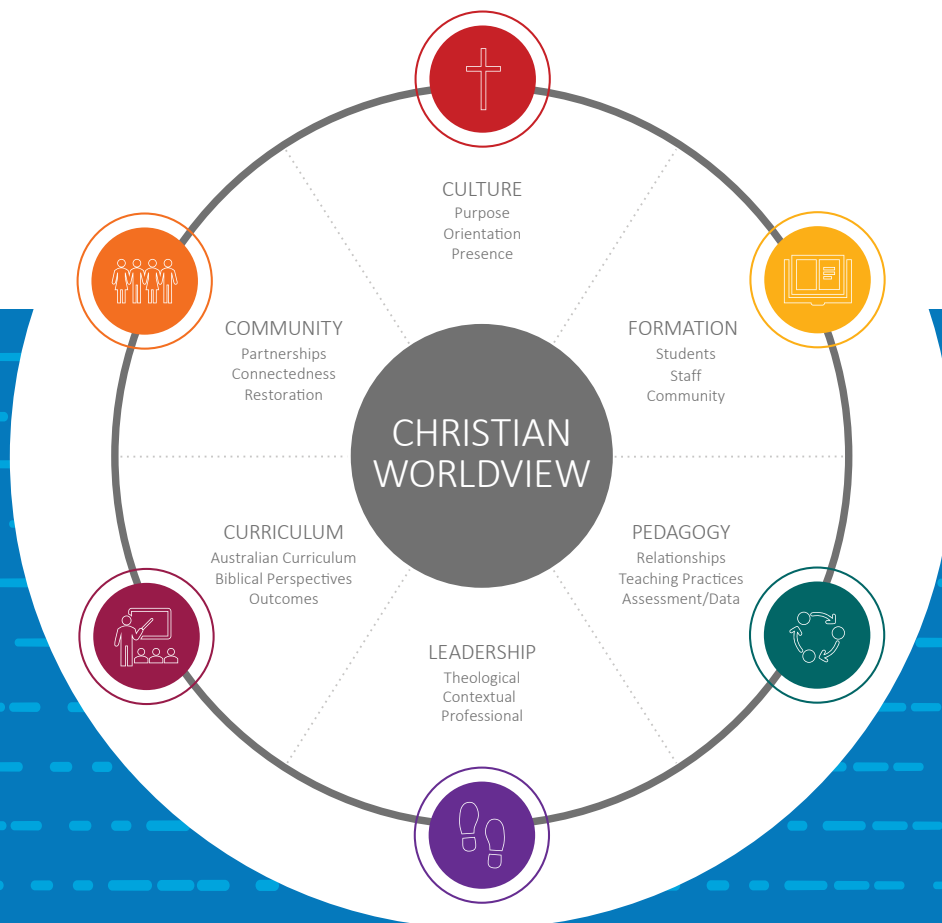


Architecture School Improvement Tool

Levers & Components



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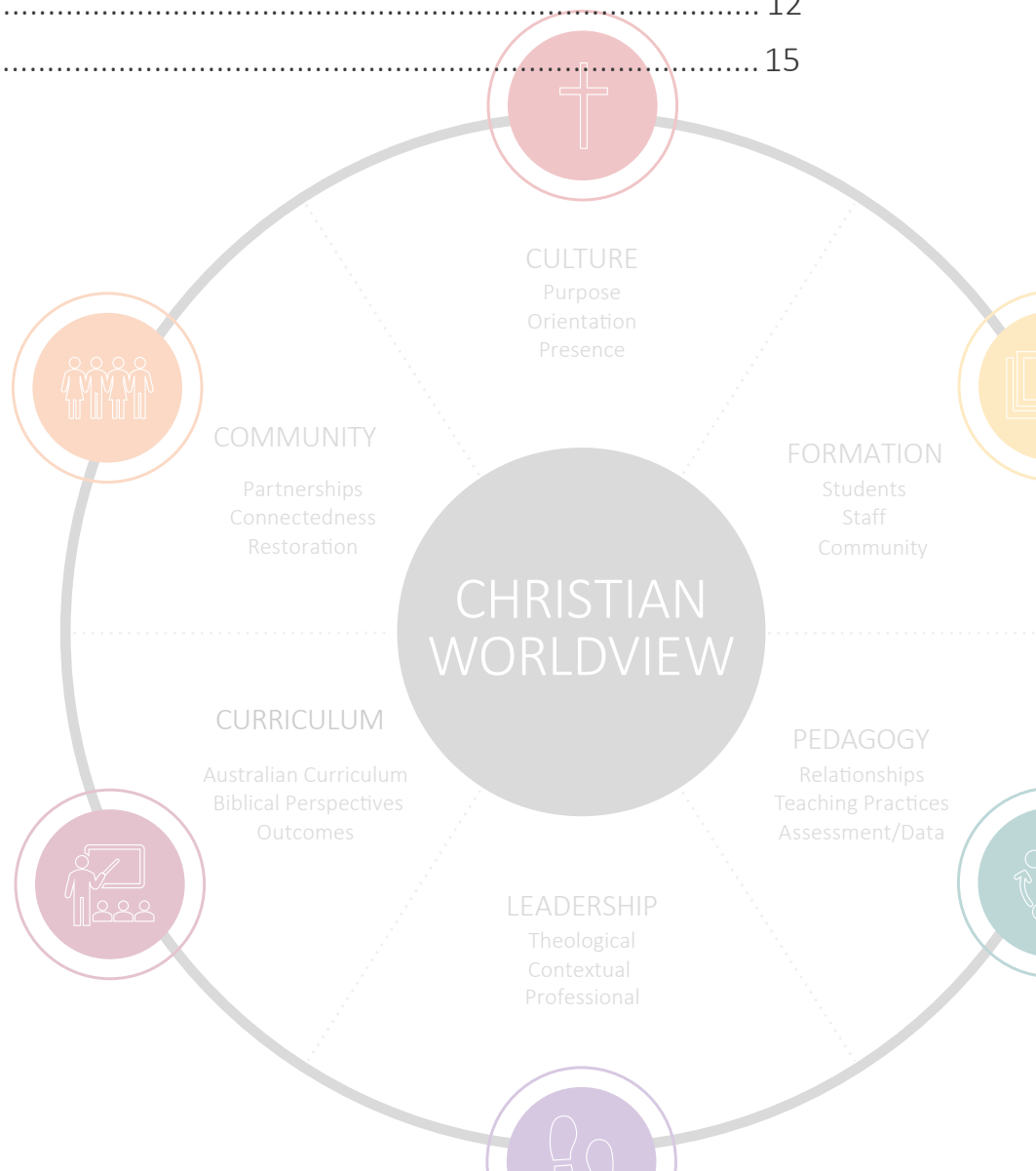
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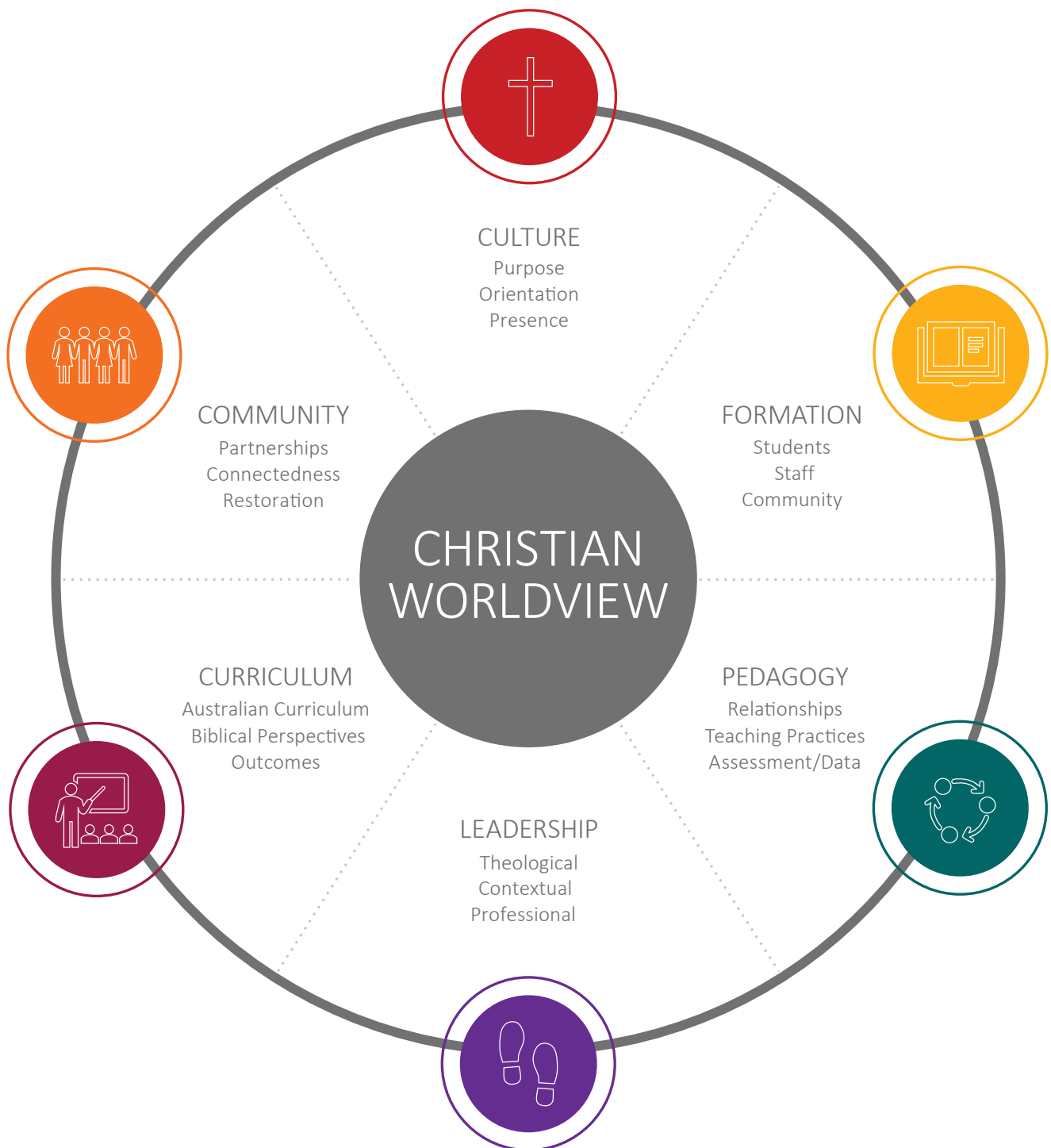
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School Improvement Framework | Visualisation

The visualisation, below, seeks to capture the essence of the framework in that all parts are reliant on each other. There is no element more important than the other and each relies on each other to enable a Christian school to be as effective as possible (1 Corinthians 12). That being said, a Christian Worldview is the underpinning lens of a Christian school. Additionally, the 5 levers (Pedagogy, Community, Formation, Curriculum and Leadership) are all directly influenced by, and influence, the **culture** of the school (the 6th lever).



Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect. Romans 12:2 (NLT)



Theoretical Foundation

“Schools have their own tone, their own vibrations and soul that set them apart. This tone or culture or ethos or climate, as it has been variously called, is a result of the way in which the individuals in the school interact, how they behave towards each other and their expectations of one another.”¹¹

Culture is shaped by five interwoven elements, each of which, leaders have the power to influence;

- Fundamental core beliefs and assumptions;
- Shared values;
- Norms – how members believe they should act and behave;
- Patterns and behaviours; and
- Tangible evidence – visual and symbolic objects and artefacts.

In the Christian school context, these core cultural elements and ethos are framed by distinctively biblical principles, grounded in grace and Christ-centred community. Such emphases form the foundation, the bedrock, for a Christian school culture. To that end commitment and fidelity to the school culture will lead to a climate where all operations of the school reflect a Christ-modelled culture.

PURPOSE, ORIENTATION, PRESENCE

With organisational culture and climate providing the bedrock of school operation and improvement, this school improvement framework places culture as a cross-sectional component informing and shaping all 5 framework levers.

Component Statements

- OC1 School leaders are seen as supportive, have a caring approach, can be relied upon, understand the complexity of schools and teaching, and communicate effectively.
- OC2 Staff know and understand the vision of the school, have role clarity through a strong sense of direction and purpose, and understand what is expected and required of them in the achievement of the vision.
- OC3 School leadership teams are agile, responding quickly to changing environments by effectively designing and implementing evidence-informed strategies for improvement.
- OC4 An effective induction process for all incoming staff is facilitated, both at the start of the year and when new staff join the school during the year.
- OC5 Staff work collaboratively, learning from and with each other, and positively support one another to ensure school and student success
- OC6 There is purposeful and ongoing opportunity for professional growth and development, providing opportunity for all staff to learn, grow, flourish, and be celebrated.
- OC7 Staff have a strong sense of togetherness, with Christian shared values and goals, and are of common agreement to the core purposes of the school.
- OC8 The school as a whole has a commitment to data-driven, evidence-based practices, in all decision making.
- OC9 The school has a clearly articulated communication process, both internal and external, that is consistently applied across the school.

¹¹ Reid, K. et. al. (1990). Towards the effective school. Oxford: Basil Blackwell, p.3.



Just as our bodies have many parts and each part has a special function, so it is with Christ's body. We are many parts of one body, and we all belong to each other.

Romans 12:4-5

Theoretical Foundation

We are called to live as the people of God. The Christian life is a life lived in communion with God and others. The development of students in a Christian school takes place in community. They are places of belonging, built on shared values and beliefs, and committed to mutual care and respect. They are communities in which Biblical faith, values and beliefs are formative for the school community and integrated into curriculum, practice and culture.¹² Research identifies that effective schools generally have consistently high levels of parental and community involvement. This involvement correlates to improved student learning, attendance and behaviour. It has been consistently demonstrated that family involvement has a major impact on student learning, regardless of the socio-economic status or cultural background of the family.¹³

PARTNERSHIPS

Christian schools seek to be Salt & Light in the world, aspiring to work in partnership with home, church and the wider community to build a foundation, grounded in the Word of God, on which a child's faith-formation and education can take place. In the broader education setting, the desire to build strong and purposeful parent partnerships is not new, nor are they in the Christian schooling context. Research suggesting positive and practical parent partnership strategies have helped children effectively learn in the classroom have been published over the years.¹⁴ The question often facing school leaders has been how to actually access and facilitate positive partnerships between home and school. Additionally, partnerships with the wider community, whether with the church universal, community groups, businesses or other community stakeholders can also add value to student learning and efficacy.

Component Statements

- CP1 The school views parents and other family members as key partners in the education journey of students, and as such covenant with parents to positively influence their children.
- CP2 The school provides opportunities and resources for parents and other family members to positively impact on student learning at school and at home.
- CP3 The school partners with relevant local, state, national and global organisations to improve student learning opportunities and outcomes.
- CP4 The school plans learning opportunities that connect students to the local, national and global community, including with a strategic missional purposefulness.

¹² <https://csa.edu.au/about/about-csa/>

¹³ <http://www.familyschool.org.au/files/9413/7955/4757/framework.pdf>

¹⁴ Epstein, J. 2015. *School, family, and community partnerships. 2nd ed.* Boulder, CO: Westview Press.

CONNECTEDNESS

“Connectedness, belongingness, and community all refer to students’ sense of being in close, respectful relationships with peers and adults at school. These terms are used interchangeably here since they all refer to students’ sense of being in close, respectful relationships with peers and adults in school or of being contributing and influential members of the school.”¹⁵ It is quite clear that when a student has a sense of belonging, or connectedness to, and in, the school they will flourish at school.

