of this instructor mode? Instead of it being a frowned upon methodology, you're coming to a position that truth can be communicated by that means?

- 254 that's quite a contrast to where state education is going, isn't it?
- 258 ... if this gap continues to occur ... do you think there'll come a point where you might have to, even put aside the national curriculum statement, in that the national curriculum statement is moving towards ... that constructivist mode of learning, that student directed mode?
- 276 ... I've noticed, what I would call quite formal classrooms and I equated that with an instructor mode. I ... [thought] that Christian education was going to follow the methodologies of the state but do them in an excellent way ...
- 286 ... your view of the students. I've got three terms here. ... I've described them either as trainees, scholars or explorer ...
- 294 ... Which is the most predominant?
- 296 ... Trainees would have less input into the task of learning than an explorer.
- 308 ... direct instruction ... is increasingly becoming a role that your teachers might participate in, would that not suggest that the students are becoming more scholars and trainees than explorers?
- 349 ... How many teachers would actually do that?
- 352 ... on one hand we've got this range of learning approaches, ... on the other hand we've redefined student centred as being for the benefit of the student, and ... teachers are not afraid to teach and take direct instruction.
- 388 When you say you've assessed and re-evaluated all ... the aspects of school life, is that what you mean when you use the term to teach Christianly?
- 395 Can you be a Christian teacher and teach Christianly in a state school?
- 403 ... What did it mean by teaching Christianly?
- 411 ... reinterpretation is a bit like salvation in the sense that you acknowledge there is a different way then you tend to try and work that out in practice in different areas.
- 414 ... Is the special character in the composition of the teachers or is it in the role teachers play? Or will it become both?

- 448 ... The teaching process of private schools tend to be formal ...
- 473 ... What is the type of society you are preparing the students for?
- 493 Although you have acknowledged that possibly society is in need of leadership?
- 497 So in a sense you're acknowledging that society needs that?
- 502 One of your aims is to develop personal best. State education would say that's their aim as well. Where's the difference?
- 509 ... If the Biblical Christian world view is the basis for the assessment and a re-evaluation, why have a subject from form 1 on called Bible? ...
- 541 ... Assessment ... what do you do it for ...?
- 546 ... formative assessment would be the predominant means?
- 555 Are you giving a view that's primary or is that secondary as well?
- 567 Is the primary concern of teachers academic gain or is it provoking thinking? ...
- 572 well I'm just thinking of this de Bono work ... yet I wonder whether some of the expectations of the parents would be more towards the former ...

A transcript of an interview with M. Sanders on 20 July 1994

021 ... What does reinterpretation mean? And does reinterpretation go further than looking at content? And if it does go into the process, how far into the process does it go? ...

021 Well, ideally, reinterpretation should touch on everything. ... Isn't it what Christians do all the time. Isn't it the task of the Christian to assess everything in life and in society. ... consider it in the light of Gods word to see whether or not I can use that or whether I need to modify it or whether I need to discard it. ... It means that everything I do as a teacher, the content I use, the methods I use, the reasons for doing things, the underlying philosophy that I hold ... they've all got ... to come from my understanding of Gods word. ... Why we use the word reinterpret is that all of us here without exception were trained in the state system ... and ... we have all of us taken on board ideas and concepts which are the worlds without realising it.

053 So does that mean that some of your practices may actually end up being the same?

054 Yes, definitively some of them can be the same ... it doesn't mean to say that you throw everything out ... an example, ... group work, ... when we were trained in the state, group work was just a normal part, especially in primary school ... group work is a normal way, just a natural way of working, ... when we came here, what I realised I had to do was think through, well why group work? What's the basis for it? ... [some are] against group work, and [their] reason for being against it was because one of the strong proponents of group work was Dewey, and his reason for emphasising group work was because he saw group consensus as one way of arriving at truth ... truth is absolute and so it doesn't rely on a group agreeing on it ... I acknowledge that some of the reasons why group work have become popular were not correct, but that doesn't mean that group work itself is not right. ... look at Jesus, he sometimes ministered to a large group, sometimes ministered to a

smaller group and then sometimes to individuals ... so there's lots of examples from group work ... it's not working in the group that's the problem, it's what's fed into the group and the purpose of the group and what comes out of the group that can be the problem ... the misuse of groups because you're giving the children the view that whatever they decide is right ... problem solving emphasis .. maybe if the children are exposed to that a lot they are going to gain the impression that we, of ourselves in our group, have all that is necessary to reach the right answer, to reach the truth. ...

123 **So you're distinguishing between consensus and truth?**

123 Yes ... because consensus is not necessarily truth ...

128 **... in terms of the process, do you think, having assessed and re evaluated your methodology, do you think there's something unique in the way that a teacher delivers content from a Christian perspective?**

131 ... it's becoming unique ... in that the trend in education now ... is away from the teacher being a direct instructor. Whereas what we are finding, as we pray about it and study God's word and talk about it together, we are being led to see, even more strongly the role of the teacher as a direct instructor. ... the uniqueness is going to become more obvious as time goes on.

143 **... hence the direct instructor ... coming with that is quite a formal atmosphere**

145 Not necessarily ... With some teachers it does imply that ... To me, direct instruction doesn't imply formality, it might mean that for a short period of time there's formality ... That doesn't mean that the teacher is direct teaching 100 per cent of the time, but it means we acknowledge the place of direct teaching

161 ... what is the predominant role of a teacher at Bethlehem ... If there was a continuum between direct instruction and facilitating learning, would you be leaning towards the direct instruction end?

167 Well I don't actually agree that they are at opposite ends of the continuum. I believe that they are both at the same end of the continuum.

172 If there was another role other than direct instruction, what would it be? ...

175 ... if I had to make a continuum ... I would probably put, provider of an environment at the other end of the continuum,

180 so there's no interaction between the students and the teacher?

180 Yes, ... that you see your role as simply to provide the environment and the experiences and that the children will learn for themselves out of those, and they take what they want out of them ...

