

**Nurture, Outreach and Beyond: Reconceptualising Lutheran
Education for the Contemporary Australian Context**

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STATEMENT OF SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgement in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

Meryl A Jennings

12 June 2009

ABSTRACT

The origins and development of the Lutheran school system in Australia since the 1830s were strongly influenced by the two powerful metaphors, *nurture* and *outreach*. This study investigated the ways in which these foundational metaphors have been reshaped over time in response to the changing social and educational environments, as well as through the adaptations brought about by practitioner dialogue and innovation in practice. The study thus sought to develop a reconceptualisation of Lutheran education in the contemporary Australian educational context.

While the two historical constructs underpinning Lutheran schooling have remained significant for the Lutheran church and its schools, the study shows how the metaphoric constructs have gradually been transformed into the additional ideas of *ministry* and *mission, care* and *service*. In tracing this development, the study has examined the place of Lutheran education within the Australian independent school context. On the one hand, Lutheran schools are faith-based schools which operate and teach from an underpinning Christian world view. But in addition to this commitment to the sponsoring Lutheran Church, the schools have an accountability to the wider community and public education authorities because they are in receipt of government funding. This consideration led to a review of the rationale for Lutheran schools as a valid alternative within Australian education.

The study was principally documentary and philosophical in its mode of inquiry; additionally, it made use of some qualitative data provided by Lutheran school practitioners. It analysed the historical documents relating to the establishment and growth of Lutheran schools in Australia and ongoing policy on Lutheran education developed over more recent years by the Lutheran Church of Australia and its Board for Lutheran Education. In addition, the role of Lutheran education was reinterpreted in the light of contemporary literature on public and private education, faith-based schooling, spirituality, and religious and values education. Attention was also given to the significant role of the teacher in the Lutheran school in the light of research into teacher recruitment and training.

It was concluded that the traditional dominant metaphoric constructs of nurture and outreach have remained efficacious in defining Lutheran education, while at the same time a special new emphasis has been given to caring for individuals and serving the wider community/society.

In arguing a legitimate place for Lutheran schooling within Australian education, the resultant reconceptualisation of Lutheran education also affirms the contribution of Lutheran and similar independent schools to a liberal democratic society. The study concludes with recommendations for future policy development, showing how normative statements about Lutheran education can be confirmed and/or adapted to address the contemporary education context in Australia.

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I acknowledge the willingness of my students to allow me to use their voices in this thesis.

Finally, a sincere thanks to my husband, Graeme, for whom the completion of this project must bring as much relief as it does for me.

DEDICATION

Dedicated to my father, Norm Jolly (1914-2003), a widely respected educator, to whom, on his death bed, I made the promise that I would complete this study.

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CHAPTER ONE

CONTEXT AND SCOPE OF THE RESEARCH PROJECT

1.1. Introduction

The themes of change and implications for future practice are prominent in recent literature on Australian education (for example, Caldwell, 2004; Collard, 2002; Masters, 2004; Beare, 2006).¹ As a provider of education within the independent school sector in Australia, the Lutheran school system² has experienced change and developments that have challenged its understanding of its identity and purpose as a private provider.

Given the ongoing public and political debate in Australia about funding for government and private educational institutions (see, for example, AISSA, 2004; Burke, 2002; CEV, 2004; Churchill, Kelly & Mulford, 2002; Daniels, 2006; Nelson, 2004; Vickers, 2005), the specific nature and purpose of independent schools such as the Lutheran Church schools and their right to exist as part of the nation's education provision are pertinent issues for Lutheran educators, and indeed for all who are associated with independent, and in particular church-related, schools.

As noted by Cleverley (1978), the independent school sector accounted for approximately one fifth of the total Australian school population. Currently, practically all independent schools receive funding from Commonwealth and State

¹ Other relevant writings on change in Australian education include Beare & Slaughter, 1993; Caldwell, 2000, 2002, 2003; Ellyard, 2004; Hill, 2000; Mackay, 2001; Power, 2003; Reid, 2003, 2005; Slaughter, 1994; Smith & Lovat, 1995; Sturmey, 1988; Warner, 2006; Whitty, Power & Halpin, 1998.

² Strictly speaking it is not accurate to refer to a Lutheran school system. As Jericho (2007) comments: "The Lutheran Church of Australia operates its schools systemically wherever possible since a system reflects the integrity of Lutheran schools as agencies of the church." The schools, however, are separate incorporated bodies. A 1999 policy statement on school systems from the then Board for Lutheran Schools is included as Appendix A.

governments. By 2007, there were 1100 independent schools with an enrolment of 510,989 (ISCA, 2008). Eighty-three percent of all independent schools had a religious affiliation and Lutheran schools educated 6.4% of independent school pupils. In 2007 the Lutheran system included 83 schools, 31 early childhood centres, 2,850 teaching staff and an estimated 35,087 enrolments (LEA, 2008a).

1.2. Issues for Lutheran Education in a Changed Social and Educational Context

1.2.1 The Distinctive Identity and Educational Purposes of Lutheran Schools

Literature on issues for Australian Lutheran schooling (Bartsch, 1993; Jericho, 2000; Koch, 1978 & 1990; Zweck, 1973 & 1988) has acknowledged the changing context of the schools within a multicultural and multi-faith community. From their earliest origins, Lutheran schools always demonstrated a very close link with the Lutheran Church. It had been only a matter of a few months from arrival in South Australia that the Lutheran settlers established their first school in 1839. The pattern of building school and church together wherever Lutheran groups settled continued. Koch (1978) traced the relationship between these congregational schools and state schooling. Lutheran schools remained independent, from concerns that the state might “encroach on the work of the church” (p. 2). “Lutherans did not want to return to the conditions they had faced in Prussia where the government had wished to determine which teachers should teach in their schools, and what children should be taught” (Leske, 1996, p. 256).

At this early stage the purposes of Lutheran schools were articulated as:

- the education of the young members of the Lutheran faith community, especially in religious education;

- the preservation of the German language and culture;
- the development of good citizens;
- and the preparation of young men for service as pastors and teachers in the Lutheran church

(Hauser, 2002; Hauser, 2003; Hebart, 1938; Koch, 1978; Leske, 1996; Schubert, 1985; Zweck, 1988).

The close connection between school and church continued for the first century of Lutheran education in Australia. While the purpose of the schools in enhancing Lutheran religious practice in pupils was always prominent, so too was the ‘civic’ role of the schools in developing good citizens. The impact of two world wars, the provision of government funding for private schools, the rapid growth and expansion of the schools (especially since the 1970s after the advent of state funding) and various social and political factors have led to changes in the nature of Lutheran schools and their understanding of their place in Australian education.

With the rapid expansion of the Lutheran school system, many in both Church and schools have expressed concerns about the seeming loss of a specific and distinctive identity and purpose for the schools, so that it is not clear whether those who think about Lutheran schools—from within and without—see a distinction between Lutheran schools and other non-government, church-related schools in the community. Middleton (2001) reported statements like the following as a result of his research into student, teacher and parent attitudes within a sample group of Australian Lutheran schools:

“We’re elitist. We want to be the best. We’ve lost what we stand for.”
 “We’re performance oriented. It’s about appearances.”
 “We are not an independent Private school. We are an independent Christian school. The principal seems to forget that.”
 “We’ve become like a business—not a school. Anything to please the customer. The customer is always right” (p. 19).

In 2002, Albinger was raising the following issues:

- What is Lutheran?
- What is Lutheran education?

- How do schools fit into the work of the Lutheran Church of Australia (LCA)?
- What ideas, understandings and concepts can change, and what must be kept to ensure the validity of our ministry?

Many Lutheran educators are looking for work to be done so that they can grasp more clearly what the nature of authentic Lutheran education is and what place it has in the work of the LCA (p. 55).

Such statements seem to be seeking a re-assessment of the rationale and purposes of Lutheran education in ways that will creatively inform its further development, while at the same time being accountable to its historical church grounding as well as to standards and requirements of State and Commonwealth education authorities. Given the dynamic nature of education and the ability of the non-government sector to respond quickly to the perceived needs of their clientele in specific and local areas, innovation in practice may precede the development of theory and rationale. The following are key areas in Australian society and education where change is affecting the nature and purposes of Lutheran schooling.

1.2.2 The Effects of Government Funding for Independent Schools

With the advent and acceptance of some state, but mainly federal, funding for independent schools from the mid 1960s onwards, Lutheran education was challenged to review the earlier strongly held view concerning church and state relationships. At the same time came a level of accountability for its educational program beyond its own community. There was opportunity for growth in the sector and the latter part of the twentieth century saw a rapid increase in the numbers of Lutheran schools and the numbers of students within those schools. The foundational purposes for Lutheran schooling, expressed historically in powerful and directional metaphors, required revisiting and re-evaluating as growth continued in the sector.

1.2.3 Changes in the Population in Lutheran Schools

As new Lutheran schools were established and others were expanded across the country, more and more students from beyond the Lutheran community were enrolled, coming from other Christian and non-Christian faith communities as well as from families with limited or no connection to a religious context. This development prompted a number of questions:

- Was a rationale centred on ‘nurturing’ Lutheran children in the Lutheran faith appropriate for the new ‘religious mix’ in the students?
- How might the educational and spiritual needs of non-Lutheran students be met?
- Would attempts to accommodate their needs compromise what was offered to Lutheran students?

The changed nature of the school communities challenged the foundational purposes of Lutheran education and required some revision in their expression to accommodate the different group of students in the schools.

1.2.4 The Place and Role of Faith-based Schools in Australian Education

Not only the Lutheran schools but also the number of other faith-based schools has increased within Australia for a variety of reasons, among which are issues of funding, parent concerns and choice, and alternative theories of education. When Lutheran schools were originally established by a specific faith community to educate its own children in Lutheran teachings and practices, there was no need to be concerned about justifying their existence in the wider community. Given the factors outlined above, there is now a need for Lutheran education to make clear in its rationale and purposes the contribution it makes, as a faith-based yet government funded system, to the education of those who are to be effective citizens in the liberal democracy of Australia.

1.2.5 Changes in Approaches to Religious and Values Education in Schools

Recently, the Australian government has promoted values education in the nation's schools and there is increasing community interest in issues of spirituality, broadly defined (MCEETYA, 2003). In schools which have a keen concern for such issues there are significant challenges to the curriculum area of religious education. Ryan (2007) has given a detailed commentary on the considerable change and development in religious education, both in content and method, over the history of Catholic schooling in Australia. The same movement from a so-called *faith forming* approach towards a more *educational* approach to the religion curriculum has been evident in the pedagogy of the subject, Christian Studies, within Lutheran schools. At issue are the ways in which a religious education curriculum may respond to the differentiated population in the Lutheran school and yet meet the expectations of both church and state.

1.2.6 Changes in the Staffing of Lutheran Schools

The expansion of the Lutheran school system outlined above brought with it a need for more teachers than could be supplied from within the Lutheran community. For the integrity of Lutheran education as a distinctive provider in the non-government sector, all teachers in Lutheran schools needed to understand and support the underpinning Lutheran educational theology and philosophy. There was therefore a need for Lutheran Education Australia (LEA) to provide relevant documentation and appropriate professional development activities that would help teachers understand the nature and purposes of Lutheran education in a way that would facilitate their initiation into the system as well as secure their best professional contribution to the

work of the schools. Meeting these professional needs would require periodic updating of statements of the nature and purposes of Lutheran schooling.

1.3. Scope of This Research Study

This research project addresses a number of areas which arise as a result of the issues considered above. It sets out to develop a revised or different way of conceptualising Lutheran school education in the current Australian educational context. It investigates past and current understandings of the nature and purpose of Lutheran schools, particularly by examining the ‘foundational’ metaphors used to articulate these purposes. And it explores the ways in which these metaphors were adapted in response to the changing social and educational context. It works towards a re-interpretation of Lutheran education in the light of societal and educational issues in 21st century Australia, and against the backdrop of Australian and overseas trends in church-related schooling and religious education. The research addresses the following issues:

- Identifying the key foundational metaphors that were used for articulating the nature and purpose of Lutheran education
- Tracing the historical development of Lutheran education in Australia and the adaptation of those metaphors
- Reviewing the way in which Lutheran schools are positioned within Australian education as publicly funded, independent, church-sponsored institutions, and in particular:
 - the issue of government funding for private education
 - the Lutheran Church’s expectations of its schools
 - the place of religious education in Australian education
- Investigating and appraising current constructs or operative theories of religious education in Lutheran schools with a view to meeting the needs of 21st century students
- Reviewing the ways in which educators in Lutheran schools are adapting to current and projected needs; that is, reviewing their role in ‘constructing a future’ for Lutheran schools in this country and the relationship between theory and current practice in Lutheran schools

As an interpretative and reflective study, the approach resembles a narrative genre. That is, the researcher tells the story of Lutheran schooling within the context of Australian education, with special attention given to the role of religious education in the faith-based school. The study will show how the dominant metaphorical constructs of Lutheran schooling developed at particular stages of its growth and will propose emerging metaphors for interpreting the nature and purpose of contemporary and future Lutheran schools. In this ongoing narrative and interpretation, the relevant literature will be analysed according to the themes taken up in the various chapters.

1.4. Outline of the Remaining Chapters of the Thesis

Chapter two discusses the methodology of the thesis. It describes the particular ways in which the literature related to this study is used, highlighting different modes of analysis and reporting. It gives special attention to the literature related to metaphor because of its underpinning of and significance in the developed argument of the thesis.

The **third and fourth chapters** analyse the literature related to the establishment of Lutheran education in Australia and its development through to the latter part of the twentieth century, when government funding for the schools joined other factors in creating significant changes to the nature of Lutheran schools. **Chapter three** examines the foundation period and developments up until the mid 1960s, while **Chapter four** focuses on the issues arising from the rapid developments and expansion following the introduction of state funding for independent schools. These issues created problems with the continuation of the earlier dominant conceptualisation of Lutheran schools as ‘nurseries of the church’ (Zweck, 1973, p.

3). This division of chapters according to a simple timeline acknowledges that the influence of some key themes and issues does not neatly fit within this division because they affected the schools across a relatively long period of transition.

Key statements from the LCA about its schools are considered for their relevance in showing the Church's official understanding of the role of Lutheran schools. In addition, the researcher's own professional story is referred to as a personal reflection on the issues raised, together with contemporary practitioner commentary.

Chapter five engages more specifically with several key areas within which Lutheran education faces challenges related to its validity and continuity as a distinctive educational provider in the Australian context. The chapter investigates how Lutheran education has responded to the changed situation and resultant challenges, and it considers the consistency of these responses with Lutheran theology.

Chapter six engages with the wider educational literature. It considers:

- changes in Australian society
- changes in approaches to education in Australia
- private and public education
- national involvement in values education
- changes in religious education and increased interest in issues of spirituality and morality

This analysis provides a broader perspective on the questions considered specifically with respect to Lutheran education in the preceding chapters. It indicates how Lutheran education may be positioned in regard to this broader view, and thus provides scope for comparisons and implications for the reconceptualisation of Lutheran schooling.

The **final chapter** draws together the various strands of the thesis and summarises the reconceptualisation of Lutheran education in the format of ‘policy framework’ recommendations for the school system in the contemporary Australian context. It suggests the benefits in this reconceptualisation for Lutheran education at this time, as well as ways in which it might benefit other church-related school systems. It also indicates areas for further research.

1.5. Conclusion

This research study continues and extends the dialogue between Lutheran schooling and the wider educational arena in contemporary Australia. Christenson (2004), writing of the Lutheran tertiary education sector in the USA, posited clear connections between what is an *authentic Lutheran* approach to higher education and the needs of contemporary society. This thesis will contribute towards the development of similar clarity about the contribution of Australian Lutheran schools to their social and educational context.

CHAPTER TWO

RESEARCH METHODOLOGY

2.1. Introduction

This project is primarily an analytical and philosophical study concerned with exploring and interpreting literature related to Lutheran schooling in Australia and specifically the constructs of Lutheran education which have informed theory and practice. This chapter explains the theoretical framework underpinning the interpretation of the literature and discusses the methodology used.

2.2. The Literature to be Explored, the Primary Method of Analysis and the Identification of Key Explanatory Metaphors

The literature relevant to Lutheran education is considered in the context of a wider body of writing about Australian education and the place of church-related schools within Australian education. Attention is given to key Lutheran education documents, and so the methodology embraces aspects of document analysis to the extent that early, revised and emerging constructs of Lutheran education may be derived from them. Policy documents issued by the Australian government in relation to national and state schooling are also considered to gauge the contribution Lutheran schools make to Australian education. Other writings on the theory of education, particularly in the areas of religious education and values education will be examined to provide a wider background for interpreting developments in these aspects of Lutheran education.

The analysis of the literature is the major part of the research data production. It involves interpreting the history and theory to date and evaluating developments in thinking about Lutheran education in the light of the wider educational literature. The

interpretation and evaluation provide a basis for a re-interpretation of the nature and purpose of Lutheran education in the contemporary educational context.

Text analysis is one of the methods employed. This is not, however, detailed textual analysis of a linguistic nature. Rather it is the identification of *persistent themes* in the literature and *emerging metaphors* for the function of Lutheran education.

Consideration is therefore given to the considerable writing on the nature and development of metaphorical constructs, as a background to understanding the significance of those which have been associated with the purposes of Lutheran schools.

2.2.1 Supplementary Qualitative Data in Literature Generated by Practitioners

The researcher was able to access supplementary qualitative data from both teachers in Lutheran schools as well as from trainee teachers which helped in the interpretation of key metaphors for Lutheran education. Appropriate permissions from Lutheran authorities and the contributors authorised the use of this material. The principal source of this qualitative data was in the written commentary from a gathering of Lutheran educators at the second national conference on Lutheran education in Adelaide, September 2004 (ACLE II), related to future directions for Lutheran schools. The participants at the conference were school council members, teaching and general staff, parents, LCA leaders and invited international Lutheran educators. The data from this source represented a high level of professional experience and a wide range of involvement in Lutheran education. A further source of current practitioner input has been provided by teachers and teacher education students, in print and online commentary, as part of their studies with Australian Lutheran

College, the tertiary institution of the LCA for the preparation of pastors, teachers and lay workers for church and community. With this group there is an element of action research in that the data comes from those with whom the researcher is engaging as part of her professional activity.

The literature considered at specific points in the thesis also covers the related areas of the contemporary Australian education context, changes in the nature and purposes of Australian Lutheran education, church-related schooling, and religious education, in order to establish a foundation on which to build a re-interpretation of the contribution of Lutheran schools to contemporary Australian society.

Because of the interpretative, reflective nature of the study, methodology and methods associated with empirical research were not appropriate, although insights from such approaches and adaptations were used; for example, qualitative empirical data from Lutheran educators was examined, as noted above. In this way the study is able to find its place within a recognised research framework using familiar research terminology. So, a theoretical framework is established and attention is given to some aspects of qualitative research which apply to this study. A further brief comment on the specific approach to the literature applicable to the study is given, with an indication of its contribution to the ongoing narrative of the thesis.

2. 3. Theoretical Frameworks for the Study

Firstly, the theoretical framework underpinning the educational research will be considered. Then, because the purposes of Lutheran education are framed within a theological framework, an explication of the dominant metaphors for this education

system needs to take into account the theological epistemology and philosophy that underpin the religious purposes of the schools.

2.3.1 Theoretical Research Framework Underpinning the Interpretation of the Literature: A Constructivist Epistemological Paradigm and Interpretivist Methodology

This educational research study is based within a *constructivist epistemology* (Crotty, 1998). Those who work within a constructivist paradigm argue that we construct here in time our version of reality as we experience it through the gateways into our minds—our senses—which link us with the outside-us world (DETE, 2000).¹ Situated within a constructivist/interpretivist epistemological paradigm, the study also draws on a constructivist theory of cognitive development. The central thesis of constructivist epistemology is that the individual “is active in the process of taking in information and building knowledge and understanding” (DETE, 2000; see also Hanley, 1994). In other words, humans construct their own versions of reality as their unique persons interact with their environment through lived experiences. When individuals are encouraged to articulate their mind maps of a specific concept—that is, their construct of a particular reality for them—points of comparison and contrast may be demonstrated between those individual constructs and these are opened up for interpretation and for drawing implications. Furthermore, documents expressing an organisation’s construct of the same concept may be similarly analysed to provide another dimension to the representation of the shared area of ‘reality’.

Constructivism has been described in the following way (Hanley, 1994):

¹ Crotty (1998: pp. 10-11) nicely argues the compatibility of realism in ontology and constructionism in epistemology, based on the idea that ‘accepting a world, and things in the world, existing independently of our consciousness of them does not imply that meanings exist independently of consciousness’.

Constructivism is not a new concept. It has its roots in philosophy and has been applied to sociology and anthropology, as well as cognitive psychology and education. Perhaps the first constructivist philosopher, Giambattista Vico commented in a treatise in 1710 that ‘one only knows something if one can explain it’ (Yager, 1991). Immanuel Kant further elaborated this idea by asserting that human beings are not passive recipients of information. Learners actively take knowledge, connect it to previously assimilated knowledge and make it theirs by constructing their own interpretation (Cheek, 1992).

Lutherans have been ‘explaining’ their understanding of Lutheran education, its nature and purposes, since the period of the Reformation and the educational emphasis of Martin Luther himself. Certain key constructs or metaphors have embodied that understanding, developing and expanding within particular contexts, according to a process familiar to those who investigate the construction of meaning through cognitive structures. As Klausmeier (1980) noted:

A concept is both a mental construct of the individual and the societally accepted meaning of one or more words that express the particular concept (p. 22).

Bolton (1977) made a similar point about the development of accepted mental constructs when he wrote: “Concepts are the expression of the ways in which experience has become organized” (p. 21).

In this study the term ‘metaphor’ is used as a broad equivalent of both ‘concept’ and ‘construct’, acknowledging the place and power of metaphor in human life and thought. In this sense, metaphor will often be a key defining element in an individual’s ‘theory’ and ‘thinking’ about an issue. In their book, *Metaphors we live by*, Lakoff and Johnston (1980) contended that “metaphor is pervasive in everyday life, not just in language but in thought and action ... Our concepts structure what we perceive, how we get around in the world, and how we relate to other people.”

Likewise, Ricoeur (1997) considered:

... the functioning of metaphor is to be detected within ordinary usage; for, contrary to Aristotle's well-known saying that the mastery of metaphor is a gift of genius and cannot be taught, language is 'vitaly metaphorical', as Shelley saw very well (pp. 79-80).

Literature on metaphor is considered in more detail below. At this point one further comment (from K.J. Gergen, cited in Leary, 1990) indicates the significance of metaphor as it is associated with this study:

In certain historical periods metaphors serve to express commonly held but imperfectly articulated feelings... Such popular metaphors serve as a medium of common understanding, giving people a sense of commonality and possible direction (p. 274).

Lutheran educators have shown awareness of the 'powerful metaphors' applied to Lutheran schooling over its two century history in Australia. The use of two specific descriptors of the purpose for Lutheran schools will be traced in the third and fourth chapters through the literature relating to Lutheran education in this country. This study will appraise the continuing relevance of those metaphors in developed form for contemporary Lutheran education.

An interpretivist methodology: Within the overall constructivist epistemology and theoretical framework, the methods in this study will be interpretivist in nature (Crotty, 1998). This is particularly appropriate for the principal method of literature analysis and interpretation. In addition, the interpretivist methods are appropriate to account for the researcher's making use of her own experience of Lutheran education (over 40 years) to inform the process of interpretation. Similarly, these methods have been applied to the qualitative data gathered from participants in the 2004 Lutheran education conference, and from current practitioners and trainee teachers as noted above. The interpretivist methods used are consistent with Walliman's (2001) view that:

the observers or “interpreters” cannot be seen as disembodied from the context of their investigations. They bring, perforce, their own meaning and understanding to the investigation, and must recognise and acknowledge the perspective from which they make their observations. There is a strong recognition of the fact that attempts to find understanding in research are mediated by our own historical and cultural milieu.

In contrast to the positivistic approach, we must look at the individuals in society, to understand their values and actions, in order that we may understand the structures and workings of social systems (p. 168).

The issues raised by Walliman have been considered important when reading and interpreting the literature, documents and other data in this study. While the researcher’s extensive background in Lutheran education has aided in the interpretation of the Church’s documentation about its schools and has served as a testing ground for appraising how theory is played out in practice, the potential for personal bias in interpretation has to be taken into account. The methodology, therefore, involves an element of ‘distancing’ from the familiar Lutheran perspective, as embodied in the historically affirmed metaphors, and of considering the nature and purpose of Lutheran education from alternative perspectives, as provided in the literature, thus seeking to make the research multi-dimensional.

More detail on research methods will be provided after the following section on the religious epistemology and theoretical framework for the study.

2.3.2 The Religious Epistemology and Theoretical Framework Underpinning the Religious Purposes of Lutheran Education: Christian Theism

Because an understanding of the *religious purposes* of Lutheran education is essential for interpreting the literature relevant to the Lutheran system, an ontological and epistemological framework will be proposed here to form the background to such interpretation. This complements the previously considered theoretical framework for

the educational research and allows for a more comprehensive interpretation of purposes for Lutheran education.

The religious paradigm within which the research project best fits is Christian theism. The underlying Christian assumptions about the Lutheran schools system rest on the belief that there is beyond our time-bound understanding an infinite and timeless reality, what Sire (1997, p. 17) called “prime reality, the really real”, which is God—something that, within a human time frame, since it belongs to eternity, is not able to be known by human means. Those working within this framework can come to knowledge or understanding or perception or glimpse of God’s reality only through God’s intervention into their time-bound existence. And so the Christian assumptions that underlie the research context are that the creator of time out of eternity is the one who breaks into time and communicates with humanity in the person of Jesus Christ and through the Christian scriptures and sacraments.

Sire’s (1997) book described a number of worldviews in terms of seven key defining aspects. His answers to the seven questions about Christian theism provide a summary of this paradigm (pp. 23-35):

- God is infinite and personal (triune), transcendent and immanent, omniscient, sovereign and good
- God created the cosmos *ex nihilo* to operate with a uniformity of cause and effect in an open system.²
- Human beings are created in the image of God and thus possess personality, self-transcendence, intelligence, morality, gregariousness and creativity.
- Human beings can know both the world around them and God himself because God has built into them the capacity to do so and because he takes an active role in communicating with them.

² Although it is interesting to note how the explorations in quantum physics reconstruct this essentially modernist statement! See comments throughout e.g. Tune, Anders S. (2004). Quantum theory and the resurrection of Jesus. *Dialog: A journal of theology*, 43(3), 166-176.

- Human beings were created good, but through the Fall the image of God became defaced, though not so ruined as not to be capable of restoration; through the work of Christ, God redeemed humanity and began the process of restoring people to goodness, though any given person may choose to reject that redemption.
- For each person death is either the gate to life with God and his people or the gate to eternal separation from the only thing that will ultimately fulfil human aspirations.
- Ethics is transcendent and is based on the character of God as good (holy and loving).

Understanding the assumptions of Christian theism is important because the nature of the research leads to areas related to theology and specifically from the Lutheran perspective. Consequently there are statements and policies dealt with that derive from a world view which includes an acknowledgement of the ultimate reality of God beyond humanity's full comprehension. Church and church-school policy documents operate also from similar assumptions of a primal reality, beyond the reality that can be constructed here in time.

The following sections provide further discussion of the appropriateness of the methodology, and will give detailed attention to the question of dominant, explanatory 'metaphors'.

2.4. Methodological Stance

Gough (2002) defined methodology as "the reasoning that informs particular ways of doing research ... the assumptions that guide ... research" (p. 4). The assumptions relating to Christian theism given above will not be explicated or justified, but will be taken as the underlying framework within which artefacts of Lutheran schools, such as policy documents, prospectuses and brochures, fit. Even given that framework, individuals still construct their own interpretation of, or response to it; and because of

the diversity of humanity there are and will continue to be varied articulations of a Christian perspective. The LCA acknowledges the diversity of application of its tenets and practices in differing contexts, for example, in Papua New Guinea and among indigenous Australians, where there are variations—in preparation for ordained ministry and pastoral work with people—from the normal training pattern. See, for example, the doctrinal statement of the LCA on Lay-evangelists in the church (Appendix B).

Likewise the varied contexts of the nation's Lutheran schools show individual interpretations of LCA policy. In looking at history and education policy research, Ozga (2000) drew attention to “the ways in which explanations of events are tied into prevailing ideologies and shaped by them” (p. 114). In her analysis of the 1944 Education Act (England), she considered it important that

[we] see that Act as operating simultaneously and as part of a continuous and shifting historical process which produces different solutions to continuing problems, solutions that depend, in part, on which problem is defined as most urgently requiring solution (p. 121).

While the emerging constructs of Lutheran education may be broadly evident in the literature and visible in specific school documents, individual schools, however, may place priority on the construct most relevant to their own contexts, while still manifesting elements of other conceptualisations of being *Lutheran school* in the current Australian educational milieu. “Metaphors”, wrote Muilenburg (Gilbertson & Muilenburg, 2004), “operate regionally, in personal, context-dependent ways” (p. 54).

2.5. Interpretivist Methods Within the Study

2.5.1 'Ethnographic like' Interpretation

Because the research dealt with interpretation of literature and policy documents, the research is qualitative in its methodology. It is important to note, however, that the study is not an empirical one, but rather one which, as Marshall and Rossman (1994) state in their description of qualitative research, involves

the gathering and analysing of documents produced in the course of everyday events [which are] rich in portraying the values and beliefs of participants in the setting [and are] useful in developing an understanding of the setting or group studied (p. 85).

While the study is not an ethnographic one, such an approach being more readily identified with empirical research, some of the descriptors of ethnography have helped in focusing on key aspects of the study and its significance. In her chapter in Denzin and Lincoln's (2000) handbook, Tedlock described ethnography as involving:

an ongoing attempt to place specific encounters, events, and understandings into a fuller, more meaningful context. It is not simply the production of new information or research data, but rather the way in which such information or data are transformed into a written or visual form (p. 455).

In this study, some of the elements of ethnography are evident, specifically as they relate to the interpretation of a particular context and the ways in which that context has been expressed through the writings emanating from the context. *A culture*, wrote Walford (2001),

is made up of certain values, practices, relationships and identifications. The ethnographer tries to make sense of what people are doing by asking, 'What's going on here? How does this work? How do people do this?' and hopes to be told by those people about 'the way we do things around here' (p. 8).

Lutheran schools represent a cultural site where certain *identifications* are perceived and they have been established within the wider culture of the LCA. 'The way we do

things around here' may not be the same for each 'identification'. However, it is the desire of the LCA to maintain a school system which is informed by and reflects the theology of the Church (LCA, 2001a; LCA, 2006). The aim of church and school policies would be to allow for specific identities of individual schools while maintaining their Lutheran foundation. It would be of interest to all parties concerned to discover the relationship between policy and practice, whether there are differences, of what kind they are and, indeed, whether this matters or not in terms of the schools' contribution to contemporary Australian education. The guiding principles for a reconceptualisation of Lutheran education resulting from this study will be formulated in chapter seven as policy framework recommendations. These could be used in further research as a lens through which to study practice in a wider group of Lutheran schools. It would also be useful for application in other church-related schools.

2.5.2 Autoethnography

The researcher was conveniently placed to reflect on Lutheran education, having been involved in Lutheran education over a considerable period of time. Consequently, aspects of this personal experience are included as illustration and support of the argumentation within the thesis. "Discussing one's life, like making a tapestry or a quilt", according to Grant and Fine (as cited in Le Compte, Millroy & Preissle, 1992), "can be a long and convoluted practice that often seems to lack momentum and direction. The end result often is a creative integration of fragments into an object with both instrumental and artistic worth" (p. 437). The intention has been to use personal experience as a form of comparative reflection on the materials under

investigation. This is a variation of the use of personal data in ethnographic enquiry outlined in Denzin and Lincoln (2003):

Writing for and about the community in which one has grown up and lived, or at least achieved some degree of insider status, should produce engaged writing centering on the ongoing dialectical political-personal relationship between self and other (p. 184).

It is also a limited use of the ‘testimonio’ which, as Tierney (Denzin and Lincoln, 2003) points out, “has developed, in large part ... from Latin America” (p. 297) and life history forms of qualitative research. It is limited in the sense that a ‘testimonio’ implies the active involvement of the author in a socio-political struggle beyond which context it becomes autobiography (Denzin and Lincoln, 2003, p. 298).

However, as Behar (as cited in Tierney in Denzin and Lincoln, 2003) has written:

the genres of life history and life story are merging with the testimonio, which speaks to the role of witnessing in our time as a key form of approaching and transforming reality (p. 308).

It is in the context of these understandings of autoethnographic approaches to qualitative research that the insertions of the researcher’s life experience of Lutheran education have been included in this study.

2.5.3 Metaphors as ‘Constructs of Meaning’

The work of Lakoff and Johnson (1980) has already been referred to, and there is a considerable body of literature devoted to metaphor across a range of disciplines.

Besides linguistic and literary treatments of metaphor, its fundamental significance is noted in, for example, the sciences, psychology, philosophy, cognitive construct

development, education, and computing science. Writers on metaphor from varying areas of study (for example, Gilberston & Muilenburg, 2004; Leary, 1990;

McCulloch, 1995; Miall, 1982; Ricoeur, 1977) acknowledged both the foundational

Aristotelian work on metaphor and the more recent exploration of its nature and function dating from the work of Samuel Taylor Coleridge and I. A. Richards.³

Parker (as cited in Miall, 1982, p.133) referred to “the famous Aristotelian definition: ‘Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy’ (Poetics 1457 b 6-9).” The subsequent general confining of the study of metaphor to its use as a rhetoric device meant that its significance as fundamental to human cognitive constructs waited until the era of the Romantic poets for rediscovery and, in the twentieth century, the work of the literary critic, Richardson, of whom Miall (1982) said: “he ... reminded us that metaphor can convey abstract ideas as well as pictorial, taking metaphor beyond the domain of a purely ornamental or image-presenting entity” (p. xii).

A number of researchers have investigated the images or metaphors teachers have of *school*. Grady, for example, has published a series of related articles and papers connected to the development of an ‘Images of Schools through Metaphor’ (ISM) instrument (Grady, 1993, 1994; Grady & Fisher, 1996; Fisher & Grady, 1998). In his 1993 article, Grady wrote:

Teachers have mental images of their school which guide their thinking and behaviour. These images are partly metaphorical in nature, are learned in part through others' use of metaphor and can be revealed in part by metaphor (p. 23).

In the 1996 article (p. 42), Grady referred to Lakoff and Johnson’s argument

³ Specifically in Coleridge (1817). *Biographia Literaria*, and Richards (1936). *The Philosophy of Rhetoric* (as cited in Ogden, 1949).

that our conceptual system (our set of images if you like) which frames how we think and act is fundamentally metaphorical in nature, and [to their demonstration of] how metaphors that are unconventional, imaginative and creative 'are capable of giving us a new understanding of our experience [and thus] can give new meaning to our pasts, to our daily activity, and to what we know and believe' (p. 139); . . .to 'create realities for us, especially social realities' (p. 156).

There is also literature on concept formation or concept acquisition, mind maps and personal construct theory. According to Bolton (1977),

concepts are the expression of the ways in which experience has become organised ... the result of particular instances becoming general by being treated as examples of a type or rule ... a disposition to organise events in a certain way ... conceptual development is a process of making explicit what is implicit, of constructing one's concepts the more accurately the more they faithfully reflect the reality to which they refer (pp. 21-23).

In his work on 'the mind and its world', McCulloch (1995) referred to

our conceptualising [which] somehow knits together our integrated experiences. Our rich conceptual repertoire informs and conditions our conscious mental life, helping to make it the way it is (p. 139).

The foundational work of Kelly (1963) on personality introduced a way of looking at clusters of personally held concepts:

Man looks at his world through transparent patterns ... which he creates and then attempts to fit over the realities of which the world is composed ... Let us give the name constructs to these patterns that are tentatively tried on for size. They are ways of construing the world (pp. 8-9).

The philosopher Locke, according to Leary (1990),

recognised that our basic mentalistic concepts are metaphorical – transferred from the physical to the psychological realm in an attempt to express what our inner experience is *like*. But these metaphorical concepts are not simply *descriptive*; they have also been *transformative*: Their use has led to changes in human self-reference and hence to human self-consciousness...
(1) Metaphors can have an impact on practical as well as theoretical developments, and (2) metaphorical concepts can undergo progressive, historical development (p. 14).

Finally, McReynolds (cited in Leary, 1990) wrote:

A metaphor is a particular type of cognitive construction. Ordinarily manifested verbally, it relates two items, not typically conceptualized as similar, in a relatively surprising and sometimes dramatic fashion. Metaphorical thinking is prominent in ordinary human discourse, in literature, and in the arts, as well as in the sciences (p. 135).

It is in the light of this literature on metaphor and concept formation that attention is given in this study to the specific metaphors evident in the literature concerned with the establishment and growth of Lutheran schools in Australia. It will be seen that the characteristics of metaphor outlined above have been, and continue to be, evident in the stated purposes of Lutheran education and have undergone historical development.

2.6. The Questions of Validity and Reliability

It is a concern of any researcher that the data produced be seen as valid and reliable. In qualitative studies reliability is largely a matter of procedural accuracy (Flick, 2002: pp. 219-221); the more significant question of validity, or truth, in relation to the data provided and analysed is concerned with the use of more than one source for the data and the admission into consideration of contrary or conflicting findings. The use of wide ranging source materials as outlined above provided a rich set of materials for validating the interpretations made.

2.7. The Process of ‘Reconceptualisation’ of Lutheran Education and the Influences on this Development

2.7.1 ‘Conceptualisation’ and ‘Reconceptualisation’ of Lutheran Education

Following the earlier discussion of methods, this section explains the notions of ‘conceptualisation’ and ‘reconceptualisation’ of Lutheran education used in this study,

and it identifies the range of change factors affecting reconceptualisation that will be explored.

For the purposes of this study, three levels of *Conceptualisation* of Lutheran education are distinguished.

1. The *official or normative conceptualisation*: This is the understanding of the nature and purposes as articulated in official documents by appropriate Lutheran church and school authorities.
2. *Individual conceptualisation*: At the level of the individual there is a personal conceptualisation of the complex of thinking, values and feelings about the nature and purposes of the educational system and about the way the individual puts this into practice.
3. *Communal or collective conceptualisation*: There are various levels of collective conceptualisation – where groups of individuals, school staff and larger groupings of educators have a collective conceptualisation of the nature and purposes of the education system. Particular schools may elaborate further on their conceptualisation in their own school's documentation.

Usually, the normative conceptualisation informs the conceptualisation of individuals and groups. Although the normative conceptualisation is 'static' in the sense that it is articulated in written documents, the overall conceptualisation by the community of educators involved in the system is 'dynamic'. While referenced to the normative conceptualisation, the theory and practice of individuals and groups are open to change and development under a range of influences. Also, the normative conceptualisation itself is periodically modified in the light of new thinking and experience.

2.7.2 Researching the Factors that Contribute Towards the 'Reconceptualisation' of Lutheran Education

The purpose of this research study is to contribute towards the collective and normative reconceptualisation of Lutheran education. In doing this, the study is

concerned with the mechanisms and factors that lead to change in individual, communal and normative conceptualisations of Lutheran education.

The following mechanisms (or factors) that influence changing conceptualisations of Lutheran education have been selected for examination.

C1. Change in conceptualisation negotiated and articulated *by official education authorities*.

C2. Changes in thinking and in practice *at the local school level* where educators have endeavoured to respond to changed situations or new and emerging needs. In this instance the change may flow from thinking or theory into practice (C2A). Also, changes at the local level may appear firstly in practice as individuals tried to adjust to new circumstances and the new formula is eventually incorporated into theory—from practice into theory. (Or a distillation of theory flowing from praxis. Practice of a particular way of thinking gradually becomes normative.) (C2B).

