THE ENSIVENESS OF A CHRISTIAN SCHOOL’S INDUCTION PROCESSES IN ENABLING EARLY CAREER TEACHERS TO DEVELOP A CHRISTIAN WORLDVIEW OF PROFESSIONAL KNOWLEDGE: A CASE STUDY.

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A thesis submitted in partial fulfilment of the requirements of the degree of

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DECLARATION OF AUTHENTICITY

This thesis is my own composition and is the result of my own research and work.

It contains no material that has been published elsewhere or taken in whole or in part from a thesis by which I have qualified for or been awarded another degree.

No other person’s work has been used without acknowledgment in the main text of this thesis.

All research procedures reported in this thesis have been given the approval of the Education Research Ethics Committee of Morling College Ltd.

Signed: Belinda Nunn

Dated: 17 November, 2016
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ABSTRACT

Teaching Standards are being used increasingly in an international context as means of framing effective teacher practice. The Australian Professional Standards for Teachers are used in the accreditation process for early career teachers who are moving to the Proficient career stage. In addition, Christian schools want to enable early career teachers to consider how a Christian worldview could inform these Standards and so equip their teachers to teach from a Christian perspective. This research study investigated the effectiveness of induction experiences in one Christian school in helping early career teachers develop and implement a Christian worldview in relation to Standard One, knowing “the students and how they learn”, and Standard Two, knowing “the content and how to teach it”.

The research methodology used was a case study with early career teachers in a large K-12 Christian School in New South Wales. The research sample involved 21 teachers and the research instruments included a preliminary survey, interviews with four teachers and a document analysis of a teaching and learning program designed by each of the four teachers interviewed.

Analysis of the results demonstrated that the most effective induction experiences were those that utilised mentoring, collaboration and collegial discussion in comparison to more formal induction experiences. The thinking and practice of a Christian worldview by the early career teachers in the sample appeared to be more developed for focus areas in Standard One than for Standard Two.

Recommendations from this study include the need for further research in other Christian schools in order to provide a broader base from which generalisations can be made in relation to effective induction experiences in helping early career teachers develop their practice of Christian education in the domain of Professional Knowledge.
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CHAPTER 1: INTRODUCTION

1.1 Background to the Study

As the nominated Teacher Accreditation Authority Delegate Advisor at my school, I am responsible for working with early career teachers in achieving accreditation at the level of Proficient Teacher as defined by the Australian Professional Standards for Teachers (Board of Studies, Teaching and Educational Standards (BOSTES), 2013). The Australian Professional Standards for Teachers (the Standards) provide a structure for identifying three areas or domains of competence, and are used across Australia to guide professional learning. The Standards have been developed by the Australian Institute of Teaching and School Leadership (AITSL) with the goal of improving teacher quality as an essential reform to facilitate improvement in student attainment (AITSL Global Trends, 2014; BOSTES, 2013). Informed by the National Partnership on Improving Teacher Quality (COAG, 2011) and the Melbourne Declaration on Education Goals for Young Australians (MCEETYA, 2008), the Standards provide a way of understanding quality teaching at a level appropriate for the professional career stage of the teacher (Preston, 2014). The term early career teacher has been used in this study to refer to teachers who have achieved accreditation at the Graduate level and are working towards the Proficient level under the Standards. Early career teachers referred to in this study are in their first five years of teaching and may include those in teaching as a first or subsequent career.

While there are three domains of teaching identified in the Standards, Professional Knowledge, Professional Practice and Professional Engagement, this research is focused on the first of the domains, that of Professional Knowledge. The Professional Knowledge domain focuses on knowing “students and how they learn” (Standard One) and knowing “the content and how to teach it” (Standard Two) (BOSTES, 2013, p.4). As the staff member responsible for teacher accreditation and the induction of early career teachers into the practice of Christian education, I have been increasingly challenged to consider the most effective ways of discipling teachers in the development of a Christian worldview in the domain of Professional Knowledge.

The induction process within this domain as outworked in a Christian School involves not only the pedagogical and curriculum skills embedded within the language of the domain, but a Christian
worldview of the domain itself. The pedagogical and curriculum skills within the domain relate to both the designing of teaching programs and implementing effective teaching strategies, taking into account the nature of the learner including opportunities for students to understand and develop respect for Aboriginal and Torres Strait Islander (ATSI) people and knowledge of curriculum requirements (BOSTES, 2013).

In working with the Standards in the process of teacher induction, I have observed two approaches in Christian Schools. Many schools see accreditation at the level of Proficient Teacher as a compliance issue only, developing an essentially dualistic approach, leaving the development and demonstration of a Christian worldview in the practice of teaching outside the context of demonstration of proficiency. Other organisations such as Christian Schools Australia (CSA) and Seventh Day Adventist Schools (SDA) have developed a set of Christian Distinctive Standards and a set of Teaching Ministry Standards respectively (CSA Christian Distinctive Standards, 2013; Rieger, 2011). These two sets of additional standards from a Christian worldview also demonstrate a dualistic approach.

This study explores an alternative way to view the use of the Standards that is less dualistic than the two approaches discussed in the previous paragraph. Exploration of an alternative approach includes the notion of induction and the effectiveness of induction processes and practices within this domain of the Standards and investigates how teachers are inducted into using the Standards within a Christian school.

1.2 Purpose of the Study

The aim of this research is to explore the particular induction processes that are most effective in helping early career teachers develop a Christian worldview in relation to Standard One, knowing “students and how they learn”, and Standard Two, knowing “the content and how to teach it” (BOSTES, 2013).
1.3 Statement of the Problem and Research Question

Statement of the Problem

While there is a significant body of literature on the notion of a Christian worldview in the area of Professional Knowledge there appears to be a gap in research that addresses the development of a Christian worldview for early career teachers in Christian schools. In addition, there appears to be little research related to induction processes enabling early career teachers to develop a Christian worldview.

Research Question

How effective are a Christian school’s induction processes in enabling early career teachers to develop a Christian worldview of the Professional Knowledge domain of the Australian Professional Standards for Teachers?

1.4 Benefits of the Study

The area of teacher accreditation is a significant one in New South Wales. Due to recent legislative changes by the Board of Studies, Teaching and Educational Standards (BOSTES), schools are currently in the process of developing processes of teacher accreditation, which specifically reference an “orientation” to teacher accreditation and “induction processes” (BOSTES, 2015, p. 22). One of the benefits of the study is to provide Christian schools with the opportunity to consider these processes in the light of a Christian worldview both in the content and the processes of induction.

The research should benefit leaders in Christian schools involved in designing induction processes for early career teachers and specifically to teachers involved in induction processes. Participants in this current study should also benefit from the opportunity to be involved in reflection on their development as a teacher and reflection on those factors which have shaped their thinking and practice. Further, as induction and its associated processes are significant issues in the educational context, being linked to teacher retention and effectiveness (Allard and Doecke 2014; AITSL Global
Trends, 2014), this study should be of help in identifying good induction practices that may assist in the area of teacher retention. In addition, this study will research good practice in areas such as the development of Professional Learning Communities (PLC’s), mentor choice, and the effectiveness of mentors and collaboration in the mentoring context, which should be of benefit to the wider school community as well as Christian schools. These areas related to induction are significant and topical in the current educational climate as are issues of teaching standards and competence.

1.5 Outline of the Thesis

This chapter has introduced the study including a background and purpose for the study, the research question and the benefits of the study. The next chapter is the literature review which explores a Christian worldview and its practice in the domain of Professional Knowledge. It also includes a discussion of the use of teaching standards and their role in framing effective practice, an exploration of induction processes and practices and effective means of evaluating these.

Chapter Three is the Methodology chapter which discusses the qualitative research design, that of an exploratory collective in site case study. This chapter also considers the processes of data collection and analysis and specific considerations of the researcher such as the location of the research at a school in which the researcher is a leader.