Component Statements

- CC1 The school ensures that every student has a constructive relationship with at least one caring adult.
- CC2 The school provides accessible opportunities for 'student voice' in school-related decision making.
- CC3 Teachers see it as their life calling to provide a learning environment that leads to students feeling connected at school, and to identify and care for those students who don't.
- CC4 Every student feels safe in every social interaction area of the school, both in and out of the classroom.

RESTORATION

“Christian schools should be known as communities of grace—places where visitors clearly see God at work in the way relationships are conducted¹⁶” Christian schools, leaders and teachers are not immune, however, from challenging behaviours in and out of the classroom. The Christian school distinctive is in the way in which these challenges are handled. It is important to note that being ‘Christian’ and restoration-framed does not equate to being passive and excusing behavioural transgressions in the name of ‘grace’. It is imperative for a Christian school to consider how God’s word can be incorporated into its student management policy and practices through the lenses of Creation, Fall, Redemption and Restoration.

Component Statements

- CR1 The school embraces a restorative paradigm as a way of thinking, being and doing, informing and framing all aspects of school life.
- CR2 The school has an established behaviour management policy and process that reflects the redemptive nature of God and focuses on future behaviour rather than past.

Practice Exemplar

- CC3 When interviewed, the staff (teaching and non-teaching) at RFC Christian College see their role as not just educational but missional. They recognise that each student is both unique and created in the image of God. They constantly and consistently seek to integrate all students of all abilities, personalities, beliefs and cultures, purposefully providing opportunities for all students to feel valued and connected. They ensure that they are always watching for students who seem to be struggling or disconnected and ensure there is a gentle and appropriate response, either personally or through referral.

¹⁵ Schaps, E., Knopf, H., Hanson, T., Muller, C. (2005). The role of supportive school environments in promoting academic success. Published in *Getting Results: Developing Safe and Healthy Kids, Update 5* (Chapter 3). Safe and Healthy Kids Program, California Department of Education. California Department of Education, Sacramento, CA.

¹⁶ Drexler, J., (Ed.). (2007). *Schools as Communities: Educational Leadership, Relationships and the Eternal Value of Christian Schooling.* Colorado Springs, Co: Purposeful Design



Therefore, go and make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.”

Matthew 28:19-20 (NLT)

Theoretical Foundation

CSA schools work together with families, and the wider church, in the holistic formation of young people. The hope is that students will commit their lives to follow Jesus, and empowered by the Spirit, commit to serving others and the world. Thus, our CSA schools aim to prepare students to live purposeful lives, contributing to the wellbeing and blessing of their families, communities, and the wider world. Ultimately that students may learn to live and act as wise peacemakers, working towards shalom, for the flourishing of relationships with God, with others, and with all of God's creation. It is important to note that formation is not the role of particular staff or particular faculty areas within the school. It goes beyond “explicit” faith formation activities such as Christian Studies and Chapel services. Rather, it should be a whole of school approach, encompassing the spectrum of staff and faculty areas, school-based events, rites of passage programs, camps and excursions and mission emphases.

STUDENTS

Students require access to a well planned and thoughtful Christian studies program and the provision of formational experiences such as chapel services, camps, rites of passage programs and other peak experiences. Furthermore, they need opportunities for service learning, mentoring from mature Christians, and belonging to a strong peer community.

Component Statements

- FS1 The school provides opportunities for students to develop their biblical literacy and learn about the major tenets of the Christian faith.
- FS2 The school helps students understand the grand narrative of the Bible, and how this shapes our identity, meaning and purpose.
- FS3 The school helps students to critique our prevailing culture and the cultural narratives that shape us
- FS4 The school helps students develop a gospel shaped vision of life that informs and shapes all aspects of society and culture
- FS5 The school provides regular opportunities for students to encounter Jesus and worship in community
- FS6 The school invites students to explore spiritual practices as an act of counter formation
- FS7 The school encourages students towards vocational pathways which will serve God's kingdom purposes, and in which they can create culture that enables society to flourish
- FS8 The school provides opportunity for students to develop a biblically shaped vision of and for life focused on living beyond themselves
- FS9 The school provides opportunity for students to serve others at a local, national and global level
- FS10 The school encourages students to use their gifts and skills to serve the common good of our world
- FS11 The school provides a process and structure for students to mentor and be mentored
- FS12 The school cultivates a student community where students experience a strong sense of belonging and are free to explore, develop and express their faith amongst their peers
- FS13 The school encourages student agency in designing and running activities which facilitate faith formation and expression

¹⁷ Kinnaman, D. (2019), Faith for Exiles. Baker Publishing Group. Kindle Edition. p.54

STAFF

The holistic formation of students requires a whole school approach. That is, it needs vision and intentionality from school leadership, a strong school culture and community, investment in staff formation, as well as pedagogical approaches and curriculum design which facilitate healthy formation.

Component Statements

- FT1 The school articulates a vision for student formation, i.e. What do we want our students to become?.
- FT2 The school regular reviews and/or maps formational opportunities across all areas of school life.
- FT3 The school adopt a whole-school formational masterplan.
- FT4 The school facilitates regular opportunities to deepen their biblical literacy.
- FT5 The school provides regular training to assist staff to communicate the biblical story in culturally contextual ways.
- FT6 The school cultivates a staff and wider school culture that models and facilitates healthy formation for students.
- FT7 The school has a range of strategies that foster healthy relationships between staff, staff and students, families and the wider community.
- FT8 The school ensures camps, community events, and other co-curricular activities are strategically planned to contribute to student formation.