C3. Changes in conceptualisation *catalysed by external factors*. Both theory and practice can change as a result of external factors like government legislation, new government funding arrangements, social and economic change, significant change in the clientele of schools.

C4. Change in conceptualisation resulting from a study of *contrasts and comparisons with theory and practice of education outside the system*. This can draw on general educational theory and research as well as on the theory and practice in various other education systems. Examples in this research project were: general theory of religious education; theory of Catholic schooling and religious education; National Values Education Study.

Table 2.1 below illustrates the four different mechanisms of change in conceptualisation of Lutheran education that will be explored in this study. In addition, the table indicates the location of evidence of the operation of these change factors and the way in which the researcher will investigate each.

Table 2.1 Summary of the selection of change factors affecting reconceptualisation of Lutheran education to be explored in this research study

C1	C2	C3	C4
Normative conceptualisation	Conceptualisation at the local school level	Conceptualisation that takes into	Conceptualisation that is similar to,

by Lutheran education authorities	C2A. Confirmation or change in theory and practice at school level: From theory to practice	C2B. Confirmation or change in theory and practice at school level: From praxis to theory	account external factors: E.g. Government legislation, government funding to schools, change in school clientele	consistent with, or models itself on views from other systems and from various areas of theory and practice
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2.7.3 Formats in Reporting Data That Contribute to the Reconceptualisation of Lutheran Education in This Study

In investigating the factors contributing to the reconceptualisation of Lutheran education, the researcher will report the case or evidence for change in conceptualisation in different formats or modes as noted below. These formats will be used throughout the thesis according to the change factor being investigated at various points in the study.

1. **Historical Description of Lutheran Education and its Development:** This presents an outline of the history of Lutheran schools in Australia in factual, descriptive mode, leading to the establishment of foundational metaphors which have informed Lutheran educational policies and practices.
2. **Interpretation of Changes in Lutheran Education in Response to Changed Context:** In this format the researcher interpreted changes in the conceptualisation of Lutheran education (that is, change in theory and practice) in response to changes in the context. The sorts of change factors identified in C3 above resulted in changes in thinking at individual, communal and official levels of conceptualisation as noted in C1, C2A and C2B. Changing circumstances created challenges by raising questions about the relevance and utility of traditional views applied to the new situation; adaptations to the conceptualisation were required to address the new situation. The change in thinking proceeded through the channels

noted above in C1, C2A and C2B. In this format the researcher identified and articulated changes that were emerging in the conceptualisation of Lutheran education. This drew on the current thinking of educators who were engaging in practical ways with the changes in Lutheran schools. Interpretation of the qualitative data contributed by practitioners reported on the rethinking of educational purposes 'at the chalk face'. This 'practitioner initiated' reconceptualisation also contrasted with the 'top down' pattern of educational change that is instigated by education authorities; only gradually does change at this level become incorporated into normative justification, rationale, purposes and theory.

3. Proposing New Elements in the Reconceptualisation of Purposes and

Practice: Through participating in the change processes designated C4 above, the researcher contributed elements of a reconceptualisation of Lutheran education arising from her own professional interpretation of what was needed in the light of research in these two areas. This mode articulates the researcher's own reflection and speculation about the positioning of Lutheran schooling in the contemporary educational context, with the purpose of enhancing its relevance and contribution to Australian education.

2.8. The Literature Surveyed in the Study

As noted in Table 2.1, a number of bodies of literature relevant to the study were surveyed. Of primary significance was the literature dealing with the establishment and development of Lutheran education in Australia. Allied to this were the policy statements and documents of both the LCA and LEA, as well as those from the equivalent Lutheran church and education bodies prior to the 1966 union of the two former synods of the Lutheran church in Australia, the Evangelical Lutheran Church

of Australia (ELCA) and the United Evangelical Lutheran Church in Australia (UELCA).

Because Lutheran schools exist within the non-government sector of Australian education, relevant literature on private school education, and related areas of diversity, choice and funding, was accessed. In addition, writings concerned with the wider public education context in Australia, its particular emphases and trends, were also pertinent, since Lutheran schools contribute to the general education of students for civic responsibility within a diverse, democratic society.

Lutheran schools belong also to the group of schools designated as ‘faith-based schools’. The implications of this designation and the contribution of such schools to the national social and educational context meant that the literature on religious education in general and religion curriculum in particular were also accessed as part of the study. For similar reasons, the literature on spirituality and values education was pertinent to the study.

Literature about the role of teachers in schools, both Government and independent, has implications for Lutheran education in the preparation and ongoing professional development of teachers for the schools of the LCA.

Finally, because this study has highlighted the explanatory importance of specific ‘dominant metaphors’ in the history of Australian Lutherans’ thinking about their schools, as indicated above, special consideration was given to literature on the nature and function of metaphor in general and specifically in relation to education.

2.9. Conclusion

The research processes outlined in this chapter, the results of which are reported in chapters 3-6, will lead to an articulated re-conceptualisation of Lutheran education that is summarised in the final chapter. As key principles for this reconceptualisation emerge in chapters 3-6, they will be clearly highlighted before they are incorporated into a systematic summary in chapter 7. It is proposed that the thesis be submitted to Lutheran education authorities as material that may inform ongoing thinking about change and adaptation of the theory and practice of Lutheran education in Australia.

CHAPTER THREE

HISTORICAL CONSTRUCTS FOR INTERPRETING THE NATURE AND PURPOSES OF AUSTRALIAN LUTHERAN EDUCATION: THE FOUNDATIONAL METAPHORS—1839–1970

3.1. Introduction

This chapter traces in broad outline the history of Lutheran education in Australia, noting its underpinning theological and educational emphases. It identifies the principal constructs or dominant metaphors in Lutheran thinking about the nature and purposes of Lutheran schools since their origins up to the period when substantial government funding to independent schools was introduced. The advent of government funding at the end of the 1960s marked the beginning of a period of new development and expansion for independent schools in Australia. The rapid growth of the Lutheran school system at this time was accompanied by a process of rethinking the role of the Lutheran school in both church and society; this will be considered in the next chapter.

While these two chapters that explore the developing ‘self understanding’ of Lutheran schools in Australia have been divided chronologically, with the division up to the 1970s convenient for historical analysis, it is noted that the development of dominant metaphors did not fit neatly within the periods designated by the historical marker. There were developments that overlapped the somewhat arbitrary marker date.

The chapter begins with documentation of the ‘foundational’ constructs of Australian Lutheran schools in 1839 and charts the development of the system up to the beginning of the period of government funding. It details changes in thinking specifically about Lutheran education in the context of changes in Australian society

and Australian education generally. Key constructs and important developments in thinking will be summarised in tabular form and their mode of contribution to a contemporary re-conceptualisation of Lutheran education will be noted according to the scheme described in chapter 2. This summary material is located in Tables 3.1 and 3.2 at the end of the chapter. The conceptualisations of Lutheran education in this study, as noted in chapter 2, will revolve around normative and community interpretations of the nature and purposes of Lutheran schools; these two areas are closely interconnected as the official view was usually strongly shared by the local community.

This chapter, in looking at the foundation and early growth of Australian Lutheran schools, will be specifically concerned with mapping the ‘foundational’ driving metaphors for Lutheran education (rather than concentrate on the historical details which are already covered in the literature). This will constitute the ‘baseline’ on which later developments or reconceptualisations in thinking are rooted.

3.2. Lutheran Schools From 1839 to 1970: Historical Summary

A number of writers and researchers within and beyond the Lutheran church in Australia have documented the history of Lutheran education in this country (Hauser, 1990 & 2003; Koch, 1978; Zweck, 1973; and more recently Bartsch, 2001). Others, recording the history of the Lutheran church itself in Australia (S. P. Hebart, 1949; Harmstorf, 1975; Leske, 1996; Schubert, 1985), have included comments about the place of Lutheran schooling in that history.

The earliest settlements of European Lutheran immigrants were in South Australia and Queensland in the 1830s. Lutherans soon established congregations in Victoria

and New South Wales in the following two decades, with further expansion into the Northern Territory in the 1870s and in Western Australia at the turn of the century. By 1949 there was also a Lutheran congregation in Hobart, Tasmania (LCA, 2006).¹ The history of Lutheran schools in Australia mirrored the spread of the congregations of the church, since the German settlers valued education highly and sought to build their schools along with their churches.

The forced closure by Act of Parliament in 1917, at the time of World War 1, of forty-nine Lutheran primary schools in South Australia had the effect of slowing the growth of the schools in that state, even after the Act was rescinded in 1924 (Koch, 1978). Despite this, the number of schools continued to grow. By 1967 there were 29 schools, with about 3,592 students. The majority of schools were primary schools with most located in rural areas.

3.3. Exploration of the ‘Driving’ Metaphors in the History of Lutheran Education

While it was noted from the literature on metaphor referred to in Chapter 2 that images and metaphors of school and schooling have informed a number of educational studies, there is little evidence of research into the way specific metaphors have shaped an approach to education across a whole system of schools. A study conducted in a rural Apalachian district in the United States (Porter, 1998) explored “the nuances and implications of several dominant metaphors” in that district’s school discourse (p. 185). That research, however, focused on the use of metaphors to reconceptualise policy and practice in education, whereas a key aspect of this study has been the uncovering of the ‘driving metaphors’ in Lutheran education and their

¹ The definitive texts here are Brauer, *Under the Southern Cross*, and Thiele, *One hundred years of the Lutheran church in Queensland*.

adaptation for the Australian educational context. More closely allied to this study's interest was the work of Cook-Sather (2003), which examined "two metaphors [education as 'production' and as 'cure'] that have dominated notions of and approaches to education in the United States" (p. 946), but aimed to encourage the unpacking by educational practitioners of metaphors "embedded in culture and ways of thinking and acting" in order to create new ways of thinking and acting (p. 963).

3.3.1 Nurture of the Children of the Church

One of the two Prussian pastors associated with the beginnings of Lutheran settlement in South Australia in the 1830s and 40s, Pastor G. D. Fritzsche (cited in Zweck, 1973), considered the schools as "nurseries of the church" (p. 3), and this concept of "nurture" (nurturing young people within the Lutheran church) became a persistent metaphor applied to an understanding of Lutheran schooling over the almost two centuries of its history (see also Koch, 1978, where he quoted from an 1862 article, which stated: "As the church is a preparatory institution for the kingdom of God, so the school is to be a preparatory institution for the church. It is to be the nursery for the church." (p. 67)).

Likewise, the purpose of the Lutheran secondary schools was seen to be "to provide opportunity for education to those who wished to become pastors or teachers in the church" (Koch, 1978, p. 69). The strength of purpose underlying the establishment of congregational (parish) schools by the early Lutheran settlers in South Australia was attested to by the following comment (in Zweck, 1988) about that first group of Prussian emigrants:

While they believed that they themselves might be able to remain true to their principles in spite of persecution, they held grave fears for the faith of their children... It was a key factor in the decision of Kavel's and Fritzsche's

adherents to undertake a heavy debt in order to sail to the newly-founded colony of South Australia. They wanted freedom to establish not only their own churches, but also their own schools. In fact, before leaving Germany, Kavel's people made a 'solemn vow' to the Lord that they were going to emigrate 'chiefly for the sake of the children so that they might be brought up and instructed diligently in the most sacred faith of our beloved Lutheran church' (p. 114).

Such a vow reflected the Lutheran understanding of the role of parents in the education of their children as delineated in the confessional writings of the Lutheran church. Given its theological foundation, schooling has been an integral and significant aspect of the life and work of the Lutheran church in Australia. In the culture represented by the early German immigrants the building of their church and also of a school went hand in hand. Leske (1996) observed:

Wherever Lutherans settled and erected their church schools, there was a perceptible emphasis on education, and this in itself helped to strengthen the wider focus on education in the development of the colonies (p. 121).

The importance of educating the young members of the community was embedded in their Lutheran worldview, attested to by Luther himself, for example in the preface to his Small Catechism, and seen as part of the vocation of a godly parent (Tappert, 1959):

take pains to urge governing authorities and parents to rule wisely and educate their children. They must be shown that they are obliged to do so, and that they are guilty of damnable sin if they do not do so, for by such neglect they undermine and lay waste both the kingdom of God and the kingdom of the world and are the worst enemies of God and man (p. 340).

In less colourful, but no less emphatic words, S. P. Hebart (1967) reminded parents:

Like the family, marriage, the state, private property, civil law, [secular education] is one of those God-given gifts by which and through which, even after the Fall, God desires to preserve His creation and to uphold the structures of human society and to protect them from disintegration and the results of sin ... For this reason final responsibility for education lies with the parents ... Where the State assumes this responsibility it does so under God and in responsibility to Him, for the parents (p. 2).

The Lutheran view of education has, therefore, consistently incorporated a theologically grounded acknowledgement of its role in the state as well as in the church.

Hauser (2002) explained:

Part of this is because the philosophy which shapes [the schools] grows out of Lutheran theology. One example is the influence of the doctrine of the two kingdoms: the teaching that God cares for his creation through two dispensations, the spiritual and the civil. Lutheran schools prepare people for a life in both these worlds: for a role in society, and for faith in God (p. 16).

So, Zweck (1988) said of Fritzsche:

He attached great importance to the work of schools which endeavoured 'to inculcate the truths and principles and ethics of the Christian religion into the minds of children ... as the true incentive to right conduct and true remedy for evil'. For this reason he regarded the Christian schools as 'a bulwark to the State and the very cornerstone of good government, because it produces good citizens' (p. 116).

Consequently, curriculum in Lutheran schools included the range of subjects considered appropriate by the relevant state education authorities at various stages of its history, along with the additional study of the Christian faith from a Lutheran perspective. One of the first institutions of Lutheran higher education, Lobethal College in South Australia, established in 1845 for the preparation of pastors and teachers for the church, provided along with the requisite theological studies "a solid education in the classics, history, geography, botany and literature" (Hauser, 2002, p. 16).

3.3.2 Approach to Religious Education in Lutheran Schools

On June 3 1873 a Christian Day School² was opened in Adelaide, South Australia, with 14 children enrolled. Martin Luther School was housed in the Bethlehem Lutheran Church and the enrolment grew to 50 by the end of that year. The school continued until the government closure, referred to above, on 28 June 1917. When the Act was repealed in 1924, Martin Luther School was not re-opened. Instead the congregation continued using the refurbished classroom as Sunday School rooms. It was considered that children could attend other nearby Christian Day Schools.

The centenary publication of the history of this early parish primary school contained a facsimile of one teacher's timetable—it is thought from 1896—and this provided an insight into the nature of the Christian education program of the time:

- The school day commenced and ended with hymn singing and prayer
- Sixteen of the 40 lessons per week were conducted in German and 24 in English
- The scripture and catechism (Luther's Small Catechism) and German lessons were held each morning
- The rest of the program consisted of classes in arithmetic, reading, word-building, spelling, poetry, geography, dictation, Australian history, grammar, composition, drawing and translation exercises

Meyer (1995) confirmed that a similar educational pattern prevailed in the early Victorian Lutheran primary schools. His thesis contained a chapter devoted to 'The Lutheran Day Schools in operation (1875-1914)' (chapter 7). "School life and organisation were very much part of church life" (p. 264). The morning program, in German, was mainly religious subjects, including catechism study and bible history. Meyer wrote:

² Lutheran primary schools established by individual congregations were for many years known as Christian Day Schools, to distinguish them from Sunday schools operated by the congregations.

Discussions about teacher training, curriculum content and formation of teacher associations, while to some extent a reflection of standards and requirements of the government, at the same time showed a growing sensitivity to the needs of the children within the wider community, including girls (p. 324).

Mensing (1914) reported the program of the Lutheran school at South Kilkerran on Yorke Peninsula, South Australia:

The children were examined in the morning in Katechismus-text, Katechismus, Biblische Geschichte, Kirchengeschichte, Liederverse Lesen, Grammatik and Uebersetzen ... The teacher lined up the bigger pupils who then gave a 20 minute display of physical training and squad drill. The examination was then continued, and the following subjects were taken during the afternoon: translation, mental arithmetic, reading, spelling, poetry, grammar, history and geography (as cited in Koch, 1976, p. 28).

These early Lutheran primary schools were established, staffed and run by individual Lutheran congregations and assumed a population comprising the children of those congregations. By the 1920s, however, children other than those of the Lutheran community were enrolled in the schools. As the following comment showed, awareness of this difference did not change the nature of the religious instruction given:

If a Christian teacher notices that his work is made difficult because children come from unchristian homes, that should in no wise paralyse his efforts but only cause him to be so much the more earnest, not only to conduct a Christian school, but to pray the Lord that through his earnest efforts, the children who come to him from ungodly homes may go home and help build Christian homes (Winkler, 1923, as cited in Koch, 1976, p. 15).

The pattern of religious education tied to biblical history and doctrinal instruction using Luther's Small Catechism continued in the primary schools of the Lutheran church throughout this phase of their history. Specific curriculum documents were imported from the United States. In the ELCA the source for these materials was Concordia Publishing House (CPH) in Saint Louis, Missouri. In use in the 1960s

was *A curriculum guide for Lutheran elementary schools* (CPH, 1964) in three volumes from Kindergarten to Grade 8. The curriculum in religion focused on:

- Knowledge of God and Jesus
- Biblical knowledge
- Church and worship
- Application of learning in following Jesus' example

These areas were developed over the primary years with suggested appropriate age-level activities and procedures. The approach to religious education may be gauged from a section at each level devoted to *Correlating religious education with other curriculum areas*. Warning was given, however, against carrying this to the absurd extent of, for example, "Christianising an arithmetic lesson by totalling the number of crosses in the church windows" (volume 1, part 4, p. 6).

Further materials from America, based on the Lutheran catechism, were being adopted and adapted in the ELCA during the 1960s. In 1968 a new series was reviewed in *Lutheran Education* (103(5): 239-245). The catechism was written at three levels and its doctrinal focus was evident from the titles: *When God chose man; This is the Christian faith; And live under Him*.

In the secondary schools (colleges) of the Lutheran church also, biblical and doctrinal instruction constituted the major proportion of religious education. At this stage of the students' education emphasis was given to preparation for a morally responsible life in society. Hoopmann (1923) wrote:

besides giving [our children] a good religious training, we would also give them an efficient training in secular subjects so that our children would grow up to be useful and law-abiding citizens. (as cited in Koch, 1976, p.15).

The religious education curriculum underpinned the approach to learning in the other subjects studied:

our whole educational programme ... is more than mere intellectual and moral training ... that they grow and develop and form Christian characters and become useful men and women in Church and State with the right spiritual knowledge and moral standards (Blaess, 1955, as cited in Koch, 1976, p. 20).

This emphasis was reinforced by the presence of girls in the schools by this time.

According to G. C. Koch (1928), writing from his involvement in The Society for Higher Education:

We do not want our girls to lead the life of social butterflies, but to fit themselves for the better performing of whatever tasks the Lord may see fit to impose upon them in the days that are to come ... The Society for Higher Education ... certainly stands also for the Christian higher education of girls, so that they may become efficient, Christian workers in school and Sunday School – in the office and in the home (as cited in Koch, 1976, p. 17).

This vocational emphasis in the Lutheran colleges, which was also evident in the religious education curriculum, was an adaptation of the foundational metaphor of Christian nurture as a basis for Christian living in society:

We wonder how many will one day leave [Concordia College's] halls to go into the world eventually as doctors, lawyers, bankers, nurses, farmers—but with a difference, namely that their Christian education at the Lutheran Day School and Concordia will have equipped them to assume their positions in life to the glory of God and in the service of their Church and their fellowman and not merely for self-advancement (Leske, 1963, as cited in Koch, 1976, p. 20).

An additional metaphoric construct for Lutheran education—to be taken up in the next chapter of this study—was already being formed as Lutheran primary and more so secondary schools faced the issues of a diverse school population and an appropriate religious education curriculum for that context. Meanwhile the concept of nurture was acquiring a broader meaning:

Operating with a wholistic [sic] and total concept of man as a body-soul entity, the Lutheran educator has a vision in education that is free to offer nurture that is truly human since it deals with everything that belongs to the nature of man (Koch, 1976, p. 28).

The effect of these developments in Lutheran education generally and in religious education specifically will be taken up in the next chapter.

3.4. The Researcher's Personal Reflection on Lutheran Education in the 1960s

To conclude this chapter, a summary of impressions of Lutheran education in the 1960s has been constructed in the light of the researcher's own experience, according to the method of autoethnography (as introduced in chapter 2, section 2.5.2).

Table 3.1 Summary of teacher impressions of Lutheran education from experience in schools in the 1960s

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| <ul style="list-style-type: none"> • State curriculum requirements were well met • Cooperation and collaboration with state education department committees, boards of study and subject associations were the norm • There were close connections between school and church • The schools were still considered principally as institutions of the church for the preparation of future church leaders – pastors, teachers, lay workers • Lutheran primary schools were owned and run by the specific Lutheran congregations • The teaching of religion assumed a population of Christian, mainly Lutheran, students • Government funding was only beginning, being limited to specific capital projects like libraries and laboratories • The parishes of the church, especially country congregations, provided gifts in kind, such as food for the boarding houses of the secondary colleges • The church felt a degree of ownership of its secondary colleges • There was a strong sense of community in Lutheran schools; this included: a close connection with the wider church community; family loyalties to particular colleges; the feeling that the students and teachers were linked by more than just the classroom experience – they lived and worked together ‘in the gospel’ |
|--|

Lutheran Church documents from this time reflected many of these same impressions.

For example, in the proceedings of the 15th synodical meeting of the United

Evangelical Lutheran Church in Australia (UELCA, one of the two former Lutheran churches prior to their union in 1966) the church's Council of Secondary Education reported:

The important work of educating and influencing for good the youth of the church is not in vain. The number of young men and maidens enrolled at our Colleges and willing to serve the church and its missions is slowly multiplying (UELCA, 1965, p. 214)

Three years later the newly formed Lutheran Church of Australia (LCA), meeting for its second general convention in Albury, New South Wales (LCA, 1968), heard from its Board of Secondary Education's report:

May the Lord continue to give guidance and grace to the work of the Board and enable it to aid our colleges in becoming more and more a spiritual force in our church and in having in an increasing measure the desirable impact upon the youth of our church (p. 172).

3.5. Summary of the 'Driving Metaphors' in Thinking about Lutheran Education (1839-1970)

Drawing from the considerations in this chapter, Table 3.2 summarises the key foundational metaphors of Lutheran education that have operated since the early development of Lutheran schools in Australia. It is noted that practically all of the metaphors refer to the specifically 'religious' role of the school. The researcher concentrated attention on the thinking that underlined the distinctiveness of the Lutheran school system; it could be expected that independent church schools would give special attention to a religious justification of their existence and to a religious interpretation of their purposes and function. This is not to suggest that concerns about keeping up to date with the best trends in education in secular subjects were minimalised. On the contrary, a commitment to a quality education according to State Government requirements was always very prominent in Lutheran schools in this country. Table 3.3 is a reproduction of Table 2.1 to indicate the key to the modes that were considered in chapter 2, which illustrate mechanisms for the reconceptualisation of Lutheran education. Table 3.2 reports on the foundational metaphors of Lutheran education.

Table 3.2 Summary of 'driving metaphors' in Lutheran education 1839-1970

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
<p>Foundational metaphors 1840s onwards</p> <p>3.1 The Lutheran school was closely associated with the local Lutheran church, as part of the Church's mission. The school was an integral part of Lutheran church life (from 1840).</p>	C1	3.3.1
<p>3.2 The Lutheran school was to 'nurture' Lutheran children within the Lutheran church; the schools were to be 'nurseries of the church' (from 1840).</p> <p>3.2.1 This included instructing children in their Lutheran faith; they were to imbibe the Lutheran religious world view. A basis for a formal religious education—religious instruction was given in the German language.</p> <p>3.2.2 To learn Christian truths and adopt Christian ethics.</p> <p>3.2.3 Included socialisation into local Lutheran sub-culture and the maintenance and propagation of this sub-culture—the German language was taught in the schools and spoken in the homes of the children.</p> <p>3.2.4 It was presumed that pupils were almost all Lutheran and this fitted the presumption that the schools were nurturing Lutheran children in their own faith tradition.</p>	C1	3.3.1
<p>3.3 Religious education consisted of learning the Catechism, Bible history and instruction in Christian living.</p> <p>3.3.1 Some attention was given to integrating the study of religion and other curriculum studies—an example of a holistic approach to education.</p>	C1	3.3.2
<p>3.4 Provide opportunities for the education of future pastors and teachers for the church.</p>	C1	3.3.1
<p>3.5 Denominational schools were an expression of 'freedom of religion'; this included a form of 'protection' of the faith from any hostility in the host culture.</p>	C1	3.3.1
<p>3.6 The Lutheran school was an integral expression of the God given responsibility of parents for the education of their children.</p>	C1	3.3.1
<p>3.7 The nature and purposes of Lutheran schools were justified and informed by Lutheran confessional theology.</p> <p>3.7.1 The theological doctrine of the 'two kingdoms' underpinned the valuing of both education for <i>church membership</i> and education for <i>responsible citizenship</i>.</p>	C1	3.3.1
<p>3.8 A Lutheran contribution to the general education of children in the Australian colonies (1840s).</p> <p>3.8.1 Education to produce informed, responsible citizens.</p> <p>3.8.2 The need to meet all educational goals prescribed by state authorities.</p>	C1	3.3.1
<p>3.9 A need for Lutheran higher education institutions for the professional preparation of pastors and teachers for their work.</p>	C1	3.3.1

Table 3.3 Modes of reconceptualisation of Australian Lutheran education. List summarising the 4 categories used to describe how reconceptualisations of Lutheran education are interpreted in relation to formative influences.

C1	C2		C3	C4
Normative conceptualisation by Lutheran education authorities	Conceptualisation at the local school level		Conceptualisation that takes into account external factors: E.g. Government legislation, government funding to schools, change in school clientele	Conceptualisation that is similar to, consistent with, or models itself on views from other systems and from various areas of theory and practice
	C2A. Confirmation or change in theory and practice at school level: From theory to practice	C2B. Confirmation or change in theory and practice at school level: From praxis to theory		

3.6. Conclusion

This chapter has traced briefly the origins and development of Lutheran education in Australia with particular attention given to the strongly held metaphor of nurturing young people in the Church. Also evident as a part of this thinking about the role of Lutheran schools was their contribution not only to the Lutheran church but also to the Australian community in terms of helping in the secular education of young Australians. In the next chapter, attention will be given to the way that this notion of ‘outreach’ into the community came to have a more prominent place in Lutheran thinking about Lutheran education, as the rapid expansion of the schools required adjustments with respect to the changing religious profile of the students.

CHAPTER FOUR

HISTORICAL CONSTRUCTS FOR INTERPRETING THE NATURE AND PURPOSES OF AUSTRALIAN LUTHERAN EDUCATION: THE PERIOD OF RAPID EXPANSION AND DEVELOPMENT — FROM 1970 ONWARDS

4.1. Introduction

This chapter continues the exploration of the historical constructs or ‘driving metaphors’ in the understanding of Australian Lutheran education. It focuses on developments that occurred during the expansion of the system after the introduction of Government funding to independent schools at the end of the 1960s. It traces the way in which the understanding of the nature and purposes of Lutheran schooling changed as Lutheran educators (and the Lutheran community generally) adapted their views in response to changes in society, education and within the membership of the Lutheran church itself. In particular, it examines how the foundational metaphors described in the previous chapter were used (confirmed or adapted) in the new situation. It will identify particular challenges that invited a reinterpretation of the role of the Lutheran school in the Australian educational context. In addition to the documentary analysis, this chapter reports on relevant qualitative data from a group of experienced teachers from Lutheran schools who participated in a 2004 Conference on Lutheran Education.

As in chapter 3, this chapter takes the perspective of the ‘self-understanding’ of Australian Lutheran education; it is concerned with what Lutheran educators themselves have said about the role of their schools. The understanding of the nature and purposes of Lutheran schools, as for any schools, is continually being articulated by educators in terms of addressing goals and meeting needs in the light of an assessment of the cultural, social and educational situation. In later chapters, the

focus will be shifted to a more direct analysis of specific key factors that influenced the thinking and practice of Lutheran educators, and on educational debates that need to be considered because of their potential relevance to a reconceptualisation of Lutheran education in the contemporary context.

4.2. The Development of the Lutheran School System Since 1970: Historical Summary

The single most significant contributor to the increased number of Lutheran schools in this second phase of the history of Lutheran education in Australia was the introduction of government funding for independent schools from the late 1960s.

Kleinschmidt (2000) noted that:

As congregations and parishes became aware of the possibilities opened up by the new funding arrangements, school establishment gathered an energy which has not subsided to this day (p. 3).

Capital grants for science laboratories and school libraries initially in the mid 1960s, and then recurrent funding towards the end of the decade provided improved educational facilities which attracted students from a wider range than the Lutheran community. Additional fees from students added capacity for further improvements in buildings and equipment, as well as improved salaries and conditions for teachers.¹

The consequent increase in the size and number of Lutheran schools in the decades after World War II, with an increase in the number of non-Lutheran students and teachers, produced a “reshaping of the external characteristics of Lutheran schools” (Kleinschmidt, 2000, p. 3). Administratively, too, changes occurred. The 1981

¹ Teachers in Lutheran schools were regarded by the Church as Church workers and were paid on a salary scale determined by the Church’s Commission on Salaries. It was not until the 9th synodical convention of the LCA in 1987 that it was resolved that “the Church approve the payment of teachers in Lutheran primary schools according to the salary scales defined in the respective State Awards for teachers in non-government schools”. The previous Church worker salary for teachers had been calculated at State Award minus 10%. Secondary teachers in Lutheran schools had gone onto State Awards some years before, causing some tensions between the primary and secondary sectors.

synodical convention of the LCA resolved that a single Board replace the previous Board of Primary Education and Board of Secondary Education and in June 1982 the Board for Lutheran Schools was formally constituted with a fulltime Executive Officer from 1983. The Board's first task was to start work on policy statements relating to the oversight and governance of that increasing number of Lutheran schools. In 2002 this Board became the Board for Lutheran Education Australia, with three regional divisions—Lutheran Schools Association of South Australia, Northern Territory and Western Australia (LSA), Lutheran Education Queensland (LEQ) and Lutheran Education South Eastern Region (LESER, in Victoria, New south Wales and Tasmania).

The growing reputation of Lutheran schools for excellence in facilities and programs continued to attract parents, with student enrolments increasing to the point where, in 2006, over 32,000 students attended the 85 Lutheran schools throughout Australia, while a further 3,200 children were educated and cared for in 30 Lutheran early childhood centres around the nation. The teaching staff in Lutheran schools and centres across Australia numbered 2,500 (LEA, 2006a).

The changed context for Lutheran schools involved a re-thinking of their position and role in Australian education beyond the original purpose of nurture in the church. The literature in the field of religious education indicates that these issues were of similar significance for church-related schools beyond the Lutheran sector (Arthur, 1995; Lovat, 2002; Moser, 2001; Ryan, 2000 & 2001; Sullivan, 2001; and most recently the pastoral letter of the Catholic bishops of NSW and the ACT, *Catholic schools at a crossroads*, 2007).

4.3. The Growing Significance of the Notions of ‘Outreach’ and ‘Mission’ That Extended the Foundational Metaphor of ‘Nurture’

During the period of rapid expansion of Lutheran schools in Australia, the foundational metaphor of ‘nurture’ still remained prominent in both formal and informal church statements. The important link noted in Chapter 3 between church, school and home from a Lutheran perspective was re-affirmed in reports such as that of the fifth convention in Tanunda, South Australia (LCA, 1975) where the hope was expressed:

May our colleges continue to fulfil their purposes in serving the Christian educational needs and values of Christian homes, in nurturing God’s children in Christian secondary education, and in providing the church with potential servants (p. 87).

At the following convention of synod in Paramatta, New South Wales the Primary Education report declared:

Much more needs to be done at LTC [the recently formed Lutheran Teachers College] and by LTC for our schools to introduce all the staff of our schools to the philosophy of Lutheran education so that our schools continue to be the real strong points of Christian nurture and the staff are given opportunities for their professional growth so as to apply the ‘input’ in the school community (LCA, 1978a, p. 207).

And well into the 1980s the primary importance of Christian nurture of the children of the church was being expressed in church papers and presentations, for example by Reuther (1985):

Some of the major distinctive marks and characteristics of a Lutheran school [include]: its acknowledgement and application of the authority of the Word of God to all school activities and programs; its relationship to the church; the involvement of teachers and teaching as a vital part of the public ministry of the church; pastoral care within the school (p. 4).

Reuther used the term *inreach* in preference to *nurture*, as “the function of keeping children in the Christian faith and making them more secure in their faith as well as encouraging growth in faith” (p. 5).

However, writing about the opportunities for Lutheran schools as a result of the granting of government funding to independent schools, Koch (1990) remarked:

Because of the resultant financial flexibility, it became possible to have schools that were not only agencies for nurture of Lutheran children, but which were directed specifically towards service and outreach in the community (p. 81).

At the same time Hauser (1990) was referring to “the Queensland model of Lutheran school”—“as a service to the people, as a bridge into the community, as an agency of outreach which would attract new members to [the] church” (p. 101).

So, an additional metaphor gradually became part of the discourse of Lutheran education and was linked to the primary construct in the repeated phrase, ‘nurture and outreach’. Church documents reflected this enhanced construct for Lutheran schooling. For example, the then Board for Lutheran Schools’ response to the Mission at Home policy statement (Reuther, 1989), in which Lutheran schools were described as “a major teaching ministry of the Church” (p. 1) and as “agencies of the Church provid[ing] the Church with a unique opportunity for ministry and mission” (p. 5). The concept of *ministry* encapsulated the continuing metaphor of nurture, while *mission* expressed the idea of outreach into the community.

For some years the debate was whether the schools of the church were established for nurture or for outreach. The concept of the ‘ministry and mission’ of the parish through the Lutheran school was developed in the writings of, for example, Albinger,

1990: ‘Mission opportunity or missed opportunity?’; Ottens, 1994: ‘The church-school paradox’; Stolz, 1995: ‘What does the LCA expect of its schools?’; Kahl, 1997: ‘School and church together in mission’; Kleinschmidt, 2000: ‘Janus at the century's gate: looking backwards and forwards at Lutheran education’ and Obst, 2003 in his ‘School and Congregation Partnership’ materials.

While the concept of nurture within a Christian education context has remained an important metaphor for Lutheran education, outreach has become a significant companion metaphor, leading to an intentional mission focus in key statements from the Lutheran Church of Australia about its schools, such as the following synodical policy statement, *Hand-in-hand — schools and mission vision statement*, adopted by the 2000 General Synod of the LCA:

The mission of the LCA is to share the love of God in Christ with the world. Lutheran schools provide the church with many opportunities to make contact with the people of local communities and to respond to their physical and spiritual need, and so both to demonstrate and declare the gracious love of God. Congregations and schools are encouraged to be more intentional, diligent, sensitive and flexible in responding to these mission opportunities (LCA, 2000).

As noted in chapter 6, (6.2.2), a similar ‘marriage’ of nurture and outreach is evident in the discourse of other church-based school systems.

This concern for the ‘faith formation’ of its young people, as well as for a missionary outreach into the wider community informed the LCA’s maintenance and development of its schools, as the literature has indicated. Increasingly, however, issues of ‘distinctiveness’ within ‘inclusivity’, have arisen within Lutheran education. Yet the traditional constructs have remained prominent in the discourse of Lutheran schooling.

Core policy documents relating to Lutheran education in Australia are synodically approved policy documents of the LCA. The normative LCA statement is *The LCA and its schools* (LCA, 2001a), in which the relationship between the two was defined.

The first section of the statement reads:

The Lutheran Church of Australia (hereafter called ‘the church’) has a variety of agencies through which it carries out its ministry and mission to the people of Australia and New Zealand. One such agency is the Lutheran school. The church, through its congregations and districts, owns and operates kindergartens, primary schools, and secondary schools. It does this in order to make available to its members and to others in the community a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school. Thus through its schools the church deliberately and intentionally bears Christian witness to students, parents, teachers, friends and all who make up the world of the school.

The underpinning beliefs of the faith community from which this policy document came were evident throughout. For example in section 4, The Lutheran school and the responsibilities of the Lutheran Church of Australia:

The church commits itself to the promotion and support of its schools by:

- assisting and encouraging congregations, associations, and districts to provide for the Christian education of members, in keeping with the command of Christ
- providing means and opportunity for the professional theological pre-service and in-service education of teachers
- encouraging congregations and parishes to follow up and minister to the contacts made in the wider community by the school, and to involve the members of the school community in the ministry and mission of the congregation
- working with the schools to help them realise their full potential as mission and nurturing agencies of the church.

The persistence of the foundational metaphors was evident in this policy document.

There was reference also to the significance of worship in the Lutheran school, as well as to the Christian responsibilities of governing councils. So the ethos of the schools

was grounded in the beliefs and practices of the church. At the same time the educational purpose of the schools was emphasised:

The Lutheran school is committed to serving its students by providing quality education which meets the requirements of the state. Such quality education also responds to the needs of students and develops their God-given abilities as fully as possible within the resource limits of the school community. Specifically, through its schools the church offers a program of Christian education which

- serves students, parents, the church, the community, and the government, by providing a quality education for the whole person
- strives for excellence in the development and creative use by all students of their God-given gifts
- equips students for a life of service to God in the church and the community

4.4. Approach to Religious Education in Lutheran Schools in This Phase

As was indicated in chapter three (3.3.2) specific curriculum materials used for religious education in Lutheran schools up to the 1970s, other than the bible and Luther's Small Catechism, came in the main from such sources as Concordia Publishing House in Missouri, USA. One of the tasks of the newly constituted Board for Lutheran Schools (as noted in 4.2 above) was to begin formulating policy statements for Lutheran education in the schools of the church. Issues of curriculum for religious education were also the concern of the new Board. The most recent CPH course, *Eternal Word*, was published in 1981 and the Board was concerned for the evaluation of those materials and the design and development of an Australian Scripture program for use in Lutheran schools. The result was, firstly, an adapted *Eternal Word* curriculum for Junior Primary, Primary and Upper primary levels; and secondly, religious education courses designed for schools in specific regions of the church. Two examples demonstrated the continued focus on bible and catechism for the Christian nurture of the students, but also a widening of the curriculum into areas of mission and service:

- *Lutheran Primary Schools Christian Knowledge Curriculum (Revised edition) For Victorian and NSW Lutheran Schools Prep to Year 6* (1981). In this course bible stories were aligned thematically to doctrines and/or salvation history and/or life-related issues and/or seasons of the church year. There were Catechism segments each year as well with memory work and key bible verses. Included were: worship segments, Church history segments, and segments on the program of the church—organisation, missions, workers. For all grades a stewardship segment was included, encouraging the use of time and talents in God's service.
- *A teacher's resource for planning a Scripture Christian life Programme in Lutheran primary schools (Lutheran Church of Australia)* (1986). The course suggested the following allotment of lessons per week (p. 5):
 - Monday—Doctrine/Catechism
 - Tuesday—Doctrine/Catechism
 - Wednesday—Bible story/study
 - Thursday—The Christian church and missions
 - Friday—Worship/miscellaneous topics (e.g. how to behave in God's house)

Similar approaches to religious education occurred in the secondary schools where ordained clergy—chaplains on staff—were mainly responsible for the teaching of the subject which went under such names as Christian Knowledge, Christian Life or Living and Religious Education. Most of this material was chosen by individual teachers and based on Bible History and Luther's Small Catechism. Other topics, such as church history, ethical issues, church symbols and liturgy, were covered according to the interests and abilities of the teachers. Whereas some primary schools used Sunday School materials, some secondary schools used materials that had been prepared for youth ministry.