Chapter Four outlines and analyses the results while Chapter Five discusses the results and considers both the findings and the implications for the researcher’s school and for the wider context of Christian education. It also considers effective practices and processes that shape beliefs in the domain of Professional Knowledge. Chapter Six provides the conclusion and recommendations arising out of the study.
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

Schooling seeks to shape children. It is designed to transmit and enrich culture, teaching children about the world and their place in it (Edlin, 2014). The teacher therefore has a crucial role in this shaping process. The review begins with a discussion of the notion of a Christian worldview, then applies this worldview to the two standards within the Professional Knowledge domain;” knowing students and how they learn” and “knowing the content and how to teach it”. This is followed by a discussion of teaching standards as a means of defining effective teacher practice in a secular and a Christian context.

The review then proceeds to explore best practice teacher induction, including the key areas of mentoring and collaboration followed by considering the functioning of induction and professional learning within a Christian school context. Finally, the means of evaluating the effective practice of a Christian worldview of professional knowledge is considered including factors such as teacher self-reflection, observations of classroom practice, documentation review and student outcomes.

2.2 The Australian Professional Standards for Teachers

Standards are a global educational initiative, and are the latest attempt to regulate teacher quality and effectiveness (Allard & Doecke, 2014; Parr, Bulfin & Rutherford, 2013). Standards can provide a veneer of consistency for describing teacher professional competence yet they lack sufficient nuance (Gannon, 2012a). Standards attempt to define teacher identity, but teacher knowledge is personal and context rich (Gannon, 2012a; Glanzer & Talbert, 2005; Howe, 2006). McNally, Blake, Corbin and Gray (2008) in their Scottish study of identity formation of early career teachers highlighted the tension that exists between the formality of theory and standards and the experience and practice of early career teachers. They discovered that a standards and competence based discourse was only part of the process and the dialogue around successful induction. The standards discourse clearly has some challenges in terms of framing a picture of teacher quality and effectiveness (Gannon, 2012a; Kirby and Crawford, 2012; O’Brien, 2012). However, there has been significant research which has demonstrated the positive impact of the
Standards. The AITSL Interim Report (Insights, 2015) documents the increasing engagement of teachers with the Standards, as teachers perceive the Standards to be effective in improving student outcomes and informing teaching practice (Insights, 2015).

The Australian Professional Standards for Teachers include seven standards organised into three domains. The first domain, Professional Knowledge, the focus of this study, includes two standards related to the body of knowledge required by a teacher to respond to the needs of students within their educational contexts (BOSTES, 2013). The second domain that of Professional Practice, includes three standards in relation to planning of teaching and learning, classroom practice and assessment. The third and final domain of Professional Engagement includes two standards focused on teachers’ professional relationships. These standards are then further divided into standard descriptors across four career stages: Graduate; Proficient; Highly Accomplished; and Lead. This study is concerned with the early career teacher who having achieved the level of Graduate within their preservice training is working towards the level of Proficient Teacher in their first years of service.

2.3 A Christian worldview and its practice in the Professional Knowledge domain

A person’s worldview is an “overall perspective from which they see and interpret the world” (Harris, 2015, p. 19). It is a set of presuppositions or assumptions which are held consciously or subconsciously about the basic makeup of the world, framing views and practices in areas such as education (Fisher, 2012). A Christian worldview is shaped by God’s revelation “in His word in the Bible, His word in creation, and His word incarnate, Jesus” (Van Brummelen, 2002, p. 49). When little attention is paid to the connection between Biblical beliefs and values and pedagogic processes and practices, educational culture will continue to be shaped by what Cooling and Green (2015, p. 97) refer to as “competing imaginations’ such as economic rationalism, which suggests that the purpose of education is to prepare “young people to lead successful and productive lives” (BOSTES, 2013, p. 2).

The Professional Knowledge domain of the Standards focuses on the body of professional knowledge and research from which teachers draw to respond to the needs of the students within their educational context (BOSTES, 2013). In applying a Christian worldview to Standard One
“Know students and how they learn”, it is necessary to look firstly at the nature of the student and secondly the process of learning from a Christian perspective. A Christian educator must acknowledge each individual as made in the image of God, precious to Him and inherently valuable (Graham, 2009), rather than as a national economic resource. The Melbourne Declaration on Educational Goals for Young Australians (MCEETYA, 2008 p. 2) states globalisation means that education is valuable for maximizing opportunities for “productive and rewarding futures”. In contrast, a Christian educator sees a purpose for education and life is to know God and glorify Him forever. At the heart of the call of a Christian are the two greatest commandments, loving God and loving people (Mark 12:28-31). Thus reaching competency in Standard One “Knowing students and how they learn” goes beyond the “meeting of learning needs” (BOSTES, 2013, p. 8). Learning and teaching happen in relationship. Cochran-Smith (cited in Allard & Doecke, 2014) defines good teaching as the developing of loving and caring relationships with students.

The second part of Standard One relates to “how they learn”. While the description of Standard One demonstrates the value of the diversity of individual students and their learning, a Christian worldview acknowledges the unique gifts of all students reflect the image of God and there is a need to provide different learning experiences and strategies to allow these gifts to be developed to contribute to the body of Christ (Van Brummelen, 2002).

Standard Two, “knowing the content and how to teach it”, can also be considered from a Christian worldview. Christian education is induction into a way of life, a passing on of what is meaningful and convictions about the source of that meaning (Blomberg, 2014). Knowledge develops amidst a matrix of assumptions at the heart of which is truth. In a postmodern world truth is considered relative. In contrast the Bible states that Christ is truth (John14:6), hence there is an absolute truth and that truth is found in, and known by a Trinitarian God. This is significant for the Christian educator as resources such as syllabus documents and text books are based on presuppositions of multiple truths and values and a Christian teacher in exploring knowledge needs to be able to identify such value laden statements assisting students to develop discernment (Harris, 2015).

In applying a Christian worldview to “knowledge of the content and teaching strategies of the teaching area “and in “organising and sequencing content” (BOSTES, 2013, p 10), there are a series of choices to be made about what to teach and how to teach it which are informed by a worldview.
Both Harris (2015) and Cooling and Green (2015) discuss the significance of choices around curriculum. Christian teachers have the opportunity to consider what story is being told through choice of focus rather than uncritically adopting the content from a text book. Harris (2015), Van Brummelen (2002) and Edlin (2014) each give a set of worldview questions to guide the choices made around “knowing the content and how to teach it” which provide a framework to a teacher for exploring the world from the perspective of God’s story. The questions that Van Brummelen (2002, p. 50) poses are “Who and where am I? What has gone wrong?” Thus developing a Christian worldview in the area of Professional Knowledge should take into account content chosen and the stories told to inform such content (Harris, 2015).

There are several research studies in the area of applying a Christian worldview within an educational context. Cooling and Green (2015) found that teachers’ self-reflection on their application of a Christian worldview was an important factor in reframing their practice. Another study exploring the connections between teacher education students’ teaching practices and their worldviews discovered that most identified few links between their faith and their requirements to teach in their secular educational context (Glanzer & Talbert, 2005). Where their worldview did impact on their teaching it was largely in the area of the moral virtue or the fairness that they would exercise in the classroom, rather than on content or pedagogical practices (Glanzer and Talbert, 2005).

2.4 Teaching Standards as a means of framing effective teaching practice

A number of studies exist looking at the challenges of standards based framing of teacher effectiveness (Allard & Doecke, 2014; Smith, 2007). Allard and Doecke (2014) in their case study of early career teachers, maintained that standards provided a narrative for teacher effectiveness but were insufficient to represent the complexity of professional learning. The study demonstrated it was important to look beyond standards to professional experience and dialogue.

Rieger (2011) and Coulson (2012) looking from the perspective of the Seventh Day Adventist Schools, highlight some of the challenges associated with the use of the Standards in framing teacher effectiveness in Christian schools. They note that the Standards offer structure but are not
underpinned by a Biblical understanding of the child or of education. In addition, they state that the embracing of the Standards by the educational community and the necessary engagement of early career teachers with the Standards as a framing device and a measuring stick creates an imperative for Christian schools to reframe the Standards. Rieger does this by developing three “Christian Ministry Standards” which are spiritually and morally embedded focusing on “why” we teach in a particular way rather than being merely competency based (2011, p. 13). The danger with the inclusion of additional “Christian” standards is that an essentially dualistic model is created rather than a reimagining of the Standards from a Biblical perspective.