COMMUNITY

Schools should involve the wider community in student formation, building strong partnerships with families, local churches, local community, as well as external ministry, vocational and support agencies.

Component Statements

- FC1 The school facilitates healthy community where the school and local churches contribute to the formation of students
- FC2 The school provides tangible pathways for students to connect with local churches
- FC3 The school creates a strong community with parents to ensure they understand and are involved in the school's vision for formation
- FC4 The school resources parents to partner in the formational work of the school
- FC5 The school utilises external partners and ministries to conduct seminars for staff, students and families, as well as provide resources for internal programs such as Christian Studies
- FC6 The school provides opportunities for students to engage with the local community
- FC7 The school helps students to understand the context and culture of their community and to recognise opportunities to interact and serve
- FC8 The school ensures student learning is connected to the world beyond the classroom
- FC9 The school facilitates healthy partnerships with tertiary institutions and local industries to provide pathways for students to utilise their gifts and talents in a vocational context

“Preach the word of God. Be prepared, whether the time is favourable or not. Patiently correct, rebuke, and encourage your people with good teaching.”

2 Timothy 4:2 (NLT)



Theoretical Foundation

Robert Marzano defines pedagogy simply as the art and science of teaching.²¹ Pedagogy can be described as the link between the curriculum (what students should learn) and the assessment of learning (how well did the student learn). However, as Parker Palmer states in his book *The Courage to Teach*, “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.” Jesus was often referred to as ‘Teacher’. Jesus’ teaching was relevant, instructive, logical, influential, original, used parables and stories and reinforced by references to the Old Testament. Matthew 7:28 states “When Jesus had finished saying these things, the crowds were amazed at his teaching”. Today, the broader community demands high quality teaching and learning from teachers. Teachers need to be continually growing in their knowledge and skills with regard to pedagogy in order to provide all students with high quality education. The ultimate purpose of excellent pedagogy is, of course, the flourishing of individual students, and society as a whole.

RELATIONSHIPS

In his book, ‘Walking with God in the classroom’ Harro van Brummelen states, “The types of relationship the teacher nurtures and establishes has an immense impact on the success of his/her teaching. [Teachers] listen carefully; interact sensitively; praise genuinely; confront sensitively when needed and forgive freely. They treat students as images of God, expressing love and concern for all, without exception”²². Forging a positive and professional relationship with all school community members, but most importantly with students, is a fundamental pedagogical practice as it has a direct impact on students’ academic success, self-efficacy, engagement and behaviour²³. A study by Edith Cowan University found that school students want structure, discipline and caring relationships from their teachers²⁴. In her article ‘12 Things Kids Want From Their Teachers’, Angela Maiers describes how, when questioning students, she found that, overwhelmingly and consistently, building positive student-teacher relationships requires the teacher to show genuine care for their students – both as learners and as people²⁵.

Component Statements

The school is a place where visitors and stakeholders see God at work through:

- PR1 A safe, accepting, caring, respectful environment is evident across the school.
- PR2 Staff take responsibility for establishing and maintaining inclusive learning environments in which agape, mutual trust and respect, and acceptance are priorities.
- PR3 Students are valued and loved. When they go astray they are corrected, forgiven and restored.

²¹ Marzano, R. (2007) *The Art and Science of Teaching*. 1st ed. Alexandria, Va.: Association for Supervision and Curriculum Development.

²² Van Brummelen, H. (2009). *Walking with God in the Classroom*. Colorado Springs, CO: Purposeful Design Publications.

²³ Hattie, J. (2009). *Visible learning*. London: Routledge.

²⁴ What do students believe about effective classroom management? A mixed-methods investigation in Western Australian high schools. *The Australian Educational Researcher*, Helen Egeberg, Andrew McConney Pages 195-216

²⁵ (<https://www.angelamaiers.com/blog/12-things-kids-want-from-their-teachers.html>)

TEACHING PRACTICES

Jesus was the perfect teacher, a master of knowing what teaching practice to use when and with what audience. He used illustrations, object lessons, current events, and stories. He utilised lectures and engaged His audience in dialogue, asked rhetorical questions, used metaphor, dispensed advice, and turned questions around to force His questioners to formulate a logical response. He preached and taught; He modelled, questioned and challenged. Jesus' example for teaching practices is simply to know and care about your students, know your content, be creative, and exemplify with compassion and integrity. At all times Jesus had the best interests of His 'students' as a priority and used teaching practices that were relevant to those He was addressing. The basis of His teaching was always Truth. Using Jesus' example, expert teachers do not limit themselves to familiar or routine teaching practices but instead focus regularly on evaluating the effects specific practices and strategies have on student learning, both individually and as a collective, and adjust teaching methods accordingly²⁶. Swaner and Ackerman's work also confirms that students learn best when pedagogy is holistic, developmental, contextual and integrative²⁷. This provides the opportunity for teachers to identify, and cater for, the God given uniqueness of each of His children. Interconnected with this is the practice of 'service-learning' as identified in the 'Formation' lever of this framework.