Referring to the rapid growth phase 1966-1996 in Lutheran school development, the Theological Orientation Program for Staff in Lutheran schools (TOPS) material (LEA, 2001, Session 5), characterised the social and cultural changes in Australia during that period as encompassing pluralism, secularisation, privatisation of religion,

changes in family structures and changes in schooling. Consequently emerging emphases noted in Lutheran schools were:

- the shift from providing mainly nurture in the faith for Lutheran/Christian young people to providing mainly outreach to non-Christian or unchurched students
- the focus on teaching approaches which see religious education as education **in** the faith rather than education **for** faith
- the need to support committed Christian students
- the nature of school worship
- the demand for high quality education and the relationship between church and school (LEA, 2001)

These emphases were reflected in the development of religious education curricula in Lutheran schools at the end of the twentieth century, particularly in the largely self-produced courses in the secondary schools.² When in the 1990s religious education courses were developed by State senior secondary boards of study for inclusion in tertiary entrance calculations, some Lutheran colleges took them up, as a way of giving status and academic value to the study of religion, which had become difficult to maintain as a viable subject in addition to the requirements of the senior secondary curriculum. This occurred mainly in Queensland where a Board approved *Study of Religion* subject was introduced at the Year 11 and 12 levels in the 1990s. Further attention will be given to this subject and its equivalents in chapter six of this study.

4.4.1 Pedagogy of Religious Education

Pedagogical developments in other curriculum areas were reflected in the approaches to religious education in Lutheran schools from the 1970s onwards. The researcher experienced in her specialist area of English teaching an initial period of close text analysis, then a focus on students' personal experience of literature more closely

² This curriculum activity mirrored the school based curriculum development in other subject areas which was introduced from the late 1970s and was evident in both the public and private sector.

related to their own lives, creative writing, emphasis on process, awareness of literature and language use from other countries and more recently the critical literacy approach to text. These wider movements in pedagogy, which influenced approaches to study across the curriculum, also affected religious education methodology in the classroom. Further attention to this development will be given in chapter 6 of this study.

4.4.2 Christian Studies Curriculum Development

By the 1990s, up to 70% of Lutheran schools in Australia were using the Christian Life curriculum *The Eternal Word* designed and developed, as noted in 4.4 above, by a curriculum team for the Lutheran Church Missouri Synod, USA. This served as an important resource, particularly in the junior year levels, but for a variety of reasons, educators in the field had voiced a growing dissatisfaction in their use of this material. They expressed an urgent need for a new Christian Life curriculum designed to meet the Australian educational and Lutheran school scene.

Lutheran Education Australia (LEA) developed a curriculum for Christian Studies (LEA, 1998) that was Australian based, biblically grounded and was used in almost all Lutheran schools and colleges. The curriculum, LIFE, provided materials for use from Year 1 to Year 10 Bands A to D). It did not have an effect on senior secondary school religious education in Lutheran schools. A subsequent review of LIFE suggested the need for a new curriculum from the Beginning Years to Year 12, adopting an outcomes based approach and incorporating content related to ethics and world religions, which had not been explicitly included in the LIFE curriculum. In 2005 the Christian Studies Curriculum Framework (CSCF) was published in two volumes: *Christian Studies curriculum framework: curriculum statements*, and *Christian Studies curriculum framework: theological notes* (LEA, 2005a). This is the

current curriculum for Christian Studies in Australian Lutheran schools. The following statement from the Introduction to the first volume of the booklets explains the nature and content of the CSCF:

Both LIFE and the CSCF are grounded in Lutheran theology and informed by the Lutheran Confessions. The CSCF provides for the years prior to formal schooling (Beginning Band) and progressing through to Year 12 (Band E). The CSCF aligns with the structure and terminology of other Key Learning Area (KLA) syllabi, allowing for opportunities to plan, integrate and assess Christian Studies in line with those documents.

The CSCF has been organised into four strands: Christian Beliefs, Christian Church, Christian Living, and Christianity in the World. These strands identify the major understandings and processes essential to develop religious literacy from a Christian perspective.

The CSCF provides a starting point for planning and an end point for teaching in Christian Studies, clearly outlining what students will know and demonstrate at the end of each band level. It places theology in an educational setting providing a developing conceptual understanding of the Christian story in the context of real life. It does not prescribe the journey of understanding yet provides a clear way for assessing and reporting on student understanding in Christian Studies. The CSCF encourages teachers to use a wide range of resources in Christian Studies including LIFE, which continues to be a valuable resource for teachers of Christian Studies at Bands A-D (LEA, 2005a, p. 4).

The four strands of the CSCF indicate a continuing concern for the foundational constructs of Lutheran schooling. Students are instructed in the teachings of the church and encouraged to view Christianity in the wider context of the world community. In this way, believing students may be nurtured in their faith and other students may be reached by the message of Christianity.

4.5. Continuing Significance of the Historical Constructs of Lutheran Education

There are a number of recent indications of the strength and endurance of the historically twofold approach to Lutheran schools and their *raison d'être*. In *The Commentator* (2002) Wagner wrote:

Outreach is a (the?) major concern in Lutheran schooling in Australia. Many students in Lutheran schools have been baptised as a consequence of witness

in and though schools. Some of these have continued to worship regularly in Lutheran congregations (Wagner, 2002).

Later (*The Commentator*, 2005), Wagner suggested that “what Lutheran schools can offer students, and teachers, is encouragement in Christian vocation ... helping students to appreciate the blessings of their baptism” (Wagner, 2005). This is an expression of the schools’ role in the nurturing of the children of the faith community.

In his doctoral thesis, Bartel (2004, pp. 23-24) referred to the “two distinct models [sic] of education that have evolved over time based on the nurture versus outreach debate [which is] reflected in the official Lutheran Church policy document, *The Lutheran Church of Australia and Its Schools* (LCA, 1999)”. His interpretation of the statement in that policy relating to the Lutheran school as an agency of the church was “that children of Lutheran parents are nurtured in the faith and that children of the community are presented with the gospel of Jesus Christ as the school responds to its mission role”.

Rietschel (2000) has explored the question of ‘Why Lutheran schools’ in the American educational context. He referred to a sense of an

amalgam of traditional and more expansive ends for contemporary Lutheran schooling ... Traditionally, part of the reason Lutheran schools existed was to accomplish God’s command to nurture and teach the faith. More recently, a biblical theology of mission has expanded this conventionally narrower view of the ends and objectives of Lutheran schools (p. 74).

4.6. Practitioner Commentary on the Identified Metaphoric Constructs of Lutheran Education

The researcher noted in the work of her under-graduate and post-graduate students evidence of these strongly held images of Lutheran education as they reflected on

their own practice in their schools. As mentioned in Chapter 2.2.1, these were teacher education students and practising teachers completing studies in Lutheran schooling through ALC. Their permission was gained to publish their comments. Likewise permission to access the data from the ACLE conference was given by BLEA as noted in 2.2.1 of this study.

4.6.1 Qualitative Data From Students at Australian Lutheran College

Ritchie (2005), an experienced teacher completing studies in educational theology through ALC, has written:

The Lutheran school is part of both kingdoms, secular and spiritual. They involve reason and faith, justice and love, and law and gospel.

Education lies in the earthly kingdom, ruled by God's left hand. As schools, Lutheran schools are responsible for offering an education prescribed by the state. Families have a duty to teach their children how to get along with each other. However, more specialised education was delegated to the state. Both have a responsibility to educate children so they can be good citizens in Australian society. This left hand kingdom of God is ruled by the civil function of the law, as described earlier. It is important that the gospel is not used as an excuse to water down the school rules, and forgive children who break them automatically. This only causes disrespect for the school rules and results from the mixing up of law and gospel.

Yet, a Lutheran school also 'involves Christian families within the school, and the church as the body of Christ' (Bartsch, 2001, p. 85). It has a role to help Christian parents nurture the faith of their children. It is also seen as a mission outreach arm of the church. In this sense, it is also part of God's right hand kingdom. Forgiveness and reconciliation can still play a part in behaviour management, even though actions still have consequences. With committed Christians, the law can be used in theological way to point out sin sensitively, in preparation for the gospel's healing words of forgiveness and acceptance.

The following are further representative comments from the researchers' students:

1. *in relation to nurture*
 - If we remember why the early Lutheran families established Lutheran schools—to provide for the spiritual, intellectual, social and physical growth of their children—then in many ways that need is still being met.
 - Lutheran schools provide a good environment to encourage and nurture Christian students.

- The best way that the Christian Studies program nurtures Christian faith is by being [in the curriculum] in the first place. The teachers ... make the environment friendly to all thoughts on all beliefs and hence those that are Christian can act and talk Christian without being ridiculed ... this is the best form of nurture a student can have.

2. *in relation to outreach*

- The original purpose (to nurture Lutheran families) is changing as a more mission/outreach focused philosophy is developed
- Lutheran schools provide great opportunities to share the gospel with families within the school community who are attracted to the school for educational purposes and who may not have any connection with the church.
- [It is important] that we learn to adjust and move with the changes in our society, and adapt our teaching and Lutheran education so that not only our teaching can better benefit the students but our mission to the community has a greater impact.
- Part of the school's job is ... mission ... we need both believers and non-believers in the classroom to learn from each other.
- Lutheran schools exist to serve God through serving others in the school community.

4.6.2 Qualitative Data From the Lutheran Education Conference

The second national conference on Lutheran education was held in Adelaide from September 27-29, 2004 (ACLE II). On the final day of the conference, table group discussions were held on six key aspects of the current situation in participants' schools, aspects which had been identified as arising from the conference days by panels comprising representatives of the varied personnel in a Lutheran school. The groups were also asked to provide their ideas for future directions in Lutheran education. Individuals and groups provided written commentary on each of the following issues: spirituality, leadership, preferred future/vision, interdependence, education for change from a 'cowboy to cosmonaut' culture (Ellyard, 2004) and education of the human family in the global village.

Conference participants were informed that the data gathered from these table discussions would be owned by the Board for Lutheran Education Australia (BLEA) and might be used for future research projects. An analysis of the data was carried out by LEA and published as 'Voices in the mist'. In this summary of the voices heard at the conference, Pietsch (2004) identified strong affirmation of the work of Lutheran schools in the past and in the present, along with clear calls for a future characterised by:

- Interdependence between church and school
- A global perspective
- A focus on issues of indigenous education, educational leadership and community collaboration
- Awareness of and response to contemporary spirituality issues
- Investment in teacher formation

For the purposes of this research study, the researcher obtained permission to access the data from BLEA and proceeded to read the material in terms of the persistence of established metaphors from the past and the present, and emerging metaphors for the present and future. From the comments read in that way six aspects of the metaphors used by practitioners in their understanding of Lutheran education were identified:

1. *The persistence and development of the concept of 'nurture'*

The concept of 'nurture' was clearly evident in the comments from the table discussions. What was also clear, however, was the broader understanding of 'nurture' in terms of 'caring for all in the community':

- nurturing atmosphere for all
- move into the 'families' (confidence to nurture their children)
- students need to know that we care
- nurture of children during the very difficult middle years

2. *The church concept of 'nurture'*

The continuing concept of 'nurture' as nurture in the faith was evident in comments like:

- do not lose sight of Christ centredness – growing in spiritual maturity as a priority
- if we focus on baptism then we must work out role of congregation and school – school can add the nurture
- students have church affiliation – therefore we are considerate when dealing with them

3. *Church connectedness*

There were repeated references to building relationships between church/congregation and school, suggesting a concern of those working in and with Lutheran schools to maintain the connection they were certainly aware of between the LCA and its educational institutions.

4. *The concept of 'outreach'*

In terms of the two persistent metaphors identified earlier, the larger number of comments referred to the concept of 'outreach', with such phrases as:

- being friendly, welcoming and bringing people a 'meaningful' gospel will reap rewards. We should become 'gate openers' rather than 'gate keepers'.
- reach out to the community outside school
- outreach to parents
- school/church or church/school – who is the outreach coming from?

5. *Connections with the wider community*

What was interesting about the 'outreach' comments, however, was the broadening of this concept to include ideas of increased access to the schools by the general public, as well as extended service into the wider community. In other words, the concept of outreach was no longer tied as closely to the church's understanding:

- fee structures – allowances for disadvantaged people – broadening
- opening up [Lutheran] schools

- accommodating diversity
- consideration of location when planning schools e.g. locate in areas of a variety of cultural/ethnic mixes
- should be looking at making [Lutheran] schools more open to our community to use our facilities and resources
- lots of people who are not Lutheran. Learn to link into other cultures/denominations
- intentionally implement units in the curriculum that promote knowledge of Indigenous culture and history

6. *The church concept of 'outreach'*

Lest it be thought that the original concept of outreach as 'mission outreach' was missing from the participants' views, comments such as the following were recorded:

- sharing of leadership between principals and pastors is essential for schools to remain a strong part of the church's mission but also remain an agent of growth for pastors and congregations in the church
- family ministry
- mission – not primary task of school (education) – congregations should be encouraged to work through school. Church may step in and help with those parents who have no Christian background.
- How does the church which is reducing meet this challenge of outreach and mission to Lutherans and other Christians?

There has been a consistency of application of the identified foundational metaphors for Lutheran schooling in the thinking of writers, researchers, practitioners and students within Lutheran education. Despite adaptations for changed circumstances, the concepts' original connotations were still strongly held by the wide range of Lutheran educators. A culture of shared understanding about Lutheran education developed over its history. Crotty (2007) wrote about culture as "the total shared way of life of any given human group ... composed of that group's modes of thinking, acting, feeling, valuing. Culture is both apprehended internally and expressed externally by a system of symbols" (p. 2, quoting Geertz, 1973, p. 89). According to Crotty:

cultural activity takes place in the context of the construction of a cultural 'world' of meanings. These constructed worlds ... achieve viability because

they are supported by a group which, by its general acceptance, gives plausibility to such constructed worlds. The supportive group commits itself to its 'world' and defines its own roles and identities vis-à-vis it ... In order to find meaning and direction, individuals and groups must accept and then adapt themselves to this cultural heritage of a constructed world. When the group has achieved meaning and direction, it acts to retain its cultural heritage with ... tenacity ... Hence there is always an element of adherence and continuity in culture, together with a capacity to adapt and change (p. 4).

That 'tenacity' has been evident in the literature concerned with the identity and purposes of Lutheran education. Over the years since the early decades documented in chapter three, writers on Lutheran education have consistently referred to the purpose of Lutheran schools in terms of educating the children of the specific faith community and a growing purpose to provide a Christian witness within the wider community. Policy statements and documents reiterating these emphases have been adopted by various boards and synods of the church and have been regarded as normative documents for Lutheran education. Yet, while there was evidence of the strength and persistence of the historically and theologically grounded metaphoric constructs for Lutheran education, there were also in the literature expressions of unease about their appropriateness for contemporary education.

4.7. Indications of Perceived Tensions Created by the Development of the Foundational Metaphors

In an orientation seminar in 1988 for teachers new to Queensland Lutheran schools, Hauser referred to a "continuing tension in [Lutheran] schools because of educational versus evangelistic goals" producing what he called "a certain wooliness" in Lutheran educational philosophy at that time. He also suggested that "the lure of the available dollar has been an important formative factor in the evolution of Lutheran educational philosophy in Australia." Already in 1988 Hauser was writing that, "because of their size and financial independence, the specialist expertise of their leadership and the

involvement of growing numbers of non-Lutherans on their staffs, Lutheran [secondary] colleges have tended to grow away from the church.” Factors such as those Hauser alluded to, it could be argued, might lead to a lessening of the direct ministry and mission of the parent church through its schools and the desire of the church to restate the partnership of church and school, as in the 2000 vision document referred to above. With the increased population of students from non-Lutheran and non-Christian or nominal Christian backgrounds it is understandable that the concept of nurture as education in the faith of the children of the Lutheran church should receive less emphasis within Lutheran schools than the outreach or mission role of the schools. Jericho commented in 2000 (Jericho, 2000):

The changing shape of Lutheran schooling in Australia made it difficult for a philosophical base, which emphasized the nurture of the faith of congregational members, to adapt to the new challenges and issues – especially as they served large numbers of non-Lutheran Christians and the unchurched (p. 253).

The concept of outreach, however, has also been critiqued by Lutheran educators as they sought to redefine the role of Lutheran schools in the community (Bartel, 2004; Bryce, 2001; Gladigau, 2005; Hauser, 1988; Meissner, 2005; Nuske, 2001; Schulz, 2005)³.

³ Meissner, for example, suggested rethinking the ‘mission’ aspect of the church. Rather than bringing the school into the congregation, his idea was to take the congregation into school activities (p. 36 onwards): ‘The schools are where we come in contact with the community. The schools are where the unchurched gather. The schools are where faith conversations are safe for them. The schools are where we have relationships that give us the opportunity to share the message’ (p. 37).

Nuske makes the distinction between schools as educational institutions of the church for the purpose of God’s creative work in the world – and the church as part of God’s salvific mission into and for the world: ‘As an educational institution that assists the state by providing it with responsible citizens who contribute positively to society, the Lutheran school has found a niche in the market for private education’ (p. 53). His main contention is that the schools cannot be seen as there to promote church growth.

Gladigau presents a different slant on the notion of the limitations of the outreach metaphor: ‘With so many people wishing to access Lutheran education with its reputation for excellence, and with many of these people coming from the unchurched and under church, it has been difficult for many Lutheran people to embrace their schools as powerful means of reaching out to the community in Jesus’ name’.

4.8. Conclusion

The literature investigated in this chapter indicated the continuing strength of the foundational constructs of Lutheran schools as articulated by those involved in their establishment and development from 1839 onwards. Chapters three and four have demonstrated that the twofold emphasis of Lutheran schooling—for church and society—has been represented and challenged in different ways over the almost two centuries of its history in Australia. The major debate focused on whether schools are established for purposes of Christian nurture within the Lutheran community or mission outreach into the wider community.

The debate has been rendered more urgent by factors in the development of the *education industry* in Australia, such as the promotion and marketing of schools in both the public and private sectors (Jericho, 2000 & 2004; Nuske, 2001). The availability of government funding, the increased demand for non-government schooling and the excellent reputation Lutheran schools have established in the general community have contributed to an increase of Lutheran schools in Australia. This has led to a large population of non-Lutheran Christian, and non-Christian, students and the need to employ teachers outside of the Lutheran tradition. Concern has been expressed that the schools of the Lutheran church have become less closely linked to the church and so subject to less clarity and unity in their stated purposes (see, for example, Bartsch, 1993; Hauser, 1990; Jericho, 2004; Koch, 1978 & 1990; Middleton, 2001; Zweck, 1973 & 1988). Table 4.1 below summarises the development of the reconceptualisation of Lutheran education from the 1970s onwards in relation to the modes previously identified (see Table 4.2, a reproduction of Table 2.1, included again for reference).

The next chapter considers in more detail key areas of Lutheran education which have had an effect on the way in which Lutheran educators have understood the nature and purpose of schooling in their sector. That understanding has resulted in practices within the schools which already presuppose aspects of the reconceptualised approach to Lutheran education proposed by the thesis.

Table 4.1 Modes of reconceptualisation of Lutheran Education, from the 1970s onwards

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
<p>4.1 Nurture of children in the Lutheran faith. This foundation metaphor remained strong.</p>	C1, C2	4.3, 4.5
<p>4.2 Service, outreach, mission and ministry 4.2.1 The Lutheran school was not only an agency for nurturing children in the faith, but was to contribute to community wellbeing through service. 4.2.2 The school was to contribute a service or outreach to the community – both to the Lutheran Church and to the wider Australian community. The educational provision in Lutheran schools was itself regarded as a form of service/outreach to the Australian community. 4.2.3 The school’s outreach was a key part of its religious mission. 4.2.4 In performing its mission to the community, the Lutheran school shared in the mission and teaching ministry of the Lutheran Church—teachers were regarded as Church workers. 4.2.5 This notion of mission/ministry/outreach confirmed and strengthened the links between Lutheran Church and school.</p>	C2A	4.3, 4.5
<p>4.3 Mission to Lutheran children in Lutheran schools 4.3.1 The school context and the religious education program provided a means of nurturing the faith of children from Lutheran families. 4.3.2 Connections with local parishes remained close, especially in primary schools. 4.3.3 Lutheran parish pastors and ordained school chaplains served in the schools and taught in the religious education program.</p>	C1, C2	4.4, 4.4.1, 4.6.1
<p>4.4 Mission to children who were not Lutheran in Lutheran schools. 4.4.1 The school context and religious education program provided a means of nurturing the faith of non-Lutheran Christians in the school. 4.4.2 The curriculum and developing pedagogy of Christian Studies provided opportunity to reach non-Christians with the church’s message. While the teaching of Christian Studies in Lutheran schools was from a Lutheran perspective, curriculum materials were produced within parameters of inclusivity.</p>	C2A, C2B, C3	4.4.2, 4.6.2

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
4.4.3 The school saw itself as ministering to its community unconditionally as its Christian service. An education from a Lutheran perspective was offered to all, whether Christian or not, who sought it as an alternative to state based public education.		
4.5 Religious education moved only gradually from a focus on the teaching of the Christian faith through catechism texts and Bible stories towards locally produced materials relating Christian studies to students' experience and concerns.	C2, C3	4.4
4.6 Growing reputation for excellence in general education. 4.6.1 The nature of Lutheran schooling made it an attractive alternative educational choice for many parents. ⁴ 4.6.2 Global and Indigenous perspectives present in curriculum.	C3	4.2 4.6.2

Table 4.2 Modes of reconceptualisation of Australian Lutheran education. List summarising the 4 categories used to describe how reconceptualisations of Lutheran education are interpreted in relation to formative influences.

C1	C2		C3	C4
Normative conceptualisation by Lutheran education authorities	Conceptualisation at the local school level		Conceptualisation that takes into account external factors: E.g. Government legislation, government funding to schools, change in school clientele	Conceptualisation that is similar to, consistent with, or models itself on views from other systems and from various areas of theory and practice
	C2A. Confirmation or change in theory and practice at school level: From theory to practice	C2B. Confirmation or change in theory and practice at school level: From praxis to theory		

⁴ This aspect of Lutheran education will be taken up in detail in the next chapters.

CHAPTER FIVE

FURTHER DEVELOPMENT IN KEY AREAS OF LUTHERAN EDUCATION

5.1. Introduction

The previous two chapters have taken a largely historical approach to the research material. This chapter will explore in more detail some key areas arising from the historical survey, and within which Lutheran education faces challenges related to its role as a publicly funded educational provider in the Australian context with a distinctive rationale and approach to schooling. It will show how Lutheran education has responded to these challenges. Then in the next chapter, the wider educational literature dealing with these same issues will be analysed to provide further input to the developing reconceptualisation of Lutheran education. Many of these issues will also be pertinent to other faith-based school systems in Australia.

5.2. Key Areas of Changed Context for Lutheran Education

The key areas of changed context for Lutheran education considered in this chapter are:

- 5.2.1 The position of Lutheran schools as independent private providers in relation to public education
- 5.2.2 Emerging problems related to the religious identity and distinctiveness of Lutheran schools
- 5.2.3 Spirituality and values education in Lutheran schools
- 5.2.4 Teacher preparation for Lutheran schools

It is acknowledged that there are other issues that might be considered; however, these areas are significant ones for Lutheran education and relate most closely to core documents produced by the LCA and LEA about the schools.¹

¹ From 1999 onwards the following key LCA/LEA policy documents have been written: *The LCA and its schools* (2001); *The role of the pastor in the Lutheran school* (2002); *The principal and the Lutheran school* (2004); *The teacher in the Lutheran school* (2006); *Core propositions describing highly effective teachers in Lutheran schools* (2004); *Christian Studies in the Lutheran school* (2004); *Statement on school worship* (2002); *The Lutheran school as a place of ministry* (2006); and the *LEA educational framework*. The rate at which such documents are being produced and their content

5.2.1 The Position of Lutheran Schools as Independent Providers in Relation to Public Education

5.2.1.1 Public and private education

As described in some detail by Hayes (in Cleverley, 1978, pp. 189-219), Lutheran schools made up a distinctive grouping within the independent faith-based schools in Australia. As noted in chapter four, the distinctiveness of Lutheran schools and their strong church connection were not seriously questioned as regards their contribution to Australian education until the mid twentieth century. At that time, the rapid expansion of independent schools after they were publicly funded triggered debate about the appropriateness of state support. Hayes noted:

throughout its entire history, the Lutheran Church of Australia [sic] has managed to adhere to its original religious principles. Secular education equal to any other is a secondary, though important, aim. The primary end of Lutheran education at all levels is to assist parents to develop in their children attitudes consistent with the Lutheran faith ‘which are so vital for their well-being as well as for the continued growth and development of the Church’ (Cleverley, 1978, p. 217, quoting the LCA, Synod Report, Victoria District, 1973, p. 70).

Nevertheless, Lutheran schools had joined the various state associations for independent schools, whose membership comprised a wide range of denominational, non-denominational and experimental non-government schools.

As noted in chapter one, the statistics on independent schooling in Australia issued by ISCA (2008) indicated for 2007 a total of 1,100 schools with a full time equivalent student population of 510,989. It was noted also that 83% of all independent schools had a religious affiliation and that the category ‘Lutheran’ had 6.4% of students in the

indicate the issues that are relevant to Lutheran education currently (see Appendices C1-C9, for the documents).

independent sector. At the same time independent schools employed about 15% of all teachers in Australian schools. Of the independent schools' sources of income, 59% was from private sources, mainly parents, with all government sources accounting for the remaining 41%.

5.2.1.2 Lutheran schools as independent education providers

As indicated in Chapter three, it was a matter of a few months from arrival in South Australia in 1839 that the Lutheran settlers established their schools. Koch (1978) traced the relationship between these congregational schools and state schooling. Lutheran schools remained independent, from concerns that the state might “encroach on the work of the church” (p. 2). “Lutherans did not want to return to the conditions they had faced in Prussia where the government had wished to determine which teachers should teach in their schools, and what children should be taught” (Leske, 1996, p. 256).

Stumme provided a helpful commentary on “the integrity of church and state” (Stumme & Tuttle, 2003), in which *church* was defined (quoting from the social statements of the American Lutheran Church (ALC) and the (LCA) Lutheran Church in America) as “the universal ‘community of believers’ created by the Holy Spirit through the word of God that ‘also takes on institutional form and exists as a legal entity’” (p. 56). The definition of *state* was “‘the institutions of government and law’, ‘all units of government which exercise political authority, whether at the local, state, or national levels’, or ‘civil authority’ that operates through the sword’ or the law of the whole society and its enforcement” (p. 57).

For Australian Lutherans the “strong stance on separation of state and church came across the Pacific through the importation of manpower [pastors and teachers] from the United States” (Koch, 1978), leading to strictures on the acceptance of funding from government.² This understanding persisted into the mid twentieth century, as discussed below (section 5.2.1.3). Lutheran theology, and specifically the doctrine of the two kingdoms, as noted in chapter 3 (3.3.1), however, provided an understanding for Lutheran education of the relationship between church and state, which has informed its partnership with government in the provision of independent schooling. The Lutheran school, as Janetzki (1985) commented, “straddles the two kingdoms” (p. 110). Such a position has meant a balancing act for Lutheran schools, keeping the two ‘masters’ clearly distinguished in terms of expectations and accountability. The development of the foundational metaphors of nurture and outreach was made possible by this theological perspective.

Lutheran schools have established their presence within the independent schools sector, while maintaining a systemic identity within that sector. The role of Lutheran Education Australia (LEA) was delineated in one of its policy statements, *LEA in the National Context*:

LEA speaks for Lutheran schools and systems at a national level. It is noted that most Lutheran schools belong to Associations of Independent Schools (AISs). While state AISs can speak for individual schools and the ISCA (Independent Schools Council of Australia) speaks for state AISs and individual schools, most Lutheran schools are members of a Lutheran system which speaks through LEA (LEA, 2002).

At the operational level, Lutheran schools are managed by the three regional arms of LEA referred to in chapter four (4.2): LEQ, LSA, and LESER. From the

² The relationship between the Lutheran churches in America and Australia is documented in Koch (1975). *When the Murray meets the Mississippi*. At a 1973 national conference of Lutheran primary teachers approximately one quarter comprised American teachers (p. 249).

establishment of these bodies grew a strong sense throughout the country of a unity of identity and purpose which was supported by regional newsletters, shared professional development activities, regional Directors' school visits and national programs and conferences. Nationally the schools are overseen by the Board for Lutheran Education Australia (BLEA) with its Executive Officer. The BLEA is accountable to the Lutheran Church through the General Church Council of the LCA and reports to the Church at the triennial synodical conventions of the LCA. Each region also reports to the annual convention of its respective district of the Church. The close links between Lutheran schools provided by the means detailed above have contributed to the shared understanding of the foundational metaphors for their nature and purposes. These same links have meant that adaptations and developments in those constructs have also spread system wide as will be demonstrated in this study.

One of the areas in which LEA speaks for the schools at a national level is that of government funding for independent schools. Since this is an area which has affected the development of the system's self understanding, as noted specifically in chapter four, attention is given to it in the next section.

5.2.1.3 Lutheran schools and government funding

At various periods of their history Lutheran schools expressed misgivings about receiving government funding, received it reluctantly or welcomed it for the developmental opportunities it provided. The Lutheran position on government funding, which has informed the current attitude to significant financial support for Lutheran schools, was clearly stated in the position paper written at the time of the High Court challenge to State Aid to independent schools (LCA, 1978b). There it

was argued that Lutheran schools contributed to Australian society in ways which justified their receipt of funding and indicated their inclusivity as educational institutions in that society (see also Zweck, 1973; Bartsch, 2001, pp. 84-5).

Furthermore, the Lutheran Church of Australia also had a policy of support for government schools (LCA, 2001b) in which it is stated that:

- Schooling in Australia, both the government and non-government sectors, reflects the diversity that is contemporary Australia and offers parents choice. We affirm and support the role that each sector plays.
- We encourage Lutheran parents and friends to take an active role in the wellbeing of their local government schools, and to contribute to their life and administration wherever possible.
- The LCA promises to support government schools. We offer and encourage cooperation, with government authorities and Lutheran authorities working together to share experiences and to express common concern for the wellbeing and nurture of children in government schools. We further encourage the common use of resources wherever applicable.
- Above all, we urge all to work for the promotion of the ethical and spiritual dimensions of government schools, recognising their vital significance and the important part that parents, guardians, church and state play in this regard.

These two significant documents reflected the theological grounding of the Lutheran understanding of the educational responsibilities of both church and state as variously documented in this study.

A significant outcome of the provision of government funding for independent schools was the increase within that sector of specifically faith-based schools reflecting the pluralist society Australia now is—multi-cultural, multi-faith. Faith-based schools are those which are closely linked with a specific faith community and promote their nature and purposes as aligned with the beliefs and practices of that community. Lutheran schools belong in the category of faith-based schools as indicated by their consistently stated relationship to the Lutheran church.

5.2.1.4 *The Lutheran contribution to education in a pluralist society*

Lutheran theology, as indicated in chapters three and four, provided the grounding for an approach to education which was concerned with both the nurturing of the faith of the children of the church, and the holistic development of all young people as responsible citizens of the state. The growth of Lutheran schools in Australia suggests that parents valued the education provided, with its emphasis on the pursuit of excellence in the interests of serving the wider community as well as pastoral care for all in the school community. Expressions like the following representative examples appeared in school brochures and on school web sites:

From representative Lutheran school brochures

- a distinctive education in a safe and caring environment
- extensive and diverse programs which cater for the individual abilities of students in both the curricular and co-curricular spheres
- a holistic approach which encompasses the spiritual, intellectual, physical, emotional, social and cultural domains of the child
- the Christian education of the Lutheran Church is widely respected for the traditional values it teaches ... equipping students to be citizens of value for the future
- our aim is to provide quality education including the teaching of Christian values in a nurturing environment that supports and encourages students as individuals

From representative Lutheran school web sites

- our dedicated and caring Christian staff are keen to support students and establish a tradition of excellence
- our aim is to nurture the growth of young people into responsible citizens enabling them to serve others in a fulfilling manner
- students experience a caring Christian community which nurtures in them a growing relationship with Christ which promotes individual excellence, learning and responsibility, for life
- a safe and dynamic environment where each person is valued and accepted as a child of God—all are challenged to discover, develop and use their gifts and abilities for a life of service to others
- a caring Christian community nurturing in students a growing relationship with Christ, promoting individual excellence, learning and responsibility, for life

- an education [which] gives students the opportunity to grow in confidence and intellect and develop values, taught within the context of a Christian community, which will equip them for life's journey in the 21st Century

These expressions are representative of Lutheran schools nation wide, as consistently reiterated and exemplified in the reporting of school programs and activities in the regular LEA publication *SchoolLink*. They are consistent, too, with such LEA brochures as *What makes a Lutheran school distinctive?*, *Caring for Kids: The Lutheran Church of Australia supporting Early Childhood Services*, *Lutheran schools connecting to a global family* and *Teaching in Lutheran schools*.

Fricke (2007), discussing core values of Lutheranism wrote of:

our single-minded focus on the freeing Gospel of God's grace ... It is this openness that is Lutheran—an openness that applies to many issues, like church, law, government, the worship debate, modern versus traditional. Once the Gospel is the sole focus of the church, many things we argue and get upset about will fade away like the morning mist" (p. 1).

It was this *freeing* nature of Lutheran theology—an unfearing openness to God's grace for all—when applied to education and the exploration of God's creation, which allowed for the inclusion of non-Lutherans and non-Christians within enquiry based religion classrooms in Lutheran schools. Because the school population expanded beyond children of the Lutheran church and embraced students from other Christian denominations and also other faiths, as well as those with no religious affiliation, the curriculum and pedagogy in the area of Christian Studies also evolved from an original exclusive, theological, catechetical model to an inclusive, educational enquiry model. Students were enabled to study religion and the religious impulse in humanity for the knowledge and understanding this might give them about their fellows and the histories of human societies. Similar movements occurred nationally in other faith-based school systems and also internationally, as will be taken up in chapter six.

Promoting an informed and critical awareness of the nature and impact of religion in society, past and present, in the nation's future citizens, was a significant contribution that Lutheran schools might make to contemporary Australian education.

5.2.2 Emerging Problems Related to the Religious Identity and Distinctiveness of Lutheran Schools: Implications for the Mission of Lutheran Schools

Lutheran schools, through their policy documents, such as *The LCA and its schools*, claimed to offer an education which was *distinctive*, yet, as Maslen (1982) asked, just how different were Lutheran schools from other independent schools, or, for that matter, from “the great mass of state schools’ (p. 13)? Hayes (in Cleverley, 1978) commented about Lutheran schools:

Today the secondary colleges serve as secondary schools rather than as institutions for the training of church workers. In the last twenty years the colleges have begun to resemble those private schools whose history and traditions came from England (p. 214).

In a recent edition of *SchoolLink*, the executive director for Lutheran Education

Australia (LEA) noted:

Lutheran schools with their values-based education, a sense of community with a pastoral care emphasis, clear behaviour management policies, a strong commitment to quality education and the development of the whole person have been the flavour of the month in Australian education. Are these public perceptions reflective of a program of quality education where the ‘gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school’? (Jericho, 2004, quoting LCA, 2001a).

Several writers on Australian Lutheran schooling issues (Bartsch, 1993; Koch, 1978 & 1990; Zweck, 1973 & 1988) included in their books and articles primary source material from the settlers—specifically the pastors and teachers of the various branches of the Lutheran church—and at the same time, since they were looking back from their current situation, they reflected on changes and developments from those earlier descriptions of the nature and purposes of Lutheran schools. They voiced the

perceptions of movement away from those earlier reasons for setting up the schools and expressed some fears about the loss of distinctiveness apparent to some.

Hauser's study (1990) found "a gradual change of emphasis in the schools' ethos" following the boom in the 1970s in Queensland as a result of government funding for independent schools. In relating the growth of Concordia College in Toowoomba, Queensland, he attributed the shift in emphasis to factors which "made the college accessible to a wider clientele"—the first lay headmaster, the coming together of the two previously separate branches of the LCA, the employment of non-Lutheran teachers, payment of award salaries for teachers and the retirement of very conservative key Lutheran administrators. These changes signalled a gradual shifting of the school's ethos away from its central orientation of producing church workers towards offering a more general Christian education to anyone who might desire it for their children (p. 36).

The trend noted by Hauser, and the factors effecting it, are mirrored in the stories of other Lutheran schools throughout Australia since the 1970s. Jericho (2000) added as a factor influencing the expansion of Lutheran schools in the last decades of the twentieth century "a general interest in alternatives to public schooling arising out of the weakening of the fabric of society—a by-product of the social revolution of the 1960s" (p. 252). The popularity of Lutheran schools as a viable alternative, arising from their clearly stated Christian emphasis and long standing history in the nation, may provide a temptation to be "all things to all people" and so lose something of that hoped for distinctiveness.

In an era when many are confronting the inadequacies of the modern paradigms for the world, church schools have claimed an underpinning philosophy, as Henderson (2001) said of Lutheranism, that “does not grow out of a mechanistic, progressive world view, but one that is deeply counter-cultural” (p. 39). Australian Lutheran schools were established to educate into a world view which was fundamentally at odds with the prevailing modern paradigm which is materialistic. But as the schools increased in numbers and prosperity, there have been concerns that in doing this, and in becoming more like other ‘competing’ independent schools, they may have compromised their religious identity.

There have been studies in America of change in Lutheran schools over time. Moser (2001), for example, discussed “seven significant changes [that] have occurred in [American] Lutheran schools over the past 50 years ... in the spheres of purpose, integration, numbers, accountability, trust, educators and funding” (p. 132). Moser’s article concluded with six predictions about the Lutheran schools of the future. One prediction was of a movement towards a “less Lutheran and more ‘generically’ Christian” school, increasingly split from its congregation and known in its community as a place where “children will receive a safe, moral, quality education” (pp. 140-141). Within Australia there have been studies of the culture of Lutheran schools (Meyer, 1995; Marks, 1999; Schiller, 2000) that have raised similar questions about the identity and mission of the schools.

This same identity problem appeared to apply to Lutheran institutions of higher education. Solberg (1980) explored issues of distinctiveness in Lutheran higher

education and had also discussed the question: “Are colleges and churches drifting apart?” (p. 75).

In a study of the relationship between non-Lutheran parents and the Lutheran school in the religious education of their children (Cooper, 1994), parents commented that they “saw the Lutheran school as a private school first and a church school second” (p. 42).³ The consistent expectations parents held of the school were for discipline and values, enduring relationships for their children and nurture and care.

Lutheran schools have not escaped the influences of the market economy on Australian education. The language of *client* and *delivery* and *product* and *package* is found in their discourse just as it is in education generally. Expansion brought additional costs and the need to be *competitive* in the community in order to maintain viable enrolment levels. The following remark from Middleton’s report (2001) indicated the dilemma faced by Lutheran schools in a society constructed by and productive of an economic rationalist approach to schooling:

One of the major issues in a number of schools and colleges is the tension between being a Lutheran or Christian school, on the one hand, and marketing the school’s image on the other hand (p. 19).