190 I want to understand what you mean by a direct instructor, an imparter ...

190 What I mean by that, I believe that as teachers or ... all adults in a child's life fit into this category in a way, but teachers specifically in the area of education have, we pray and hope, knowledge and wisdom which they can impart to the students ... I know some people describe it as the pouring in method. I believe there is a place for it, I'm not saying that's the only kind of learning that takes place but a lot of educational thought today ... has the view that education isn't ... in any way a pouring in, it's allowing to open up from the inside ...

204 ... but pouring in also has the view that the child is an empty head ... that the students don't bring anything to the learning [process]

206 Of course they do

208 Is there a clash between direct instruction and a child actually bringing their knowledge?

208 No there isn't. Not at all. I don't see any clash in that at all

- 210 **In the past we have differentiated ... along those lines? The instructor mode has had that pouring in, empty head scenario with it. But you're suggesting an instructor mode that's defined slightly differently?**
- 214 ...if I expect to be the only person who can impart any knowledge or wisdom in the classroom, I'm doing myself and the children a disservice too. Children bring the knowledge that they have and contribute it to the ... understanding of the whole class.
- 224 **so students can be teachers?**
- 224 yes
- 223 **... In your view ... are you raising the status of this instructor mode? Instead of it being a frowned upon methodology, you're coming to a position of saying that truth can be communicated by that means?**
- 227 ... people talk about student centred education and I think for some people they interpret that as being student directed. ... if you take the sense that student centred education means that everything that is happening is done for the benefit of the student and that the student's needs are correctly assessed and met ... then that's what I think of when I think of student centred education ... but if you interpret student centred education as being the students decide everything that they're going to do and learn, and if they don't want to learn it they don't learn it and if they do they do, then no I don't have student centred, because my argument would be that as an adult who has more experience and who has a lot more opportunity to gain knowledge and wisdom that I can see needs or see things that the students need that they ... at that stage wouldn't acknowledge they need ...
- 254 **that's quite a contrast to where the state education is going, isn't it?**
- 254 it is, that's why I think it will become more distinctive as time passes

- 258 ... if this gap continues to occur ... do you think there'll come a point where you might have to, even put aside the national curriculum statement, in that the national curriculum statement is moving towards ... that constructivist mode of learning, that student directed mode?
- 264 it's not outside the realms of possibility that we would have to ...
- 276 ... I've noticed, what I would call quite formal classrooms and I equated that with an instructor mode. I ... [thought] that Christian education was going to follow the methodologies of the state but do them in an excellent way ...
- 282 ... Some of the methods we use are the same, but I don't want to give the impression that we've reinterpreted everything that we do here because ... it's an on-going process, but what we're trying to do is systematically reinterpret every aspect of school life. Some aspects we'll hold on to, some we won't, but they will have been assessed
- 286 ... your view of students. I've got three terms here. ... I've described them either as trainees, scholars or explorers ...
- 294 ... I think that they're all of them
- 294 ... Which is the most predominant?
- 294 I don't think there's a predominant one, ... they're all of equal value
- 296 ... Trainees would have less input into the task of learning than an explorer.
- 299 Indeed, and there's a place for each style of learning. There are times when the students are encouraged to be an explorer, to investigate, ... and there are times when it's more appropriate for them ... to be ... listeners. And then there's the middle ground where there's ... a bit of both happening. ... one of the main things that's important to me as a teacher is to give the full range and the variety of experiences ...
- 308 ... direct instruction ... is increasingly becoming a role that your teachers might participate in, would that not suggest that the students are becoming more scholars and trainees than explorers?

314 No, because it's ... not done on its own. Its not the only style of instruction ... you use. ... this ... happened last year in a minor way when I was taking an extension group and I was very concerned at their ... unwillingness to try something different. ... I think one thing that is different here in a Christian school is because we so want to do it a more excellent way, we are analysing all the time and so straight away I read that as something we had to look at, we had to analyse, and so we talked about it as a staff and we realised that what started off being a good thing had actually turned into a bad thing. The students wanted to please us. Now that in itself is a good thing. It's a motivating thing for children. Children like to please their parents. They like to hear the encouragement from their parents ... and the same in the classroom. But it had got to a level where the children were unwilling to do anything unless they were certain it was exactly the way the teacher wanted it. And we realised that there were two reasons why they were doing that. One was they really wanted the teachers praise, but secondly because maybe we had been stipulating things that weren't really important. ... So then we had to sit down and analyse together what is really important to stipulate as a requirement or an expectation in the class and what things can be left to individual interpretation. And then also to be very conscious of those teachers we are encouraging and rewarding initiative and risk taking ... We were studying the poem Daffodil and ... doing mind maps on it and doing ... any activity that was slightly related to the verse and I said to them, you can present the information that you find out in any way you want to but it always came to me on a poster every time. I said to them, look you can do it any way you want. In came the poster. It took me about three weeks to persuade them that doing a dance, or doing a play or writing a brochure or writing a poem ...

349 ... **How many teachers would actually do that?**

349 Well, I'm hoping a lot of us will. And that's another reason why we've

introduced the thinking skills programme too ... because it's partly teacher education as well. ...

352 ... **on one hand we've got this range of learning approaches, ... on the other hand we've redefined student centred as being for the benefit of the student, and ... teachers are not afraid to teach or take direct instruction.**

359 ... people interpret direct instruction as being the teacher standing in front of the class and teaching the whole class. That's not the only way I interpret direct instruction. When I'm conferencing, I'm giving direct instruction. ... For example, many schools today do not teach handwriting. Their argument is that if the child sees print and has enough opportunity to engage in writing themselves they will learn how to correctly form their letters. Except that a lot of the children don't have any models to model on, except the child who's sitting beside them who also doing it incorrectly. So we would say there is a place for direct instruction. There is a place for showing them directly how to form the letter and it pays off in the end. ...