Component Statements

- PT1 The school has a pedagogical framework that is framed by a biblical worldview, captures the specifics of effective teaching and learning, directly linked to improvement in student learning outcomes.
- PT2 Teachers engage in continuous reflection, using relevant data and feedback from students, in order to modify and improve teaching and learning practices.
- PT3 The learning environment engages the intellectual, emotional, relational and spiritual dimensions of learning.
- PT4 Teacher planning is collaborative and encompasses knowledge development and understanding, relevant skills, thinking processes, attitudes and behaviours, rather than just content delivery.

ASSESSMENT

"Assessment is the body of information used to interpret students' understanding and learning in order to make future instructional decisions"²⁸. Balanced assessment practices include quantitative-based (NAPLAN, Progressive Achievement Tests, A-E grades) or qualitative-based (observational records, reflective writing, concept maps) and a balanced use of both informs student progress and understanding. In the Christian school context, where the biblical concept of grace should be the key reference point, formative and summative assessment must be informative rather than punitive and comparative. It should be focussed on student gain or progress, and inform what teachers need to address so that the student(s) can continue to grow and learn in that subject or learning area.

Component Statements

- PA1 The school has a clearly articulated philosophy and policy in relation to assessment.
- PA2 Assessments enable students to demonstrate what they know and can do, clarify student understanding of curriculum concepts and promote deeper understanding, providing evidence that current understanding is a suitable basis for future learning.

²⁶ Hattie, J. (2009). Visible learning. London: Routledge.

²⁷ Swaner, L.E., & Ackerman, B. Engaged Learning: Toward Excellence in 21st-Century Christian Education. Downloaded from <https://www.acsi.org/resources/cse/cse-magazine/engaged-learning-toward-excellence-in-21st-century-christian-education-212>

²⁸ Drexler, J., (Ed.). (2007). Schools as Communities: Educational Leadership, Relationships and the Eternal Value of Christian Schooling." Colorado Springs, Co: Purposeful Design

Pedagogy (cont...)

- PA3 Planning is informed by a variety of assessment data, identifying and implementing personalised learning opportunities.
- PA4 Teachers adjust their teaching to take account of the results of assessment for individual and groups of students.
- PA5 Teachers provide timely and constructive feedback, providing direction for improvement in learning for all students.
- PA6 Teachers collaboratively moderate assessments with colleagues to ensure objectivity and validate evidence of student learning.
- PA7 A range of assessments, diagnostic, formative and summative, are utilised, and are explicitly linked to learning goals.

Practice Exemplar

- PT1 At RFC Christian College the leadership team, in consultation with the teaching staff, made the decision to develop a pedagogical framework that reflects the uniqueness of the College, as well as the distinctives of a Christian school. A team of key school leaders, including the college Principal, and teaching staff developed a framework informed by current research on effective pedagogy, integrated with a Christian worldview, and reflective of the stated values of the school. The framework is used by teachers to inform decisions on curriculum, and teaching practices and strategies. The framework is also the key reflective tool for teachers in professional learning and development practices.

Just as each one of you has received a special gift [a spiritual talent, an ability graciously given by God], employ it in serving one another as [is appropriate for] good stewards of God's multi-faceted grace [faithfully using the diverse, varied gifts and abilities granted to Christians by God's unmerited favour]. 1 Peter 4:10 (AMP)



Theoretical Foundation

In his research meta-analysis Ken Leithwood identifies that school leadership is second only to classroom practice in what influences student learning outcomes. Therefore, it is excellence in school leadership that makes a significant difference, not just teachers. Christian schools must be led by effective boards, principals and teacher leaders, who recognise that it is essential that they invest significantly into their teachers. For Christian school leaders, at all levels of the school, to flourish, they need to be equipped with a clear understanding of the types of practices that will enhance their leadership capacity within Christian schools. The CSA Leadership Framework provides an integrated and intentional model for leadership practice that incorporates a number of distinct yet intertwining narratives that interrelate to collectively contribute to highly effective leadership. Specifically, the framework matrix incorporates three key elements for leadership practice for school leaders into a coherent model that can be used by Christian schools to develop and enhance leadership capacity across their school community.

THEOLOGICAL

The CSA Leadership Framework seeks to orientate Christian school leaders within their vocational call to consider and engage three interconnected and interdependent constructs required for effective Christian school leadership. These three constructs; Called, Connected and Committed; arise from key biblical principles for all leaders and are framed and anchored upon clear theological assumptions and principles regarding leadership.

Component Statements

- LT1 School leaders use the leadership teaching and example of Jesus to frame and inform their leadership practices across the school.
- LT2 Leaders articulate a strong sense of personal vocation to their role, and demonstrate this through their words, actions and decision making.
- LT3 Leaders exemplify a strong moral purpose, confident vision, and ambitious trajectory of improvement.
- LT4 Leaders demonstrate integrity, honesty and a deep sense of resilience, underpinned by their personal sense of vocation as a leader.
- LT5 Leaders operate deliberately within communities of practice, positioning themselves within positive relationships that sustain and encourage all parties.
- LT6 Leaders demonstrate compassion and embody service to others humbly.
- LT7 Leaders create shared identity within their teams and draw colleagues around a common purpose.
- LT8 Leaders exude energy and passion in all they do, inspiring confidence and faithfulness in their teams.
- LT9 Leaders are clear about their purpose and resilient in the face of challenge.
- LT10 Leaders take long-term decisions and not easily swayed by short-term changes of policy or procedure.
- LT11 Leaders articulate a sense of mission in their approach to education to which they draw others and are committed to the flourishing of their pupils and colleagues.