The forces of social modernity, and especially the market economy, have affected Lutheran schools as they have other independent schools (Carroll, circa 1960; Cleverley, 1978; Reid, 1998, chapters 5 & 9; Jericho, 2004; Nuske, 2001); and that may be a major contributor to perceptions of the ‘blurring’ of the distinction between Lutheran schools and other ‘private’ schools, a perception which has not been

³ More recently, practitioner Melanie Schapel, in an assignment for the ALC study unit, *2710 The Practice of Christian Education*, wrote: “From personal experience, I have noted that many parents see us foremost as a *private* school rather than a *Lutheran* or *Christian* school.” [Permission to quote received.]

extensively researched for its validity. “Operating in the market place”, Jericho (2004) noted, “has created new challenges for those who work in the Lutheran school” (p. 16). It has also, however, contributed to the further development of the foundational metaphors for Lutheran education and the growing acceptance of new constructs in its self understanding.

The core concerns discussed above are fundamentally about differing perceptions of the ‘identity’ and ‘mission’ of Lutheran schools in changing contexts, and about how this is related to understandings of the nature and purpose of the schools.

In particular, the concerns can be explained in terms of complex links between the following:

1. Fidelity to the mission, particularly the foundation principles
2. Religious identity of the school
3. Religious identity in terms of being ‘countercultural’ in a materialistic society
4. Distinctiveness of the religious identity
5. Perceived differences from other schools
6. Clients choosing a particular independent school for reasons other than those that would be primarily associated with the distinctive religious identity of the school – the ‘school market place’
7. Similarities that naturally develop between schools in the contemporary social and educational context
8. Natural decline in ‘distinctive religious practices’ in favour of more ‘generic personal spirituality’ in contemporary westernised culture

In the foundation stages of Lutheran schooling noted in chapter three, the close connection between church and school meant that the religious identity of the school was evident—in curriculum, school practices, staffing and the student population.

Lutheran schools were *visibly different* from other schools. Their curriculum dealt with similar areas of ‘secular’ learning, but it was overlaid by and integrated with the instruction in the Lutheran faith which provided meaning and purpose beyond education for material gain.

However, the significant change in the student group—to include those who were not practising Lutherans and students with various or no religious affiliation—gradually changed the approach to religious education in the schools, while, at the same time, increasing similarities of quality pedagogy between schools blurred the visible differences between schools. Hence the perceptions of loss of specific identity on the part of some church authorities and school staff members.

As considered earlier, there was a significant adaptation of the foundation metaphor of ‘nurturing in the faith’ to accommodate ‘mission and outreach’ that involved the unconditional provision of a quality, Lutheran education to the wider Australian community – while at the same time attending to the needs of Lutheran students and Christian students from other denominations. Bartsch (1993) addressed the ‘change and difference’, with its challenge to Lutheran schools. One of his challenging questions was:

Will [Lutheran schools] be ready to identify themselves clearly as Lutheran because to do so signals that they have something special to offer to students and their parents and to the whole field of education in Australia? (p. 31).

The persistence of the foundational principles and purposes of Lutheran schools as noted in chapter four, albeit with adaptations to meet the new needs of the different circumstances, demonstrated their strength in articulating a continuing Lutheran identity for the schools. Their difference in appearance and practice from other independent schools may not be as clearly visible as was the case in the earlier Lutheran schools. However, the way in which Lutheran theology “informs all learning and teaching, all human relationships, and all activities in the school” (LCA,

2001a) maintains a foundational difference which is faithful to the core identity and mission of Lutheran education.

The theologically grounded offering of a quality, Lutheran education as an unconditional service to the wider community allowed parents to choose a Lutheran school for their children on their own terms according to their own needs and values. While accepting the school's Christian orientation as a condition of enrolment, they did not have to align their motives with the religious ideals and purposes of the school. Inevitably numbers of parents saw the schools as desirable options in the competitive marketplace for private school education. But such parental motivation, which may be aligned with a spirit of economic rationalism, does not necessarily have to compromise the quality of the education offered by the school—in all of its holistic education dimensions, including the spiritual/religious.

The authentic religious identity of Lutheran schools, evident in its policies and practices, could be expected to be a *distinctive* feature of Lutheran schools.

Continuous self-appraisal is required to monitor those policies and practices to ensure faithfulness to that authentic Lutheran identity. For example, attention may be needed to the 'counter-cultural' Christian witness of the school. While in many respects a quality contemporary education in accord with government specifications will appear similar across schools, there are ways in which a Christian Lutheran school can express its commitment to highlighting Christian spiritual values in a culture that appears dominated by many people's indulgence in consumerism and lifestyle concerns at the expense of others and the overall environment.

5.2.2.1 *The development of the concept of ‘service’ in the literature of Lutheran schooling*

The practitioner commentaries from the ACLE 2004 conference, interpreted in Chapters three and four, indicated the further development of the foundational concepts of ‘nurture’ and ‘outreach’ into extended service into the wider community. The emphasis on ‘service’ appeared in the following phrases and statements from the conference data:

- education is not about self interest but about gaining capacity to be of service to the betterment of society
- to be of service to others, our communities, our world
- service to the community/elderly/indigenous/overseas
- promote the servant hood of Lutheran schools
- school to [concentrate on training and sending] out people to help in the community instead of getting in students
- should we teach the language of ... servant to students/parents/staff, and then use it in our schools? ... ‘servant of Christ’ model
- helping student teachers to catch the vision of serving and supporting the whole Lutheran school community e.g. by serving in more isolated schools
- we value all people, we have a spiritual responsibility to serve
- providing students with practical opportunities for service
- how do we service [sic] the community as a ‘church’
- ‘servant’ modelling
- need to develop ways of seeing leaders as servants
- servant leadership
- practice of service is ‘easy’ to set up, but the beliefs harder to get across

This dominant *service* metaphor was gradually incorporated into such key LCA/LEA policy documents as those referred to in 5.2.above. The policies also demonstrated, however, the continuing construction of Lutheran education in terms of the foundational metaphors already identified. *The LCA and its schools* had an evident *mission* focus, with reference also to the schools as “nurturing agencies of the church” (LCA, 2001a, sections 1, 3.2 & 4). The *partnerships* metaphor was added to concepts of *mission and ministry* in the school pastor document of 2002: “principal and pastor

will model partnership in mission” (LCA, 2002, section 5, title & (c)). In the same year the statement on school worship referred to the idea of *partnerships* between schools and congregations (summary section of the document). *The principal and the Lutheran school* (LEA, 2004c) reiterated that “The Lutheran school is an agency of the Lutheran Church of Australia through which the Church seeks to carry out its ministry and mission to the people of Australia and to the global community”, as did the statement in 2005 on *The teacher in the Lutheran school* (LEA, 2006b). Also prepared in 2005, *The Lutheran school as a place of ministry* (LCA, 2006), defined the relationship of school to church and referred to the “school’s mission field” within the mission of the church, and to “Christian witness” and “witness and ministry”. The most recent document, *A framework for Lutheran education* (2006), while incorporating the concepts of *nurture*, *mission* and *ministry*, referred to the allied concepts of *care* and *community*⁴ and *contribution to society* (See Appendix C9).

Thus there has been occurring at policy level a reshaping and extending of the traditional construct of Lutheran education. This is reflecting specific practices in the schools, where the concept of *service*—local, national and global—is prominent in their publications and practices.

The issues of ‘difference’ and ‘distinctiveness of Lutheran schools discussed above remain challenges to Lutheran education in the current Australian educational context.

As suggested, the proposed solution lies in continually reworking the theory and practice of religious identity and mission in Lutheran schools. In turn this study

⁴ The research of Schiller (2000) emphasised the aspect of *community* in Lutheran schools, tracing the use of this metaphor [sic] back to Luther and the Lutheran Confessions (pp. 25-26): “The building of community is integral to the mission of the Lutheran school. The mission statements adopted by Lutheran schools often speak about the school as a caring Christian community” (p. 3).

proposes that the *distinctive* contribution of Lutheran schools to Australian education arises from the development and adaptation of the identified foundational metaphors.

5.2.3 Spirituality and Values Education in Lutheran Schools

In the holistic Lutheran school experience, but more specifically in the curriculum area of religious education, Lutheran schools have the opportunity to contribute to the education of responsible citizens for the future. In his role as National Director for Lutheran schools, Reuther (1985) was able to state:

the product of our schools, the graduate students, amply testify to the fact that we, through our schools:

- place into society Christian citizens who are competent, according to their potential ability, to contribute positively to the welfare of the state, and
- place into the church Christian citizens who are committed and faithful members of the body of Christ and who are better equipped to serve the Lord of the church in fulfilling the tasks of the church (p. 8).

A further key area of development in Lutheran education which also contributes to the education of citizens for a pluralist society is that of spirituality and values education.

The relationship between LEA and the LCA was restated at a summit of the two bodies in April 2006, and an additional document (LCA, 2006), presented to the October 2006 general convention of the LCA synod, further developed the concept of its title, *The Lutheran school as a place of ministry and mission*. The schools' nurturing, caring nature was reinforced in the document, as was their reaching out to the wider community.

Increasingly implicit in the concept of ministry to those in the school community have been the related issues of spirituality and values education.

Lutheran schools and spirituality

Within the Lutheran church there has been a renewal of interest in ‘Lutheran spirituality’.⁵ The Lutheran church’s concern for the teachings of the church, stemming from the Reformation era and Luther’s emphasis on the gospel as the centre of the faith, meant that emphasis was given to preaching and less attention paid to the spiritual practices in church tradition. The current prominence of notions of spirituality in the community has resulted in a two-fold response by the church: revival of Christian spirituality and critique of popular spirituality where this was seen as lacking substantial grounding in belief and religious tradition and hence subject to the ‘whims’ of the experiential and subjective. This two-fold approach informed the treatment of spirituality in the current curriculum for Christian Studies in Lutheran schools, which included spirituality as an area of study within its four strands. One of the 12 key ideas of the CSCF explores how *people express their spirituality in various contexts within and beyond Christianity*. The key idea is the second in the strand, ‘Christianity in the world’. Figure 5.1 indicates how the concept of spirituality is developed in its treatment from the beginning to the final years of schooling.

⁵ Kleinig (2008) placed Lutheran spirituality—*receptive spirituality*— within the Christian “heritage of faith” which is orthodox and catholic; and Dahill (1998) referred to “the complex, living tradition that is Lutheran and Christian spirituality” (p. 69). See also Scaer (1999). “The distinctive spirituality of the evangelical Lutheran church”.

Figure 5.1 Christian Studies Curriculum Framework—Christianity in the World, Key Idea 2: People express their spirituality in various contexts within and beyond Christianity (LEA, 2005a)

Beginning	Band A
<p>CW 1.2 Children begin to explore spirituality by describing experiences of awe and wonder</p> 	<p>CW 2.2 Students investigate spirituality by describing how Christians experience the presence of God in the world</p> 
Band B	Band C
<p>CW 3.2 Students explore and reflect on expressions of Christian spirituality as described in the New Testament and experienced in the school community</p> 	<p>CW 4.2 Students examine people's need for spirituality and identify how Australians seek to fulfil it</p> 
Band D	Band E
<p>CW 5.2 Students research secular and religious spirituality and evaluate their impact on societies past and present</p> 	<p>CW 6.2 Students analyse and reflect on the relevance of spirituality in people's quest for meaning</p>

In this aspect of the religious education program of Lutheran schools the challenge of responding to issues of spirituality in the lives of young people has been taken up by Lutheran education and responded to in an inclusive approach consistent with the foundational metaphors.

Lutheran schools and values education

A further area in which Lutheran schools both carry out their task of ministry to their communities and also contribute to education for the wider community is that of values education. While values education in its widest sense occurs through the total life of a school, in Lutheran schools it also has a specific curriculum component linked to the religious education curriculum. Values are embedded in the school ethos

and culture—where Christian values are evident in the social organisation of the school and in the role modelling by school staff; and there is teaching about values in the religion curriculum. In Lutheran education, values are regarded as integrally related to religion and spirituality—hence the distinctive place for teaching about values in the religion curriculum.

In the 1950s in the USA, the editor of *Lutheran Education* had already raised moral values education as an issue of concern for both public and church school educators (Gross, H. H., as cited in Jahsmann, 1960, p. 132). Gross's contention was that “[m]orals are degenerate because children are spiritually impoverished”. It is probably not surprising, then, that the increasing interest and involvement with spirituality as outlined above should have fostered a parallel concern for articulated values for society. Lutheran schools have consistently specified their core values arising from their stated purposes. They have, through LEA, aligned these values with the national values and demonstrated those connections and also their underpinning theological basis. Figure 5.2 below shows the ten values promoted by Lutheran education and Table 5.1 lists them and the nine key Australian values for education promoted by the Australian Government, resulting from its National Values Education Study (2005). There is a strong sense of the nurturing role of community expressed in the values for Lutheran schools, as well as the sense of ministry through service in the wider community. The concept of Christian ‘care’ for all has gradually extended the original concept of nurture, which previously referred specifically to the nurturing of faith only in those children within the Lutheran faith community.

Figure 5.2 Values for Lutheran schools (developed by Lutheran Education Australia, 2006)

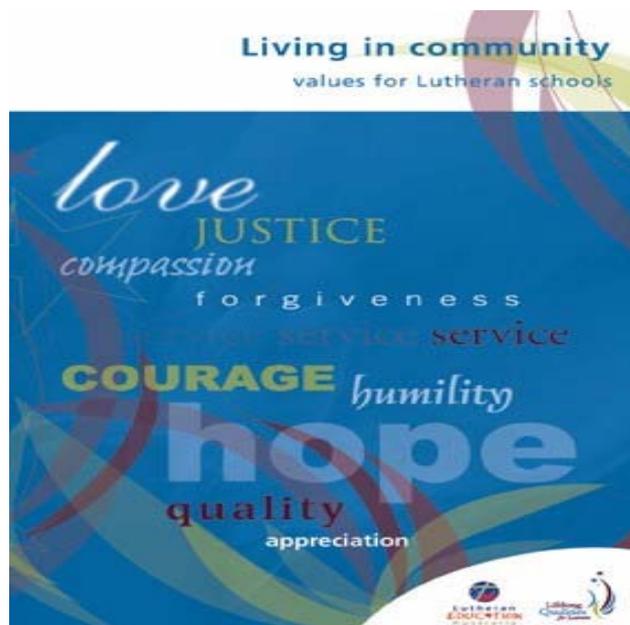


Table 5.1 Matching of core values (published by Lutheran Education Queensland, 2006)

Australian Government	Lutheran Education	Aligned values
Care and compassion	Love	
Doing your best	Justice	Fair go; freedom; honesty and trustworthiness; responsibility
Fair go	Compassion	Care and compassion; understanding, tolerance and inclusion
Freedom	Forgiveness	
Honesty and Trustworthiness		Integrity
Integrity	Service	Responsibility; fair go
Respect	Humility	
Responsibility	Hope	
Understanding, Tolerance and Inclusion	Quality	Doing your best
	Appreciation	Respect
	Courage	Freedom

5.2.4 The Preparation of Teachers for Lutheran Schools

Given the significance of adults in the character and moral development of children⁶, the role of teachers in education has been widely recognised (see, for example, the research listing in MCEETYA, 2003, p. 3). It is pertinent, then, to consider teachers as a final component of the key aspects of further development in Lutheran education together with the challenges and responses in this area.

Given the specific metaphoric descriptors that have been consistently applied to Lutheran education, recruitment and training of teachers for the schools needed to provide them with an understanding of the nature and purposes of Lutheran education. Consequently, LEA has produced policy statements on: the teacher in the Lutheran school; characteristics of effective teachers; guidelines for teachers of religion in the schools, and pre-service and in-service programs for acquainting teachers with the context, principles and practices of Lutheran schooling, as was indicated in 5.1.1 above.

While there has been some writing on Lutheran teachers in Australia (for example, Hauser, 2002; Reuther, 1985) the most recent comprehensive overview of the history of Lutheran teacher training was provided by Wegener (2006). Traditionally the LCA has valued highly the teachers in its schools. This is consistent with the valuation of Luther himself:

If I could leave the preaching office and my other duties, or had to do so, there is no other office I would rather have than that of a schoolmaster or teacher of

⁶ The following comment by Knight (1998) made the point well: “Within the formal schooling system the teacher is the most influential educational professional, in terms of impact upon maturing young people. It is the teacher ... who stands at the place where the adult world and the world of the child meet. The non-teaching position, ideal curriculum, latest teaching tools, and flawless organizational pyramid are marginal unless there are quality human relationships at the point where the students encounter a school’s teachers” (p. 205).

boys; for I know that next to preaching, this is the best, greatest and most useful office there is. Indeed I scarcely know which of the two is better (*Luther's Works* 46: 253, as cited in Wegener, 2006, p. 127).

For at least a century after the establishment of Lutheran schools in Australia, their purpose was seen in terms of the education in the faith of the children of the Lutheran church. The role of the teacher, especially in the area of religious education, was therefore crucial. A corollary of this stance was the perceived need for teachers in Lutheran schools to understand and support the theological foundations of education from a Lutheran perspective; the preparation of both pastors and teachers for the church went hand in hand. Hauser (2002) recognised the challenge for the LCA in this position:

Nothing has been more crucial to their (Lutheran schools') survival than the provision of teachers who are trained in the theology of the church. Indications are that while absolutely essential to preserve the distinctive Lutheran ethos of its schools, the training of the church's teachers will continue to be a challenge for the church (as cited in Wegener, 2006, p. 141).

The early German pastors and competent, but not necessarily professionally trained, congregation members fulfilled the teaching role in the Lutheran schools, which were built often in conjunction with the building of a church in a settlement area. As programs for the professional education of teachers were developed in Australia, teachers for Lutheran schools were required not only to have state qualifications, but also to have undergone some form of education in Lutheran principles of education. In fact, it was felt that these teachers should be Lutheran by persuasion (Wegener, 2006, p. 131).

With the growth of the Lutheran school system detailed in chapter four of this study, not only were Lutheran students in the schools in a minority, but increasing numbers

of the teachers, particularly in the larger secondary schools, were recruited from beyond the Lutheran church. Despite the establishment of a Lutheran Teachers College (LTC) in the late 1960s, which provided a year long course in Lutheran education after the students' state teacher education course, the number of graduates from LTC could not meet the demand for staff with the desired theological preparation for teaching in Lutheran schools. When the length of teacher education courses increased to four years, the additional LTC year became untenable for students and the institution was closed. Teachers in Lutheran schools were then required to complete the biblical, theological and contextual studies through external studies with the LCA's tertiary institution, the then Luther Seminary, now Australian Lutheran College. Pre-service teachers could incorporate Lutheran studies within their university degrees through various partnership and cross crediting arrangements. While the pre-service training model has continued, LEA has now established an in-service model for the education of its teachers in the Lutheran ethos of the schools, their purposes, principles and context. *Pathways* (LEA, 2005b) is a three year in-service program of spiritual, theological and vocational formation for all teachers in Lutheran schools. Teachers are thereby introduced to the ways in which Lutheran education has seen its role in school and in society and made aware of the dominant metaphoric constructs of Lutheran education throughout its history in Australia.

The establishment of new Lutheran schools in the 1990s and into the twenty-first century—and the expansion of others to encompass education from the early years to the senior levels—created the need for more teachers than the Lutheran training institution was able to provide at the graduate level. LEA continues to work with ALC to expand the initial teacher education program and find new ways to provide teacher education students across Australia with access to the kind of vocational

formation program which is available at ALC. As indicated above, the schools themselves are now responsible for the in-service education of their staffs in relation to what it means to be a teacher in a Lutheran school.

Policy documents of the LCA and of LEA, as well as practitioner commentary included in chapter 4 all reinforced the strongly held concept of the close relationship between church and school. The expectation of teachers in Lutheran schools was set out in policy statements of both the LCA and LEA, notably *The Lutheran Church of Australia and its schools* (LCA, 2001a) and *The teacher in the Lutheran school* (LEA, 2006b). The latter document dates from 1992, was edited in 2001, but was then revised in 2005 with one significant change reflecting the changed context for the schools as noted in this study: teachers in Lutheran schools were to “be committed to the Christian faith as confessed by the Lutheran church” in 2001, whereas in the 2005 statement teachers would “be committed to the Christian faith” and “understand and support the faith as confessed by the Lutheran church and practised in the Lutheran school”. Jericho (2000) wrote:

Lutheran schools are successful in achieving their mission when they have staff who have a commitment to the unique ethos of the school ... Thus one of the biggest challenges facing the LCA is providing teachers and ensuring ongoing theological education (p. 257).

The theological component remains, therefore, a significant aspect of the professional development of teachers in Lutheran schools. At the same time, attention is now being given to the issue of spirituality in the ongoing professional learning of teachers in the schools. One LEA region has created the position of Spiritual Development Facilitator for its schools. The role of the Director is to:

assist schools and kindergartens in the Lutheran Schools Association (South Australia, Northern Territory and Western Australia) to build their spiritual

culture. It is felt that this is best achieved by working with the Principals and Kindergarten/Preschool Directors to encourage them in their own personal spiritual journeys and hence, their spiritual leadership. This, in turn, will impact upon the spiritual growth of staff, who, once they are personally spiritually on track, will be able to contribute to corporate spirituality (LSA, 2007).

The newly emphasised concept of ‘service’, noted in 5.2.2.1 above, suggests the impact that a focus on staff spirituality might have on the religious identity of the Lutheran school and the teachers’ understanding of the “unconditional provision of a quality, Lutheran education to the wider Australian community”.

5.3. Conclusion

This chapter has shown how Lutheran education and LEA have been responding to a number of key challenges resulting from changed circumstances in Australian culture and education since the 1970s. Underpinning the responses have been the evolving metaphoric constructs which have been consistent and powerful drivers of the ethos and purposes of the schools. Allied to them are emerging metaphors which, while implicit in the theological grounding of a Lutheran perspective on education, are now being fore-grounded as a result of the current social and educational context in Australia. This development in the identified key areas of change is summarised in Table 5.2 below.

At various times there have been writings about Lutheran education which have suggested positioning such education in a wider context than church alone (see, for example, S. P. Hebart, 1967; and, in the United States, Rietschel, 2000⁷). Chapter six

⁷ Rietschel’s book, *An introduction to the foundations of Lutheran education*, was written because of a lack he saw, in his teaching of pre-service undergraduate courses at Concordia University, River Forest, Illinois, of “a parallel text that would place Lutheran schooling into the larger social context that was being explored” in his American education courses.

will deal with the wider educational literature and will consider potential implications for the ongoing reconceptualisation of Lutheran education in the contemporary context.

Table 5.2 Modes of reconceptualisation of Lutheran Education, in the key areas of development from the 1970s onwards.

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
<p>5.1 Lutheran schools came to understand their positioning in both state and church</p> <p>5.1.1 This theologically grounded positioning accommodated the foundational metaphors</p> <p>5.1.2 Lutheran schools joined associations of independent schools, while maintaining a system wide identity through regional and national activities—which also allowed for shared understanding of foundational metaphors and their adaptation</p> <p>5.1.3 Lutheran schools contributed to Australian society in ways which justified their receipt of funding and indicated their inclusivity as educational institutions in that society</p> <p>5.1.4 The LCA affirmed state education provision in state schools—not a total replacement for as was, for example, proposed for Catholic schools</p>	C1, C3	<p>5.2</p> <p>5.2.1.2</p> <p>5.2.1.1</p> <p>5.2.3</p> <p>5.2.1.3</p>
<p>5.2 Parents valued the education provided in Lutheran schools</p> <p>5.2.1 Appreciation of a safe, caring environment and diverse curricular and co-curricular offerings</p> <p>5.2.2 Holistic approach including values education for future citizenship</p> <p>5.2.3 Strength of Christian community of students, parents, staff</p> <p>5.2.4 Inclusive approach to religious education—Christian Studies adopted an educational enquiry approach</p>	C2	5.2.1.4
<p>5.3 Issues of identity and distinctiveness of Lutheran schools</p> <p>5.3.1 Perceptions of a movement away from foundational principles and purposes</p> <p>5.3.2 Parents choose Lutheran schools for reasons other than their religious identity</p> <p>5.3.3 Lutheran schools operate in the ‘education marketplace’</p> <p>5.3.4 A quality, Lutheran education offered as an unconditional service to the Australian community</p>	C2B, C3	5.2.2
<p>5.4 Lutheran schools contribute to the education of responsible citizens</p> <p>5.4.1 Focus on spirituality in the Christian Studies curriculum, meeting needs of young people in contemporary society</p> <p>5.4.2 Attention given to values and values education—Lutheran core values incorporating and extending the government’s National Values</p>	C2, C3	5.2.3
<p>5.5 Preparation of teachers for Lutheran schools</p> <p>5.5.1 Office of teacher in Lutheran schools affirmed by the Lutheran church</p> <p>5.5.2 Need to draw on trained teachers from outside the Lutheran church—importance of theological as well as educational training</p> <p>5.5.3 Pre-service partnerships between universities and ALC and in-service professional development program produced by LEA for</p>	C1, C3	5.2.4

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
teachers in the areas of spirituality, theology and vocation		
5.6 Companion concepts adapting and extending the foundational metaphors for Lutheran schooling 5.6.1 Foundational concepts remain prominent, as adaptations and extensions are evident in official policies and in practices in the schools	C2	5.2.4

Table 5.3 Modes of reconceptualisation of Australian Lutheran education. List summarising the 4 categories used to describe how reconceptualisations of Lutheran education are interpreted in relation to formative influences—again a reproduction of Table 2.1 for ease of reference.

C1	C2		C3	C4
Normative conceptualisation by Lutheran education authorities	Conceptualisation at the local school level		Conceptualisation that takes into account external factors: E.g. Government legislation, government funding to schools, change in school clientele	Conceptualisation that is similar to, consistent with, or models itself on views from other systems and from various areas of theory and practice
	C2A. Confirmation or change in theory and practice at school level: From theory to practice	C2B. Confirmation or change in theory and practice at school level: From praxis to theory		

CHAPTER SIX
DEVELOPMENTS IN CONTEMPORARY
AUSTRALIAN EDUCATION: IMPLICATIONS FOR A
RECONCEPTUALISATION OF LUTHERAN EDUCATION

6.1. Introduction

It is the purpose of this chapter to engage with the literature related to changes and developments in the wider educational context which parallel those in the Lutheran context explored in the previous chapter. This approach follows the *C4 research pathway* noted in chapter two (Table 2.1) where source material from outside the Lutheran education literature is analysed. The implications from the material in this chapter will affirm or challenge the direction of Lutheran education and thus contribute to the further reinterpretation of its dominant metaphoric constructs.

6.2. Key Areas of Changed Context for Australian Education

The key areas of changed context for Australian education considered in this chapter are:

- 6.2.1 Development of the independent education sector within Australian education—its relationship with public education
- 6.2.2 Issues related to the religious identity and distinctiveness of independent, faith-based schools
- 6.2.3 Spirituality and values education in Australian schools
- 6.2.4 Teacher preparation—recruitment and training and professional standards

While there are other areas which might be explored, these have been selected for the following reasons:

- the independent school sector is a major contributor to Australian education
- there is ongoing debate about the funding of private providers of education in relation to public school funding (CECV, 2004; Daniels, 2006; Furtado, 2005; Vickers, 2005)
- just what should be taught in the schools in the interests of civic responsibility and, indeed, public safety in the current political climate, is of concern to

education ministers, both state and federal—an understanding of world religions is a significant factor

- the issue of values education has been foregrounded by the government’s enunciation of key Australian values to be displayed prominently in all schools and, it was hoped, embedded in Australian school curriculum and ethos (DEST, 2005)
- the preparation of teachers for both sectors engages government in matters of higher education funding and school resourcing¹

The areas selected also align with the Australian statement on *National Goals for Schooling in the 21st century* (The Adelaide Declaration, MCEETYA, 1999) and specifically the goals that school leavers should:

- have ... a commitment to personal excellence as a basis for their potential life roles as family, community and workforce members
- have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice
- understand and acknowledge the value of cultural and linguistic diversity, and possess the knowledge, skills and understanding to contribute to, and benefit from, such diversity in the Australian community and internationally

6.2.1 Development of the Independent Education Sector Within Australian Education—its Relationship with Public Education

Whitty, Power and Halpin (1998) drew attention to the significant changes in Australian education over the last two to three decades, in particular noting the “size and role of the private school sector” in the country (25). In the Preface to *Going public*, it was pointed out that “while ‘public education’ includes various ‘levels’ of education, such as schools and higher education institutions, the focus of this book is public schooling” (Reid, 1998, p. xi). In chapter 1, Spaul further elaborated:

¹ In 2003 MCEETYA’s Teacher Quality and Educational Leadership Taskforce released its report, *A National Framework for Professional Standards for Teaching*; Teaching Australia produced a consultation paper in October 2006: *Australia-wide accreditation of programs for the professional preparation of teachers*; and in 2007 the House of Representatives’ Inquiry into Teacher Education published its findings in *Top of the Class*.

For our purposes, public education is any system of schooling, both here and overseas, that is regulated by a civil agency, supported primarily from public funds and which provides free schooling (at least in terms of tuition costs) for the compulsory years of schooling, if not beyond.

The existence of a civil authority in education has been a pervasive feature of the Australian social landscape. But for the most part, the provision of mass schooling has still been a vigorous struggle between the public and private domains (p. 3).

State and *public* have become interchangeable terms in Australian education, no doubt because public school education has constitutionally been a state, rather than, federal responsibility. Hence the disquiet at state level whenever the federal (Commonwealth) government pronounces on or moves to legislate on school issues. Likewise *private* and *independent* have become, in popular parlance, interchangeable descriptions of what are also referred to as non-government schools.

6.2.1.1 The place of the independent schools sector in Australia

As Cleverley (1978) indicated, aspects of Australia's colonial background were significant in the development of the two sectors of private and public education in Australia. Spaul (1998) pointed out that

as a British colony, early educational endeavours in penal New South Wales were based on the English practice of leaving the schooling of the young Europeans to the religious societies and private institutions (p. 3).

While the state provided money for teachers, orphanage schools and church schools, it was not until 1848 with the introduction of the National School System that the state became a major player in the education of its children. The fears of the churches about potential loss of funding led to the creation of a dual system of Education Boards. The national school model was later adopted by South Australia and Queensland, with the legislation in South Australia prohibiting any public funds use for church schools. Victoria and New South Wales subsequently replaced their two

boards with a single education board (Spaull, 1998). The centralising and strengthening of each state's educational administration continued and developed from that point. Private education, however, continued to be provided by denominational schools with mixed effect and success, as Cleverley (1978) noted:

Most denominational schools experienced the effects of mixed religious enrolments, many of them faced difficulties in obtaining and retaining suitable teachers, most were chronically short of resources and all of them found it increasingly difficult to survive in competition with the national schools and with one another. Yet, despite these shared characteristics, there were differences in educational attitudes from one denomination to another, and even within a particular denomination conflicts or shifts in attitudes to education sometimes occurred (p. 24).

Cleverley then traced the development of Protestant and Catholic schooling to the beginning of the twentieth century by which time

... the new pattern of denominational interest in education had been firmly established. With the exception of the Roman Catholic Church, all denominations had virtually withdrawn from the field of primary education and had begun to limit their endeavours to establishing and maintaining a system of socially select secondary schools. As in the denominational elementary schools of the middle period of [the nineteenth] century, the populations of these schools have not remained religiously homogeneous, and, as in those schools, too, this mixing has no doubt had its effect on their denominational distinctiveness (p. 44).

6.2.1.2 The funding of public and private education

The issue of choice

One of the consistent issues for the independent school sector in Australia has been the level of financial support that should or could be expected from the government. Consequently much of the writing about private education has debated the matter of government funding for non-government schools. In presenting their arguments, writers on this issue stressed the rights and freedom of choice of parents to select the type of education they desired for their children. Carroll (circa 1960), for example, used fundamental principles of the rights of parents, equality of citizenship, freedom

of religion and freedom of the pluralist society to argue that the two systems of schools—departmental and independent—should share the community’s expenditure for education. In his pamphlet from the early 1960s, Carroll commented that “the Independent Schools represent the initiative taken by many parents with a view to exercising [the] freedom [to determine the moral and religious education of their children]” (p. 2). In the 1970s Cleverley (1978) concluded:

a growing number [of parents and teachers today] is as strongly influenced by the distinctive educational offerings of schools as by their institutional affiliation. For many Australians a school’s affiliation is just one of several important educational matters (p. 269).

More and more parents have been willing to pay for what they perceive as value added education in the private education sector, but increasing appeals are made for more equitable funding for all schools. Furtado (2005) pinpointed some of the key political issues in the “partisan battle over state-aid policy between the private and public sectors, with insufficient attention as to how major recipients on both sides plan to use funding to honour the equal entitlement of all Australians to an inclusive education of their choice” (p. 15). So the funding debate has become linked with the issue of choice of educational provision, with notions of equity and also accountability for government funding.

Reasons for choice of independent schooling

In an article in 2004, the then National President of the Australian College of Educators (Masters, 2004) referred to an Australian Council for Educational Research (ACER) survey (Beavis, 2004) of over 600 parents relating to their reasons for choosing the school for their children. While the teaching of religious and moral values was a factor for parents with children in Catholic and independent schools, “parents attach greatest importance to the quality of teachers in the school. They also

look for schools that are safe, secure and that provide quality student care. These are top priorities for parents regardless of the type of school they are considering” (p. 16).

In a more recent study of parents’ selection of the school for their children (Sultmann, 2003):

parents were asked to comment on what is different about particular schools, the strengths and weaknesses of the school selected, and the particular reasons for selection (p. 16).

Of all respondents, 100% of State school parents, 92% of Independent school parents and 90% of Catholic school parents categorized ‘care of students’ as ‘absolutely essential’.

Within the group of parents who had elected for Catholic schooling, the more traditional criteria for Catholic school selection were rated comparatively low within the ‘Absolutely Essential’ category, including: faith development (46%), pastoral care and concern (47%) and religious education (39%)... Overall, the pattern of results from parents who had chosen Catholic education highlighted choice of schooling did not reflect reasons why Catholic school authorities have historically invested so much emphasis on school establishment and mission (Sultmann, 2003, p. 18).

The issue of the marketing of education

In discussing education and the new economic conditions—the shift from an industrial to a post-industrial society—Beare and Slaughter (1993) commented:

Education ... becomes integrated with the economy ... education is spoken of in business terms ... referred to as an export industry ... Nor should it surprise us that the favoured mode for delivering the service is a privatized one, and that the public or government-provided schools are constantly being told to emulate the style of operation which has characterized the private, stand-alone schools (p. 31).

Dwyer (2001) traced the development of curriculum in Australian schools, particularly from the 1970s onwards, and the positioning of Catholic education within

the “surrounding educational culture”. He referred to the growth of the “Market Model of Education” in western society generally:

A growing belief ... saw market forces as providing the most efficient way of planning and delivering the commodity of education. Schools should be encouraged to market their services in competition with each other. Diversity should be encouraged so as to attract customers. Parents, as consumers or clients, should be provided with comparable indicators of performance so that they can make informed choices as they ‘shop around’ for the educational provider that best suits them.

Schools should be accountable for providing value for the money invested in them. The pursuit of the quality product now became the imperative (p. 5).

Earlier Grimitt (2000) had noted “the new language of education ... especially that of the free market” at the time of Prime Minister Margaret Thatcher:

It was characterised by words like *competition, product, consumers, purchasing power, freedom of choice for parents, value for money, entrepreneurialism*, etc... Teaching staff ... became responsible for *managing* and *delivering* the curriculum rather than *teaching* it (p. 9).

The issue of equity in educational provision

Australian politicians and people continue to articulate issues and concerns about the growth of the private schooling sector supposedly at the expense of public schooling. Questions are raised about inadequate funding to public education and excessive grants and support for independent schools from the government. The quality of teaching and learning in state schools, it is suggested, suffers as parents increasingly choose a private education for their children and teachers seek employment in the well-resourced private sector.²

In 2000 the inaugural Year Book of the Australian College of Educators (ACE) took up the theme of school resourcing. This publication was followed by a national

² For a brief discussion of this issue, about which much has been written in both the educational and the popular press, see Dempster, 2007.

symposium and then an edition of the College's journal—*Unicorn*, 26(2)—devoted to responses to the issue of school resourcing. The papers covered a wide range of topics including the “State Aid Debate”.

The Australian debate found its counterpart in other countries: Whitty, Power and Halpin (1998) cited the situation in England, Wales, Sweden and the United States, for example, in terms of “current demands in many countries for an extension of the use of public funds to permit students to attend private schools” (p. 122). Caldwell (2003), commented, on the division in Australia on the matter of funding government and non-government schools:

Observers from Britain, Hong Kong, the Netherlands and New Zealand and most other nations would be puzzled, for in these places, there are few distinctions in public funding on the basis of who owns and operates the school. In the Netherlands, for example, it is unconstitutional and therefore illegal to do so. In Britain, most schools classified as non-government in Australia are part of the public system. Divisive debates about public and private schools have largely disappeared in these nations, and there should now be a determined effort to achieve the same outcome in Australia (p. 2).

Warner (2006) called for:

governments and political parties that will provide leadership and vision. Governments need to ... move away from the divide of private versus public, wealthy private versus the rest and look at how we should be part of an urgent networking priority to create schooling relevant to the 21st century and its young people (p. 163).

Initial statements on education from the current Australian federal government indicated a movement towards such an outcome, for example (Gillard, 2008):

it's time we got beyond the public versus private divide that has blighted our education debates for so long and replaced it with a debate about the quality of education and how we can guarantee that every child, no matter how rich or how poor, gets the best education possible” (p. 3).

Furthermore, the Deputy Prime Minister reiterated “the Government’s support for the full right of parents to choose the school that best meets the needs of their child” (Gillard, 2008, p. 2). One result of parents’ increasing choice of independent schools has been the movement to diversify secondary schools in the public sector (see Angus (2000), where he looked at the positive and negative aspects of the differentiation that is already occurring in the State education systems).

The expanding independent schools sector in Australia continues to challenge state and federal governments with the issues raised above and their implications, both fiscal and educational. At the same time, independent schools, and Lutheran schools among them, need to engage in ongoing evaluation of their contribution to the education of Australian students.

6.2.1.3 *Implications for Lutheran education*

Lutheran schools were another exception to the denominational withdrawal from primary education referred to by Cleverley (6.2.1.1 above), with continued expansion as noted in the previous chapters, and with considerable growth after the provision of government funding. Lutheran schools are located within the thirty percent of non-Catholic private school providers. They have, as Dwyer (2001) stated of the large Catholic education sector, “the potential to make a [major] contribution to Australian society, and particularly to Australian education which is in danger of drifting onto the sands of utilitarianism and pragmatism” (p. 7). It is the contention of this thesis that the contribution Dwyer refers to is actual, not potential, and that Lutheran schools have a valid and valuable place in the Australian educational context. They need to articulate more assertively their counter-cultural identity, noted in chapter five, and ‘dare to be different’. A consequence of their well established and well respected

position in Australian education could be a tendency to concentrate on educational excellence at the expense of the distinctiveness derived from their foundational metaphors and the extensions and adaptations of these, as delineated in 5.2.2.

However, one of the researcher's students, who is also a teacher in a Lutheran school, wrote:

Lutheran schools constitute a significant and increasing share of the Australian independent education market ... the experiences that have marked the history of the Lutheran church in Australia have contributed to the sustaining [sic] success of an educational system that provides a distinctive alternative. The purposes for which the schools were originally established have not only been ingrained into the character of the schools, guided the development of the ethos, aims and principles, but are reflected in the daily interactions and practice of their members (Washington, 2004).

It is important for LEA to clearly delineate the aspects of distinctiveness in the education provided by Lutheran schools. Given that a correlation has been noted between the core values of Lutheran schools and the common values for Australian schools (Figure 5.3 above), the claim of difference might be disputed. And considering that Lutheran schools offer similar benefits to Australian education as other independent schools, what, then, are distinctive features of Lutheran schools.