2.5 Induction of Early Career Teachers

Support, guidance, orientation programs and processes have been collectively defined as induction (Ingersoll & Strong, 2011). The growth of induction programs has been significant with 40% early career teacher involvement in induction programs in the 1990s, to 89% by 2007 (Feiman-Nemser, 2012, p. 12). There is a strong research base that suggests private reflective experience does not produce growth and a growing recognition of the need to induct teachers into collaborative Professional Learning Communities (PLCs) which encourage reflective thinking about refining practice in the context of a learning community (Feiman-Nemser, 2012). Christian schools consider themselves to function as a community, similar to the body of Christ (1 Corinthians 12) and in this context, the development of a learning community within the school is encouraged (Boyce, 2014).

Induction experiences serve a range of purposes including improved teacher retention rates, better instructional practice and enhanced student outcomes (Langdon, Alexander, Dinsmore & Ryde, 2012). The latter two are of particular significance in relation to Christian school teachers’ development of a Christian worldview in the area of Professional Knowledge. Mentoring and collaborative practices, foreshadow the fundamental shift in the teaching profession from the notion of the individual teacher in “the world of their classroom” to their development in a teaching community (Feiman-Nemser, 2012, p. 14).

Mentoring is the “mutually beneficial relationship between an experienced teacher and a novice that facilitates teacher development and increased teacher retention” (Ingersoll and Strong, 2011, p. 202). Mentorship has increasingly become the mainstay of induction programs since the 1980s
Servant leadership and servant hood are at the heart of successful mentoring from a Biblical perspective (Edlin, 2014). The focus on service, relationship and the role of discipleship within the Christian school context and the Biblical reminder from Luke 6:40 that a student will be “like his teacher” demonstrate the importance of mentoring as a model for induction of early career teachers.

Wang and Fulton (2012) discuss three styles of mentoring: a responsive model, where the early career teacher sets the agenda by for example asking for help; directive mentoring where the mentor takes charge of the process; and interactive mentoring where there is a jointly adjusted agenda. Much of the literature argues that the third model or style where the mentor and the early career teacher act as co learners is most effective (Athanases et al., 2008; Grossman & Davis, 2012; Wang & Odell, 2007). Mentoring is also contextualised and the idea of co thinking and co learning is a model that research has shown works particularly well in for example the United States compared to China where the approach was far more directive (Wang et al., 2008).

Studies have identified several factors that support high quality mentoring and produce positive results. One study identified that the quality of the mentoring relationship was far more significant than the frequency and duration of the mentoring and that an interactive, collaborative model of mentoring rather than a transmissive, instructional model supported teacher competence and wellbeing more effectively (Richter et al., 2013). Mentor teacher enthusiasm or efficacy was also shown to positively affect the mentoring relationship as was the place for the early career teachers ‘voice’ in the relationship (Wang et al., 2008). Further studies (Desimone et al., 2014, 2014; Wang & Odell, 2007) also demonstrated the importance of quality mentoring relationships embedded in a relational school context. Informal mentors have been shown to provide complementary support to the formal mentoring relationship and should not be discounted when developing an induction experience for early career teachers (Desimone et al., 2014). American and Australian studies have shown the significance of mentoring programs including time allocation, lesson observations, and reduced teaching loads in helping teachers work towards levels of increased competency (Croswell & Beutel, 2013; Darling-Hammond, 2005).

One significant factor that appears repeatedly in the literature is the importance in the mentoring relationship of subject specialists in the secondary context and stage based experts in the primary context. Research has repeatedly identified that the most effective mentoring utilises a mentor...
from the same field (Ingersoll & Strong, 2011, p. 214). Several studies have shown that the specific pedagogy is utilised in within different subject disciplines and that content is most effectively delivered by experts in that subject specialty (Bell-Robertson, 2014; Desimone et al., 2014, Gannon, 2012b). A 2011 study found that while much induction focuses on generalised issues of management, where induction mentoring was situated within the particular subject speciality, beliefs were more likely to be impacted by the induction process (Luft et al., 2011, p 1218).

A second dominant theme in the area of induction is the role of collaboration in effective professional learning. Several studies have identified the significance of common planning time and working within a team for developing the in the area of Professional Knowledge (Ado, 2013; Bell-Robertson, 2014; Feiman-Nemser, 2012). A Queensland study explored the role of Professional Learning Communities (PLCs), noting that they arose out of authentic problem solving contexts and that they allowed a development of a shared vision of communities of teacher learners (Hudson, Hudson, Gray & Bloxham, 2012). This is particularly important for the development of the teaching practice of early career teachers as it facilitates reflective stimulating professional dialogue which can assist in developing and implementing pedagogical insights.

Timperley (2014) supports a shared collaborative inquiry approach to professional learning. Communities of strong connectedness have been shown to result in stronger educational outcomes, innovation and improved teacher quality. Within the Christian school where there is a community of strong connectedness, the Bibliocentric focus provides a call to operate as a joyful reconciled community of learners, demonstrating the unity of the body of Christ (Edlin, 2014; Oweis, 2014).

2.6 Evaluating effective practice of a Christian worldview in Professional Knowledge

There are several ways in which the outworking of a Christian worldview through effective teaching practice in the Professional Knowledge domain can be evaluated. Wang et al. (2008) discussed the importance of self-reflection in assessing effective practice. Ingersoll and Strong (2011) identified teacher classroom instructional practices and improved student outcomes as two of the outcomes of effective induction. While these outcomes are ways of evaluating effective teacher practice, they are not necessarily ways of evaluating the impact of the Christian worldview on effective teacher practice.
A means of exploring changed pedagogical understandings and practice related to mentoring can be demonstrated through self-reflection with the teacher identifying their changed understandings (Ingersoll & Strong, 2011; Wang et al., 2008). Self-reflection is shown in the literature to be effective in identifying issues of classroom management but it may be coloured by teacher concerns rather than their theoretical conceptions about their teaching (Wang et al., 2008). Most studies have demonstrated that self-reflection by early career teachers shows how they felt about their induction into teaching but not always the effects of such (Ingersoll & Strong, 2011).

Effects of induction on early career teachers’ classroom practice has largely taken the form of lesson observation and reflective lesson based discussions (Ingersoll & Strong, 2011). Lesson observations have been demonstrated in studies such as Cooling and Green (2015) to provide a means of evaluating a reframing of world view in the context of teaching. The limitation expressed is that lesson observations can only provide a snapshot of teacher practice or a snapshot of student outcomes (Cooling & Green, 2015). It is possible that a broader suite of lesson observation models could be utilised including the lesson study approach and team teaching as a means of collaboratively observing teacher practice (Lewis, Perry, Foster, Hurd & Fisher, 2011).

In terms of evaluating the demonstration of a Christian worldview within subject specific knowledge, lesson observations provide a vehicle but they are not the only means of evaluation. A review of beginning teacher self-developed teaching and learning programs could provide an indication of conceptual understanding of the implementation of a Christian worldview. Van Brummelen (2002, p. 162) provides a list of questions that could be used in evaluating programs in terms of their Christian worldview and the way in which they reflect a school’s vision and mission. For example, the question “What does the curriculum assume and endorse about truth and basic values?” would be helpful in framing an evaluation. Further, participating for example in a PLC can provide an opportunity to demonstrate conceptual understanding outworked in practice (Edlin, 2014).

There are indications in the literature that limitations exist in the evaluating of effective practice. For example there are competing definitions on what constitutes effective practice particularly in terms of evaluating critical thinking (Ingersoll & Strong, 2011). Wang and Fulton (2012) found that specific consequences of the mentor novice relationship in shaping conceptions and practices of
beginning teachers’ teaching were not captured. There are also studies which suggest that change in teacher beliefs may not necessarily result in change in practice (Wang et al., 2008).