388 **When you say you've assessed and re-evaluated all ... the aspects of school life, is that what you mean when you use the term to teach Christianly?**

390 Yes. ... I believe that you can be a Christian teacher and not teach Christianly.

395 ... **Can you be a Christian teacher and teach Christianly in a state school?**

395 Yes, indeed. ...

403 ... **What did I mean by teaching Christianly?**

403 ... a really basic statement, it is acknowledging that there is a way to teach that pleases God and seeking to teach in a way that pleases God, just as a Christian, you seek to do it in every part of your life.

411 ... reinterpretation is a bit like salvation in the sense that you acknowledge there is a different way then you tend to try and work that out in practice in different areas.

412 Yes, working out your faith really.

414 ... Is the special character in the composition of the teachers or is it in the role teachers play? Or will it become both?

421 It will become both. ... It is more strongly the first one, but our prayer is that as we work together at developing Christian education that it will be both. For example we have really felt strongly as a school that it's important to establish strong relationships with the parents and to involve the parents in what's going on. Now at primary level that has been much easier to establish than at secondary, because secondary teachers have come in from state schools where discussing anything with the parents apart from the parent interview is just never heard of. I mean you just don't ring up a parent and say this happened today or that happened today. ... It takes time to change habits that are in-built from ... ten or fifteen years and Phil acknowledges this readily He's constantly encouraging the staff to start thinking this way. And in the professional development meeting ... with the teachers who come in during their first year, we've put quite a large session aside for this, talking about ways that we can do that. ... like acknowledging important events in the families life, ... someone in the family dies, or if there's a baby born in the family, ... to ring the parents regularly ... even if it's just to say I'm really pleased with the way so and so going in class ... This takes re-training, but we feel it's important so we persevere with it and some of the teachers pick it up quickly and others are slower to pick it up. ... many parents say, we've had it said many times, that this is one of the things that they love about the school, is the caring relationship that's shown by the teacher and that's partly to do ... with the role of the teacher.

448 ... **The teaching process of private schools tend to be formal ...**

449 ... the problem ... here is that when you say formal you're interpreting that as cold, distance, ... no relationship, but I would argue that I could be formal in my approach but still have a strong relationship and a warmth and a bonding there which implies the pastoral concern. ... one of the things I treasure most is building relationships with the children in my room and yet I would probably be described as a formal teacher, although having said that I use a wide variety of strategies in my classroom

473 ... **What is the type of society you are preparing the students for?**

475 This is a totally personal answer. I don't tend to think about what kind of society I'm preparing my students for, rather I tend to think, how can I prepare my students for the society they're going into. ... Obviously it's important that the students understand the kind of world they are going into. ... But I feel it's more important to establish a strong sense in the students of who they are and what they can contribute to that society, so that whatever they find when they get into it, they can cope with it. ... The world changes so fast these days who can say what it's going to be like in ten years when they go out into the world, so my emphasis personally is on establishing them as individuals who are strong and know what they believe. Who know what they are able to do. Who knows their strengths and weaknesses. Who know how to relate to others. Who know how to learn, how to gain knowledge, so that whatever they find out there they will be able to cope with it

493 **Although you have acknowledged that possibly society is in need of leadership?**

494 ... Aren't people who know who they are and what they're about and what they stand for are the people who are going to be the leaders anyway.

497 **So in a sense you're acknowledging that society needs that?**

497 ... society certainly needs people who are prepared to speak out for

what they believe and that's what I would define a leader as. ...

Whether it be speak out in words or speak out in lifestyle.

502 **One of your aims is to develop personal best. State education would say that's their aim as well. Where's the difference?**

505 The purpose of developing the personal best is different. My understanding of what I've experienced in the state system is that you develop your personal best for your own well being, whereas I would say my goal in seeking to develop the personal best for students in my care is so they can best serve others and bring honour to God

509 **... If the Biblical Christian world view is the basis for the assessment and a re-evaluation, why have a subject from form 1 on called Bible ...?**

516 I understand it's going to be dropped next year. ... I have mixed feelings about it. ... I saw the potential for it turning students off the Bible if the teacher who taught it wasn't very skilled. Those who argued for it, argued that how else can we really ground a Biblical world view unless we know the Bible that we're basing it on. And so the argument for it being included is always one of familiarisation with Scripture. Then again there are those of us who said but familiarisation is coming through in everything, which it does. ... One of the criticisms is that it tends to comes through then only in a topical sense, whereas some people argue that there's a place for knowing Scripture, not as a topic thing but ... what is Phillipians about? What is exodus about? ...

541 **... Assessment ... what do you do it for ...?**

538 ... as a teacher my main use of evaluation or assessment is to use it as an evaluation tool, ... to guide my teaching. It shows me what the students know, ... and what they don't know, so I know to direct my time into that. ... I expect to see a reflection in their planning of what they found out in their assessment.

546 **... formative assessment would be the predominant means?**

546 No, not necessarily, ... I can assess in what would be termed a

summative way ... but that test is only of any use if I analyse the results of the test and see which things in that test need further work.

555 **Are you giving a view that's primary or is that secondary as well?**

556 it's more strongly held in the primary but I'm working on it in the secondary. ... the other thing I want to say about evaluation though is there is a place also for using evaluation to check on the individual progress of the child and because we're accountable to the parents of using that to justify comments that you make to the parents. ...

567 **Is the primary concern for teachers academic gain or is it provoking thinking? ...**

570 I guess in the end it has to be the second one ...

572 **well I'm just thinking of this de Bono work ... yet I wonder whether some of the expectations of the parents would be more towards the former ...**

575 ... they would judge the success of your teaching by the academic gains. It's parent education as well too isn't it. ...