LEA might well emphasise and continue to develop the following:

- religious education from a Lutheran perspective
- Christian values prominent in the school's actual operation, not only in mission statements—as indicated by Washington (2004), above, and arising from the distinctive emphases in Lutheran doctrine
- a spiritual and moral dimension to the whole curriculum
- a type of faith community support for staff
- critical evaluation of contemporary culture in the light of community/Christian values—being counter-cultural

Specific attention in Lutheran schools, and, indeed, within the curriculum, to aspects of contemporary culture, as, for example, the commodification of education and the free market language applied to it and noted by Dwyer and Grimmitt (6.2.1.2 above),

could result in creative ways to counter this construction of education—and restore the relational construct inherent in the foundational metaphors of Lutheran education.

A further area of concern, and also linked to issues of inclusiveness, relates to finance. Koch (1990) had already suggested that Lutheran schools' inclusivity was “somewhat conditional”:

While Lutheran schools do their best to keep tuition fees as low as possible, these fees are a factor that has a bearing on parents' decision to send a child to a Lutheran school ... The real issue is whether the inclusivity of the gospel message of the school becomes clouded or ambiguous because of exclusivity due to school practices, whether these be practices in financial or other areas (p. 59).

The reasons for parental choice of independent schools for their children relating to safety, security and care were noted in references to Lutheran schools in chapter five (5.2.1.4). Tied as these concepts are to the evolving understanding of the foundational metaphor of nurture, they need to be maintained in the contemporary conceptualisation of Lutheran education. The issue of teacher quality noted in the literature is taken up in 6.2.4.1 below.

6.2.2 Issues Related to the Religious Identity and Distinctiveness of Independent, Faith-based Schools

The number and diversity of faith-based schools in contemporary Western society may be seen as a reflection of the pluralism in post modern cultural expression. Edlin (2004), distinguishing between ‘post modernity’ and postmodernism, wrote:

Post modernity is best understood as referring to the state of society today in a ‘post-industrial’ information age dominated by computers, the internet and all the other technologies that are transforming the way we live, work, eat and relate. It is an age of images, of pluralism, of tolerance ... of rapid change and globalization...postmodernism has to be seen more as an ideology, or rather as a loose collection of new approaches to truth and meaning, history and ethics, science and theology (p.177).

Butler (1998) described postmodernism as “the prevailing philosophical and cultural climate characterised by a rejection of the idea that there is absolute truth and an insistence on respect for human *difference*, e.g. in terms of race, religion, gender, sexual orientation” (p. 50).³

According to Grenz (1996):

The central hallmark of postmodern cultural expression is pluralism (p. 20) ... The juxtaposition of styles, with an accompanying emphasis of diversity and de-emphasis of rationality, has become a hallmark of our society and is evident in a wide range of contemporary cultural expressions (p. 22).

Religion is one of those cultural expressions manifested in a wide variety of ways in contemporary Australian society. Crotty (2006) suggested:

Understanding religion presupposes a prior understanding of human culture. I understand culture, the everyday culture that allows us to manage and live and communicate on a daily basis, to mean the total shared way of life of any given human group; substantially, culture is composed of that group’s modes of thinking, acting, feeling and valuing (p. 64).

Indeed, as Crotty and Wurst wrote (1998):

Religion can be understood as a unique cultural system; a religion, with its interwoven system of beliefs, practices and symbols looks very much like a cultural system (p. 1).

Religious pluralism in Australian society is an aspect of the population diversity of the nation. According to the 2006 census report (DIMIA, 2008), Australia was the most ethnically diverse country. Australia had people from more than 300 language backgrounds and 230 nationalities.⁴ Schools generally, and Lutheran schools specifically, reflect this diversity, although Lutheran schools—except in certain

³ See also Carrell, 1998; Connor, 1997; Greer, 2003; Grenz, 1996; Horell, 2003 & 2004; McLaren, 1995; Poe, 2004; Veith, 1994; Walsh, 1997.

⁴ The researcher noted that a government information document sent to South Australian households in August 2008 was printed in 19 languages.

localities—are less diverse in their population. The diversity of the population was also reflected in the diversity of schools, allowing for parental choice in the type of education available for their children. Specifically, groups of schools were established to reflect the religious affiliations of particular sections of the Australian population, hence the term *faith-based schools*.⁵

6.2.2.1 *The issue of distinctiveness in church related schools*

Concern for denominational distinctiveness has been a dominant theme in the literature about church related schools. Saul wrote:

When you look at the number of kids from what family backgrounds go to what schools it is very clear today the private schools are about recreating an American/British-style class system which is against the traditions of this country (as cited in Devai, 2006, p. 2).

Yet much of the allure of non-government schooling—and especially faith-based schooling— may lie in its ability, as Coloe (2003) suggested, to “read against the grain of modern culture” (p. 40). It could be argued that the very nature of the Christian school with its underpinning theology presents both a critique of modernity’s assumption “that knowledge is not only certain (and hence rational) but also objective” (Grenz, 1996, p. 4) and a challenge to aspects of post-modernity, such as its rejection of a “transcendent centre to reality as a whole” (Grenz, 1996, p. 6). Yet the forces of social modernity (McLaren, 1995, p. 41)—in particular, the market economy—have affected independent schools. Ironically, some have argued, in the twentieth century they became conformed to a world view which denied the very epistemology underpinning their nature and purposes (Henderson, 2001; Beare & Slaughter, 1993, p. 61; Schmidt, 1978). To counter this trend, Schmidt (1978) contended, is the “prophetic role of Christianity”: “The awareness of the prophetic

⁵ Sullivan (2005) defined such “religiously affiliated schools and colleges” as “sites where educational and religious priorities intersect” (p. 21) in an article which addressed the challenges faced by the schools in terms of identity, affiliation and commitment among their staff.

conscience is the primary task of Christian education in this decade” (p 418). The literature cited suggests that the task has not diminished over the intervening decades. While Cunnigim (1994) was writing about the tertiary institutions of various church bodies, his conclusions from over 80 such colleges representing at least 15 denominations are pertinent:

the public does not perceive a sharp difference between church-related colleges and all other kinds of educational institutions (p. 23).

The impetus for Arthur’s book (1995) on the policy and principles of Catholic education was that “many Catholics, both clerical and lay, [were] deeply concerned about the direction that Catholic schools [in England and Wales] have taken ... they believe that Catholic schools have lost their way” (p. 1). He undertook an investigation into “the extent to which government legislation and action has threatened or eroded the Catholic Church’s influence over its schools” (p. 2). Issues of distinctiveness were raised in the book and of the countering societal requirements, such as those related to discrimination, for example (p. 195 ff), which would tend to erase many of the differences between church and state schools.

Introducing the *dualistic*, *pluralistic* and *holistic* models of the Catholic school,

Arthur commented:

If a school describes itself as “Catholic,” the thrust and practice of that institution should explicitly aim to correspond to that description. Yet, whilst we may urge parents to send their children to Catholic schools because they are “different,” we sometimes find great difficulty in articulating the difference. The real issue is identifying the “principles” which serve to guide our practice in Catholic education so that they become effective tools in fashioning the aims and policies that are adopted in Catholic schools (p. 225).

The writers included in McLaughlin, O’Keefe and O’Keefe (1996) widened the picture of the contemporary Catholic school in England and Wales to the situation in

the United States as well. Questions of identity in a context of diversity were raised by the contributing authors in this volume and the distinctiveness of Catholic education was proposed in a number of the chapters. That distinctiveness, according to Pring (1996) lay in

a distinctive view of human nature and, therefore, of the qualities and values, knowledge and understanding that are worth acquiring. To that extent one would expect a distinctive philosophy of education and distinctive educational practices. Furthermore, that philosophy would define the proper relation between those responsible for that education and the State (p. 67).

For McLaughlin (1996), in similar vein, there were three related general features as distinctive of Catholic education:

- The embodiment of a view about the meaning of human persons and of human life (p. 140)
- An aspiration to holistic influence (p. 141)
- Religious and moral formation (p. 143)]

Concepts similar to those of ‘nurture’ and ‘outreach’ were evident in the literature of church-based school systems as they discussed issues of distinctiveness and inclusivity. In a chapter of Edlin, Ireland and Dickens (2004), Edlin listed six core beliefs and values of Christians in education underpinning education in the expanding Christian Schools movement. Two of those core values were ‘Nurture in the Christian School’ and ‘Responsive Discipleship and the Christian School’, the latter referring to the desire to “equip young people to share God’s dynamic message of hope and peace in Christ, in every vocation and activity with a lost and forlorn generation” (p. 3).

In his recent doctoral thesis on the leadership of lay principals in Catholic schools Belmonte (2006) drew attention to the significant role of the school and its leadership

in the nurture of the faith of the students and the need to re-articulate the Catholic character and identity of the schools in contemporary society.

Sullivan (2001) engaged with the issue of a Catholic education which is both distinctive, and so concerned with education within the Catholic tradition, and inclusive, and so accommodating of those from outside that tradition. He articulated the differences between the work of Arthur (1995) and that of Bryk (1993), the former calling for Catholics to “reaffirm the distinctiveness of their schools and the latter suggesting the possibility that some features of Catholic schools might profitably be replicated in the public sector” (p. 42). Sullivan’s resolution of the apparent tension between distinctiveness and inclusiveness lay in his “retrieval of the notion of living tradition” (p. 34). In proposing this solution to the tension noted, Sullivan was drawing on the work of two philosophers, von Hügel (1852-1925) and Blondel (1861-1949). The former “demonstrates in his work that it is possible, within the parameters of a Catholic perspective, to combine distinctiveness and inclusiveness” (p. 99). From the latter came the concept of *living tradition*:

a distinctive form of life (and interpretation) which has the capacity to be open, self-critical, inclusive and to allow for both continuity and change (p. 163).

Sullivan drew out the educational implications of Blondel’s notion as he outlined a philosophy of Catholic education which incorporated Catholic distinctiveness with educational inclusivity, thus arguing for the place of separate Catholic schools in a liberal and pluralist society (p. 172). It is a contention of this study that separate Lutheran schools occupy a similarly significant position within Australian society.

In a lecture in 2002, later published (Sullivan 2003), Sullivan referred to “two major movements” in Christian education: “formation and work ‘at the frontiers’” (p. 7). In this article he developed his concern for combining distinctiveness with inclusiveness, the need to provide for the nurturing of the individual’s faith as well as to connect in that faith to others:

Having begun with the basic principle that what orders Christian education is Christ and discipleship, let me end by reiterating that, in the process of such discipleship, and as equally essential components of Christian education, there are two moves, two polarities, that have a dialectical and mutually implicating relationship. We learn to look at and to live in Christ, within the body of the church, as participants within the stream of living tradition. This is the goal of formation. This task is incomplete until we learn to see and respond to other people and creation as Christ ... The understanding gained through formation is thus applied through work at the frontiers (p. 21).

It has to be noted, however, as Jackson (2006) pointed out in discussing religious tolerance in schools, that

there is a relativity in the way in which the identity of Christian schools is conceived ... and a distinction has to be made between confessional schools that have the intention of transmitting particular beliefs and a confessional system that provides a context for more autonomous learning” (p. 31).

Sullivan (2001), too, when discussing the implications of Blondel’s analysis of living tradition, noted:

[Blondel warns] against the church school adopting an overbearing attitude in its efforts to convey the truth ... There must be room for questioning, for disagreement, for learning by mistakes, for exploration, even when this appears to stray from orthodoxy. The church school should seek to serve its pupils, not keep them in a state of servility. This will require an atmosphere which facilitates discussion and debate, which invites pupils to exercise responsibility and to show initiative in a variety of forms and contexts, and which also allows them to withdraw (without reprimand) from these if they choose (p. 168).

A significant British study by Parker-Jenkins et al (2005) involved:

research of a sample of Church of England, Catholic and Jewish institutions, and [also] incorporated perspectives from more recent additions to the

educational landscape, namely Muslim, Sikh and Greek Orthodox schools which have joined the state sector since 1998 (p. 2).

The situation in the United Kingdom of state funded faith-based schools was the reason for that research project, “to obtain an insight into the practical issues involved in running a school based on religious principles which is in receipt of public funding” (p. 2). The focus of the research on “full-time faith-based schools in receipt of public money” was because that was:

the category of school the government has signalled its intention to expand ... [and because] newly funded non-Christian institutions ... operating within a nationally prescribed system of education [will face challenges including] their dealings with Ofsted, the delivery of the National Curriculum, and fulfilling parental expectations in terms of the quality and effectiveness of the education they provide (p. 3).

The study did not ignore the potential for faith-based schools to adopt fundamentalist approaches to schooling, summarising that contested aspect of such schooling by commenting that “propping up what may appear to be a divisive system requires clear justification and coherent arguments” (p. 198):

When considering issues of equity and justice, it would be easy to conclude simply that faith-based schools have a right to exist within a pluralist society. {But} the key question to be addressed by *all* faith -schools is how far they will use their interpretation of religion and culture to generate open minds and open opportunities for both sexes ... We suggest that the focus should not only be on the development of publicly funded faith-based schools but also on ensuring that such schools can provide an education that is socially just (p. 188).

They must visibly demonstrate how they will contribute to social cohesion and provide evidence that they are actively promoting an educational process that is not only relevant to their faiths but also prepares their pupils for life in a multi-ethnic, multi-faith world. (p. 203).

An ongoing issue for faith-based schools in what has become an education market place is to retain their distinctive educational philosophy and at the same time maintain their financial viability through an inclusive enrolment policy. Those who

establish faith-based schools have been engaged in re-evaluating their understanding of their educational principles and objectives, faced as they are with an increasingly pluralist school population. Engebretson (2006) concluded:

The Australian International Academy [Islamic school, Melbourne] is consciously promoting harmonious and responsible citizenship among its students, within a framework of true Islamic values and with a conviction that there must be dialogue between religions in order to promote a future of peace and harmony in the Australian community. In all of this, it is in the best tradition of democratic education in Australia (p. 74).

The approach of this school, as noted in Engebretson's study (and see also p. 151 below), indicates a way of reconciling difference and inclusivity in faith-based schools and demonstrates their contribution to Australian education. It should be emphasised, however, that schools which express their contribution to society in such statements of intention—which few if any could reject—need to show how efforts are being made to translate educational ideals into school and curriculum practice.

6.2.2.2 Implications for Lutheran education

Both the independent sector in Australian schooling and specifically Lutheran Education have argued the important contribution to Australian education of alternative schools to public schools. LEA, however, may need to heed the warning suggested by Parker-Jenkins et al (2005):

The increasingly dominant ideology of accountability, management and performance indicators in education is likely to create tensions in faith-based schools in terms of incorporating this thinking into their internal workings and, at the same time, preserving their own identity and ethos ... A major change likely to occur ... is that affecting their admissions policy, to ensure children with diverse needs and profiles will be admitted. Catering for children with diverse needs within this new setting raises important issues on the limits and possibilities for a democratic and inclusive education for these children, and will form part of the agenda of state-funded faith-based schools in their efforts to respond" (p. 101).]

While Lutheran schools are already addressing these issues in their organisation and management, proposed changes in government approaches to funding may allow greater scope for meeting the needs of all children in the schools. Furthermore, where school populations are not diverse, the curriculum needs to include education in and opportunities to experience diversity. Lutheran schools have been developing awareness of social justice issues through their increasing 'service education' programs, nationally and internationally, and have a history of involvement in Indigenous education in Australia. These are areas which need to be reinforced and extended so that the schools continue to contribute to the community and develop their students as effective Australian citizens.

Chapter three noted the particular Lutheran emphasis on the doctrine of the two kingdoms, the practical application of which meant that Lutheran schools were able to provide a liberal education within a Lutheran Christian context. The distinctiveness of Lutheran education provided by that context is maintained while curriculum and activities within the schools allow for inclusivity. Enrolment policies in Lutheran schools indicate that the education offered is open to those who agree to support the schools' Christian principles. Those principles and their application in the activities of the schools need to be brought to the attention of parents regularly through newsletters, parent teacher interviews, the school websites and any other communication opportunities. In this way the distinctiveness of the educational context is emphasised, while the schools continue to provide a curriculum which strives for academic excellence and optimal student development.

The continuing desire of teachers to maintain a close connection between school and church, noted, for example, in 1.2.1 and 4.6.1, and the system's investment in a national Christian Studies curriculum are aspects of the schools' distinctiveness which need to be reinforced, while the care provided for all in the schools' communities contributes to parental choice of Lutheran education for their children and also requires ongoing maintenance.

6.2.2.3 Contributions of faith-based schools to education—and through education to society

The literature has emphasised the contribution that church-related schools make to the educational and social context of a nation. This may arise from their Christian concern for individual persons within political communities, as Knight (1998) suggested:

The Christian churches have too often been viewed as conservative bastions in society, when in actuality they should be seen as agents for recreating both individuals and societies in terms of the spiritual values of Christianity. Both the church and its schools, in the lineage of the prophets, will stand for social justice and the appropriate forms of activity for maximising the chances of that justice becoming a reality (p. 239).

In Australia it may be the result of a particularly Australian way of dealing with difference referred to by Bouma (2006), UNESCO chairman in Interreligious and Intercultural Relations, in an article in the Sydney Morning Herald on November 29:

Migration and conversion have changed Australia's religious profile. Migration has brought Muslims, Buddhists, Hindus and other groups in large enough numbers that there are now more Buddhists than Baptists, more Muslims than Lutherans, and more Hindus than Jews ... Australians have not responded primarily in fear, but by creating a plethora of network-generating interfaith activities and community building associations at the local and state level ... Australia competed for and won the bid to hold the 2009 Parliament of the World's Religions because of [its] religious diversity and the way that diversity is peaceably and productively managed and celebrated.

The ability to manage difference in positive and productive ways, as noted already above (6.2.2, the final sentence), is reflected in the church related schools' approach to education for effective citizenship and the personal and community dimensions to education addressed below.

6.2.2.3.1 Church related schools and citizenship education

One area in which the faith-based school can play an important role in contemporary society is in *citizenship education*. The literature demonstrates a consistent linking of education for effective citizenship with both values education and the moral dimension of education. The title of Halstead and Pike's book on the subject of citizenship (2006) encapsulated these related concepts: *Citizenship and moral education: values in action*. The authors argued that

children need opportunities to learn not only political and civic values but also personal moral values if they are to become mature moral citizens, capable of meeting the moral challenges they face in their ordinary lives. Moral education is therefore a necessary supplement and counterbalance to citizenship education, and indeed it provides a basis from which the ethical appropriateness of laws and political decisions can be judged (p. 3).

A valuable aspect of Halstead and Pike's work was its presentation of the across-the-curriculum approach to citizenship education, arguing that the Arts and Humanities subjects offered the opportunity for students to engage in "issues relating to their own role as citizens and moral agents". Later, Pike (2007) provided a critique of

the role the state should have in determining the beliefs and values of citizens, especially when these may differ from family and community values... Citizenship can be taught through English literature, ethics in science, examination of history's 'meta-narratives', social commentary in art, and discussion of how ICT use is governed by societal values. Systematic, explicit teaching might be appropriate for informing children about citizenship topics such as the justice system, but generally, informal integration of citizenship which does not seek to manipulate values will effectively promote respect for cultural difference" (Abstract).

Some writers have seen the focus on citizenship and the teaching of personal moral values within that subject and others as a threat to Religious Education (RE) as a subject in the curriculum in English schools (e.g., Grimmitt, 2000; and the study reported in Watson, 2004). Other RE specialists have emphasised the contribution that RE can make to education for citizenship. A special issue of the *British Journal of Religious Education* (BJRE, 30/2, March 2008) was devoted to religion, human rights and citizenship. The editorial listed four critical contexts in the relationships between religion, politics and education:

- a persistent and renewed importance for religion in political public life
- increasing recognition within the United Nations of the international significance of religion for a stable world order
- increasing recognition of the importance of religion in citizenship and human rights education
- growth of interest in religious education in political matters it has historically sidestepped (Gearon, 2008, p. 97)

Within the same edition of the journal Pike (2008) argued that

RE can contribute to citizenship by ‘providing opportunities for pupils to see how individual, group and political choices, policies and actions, eg human rights, are inextricably linked with and influenced by *religious and moral beliefs, practices and values*’⁶ (p. 116).

Miedema and Bertram-Troost (2008) in the same edition outlined the parallel need for state schools in the Netherlands to prepare students for their encounter with cultural ‘others’, part of which was their encounter with ‘religious others’, asking the question of state schools, “In what sense do they foster the religious dimension of civic education or citizenship education?” (p. 127). They also challenged the denominational or religiously affiliated schools to consider whether they

are really taking the plurality in society seriously enough and whether they are really able to prepare students for the plural cultural and religious society in

⁶ Pike was citing the report of an advisory group for the citizenship curriculum in England, QCA 2001, p. 1—his italics.

which the public debate on religion and the religious inspiration of individuals, groups and institutions can be at stake and is legitimised in the public domain (p. 128).

So, within the literature linking citizenship education and religious education there is “debate about the extent to which faith-based schooling prepares children for life in contemporary society” and “what children in Christian schools should learn about the liberal, plural and secularised society in which they live” (Pike, 2005, p. 35; see also Pike, 2004, *The challenge of Christian schooling in a secular society*; and Jackson, 2004). Not only faith-based schools but all schools, by reintroducing or expanding religious education in their curriculum, are enabled to contribute to “the understanding and attitudes necessary for cross-cultural literacy and harmonious living in the multicultural and multi-faith society” (Lovat, 2002b, p. 34).

6.2.2.3.2 *Personal and community dimensions to education*

The literature referred to in chapter one (1.1) demonstrated a growing emphasis on the ‘personal’ and ‘community’ for the future of education, challenging a predominantly economic focus on education in terms of employment oriented competencies and outcomes. In the world of turn-of-the-millennium Western education an influential document has been the 1996 report to UNESCO of the International Commission on Education for the Twenty First Century, ‘Learning: the treasure within’, the Delors report. The report provided a common language for describing education, as can be seen in current phrases like ‘life long learning’ (Delors, 1996, Part two, 5: ‘Learning throughout life’) and the widely quoted ‘four pillars of education’:

- Learning to know
- Learning to do
- Learning to live together
- Learning to be

The Delors report was the focus of an invitational seminar of the Flinders University Institute of International Education in Adelaide in 1999. In an address at the seminar on twenty-first century education from a South Australian perspective, Spring (1999) commented that “The Delors report has designed a comprehensive framework in which essential and productive debate and reflection on the long term purposes, organisation and outcomes of learning can take place” (p. 4).

It is possible to see the more recent development of education within Australia in terms of specific emphasis on one or other of these pillars at particular stages. Collard (2002) traced “the journey of Australian educational policy makers” in relation to the Hobart and Adelaide Declarations on goals for schooling, 1989 to 1999, and implications for the future of Australian schooling. The rhetoric of the Declarations quoted by Collard reflected the concepts embedded in Delors’ four pillars: “active and informed citizens in our democratic Australian society” (4); “reconciliation between indigenous and non-indigenous Australians” (4); “potential life roles as family, community and workforce members” (5); and “stewardship ... and ecologically sustainable development” (6). Implicit in the four pillars also was a recognition of the values based nature of education. The Australian government’s *National framework for values education in Australian schools* (DEST, 2005) acknowledged the need for schools to build into their curriculum and ethos those common values which enable us to *learn to be* and *learn to live together* in our multi-cultural society. References to the *knowledge nation* (Australian Labor Party, 2001) and a growing emphasis on vocational education at government ministerial level in Australia can also be seen as reflecting the aims of *learning to know* and *learning to do*.

Australian faith-based schools are well placed to contribute to the education of young people in this contemporary context, particularly in terms of its personal and communal aspects, its emphasis on values and relationships.

6.2.2.4 *Implications for Lutheran education*

Lutheran schools, as noted in 5.2.1.4, have consistently emphasised the importance of relationships within community, endeavouring to balance this concern for the person against the more pragmatic concerns of a viable system. The challenge for 21st century Lutheran education is to maintain this focus on the value of the individual student inherent in Lutheran theology and in the broad understanding of the concept of nurture. In addition a continued focus on the religious and moral dimension of the schools' curriculum, both explicit and implicit, will ensure a Lutheran contribution to education for Australian citizenship.

As Parker-Jenkins et al (2005) pointed out:

Within citizenship education the development of attitudes and skills is not the sole responsibility of the classroom teacher. Theoretical knowledge by itself is insufficient: schools need to provide opportunities for their pupils to engage in activities beyond their own community and avoid being inward-looking, insular and concerned with the minutiae of the rituals of daily life, important though they may be (p. 145).

The first edition of the 2007 newsletter of the Association of Independent Schools of South Australia was entitled, *Building Communities* (AISSA, 2007) and was devoted to the ways in which a number of South Australian private schools have focused on global awareness and instigated projects in overseas communities—the idea of ‘making a difference’. Lutheran schools, too, have been participating in ‘community building’ projects in overseas countries, as well as service activities in local and

national communities.⁷ Thus the schools endeavour to foster the concept of altruistic *service* of others. There is an ongoing need to make clear the motivation for such service springing from the schools' underpinning theology and so broadening the system's common understanding of this now dominant metaphor. Schmidt's (1987) "Modest suggestions for contemporary Christian education theory" included these statements related to such understanding:

Since the world is the arena of God's activity and that of evil forces as well, all Christian education is related to the public order. At the least, this means that the Christian community would be seriously involved in all of secular life ... The goal of the Christian community in such interaction would be single minded; to approximate justice and harmony in the social order. These values are not necessarily, nor solely Christian ... The authority for justice and peace is human authority ... Here can be a place of solidarity among humankind regardless of sectarian convictions, or religious tradition. The Christian community needs to be intimately involved in public education for one reason only: for the preservation of human life, justice and order (p. 483).

Schmidt's comments were grounded in his Lutheran theology—and specifically the perspective of God's governance over all of creation. Lutheran schools contribute to public education in this way, but also providing a religious basis for concern for "human life, justice and order" in society. Comments like the following, from the researcher's graduate students' assignments, demonstrate teachers' eagerness for what they can offer to the community in general, combining the concepts of nurture, outreach and service:

"As a teacher I need to help and guide students to recognise and develop sensitivity to the hardships and sufferings of others—both close to us and further away. In this way students can explore ways of helping and serving others."

"By encouraging the development of students' talents and abilities as a means by which they can help others . . . I can help students see their gifts as a God

⁷ Hill (2000) referred to the theme of "education as a 'tent-making' activity in the modern cross-cultural missionary sense ... [through] agencies such as Interserve, TEAR and World Vision. Integral to the model is compassionate servanthood" (p. 16). Participants live and work in the community they are serving—the reference is to the apostle Paul, who in 1 Thessalonians 2 reminded his readers that his missionary work amongst them was supported by his own occupation.

given opportunity for service and not as a sign of individual success for a self-glorification motive.”

“With our increasing non-Christian clientele in our Lutheran schools it is important that all sense the love, support, care, forgiveness and concern of Christian believers.”⁸

Lutheran education will benefit from teachers’ continuing opportunity for study and reflection on the identity and purposes of Lutheran schools, especially their contribution to Australian education. LEA must ensure this continuing emphasis on further study and other professional development for its teachers.

6.2.2.5 *Approaches to religious education in faith-based schools*

The increasing consensus in the literature noted above regarding the educational and societal importance of religious education for responsible citizenship challenges faith-based schools to re-examine approaches to the subject Religious Education (RE). The schools have been addressing the broader understanding of the nature and purpose of religious education within their curricula. A sharper distinction has been made between the classroom study of religion and the education in “being religious” (Harris & Moran, 1998) provided by the wider context and co-curricular offerings of the church-related school. Thus, church-related schools offer a curriculum component of religious education which provides students with the theoretical grounding for the practices seen in the whole school context. Indeed, some writers on Christian education consider the worldview underpinning the form and function of the Christian school as its only claim to a distinctive educational contribution. Edlin (in Edlin, Ireland, et al, 2004) contended that:

apart from a Christian worldview, Christian schools do not have a unique educational contribution. The diligent Christian school can offer an

⁸ These were comments from assignments of students enrolled in ALC course, *Practice of Christian Education*, 2003 and cited in Jennings (2004, p. 16).

environment that is a bit freer from some of the world's corruption, distractions and opposition. It may be more nurturing. However, any small private school with a conservative conduct code and a heart for kids can do almost as well ... Our pedagogy is generally indistinguishable from that of non-Christian schools ... The Christian worldview is the essential foundation for the curriculum of any school that truly desires to be wholly Christian. I would propose that the best reason for a parent to send a child to a Christian school is pursuit of this distinctive approach to life, the Christian worldview (pp. 19-20).

As with approaches to learning and teaching in other curriculum areas, those in religious education have varied over time. The increasingly pluralist populations affected the nature of such core components in church related schools as the teaching of Christianity and the worship life of the schools. Articles published in religious education journals over the last few decades chronicled the movement in religious education in church related schools to be more broadly based and to avoid being concerned exclusively with the beliefs and practices of a specific faith community,⁹ in the face of the diverse religious and non-religious populations in schools founded on a denominational base (Crawford & Rossiter, 1993; Ryan, 2000; and, more recently, Hughes, 2002; Lovat, 2002b; Rossiter, 2002 and Ryan, 2002, to name only a few). Outcomes based approaches to religious studies reflected the frameworks for other curriculum areas (see Ryan, 2007, pp. 189-201, for a rationale for an outcomes based approach to curriculum). Ryan also drew attention to some of the shortcomings of the focus on outcomes, notably the “overemphasis on accountability measures”, the extended workload for teachers in attending to the assessment of outcomes and the possibility that “creativity and flexibility in curriculum design [may be stifled]” (p. 201). Applied to religious education an outcomes based approach has been referred to

⁹ This approach has been variously categorised in the literature as ‘catechetical’ or ‘faith-forming’—descriptions which are problematic in that they suggest other approaches to RE cannot allow for students’ development of doctrinal knowledge and faith development.

as a more educational approach¹⁰ to the teaching of and about religion and, in particular, Christianity. The role of the teacher of religion has also had to accommodate broader aims for religious education beyond instruction in the beliefs and practices of specific faith communities for specific denominational membership. Implications for the religion teacher will be considered in 6.2.4.1 below, but it is pertinent to refer here to the notion of ‘committed impartiality’ (Hill, 1981) as a resolution of the possible tension felt by the committed Christian teacher of a more inclusive religious education subject.

6.2.2.5.1 The place of teachers’ own personal views and beliefs in the teaching/learning process

The position of ‘committed impartiality’ was first spelled out by Hill (1981) as he was “seeking to develop ethical guidelines in regard to the teaching of values” (Hill, 2007, p. 57). He explained the concept in this way:

The teacher does not try to exclude values discussion, but encourages it. In doing so, students are helped to understand the different world views and value traditions prominent in the life of their communities, and to learn skills of empathy and evaluation which will enable them to make wise personal choices. That’s part of what the term ‘impartial’ implies. At the same time, we don’t, as teachers, pretend that we are neutral umpires without any value preferences of our own. That would be a misleading model to present to our students. We need to be seen as committed citizens; committed at the least to the values spelt out in the agreed values framework of the school (Hill, 2003a, p. 5).

This concept has been applied in other aspects of the educational process, including in religious education, as outlined in Hill, 2003b, where it was applied to both state and church schools. Hill argued that increasing pluralisation of values and worldviews was not an invitation for church-related schools to isolate themselves and their value

¹⁰ Another ‘shorthand’ term which implies a similarity in approach to RE with the pedagogy of other subjects within the academic curriculum. A better description would be a subject-oriented approach.

system from the public arena; rather it afforded an opportunity for schools to explore the factors which have contributed to the proliferation of views, not in an exclusive ‘us and them’ way but through the approach of ‘committed impartiality’. This value-stance, as he called it (p. 36), was an answer to the three rejected stances of ‘exclusive partiality’, ‘exclusive neutrality’ and ‘neutral impartiality’. The stance of ‘committed impartiality’:

endorses the policy of helping students to examine a range of values and value traditions. But it also encourages teachers to reveal their own personal value stance when it is pedagogically appropriate to do so. Even then, they are to continue to treat all students impartially. This enables students to consider the teacher’s view—and the teacher’s modelling of a committed person—along with other viewpoints, without needing to fear that they will get low marks if they do not agree with the teacher (p. 36).

The model is applicable, as Hill suggested, to areas of school policy, curriculum guidelines, religious education, classroom discourse in other subjects and assessment. Furthermore, “it is just as applicable to the Christian school as the state school ... [and] outside the field of education as well. Examples given were hospital chaplaincy (whether the hospital be state or church-controlled) and interactions in, and with, local government authorities.” (p. 43). This is understandable since underlying the model are the concepts of respect for the individual and a commitment to mutual understanding without judgement.

6.2.2.6 Developments in Catholic school religious education

Of the various independent church related schools in Australia, it is the Catholic schools that come closest to the same sort of institutional commitment to religious education that applies to Lutheran education. A comprehensive analysis of the development of this curriculum area in Catholic schools was provided by Crawford and Rossiter (2006). They identified specific emphases in the teaching of religion in

the large Catholic school system from the early 1950s onwards. Although the period of the introduction of different approaches can be documented, elements of each have continued in the pedagogy employed by individual teachers in the schools.

Two categories of the literature on Catholic religious education identified by Crawford and Rossiter have principally informed the approach to RE in Catholic schools as identified in various diocesan curricula: (1) normative Diocesan documents, underpinned by a series of Roman universal Church documents on Church Ministry, and some documents issued by the Australian Catholic Bishops Conference; and (2) the writing of Catholic theorists. The writings of theorists from the United Kingdom concerned with religious education in (state) county schools (e.g., Smart, Hull, Grimmit and Jackson) have been read and considered by Australian Catholic theorists, but the significant influence of the British writings has been specifically in the area of Australian state-based religion studies courses which were, in the main, modelled directly on their British counterparts. No significant British influence can be detected in the Australian Catholic religious education curricula.

The normative documents take a more or less exclusively theological perspective on religious education. However, the Brisbane Catholic Archdiocese has given special attention to the notion of 'religious literacy' as one of the principal purposes of the classroom component of Catholic school religious education. Several Catholic dioceses have adopted Thomas Groome's method of Shared Christian Praxis as the official approach in their particular diocese (Groome, 1991). A number of dioceses have within the last decade constructed their religion curriculum in an 'outcomes'

format, paralleling the system used across the rest of the curriculum. Generally, the Catholic dioceses consider religious education as an additional Key Learning Area to the key learning areas (KLAs) specified by government education authorities.

While normative Catholic documents, as noted above, take a theological perspective on the task of religious education, Catholic theorists tend to take a broader perspective. For example, their understanding of Catholic school religious education usually goes beyond a concern to ‘hand on the religious tradition’ while not neglecting this aspect. Writing in support of Catholic school religious education, they have also given special attention to the ‘educational’ contribution of religion teaching in broader civic terms. This is evident in the writings of Buchanan, 2007; Buchanan & Rymarz, 2008; Crawford & Rossiter, 1985, 1988, 2006; Engebretson, Fleming and Rymarz, 2002; Liddy & Welbourne, 1999; Rossiter, 1981, 1999; Rummery, 1975; Ryan, 2006, 2007; and Rymarz, 2006.

Historical approach typologies

A number of Catholic theorists have described the evolution of Catholic school religious education in Australia making use of an historical typology of approaches that have been prominent since the 1950s (Buchanan, 2003; Crawford & Rossiter, 2006; Flynn, 1979; Lovat, 2002a; Rossiter, 1981, 1999; Rummery, 1975). A common listing of approaches includes the following:

Focus on the catechism—a doctrinal approach

Focus on biblical material—a salvation history approach

Focus on personal experience and life relatedness—a concern for relevance to students’ own life experience, needs and interests, as well as to contemporary social issues

Focus on social justice—including the shared Christian praxis approach of Groome (1991), bringing the tradition into dialogue with the world-story

Focus on formal academic study—a subject-oriented outcomes-based approach, with student research, curriculum specifications and assessment comparable to other KLAS in the curriculum

Focus on state produced religion courses—phenomenological and typological approaches used in state based religion studies programs at the senior school level, as described in Halstead and Pike (2006):

The reconceptualisation of RE that has occurred in the last thirty years has involved a move away from a ‘confessional’ approach which sought to encourage the development of faith (and morality through faith) towards a ‘phenomenological’ approach which seeks to develop a sympathetic understanding of religious beliefs and practices (p. 104, citing Lovat, 1995).

Focus on contemporary spiritual and moral issues—an approach aiming to help students become “critical interpreters of the culture” (Rossiter, 2005, p. 79)

Similarly, Elias (2002) traced the history of the various approaches to Catholic religious education in the USA and particularly the developments in the “catechetical movement” post Vatican II:

In general terms the catechetical movement in the United States has gone through at least three stages. In the first period instruction in the catechism and doctrines of the church was replaced by a kerygmatic catechetics with emphasis on the bible and liturgy. The second phase witnessed the introduction of experiential approaches that attempted to meet psychological and developmental needs of students. A third phase ushered in a pluralism of approaches including peace and justice issues, feminism, spirituality, culture and multiculturalism. Within the movement there are also persons who reject these approaches in favour of a strong doctrinal approach (p. 210).

Elias’s last point is significant since an impression might be given by the use of the historical typologies to describe developments in Catholic school religious education

that the different approaches were clearly defined and comprehensively adopted by teachers at each stage. Instead, as was noted above, teachers have adapted and combined various approaches as appropriate for their specific context.

While they noted that the historical approach typologies were useful for charting the development of Catholic religious education, Crawford and Rossiter in their (2006) analysis preferred to identify six key thematic influences that have cut across a number of the so-called approaches.¹¹ Their list of themes included:

1. The experiential quest for personalism and relevance
2. The centrality of the construct 'faith development'
3. The extensive development of Catholic diocesan guidelines for religious education
4. The development of student resource materials
5. The development of religion as an 'academic' subject – enhancement in this status coming through the implementation of state-based religion studies programs at senior school level in most Australian states.
6. Being attuned to the relatively secular and individualistic spirituality of contemporary youth

Through the interplay between these themes, they sought to interpret how and why the changes in approach occurred, and how in turn this affected the expectations of religious education. They concluded that Catholic diocesan curricula were “too tame” (p. 380). They were more evidently concerned with ‘handing on the religious tradition’ (a desirable purpose for religious education) but with not enough attention to the personal spiritual/moral needs of young people.

The distinctive thrust in the religious education theory of Crawford and Rossiter (2006) was twofold. They gave special attention to understanding contemporary youth spirituality; and in the light of youth spirituality, they proposed that a ‘tradition

¹¹ The analysis given here was contained in a personal communication from Professor Rossiter and is a synthesis of the argument of Crawford and Rossiter, 2006, chapter 11.

conserving' religious education was not sufficient – in addition, there was a need to help young people learn how to identify and evaluate spiritual and moral issues. In other words, religious education, besides giving access to the tradition, needed to 'resource' young people's developmental tasks in finding personal meaning and identity – within a complex consumer-oriented culture that readily 'seduced' people into preoccupation with 'lifestyle' and 'feel-good experiences' rather than with meaning and values.

6.2.2.7 Introduction of Religious and Values Education in independent schools

An additional curriculum initiative, which continues to be adopted by increasing numbers of independent schools throughout Australia, including growing numbers of Lutheran secondary schools, is the Religious and Values Education (RAVE) program developed by Vardy (1998). Vardy's five strands approach in the RAVE program combines a study of the Bible and the Christian tradition, ethics and values education, philosophy of religion, a study of world religions, and an affective strand that teaches stillness and silence (meditation is not the word used). This religion curriculum was welcomed by church related schools when first introduced by Vardy in Australia, particularly at the senior school level, as an academically demanding course which gave some status to the study of religion at that level. At least one Australian university has developed a Masters degree in RAVE within its theology school.