Student achievement has been used in many studies to demonstrate the effectiveness of induction programs (Ingersoll & Smith, 2011; Wang et al., 2008). Studies by Fletcher and Strong (2009) and Glazerman, (2010) found a link between effective induction and student achievement yet with small sample sizes they were not conclusive (Ingersoll & Strong, 2011). Researchers have considered student reflection on their learning as a means of evaluating the ability of the teacher to communicate a Christian worldview in an authentic manner in the classroom finding that it can be used to inform professional practice (Cooling & Green, 2015).

### 2.7 Conclusion

This literature review has explored induction experiences and the development of a Christian worldview in the area of Professional Knowledge. While there is a significant body of literature on the notion of a Christian worldview in the area of Professional Knowledge there appears to be a gap in the literature that addresses the development of these beliefs in early career teachers in Christian schools. Research has been undertaken related to the development of subject specific conceptual knowledge in the secular educational context but these studies are often narrow in scope and largely in overseas contexts. Much can be applied from studies about the effectiveness of both mentoring and collaboration in the induction process and about best practice professional learning. There also appears to be a gap in the literature in the area of developing evaluation mechanisms to assess the effective practice of a Christian worldview in the classroom.
CHAPTER THREE: METHODOLOGY

3.1 Research Design

The study used a qualitative design and is an exploratory, collective, within site case study. A case study was chosen as a suitable design due to the desire to present an in depth exploration of an area that has not been the subject of significant research (Leedy & Ormond, 2013). The research was conducted in the school at which the researcher and the early career teachers who make up the sample are employed. This school context allows authentic and varied information to be gathered and to observe people acting within their natural setting (Creswell, 2014). A case study is a suitable choice within the qualitative paradigm as the researcher has access to clearly identifiable cases within the bounded system, which as Creswell (2006) suggests, allows a depth of understanding to be demonstrated. It also allows for multiple sources of data including questionnaires, interviews and documents (Creswell, 2014).

The research study took place over a period of eight months with a three month period of data collection. Consideration was given to the relationship between the researcher and the participants to ensure that any imbalance of power was addressed, by demonstrating that the data collected was not compromised nor placed the participants at any risk (Creswell, 2014).

3.2 Research Participants

The population for this study was drawn from a large suburban Christian school in Sydney, New South Wales (NSW) with 1339 students from K – 12. The sample included 21 early career teachers, (10 male and 11 female), who had involvement in various induction processes at the school and were working towards or had just completed accreditation at the Proficient Teacher level. Four of these teachers who indicated willingness to be involved in the interview process were selected as a representative sample allowing a greater depth for the study (Creswell, 2006). These four participants were drawn from different areas of specialisation including subject disciplines and different stages taught to facilitate multiple perspectives within a single site.
3.3 Research Instruments

Three research instruments were used to investigate the effectiveness of induction processes in enabling early career teachers to develop a Christian worldview in the domain of Professional Knowledge.

**Instrument One: Preliminary Survey Parts A, B and C (Appendix One)**

The survey consisted of three parts with a total of 22 closed questions and at the end, an open ended question. The design of the survey had the advantage of being quick to answer and easy to code as advocated by Walliman (2011) but allowed for a broad perspective on induction experiences. The responses made use of a four and five point Likert scale utilising the continuum of strongly disagree to strongly agree (Bell & Waters, 2014). Part A related to induction experiences and covered both Standards One and Two of the Professional Knowledge Domain. Part B, related to Standard Two, “Know the content and how to teach it”, focussing on the teaching of content from a Christian worldview. The final section, Part C, included an open-ended question relating to other experiences that helped teacher thinking about integrating a Christian worldview into their teaching practice and invited comments.

The closed questions enabled the participants to reflect on their perception of the effectiveness of a range of different experiences in their induction related to an understanding of a Christian worldview in the domain of Professional Knowledge. In developing the survey questions a list of features of identified induction processes and practices were drawn from the literature and questions were formulated around these. The questions related to the three categories of induction processes, that of mentoring, professional learning and collegial discussion. They included for example questions related to different forms of mentoring such as a question on directed formal mentoring or to responsive mentoring (Wang & Fulton, 2012). This targeting of identified induction processes related to an understanding of a Christian worldview was considered in the question design to facilitate effective data analysis as advocated by Bell and Waters (2014).
Instrument Two: Interview Questions (Appendix Two)

The six semi structured interview questions involved open ended questions as suggested by Creswell (2014) to allow for a range of responses. The questions related to specific induction processes identified in the literature review, similar to those in the survey. These areas were: general induction experiences; mentoring; collaboration; professional learning; understanding of Standard One; and understanding of Standard Two.

Instrument Three: Document Analysis (Appendix Three)

Document analysis involved an examination of one teaching program from each of the four participants chosen as the representative subsample. The checklist listed each of the standard descriptors in the domain of Professional Knowledge at the Proficient Teacher level, allowing for comment on the way in which the program demonstrated the standard descriptor and evidence of integration of a Christian perspective in relation to the standard descriptor. The program examination was designed to investigate whether a teacher’s expression of a Christian worldview within an interview context was able to be applied within documentation of their practice. The areas covered within the document analysis of the teaching and learning programs aimed to show how well the integration of a Christian worldview was included in the programs.

3.4 Research Procedure

Preliminary Survey

The preliminary survey was planned to be conducted with the 21 participants over a three week period. The surveys were paper based and given to each participant with a recommended date for completion. The responses to the survey were recorded on an Excel spreadsheet. The survey responses helped in choosing the four participants to be selected for the interviews to ensure that the choice was representative and covered a range of perspectives including gender, age, mentor, and subject or grade specialty.

Interviews

The semi structured exploratory interviews were planned to be conducted over a two week period. These interviews were conducted in the office of the researcher on the school site thus were in
their natural setting as advocated by Leedy (2013). The protocol involved a 30 minute interview recorded using the iPad Audio Memo Application. The researcher also planned to make notes on the interview as recommended by Creswell (2014) in case of equipment failure. Prompts were used to stimulate discussion at points of the interviews.

**Document Analysis**

Each of the four interview participants were asked to nominate a teaching and learning program which they had written or contributed to substantially in the course of their teaching at the school. The researcher then analysed each document using the Document Analysis Instrument (Appendix Three). This enabled the researcher to obtain the expression of a Christian worldview if present, in the language of the participants.

**3.5 Data Collection and Analysis**

**Instrument One: Preliminary Survey Parts A, B and C**

Data from the surveys was analysed and responses recorded in an Excel spreadsheet. Data was then coded, grouping responses to the questions in the categories of mentoring, professional learning, collegial discussion and spiritual development.

**Instrument Two: Interview Questions**

In order to analyse the data, a predetermined coding process was used as recommended by Leedy and Ormond, (2013) and Walliman, (2011) in order to identify patterns and cross case themes. The coding related to the categories on which the interviews were structured which were general induction experiences, mentoring, collaboration, professional learning, Standard One and Standard Two. There was some variation to the coding as for example informal mentoring was coded as collegial discussion for clarity in relation to the use of the term mentoring.

**Instrument Three: Document Analysis**

Comments made from the Document Analysis Instrument were analysed and summarised considering evidence of Proficient Teacher practice under the Standards and expressions of a Christian worldview.
3.6 Validity and Reliability

Validity and reliability of the research was enabled by a range of instruments. The choice of three instruments within the study allowed for a triangulation of data and thus its reliability (Creswell, 2014). Cross checking of data between the Preliminary Surveys and the Interviews for example allowed the researcher to observe responses to the same phenomenon from different perspectives such as the face to face interviews in comparison to a more objective survey, and to check for similarities and differences as advocated by Bell and Waters (2014).