Questions asked during an interview with M. Sanders on 23 August 1994

- 019 ... How are teacher's involved in the lives of the students differently to that of a state teacher? ... What is the teacher's sense of commitment to the students within Bethlehem College? ...
- 029 What do you desire it to be?
- 046 So you'd reflect on relational aspects as well as how they were achieving?
- 054 What's a prayer team?
- 059 ... it's parents who are in the team?
- 062 What is their [the teachers'] sense of commitment?
- 076 Over what?
- 084 ... You are very deliberate in establishing relationships?
- 103 ... You've also used the phrase that you see one of the goals to equip relationally.
- 109 So it's more than just building relationships with the child, what do you mean by equip?
- 119 Should I call that social skills?
- 122 ... So your concern in that relationship with the child, is ... their attitude, their emotional state, one of the concerns in the state [system] is the subjectivity ... in relationships? How do you lessen the effects of ... subjectivity in relationships? ... How do you know you've got a good view or a right view on a child? Are you seeing them the way others might see them?
- 133 'cause you're getting quite deep aren't you?
- 157 ... because you talk to other teachers in order to pray, you're coming from a place of real concern. It might be a channel for stereotypes or teachers expectations ... ?
- 182 We were talking about the issue of Bible in Form 1 and 2 ... and you made this comment ... about Bible, I saw the potential for it turning students off ... the Bible if the teacher who taught it wasn't very skilled. Skilled in what?

- 192 In what?
- 201 Do you have the same concern for ...
- 225 ... Your view of the learner and the part that they play. ... What students bring to the learning activity. ... On one hand truth exists and truth is external to us and on the other side students bring their experiences and knowledge to the learning process and that is valued. Is there a dichotomy there? ...
- 255 Their understanding of the truth to that point?
- 262 So this external truth is being slowly internalised?
- 275 Is it a coincidence, is it planned ...? Is the process of reinterpretation through the Christian education course the teachers do, meant to model the learning process that you desire to happen in the classroom with the children? ...
- 285 How does it model that?
- 304 Were there some prescribed activities? You had a view as to some of the things that should be an outcome of the course.
- 306 In that way you were teacher?
- 307 And yet there was room for the application of that knowledge?
- 312 ... I would argue that I could be formal in my approach but still have a strong relationship with a warmth and a bonding there which implies pastoral concern. ... What do you mean by formal? ...
- 366 So all the time you're the one that's making the evaluation as to the methodologies and the process of learning?
- 375 When you say, structured, high expectations of behaviour and content, would you describe yourself as one who expects a reasonable amount of output?
- 409 ... Is evangelism part of the school's mandate? ...
- 433 It is a mandate to the individual employees but it's not a mandate to the institution?
- 436 I'd imagine some would have a personal mandate that was very strong? ... Is this where the outreach team concept has come from or has it come from an institutional need for evangelism?

- 442 ... Assessment, ... what is the means for collecting data on students? ...
- 471 Is it true that as you go through Bethlehem College, it might be that the
secondary might be more focused on content than primary?
- 477 Is that true for Christian and non-Christian parents?
- 485 Some private schools, the thing that is important to them is the
academic results ...
- 497 Some have said, it's important that we outdo the state ... referring to the
qualifications results. Is that appropriate?

A transcript of an interview with M. Sanders on the 23 August 1994

- 019 ... **How are teacher's involved in the lives of the students differently to that of a state teacher? ... What is the teacher's sense of commitment to the students within Bethlehem College? ...**
- 024 You can make generalisations about it but of course there will always be individual differences amongst the staff because they're not all clones
- 029 **What do you desire it to be?**
- 029 ... What I try to make it myself. The first thing is that I pray regularly for each of the children in my class and I think that's a major difference. And I think the significance of it is that not only are we seeking God's help but it means that regularly we are giving time to meditate or reflecting on that student ... I'm pretty certain ... that all of the teachers in our school do that, in a regular way ... at syndicate level, extra prayer is given to those students who are causing concern
- 046 **So you'd reflect on relational aspects as well as how they were achieving?**
- 046 Yes definitely, and also home situations, if we know the home situations are not good we put a lot of prayer into that, so that's the first thing, and in line with the prayer thing too, we also have the prayer teams in the school so that if we have students that we're concerned about whether it be academic or emotionally or for home background ... they can be referred to that team as well
- 054 **What's a prayer team?**
- 055 There are different teams set up in the school of parents who are willing to pray on a regular basis for things to do with the school and that includes students. Its always done with the parent's permission
- 059 **... it's parents who are in the team?**
- 059 Parents of the school who are in the team ...

062 **What is their [the teachers'] sense of commitment?**

063 If I can illustrate by I have a Cerebral palsy student in my class ... and she's often hospitalised. When she's hospitalised I visit her every day in the hospital, that's my commitment to her. Part of my commitment to the student is a commitment to the family, a commitment to get to know the family so I periodically during the year have functions which involve the whole family so that I can get to know the parents and other siblings. I regularly ring the parents.

076 **Over what?**

076 ... had a great week. I'm really thrilled with the progress in writing contract ... I try to ring every parent at least once in every six weeks

084 **... You are very deliberate in establishing relationships?**

090 ... It's a conscious priority. ... Christianity is a relationship thing, ... a relational thing, ... a relationship with Jesus and I personally believe that our most important role on earth is the relationships we establish, ... and I think it's in relationship that the real true lasting teaching or education ... takes place ...

103 **... You've also used the phrase that you see one of the goals to equip relationally.**

108 Yes

109 **So it's more than just building relationships with the child, what do you mean by equip?**

109 Well, in building it you are modelling .. so the modelling is equipping but also ... a lot of my teacher pupil time ... is given over to talking about how to get on with each other, how to get on in a group, ... I can see that as much an important part of my teaching as the actual academic content.

119 **Should I call that social skills?**

119 Yes, I'd be happy with that.

122 ... So your concern in that relationship with the child, is ... their attitude, their emotional state, one of the concerns in the state [system] is the subjectivity ... in relationships? How do you lessen the effects of ... subjectivity in relationships? ... How do you know you've got a good view or a right view on a child? Are you seeing them the way others might see them?