6.2.2.8 Implications for Lutheran education

As noted in an earlier chapter (4.4.1), developments in approaches to education generally were reflected in developments in pedagogy in religious education in Lutheran schools. The evolving approaches to content and pedagogy in Australian

Catholic religious education had their parallel also in Lutheran religious education curriculum development, although Lutheran RE is no longer as concerned with ‘institutional maintenance’ as the principal curriculum orientation to the extent that Catholic documentation appears to be.

The Catholic Church documents referred to in Sharkey (2002) in relation to New Evangelisation were focused on strategies for re-engaging nominal Catholics, including staff and students in Catholic schools, in the dialogue between the Catholic tradition and “the questions that come from people’s hearts and ... the values that come from their culture. The task of New Evangelisation is to draw out from the tradition genuine responses to the real questions of baptised people” (p. 38). Since the late 1900s, as noted in chapter four, Lutheran education, however, has not placed the same emphasis on education for re-engaged Lutheran Church membership; the concern has been rather to carry out its primary educational task, including education in religion, within the context of a Lutheran perspective on Christianity—hopefully strengthening the ties of Lutheran students to their faith community, affirming the denominational connections of other students, and allowing for the possibility of faith development in those with no specific Christian church affiliations. The challenge for Lutheran schools is to ensure that all in their communities are aware of the Christian world view which informs their ethos.

Lutheran schools have had an eclectic approach to religious education curriculum, as indicated in chapters four and five, using and modifying materials from various sources. The Vardy materials referred to above met the needs of Lutheran secondary schools for a subject at senior level at a time when LEA produced curriculum did not

go beyond the Year 10 level. Even so, Lutheran schools just drew on aspects of the Five Strands content which could be incorporated into their school specific senior religious education curricula. With the introduction of the Christian Studies Curriculum Framework, Lutheran schools continued to include resources from a variety of sources. The materials provided for the in-service professional development of teachers of Christian Studies (LEA, 2008b) include extensive readings ranging over current issues in religious education: young people's awareness of meaning and purpose in life, youth spirituality, relating to difference, ways of connecting religious beliefs with individual and social reality, indeed the relevance of religion in contemporary society and the role of religion as a platform for critical evaluation of the cultural context. Attention is also given in the professional development materials to the interconnections between Christian Studies teaching and learning and the education provided in the other subjects in the curriculum: constructivist pedagogy, cooperative learning, language and literacy studies, discoveries in science and social and environmental studies, art, music and drama, for example.

The challenge for Lutheran education will be to evaluate movements in approaches to content and pedagogy in religious education, adopting and adapting as appropriate in the light of Lutheran theological perspectives. Christian Studies teachers in Lutheran schools might well re-consider, for example, the various state religion studies courses (see 6.2.2.10 below), which provide university entrance status for senior secondary students, and which allow some room for specific study of Christianity, with opportunity to link with aspects of the Christian Studies Curriculum Framework as outlined in chapter 4 (4.4.2).

6.2.2.9 Religious education in public schools

Unlike the situation in, for example, the UK, where religious education has been a compulsory subject in the public school curriculum since the Butler Education Act of 1944 (and confirmed by the Education Act of 1988), much of the religious education in most Australian state schools has taken the form of denominational religious instruction by representatives of various religions in a once a week period—sometimes less frequently and with an ‘opt out’ option by parent request. Where religion has been included as part of approved state curricula it has sometimes been one aspect of cultural studies in a Key Learning Area such as Studies of Society and taught by the classroom teacher, not a denominational representative. In those instances:

The context requires that the purposes of the study are based on the contribution that studying religion makes to the general educational process, and not on the intention to hand on a particular religious faith tradition or to develop young people’s religious faith (Crawford & Rossiter, 2006, pp. 443-4).

State based Religion Studies courses were accredited and certified at senior high school level in the early 1990s. However, as indicated by Crawford and Rossiter (2006), despite the difference in the purposes of these courses from those in denominational religious education in independent schools, they were included in the curriculum almost exclusively by the church related schools, predominantly Catholic schools and some Queensland Lutheran schools (p. 441).

Yet there is a growing literature related to the importance of the study of religion also in ‘secular’ schools (see, e.g., Grimmitt (2000) for UK research in this area, Hill (2004) in Australia and Jackson (2004), for a European perspective). As was

indicated in Chapter five (5.3.3), education in knowledge of major world faiths has become critical for understanding one of the factors in community and global conflicts. As early as 1989 Yob commented:

Religious educators ... will aim to bring students to a knowledge of the essence of religion as a way of making sense of the world, and as a matter of hope, care, enthusiastic commitment, and purposefulness in living (p. 534).

Education for understanding of the religious impulse in humanity is now no longer being seen as the province of the church-related school alone. Launching The Tony Blair Faith Foundation, Blair (2008) commented:

In summary, you cannot understand the modern world unless you understand the importance of religious faith. Faith motivates, galvanises, organises and integrates millions upon millions of people ... Globalisation is pushing people together. Interdependence is reality. Peaceful coexistence is essential. If faith becomes a countervailing force, pulling people apart, it becomes destructive and dangerous. If, by contrast, it becomes an instrument of peaceful coexistence, teaching people to live with difference, to treat diversity as a strength, to respect 'the other', the faith becomes an important part of making the 21st century work. It enriches, it informs, it provides a common basis of values and belief for people to get along together.

The most recent literature demonstrates a consistency in its concern to move beyond the idea that all religions are equal—that religious education should merely describe their common principles and practices—towards an understanding and critical evaluation of difference (see, e.g., Barnes, 2007, p 29-30) and an informed choice as to “what part, if any, particular religious activities and commitments will play in [students’] total life pattern” (Hill, 1974, as cited in Dixon, 2000, p. 35). Kunzman (2006), arguing from the premise that “mutual respect is a vital feature of any good society” (p. 36), developed his concept of *Ethical Dialogue* to foster understanding of religious ethical perspectives. Summarising the contribution of his concept of the sacred to education and its implications for religious education, Heimbrock (2004) wrote:

The general aim of religious education in mainstream schools is not to ‘produce’ believers of a particular faith, but to make young people competent to participate in religion intellectually and as whole persons, including their senses and emotions. A multicultural society needs people who are informed and who can choose, with regard to ultimate questions, by applying knowledge, insight and argument. It needs people who are able to participate in an open discourse by applying ethical criteria and finding practical consequences to shape their own life world in a meaningful way. A civilised culture needs individuals who have developed ways of expressing and communicating emotions, who are sensitive and trans-rational, who have a language for their deepest longings and anxieties and for the encounters with the beautiful and the uncanny in their lives (p. 129).

The political potential of effective religious education in public schools was suggested by Poe (2004):

The person who can engage the new generation creatively with alternative answers that fit may help to shape whatever culture does finally emerge from modernity... If American students have not been exposed to the spiritual and religious dynamics at play, they will be totally unprepared for life in the emerging global community (p. 91).

The Australian public would, it is suggested, be supportive of an approach to religious education which Miedema and Bertram-Troost (2008) characterised as “a non-dogmatic, non-compelling, ‘openness’ which offers students multiple possibilities for their own development” (p, 130)—an openness which Wright (2004) noted would constitute “the starting point for a critical religious education” (p. 219). The ABC’s Radio National station conducted a segment of its Life Matters program on *RI (Religious Instruction) in schools*. Listeners responded, in the online guest book provided, with opposition to this program, which, as noted earlier, is offered under various titles in Australia and involves denominational religious instruction by individual church representatives for usually one period a week in state schools. The responses demonstrated a rejection of specific faith-based religion in state schools, but a desire for the approach to religious education proposed in the literature discussed above, and included such comments as:

- For a long time, our family has been frustrated by the Christian indoctrination, dressed up as Religious Education. If it had given equal time to explain other religions, even just the main ones prevalent in our Australian society, we would be very supportive.
- I am very much in favour of offering an additional or alternative subject, either covering ethical values common to most religions, or to explore various religions in our society. Having this formality would both make non RE children less of a target for bullying, and also provide them with the background and understanding to avoid being victim to any attempted harassment.
- My primary concern, like many others, is that my children are often not engaged in worthwhile activities as non-attenders of Special Religious Instruction. My 9 yr old is permitted only to read or draw at this time. I would welcome the introduction of an ethics-based non-theological study of beliefs and values and would be happy to train as a provider of such a program.¹²
- I think it would be great for children to have access to information about all religions from early primary school on. So that they become aware that there are many, many different beliefs, none more correct than another, just different, and that many people follow no formal religion as such. I think it would help foster more tolerance for people from different cultures.
- Of course, this really means 'Christian Instruction', and 'instruction' is quite different to 'education' isn't it? More akin to indoctrination? (RN, 2006)

The issue of religious education in Australian state schools, as in the USA, is clouded by the constitutional separation of church and state. The literature, however, makes a strong case for the importance of enriching the curriculum for young people by the inclusion of a key learning area where religion may be appropriately studied for its significance in the global society. After demonstrating ways in which a spiritual and moral dimension to the school curriculum might be conceptualised, Crawford and Rossiter (2006) suggested the need for a school subject for direct study of spiritual-moral questions (pp. 304-306). In the UK Law (2007) voiced a similar suggestion for a dedicated part of the curriculum of every school for “open, philosophical discussion of important moral cultural, political and religious questions”.

¹² Note that the St James Ethics Centre in New South Wales began developing in 2003 an ethics-based complement to Special Religious Education in NSW primary schools. However, due to other commitments the Centre ceased working on the project in early 2005.

The approaches to religious education in public schools emphasised in the literature are relevant for faith-based schools as well—and accord with the developing pedagogy in religious education as noted in 6.2.2.6.

6.2.2.10 Implications for Lutheran education

LEA's documented support for government school education was noted in 5.2.1.3.

Along with recommendations concerning parental support of and involvement in state schools the policy document stated:

Above all, we urge all to work for the promotion of the ethical and spiritual dimensions of government schools, recognising their vital significance and the important part that parents, guardians, church and state play in this regard (LCA, 2001b).

The researcher's experience in state and Lutheran schools has involved being taught and teaching in the denominationally based RI, as well as teaching the subject Study of Religion at Year 12 level in a Lutheran college. The issues associated with RI were recorded by the radio listeners referred to above, especially the problem of alternative programs for the non-participating students. RI in state schools is a matter for the church rather than its educational arm; however, where individual congregations participate in these programs in their local state schools, they might well draw on some of the resources of LEA's Christian Studies curriculum for materials to use with the young people in their weekly classes that would enable them to engage in the openness referred to in 6.2.2.8.

The Study of Religion subject was adopted by the researcher's school in Queensland as a means of giving academic credibility to religious education. As a State Board accredited subject its results could be included in the student's tertiary entrance score. The school initially made the subject compulsory for all Year 12 students, but the intellectual level of the content proved too daunting for some students and

subsequently the subject was placed on an elective line with other subjects. Despite an initial choice of the subject by a viable number of students, student uptake decreased over the next years and the subject was no longer offered. Although there was scope within Study of Religion for a topic where attention could be given to the school's Lutheran perspective on Christianity, three lessons a week were still allocated to a school subject where personal faith issues could be dealt with.

It is LEA's hope that the pedagogy, content and outcomes of the current Christian Studies Curriculum Framework will meet the needs of Lutheran schools in this curriculum area and be sufficiently engaging and academically challenging to ensure its acceptance by students, even without the 'carrot' of contribution to the tertiary entrance score. However, as suggested in 6.2.2.8 above, Lutheran schools ought to explore again the potential benefits of offering the relevant state religion studies subject as a senior schooling elective for students who wish to broaden their understanding of the interconnections of "religion, society and individuals" (WACC, 2007). Such a curriculum addition would emphasise the growing significance of religious education for global citizenship in the twenty-first century. The rationale for Studies of Religion in the New South Wales Stage 6 curriculum states:

Religion has been and is an integral part of human experience and a component of every culture. An appreciation of society is enhanced by an understanding of religion, its influence on human behaviour and interaction with culture (NSW (n.d.)).

The Victorian Curriculum and Assessment Authority, includes in its summary of the Religion and Society subject:

Religious beliefs about the nature of existence and the purpose of human life provide an ultimate frame of reference for understanding the world and for guiding daily personal and communal action (VCAA, 2005).

The development of syllabuses for studying religion in Australian senior secondary schools has reflected the recent approaches to religious education as noted in 6.2.2.9 above. An inquiry model of pedagogy is implied and higher order thinking and critical literacy are emphasised. These are processes and skills which Lutheran Education Australia has incorporated into the educational purposes of the CSCF; Lutheran schools, therefore, might look more closely at creative ways to link accredited state religion studies and the study of Christianity from a Lutheran theological perspective.

6.2.3 Spirituality and Values in Australian Education

6.2.3.1 Increased community interest in spirituality

Reference has already been made to the general interest in spirituality in Australian society (5.4). While support of mainstream religion in the developed world appears to have waned (see, e.g., Hughes, 2008; Crawford & Rossiter, 2006; Miley, 2002), the literature on spirituality and its resurgence in the community has burgeoned.¹³ This increasing interest in spirituality—broadly defined and often unconnected with a specific denominational or even religious context—is a mark of contemporary western society, as trust in the positivist paradigm fades and postmodernist critiquing of the former meta-narratives of the western world view places emphasis on ways of knowing beyond the scientific and the objective:

The self-assured—even arrogant—positivism of the mid-twentieth century has been replaced by the legitimisation of the spiritual (Bridger, 2001, p.7).

(See also Beck, 2001; Chittenden, 2003a & 2003b; Chung, 2003; Crawford & Rossiter, 1993; de Souza, 2006; Engebretson, 2001; Keating, 2001; McPhillips &

¹³ See also McQuillan (2006) whose paper “examines the conflicts apparent between young people and church as a means of expression of their spirituality” (p. 1); and also Fuller (2001) who noted: “Those who see themselves as ‘spiritual, but not religious’ reject traditional organised religion as the sole or even the most valuable means of furthering their spiritual growth” (p. 3).

Mudge, 2004; Tacey, 2003). Engebretson's work with the *Echo boomers* (Ryan, 2001, chapter 6) encapsulated those two trends:

Echo boomers is a term used by demographers to refer to the school age children of the baby boomers ... For the *echo boomers* religiosity and spirituality belong in the private sphere ... Clearly, there is a widespread rejection of institutional religion among the young (p. 89).

The results of her survey of young Australian Year 12 students led to those conclusions.¹⁴

Schweitzer (2007) referred to a number of qualitative studies on children and adolescents he was part of and that were:

focused on issues of religious nurture in families, on religious education and dialogue, on religion and globalisation [where] we consistently found this type of individualisation to be a basic characteristic of their religious attitudes ... Most of the adolescents we talked to came from a broadly Christian background. They said that they were interested in religion, at least to some degree. But they did not identify with any institutionalised forms of religion like churches (p. 4).

Likewise Lombaerts (2007) referred to the "outcome of the researches over the past fifty years [which show] clearly that *secularisation* does mean – in Europe – certain forms of 'growing away from institutionalised religion', but it does not mean that people grow away from religious sensibility or from the sacred all together" (p. 6).

According to Poe, 2004:

The post-modern generation is personally centred. This self-centredness expresses itself in a number of ways, including socially, politically, intellectually and spiritually. Socially, self-centeredness affects the nature and quality of interpersonal relationships. Politically, it tends to isolate people from involvement in institutions. Intellectually, it tends to promote an extreme subjectivism. Spiritually, it encourages a self-tailored approach to religion (p. 85).

¹⁴ Teenagers and religious education. Hallis, P. and G. Bouma (eds). (1999). Religion in an age of change. Melbourne, Christian Research Association.

The Australian Christian Research Association (CRA) reported the work of researchers of religious faith in the UK together with a comparative study in Australia (Hughes, 2007a).¹⁵ The interest of this research was the *spiritual health* of young people. Understanding of the concept of spirituality has broadened, according to these researchers, to encompass a greater range of aspects of life and experiences, and “a state of ‘wholeness and integration among all dimensions of one’s being’” (Hughes, 2007b, p. 2)—hence the idea of spiritual health and the development of instruments to measure it. Hence also the continuing inclusion in education acts and policy documents of the aim to contribute to the spiritual development of school students, along with their physical, intellectual and social development. Burrows (2006) noted the inclusion of “reference to the spiritual dimension as part of a holistic approach to education” (p. 1) in a number of Australian national and state education frameworks from 1999 to 2005. Her paper was a discussion of the views of a group of teachers who responded to a survey of public schools by the South Australian Department of Education and Children’s Services (DECS) designed to ascertain views on the spiritual/values/beliefs dimension of student well being. DECS also developed a discussion paper on the same topic which suggested links between spirituality and the South Australian curriculum framework for public schools, as well as methodologies of teaching and learning, and concluded that ‘the deepening awareness of spirituality that so many researchers and writers have identified is potentially a vehicle for change in public education’ (p. 17).

¹⁵ An earlier CRA study (Bond and Hughes, 2002) had compared Australian and Canadian young people’s spirituality and participation in religious institutions: “Young people are growing up without a coherent system of beliefs provided by a religious organisation, consequently all sorts of possibilities may be contemplated. People believe that life cannot be reduced to the secular and mundane. But there is no single, coherent system which fills the void” (p. 4).

So, together with religious education, spirituality has become an aspect in the literature of public education. Revell (2008) for example conducted a study of “the way teachers in American public schools understood and defined spiritual development within different educational contexts [four private religious schools and five public schools]” (p. 102). One of Revell’s findings was that:

despite the lack of official documentation requiring spiritual development in public schools all the teachers [spoken to] thought their schools contributed to the spiritual lives of their pupils. Teachers also thought that the spiritual element of education was an important part of modern education. One teacher noted that it was particularly important in America where materialism and consumerism were strong influences on young people (p. 106).

Nor is the commentary about spirituality confined to academic papers and research studies; the popular media contain regular references to the topic as seen in the following very small sample of representative Australian television, newspaper, and radio headings:

- Secular soul—spiritual market place (*Compass*, Sunday nights on ABCTV, June 23, 2002)
- Spirituality must return to save planet (Adelaide’s *Sunday Mail*, October 26, 2003)
- Spiritual truth our children’s lesson for life (*Sunday Mail*, June 19, 2005)
- “The spiritual is making a comeback in Australian society, but in surprisingly diverse ways” (*The Weekend Australian*, December 23-24, 2006)
- “Increasing numbers of Australians, like those in other Western countries, are shying away from their religion of birth and instead adopting ‘spiritualities of choice’” (*Perspective* on ABC Radio National, August 15, 2006)
- A child’s spirit—*Encounter* ponders the subject of spiritual development in children, and also considers how forces at play in the wider world can shape, and often thwart, children’s spiritual lives (*Encounter* on ABC Radio National, November 19, 2006)
- A Muslim education (*Compass*, Sunday nights on ABCTV, September 7, 2008)
- A Christian education (*Compass*, Sunday nights on ABCTV, September 14, 2008)

One of the consistent themes in the writing about spirituality is its relationship with religion and religious education. The concept of spirituality espoused by Crawford

and Rossiter (2006)—a personal search for meaning and identity—provided for an integration of religious education, spirituality, values and moral education; and the evolving approaches to RE in church related schools (6.2.2.3) allowed that integration in their holistic education program. The focus on citizenship in public education (6.2.2.2) allows for a similar integration of personal meaning and identity, values and moral education and education in religion as it affects society. Tacey (2006) was concerned to bring religion and spirituality together:

Society needs religion because it needs a communal and shared experience of the sacred. Such experience forms the basis of ethics, morality, and social cohesion (p. 3).

Tacey's article claimed that “with spirituality, the world is already making its own way back to religion” and this reaching back “has to be answered by religion's reaching out to the world” (p. 5). Developments noted in Australian education, in both the public and private domains, provide a basis for the “linkage”, the “bridge-building” Tacey called for (p. 9).

6.2.3.1.1 Implications for Lutheran education

Reviewing Bouma (2006, Cambridge University Press, Melbourne) Hughes (2007b) wrote:

I am not sure that Bouma has correctly identified the ‘Australian Soul’ for the average Australian. He has missed the widespread feeling in the Australian public that religion and spirituality are peripheral to the dominant themes of enjoyment of life and relationships of family and friends. I believe that Bouma has missed the increasing vagueness of faith, the attitude that one should pursue ‘whatever works for you’. He notes the ‘live and let live’ attitude, but does not acknowledge just what a dominant role this plays in the Australian soul. For close to half of all Australians, particularly among those under 60 years of age, there is little if any interest in either religion or spirituality. At most they encourage the values of care and compassion” (p. 16).

While it may be true that there is a “vagueness” in relation to faith in Australian society, the shelves of newsagencies and the popularity of psychic practices, fairs and films all point to an interest in aspects of spirituality broadly conceived. Furthermore, Hughes’ own research suggests a similar interest in the area of spirituality amongst young people (Hughes, 2007a & 2008; see also Beck, 2001; Bridger, 2001; Engebretson, 2001; Fuller, 2001; Heimbrock, 2004; Keating, 2001; McQuillan, 2006; Tacey, 2003, 2006).

It was noted in chapter 5.3.1, however, that Australian Lutheran school brochures and web sites do emphasise their caring communities. As the foundational metaphor of ‘nurture’ acquires the connotation of general care for all, Lutheran education is challenged to revisit the religious and spiritual aspects of ‘nurture’. It is important, too, for the understanding of spirituality in Lutheran schools to be grounded in Lutheran theology and biblically based, as noted in 5.2.3, to counteract the limitations of the variety of ‘popular spiritualities’ in society. Nevertheless, the contemporary interest in and experimentation with various forms of spirituality is a basis on which to build further intentional study of the topic in Lutheran schools. At the same time, attention to aspects of Christian spirituality in the class devotional and school worship practices of Lutheran schools would provide students with a range of resources for their own spiritual development and a sense of spiritual connectedness with community, to counter the self-centredness referred to by Poe above (6.2.3). Some research on the spirituality of students in Lutheran schools has been conducted (see, e.g. Engebretson, 2001; Hughes, 2007a; Hughes & Bond, 2005). In the current social climate further research in this area would be beneficial for the schools and their Christian education program. Whether Hughes or Bouma is accurate in gauging the

Australian public's attitude towards spirituality, Lutheran education sees spirituality as important; and, whether or not young people are disposed towards the spiritual, Lutheran schools should aim to give them 'access' to the Christian religious tradition, as well as some skill in engaging with contemporary spiritual and moral issues.

6.2.3.2 Increased community interest in values

In the face of a diminishing consensus on cultural values and the skirmishing of new faiths "on the edges of a community dominated by the new gods of commerce and consumerism" (Hill, 2006, p. 14), the Australian government, through its education arms, acted to promote values in the nation's schools. The values debate occupied the attention of schools, educators, the general public and the government from the late 1990s, encompassing character, moral and social development issues. The nine *Values for Australian Schooling* produced by the Department of Education Science and Training (DEST, 2005), and mandated in the public schools of the nation were the outcome of a series of values education studies in the various state systems and continue to be critiqued in a variety of forums (see, e.g., Clark, 2006; Hill, 2004; Holden, 2006; Knight & Collins, 2006; Leech, 2006; Toomey, 2006). Lovat and Toomey (2007) reported on a study linking quality teaching with a whole school values education approach to curriculum—a supportive finding for the government's concern for values to be embedded in the schools' curriculum and context. Clark (2006) pointed out, however, that the heated debate which followed the publishing of the nine selected Australian values indicated the real tension involved: "namely, the unifying impulse to teach national history, narrative and identity, and the explicitly contested nature of such ideas" (p. 112). The schools in the Values Education Study which led to the formulation of the National Framework demonstrated a growing awareness, as Hill (2004) wrote, of:

the need to have a two-pronged strategy: one interpreting values education as an ‘across-the-curriculum’ theme, infusing the teaching of every subject; and the other, of providing a place in the curriculum for specifically studying values as such—their nature and significance in our life-choices, and how one goes about justifying them and negotiating value agreements in the group: in short, studying the ‘discipline’ of values discourse (p. 7).

As was said of religious education in faith-based schools (6.2.2.3), for effective values education what is evident implicitly in the whole school context should reflect what is being taught explicitly in the classroom. At the same time, as was noted above in relation to the grounding of spirituality, there is a need for students to understand and explore the ways in which values are influenced by underpinning belief systems (Hill, 2004, p. 8).¹⁶ “Christian schools”, Mills (2003) commented:

have a trustworthy blueprint for the development of an ethical school culture. The development of a distinctively Christian school culture requires both the explicit teaching of Biblical values and implicit modelling of these values by the school community” (p. 139).

The interlinking of spirituality, values education and religion studies was stated by Hill (2000):

Values discourse, which has long been discouraged in the government school context, is experiencing revival because of concern over social fragmentation. This provides us with an opportunity to commend values associated with self-development, community loyalties, citizenship as opposed to consumerism, multicultural sharing as opposed to racism, dialogue and compassion as opposed to confrontation and self-interest (p. 13).

Furthermore, in suggesting “some needed curriculum policies”, Hill continued:

Old debates about whether religious studies in schools should be confessional or educational, mono-faith or multi-faith, experiential or doctrinal have been to some extent by-passed by more recent emphases on spirituality’ in the curriculum. This is very congenial to New Age thinking and, more generally, the post-modern mind-set, but the risk is that it will privatise spirituality at the cost of ignoring the accumulated insights of religious traditions—in particular, of the Christian narrative (p. 15).

¹⁶ Hill (2006): “Values education without parallel study of underlying belief systems is a ‘headless chook’” (p. 15).

Wright (2004) also sounded the warning about divorcing spirituality and values exploration from a grounding in wisdom and insight, particularly that gained from “addressing questions of religious truth in schools” (p. 190). According to Wallace (2000):

Opportunities need to be provided for students to develop understandings and skills to assist them in exploring, interrogating and evaluating a range of value stances. It is also important to help students explore the belief systems and world views that underpin various values in order that they may be able to make judgments about the values by which they want to live (p. 47).

Such an approach marked the practice of the Islamic school discussed in Engebretson (2006) where:

Education in universal values permeates the entire curriculum from junior to senior years. The three frameworks with which values education occurs are those espoused in the International Baccalaureate, the Australian values education framework and Islamic or faith-based values (p. 73).

The school also ran community service programs which allowed students to put into practice the values explored in the curriculum.

The Australian concern with values education may be viewed against the background of similar programs in other western education systems. Whitty, Power and Halpin (1998) suggested that “moral panic about lack of social cohesion” in the UK led to an emphasis on values education there and its link to education for responsible citizenship (pp. 139-140). As a New Zealand participant in the Australian National values Education Forum held in Canberra, 4-5 May 2006, Wanden (2006) identified “a number of phases in Values Education; some implications for leadership and staff development; links to Quality Teaching and calls for schools in the Dialogue

Australasia Network¹⁷ to take a leading role in research into effective Values Education". Smith (2006) discussed character education and the concomitant need for students to be taught specific universal values as a largely overlooked aspect of the USA's 1983 report, *A Nation at Risk*. Clayton (2003) saw the need in the USA for values such as "reciprocal respect [as] crucial to the fabric of a diverse population in a democratic country" (p. 8). Available on the Interfaith Studies web site is information about the United Nations values education program: Living Values: an educational program (LVEP) in use at over 4,000 sites in 66 countries. The Virtues Project¹⁸ and other character building programs have also been used in schools in association with notions of values education.¹⁹

The Australian government's values education initiative raised public awareness about national values and values in schools. Funding for this project was authorised for the period 2005 to 2008 and a web site was set up where there are resources to support schools in learning and teaching in this area. It seems, however, that the current government has not committed to a continuation of funding for the project, leading to a lack of follow up and the potential for values education in state schools, at least in this fore-grounded way, to lose its impetus. Yet the literature has increasingly stressed the importance for young people's education of a focus on understanding society, including its values, and ethical meaning making for informed citizenship (Crawford and Rossiter, 2006; Delors, 1996; Hack, 2004, to name a few only).

¹⁷ Dialogue Australasia Network (DAN) is an association of schools which have been influenced by the work in religious and values education (RAVE) of Dr Peter Vardy from Heythrop College, London. The association produces a journal and provides online resources for teachers in the Five Strands RAVE program introduced by Vardy into Australian independent schools (Vardy, 1998).

¹⁸ Information about this program is available at <http://www.virtuesproject.com> A Flinders University research project was conducted at the request of a school using the program: *Evaluating Port Noarlunga Primary School's Virtues Programme: partnerships and possibilities* (2004).

¹⁹ The Association of Independent Schools of Queensland's *AISQ Briefings*, 2005, 9(9) was devoted to the notion of "Character education: producing good citizens for a changing world", linking character education, values education and citizenship education.

6.2.3.2.1 *Implications for Lutheran education*

Independently of waxing or waning emphasis on values education in state schools, values have always been a significant aspect of Lutheran schools. The Australian government's national values project gave LEA the opportunity to articulate *Values for Lutheran Schools* (5.2.3, Figure 5.2) and their biblical grounding. The continuing challenge for Lutheran schools is the embedding of those values in the curriculum of the classroom and of the school. Halstead and Pike (2006) emphasised:

the ways children can learn values through observing teachers, observing school rituals, observing the school environment, observing the ethos of the school, and observing democracy in action in the school (p. 142).

Lutheran education is already addressing these issues. A further development would be the intentional integration of explicit study of spirituality and values within the religious education Key Learning Area (KLA), ensuring students see the linkage between beliefs and practices and their implications for life in society. In this way, religious education could well be the integrating and focal subject in the curriculum of Lutheran schools, a hope expressed by Bartsch (2001, p. 96).

There is often a breakdown in the connection between statements in educational policy documents and actual practices in schools in both the explicit curriculum and the daily activities of schooling. Crawford and Rossiter (2006) discussed the “problematic hiatus between personal aims [for education, such as promoting personal change] and educational practice” (p. 301). Statements about values in education do not necessarily address what needs to be done in precise curriculum terms. Lutheran schools, along with other faith-based schools, are particularly well positioned to make explicit for students, and for the wider school community, the relationship between expressed values and what is taught and enacted in the school, within and beyond the

classroom. In this way the schools would be demonstrating the two-fold nature of values education as ‘values in education’ and ‘education in values’, a distinction noted in Crawford & Rossiter (2006, p. 247). They are also enabled by their faith base to demonstrate the grounding of a value system in a religious worldview. For Lutheran schools this is a Christian worldview with its emphasis on unselfish service to others as a response to God’s saving and serving action in Christ. Lutheran schools should not lose the opportunity to demonstrate the integration of teaching about Christianity and the living out of that teaching in the activities of the school beyond the classroom, thus providing students with a means of making sense of life and its purpose. In this way Lutheran education could give leadership in the educational community in relation to effective values education, as well as contributing to the development of Lutheran school students’ Christian spirituality.

6.2.4 Teacher Preparation—Recruitment and Training and Professional Standards

Recruiting and retaining teachers

There is a considerable body of literature on teacher recruitment, training and retention. The article by Guarino, Santibañez and Daley (2006) was a comprehensive overview of empirical research related to teacher recruitment and retention. The study reviewed empirical research published by the end of 2004 using data from 1990 onwards and was limited to published work in the United States. The findings, however, provided insight into the reasons for entering the profession and remaining in it or leaving it, as well as school and district policies and practices, both pre-service and in-service, which successfully recruited and retained teachers. A more recent study of 246 teachers in England and Wales (Barmby, 2006) likewise examined the issues of teacher recruitment and retention and as its title suggested, focused on

teacher workload and pupil behaviour as prohibitive factors in teachers entering or causes of their possibly leaving teaching. A current doctoral study (reported in Rice, 2007) researched the recruitment and retention of effective teachers through a survey of more than 900 primary and secondary teachers in Victoria, Australia, which provided implications for schools and school systems seeking to attract and retain the very best staff. The research conclusions were similar to those from the following material.

In Australia (as reported on ABC, 2006), two researchers summarised the reasons people became teachers and why they left the profession, based on 1600 interviews over four years:

People became teachers because:

- they want to make a social contribution
- they want to work with children
- they enjoy the act of teaching
- they have a perception that they have the skills for teaching
- they want to use their brains and their minds in their work

Those who left teaching did that because:

- teaching is much harder and more demanding now than ever before
- people with higher education are in demand for other professions
- the lure of higher salary in a different career wins some over
- it's part of the 'changing career a number of times' culture in which we live

Professional expectations of teachers

The literature on effective teachers, teaching, teacher education and teacher quality is extensive. It is not within the scope of this study to review that body of quantitative and qualitative research. The literature referred to in the previous section, however, emphasised the significance of the teacher in the education of children (see also

Professional Standards for Queensland Teachers (QCT, 2006); Zammit et al, 2007; as well as the report, *Top of the class*, 2007). Caldwell (2003, p. 3) stated:

Every effort should be made to attract very special people to the teaching profession. Professor Hedley Beare described the importance of this in his engaging book on *Creating the future school*. 'This terrain is *not* for the immature, the shallow, the unworthy, the unformed, or the uninformed, and society needs to be very careful about what people it commissions for this task' (quoting Beare, 2001).

Attention has been given to professional standards for teachers in Australia, for example with the publication of *A National Framework for Professional Standards for Teaching* (MCYEETYA, 2003) and related documents such as *Professional Standards for Queensland Teachers* (2006). The recently established Teaching Australia: Australian Institute for Teaching and School Leadership in 2005 indicated its principal objective was "to raise the status, quality and professionalism of teachers and school leaders throughout Australia for the benefit of all Australians".

Lynch and Smith (2002) put the case for "the up-skilling of the teaching work force without juxtaposing a largely historically outmoded education system against the forces of change in ways that exacerbate teacher stress and overload" (Conclusions section).

The literature thus emphasises the significance of the teacher and the need for appropriate professional development while drawing attention to the aspects of the profession which can be limiting factors in recruiting and retaining teachers for the nation's schools.

6.2.4.1 Implications for Lutheran education

As noted in chapter 5 (5.5) concerns similar to those of Lynch and Smith above about teacher overload led LEA to adapt its approach to the theological and spiritual ‘training’ of teachers for Lutheran schools. The need for appropriate professional development in theology for teachers in Lutheran schools, however, has not diminished, and this is particularly required for those who teach in the curriculum area of Christian Studies—all primary school and some middle and secondary school teachers.

Pajer (2006) engaged with the issue of the training of teachers of religion for “the new European society, a mosaic of ‘Christianities’, a crossroads of religions” (p. 37).

Teachers have to “know how and can teach – across the specificity of the cultural approach of the religious – citizens who are capable of living together with their own identity and, at the same time, capable of living together with the differences proper to a pluralist world” (p. 43).

Sullivan (2001) acknowledged the importance of this additional aspect of professional learning for teachers in faith-based schools:

the church’s representatives cannot be credible or effective teachers if they are not simultaneously still learners. They must not give the impression of having ‘arrived’ or of being ‘complete’ and therefore of having stopped developing. They should be models, not only of life-long learning in academic terms, but also of life-long growth in faith and an ever-deepening appreciation of the mysteries of God’s world and ways (p. 168).

Collier and Dowson (2007) drew attention to a need to rethink Christian education in a faith-based school. Their paper reported:

the results of targeted action research investigating one school’s attempt to implement an alternative model of Christian Education, based on an

understanding that faith issues need to be explored in an open and meaningful way by students with the assistance of staff who are willing and able to facilitate and engage in such explorations (p. 29).

This is no less true for teachers in Lutheran schools, and especially those engaged in teaching Christian Studies, as Reuther (1985, and at the time National Director for Lutheran schools) had already pointed out: “A confirmation²⁰ level of theology is totally inadequate for a Christian teacher to effect the kind of teaching ministry we seek to provide in a Lutheran school” (p. 6). Professional development in this area remains a significant factor for LEA’s teachers, allied with their personal spiritual growth referred to in chapter 5 (5.5.1), for, as Poe (2004) wrote of teachers in Christian higher education:

Nothing makes the case for Christianity quite so strongly as a life that seems to work based on Christian values. On the other hand, nothing repudiates the intellectual arguments for Christianity quite so much as a life that affirms Christ and yet looks no different from that of the most worldly don (pp. 70-71).

Parker-Jenkins et al (2005) also warned:

Recruitment, retention and promotion of staff whose manifestation of their convictions and beliefs/values are not compatible with the faith orientation and belief systems of a particular faith-based school may be particularly challenging (p. 105).

The pre-service and in-service programs referred to in the previous chapter (5.5) were developed for that professional learning. One aspect of those programs is the development in staff in Lutheran schools of an understanding of the ethos of the Lutheran school, stemming from its underpinning history and theology. Teachers appointed to Lutheran schools are expected to support that ethos and so need to understand its components. A further area for professional development would be the

²⁰ Referring to the course of instruction in the Christian faith given to young Lutherans at about age 13.

Christian witness of the teacher in a Lutheran school. This would require all staff to have a sound understanding of Lutheran theology so that they are able to apply it naturally to issues that arise in their subject areas. This cross curriculum approach has not really been developed in Lutheran education. Bartsch (2001) hinted at it in his comments about “Religious education as an integrating factor in the Lutheran school curriculum” (pp.95-6). What is needed is the teacher who is thoroughly grounded in the underpinning theological understanding of the schools’ ethos and the nature of education, so that in whatever curriculum context essential meanings and connections may be made for the students—naturally, not in a forced and artificial way. It would be beneficial for the ongoing professional learning of teachers in Lutheran schools to take on this emphasis—and for all teachers, not just the Christian Studies teachers.

An additional aspect of professional development should be the establishment of a specific academic pathway for the specialist teacher of Christian Studies. There is a need for the key teachers of Christian Studies in Lutheran schools, particularly in the secondary schools, to have postgraduate qualifications in religious education.

Collaboration between LEA and ALC is needed to map out what this pathway might look like and how it might be promoted in the schools.

A recent development in Australian education has been the production of a code of ethics for teachers. A code of ethics for Lutheran teachers would be valuable for LEA as part of its reconceptualisation. In such a document the ‘professional commitment’ of teachers in Lutheran schools could be spelled out in terms of that understanding and moral support of the schools’ purposes, as distinct from ‘personal religious commitment’. The school hopefully will enhance teachers' personal spirituality but

this has to be in an atmosphere of freedom. Irrespective of personal spirituality, teachers should be professionally committed to supporting the corporate spirituality of the school that will help enhance their spirituality and resource the spirituality of the students. Stressing the professional commitments takes the 'personal pressure' off the teachers and this provides the very climate of freedom in which they can benefit personally, while at the same time focusing sharply on their professional responsibility for the spiritual climate of the school evident in its relationships and practices. For the teacher of Christian Studies particularly, but also for all teachers in Lutheran schools, Hill's notion of committed impartiality (6.2.2.5.1) would be a valuable inclusion in such a document, as well as in other LEA policy documents. As noted in 6.2.2.5, the committed Christian teacher may feel some tension between a perceived requirement of 'neutrality' in matters of belief and values and the desire to share his or her personal conviction. Legitimising that sharing, allied to respectful impartiality through Hill's model, is a further freeing of the teacher and an educative approach for the students. Crawford and Rossiter (2006, pp. 295-298) enlarged on Hill's approach, which they noted as the "ethical position [lying] between the two extremes of 'partiality' and 'neutrality', both of which are inappropriate" (p. 295). The teacher's viewpoint is introduced as appropriate into classroom discussion on the same level as other content for investigation. Lack of attention to this approach is a possible weakness in Catholic religious education. It could well be a strength of Lutheran education and compatible with a Lutheran approach to mission outreach (1 Peter 3: 15).