3.7 Research Ethics

This research project was approved by the Morling College Ethics Committee. All participants gave informed consent for their involvement in the project. Confidentiality and anonymity were discussed with each of the participants and the size of the school and staff made identification of individuals unlikely. All data collected was coded and stored securely (Bell & Waters, 2014).
CHAPTER FOUR: RESULTS

4.1 Introduction

The results of the data collected through the survey, interviews and document analysis are presented in this chapter to address the research question: How effective are induction processes in enabling early career teachers to develop a Christian worldview of the Professional Knowledge domain of the Australian Professional Standards for Teachers?

The sample consisted of 21 early career teachers, 11 females and 10 males in their first five years of teaching. Their ages range from 22 to 52 years, with 19 teachers aged 20-30 years and two teachers over 40 years. One of the teachers had studied at a Christian tertiary institution and the remaining 20 teachers had studied at secular institutions. The teachers had between one and five years of teaching experience which meant that the induction programs in which they had been involved were slightly different depending on the year of commencing at the school. Not all teachers completed every question in the survey and the number of responses are indicated in the tables below. The four participants invited to take part in the interview had been involved in the school’s induction program for approximately three years.

4.2 Results and Analysis of Survey

The Survey (Appendix One) comprised three sections. The questions in Part A of the survey related to the main induction categories of mentoring, professional learning, and collegial discussion. Spiritual development was an additional category that featured in Part B and was referred to by some participants in Part C. These four categories were used to report the results. Table 4.1 gives the results of the first section of the survey.
4.2.1 Preliminary Survey Part A

Table 4.1 shows how the teachers responded to questions related to three main types of induction experiences, that of mentoring, professional learning and collegial discussions. A summary of the responses in each category are described below.

Table 4.1 Participants’ responses to Section A of the Induction Experience Survey

<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>No responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>My mentor mainly helped me by answering specific questions I had rather than approaching me</td>
<td>3 (15%)</td>
<td>12 (60%)</td>
<td>5 (25%)</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>I find formal meetings with my mentor useful in thinking through how I see students from a Christian perspective</td>
<td>4 (19%)</td>
<td>13 (62%)</td>
<td>4 (19%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>I have been mentored more by informal discussions with a range of teachers than one specific teacher</td>
<td>10 (48%)</td>
<td>10 (48%)</td>
<td>1 (4%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>4</td>
<td>I have adapted my teaching of content from a Christian perspective as a result of working with my mentor</td>
<td>3 (14%)</td>
<td>11 (53%)</td>
<td>7 (33%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>My mentor is enthusiastic about teaching their content from a Christian perspective or encouraging me in integrating my faith in my teaching</td>
<td>14 (66%)</td>
<td>6 (29%)</td>
<td>1 (5%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>6</td>
<td>I have become more skilled at integrating my faith in my teaching due to observing my mentor and their teaching</td>
<td>6 (29%)</td>
<td>9 (42%)</td>
<td>6 (29%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>7</td>
<td>I have learnt to think through how to teach my content and my students from Christian perspective by working on writing teaching material with my mentor</td>
<td>4 (20%)</td>
<td>7 (35%)</td>
<td>7 (35%)</td>
<td>2 (10%)</td>
<td>20</td>
</tr>
<tr>
<td>8</td>
<td>I found the Teacher Accreditation process useful for developing my ideas about teaching students from a Christian perspective</td>
<td>5 (24%)</td>
<td>11 (52%)</td>
<td>4 (19%)</td>
<td>1 (5%)</td>
<td>21</td>
</tr>
<tr>
<td>9</td>
<td>I have found working collaboratively on a team project useful in developing my teaching</td>
<td>7 (35%)</td>
<td>13 (65%)</td>
<td>0</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>10</td>
<td>I have changed my teaching practice due to listening to a speaker talking on Christian education</td>
<td>5 (24%)</td>
<td>13 (62%)</td>
<td>3 (14%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>11</td>
<td>I have introduced new strategies that integrate my faith into my teaching after discussions with colleagues</td>
<td>7 (33%)</td>
<td>12 (57%)</td>
<td>2 (10%)</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>12</td>
<td>Initial School induction Program helped me reframe my thinking about Christian education</td>
<td>4 (19%)</td>
<td>10 (47%)</td>
<td>6 (29%)</td>
<td>1 (5%)</td>
<td>21</td>
</tr>
</tbody>
</table>

Mentoring (Questions 1 – 7)

Many of the teachers, 15 (75%) agreed that their mentor helped them mainly by answering specific questions rather than approaching the teacher directly. In addition, the majority of teachers, 17
(81%) agreed that formal meetings with the mentor were useful in thinking through how they saw students from a Christian perspective. However, almost all, 20 (95%) teachers, agreed that they had been mentored through informal discussions with a range of teachers rather than by a single teacher.

In relation to adapting their teaching content from a Christian perspective, many teachers, 14 (67%), agreed that they had done so as a result of working with their mentor. However, a third of teachers 7 (33%) disagreed that this was the case. The mentor’s enthusiasm for teaching content from a Christian perspective as being effective was agreed to by 20 (95%), with 14 (66%) strongly agreeing. A large proportion, 15 (71%) agreed that observing the mentor teaching had enabled them to become more skilled at integrating their faith in their teaching. Eleven (55%) teachers appeared to have been helped to think through teaching the content and students from a Christian perspective by working on with the mentor writing teaching material.

Professional Learning (Questions 8, 9, 10, 12)
In terms of professional development programs, the majority of the teachers, 16 (76%) agreed that the formal Teacher Accreditation Program was useful for developing their ideas about teaching students from a Christian perspective. Working collaboratively on a team project in the context of a Professional Learning Community was agreed upon by all teachers to be useful in developing their teaching practice, with seven teachers (35%) strongly agreeing with the statement. A large proportion, 18 (86%) agreed, with five teachers strongly agreeing that listening to a speaker talk on Christian education in a staff conference changed their teaching practice. Many teachers 14 (66%) indicated that the School Induction Program helped in reframing their thinking about Christian Education.

Collegial Discussion (Question 11)
The majority of teachers, 19 (90%) agreed and of these, seven teachers strongly agreed that they had introduced new strategies to integrate their faith into their teaching after discussions with other colleagues.
4.2.2 Preliminary Survey Part B

The questions in the second part of the survey were prefaced by the question “Which of the following most helped you in thinking about teaching your content from a Christian worldview?” It was noted that not all participants ranked every statement and the results together with the number of responses are provided in Table 4.2.

Table 4.2 Induction Experience Survey Part B

<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
<th>Most Helpful</th>
<th>Least Helpful</th>
<th>No. Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Working with your mentor on a curriculum area e.g. program or resource development</td>
<td>5 (25%)</td>
<td>6 (30%)</td>
<td>1 (5%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 (25%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Personal Bible Study</td>
<td>8 (38%)</td>
<td>4 (19%)</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Listening to Christian Speakers at school professional development sessions</td>
<td>6 (30%)</td>
<td>4 (20%)</td>
<td>1 (5%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 (35%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Working on a curriculum project with colleagues in your stage or faculty area</td>
<td>5 (28%)</td>
<td>2 (11%)</td>
<td>3 (17%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 (39%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Further study (e.g. theological)</td>
<td>3 (27%)</td>
<td>0</td>
<td>1 (9%)</td>
</tr>
<tr>
<td>6</td>
<td>Discussions with colleagues in informal contexts</td>
<td>8 (40%)</td>
<td>6 (30%)</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Developing a teaching program by yourself</td>
<td>4 (20%)</td>
<td>3 (15%)</td>
<td>2 (10%)</td>
</tr>
<tr>
<td>8</td>
<td>Meeting with your mentor through the teacher accreditation process</td>
<td>2 (10%)</td>
<td>10 (53%)</td>
<td>3 (16%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4 (21%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Staff devotions</td>
<td>2 (10%)</td>
<td>5 (25%)</td>
<td>5 (25%)</td>
</tr>
<tr>
<td>10</td>
<td>Initial School Induction Program</td>
<td>3 (17%)</td>
<td>7 (39%)</td>
<td>3 (17%)</td>
</tr>
</tbody>
</table>

**Mentoring (Statements 1 and 8)**

Statement 1: Of the 21 teachers, 20 teachers ranked this statement with 50% (10) of the participants ranking “working with their mentor on a curriculum project” such as writing a program or developing a resource towards the most helpful end of the scale with a 1 or a 2 but three (15%) ranked it as least helpful.