132 That's a really valid point.

133 'cause you're getting quite deep aren't you?

133 That's true. I think there's several things I personally do. One is that by establishing a good relationship with the parent and having constant and regular talks with them, I'm getting their feedback on how they see their child and I always listen really carefully to their views. Although I must add that sometimes teachers do see a different side of the child than parents do. Also because there's a good relationship in the staff ... we could check out with other teachers if they've found the same thing and if they haven't then I would start questioning myself and saying, is it my problem not the child's problem and thirdly ... if you are genuinely praying for a child, in the end it becomes very difficult to hold anti feelings against that child ... if I have any children that I find it difficult to get on with, my first recourse is to pray for them a lot more ... the family that prays together stays together ... when a teacher is praying about a particular child who they don't like so much, inevitably they end up really loving that child ...

157 ... because you talk to other teachers in order to pray, you're coming from a place of real concern. It might be a channel for stereotypes or teachers expectations ... ?

164 We don't always talk to other teachers about every child. ... we discourage the careless, gossipy kind of talk about students ... when you are sharing in a syndicate meeting your concerns for a child so that the other syndicate members can pray, that's a different thing than walking into the staff room and sounding off about a child ... that is gossip and that is wrong and its destructive because not only does it

pull the child down but it pulls everybody in the staff room down as well

...

182 We were talking about the issue of Bible in Form 1 and 2 ... and you made this comment ... about Bible, I saw the potential for it turning students off ... the Bible if the teacher who taught it wasn't very skilled. Skilled in what?

192 Enthusing the children

192 In what?

192 Scripture. ... It didn't happen because Diane who was doing all the Scripture teaching was really good at doing it but given the wrong kind of person it could very much become the time when people say, what's next on your curriculum?. Scripture. Ohhhhhhhh. ... And if that happened then in a way, it's kind of like turning children off the possibility of a relationship with the Lord themselves because they're relating Christianity with the ohhhhhh of Scripture.

201 Do you have the same concern for ...

202 Other subject areas, Yes definitely. ... I share Tony's view that it's possible to teach Biblically and Christianly without mentioning Scripture and without even mentioning God's name ... but you come back to it from time to time but you don't have to feel that you've got to use God's name every single lesson ... to teach Christianly or that you've got to quote from Scripture every single lesson to teach Christianly, ... we've been studying Ancient Greeks and the Ancient Romans. A lot of what we did was simply learning the facts ... where we start to bring in a Biblical world view is well, what happened to Ancient Rome and Ancient Greece? They fell away, why? ... What were the things that contributed to that? And today, part of my lesson, that I'm going to talk to them about Soviet Republic ... and how, exactly the same thing has happened there, they've fallen away, it's no longer, ... twenty years ago we would never ever have considered the U.S.S.R. ceasing and today its no more ... why is that? and that's where we start to bring in the

Biblical principles so we don't have to find a Bible verse to go over every fact that we teach about Ancient Rome.

225 ... Your view of the learner and the part that they play. ... What students bring to the learning activity. ... On one hand truth exists and truth is external to us and on the other side students bring their experiences and knowledge to the learning process and that is valued. Is there a dichotomy there? ...

238 No ... We're all learners, children are just junior versions of them and we all have experiences, we've all gained knowledge, some of us have gained understanding, ... wisdom but we never reach the point where the knowledge, wisdom and understanding that we've gained is all we are going to gain, so yes I value what children bring but what they bring is always only a step towards where they're going with their learning. ... Rather than saying what is often said that what children understand to be true is true for them, ... I would rather say what children understand now is representing how far they've gone in their journey

255 Their understanding of the truth to that point?

256 To that point and that my role as a teacher is to help bring them further in their understanding of what is the truth and sometimes to do that it's necessary to say to them, what you are holding to be true at the moment actually isn't ...

262 So this external truth is being slowly internalised?

263 I guess so ... I think the external truth is what you gauge your internalised truth against. ... It's a measure ...

I myself must always be a learner too. I'm still on my journey ...

275 Is it a coincidence, is it planned ...? Is the process of reinterpretation through the Christian education course the teachers do, meant to model the learning process that you desire to happen in the classroom with the children? ...

282 It wasn't thought of ... In some ways it does model it, but it wasn't planned to do that.

285 How does it model that?

285 It models it in that right at the very beginning of the course ... each teacher doing the course acknowledges their openness to allow God to direct them and to guide them through the course. It also models in that there were certain set requirements, there was also quite a bit of flexibility too. It was modelled in that there was formal instruction through ... the reading of texts ... but also informal conferencing so that you're getting both the formal and informal approach and its modelled too in that, part of the success of the course is based on the relationship that develops between the teacher and myself and Tony and Graham as they are doing the course, so lots of elements of it do model what I would see as happening in a successful classroom ...

304 **Were there some prescribed activities? You had a view as to some of the things that should be an outcome of the course.**

305 Yes definitely

306 **In that way you were teacher?**

306 Yes

307 **And yet there was room for the application of that knowledge?**

308 ... in some specific content ... they were going to study there was room for them to decide

312 **... I would argue that I could be formal in my approach but still have a strong relationship with a warmth and a bonding there which implies pastoral concern. ... What do you mean by formal?**

...

326 ... People would probably describe me as a formal teacher. In that I personally function best in a structured environment. I believe that it's my responsibility to be ... in control, not in a punitive sense but ... to be responsible for what's happening in the classroom. I personally recognise the place of sometimes giving formal class lessons. While I involve students in decision making, the final decision making rests with me. ... there are expectations in the class that are expected to be met both behavioural and also expectations also expectations regarding work. ... I would describe myself as a formal teacher and yet at the

same time I know that I use a full range of strategies and methods in my class ranging from conferencing to cooperative learning. During the year I will use the full range ... of strategies because I'm always looking to see what will best meet the needs of the students at the moment. ... In the last few months we've been working a contract system and the children have had a great deal of flexibility about when they'll do things, but not entirely about what they'll do, there's been guidelines about what has to be done but when they do them, is over to them, and the majority of the class has responded really well to that but there have been four or five children who just have not responded very well at all, ... bring a sense of direction back in again for those students who didn't cope with the contract system ...