6.3. The Use of Metaphors in the Literature of Schooling

Recent years have seen a number of reflections on the use of religious metaphors in educational discourse and on metaphors in religious discourse (Bradley, 1996; Harris, 1987; Short, Smith & Cooling, 2000; Smith, 2002; Warren, 1987; Yob, 1989). For example, Smith (2002) wrote:

It has long been recognised that metaphors play a substantive role in educational reflection. Groups of metaphors drawn from different spheres give rise to, and sustain, distinct patterns of educational practice: for example, from the economic sphere (schools as factories or marketplaces, teachers as managers, learners as consumers, the curriculum as delivered product), the domestic sphere (teachers as parents, schools as families) and the horticultural sphere (teachers as gardeners, learners as plants, learning as natural growth) (p. 7).

Smith's article was a critique of the claim of Charles A. Curran, a Catholic educator writing in the 1960s and 1970s, that his pedagogy was grounded in Christian belief and can be connected with Christian theology through terms such as *incarnation*, *redemption*, *rebirth*, *dying to self* and *resurrection*. Smith outlined the problems he saw with this use of biblical metaphors in educational discourse, while acknowledging some positive aspects of Curran's approach:

Biblical metaphors can evoke in teachers and learners certain patterns of self-understanding, certain ways of seeing what goes on in the classroom ... We can recognise the generative, evocative role of metaphor while still recognising limits to faithful interpretation ... Noting a role for biblical metaphor in educational thinking should not be a way of closing down investigation, but rather a way of creatively opening it up (p. 17).

This study has been concerned with the "patterns of self-understanding" noted by Curran and gradually developed in the thinking and practice of educators in Lutheran schools. The persistent metaphors of 'nurture' and 'outreach', or extensions and adaptations of those concepts, in the literature related to Christian education have been joined by fresh metaphors, also in the wider context, as a result of the social and educational issues considered in this chapter. 'Servant leadership' and 'partnership'

are examples of such widely used metaphors. Riggert (2005) examined various partnerships within Christian education as the following headings from his monograph indicate:

- partnership with purpose
- partners in learning
- partners through the spirit
- partners in Lutheran Education
- partners with parents
- partners with professionals
- partners with volunteers
- partners in mission
- partners in praise

Riggert challenged his readers to ponder or discuss relevant questions about their own educational ministry partnerships. This metaphor has also appeared in Australian Lutheran schooling contexts and specifically in Lutheran education literature, as noted in chapter five, as has the concept of ‘community’, widely used in relation to schooling (see, e.g., Fyson, 1999 and his extensive references).

6.4. Conclusion

This chapter has engaged with issues in the wider educational literature and the implications for Lutheran education. It has been noted that developments in Lutheran schooling have paralleled educational and religious changes and developments in Australia. In addition, some areas have been suggested as significant for the ongoing evaluation and reinterpretation of Australian Lutheran education. Table 6.1 summarises the implications for Lutheran education of the educational issues considered in this chapter, indicating their relation to the modes of reconceptualisation categorised in Table 6.2.

The final chapter will draw together the various strands of the thesis and summarise the reconceptualisation of Lutheran education, including ‘policy framework’ recommendations for the school system in the contemporary Australian context.

Table 6.1 Modes of reconceptualisation of Lutheran Education, in relation to the identified developments in Australian education.

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
<p>6.1 Lutheran schools identify with the independent schools sector in Australia, offering parents an alternative education to state schools.</p> <p>6.1.1 Distinctiveness is the result of extensions of foundational metaphors and current notions of <i>care</i> and <i>service</i>.</p> <p>6.1.2 Need to keep fees as low as possible so that inclusivity is maintained. Lower fees would also help avoid an elitism based on capacity to pay higher fees.</p> <p>6.1.3 The schools should acknowledge their counter-cultural identity through ongoing critique of society.</p>	C4	6.2.1.3
<p>6.2 As faith-based schools Lutheran schools contribute to society as they attempt to cater for diverse student needs.</p> <p>6.2.1 The schools continue a long standing involvement in Indigenous education.</p> <p>6.2.2 Relationships are important in Lutheran schools—students learn to live in community as preparation for effective citizenship.</p> <p>6.2.3 The <i>service</i> metaphor leads to education in social justice and community building activities, locally and globally.</p>	C4	6.2.2.2 6.2.2.4
<p>6.3 Religious education is a distinctive feature of Lutheran schools.</p> <p>6.3.1 While acknowledging the importance of a religious education that gives students thorough ‘access’ to their religious tradition, a relatively exclusive emphasis on this aspect can give students the impression of a religious education that is preoccupied with ‘institutional maintenance’. Hence attention to the study of traditions needs to be complemented (both in content and pedagogy) with attention to the spiritual needs of students to identify and address spiritual/moral dimensions to life.</p> <p>6.3.2 Christian Studies in Lutheran schools allows for development of understanding of the place of religion in society, faith development for some students and invitation to faith for others.</p> <p>6.3.3 The variety of courses and materials available for religious education challenges Lutheran schools to evaluate content and pedagogy in the light of the identity and purposes of the schools.</p> <p>6.3.4 Lutheran education has much to offer public education in the area of the place of religion studies, spirituality and values education in the curriculum.</p> <p>6.3.5 Lutheran schools may wish to offer the state accredited Religion Studies subject to indicate commitment to the academic credibility of religious education.</p>	C4	6.2.2.7 6.2.2.10
<p>6.4 The inclusion of spirituality and values in the school curriculum allows for explicit teaching of the biblical and theological basis for these aspects of human life, personal and societal.</p>	C4	6.2.3.1 6.2.3.2

Metaphor, idea or principle	Code for reconceptualisation mode	Chapter Reference
<p>6.4.1 With the increased interest in spirituality in the wider community, Lutheran schools are ideally placed to incorporate study of the various forms of spirituality in contemporary society within their formal curriculum, as well as including Christian spiritual practices in the daily life of the school.</p> <p>6.4.2 Although concern for values in state schools may have fallen off the political agenda, Lutheran schools have always been concerned for values.</p>		
<p>6.5 Teacher recruitment, pre-service preparation and in-service professional development remain highly significant for Lutheran education.</p> <p>6.5.1 Teachers in Lutheran schools need to be willing and able to engage in critical discussion of religious and social issues with their students.</p> <p>6.5.2 A suggested code of ethics would stress teachers' professional commitment to the ethos of the Lutheran school.</p> <p>6.5.3 Teachers in Lutheran schools would be helped in their interactions by Hill's extended notion of 'committed impartiality'.</p>	C4	6.2.4.1

Table 6.2 Modes of reconceptualisation of Australian Lutheran education. List summarising the 4 categories used to describe how reconceptualisations of Lutheran education are interpreted in relation to formative influences—a reproduction of Table 2.1 for reference .

C1	C2		C3	C4
Normative conceptualisation by Lutheran education authorities	Conceptualisation at the local school level		Conceptualisation that takes into account external factors: E.g. Government legislation, government funding to schools, change in school clientele	Conceptualisation that is similar to, consistent with, or models itself on views from other systems and from various areas of theory and practice
	C2A. Confirmation or change in theory and practice at school level: From theory to practice	C2B. Confirmation or change in theory and practice at school level: From praxis to theory		

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

I desire no future that will break the ties of the past—George Eliot.

I slept and dreamt that life was joy. I woke and saw that life was service. I acted and behold service was joy—Tagore.

7.1. Introduction

This chapter draws together and summarises the elements of reconceptualising of Lutheran education which the study has demonstrated. The implications sections of chapter six have indicated the ways in which the consistent metaphors of ‘nurture’ and ‘outreach’ are being reconstructed and added to as Lutheran education operates within the contemporary Australian educational context. Recommendations have also been made for broadening that reconceptualising in response to the changes and developments discussed in chapters four and five against the backdrop of the material in chapter six. Thus, the study fulfils its initial aim of re-interpreting Lutheran education in the light of societal and educational issues in 21st century Australia (chapter 1, section 1.3).

This final chapter now summarises the key areas for consideration in any reframed policy for “authentic Lutheran education” (Christenson, 2004, p. 15) as embodying not only what the LCA would want for its schools, but also what society is increasingly deeming desirable and, indeed, requisite for a liberal, democratic education for responsible citizenship. When considering ideas of change in education as they looked towards the new century, Beare and Slaughter (1993) commented:

A new paradigm widens or redraws frameworks but it rarely demolishes what existed before; it simply incorporates those elements into a more embracing perceptual frame (p. 73).

Later, Pazmino (1997) echoed that view:

Christian educators have been conscious of the need to balance concerns for both continuity and change. Continuity is affirmed in emphasizing essential biblical truths that have guided the Christian faith and educational ministries throughout the centuries. Change is affirmed in emphasizing the need for applying theological truths in relation to specific historical, cultural, social, and personal variables. This effort requires careful reappraisal of biblical and theological sources, as well as evaluation of the various trends that are confronting the wider society and the world (p. 10).¹

Reframing Lutheran educational policy does not ‘demolish’ what has existed in the history of Lutheran schooling in Australia; rather it indicates continuity within the context of change. Lutheran education needs to take account of:

- changes and developments in the identity and purpose of Lutheran education from 1839 to the present (chapters 3, 4 and 5 of this study);
- changes and developments in education and society (chapter 6), and
- specific key areas of change and development within those broader frameworks (chapters 5 and 6);

and policy documents need to:

- affirm the ways in which Lutheran education has responded to the above changes and developments, and
- specifically incorporate the perspectives identified in this study, particularly those indicated in Tables 5.1 and 6.1.

7. 2. Key Areas Identified in This Study for a Reconceptualised Lutheran Education

It is not within the scope of this study to present a complete policy document for Lutheran education. Rather, the research indicated key areas where policy should be

¹ See also: Bradley (1996): “Charles Handy makes the point that ‘organisations which can allow old ways to die and new ways to grow will survive and have the chance to prosper’. It is an organisational commitment to re-creation and resurrection that will enable Christian organisations to flourish and to contribute transformationally in a rapidly changing society. Or, in the metaphor of this paper, the old wine requires some new wineskins” (p. 45).

reframed. The four specific areas described below have been the focus of the study in chapters 5 and 6, as well as being highlighted in chapter one.

7.2.1 The independent education sector within Australian education—its relationship with public education

The position of Lutheran schools within the independent education sector provides choice for parents in the education of their children. The Christian care for students—an extension of the foundational metaphor of *nurture*—is appreciated by parents (see 5.2.1.4). The partnership between parents and school in this education is also an extension of that same metaphor, as well as connecting to the newly dominant concept of *service*. Independence also allows the schools to critique the culture of Australian society, especially where it conflicts with Christian values and ethics (6.2).

7.2.2 The religious identity and distinctiveness of independent, faith-based schools

The history of Lutheran education in Australia demonstrates the schools' consistent desire to provide a religious education component in their curriculum. As the population in the schools has changed to include a majority of non-Lutheran students, so the study of religion has adopted a more inclusive approach. The schools' ethos and practices are firmly grounded in a Lutheran perspective on Christianity, as is the current curriculum material for Christian Studies. Students are able, however, to explore religion and contemporary spiritual and moral issues through open inquiry approaches similar to those used in other subject areas (see, e.g., 5.2.1.4, 6.2.2.8 and 6.2.2.10).

7.2.3 Spirituality and values education in Australian schools

Lutheran schools have the opportunity to integrate education in spirituality and values with school practices, both individual and corporate. An emphasis in the area of

values education is one way that the schools can contribute to education for effective citizenship.

7.2.4 Teacher preparation—recruitment and training and professional standards

The significance of the teacher for effective education means that Lutheran schools should concentrate on the preparation and development of their staff. Understanding the underpinning theology of Lutheran education and the relationship between the LCA and its schools is a basic requirement for teachers in the schools. A code of ethics would stress professional commitment to supporting the school's ethos without inhibiting the teachers' personal belief stance (6.2.4.1).

7.3. Reconceptualising That is Already Evident in the Practice of Lutheran Education

Some of the reconceptualising has indeed occurred by the mechanisms identified earlier as C2 and C3 in *Table 2.1: Change factors affecting reconceptualisation, showing that ongoing reconceptualisation at a local level is an important dimension to it*. Thus, as noted in 4.6 and 5.2.2.1, the finding of answers by practitioners to immediate problems was an ongoing source of changing self-understandings, which were then reflected in various policy documents. These documents indicate a movement of Lutheran education from a concern for nurturing the faith of children of the Lutheran community towards a sense of contributing to the educational needs of all students in Lutheran schools, and thereby preparing them as informed citizens in Australian society. This research study links that citizenship education with the religious and moral dimensions of the curriculum in Lutheran schools, a link noted in the literature at 6.2.2.3.1.

There is a need now for Lutheran education to locate its policy documents within a broader framework which acknowledges this movement and places Lutheran education clearly and firmly in the Australian educational context. Reframing Lutheran education in this way will take account of the findings of this study in the key areas which have been identified and which are summarised in the following sections. Note that the recommendations are incorporated within the conclusions drawn and are then summarised at the end of section 7.4.

7.4. Nurture, Outreach and Beyond: Reconceptualising Lutheran Education for the Contemporary Australian Context—Affirmations and Recommendations

7.4.1 The relationship between the LCA and its schools

The LCA recognises the two-fold nature of Lutheran schools as both sponsored educational agencies of the Church and as semi-state schools because of public funding (see 5.2). The LCA's schools need to continue as places of specific Christian 'nurture', but this time honoured metaphor that has informed the origins and development of the school system needs to be developed further to include the idea of 'unconditional care' for all, including opportunities for Christians to develop their personal faith and a relevant spiritual education for those who have little if any formal connection with a religious faith. Responding to the needs of 'religious' pupils and families need not be compromised by ministering to the spiritual needs of 'non-religious' pupils and families – the ministry of the school to its pupils is broader than nurturing just Lutheran pupils in their faith, while at the same time this nurturing in faith is not to be neglected.

The mission and ministry of the Lutheran school thus include a dual spiritual role. Some Church people may feel that the second aspect means that non-religious people may be ‘using’ the school for their own non-religious priorities; however, a broader understanding of the school’s mission would see such ‘use’ of the school positively as one valuable element of mission—that is, in terms of an unconditional service in spiritual education and general educational excellence that is valuable whether or not there is a discernable, formal religious response from pupils or their families.

The Lutheran school provides a significant site for such community care, and for the involvement of the church in whatever ways it considers appropriate. The church needs to be confident its schools are a legitimate component of its mission of witness and service to society. While this Christian service is sacrificial and unconditional, such is the program of the Lutheran school that, as Albinger (1990) commented, Lutheran “schools and colleges are producing ever greater numbers of biblically-literate, confessionally-influenced Christian leaders, both for the Lutheran church and other denominations” (p. 67), as well as supporting non-religious pupils in seeking meaning and purpose in their lives.

7.4.2 The relationship between Lutheran education and the government

LEA must endeavour to meet all government requirements of education to the very best of its ability in a thoroughly professional way. It must endeavour to make a valuable contribution to the education of young Australian citizens and to honour its obligation to the Australian community that has accepted Lutheran schools as a contributing and publicly funded part of the national education system of government and non-government schools. The schools are accountable to government for the wise

and honest use of the funding provided and their budgets should reflect this approach. There is opportunity for schools to provide some of their facilities and resources for community use and for combined usage with state schools where geographically feasible. In this way the foundational metaphor of outreach is demonstrably developed into *service within and for the community beyond the schools*.

Lutheran schools have both church obligations and civic obligations in their ministry and mission and this dual role is grounded in the Lutheran Church's doctrinal perspective on the two-fold governance of God over creation. As well as better educating members of the various Christian denominations, as Albinger (1990) goes on to point out, "Lutheran schools are preparing the next generation of church members to be the salt and leaven needed in Australian society" (p. 67). That is, through the religious and moral dimension of the school, students are helped to clarify and develop the values which will make them responsible and caring contributors to society, with a motivation of service to others. Hill (2003b) expanded on this biblical idea (see, e.g. Matthew 5: 13 and 13: 33; Galatians 5: 9):

In a community that is becoming more and more divided, Christians are called to play a significant role as savouring salt, particularly in the field of education; a role which is not negated, but made all the more necessary, by the increasing pluralisation of values and world-views (p. 42).

The *prophetic* role of Christian education, noted in 6.2.2, should be emphasised in the curriculum of Lutheran schools, as students and staff critique the culture at the same time as they contribute to what is best in it.

7.4.3 *The purposes of religious education in Lutheran schools*

In its education and religious education or Christian Studies programs, Lutheran education meets the different needs of different students in Lutheran schools—the

committed members of the Lutheran church, Lutheran students with limited church affiliation, students who are nominal Christians but who may be unbelievers or antagonistic to religion, and non-Christian students (5.2.1.4). The notion of Christian Studies as an ‘open’, ‘inquiring’ ‘student-centred’ ‘exploration’ of religion and of contemporary spiritual and moral issues needs to be further developed and well understood in Lutheran schools, particularly by Christian Studies teachers. This view of religious education needs to be evident in Lutheran school documentation and available to parents.

Lutheran schools should continue to provide opportunities for Christian students to express their faith and demonstrate their religious commitment. At the same time the schools should provide for all students specific education about religion and demonstrate religious activities—also to staff, parents and the wider school community. Such activities would reflect a spirit of service to the community—locally, nationally and globally—and partnership with church and state agencies. In these ways the transformed concepts of nurture and outreach would be clearly seen in terms of the ministry and mission of the Lutheran school for church and society. The Church’s concept of outreach is strengthened as the schools become places where society can find both an intellectually stimulating enquiry into the Christian and other worldviews, as well as communities where that worldview is reflected in the practices of the school.

As noted in Table 6.1, Lutheran schools should consider offering within their curriculum the relevant state accredited Religion Studies subject. Such an approach to senior Religious Education would allow the continuation of reasonable timetabled

attention to issues of religion, morality and values which would allow students to further their knowledge and understanding, while also providing the possibility of personal spiritual growth and faith development. Ideally, however, given the academic rigour and educational approach of the Christian Studies Curriculum Framework for Lutheran schools, LEA might pursue avenues for attaining some kind of accreditation status for this course— some contribution to the student’s academic record in preparation for further studies.²

7.4.3.1 The issues of spirituality and values in Lutheran schools

While there have always been prayer, bible reading and some meditation in the devotional aspects of Lutheran schools, more specific attention could be given to assisting students to understand and develop their personal spirituality. The attention being given to teachers’ spirituality by LEA may equip them to work with students in this area (see 5.2.4). This spiritual formation program could well include all staff serving in Lutheran schools, taking up the suggestion of Pfitzner (2004) and being personalised to meet the needs of all staff, non-Christians, non-Lutheran Christians and Lutherans (p. 3), in the same way that the schools aim to meet the varied needs of their students.

For all young people in Lutheran schools the religious education program should endeavour to enhance their spirituality by educating them to learn how to identify and appraise contemporary spiritual and moral issues and how to evaluate critically the conditioning effects of culture on people’s values and spirituality. In this regard, values education has been and continues to be a significant aspect of the whole

² In fact, the researcher notes that one Queensland Lutheran college has already achieved such accreditation for its senior Christian Studies subject, with another college engaged in applying for the same recognition.

Christian education program of Lutheran schools, their curriculum and their activities; and it has been noted (particularly in chapter 6) how values may be approached in a holistic way across the curriculum. The core values for living in community developed by LEA should continue to inform the practices in the schools and be embedded in the curriculum. The schools need to demonstrate the nexus of beliefs and practices in their teaching, learning and activities.

7.4.4 The role of staff members in Lutheran schools

LEA should continue to employ teachers, both Lutheran and non-Lutheran, who either have, or are willing to acquire, a sound understanding of the LCA and its purposes for its schools, and who are able to morally support the Lutheran school's religious ethos and Christian education program. Hill's notion of 'committed impartiality' (as presented in 6.2.4.1) should be thoroughly explored as a code of ethics for teachers in Lutheran schools. Teachers need to feel comfortable introducing their personal conviction into the dialogue between teacher and students, while showing the respect for difference which is a necessary part of the students' education. At the same time, all staff in Lutheran schools should be bound by such a code of ethics spelling out commitment to understanding and support of the schools' purposes, as distinct from personal religious commitment (6.2.4.1).

7.4.5 Lutheran schools' contribution to Australian society

Lutheran schools of the 21st century will contribute to Australian society as agents of citizenship education and service, with a focus on the welfare of others and a sense of justice for all. This approach is consistent with the Lutheran Church's 'theology of the cross', and has, indeed, been a continuing strand in Lutheran education. Bartsch

(2001) dealt with this extensively (pp. 118-125), although he commented that “this attitude of service ... consistent with the Lutheran understanding of theology of the cross, is not easy to develop and maintain in the current social climate” (p. 118). From the data presented in chapter 5 (5.2.2.1) it would seem that there has been, and continues to be, development in the attitude of service in Lutheran schools and that the concept of service is embedded system wide in Lutheran education materials.³

Summary of recommendations

In relation to the Lutheran Church of Australia (LCA)

- The LCA’s schools need to continue as places of specific Christian ‘nurture’.
- The church needs to be confident its schools are a legitimate component of its mission of witness and service to society.

In relation to Lutheran Education Australia (LEA)

- LEA must continue to meet all government requirements of education to the very best of its ability in a thoroughly professional way.
- Lutheran schools of the 21st century should contribute to Australian society as agents of citizenship education and service, with a focus on the welfare of others and a sense of justice for all.
- Lutheran schools should take any opportunities to provide some of their facilities and resources for community use and for combined usage with state schools where geographically feasible.
- LEA should continue to employ teachers, both Lutheran and non-Lutheran, who either have, or are willing to acquire, a sound understanding of the LCA and its purposes for its schools.
- The spiritual formation program for teachers could well include all staff serving in Lutheran schools.
- All staff in Lutheran schools should be bound by a code of ethics spelling out commitment to understanding and support of the schools’ purposes, as distinct from personal religious commitment.

³ See also the faith statement in LEA (1998): “God’s love inspires and equips Christians to love and serve others” (Service Module, Band C).

- There should now be, in LEA documentation, a consistent link from servant church to the service of Lutheran education to the teacher as witnessing servant/minister to the ministry of teaching.

In relation to Christian education

- The *prophetic* role of Christian education should be emphasised in the curriculum of Lutheran schools.
- The core values for living in community developed by LEA should continue to inform the practices in the schools and be embedded in the curriculum.
- The notion of Christian Studies as an ‘open’, ‘inquiring’ ‘student-centred’ ‘exploration’ of religion and of contemporary spiritual and moral issues needs to be further developed and well understood in Lutheran schools, particularly by Christian Studies teachers.
- Lutheran schools should continue to provide opportunities for Christian students to express their faith and demonstrate their religious commitment.
- The religious education program should endeavour to enhance students’ spirituality by educating them to learn how to identify and appraise contemporary spiritual and moral issues and how to evaluate critically the conditioning effects of culture on people’s values and spirituality.
- More specific attention could be given to assisting students in Lutheran schools to understand and develop their personal spirituality.
- Lutheran schools should consider offering within their curriculum the relevant state accredited Religion Studies subject.
- LEA might pursue avenues for attaining accreditation status for the Lutheran Christian Studies subject within public education courses.

7.5. Metaphors of Lutheran Schooling

In this study the researcher has been concerned with the way in which specific descriptors of Lutheran education—its identity and purposes—have pervaded the system’s literature.

What has particularly interested the researcher has been the way in which specific metaphors have constructed system wide understandings of Lutheran education; and

the adaptation and extension of those metaphors for the changes in the context of Lutheran schooling. The foundational metaphors have developed and shaped Lutheran schooling, so that it now clearly reflects the seminal purpose of the Christian church, which is loving and caring service of all people. There should now be, in LEA documentation, a consistent link from servant church to the service of Lutheran education to the teacher as witnessing servant/minister to the ministry of teaching. Reframing Lutheran education in this way allows for church and school to partner in the education of young people for their roles in society and in Christian care for all involved with the schools.

The metaphors which have articulated the nature and purpose of Australian Lutheran schools over their history remain significant descriptors of Lutheran educational aims in contemporary society: care for the students in the schools, growing out of the initial construct of ‘nurture/ministry’, and invitation to the community to investigate their underpinning philosophy with its theological base, stemming from the initial ‘outreach/mission’ interest.

New, or resurrected and fore-grounded, metaphors in the literature related to Lutheran education are likewise system wide and equally powerful in constructing the identity of Lutheran schools and their role in Australian education. Within school brochures, newsletters and mission statements, ‘service’ has become a pervasive descriptor of the contribution of Lutheran schools to the community, both local and global. While this is not a new concept for Lutheran education, being a fundamental Christian attribute—nor one unknown to the general educational community—it aptly captures the valuable contribution Lutheran education, and, indeed, the education offered in

faith-based schools, can make to a society, which has begun reacting against the modernist elevation of the individual at the expense of a cooperative and collaborative community, and which is seeking interconnections in order to survive as a global species.

7. 6. Benefits of This Study for the Lutheran Education System

Much of the writing about Lutheran education has focused on the nurturing and missionary purposes of Lutheran schools. This is understandable, given their historical and theological bases. With the changes in Australian society noted in this study, however, those purposes have been challenged and the schools have responded in ways that demonstrate a broadening of the understanding of nurture and outreach and a concern for the purpose of serving the community through their programs, activities and outcomes. Validity may be given to this extension and development by reshaping policy for Lutheran education within the framework suggested here. In this way it may be more clearly seen that there is a valid place for Lutheran schooling in the contemporary Australian educational context.

The two directive documents for Lutheran education in Australia are *The LCA and its schools* (LCA, 2001) and *The Lutheran school as a place of ministry and mission* (LCA, 2006). Those policy statements are specifically focused on and within the school, dealing with relationships between the personnel involved, matters of curriculum and issues of roles and practices. The recommendations developed through this research study provide a wider educational overlay for the LCA/LEA documents. Thus the church and school guidelines are positioned within contemporary Australian education within the current context of Australian society. The dominant metaphor throughout the materials is ‘service’—of Lutheran schooling

to church, home and society—and theologically linked to sacrificial service of God through unconditional service of others. In this way, Lutheran education has a valuable place in the nation's educational program, as well as in the personal lives of the students. The Christian Studies program could be widened even further to address contemporary spiritual and moral issues with a strong foundation of education in ethics and values.

7.7. Benefits for other systems

As has been demonstrated, Australia has a healthy independent schools sector. Despite recurrences of the debate about government funding for private education, Australia would be the poorer for the removal of the educational diversity provided by the independent schools. The funding partnership between the government and private schools allows parent choice, while at the same time ensuring educational accountability on the part of the schools. The influence in society of the faith-based schools, in particular, may be enhanced by their focus on outcomes which serve their community in the ways being embraced by Lutheran education.

The reframing of policy suggested by this study provides an opportunity for inter-systemic dialogue—other systems might adopt a similar overarching framework for their place as church-related schools in Australian society. In this way, faith-based schools may be assisted in contributing to a conversation about religion, values and spirituality with government schooling.

7.8. Further research possibilities

This research has opened up a number of possibilities for additional studies:

- Further testing of the extent of the service concept within Lutheran schools, particularly as it relates to curriculum and co-curricular activities, bearing in

mind that Lutheran schools have embraced the concept of service education in their individual programs and as schools within the Lutheran system

- The changing concept of outreach, particularly as it relates to the Lutheran Church's understanding of its schools' role in the community
- More extensive work on the concept of spirituality, particularly as it is understood in the wider community and its relation to the traditional understanding of spirituality and its practice in the Church
- Given the significance of the teacher of Christian Studies in the Lutheran school, the articulation of qualifications for such teachers and the notion of a career path in that subject area—as considered in the implications for Lutheran education (6.2.4.1)
- Further exploration of other metaphors mentioned in the study and evaluation of the implications of each for the conceptualisation of Lutheran education

7.9. Conclusion

The study has considered the place of Lutheran education in the contemporary Australian educational context. The changing nature of and purposes expressed for Lutheran education have been outlined, against a background of similar changes, both in Australia and internationally. These changes have resulted from the changed contexts, both in church and state, as Australia, together with other westernized nations, has developed as a multicultural society, embracing with its diversity a similarly diverse multi-faith population. The changes referred to have brought with them a number of challenges, in specific areas, to the historically and theologically grounded conceptual constructs or metaphorical descriptors of Lutheran education's role in Australian education. The study has identified those key areas of change and challenge, noting their parallels in other contexts, including the provision of religious and values education within state-based education. The challenges identified as corollaries of the changes have been responded to by the various school systems, including Lutheran Education Australia (LEA). Statements, policies and programs developed by LEA over the last decade, and specifically within these first years of the twenty-first century, illustrate the reiteration of the dominant metaphoric constructs of

Lutheran education from the previous centuries, albeit with shifts in understanding and interpretation which align them with the changed context.

This study suggests the concurrent emergence of fresh metaphors describing Lutheran education which have arisen as a result of wide and ongoing discussion about the developing nature and role of Lutheran schools amongst Lutheran educators, both in Australia and overseas, and amongst practitioners within LEA. Concepts of community, partnership and, more prominently, service have been foregrounded. Some attention was given early in this thesis to the function of metaphor, particularly in its ability to shape thought and contribute to action. It has been seen how the historically and theologically grounded dominant metaphors of *nurture* and *outreach* provided consistency of purpose for Lutheran schooling. The persistence of these constructs in the metaphors of *ministry* and *mission*, as well as conceptual transformations into *care* and *service*, have been demonstrated in the study. Also noted was the fact that *service* was not a new metaphor for the LCA's view of the role of its schools. The study, however, posits that it is now a dominant metaphor with wide application to the practices of the schools. It is also a theologically grounded metaphor, now emerging as an appropriate description for the role of Lutheran schools within Australian society.

The identified pervasiveness of this rediscovered metaphor within current writings and discussions of Lutheran education suggests it will have the same unifying and shaping function as the preceding, and still significant, metaphors associated with Lutheran education. While the literature has demonstrated the role of metaphor in teachers' understanding of their roles and the nature of schooling, there has been

limited consideration of the function of a dominant metaphor in the shaping of a whole system's understanding of its educational purpose. This study has contributed to that conversation and indicated how such a dominant metaphor provides a validation of the place of Lutheran schools in the contemporary Australian educational context.

In summary, authentic Lutheran education is a valuable contributor to a liberal democracy since it is an inclusive education based on a cohesive worldview and with a strong values base. It allows for exploration of various kinds and aspects of spirituality, and its curriculum supports an investigation into and understanding of current issues within the global multi-faith community. As a private provider it fosters choice and diversity in the educational market place and, as a partly government funded system, it is accountable to the public through its excellent education for responsible citizenship. The dominant metaphors which have articulated the nature and purpose of Lutheran schools over their history remain significant descriptors of Lutheran educational aims in contemporary society: care for the students in the schools, growing out of the initial construct of 'nurture/ministry', and invitation to the community to investigate their underpinning philosophy with its theological base, stemming from the initial 'outreach/mission' interest. At the same time 'service' has become the most dominant descriptor of the contribution of Lutheran schools to the community, both local and global.

APPENDIX A
STATEMENT ON SCHOOL SYSTEMS

**LUTHERAN CHURCH OF AUSTRALIA - BOARD FOR LUTHERAN
SCHOOLS - STATEMENT ON SCHOOL SYSTEMS**

The Lutheran Church of Australia through its various synods and boards has consistently favoured the formation of school systems. Systems reflect the integrity that Lutheran schools have as schools of the Lutheran Church of Australia, There can be no truly independent Lutheran school since each school operates under the umbrella of a unit of the Lutheran Church of Australia. Thus Lutheran schools have operated where possible in recent years as systems.

This integrity is clearly reflected in the way in which Lutheran schools operate corporately:

- a common ethos and culture;
- a national staffing policy with church accreditation requirements for staff;
- the church has been involved in teacher training for over one hundred years;
- no new Lutheran school can begin unless the church gives its approval. This is to ensure not only the school's financial viability, but also that the school can be properly staffed and the church's ethos maintained;
- a genuine desire by schools to work together;
- portability of all entitlements from one Lutheran school to another anywhere in Australia.

Besides this corporate nature of Lutheran schooling there are the educational, practical and pragmatic benefits of operating collaboratively, such as:

- working together on curriculum development and implementation for enhanced student outcomes;
- general sharing of resources for school development;
- generating savings by joint purchases and activities;
- better support of new schools;
- continued quality control and effective management of finite resources;
- distribution of money more accurately to need;
- support of Lutheran schools as they position themselves in an increasingly competitive environment.

Operating as systems has had no financial advantage as far as state recurrent funding is concerned. In relation to Commonwealth recurrent funding there have been both advantages and disadvantages. Where there have been financial disadvantages in operating systemically the church has been most reluctant to disband a system. Clearly systems have been about more than money.

The proposed SES model of funding does not appear to give any financial advantage in terms of Commonwealth recurrent funding. Past practice and our stated principles mean that this will not be a determining factor in deciding whether Lutheran schools operate systemically. The simple fact is that not only are there no financial advantages, there are also no financial disadvantages. Accordingly the church would want to move to now include all of its schools in systems.

A situation where all Lutheran schools operate in systems is a clear statement that Lutheran schools are part of the work of the Lutheran Church of Australia as they provide a program of quality education for the Australian community and respond to the needs of school families. The church is about service and all Lutheran schools are in this together.

Origin: BLS

Status: Policy

Date: June 1999

APPENDIX B
LAY EVANGELISTS IN THE CHURCH

DOCTRINAL STATEMENTS AND THEOLOGICAL OPINIONS
OF THE LUTHERAN CHURCH OF AUSTRALIA
LAY-EVANGELISTS IN THE CHURCH

Prepared by the joint faculties of Concordia Seminary and Immanuel Theological Seminary in response to a request from Papua New Guinea. Submitted by the Joint Union Committee as an opinion applicable to the projected activity of the church in Australia. Adopted by the Constituting Convention, 1966.

Edited February 2000.

- 1 The New Testament speaks of ‘evangelists’, who together with apostles, prophets, pastors and teachers were members of the ministry of the church in the time of the Apostles (see Ephesians 4:11; 2 Timothy 4:5).
- 2 There were also Christians who, after the persecution which followed Stephen’s death, were scattered ‘throughout the countryside of Judea and Samaria’ and ‘went from place to place, proclaiming the word’ (Acts 8:1,4 NRSV; compare 11:19). These Christians who preached or taught the word of God (for example, Priscilla and Aquila, Acts 18:26) did not belong to the office of the ministry. They preached and taught simply by virtue of their spiritual priesthood; they were obeying the Lord’s command to ‘let your light shine’ (Matthew 5:16).
- 3 So there is room in the church for ‘lay-evangelists’. The tasks assigned to them in the Wabag Lutheran Church [= Gutnius Lutheran Church] include:
 - Personal evangelism
 - Adult literacy
 - Instructing catechumens
 - Teaching evangelists and leadership training courses
 - Assisting in the evangelistic program
 - Administrative tasks as assigned

These tasks, which are to be carried out under the supervision of ordained missionaries, are largely ones which lay-evangelists could perform not only in Papua New Guinea but also in Australia. Like the people mentioned in paragraph 2 above, they too would be instruments of the church, witnessing among the heathen with the goal of bringing them into the church.

- 4 If, however, these evangelists are to preach publicly in the church or administer the sacraments, they should be ‘rightly called’ (*rite vocatus*), that is, be examined, called, and ordained. They would then become pastors in the full sense of the word. In this way the church would avoid creating a second class of pastors (a *clerus minor* or ‘minor clergy’).

APPENDIX C1

THE LCA AND ITS SCHOOLS

THE LUTHERAN CHURCH OF AUSTRALIA AND ITS SCHOOLS

Adopted by General Church Council September 1999, edited October 2001

1. The Lutheran School

- 1.1 The Lutheran Church of Australia (hereafter called 'the church') has a variety of agencies through which it carries out its ministry and mission to the people of Australia and New Zealand.
- 1.2 One such agency is the Lutheran school. The church, through its congregations and districts, owns and operates kindergartens, primary schools, and secondary schools. It does this in order to make available to its members and to others in the community a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school.

Thus through its schools the church deliberately and intentionally bears Christian witness to students, parents, teachers, friends and all who make up the world of the school.

- 1.3 Specifically, through its schools the church offers a program of Christian education which
- serves students, parents, the church, the community, and the government, by providing a quality education for the whole person
 - strives for excellence in the development and creative use by all students of their God-given gifts
 - equips students for a life of service to God in the church and the community
 - provides an alternative to a secular, humanistic philosophy and practice of education
 - includes, as a core part of the program, a Christian Studies curriculum which has been developed deliberately and consciously from the perspective of what the Lutheran church believes and teaches
 - involves the school community in regular Christian worship.

2. The Lutheran school and education

- 2:1 The Lutheran school is committed to serving its students by providing quality education which meets the requirements of the state. Such quality education also responds to the needs of students and develops their God-given abilities as fully as possible within the resource limits of the school community.
- 2:2 The principal functions as educational leader in the school. He or she is responsible to the governing council for the total program of the school.
- 2:3 The Lutheran school operates from an underlying holistic world view. All learning and teaching is integrated into this world view, which recognises the role in education of both God's revelation and human reason.

3. The Lutheran school and worship

- 3:1 The Lutheran church confesses that worship of God is central to the life of the people of God in mission to the world of the school. Within the school such worship may be
- a) public worship by the faithful, involving the ministry of word and sacraments. This worship is open to all and is organised to meet the needs of the school and of the wider community. Or it may be
 - b) school or class devotional exercises which are part of the regular program of the whole school and which in different ways involve all students and staff.
- 3:2 The church urges and encourages schools and local congregations to work together in worship and mission in the world of the school.

The school pastor serves as worship leader. He oversees and encourages staff, students, and others as they serve as leaders in class and school devotions. He feeds and equips the people of God for service and leads them in mission. Christian principals, teachers, and other staff are key persons in ministry and mission to the world of the school. They participate in worship and lead it when appropriate. They model the Christian lifestyle and uphold Christian values. The school worshipping community works in mission together with surrounding congregations, either as a distinct worshipping group or as an extension of a local congregation.

4. The Lutheran school and the responsibilities of the Lutheran Church of Australia

The church commits itself to the promotion and support of its schools by

- assisting and encouraging congregations, associations, and districts to provide for the Christian education of members, in keeping with the command of Christ
- providing means and opportunity for the professional theological pre-service and in-service education of teachers
- encouraging congregations and parishes to follow up and minister to the contacts made in the wider community by the school, and to involve the members of the school community in the ministry and mission of the congregation
- working with the schools to help them realise their full potential as mission and nurturing agencies of the church.

5. The Lutheran school and the responsibilities of governing councils and principals

The church expects the governing councils and principals of its schools to

- staff its schools with skilled and registered educators who are able to uphold the teachings of the church and model the Christian lifestyle. In the first instance it seeks to use the services of active members of the church. Beyond that, the church seeks to staff its schools with active Christians from other denominations who are willing to uphold Lutheran teachings
- support and encourage in-service training — including theological training — for the professional development of teachers
- promote the purpose of the school in the local congregation, zone, or district
- help local congregation, zone, or district to use the school as a means of

- establishing and maintaining contact with the wider community
- actively pursue every opportunity for maximising the school's effectiveness as a mission agency of the church

6. The Lutheran school and parents

The church acknowledges that parents have the first responsibility for the education of their children. Through its schools, therefore, the church seeks to support parents in the fulfilment of this responsibility to their children.

Furthermore, the church, through its schools, offers to all parents the option of a Christian education for their children.

7. The Lutheran school and the government

- 7:1 The church acknowledges that the state has accepted responsibility for providing schooling for all its citizens. This education is compulsory, free, and secular in its orientation.
- 7:2 The church further acknowledges that the government permits non-government authorities, such as the churches, to operate schools, provided that they meet certain government-determined criteria, such as curriculum and health and safety requirements.
- 7:3 The church will continue to own and operate its schools in accordance with government requirements, provided that meeting these requirements does not bring the church into conflict with the word of God and the teachings of the church.
- 7:4 The church will continue to accept financial assistance from the government under conditions determined by the government from time to time, provided that the teachings of the church are in no way or at any time compromised.