Statement 8: Six (21%) teachers ranked the statement “meeting with your mentor as part of the Teacher Accreditation Program” towards the most helpful end of the scale in thinking about
teaching their content from a Christian worldview. Ten participants ranked it as somewhat helpful but three (16%) ranked it towards the least helpful end.

**Professional Learning (Statements 4, 5, 7, 10)**

Statement 4: Collaborative projects such as working on a curriculum area with a stage or faculty group in relation to thinking about their content from a Christian worldview, was ranked by twelve (67%) teachers towards the most helpful end of the scale and with five indicating it was most helpful. Two (11%) ranked this as somewhat helpful but four teachers (22%) ranked this on the least helpful end of the scale.

Statement 5: Only eleven teachers ranked the statement “Further theological study” in thinking about their content from a Christian worldview. It was ranked by 9 (82%) towards the most helpful end of the scale but two (18%) teachers ranked this statement towards the least helpful end.

Statement 7: Fourteen teachers (70%) ranked the statement “Developing a teaching program by yourself” in relation to thinking about teaching their content from a Christian worldview towards the most helpful end of the scale, and of these four (20%) ranked this as most helpful.

Statement 10: Seven (39%) teachers ranked the impact of the “Initial School Induction Program” in helping them develop thinking about teaching their content from a Christian worldview towards the most helpful end of the scale and seven (39%) ranked this as somewhat helpful.

**Collegial Discussions (Statement 6)**

All except one teacher ranked this statement. Thirteen (65%) of the teachers ranked the statement “Discussions with colleagues in informal contexts” in helping them consider teaching their content from a Christian worldview towards the most helpful end of the scale, but one (5%) teacher ranked this as least helpful.
**Spiritual Development (Statements 2 and 9)**

Statement 2: All 21 teachers ranked personal Bible study in thinking about teaching their content from a Christian worldview. Fifteen (71%) ranked this towards the most helpful end of the scale with eight teachers ranking it as most helpful. However, two (10%) teachers ranked this statement as least helpful.

Statement 9: All except one teacher ranked this statement. Eight (40%) ranked “Staff Devotions” in impacting their development of teaching content from a Christian perspective towards the most helpful end of the scale and seven (35%) towards the least helpful end, with seven (35%) as somewhat helpful.

**4.2.3 Preliminary Survey Part C**

The open ended question asked “What other experiences helped you to think about integrating a Christian worldview in your teaching?” Teacher comments identified a number of external influences on their understanding of a Christian worldview related to their teaching. These influences were grouped into the following categories including church, teaching Sunday school, and youth group involvement, being a student in a Christian school/Christian tertiary institution, Christ-focused conferences and spiritual development such as personal reflection and prayer. A summary of these responses are included in Appendix Four.

**4.3 Results and Analysis of Interviews**

The second phase of this study used 30 minute interviews with each of four participants to explore the experience of induction in developing a Christian worldview in the Australian Professional Standards for Teachers domain of Professional Knowledge. The participants included two males and two females, of whom three were teaching in a secondary context. They were coded as follows: FP1 was teaching in Junior School (K-4), FS2 and MS4 in Middle School (5-8) and MS3 in Senior School (9-12). The results of the interviews are reported under the main categories of mentoring, professional learning, collegial discussion and spiritual development. Two additional
categories were also introduced in the interview questions, namely Standards One and Two and results are also reported for these categories.

**Mentoring**

Participants commented on the informal nature of the mentoring and the approachability of the mentor. Comments made include:

- I think a lot of it (mentoring) is mainly informal. I think the primary reason is because both of us have been really busy, so it’s been hard to organise formal times (MS3)
- Me going to the person (mentor) (MS4)
- Mostly informal I guess. (My mentor) is really approachable (FP1).

The subject specialty of the mentor was commented on in relation to the effectiveness of the mentor. Three (FP2, FS2, MS4) of the participants particularly identified the helpfulness of subject specific expertise with comments such as:

- Because (my mentor) is head of (my KLA), it was easy. When it came to (this KLA). (MS4).

Where the mentor did not share the subject specialty of the participant two of the four participants commented on the challenges that this created:

- I found it harder with (my mentor) when it came to other subject areas. (MS4).

Although FS2 stated that the support within the mentor’s specialty was “really helpful”, this participant struggled in acquiring assistance in teaching of subjects outside of the KLA, working with a subject specialist teacher rather than the assigned mentor:

- When I worked with a subject specialist) it was the first time I felt I had direction. I felt that was incredibly helpful and guided. (FS2).

There appeared to be a focus on much of the formal mentoring around dealing with behaviour and class management issues rather than teaching content. Two of the participants found that their mentor was primarily helpful in the area of Standard One related to knowing students and how they learn:

- I guess because (my mentor) knows the children, they knew which strategies worked and didn’t work, and also knew the dynamics of the children who were in there. (Because my mentor’s) experienced, they had other ways of asking questions and other ways of putting things. (FP1)
I think just discussions about the nature of teaching as a Christian, dealing with, for example, students who are difficult or provide challenges. Just hearing (my mentor) sharing the difficulties, but at the same time giving perspectives on what it means to love the kids (MS3).

**Professional Learning**

**Collaborative Projects**

Participants identified engagement in collaborative projects with their subject team as most effective in thinking about the subject content and how to teach it (Standard Two). All four participants outlined the benefits of being able to discuss ideas with colleagues in the context of working together on a program writing team for example, rather than listening to a theoretical discussion about the inclusion of a Christian worldview within the subject area.

It was good being able to bounce ideas off people. (MS3)

We need to be curriculum groups. I probably value that time more. (FS2)

Every program re-write, we write ...was collaborative. ...and we also thought about the Christian integration....It was (helpful) (FP1).

**Formal Induction Programs**

Two formal programs were considered as part of Professional Learning. These programs were the general School Induction Program and the Teacher Accreditation Program. Comments on the Induction Program tended to relate to the need to be practical for example:

(The induction program) was about ‘what it means to be a Christian teacher’ in education, and that was good to think about, but, it was harder translating that to the classroom (MS3).

While comments on the Teacher Accreditation Program included a focus on the benefits of self-reflection:

I think because you have to reflect on the standards themselves, you have to evaluate how you’re doing, and how it has affected you (FP1).

The general response to the formal programs with the exception of one participant was that these were less useful as they were more theoretical than practical and less situated within professional practice. This participant commented:

I haven’t found them really helpful in thinking about my own faith and teaching (FS2).
Collegial Discussion

All participants commented on the impact of collegial discussion with staff. Comments included:

I think more of the actual ‘putting that framework into practice’ came through mixed experiences and just talking with colleagues. (MS3)

... moments where I am sitting at my desk and everything is falling to pieces, and a staff member offers to pray for you. (MS4).

It appeared that the incidental moments of connection and assistance were very helpful for these participants.

Spiritual Development

Several aspects were discussed by the participants in relation to spiritual development as being formative in their practice in the area of Professional Knowledge. These aspects included listening to speakers (MS3) presentations to the whole staff during Professional Learning Sessions (FP1, MS4), the New Hope International Course (FP1), personal prayer (FS2, MS3), Bible study (MS3), reflection and overseas mission (MS4).

Standard One

“Know(ing) students and how they learn” from a Christian perspective

All four participants were able to express a Christian perspective in relation to this standard.

General comments in relation to the way Christian teachers view students were made such as:

In Christian education, a lot of it is the perspective that you see the kids in... and to tell them that they are loved and that they are precious in God’s sight. (MS3)

I think that means knowing that we are all created in God’s image, and I do think that is something that I think about a lot (FS2).