366 So all the time you're the one that's making the evaluation as to the methodologies and the process of learning?

368 Well, yes and no. I always invite my students to make comments ... I specifically ask them to tell me, what do they like about the programme, what do they like about the way the teaching is being done at the moment, which things have been useful, which things haven't, to get their feedback but in the end I'm the one who makes the decision.

375 When you say, structured, high expectations of behaviour and content, would you describe yourself as one who expects a reasonable amount of output?

378 Yes. Output can be thinking output. It doesn't have to be written output ... I believe very strongly in students being accountable for the way they use their time in the classroom, even with the five year olds. When I work with five year olds I expect them at all times to be able to give an account for what they are doing.

409 ... Is evangelism part of the school's mandate? ...

413 It's not in our vision statement ... of the school. It doesn't say in our vision statement to bring children to a saving knowledge of the Lord Jesus Christ ... so I would say that probably it's at the heart of all teacher's is to see the children come to know the Lord Jesus because

isn't that the heart of all Christians to see people come to that position ... we have the permission, if you like, of the trust, when the moment is appropriate to pursue that with the parents permission, but I think, when ... I would say it is not the mandate of the school is that we don't consciously set out to regularly ... provide the opportunity for that to happen, so for example in our devotions time we talk freely about the Lord Jesus and about his death and about the reason for his death, we speak freely about our sin and our fallen nature ... and all those things are important parts of evangelism and there are occasions when ... it is appropriate to actually put a challenge ...

433 It is a mandate to the individual employees but it's not a mandate to the institution?

435 Yes

436 I'd imagine some would have a personal mandate that was very strong? ... Is this where the outreach team concept has come from or has it come from an institutional need for evangelism?

439 No, that's come from ... providing our senior students with a way to put into practice their faith outside of the school really.

442 ... Assessment, ... what is the means for collecting data on students? ...

466 ... you'll find ... their assessment is ... based much more on the observations, on the on going evaluations ...

471 Is it true that as you go through Bethlehem College, it might be that the secondary might be more focused on content than primary?

472 Yes ... the further up the secondary you go it seems to done more to academic, I think because parents value the qualifications ...

477 Is that true for Christian and non-Christian parents?

478 It's definitely the non-Christian parents. It's not true for all the Christian parents, there are many Christian parents who still value the character things beyond the academic, as long as they know their child is doing their best, ... as a school we're recognising our need to include

parent education as part of our role, and as we get into that more ... when they first come into school as they're 5 year olds by the time they get to secondary we'll be hoping the same changes will be occurring in the parents attitudes as we're seeing Christian in the children's attitudes

485 Some private schools, the thing that is important to them is the academic results ...

487 ... we're only had one [set of school certificate results] and I think it was important to us, not because it was important to us but because we knew it was important in terms of the school being accepted in the community, its credibility ... And that is important to us, we had to face facts, ... it is important that we ... have credibility with the community but what I feel will happen ... that people wont be looking to that so much now for our justification. Really what in the end will become our justification will be the kind of students who leave our school and the contribution they make to society.

497 Some have said, it's important that we outdo the state ... referring to the qualifications results. Is that appropriate?

498 No, I believe we will, but as a by product, it's not our purpose. Tony has a saying which I agree with, that we are doomed to excellence. In other words, if we are honouring God then excellence in the academic results will occur. But that's not our goal, our goal is to honour God and in doing that these other things will happen. ...

Overall Research Question

What are the main features of the dominant educational ideology (Brown, 1988) espoused at Bethlehem College?

Sub-questions

- * What are the views (or theory) of knowledge, its content and structure?
- * What are the views of learning and the learner's role?
- * What are the views of teaching and the teacher's role?
- * What are the views of the organisation of learning situations?
- * What are the views of aims, objectives and outcomes?

General Questions regarding the establishment and organisation of Bethlehem College:

- 1 What was the main reason for the establishing Bethlehem College?
- 2 How did this come about?
- 3 ... how did you advertise it?
- 4 ... are any of these people part of Bethlehem College now?
- 5 Where were you employed at the time?
- 6 When you said that you were going to have a deadline in March, how were you going to decide - was there a consensus?
- 7 [Do] you use the same curriculum as the State?
- 8 Was [Bethlehem College] set up for positive reasons or negative concerns?
- 9 ... were you personally disillusioned with the state?
- 10 ... with the outcomes or the goals?
- 11 ... [did] you [have] a view of education before you began?
- 12 Was it shaped by your experience in the State?
- 13 ... the vision is bigger than the church?
- 14 ... would you need a particular type of leadership?

What are the views (or theory) of knowledge, its content and structure?

- 1 Would you consider your view of knowledge to be past, presently or future-orientated?
- 2 What is the range of subjects offered at Bethlehem College? (The breadth of subjects is as per the New Zealand Curriculum Framework)
- 3 Are Christian values incorporated into the curriculum? If so, how does this occur?
- 4 How finalised is your view of knowledge and content?

Setting up

- 5 What was your initial objective for the type of education you wanted to provide?
- 6 Was Middleton Grange your model and is it following the state curriculum?
- 7 How similar is the content to the state curriculum?
- 8 Will you always follow the National Curriculum Framework?
- 9 What would stop you from choosing to rewrite your curriculum?
- 10 Did Bethlehem College consider adopting an overtly Christian curriculum such as the ACE package?
- 11 What has been the response from other Christian or state schools to your approach to the curriculum?
- 12 Would the view from an alternative school be that you have sold out?