Leadership (cont...)

CONTEXTUAL

Exemplary Christian school leadership considers the contextual priorities and principles that undergird Christian schools. The four CSA Leadership Framework key domains for educational leaders; vision, culture, faith and practice; can be applied at every level of leadership within a Christian school community and represent four distinct but interrelated facets of effective Christian school leadership.

Component Statements

- LC1 The school defines, articulates and cultivates the Christian values, beliefs and culture that make the school unique.
- LC2 The school has a clearly defined vision and strategic plan that reflects the vision and culture of the school.
- LC3 The school has an explicit improvement agenda, informed by a biblical worldview and relevant data, identifying and implementing explicit, holistic and evidence-based improvement strategies grounded in national and international research..
- LC4 The school has a recruitment, selection and induction process that ensures recruitment of high-quality teachers who have a personal Christian faith and a strong commitment to the Christian beliefs and ethos of the school.
- LC5 Professional learning for all staff is informed by data and feedback, is aligned to school priorities and goals, and is consistently evaluated for student impact.

PROFESSIONAL

This third element, from the CSA Leadership Framework, demonstrates the importance that effective leadership aligns with widely accepted and recognised leadership benchmarks or standards. These could include the AITSL Principal Standard, the AICD Not-for-Profit Governance Principles or the ACNC's Governance Standards.