The standard descriptors refer to “learning strengths and needs of students” (1.3.2) (BOSTES, 2013, p. 8). Each participant demonstrated an awareness of the different needs of students and that as Christian teachers they were to value all students equally not merely because of the desire to be fair to all, but that value exists in their being made in God’s image. This was commented upon in a variety of ways including:

Being able to see which way of learning is best for them, because not everyone is academic, and not every is gifted in writing, they are all gifted in different ways. (FP1).
In relation to the focus area, “supporting the participation and learning of students with disability” (1.6.2) (BOSTES, 2013, p. 9), two participants (FP1, FS2) identified that this was a way to love as God loved, one stating:

I do have a lot of contact with kids with disabilities. Sometimes I think ‘this is unfair, why is it this way when they have autism, or an expressive disorder. But then I think, they are created this way, I’m going to love them just the same, possibly more. The main thing I want them to know is that they are loved by God, and by me, and by their parents. (FS2).

The participants were also able to give examples of students who they had taught who were academically challenging and to identify that education was based on valuing and understanding the student. It was summed up well in the statement:

Yes I teach you, but...you are Gods child, and that trumps the content, and it trumps your behaviour, and it informs the way in which we interact, and the way in which we converse. (MS4).

All four participants referred to conversations undertaken with their mentor and informally with colleagues that helped them better understand this standard. For example:

She (colleague) talked a lot about ... students with lower ability, the importance of praying for them, and things like that. (FS2).

Standard Two

“Know(ing) the content and how to teach it” from a Christian perspective

All participants commented they had grappled with the integration of teaching their subject content and a Christian world view. They identified areas where they could integrate a Biblical perspective such as:

Textbooks will tell you how the universe was formed, and facts behind it, but it’s different to the purposes for which God made it. (MS3)

I feel the texts in Stage 6 lend themselves to big questions. (FS2)

We can say ‘How’s power seen in the text?’ and ‘What does that look like in our context? How do people manipulate or use power, and use people, is that actually a godly thing to be doing?’ (MS4).

While all four participants were able to give examples of integrating a Christian worldview, they found it easier in particular subjects or stages commenting:
In Maths, it (integrating a Christian worldview) was really hard, and I didn’t do it well. (MS4)

I don’t feel like it comes across so much in Standard English. (FS2)

Stage 1 students don’t question as much, they don’t really challenge the teacher and they don’t really challenge the content. (FP1).

There appeared to be evidence of compartmentalisation of thought in relation to content for example:

A lot of the focus is just ‘how do you teach the content’, so a lot of the energy, and the headspace is thinking about that, as opposed to ‘how do I do this in a specifically Christian way (MS3)

And we added on things as well, like we decide to for art and craft, instead of just doing a little house, we make it into a prayer house. (FP1).

Three (FP1, FS2, MS4) participants talked positively about the experience of working collaboratively with colleagues on developing a teaching program and within that context considering integration of faith:

Every program re-write, we write in was collaborative...we wrote together, and we also thought about the Christian integration. (FP1).

One participant (MS4) described their experience of rewriting a program with a colleague. He commented that it was transformative for his teaching as they experimented with ways to engage students, many of whom were not Christians, in looking at ethical and moral issues at a Stage 6 level in particular how to value individual responses and still present a Biblical perspective that was discussed rather than imposed.

Participants commented that mentors were less helpful in enabling them to develop a Christian worldview within Standard Two when their mentor had no expertise in an area where the participant needed assistance:

I didn’t find in those instances that (my mentor) was super helpful, (my mentor) just didn’t have the same expertise in those areas, whereas in (his subject specialty), it just came naturally. (MS4).
4.4 Results and Analysis of Documents

Each of the four participants presented to the researcher, a Teaching and Learning Program that they had written individually (FS2, MS3) or collaboratively (FP1, MS4) and that they had referred to in their interview. Documents demonstrated proficiency at Standards One and Two from a compliance perspective. Proficiency was assessed on the basis of the professional judgment of the Teacher Accreditation Supervisor (mentor) at the school. A summary of the Document Analysis is in Appendix Six.

The analysis of the teaching and learning programs showed that the participants were not very effective in documenting the integration of a Christian perspective in their teaching in a teaching and learning program. The program template requires staff to complete a Christian Rationale at the opening of the program discussing how the topic will be approached from a Christian worldview. It is then expected that teaching strategies will reflect an integration of this worldview into the teaching of the content.

FP1 wrote a program that included a Christian perspective which the researcher considered superficial; for example the rationale included a Bible verse and a single statement that the topic would be presented “in the context of a Biblical worldview” but did not explore what that might look like. The integration of the worldview was largely achieved through references to the school context such as showing a video of school mission trips and the inclusion of a movie on a Christian missionary. FS2 included a strong rationale referring to “the allegory of the messiah figure”. MS3 did not include a Christian Rationale in the document or give any reference to a Biblical perspective in the unit. MS4 included a Biblically based but very general rationale stating for example that the Bible “should be integrated throughout all learning areas” and examples of specific questions that might be asked in their program.

FS2 and MS4 included a more developed Christian Rationale although MS4 appeared to use a generic rationale with single sentence overview of the Christian worldview within the particular topic. FS2 had a well written thoughtful Biblical approach to an area including statements such as:

God displays his creativity in our world, and through the gifts given to authors, they are able to display their creativity in the creation of fantasy worlds.
Both FS2 and MS4 then included possible questions and strategies to engage learners in God’s story and big picture questions for example a question on God’s creativity or his role in creation and another included for example environmental responsibilities as Christians. Both were more ambitious in their claims in the rationale than were realised in the programs.

4.5 Conclusion

This chapter has presented the results of the survey, interviews and document analysis. The next chapter will provide a discussion of the results with reference to the literature.
CHAPTER FIVE: DISCUSSION

5.1 Introduction

The results recorded in Chapter Four are discussed in this chapter with reference to the relevant literature and in answer to the research question: “How effective are induction processes in enabling early career teachers to develop a Christian worldview of the Professional Knowledge domain of the Australian Professional Standards for Teachers?” The discussion will follow a similar pattern to the Results Chapter by discussing the results under the areas of mentoring, professional learning, collegial discussion and spiritual development in relation to the two Standards under the Professional Knowledge domain.

5.2 Mentoring

Each early career teacher in this sample had been allocated a formal mentor as part of the Teacher Accreditation Program. The mentor chosen for each teacher was either the Faculty Head Teacher (7-12) or the Year Advisor (K-6). This was an intentional choice by the school to ensure the mentor possessed subject specific expertise in the area of specialty of the teacher. However, as each teacher tended to teach across more than one Key Learning Area (KLA), the mentor did not necessarily have expertise in all subjects taught by the early career teacher. Many teachers indicated on the survey that their mentor helped them mainly by answering specific questions they asked at point of need rather than in the context of the mentor organising a formal session. However, the majority of teachers agreed that formal meetings with the mentor were useful in thinking through how they saw students from a Christian perspective. All except one teacher indicated that they had been mentored through informal discussions with a range of teachers rather than by a single teacher.

During the interviews the participants commented on the informal nature of the mentoring and the approachability of the mentor. Comments included:

I think a lot of it (mentoring) is mainly informal. I think the primary reason is because both of us have been really busy, so it’s been hard to organise formal times (MS3).
In addition, the majority of teachers agreed that formal meetings with the mentor were useful in thinking through Standard One, “Know students and how they learn”, from a Christian perspective, with two of those interviewed commenting on how helpful in the mentor was in the area of Standard One as the following comment demonstrates.

I guess because (my mentor) knows the children, they knew which strategies worked and didn’t work, and also knew the dynamics of the children who were in there. (FP1).

Wang and Fulton (2012) investigated three models of mentoring finding that an interactive model where there is a jointly adjusted agenda is the most effective form of mentoring. Similarly in this study, while teachers found that much effective mentoring came at the point of need when they asked questions of their mentor, the jointly adjusted agenda meant that where a mentor organised a more formal meeting, this was also useful for reflective discussion. Further, Grossman and Davis (2012) highlighted the importance of relationship in mentoring and the impact of sufficient time on the effectiveness of the mentoring relationship. This was also the finding in this study with participants commenting on the challenges of “finding time” with the mentor, and the findings that much effective mentoring happened within informal collegial discussions which are less constrained by a time frame and are situated relationally.