Christian values

- 13 How do you incorporate your Christian views into the state curriculum?
- 14 Are Christian values incorporated into the curriculum or as a separate component?
- 15 Is the subject called Bible leading towards a head knowledge [alone]?
- 16 If you were 10 years down the track in terms of your reinterpretation of content and curriculum - would that be an argument against a separate subject called Bible?
- 17 Would you describe your curriculum as Biblically based?

Reinterpretation

- 18 What does it mean to "reinterpret" the curriculum?
- 19 Can you reinterpret content given your commitment to the National Curriculum? Is it intermittent reference to a Christian perspective?

What are the views of learning and the learner's role?

- 1 Is the learning process an individual or collective activity?
- 2 How important is the assistance that a student might be able to give another? So students can be teachers?
- 3 To what extent is learning a: (1) competitive task against others; (2) competitive task against criteria; or (3) a cooperative activity?
- 4 To what extent is learning organised for growth in students' personal competence?
- 5 Is learning a listening, seeing or doing task?
- 6 Is learning predominantly (a) receiving instructions; (b) consultation and negotiation between the students and the teacher; or (c) students making decisions?
- 7 Is the learning process a goal orientated approach or a more generative model of learning?
- 8 Would you describe learners as (a) trainees; (b) scholars; or (c) explorers?
- 9 Which is the most predominant?
- 10 Would trainees have less input into the task of learning than an explorer?
- 11 If direct instruction is increasing, becoming an adopted approach, would that suggest that the students are becoming more scholars and trainees than explorers?
- 12 Is an explorer too close to Dewey?
- 13 Does the apprenticeship lessen over time?
- 14 To what extent are the students dependent on the teachers?
- 15 How important is the development of critical skills in the learners?
- 16 Are students seen as basically "good" or "bad"?
- 17 Which of the following are descriptions of the learning environment you desire to create: (a) supervised; (b) attentive of detail; (c) disciplined; (d) hardworking; (e) diligent; (f) restraining; (g) interactive; (h) sharing?

- 18 Are students expected to complete study outside of school hours? If so, are there guidelines for this?
- 19 What is the place of the uniqueness, individuality and potential of the person?
- 20 To what extent does learning involve students in reproducing the teachers knowledge or producing new insights and knowledge?
- 21 How accepting of the schools view of education are the students?
- 22 What has been the experience of the foundation students?
- 23 Do you define student centred as being 'for the benefit of the student'?
- 24 Are your teachers afraid to teach, in the form of direct instruction?

Constructivism?

- 25 How do you see the students in your class from a Biblical world view?
- 26 What is the function they play in the classroom?
- 27 What do students bring to the classroom?
- 28 On the one hand truth exists and truth is external to us and on the other side, students bring their experiences and knowledge to the learning task and this is valued. Is there a dichotomy here?
- 29 ... external truth is slowly being internalised?

What are the views of teaching and the teacher's role?

- 1 What is the basis of the teachers expertise?
- 2 Would the teaching that occurs at Bethlehem College have greater emphasis on the final "product" of learning or the "process" of learning?
- 3 Would teachers have high expectations for students?
- 4 What is the teachers sense of commitment to the students and the school?
- 5 Is there an intention to practice and develop critical reflectivity in relation to the teaching / learning cycle?

As a Teacher?

- 6 What are the most common roles adopted by teachers: teacher, facilitator, instructor?
- 7 Are you raising the status of the instructor mode?
- 8 Are you coming to a position that truth can be communicated by that means?
- 9 Is it a contrast to state education?
- 10 Do you think there'll come a point where you might have to put aside the National curriculum statement?
- 11 To what extent is the teaching act one of coercion, negotiation or control?
- 12 "I would argue that I could be formal in my approach but still have a strong relationship with a warmth and a bonding there which implies pastoral concern" What do you mean by "formal"?
- 13 So ... you're the one that's making the evaluation as to the methodologies and the process of learning?
- 14 When you say "structured, high expectations of behaviour and content" - would you describe yourself as one who expects a reasonable amount of input?

Reinterpreting the teaching role

- 15 What does it mean to "teach Christianly"?

- 16 When you say it is your intention to assess and re-evaluate the aspects of school life - is that what you mean by the phrase "to teach Christianly"?
- 17 Can you be a Christian teacher and teach Christianly in a state school?
- 18 Some of the practice, the way you teach, might still look like someone [in the state system] but [would] you [suggest] your rationale ... is transformed?
- 19 So the practice might be ... from a different philosophy?
- 20 What does it mean to reinterpret from a Christian perspective?
- 21 Are you starting from a different place?
- 22 Is there something distinctively Christian in the delivery?
- 23 Teachers could change the content and even have a Christian perspective but still stay in the same "mode" of teaching - by reinterpreting the content [alone] ... [this] may have [a] consequential change ... in terms of the mode of delivery?
- 24 What changes when you reinterpret?
- 25 How is reinterpretation different to a state teacher evaluating a lesson in terms of the learning that occurs and the process within which this occurs?

Staff development

- 26 What is the process by which a teacher assimilates 2 world views?
- 27 Is this through teacher development?
- 28 Is it similar to someone [going through a Christian experience] and working out their [actions as a consequence]?

The reflectivity of the teaching staff

- 29 Do you believe that teachers reflect on their practice to a large extent?
- 30 More so than the state?
- 31 Significantly?

Special character

- 32 Is the special character in the composition of the teachers or is it in the role teachers play?

Teachers role - pastoral

- 33 How are teachers involved in the lives of the students differently to that of a state teacher?
- 34 What is the teachers sense of commitment to the student within Bethlehem College?
- 35 What do you desire it to be?
- 36 Would you reflect on relational aspects as well as how [the students] were achieving?

Aims / Goals

- 37 Are you deliberate in establishing relationships?
- 38 You've used the phrase "to equip relationally". What do you mean by 'equip'?
- 39 Should I call that social skills?
- 40 How do you lessen the effects of subjectivity in relationships?
- 41 How do you know you've got a good view or a right view on a child?
- 42 Are you seeing them the way others might see them?