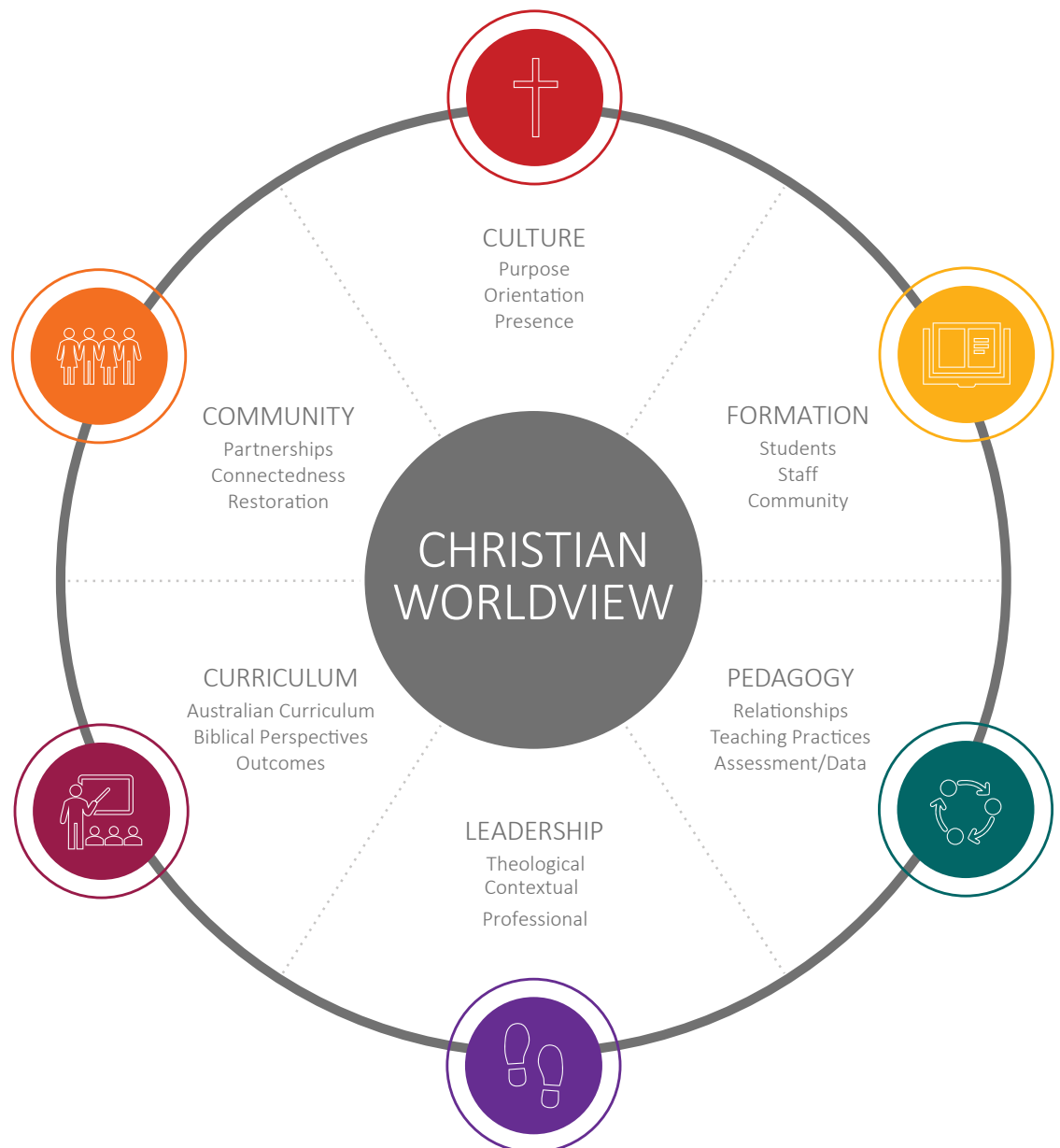
Component Statements

- LP1 The school board is a model of best practice governance in constitution, structure, membership, and development and monitoring of policies and processes to guide its operations
- LP2 The school board has structures and processes in place to provide full and transparent accountability to stakeholders and is committed to a culture of continuous improvement
- LP3 The school has strategic policies and processes in place to guide and monitor finance, operations, human resources, risk and compliance, reputation and overall organisational safety across the school.
- LP4 School leaders demonstrate deep knowledge of current evidence-based teaching and learning theories, and support implementation across the school.
- LP5 Explicit targets, with clear and achievable timelines, for improvement are set, informed by relevant school-wide data.
- LP6 The school has a structured growth and development policy and process that is consistently and effectively implemented.
- LP7 The school has a transparent under-performance process, which is consistently applied, and focuses on building capacity in a collaborative and supportive environment.

Practice Exemplar

LT1

The board of RFC Christian College provides strategic guidance for the school and effectively oversees and reviews the school's management. All board members have completed formal governance training (for example the CSA School Governance Program). Board members do not participate in the day-to-day management of the school; that is the role of the Principal and school leadership.



“Your duty is to teach them to embrace a lifestyle that is consistent with sound doctrine.”

Titus 2:1 (TPT)



Theoretical Foundation

Curriculum is “the planned program that is delivered to students, developed, documented, reviewed, modified, and evaluated in light of the school’s mission, vision, and expected student outcomes”²⁹. While curriculum must go beyond content, and be explicitly inclusive of pedagogy, the focus of this framework lens is on the context of the learning. The context is the ‘story’ that captures the heart and mind of students and orients them in the world.

AUSTRALIAN CURRICULUM

In the Australian context, all schools are required to follow the Australian Curriculum, a state derivative or an ACARA recognised alternative curriculum. Curriculum provides teachers, parents, students and the community with a clear understanding of what students should learn, regardless of where in Australia they live or which school they attend³⁰.

Component Statements

- CA1 The school has a curriculum provision that reflects national and/or state curriculum requirements.
- CA2 The school has a scope and sequence that establishes expectations across the years of the school
- CA3 The school is able to demonstrate natural connections between the Australian Curriculum aims and content, and a Christian Worldview.

BIBLICAL PERSPECTIVES

Blomberg states that biblical perspectives “is not a separate educational ingredient compartmentalised into religious instruction and chapel services, like icing on top of a cake rather, it is leaven working its way through every aspect of teaching and learning.”³¹ Christian schools should render the Australian Curriculum in such a way as to highlight, or reveal, evidence of God’s Big Story in every discipline and connect learners to their part in it. In doing so, they should be deliberate in planning for outcomes consistent with renewed lives and transformed perspectives.

In an illuminated approach, in addition to academic outcomes such as those measured in standardised tests, when planning curriculum Christian school teachers should plan to assess evidence of change in attitudes and behaviours. A Christian approach to curriculum illuminates what is already God’s and aligns with His purposes.

²⁹ Drexler, J., (Ed.). (2007). *Schools as Communities: Educational Leadership, Relationships and the Eternal Value of Christian Schooling*. Colorado Springs, Co: Purposeful Design

³⁰ <https://www.acara.edu.au/curriculum>

³¹ Blomberg, D. (1980). If life is religion can schools be neutral? *Journal of Christian Education*, P(67), 5–20.

Component Statements

- CB1 The school has a curriculum provision that is referenced to the biblical metanarrative.
- CB2 All stakeholders across the school have a shared understanding of, and commitment to, a biblical worldview inherent in curriculum delivery.
- CB3 The school utilises rich and relevant curriculum guides and resources (for example God's Big Story curriculum resource) to educate students about, from and into Christian faith.

OUTCOMES

God calls us to glorify him in all we do. This can be seen to be fundamental in a Christian school, to glorify God through our actions and outcomes. Inherent in this is the necessity to provide the best learning opportunities and outcomes for all students. Learning outcomes are the skills and knowledge we expect our students to acquire throughout their educational experience, whether academic, co-curricular or relational. What are the outcomes that a Christian school seeks for their students? School leaders and classroom teachers identify objectives — clearly articulating what a Christian school education should accomplish and then put in place strategies and programs aimed at achieving those objectives. Drexler identifies four schoolwide outcomes that are affected by an instructional program; academic thinking (Assessment Component), educational skills and dispositions, biblical worldview (Christian Worldview Lens), and spiritual formation (Formation Lever).

Component Statements

- CO1 Learning outcomes focus on student achievement and use specific action verbs to describe what students are expected to exhibit.
- CO2 The school ensures that learning outcomes match the teaching and learning approaches and the assessment strategies relevant to each teaching area.
- CO3 The school ensures that learning outcomes are personalised, ensuring all students the opportunity to improve, grow and flourish.

Practice Exemplar

- CB3 At RFC Christian College the curriculum is framed by the Australian Curriculum as required by the relevant state body. However, teachers and school leaders also make significant and strategic use of the Christian Schools Australia developed resources including God's Big Story, the Christian Studies Program and Thriving in Community. These resources are used by teachers and school leaders to answer the questions of why, what and how to develop and deliver quality curriculum in a Christian school.



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**Tuition
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**Incidental
Payments**



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Barry Keegan | Business Manager | Padua College

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Darren McDonald | Business Manager | King's Baptist Grammar School

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