APPENDIX C2

THE ROLE OF THE PASTOR IN THE LUTHERAN SCHOOL

(This document relates to all pastors who carry out their ministry in the school – either full time or in the context of their parish ministry)

1. GUIDING PRINCIPLES

1.01 Congruence with the office of the public ministry

It is desirable that every Lutheran school has a school pastor so that the connection between the school and the mission of the church is reinforced and supported. In some instances the school pastor will also be the pastor of the local congregation. In other instances, especially in the secondary schools, larger primary schools and composite schools, there will be a pastor/s called to serve specifically within these schools.

A school pastor will exercise a ministry that is congruent with his ordination vows. Thus such a ministry will be centred in leading the school community in worship and find full expression in the ministry of Word and Sacraments. The ministry of each school pastor will be further shaped by the particular context of each school.

1.02 The purpose and ethos of the Lutheran school

Through its schools the Lutheran Church of Australia offers a program of Christian education which:

- serves students, parents, the church, the community, and the government, by providing a quality education for the whole person;
- strives for excellence in the development and creative use by all students of their God-given gifts;
- equips students for a life of service to God in the church and the community;
- provides an alternative to a secular, humanistic philosophy and practice of education;
- includes, as a core part of the program, a Christian Studies curriculum which has been developed deliberately and consciously from the perspective of confessional Lutheranism;
- involves the school community in regular Christian worship

1.03 Theological expertise

A pastor has specialised training in theology. By virtue of this training and his calling as a pastor, it is expected that the school pastor will be actively involved in school life and provide pastoral guidance in matters within the school that have to do with the faith – worship, pastoral care, the shape and content of faith life curriculum, ethical and moral issues, mission and apologetics.

THE CONTEXT

2.01 Nature of schooling

A school is a distinct educational and social institution which is concerned with providing education to young people. It involves communicating knowledge, understanding, attitudes and skills so that young people can live effectively in society. There is a set of structures, authority patterns and general procedures appropriate to such an institution. The pastor will need to understand these if he is to operate effectively in it. The context of the school is very different from that of the congregation.

2.02 Nature of the school team

A pastor operating in a school will be part of a team working together with principal and staff in a shared ministry that will vary according to the local context. Some will be full time in the school, whilst others will serve in the school as part of their parish ministry.

The school council is responsible for all that happens in the school.

The principal is the agent of the council. This provides the context in which the school pastor works.

The pastor will be part of a team and will need to work on developing good working relationships with the school team in general and the principal in particular. There should be no public criticism of the endeavours of each other, with a commitment to discuss differences in private.

Activities which might nurture an open relationship with the principal could include regular meetings which are sometimes formal and sometimes informal, common study of the Word, the Confessions and educational issues, prayer, and occasional shared recreational activity. Such activity would build the three critical areas of required mutual respect, namely theological, professional and personal.

This team spirit is also manifest as the pastor listens to the educational wisdom of the principal and the principal listens to the theological wisdom of the pastor. Open and honest discussions on issues that effect the life of the school and congregation will foster a good working relationship. Such discussions will be enhanced with respect for their confidentiality and also for each others views.

It is also recommended that the school pastor be regarded as a consultant to the school council.

2.03 Nature of the school in relation to the congregation

There are some differences between a school of the Lutheran Church of Australia (LCA) and a congregation of the LCA, and this therefore requires a recognition that the pastor's role in a school is different from the pastor's role in a congregation.

Within the congregation a key focal point for worship, leadership, learning, administration and fellowship is the pastor. Within the school, the key focal point for administration, learning, leadership and responsibility is the principal.

2.04 Responsibilities and relationships

Those whom the Church ordains (rightly calls) are set aside for particular tasks which only they can perform. Simply stated they are to publicly proclaim the Gospel and administer the Sacraments. This is their responsibility and for it they must answer to the Church and to God. In practical terms they are responsible to those people appointed by the Church to have oversight of its activities in various spheres. Thus there is a clear responsibility to other people.

An ordained person acts within the proper structures of the Church. For all ordained pastors there is a clear responsibility to be answerable to the president of the district in which they work in matters of doctrine. As well, they must be prepared to place themselves within the organisation to which they are called in service, accepting its structures and limitations on their freedom, so long as such structures and limitations do not prevent them from executing their particular role.

The pastor is responsible to the principal and comes under the jurisdiction of the school council except where a teaching of the Church is at stake. The district president will determine if an issue concerns a teaching of the Church.

Where other differences occur between principal and pastor, as they inevitably will from time to time, it is important that they sit down to sort them out in a spirit of Christian love and concern for one another. If resolution does not come quickly it may be helpful to use the school's administration team to resolve the issue. This enables the issues to be placed in a wider context.

The principal and pastor will use commonsense and Christian maturity to discuss matters of disagreement and seek mutually satisfactory outcomes. They will not allow them to linger on, using whatever resource is appropriate. This is done for the sake of a healthy working relationship in the interests of the gospel.

The first avenue of assistance in this matter ought to be the school council via the council chair. Either party should have the power to raise a matter of concern. If the matter cannot be resolved locally the district president and schools director should be used to identify a mutually acceptable mediator to help principal and pastor work through the issues.

In the end the district president, with the agreement of the schools director, will need to determine future action.

3 FUNCTIONS OF SCHOOL PASTOR

What is expected of the school pastor needs to be agreed to.

The *Letter of Call for School Pastors* lists the following as responsibilities of the school pastor:

Preach and teach the Word of God as revealed in the Old and New Testaments in its truth and purity according to the Confessions of the Evangelical Lutheran Church as contained in the Book of Concord, and administer the sacraments in accordance with their divine institution. Promote faithfully the spiritual welfare of everyone in the school community, ministering to them according to their particular needs and

applying the Word of God in worship, teaching, and pastoral care. Help the Christians in the school community to discover and use for the common good the gifts the Holy Spirit has given, equip them for service, and encourage and support them in their Christian vocation. Encourage the Christians in the school community to fulfil their responsibility to witness for Christ and to be involved in the mission activity in their school and of their congregations in their local communities.

Provide pastoral leadership within the school community and in particular give theological guidance to the principal and staff. Keep practice in harmony with the Word of God, the Confessions of the Lutheran Church, and the Constitution and By-laws of the Lutheran Church of Australia.

Serve as an example in Christian conduct by earnestly endeavouring to live in Christian harmony with the members of the school community, and with fellow pastors and their congregations.

Carry out to the best of his ability the specific duties assigned to him by the principal or school council and at all times seek to promote the distinctive Lutheran aims of the school and to build up its distinctive Lutheran character.

Participate in the church's program of continuing education for pastors in order to equip himself better for ministry and adopt a cooperative attitude with principal or school council in determining the courses which will best help him develop his ministry.

Assist in the regular evaluation of the ministry and mission of the school, including your own role in that ministry and mission.

Cooperate with and support all pastors and congregations in the area served by the school.

Ensure that all official pastoral acts conducted within the school are promptly and properly recorded and that those statistics required by the Lutheran Church of Australia are promptly and accurately provided.

4 ROLES

In the role of the school pastor the following are applicable:

Worship

Proclamation of the Word

Administration of the Sacraments

Resource person

Prayer

liturgy and hymnody

School devotions – oversight and resources

Pastoral care

Ongoing care and crisis care to:

Principal and staff

Students

Family

World of school

Community

Teaming with other counsellors / carers

Referring when expertise and limits are recognised

Confession and absolution
 Teaching
 Theological development of staff
 Resource for Christian Studies teachers
 Teacher of Christian Studies
 Discipling
 Mentoring
 Mission outreach
 Equip and encourage others in their mission
 Prepare candidates for baptism
 Prepare candidates for confirmation
 Orientation of new parents
 Leadership
 Develop understanding of the LCA, its identity and purpose
 Prophetic role – remind people of their Christian commitment
 Building of ethos and morality
 Building links between congregation and school(s)
 Building links with other ministries of the LCA

PARTNERSHIPS

The LCA is committed to its schools being key agencies in its mission to the wider community. Accordingly it identifies the school pastor as a key link in leading people from the world of the school into a permanent worshipping community. To assist this process the following have been identified:

- a) The full time school pastor should be regarded as a pastor who works in cooperation with supporting congregations and pastors
- b) Where the pastor is not a full-time member of staff he should be regarded at the school as a partner in ministry, rather than a visitor to the school. This will be reflected in seeking to include him where possible in all aspects of the school life
- c) The pastor-principal relationship is critical in facilitating mission. The following are suggested as exemplars of good practice:
 - The working through of a shared vision for ministry and mission
 - Mutual supporting of one another's ministry
 - A mechanism for principal, school pastor and congregational pastor(s) to plan joint ministry
 - A commitment that principal and pastor will model partnership in mission
- d) The district president and schools director need to also model this partnership in ministry working together and mutual encouragement
- e) District presidents and school directors should ensure that it is clear which congregations are supporting which schools and they should ensure that there is orientation of principal and pastor where there is a change in personnel. Partnership in ministry should not be left to chance.

DESIRABLE CHARACTERISTICS OF A SCHOOL PASTOR

- a) pastoral skills and understandings which will enable him to exercise pastoral care both for young people and adults;
- b) an ability to work as a member of a team;
- c) a degree of maturity of Christian faith which will give integrity to his ministry

with students, staff and parents;

d) an open and warm personality which demonstrates a loving concern for others;

e) an experience of life either in the parish or as a mature student.

f) professional qualification in Religious Education or Education if class room teaching is a requirement of the position.

Adopted by 3 Board for Lutheran Education Australia General Church Council April 2002

APPENDIX C3

THE PRINCIPAL AND THE LUTHERAN SCHOOL

1. The Lutheran school is an agency of the Lutheran Church of Australia through which the Church seeks to carry out its ministry and mission to the people of Australia and to the global community. Specifically, the Lutheran school exists to provide quality formal education in which the word of God informs all learning, teaching and other activities in and through the school. Within the school community, forgiveness and grace govern the relationships of its members. The Lutheran school also operates within the requirements of state education authorities.
2. The principal is responsible both to the church and to the state, exhibiting the various qualities and key professional competencies identified in the statement *Authentic Leadership for Lutheran Schools*. It is expected that the principal of the Lutheran school is:
 - a qualified and competent educator who ensures that all requirements of state education authorities are met in an ethical, efficient and effective manner.
 - an active member of the Lutheran Church of Australia, committed to the ministry and mission of the church through the school, and informed, resourced and sustained personally through this focus, exemplifying and modelling the Christian lifestyle in and beyond the Lutheran school: he/she also meets the LCA accreditation requirements of those who lead its schools.
3. The principal is responsible to the governing council of the school for the total program of the school, working to ensure that the school is all that the LCA and the state expect of it.
4. The principal is responsible for the spiritual formation and professional development of all staff in the school, ensuring that appropriate levels of accreditation are obtained by staff within the recommended time frame.
5. As a spiritual leader of the school community, the principal represents the LCA in all she/he does, and works with pastors, congregations and Lutheran school departments at national and state levels to enable the school to function as an effective agency of the Church.
6. The principal sees his/her work in the context of the task of the wider church by supporting colleagues in other schools and by demonstrating an interest in the work of others in the total Lutheran school system.
7. Principals are expected to demonstrate authenticity in leadership which is derived from personal integrity, credibility and a commitment to ethical and moral conduct in leadership practice.

Draft policy for presentation to districts for discussion June 2004

APPENDIX C4
THE TEACHER IN THE LUTHERAN SCHOOL

Prepared by the Board for Lutheran Schools. Endorsed by General Church Council, September, 1992. Edited October 2001.

1. The Lutheran school is an agency of the Lutheran Church of Australia through which the church seeks to carry out its ministry and mission to the people of Australia.
2. The specific ministry and mission of the Lutheran school is to provide quality formal education in which the word of God informs all learning, teaching, and other activities. In this environment, forgiveness and grace govern the relationships of the members of the school community.
3. In order to fulfil this ministry and mission, teachers in the Lutheran school will be qualified and competent educators. In addition, they will also
 - be committed to the Christian faith
 - understand and support the faith as confessed by the Lutheran church and practised in the Lutheran school
 - be willing to identify with, uphold and promote the Lutheran ethos of the school
 - exemplify and model the Christian lifestyle in and beyond the school.
4. The church will determine from time to time what particular qualifications it requires of teachers to equip them for the ministry and mission of the church in Lutheran schools. The church encourages local school authorities to *commission* teachers who are appointed to serve in a Lutheran school. Every appointed teacher who continues to meet the requirements determined by the church will be an Accredited Teacher in the service of the church.

Adopted by GCC March 2005 for presentation to Synod 2006

APPENDIX C5
CORE PROPOSITIONS DESCRIBING HIGHLY EFFECTIVE TEACHERS
IN LUTHERAN SCHOOLS

Policy adopted by Board for Lutheran Education Australia May 2000

1. Context

- 1.1 This paper describes some core propositions for highly effective teachers in Lutheran schools. These propositions are expressed as descriptors of the kind of qualities the Church would wish to see as the distinguishing characteristics of teachers. It has its origin in wide-ranging consultations and is to be regarded as a document in progress that reflects the recognition of the BLEA, Australian Lutheran College and schools that an appropriate template of teacher characteristics is needed for schools in the LCA. Readers will readily see the link between the direction of this paper and the wider educational context – especially the priority being given to teacher quality and, for the LCA, the outcomes of the recent Australian Conference on Lutheran Education.
- 1.2 Delineating the attributes of highly effective teachers in Lutheran schools has a range of potentially valuable applications in:
- Appointment of staff
 - Staff orientation programs
 - Design of continuing professional education programs
 - Determining professional standards
 - Endorsing best practice, rewarding accomplishment and acknowledging the psychological importance of praise for the teacher and the modelling of such affirmation
 - Preparation of teachers for Lutheran schools

- 2. Framework** ‘Teacher quality’ has both generic features which are cross-sector in scope, and school – system – specific dimensions which, inter alia, enable schools to conduct teaching and learning in ways that are congruent with their vision statements.

The following represents a five-point ‘map’:

How is teacher spirituality to be understood as it applies to Lutheran schools?
 What are the specific ways in which Christian vocation influences teacher behaviour?
 Which aspects of Lutheran theology are important to the work of the Lutheran teacher?
 How is relational Christianity to be manifest in the work of the Lutheran teacher?
 What are the essential features of the teacher as professional in Lutheran schools?

These questions are based on five intersecting domains:

Spirituality [growing into Christ]
 Vocation [servant hood in Christ]
 Theology [expressing Christ]
 Relational Christianity [sustaining positive Christian relationships]
 Professional [exercising the craft of the Christian teacher with integrity and effectiveness]

3. Core propositions

- 3.1 **Proposition One** : a teacher in a Lutheran school will have a Christ-centred spirituality that is characterised by a growing personal faith, an understanding of the Gospel and an integration of faith and living

Behavioural outcomes: the teacher is one who:

undertakes ongoing biblical and theological study and participates in worship, devotional activities and congregational life.
 appreciates that all interactions are opportunities for the Holy Spirit to work
 demonstrates grace, forgiveness and compassion in interactions with members of the school community and the congregation
 understands the Christian and secular world views and lives the former to influence and permeate the latter

- 3.2 **Proposition Two:** the teacher in a Lutheran school is called to be a servant of Christ and to serve him through serving others.

Behavioural outcomes : the teacher:

understands teaching as a vocation from God and views teaching as a Gospel ministry
 understands the educator's role in the mission of the Church and school
 understands servant leadership and its implications for carrying out responsibilities in the school arena
 has a love of, and respect for, all in the school community with special reference to young people
 relates to all pastorally

- 3.3 **Proposition Three:** a teacher in a Lutheran school has a sound understanding of Lutheran theology, the LCA and its schools.

Behavioural outcomes : the teacher

Understands Lutheran theology, especially the grace alone, faith alone, Christ alone; and Law and Gospel and their implications for self and relationships
 Has a mature familiarity with the catechism
 Has an awareness of the theological convergence and divergence of Christian churches in their ecumenical association
 Upholds the ethos of the Lutheran school
 Recognises the way in which theology informs critical areas of school life such as administration, discipline, pastoral care, Christian Studies and worship

- 3.4 **Proposition Four:** a teacher in a Lutheran school is able to develop positive relationships with others.

Behavioural outcomes : the teacher:

understands the Gospel and its influence on daily life and relationships with others

has positive self-esteem, is emotionally robust and has an awareness of his/her personal gifts and talents

possesses high levels of communication and negotiation skills

has a well developed emotional intelligence and is able to read the emotional state of individuals, groups and workplaces and respond appropriately

has a keen awareness of different cultural groups and belief systems in Australian society

values people in their uniqueness, having their own gifts and talents, and accepts them as they are

has a special empathy for, and positive relationship with, young people

has the capacity to work easily and effectively in teams and a strong sense of community

- 3.5 **Proposition Five:** a teacher in a Lutheran school is committed to best practice in teaching and highly professional conduct

Behavioural outcomes : the teacher:

has sound knowledge of learning areas and is passionate about teaching and learning

sees himself/herself as a collaborative member of a learning community and models learning to students

uses a range of methodologies that promote active learning and is skilled in important aspects of the craft of teaching

has the capacity to reflect on practice and to adopt changes that lead to ongoing improvement

maintains a high level of general knowledge and awareness of social trends, especially those that impact on the lives of learners, and keeps informed through news, films and reading

possesses a critical awareness of developments in education and has the ability to assess the significance of trends and their impact

seeks regular professional development opportunities, values professional growth and is responsive to mentoring

shows management skills of a high order and empowers others through leadership skills

4. **Conclusion** It may well be the case that using resources to improve teaching and to strengthen the work of teachers produces more important gains than putting resources into other school-related projects. The core propositions expressed above direct attention to critical aspects of the desired teacher profile in Lutheran schools and provide guidance for teachers themselves, principals, systems and the Church as they are engaged in initial teacher

education and continuing professional education programs.

APPENDIX C6

CHRISTIAN STUDIES IN THE LUTHERAN SCHOOL

Context

Christian Studies is a Key Learning Area (KLA) in the curriculum structure of a Lutheran school. It is an essential part of the Christian education program which is the total life of the school and which is expressed through the culture of the school, all teaching and learning activities, the worship program, pastoral care for students and staff, behavior management policies and practices, voluntary Christian groups and activities that address the personal spirituality of staff and students.

Christian Studies belongs to the formal curricular program of the school and as such should operate within the same parameters as other KLAs with appropriate timetabling, budget, staffing and resourcing. As for other KLAs it must be taught by teachers who are trained in this broad field and who have a personal commitment to it as a learning area. Likewise, it is assessed and reported on in ways that give it a similar status to other curriculum areas.

The students who participate in Christian Studies have different faith and spiritual backgrounds ranging from active Christian life, to students who have had little or no prior experience of religion, to students who are active in non-Christian religions to those who are anti-Christian. This diversity has implications for the construction of programs and what can and cannot be taken for granted in levels of biblical literacy, motivation or interest. Faith responses or commitment to Christ cannot be a general expectation in the formal curriculum, though there will be areas of the broader framework of Christian education where these can be actively nurtured and expressed.

Rationale

Christian Studies provides a safe and supportive context in which students can reflect on their experiences of the world and on their own beliefs and spirituality as they attempt to make sense of their rapidly changing and complex global environment, and as they develop their identity as individuals. They do this on the basis of their study of Christianity and their increasing awareness of how the Christian faith relates to all aspects of existence.

Christian Studies initiates students into biblical literacy and the teachings, culture and history of the church in general and the Lutheran Church in particular. It also relates the Christian response to insights, teachings, practices, and challenges of other major world religions. Students are also encouraged to appreciate the Christian response to social justice and ethical issues and the servant role of the Christian church within society.

For those students who have responded to the working of the Holy Spirit, Christian Studies also provides the opportunity for them to grow in their Christian faith and in the expression of that faith in their lives.

The Christian Studies Classroom

As for learning environments in other areas of the curriculum, Christian Studies is based on current learning theories and their associated strategies for delivering quality learning programs. Given the earlier comments in 'Context' about the diversity of learners in a typical class, Christian Studies teachers use flexible teaching methods. In broad terms, they foster a supportive, inclusive and safe learning climate in the classroom. The strategies used reflect a respect for the diversity of students' knowledge and faith backgrounds, and are inclusive of different learning styles and mindsets.

In the Christian Studies classroom learners are engaged in intellectually challenging experiences that actively involve them in constructing their own meanings. Students pose their own questions, gather, analyse and reflect on information and use it in meaningful ways. Teachers are aware of the balance to be struck between core understandings in the Christian faith and how learners construct their own meanings related to those central concepts.

The Christian Studies Teacher

The Christian Studies teacher:

- has a personal commitment to Christ and a mature faith
- creates and fosters an atmosphere of respect, care and openness where students have freedom to explore Christianity, their own questions, faith and personal response
- accepts that students and teachers in Christian Studies are critical inquirers
- has a sound understanding of the subject and the required theological qualifications as specified by Lutheran Church of Australia (LCA)
- witnesses to the Christian faith in appropriate ways that do not pressure or manipulate students' own beliefs or faith
- builds on students' prior knowledge and understanding
- actively engages students in sharing, discussing, researching, collating, analysing, critically reflecting and using their learning in meaningful ways
- provides opportunities for students to think and reflect on important contemporary spiritual, moral and ethical issues
- makes explicit the relevance and purpose of what students are learning
- uses a range of stimulating print and multi-media resources
- provides learning experiences that cater for a range of learning styles and for students to work both collaboratively and individually
- prays for the spiritual growth and development of each student

Adopted as BLEA policy June 2004

APPENDIX C7

LCA STATEMENT ON SCHOOL WORSHIP

Lutheran Church of Australia Statement on School Worship

Origin: Board for Lutheran Education Australia Adopted by General Church Council April 2002

What is Christian Worship?

Worship begins with the presence and acts of the Triune God . It goes from heaven to earth, from God to human beings. This is clearly seen in the way in which God conveys love, grace and mercy to human beings through readings from the Bible, forgiveness of sins, proclamation of the gospel, the enactment of Baptism, the celebration of Holy Communion, and the performance of blessing. Worship can be understood to have a strongly **sacramental** thrust, which consists in God's action towards us.

Human beings respond to God's presence and activity in praise and thanksgiving. This dynamic of the presence and action of God prompting human response is brought into focus in by Paul's teaching in Romans 12:1,

I appeal to you therefore, brothers and sisters, by the mercies of God [God's presence and activity], to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship [human response]. NRSV

It is important to note that the human response of worship is not a result of a person's superior spirituality or stronger moral fibre. Human response is itself empowered by a gracious God.

Thus the dynamic of Christian worship is God's action, human response. The common order of worship in the Lutheran Church affirms this flow of God's action (the so-called sacramental element) followed by our response (the so-called sacrificial element) of worship.

The following table is useful to see this dynamic of God's action and our response at work. It demonstrates how each action of God (his sacramental activity) has a corresponding human action (our sacrificial activity).

Table 1 : The Dynamic of Christian Worship

God's Action	Human Action
God calls to worship	We respond
He forgives	We confess
He speaks	We listen
He listens	We pray
He gives his gifts to us	We bring our gifts in an offering
He gives himself to us in the Lord's Supper	We give ourselves in loving service
He blesses us	We praise him
He sends us into the world	We go out

The School as a Context for Worship

There have been many attempts to draw parallels between worship as practised in the congregations of the Lutheran Church of Australia (LCA), and worship as practised in the Lutheran School. While these efforts have been intended to affirm the validity of worship in a school context, it must be acknowledged that there are some very real differences between **school worship** and **congregational worship**. The major differences are as follows:

Table 2 : The Difference between School and Congregational Worship

School Worship	Regular Congregational Worship
No presupposition of a participant's faith	Faith (or at least an interest in matters of faith) can be legitimately presupposed for the majority
No presupposition of baptism	Most of the congregation is baptized
No presupposition of involvement in congregational worship practices	Previous involvement in Christian worship congregational worship practices presupposed for the majority
No presupposition of biblical literacy	Some level of biblical literacy presupposed for the majority
Compulsory attendance	Voluntary attendance

The congregation is defined in this document as a community of baptised believers who together share a common confession of faith, hear the Word of God, celebrate Baptism and the Lord's Supper and are led by a called and ordained pastor.

This definition is distinct from the common understanding of congregation as a legally constituted organisation within the LCA or another denomination. Where a rightly constituted LCA congregation is intended, the term LCA congregation will be used.

School worship refers to a variety of worship contexts within the school where

attendance is seen as part of the program of the school i.e. in whole school, in part of the school, and in class-sized contexts.

Both congregational and school contexts provide opportunities for public worship. It is therefore possible to have a congregation within a school.

Appropriate School Worship

The context in which schools meet for worship means that certain elements are appropriate, and others are not. Due to the compulsory nature of school worship, care must be taken not to put people in situations where a conflict of conscience arises. Such conflicts can exist when a person is expected to make a confession or response which does not reflect their faith. Appropriate elements for school worship may include the following:

Table 3 : Appropriate Elements for School Worship

- .Bible reading
- .Telling Bible stories
- .Relevant Gospel message based on the biblical narrative
- .Prayers of request and thanks -for students, school and the world
- Blessing
- .Singing -in a context of optional involvement
- .Group silence for meditation and contemplation
- .Appropriate ritual acts (e.g. candles, signing of the cross for blessing etc)

It may be inappropriate to include the following elements due to situations where a conflict of conscience may arise.

Table 4 : Possible Inappropriate Elements for School Worship

- Confession of sins
- Confession of faith
- Responsive prayers
- Calls for commitment
- Celebration of Holy Communion

Worship in the school context must be done in a way which is accessible to students. It should be conducted in a language and style which communicates both the relevance of the gospel to the lives of students, as well as the sublime mystery of the Christian faith.

Furthermore, it is important to provide for a variety of expressions of worship as

God works differently in different people at different times.

It is clear that the emphasis for school worship is on what God does for human beings, and not so much on human response to God.

The Distinction between Worship and Teaching

In worship the emphasis is on proclaiming and experiencing God's word with the aim to create or increase faith. However, worship may also involve some teaching or explaining as well. In teaching, the emphasis is on explaining God's word with the aim to increase understanding of the Christian faith. However, teaching may include some elements of worship.

It is important to be aware of these distinctions in planning and implementing school worship, and in planning and implementing the Christian Studies program in the school. While similar topics may be dealt with, they are dealt with in different ways according to their context.

Baptism

Baptism is the sacrament of entry into the Christian church. It happens in the context of the people of God who gather together to grow in faith and love. Thus, in the LCA, baptism is clearly seen as belonging to the ministry of the congregation. The congregation is the institution in which Christ's gathered community is to be found. The question which the LCA and Lutheran school communities grapple with is whether it is appropriate to baptise in the context of school worship.

Baptising a student in a Lutheran School setting can be simple or complex, depending on the structure of the school. It is a simple matter in a school where there is a direct relationship between an LCA congregation and the school. Any pastoral acts done in the school can legitimately be seen as pastoral acts of that LCA congregation, and one would assume that its pastor has oversight of the pastoral acts that are done in it. The issue becomes more complex when there are a number of LCA congregations which support it, or when the school is sponsored by a district of the LCA.

Baptism can take place in a congregation within a school. While the baptised person is at school, this congregation may be best placed to provide ongoing pastoral care. However, when baptism happens in a school, links need also be developed with the LCA congregation that is best placed to care for the person and their family beyond the time that the young person is a student at the school. Where natural links with an LCA congregation do not exist, the school should seek to build bridges, and develop links with those LCA congregations that are well-placed to meet the ongoing pastoral needs of the students and their families.

Baptism of a student or staff member in the context of school worship must be accompanied by instruction. Such instruction will go beyond the normal teaching *of* the Christian faith in the classroom and the proclamation that is part of school worship, because it presupposes commitment *to* the faith.

Where there is a direct relationship between the school and an LCA congregation,

instruction prior to baptism and after it will normally be the responsibility of the pastor of that congregation. Where there is a worshipping community within the school itself, it is the responsibility of the school pastor to see that such instruction is given as part of his duty to provide pastoral care.

Holy Communion

Communion may be celebrated regularly in Lutheran schools within a congregational setting. It is worthwhile restating that the congregation is a community of baptised believers who together share a common confession of faith, hear the word of God, celebrate baptism and the Lord's Supper and are led by a called and ordained pastor. This definition is distinct from the common understanding of congregation as a legally constituted organisation within the LCA or another denomination.

Attendance at such services must be voluntary. Participation in Holy Communion is available to those who share our Lutheran understanding of it.

The pastors who preside at such services are responsible for the instruction and ongoing pastoral care of communicants in these services.

Summary of practical considerations for Lutheran Schools

When worship is compulsory in Lutheran Schools, care must be taken to ensure that no one is asked to act against their conscience.

Leaders should seek to make worship accessible to students in its language and style, so that it can positively communicate both the relevance and the mystery of the Christian faith.

Since God works differently in different people, a variety of worship styles should be offered.

Leaders of worship in Lutheran Schools need to understand the difference between teaching and worship. Appropriate professional development may be useful.

Where there is compulsory attendance at worship in a Lutheran school, God's loving action should be emphasised rather than the demand for faith responses from participants. (see table 1 and table 3)

Baptism and Holy Communion are to be practised with pastoral discretion, bearing in mind the issues outlined above.

Schools should explore and develop strategic partnerships with those LCA congregations which are well placed to care for the spiritual needs of students and their families.

APPENDIX C8

THE LUTHERAN SCHOOL AS A PLACE OF MINISTRY AND MISSION

Adopted by LCA General Synod October 2006

Statement of principles

- 1 The Lutheran school is a place of education. It is registered by the state to carry out this task. The LCA expects that each school will carry out its educational charter to the best of its ability. To that end the school appoints staff (Lutheran and other Christians) to enable it to fulfil its responsibility of providing quality education. The Lutheran school as school, therefore, works in the Kingdom of the Left.¹
- 2 The Australian government allows churches to own and run schools. The Lutheran school is a school; at the same time, it is a school of the LCA. As such the LCA expects the Word of God with the gospel of Christ at its heart to inform all learning and teaching, all human relationships, and all activities of the school. It is expected that the principal of a Lutheran school is a practising member of the LCA and is the ‘spiritual’ head of the school. The LCA expects that pastors will be called to exercise a ministry of Word and sacrament within the school. Therefore, according to LCA teaching, the church is also in the school (Augsburg Confession, Article VII).
- 3 The LCA is a church in mission. Thus the Lutheran school at the same time as it works in the Kingdom of the Left is also working in the Kingdom of the Right. Young men and women and staff are challenged regularly with the gospel and the Spirit does his work, as some are encouraged in their faith and others are brought to faith.
- 4 When the LCA came into being, the situation within which Lutheran schools now operate was never envisaged and the extensive development of Lutheran schools was not foreseen. The Lutheran school was seen as an auxiliary of the congregation and this view is embedded within the constitution. However, many Lutheran schools have limited connection to a congregation and, vice versa, many congregations have little or no connection to Lutheran schools in their midst. There is no longer a close connection in some congregation-school relationships. In that light, how do we address the reality that the Word is doing its work, young men and women are coming to faith within the school but feel little or no connection to a congregation of the LCA. There is a need not only to introduce young people to Christ but also to a local congregation.

The LCA Statement *The LCA and Its Schools* describes schools ‘as an integral part of the mission of the church’. The school’s mission field is ‘the world of the school’. For mission to occur, the gospel must be proclaimed with a view to conversion (evangelistic preaching); baptism must be administered; and the Lord’s Supper will be available for the health of the baptised. Hence the College of Presidents took the decision in the mid 1990s that pastors in the school may administer the sacrament of Baptism and may provide the sacrament of Holy Communion responsibly within the school.

Worship involving Word and sacrament should be distinguished from daily school devotions. The former is voluntary, a gospel invitation; the latter might well be compulsory. This distinction is in turn linked to a changing role for school pastors. They are increasingly called to minister to the families of students especially in sickness and tragedy. They are increasingly asked to preside at weddings of old scholars and then baptisms. Therefore, many school pastors no longer have a significant teaching load within the curriculum of the school. Rather they function as a pastor to the ‘world of the school’ – to principal and staff, to students and their families and to old scholars and their families.

5. *The LCA and Its Schools* statement notes the ‘spiritual task of the principal’ and the importance of the school pastor functioning as a ‘pastor’ within the school and as such exercising a ministry of Word and sacrament. We rightly have some difficulty with the idea of the school as a ‘faith community’ but our difficulty with that terminology dare not be the means of avoiding the reality that in many instances there is a worshipping community within the Lutheran school.

Pastors in the LCA continue to serve worshipping communities where a group of people in a locality are gathered from time to time to hear the Word and to receive the sacraments. This grouping of people is not ready to organise itself into a constituted congregation of the LCA. Nonetheless, such groups are part of the people of God, they hear the Word and receive the sacraments, they grow in their faith and they serve as Christians in the world. They are recognised by the Church as part of the Church. They may be ‘on the way towards constitutional membership’. Worshipping communities within school communities fit into this situation.

The current context of the Lutheran school requires us to find ways to keep contact with those within school worshipping communities when their connection to the school is no longer relevant. We also need to provide support and supervision for those who lead these communities (particularly in the areas of worship and communion practice, pastoral decision making, hymnody).

Implications for practice

A number of implications and responsibilities result from the principles stated above and the following are highlighted:

1. LCA

- affirms the fact that its work is undertaken in and through schools by appropriate constitutional and pastoral/doctrinal statements and rites,
- ensures that there is an intentional program of spiritual formation for all staff and principals,
- provides support and oversight for school pastors.

2. Congregations

- support neighbouring schools,
- are involved in and committed to ministry which enables transition from a worshipping school community to a local worshipping community

3. ALC

- prepares pastors who can minister in the mission field that is the school,
- provides resources and courses in support of spiritual and vocational formation of principals and school staff.

4. School governance

- ensures that the school operates in accordance with LCA policies, including *The LCA and Its Schools*, *The role of the pastor in the Lutheran school*, and *Statement on school worship*,
- is required to have a membership that is overwhelmingly Lutheran so that there is total commitment to the LCA's aims for its schools.

5. Principals

- act as spiritual leaders of the school,
- understand the LCA's expectations of its schools through an intentional formation program,
- must be active members of the LCA
- ensure that there is a core of Lutheran and other Christian staff in the school for the sake of Christian witness.

6. School pastors

- focus on supporting the Christian witness of staff and students in the school,
- equip principal, staff and Christian students for their witness and ministry through prayer, Word and sacraments,
- are involved in the discipling and baptism of those who come to faith,
- shepherd the disciples into permanent faith communities.

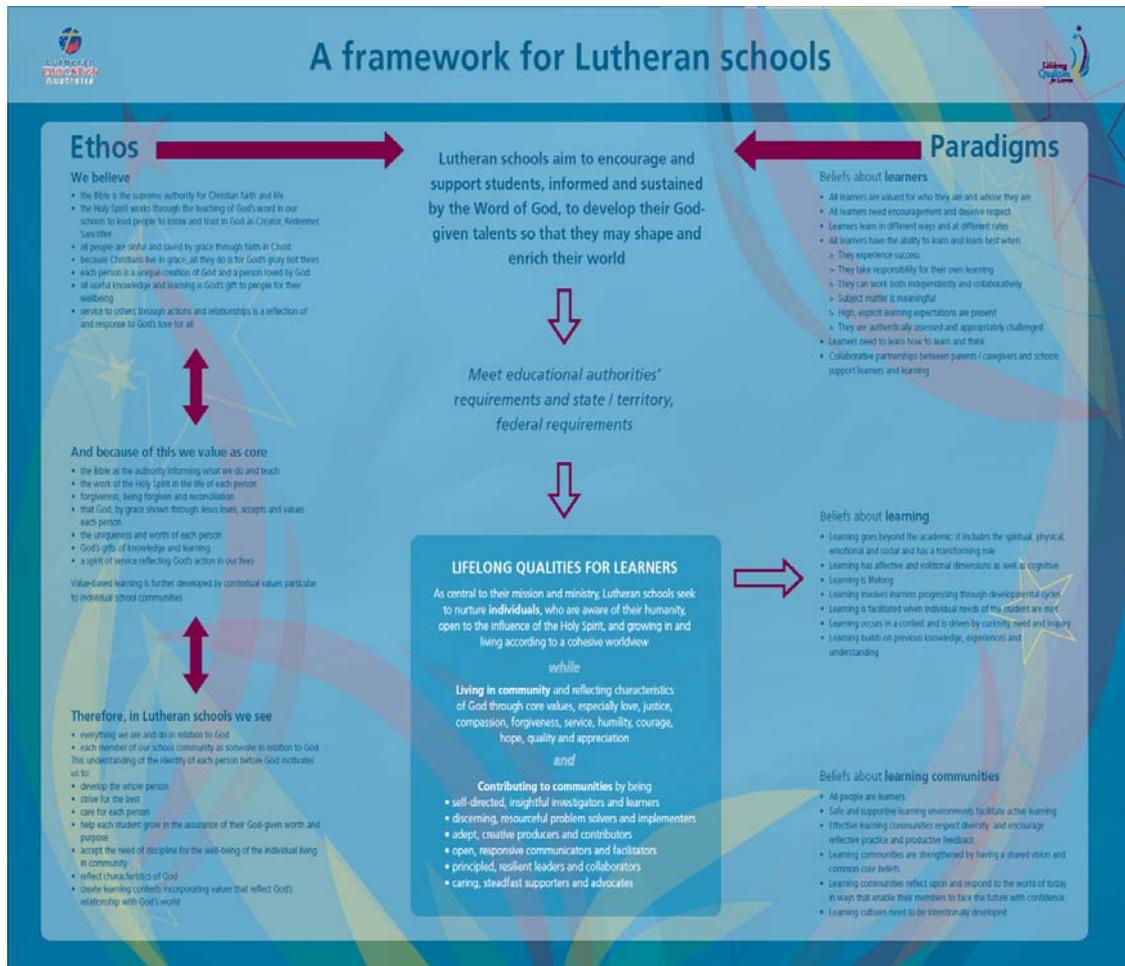
7. Staff

- are affirmed by the LCA as being involved in important ministry,
- understand the ethos and identity of Lutheran schools,
- are sustained for their Christian witness in the school by a ministry of Word and sacrament.

¹ In Lutheran theology, the way in which God operates in the world is described through the doctrine of the Two Kingdoms. He works through either the Left Kingdom (through law, reason, order, human institutions), or the Right Kingdom (through gospel, sacraments, forgiveness, church as a worshipping and witnessing community).

APPENDIX C9

FRAMEWORK FOR LUTHERAN SCHOOLS



Available at <http://www.lutheran.edu.au>

APPENDIX D
PUBLICATIONS BY THE CANDIDATE RELEVANT TO THE THESIS

In the course of this study, the researcher delivered the inaugural lecture for the beginning of the academic year at Australian Lutheran College in 2004, based on the two years of coursework related to the research topic. This lecture was edited for publication in the *Lutheran Theological Journal* (Jennings, 2004). Further work on this thesis was the basis of the Keynote Address given by the researcher in April 2006 to the participants in an LCA/LEA summit, addressing the future of the schools and their relationship with the church (Jennings, 2006). Material from that address was presented at the 2007 ACU Symposium on Religious Education and Ministry, resulting in an article in the *Journal of Religious Education*, (Jennings, 2007a), which was republished in the December 2007 edition of the *Lutheran Theological Journal*, (Jennings, 2007b). Finally a presentation was given at the third Australian Conference on Lutheran Education, October 2008 and published on the LEA web site later that year (Jennings, 2008).

The published pieces are included in the references.

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