Formality

- 43 Is formality and formal instruction the "preferred" management style at Bethlehem College?
- 44 Is the primary concern of teachers academic gain or is it provoking thinking?
- 45 If man is fallen - how does this effect the role of the teacher?
- 46 Does that suggest the teacher should be proactive or more instructor and less of a facilitator?
- 47 Bethlehem College's teachers aren't afraid to say "we teach"?
- 48 I wonder whether the state has moved away from this?
- 49 What are the stresses on teachers and what is the origin of this stress?

What are the views of the organisation of learning situations?

World view

- 1 How would you describe the "world view" that exists at Bethlehem College? How is this different from the other state schools?
- 2 Would the statement of faith be considered a minimal creed?
- 3 What you believe to be important to Christian education - are they Biblical presuppositions?
- 4 How often are you likely to change your Biblical presuppositions?
- 5 To what extent does growth necessitate a change in your presuppositions?
- 6 How might the process of applying Biblical presuppositions across all of ones life sound somewhat constructivist in practice?
- 7 What is non-negotiable in terms of a Biblical world view?

Cradle to the grave

- 8 How does the organisation of the school resemble that of a state schooling model?
- 9 ... different divisions ... at Bethlehem college and yet you want to encourage a "cradle to the grave" view. How are you going to encourage that mentality with fairly clear demarcations between the primary and the secondary?
- 10 Is it the intention to keep clear divisions?
- 11 ... what's to stop a primary or secondary teacher getting consumed in their one area and not having a [concern] for Bethlehem college in totality?
- 12 How do you encourage that and yet as you get larger organisationally, it makes sense that someone focuses more often in primary than in secondary?
- 13 I know you have prayer teams which go across divisions, I know that you have curriculum teams ... [these are] organisational example[s] of management provoking staff to have a view that's bigger than just their division?

- 14 Would it be fair to say that those who have been here the longest ... are more likely to have a wider vision than some of the newer staff?
- 15 The success of the Teachers College is a measure of the degree to which the staff ... want to embrace that training of those students as their own? Do you share this view?
- 16 Would the scenario arise, when you might find a student [teacher] who, because of their studies, has a fairly clear understanding of Christian world view - going into a classroom where, maybe the teacher hasn't had the opportunity to explore - is there a tension here?
- 17 What will be the links between the many divisions given your cradle to the grave approach?
- 18 As Bethlehem college gets bigger, what's to stop decision making becoming more pragmatic or even influenced by the monetary position of the college rather than your philosophical position?

Prayer teams

- 19 What is a prayer team?
- 20 It's parents who are in the team?
- 21 ... because you talk to other teachers in order to pray ... might this be a channel for stereotypes or teacher expectations?
- 22 Is it just a matter of personal integrity, on the staff's behalf, that stops gossip and talk over concerns about students or is there some other means of monitoring this?

Other

- 23 Would you describe Bethlehem College as a highly ordered environment? What is meant by "discipline" within the school and how is this carried out?
- 24 Are students grouped on the basis of age / sex / achievement or a combination of these or some other means?
- 25 How is consensus sought within the school?
- 26 How would you describe the predominant leadership style within your teaching area?
- 27 What is your response to a criticism of school based teacher education

being students learning off one model and not getting the breadth of awareness of different teaching styles?

Affiliations

- 28 Are you part of any Christian schools associations?
- 29 Do you have an affiliation to any church?

What are the views of aims, objectives and outcomes?

- 1 Describe the type of society you are preparing the students for?
- 2 What do you consider to be the ultimate aim of education? Is your approach to Christian schooling "directive" in the sense that it points to a clear goal? Is the preparation for man-centred or god-centred?
- 3 Does the school have an emphasis on academic success?
- 4 To what extent are the goals and ends of schooling holistic? Is Christian education a life long process?
- 5 To what extent is critical reflectivity or the development of a critical faculty a primary goal of Bethlehem college? What measure of freedom exists for teachers and students alike to explore the Christian tradition? Do students question?
- 6 Would you describe your view of education as conservative? (in the sense of preserving a tradition?)

Servant leadership

- 7 You have as an aim "servant leadership". How consistent is the staff in its view of what constitutes the desired character?
- 8 Is there a problem of teacher subjectivity in this area?
- 9 Would there ever be a clash amongst staff as to what constitutes desirable behaviour? If so, how will you lessen this?
- 10 How do you maintain "life/freedom" in the development of character as opposed to "legalism"?
- 11 Where will they practice servant leadership?
- 12 Are you expecting them to practice this in the classroom?
- 13 Is society in need of leadership?
- 14 Prefects - would you ever see a non-Christian in that role?
- 15 Bethlehem college has a goal of personal best for each child. State education would say that they are also after that same end. Where's the difference?

Mandate

- 16 Does a relationship exist between the school, the home and the

- church? If so, can you articulate the nature of this relationship?
- 17 To whom is the school accountable?
- 18 Is evangelism part of the school's mandate?
- 19 Is it a mandate to the individual employees but not a mandate to the institution?
- 20 [Do] some ... have a personal mandate that is very strong?
- 21 Is there an overt desire to evangelise?
- 22 Do you develop the spiritual aspect?
- 23 Evangelism - is it purposeful or a by product?
- 24 Should it be confessional Christianity?
- 25 Do you work to evangelise?
- 26 I wondered whether evangelism would be linked to a mission orientation which would be connected to a church mandate as opposed to a school?

Mandate of the school

- 27 Where does vocation fit into your view of the mandate of the school?
- 28 Do you [consider] you could be in a bind between producing academic performance as against your ultimate goal of developing a Christian world view in your students?
- 29 Do you think the pressure will come for academic results and leave off the Christian bit?
- 30 Is one more important than another?
- 31 ... the aim of the school - is it the desire that every child regardless, is firstly exposed to a Christian world view and secondly possibly operate from the principles of a Christian world view?