A large proportion of the teachers believed that observing the mentor teaching had enabled them to become more skilled at integrating their faith in their teaching. There are references in the literature to the effectiveness of observation of another more experienced teacher. Darling-Hammond (2005) refers to a range of models, particularly a Japanese model where both observing and being observed in a lesson study approach was found to improve practice.

In relation to Standard Two, “Know the content and how to teach it”, many teachers indicated that they had adapted their teaching of content from a Christian perspective as a result of working with their mentor. The mentor’s enthusiasm for teaching content from a Christian perspective was identified as effective by all except one teacher. Desimone (2014) found that mentor enthusiasm improved effectiveness of induction. Although the majority of teachers indicated that meeting with their mentor to discuss teaching content from a Christian worldview was somewhat helpful, only six teachers ranked the statement towards the most helpful end of the scale. It appeared that working with the mentor on writing teaching material was more effective in thinking through teaching
content and students from a Christian perspective as eleven teachers had indicated on the survey. In addition, just under half of the teachers had ranked “working with their mentor on a curriculum project” such as writing a program or developing a resource towards the most helpful end of the scale on the survey. Similarly, Wang and Odell (2007) showed that where the mentor and early career teacher act as co learners there is increased effectiveness.

Further, Bell-Robertson (2014) and Ado (2013) demonstrated the value of working collaboratively on projects in the mentoring of the early career teacher. Oweis (2014), found that collaboration in professional learning was effective in the development of a Christian worldview within teaching practice. Edlin (2015) also affirms this model of learning in community.

The subject specialty of the mentor was commented on in relation to the effectiveness of the mentor by three of the participants interviewed with the following comment being particularly pertinent:

Because (my mentor) is head of (my KLA), it was easy when it came to (this KLA) (MS4).

Where the mentor did not share the subject specialty of the participant two of the four participants commented on the challenges that this created and this resulted in at least one of the participants working with a subject specialist teacher rather than the assigned mentor:

When I worked with a subject specialist) it was the first time I felt I had direction. I felt that was incredibly helpful and guided. (FS2).

Much of the literature on the induction and mentoring of early career teachers similarly highlights the importance of a subject specialist for effective mentoring. Gannon’s (2012, b) research into developing pedagogies of early career English teachers in particular, identifies the increased effectiveness where the mentor shares the same expertise as the early career teacher. Luft’s (2011) study further supports these findings particularly noting the shift in not merely practice but beliefs, when being mentored by a subject specialist.

It appeared from the results of the interviews and the survey that mentoring was an important induction experience for early career teachers in helping the development of a Christian worldview
in the area of Professional Knowledge in both Standards One and Two. Much of the mentoring appeared to focus on Standard One, “knowing students and how they learn” rather than Standard Two which relates to teaching content. In relation to Standard Two, the subject expertise of the mentor was an important factor in the effectiveness of mentoring as an induction experience.

5.3 Professional Learning

In the area of professional learning, collaborative projects, formal induction programs, and collegial discussions have been shown to be formative induction experiences (Feiman-Nemser, 2012; Ingersoll & Strong, 2011). As discussed below, these three areas were also identified as formative induction experiences in this study.

**Collaborative Projects**

Working collaboratively with colleagues on developing a teaching program is a component of the teacher accreditation process at the school. Within that context early career teachers consider integration of faith within their teaching practice. The school also allocates time within professional development weeks for the collaborative writing of teaching and learning programs and the early career teachers have been involved in such curriculum teams.

Participants interviewed identified engagement in collaborative projects with their subject team as most effective in thinking about the subject content and how to teach it (Standard Two). All four participants interviewed outlined the benefits of being able to discuss ideas with colleagues in the context of working together on a program writing team for example, rather than listening to a theoretical discussion about the inclusion of a Christian worldview within the subject area as the following comments indicate:

- It was good being able to bounce ideas off people. (MS3)
- Every program re-write, we write ... was collaborative. ... and we also thought about the Christian integration.... It was (helpful) (FP1).

Similar to the findings of this study, much of the literature on professional learning focuses on the importance of collaboration which is often termed Professional Learning Communities in the context of improving teacher practice (Hudson, Hudson, Gray & Bloxham, 2012). The notion of
teaching as an interdependent rather than independent practice is strongly supported across recent literature (Feiman-Nemser, 2012).

In this study, working as a team or in other words a Professional Learning Community, appeared more effective than working on a project with the individual mentor. This was largely to do with the composition of the team, all teaching the same subject, and its authentic purposeful context. As part of a team the early career teachers created a teaching and learning program and investigated together strategies and approaches that could be utilised by the team to promote deep learning in the classroom. Collaboration of this nature has been shown by Timperley (2014) and Grossman and Davis (2012) to result in stronger educational outcomes, innovation and improved teacher quality. In contrast, the Document Analysis demonstrated far more variation in the quality of the teaching and learning program related to the integration of a Christian perspective, where it was developed individually by an early career teacher.

**Formal Induction Programs**

The school conducts both an Initial School Induction Program for all staff new to the school and a targeted Teacher Accreditation Program for teachers seeking accreditation which primarily targets early career teachers seeking accreditation at the Proficient Teacher level. While the School Induction Program is comprised of workshops and formal presentations by a range of school leaders, the Teacher Accreditation Program is based on mentoring with fewer formal presentations.

Fourteen of the 21 teachers indicated that the School Induction Program helped in reframing their thinking about Christian Education and seven of these teachers indicated that it specifically helped them develop their thinking about teaching their content from a Christian worldview. Comments from those interviewed on the School Induction Program tended to relate to a focus on theory rather than practice for example:

(The induction program) was about ‘what it means to be a Christian teacher’ in education, and that was good to think about, but, it was harder translating that to the classroom (MS3).
Thus although the School Induction Program was somewhat effective it appears that as Wang (2008) demonstrated, the workshop approach with general pedagogical training while being cost effective was not as effective as mentoring.

The formal, mentoring based Teacher Accreditation Program was considered by the majority of teachers as useful for developing their ideas about teaching students from a Christian perspective. Comments on the Teacher Accreditation Program included a focus on the benefits of self-reflection such as:

I think because you have to reflect on the standards themselves, you have to evaluate how you’re doing, and how it has affected you (FP1).

In summary, the School Induction Program and the Teacher Accreditation Program were identified by teachers as being somewhat effective in the development of a Christian worldview in the area of Professional Knowledge. However, it must be noted that both programs use mentoring as a component so there were some overlaps but the comments made largely related to the formal presentations as part of the programs offered.

5.4 Collegial Discussion

The survey indicated that the majority of teachers had introduced new strategies to integrate their faith into their teaching after discussions with other colleagues. The statement “Discussions with colleagues in informal contexts” in helping teachers consider teaching their content from a Christian worldview was ranked by thirteen teachers towards the most helpful end of the scale. All four teachers interviewed commented on the positive impact of collegial discussion with staff for example:

I think more of the actual ‘putting that framework into practice’ came through mixed experiences and just talking with colleagues (MS3).

It appeared that the informal discussions with colleagues were very helpful for these participants in developing teaching practice in both Standards One and Two. Desimone (2014) similarly, in an extensive study of the nature of informal mentoring amongst Mathematics teachers, demonstrated the value of the complementary support provided by collegial discussion in the form of informal mentoring and its value for early career teachers.
5.5 Spiritual Development

Fifteen teachers ranked personal Bible study as helpful in developing thinking about teaching their content from a Christian worldview with eight of these teachers finding it most helpful. The school believes spiritual development is a priority and as part of this requires staff to attend Staff Devotions each day. Teachers were evenly divided on the effectiveness of the devotions for developing their thinking about implementing a Christian worldview within the area of Professional Knowledge. Answers to the open ended question in the survey identified a number of external influences were identified as being effective in the area of Spiritual Development for developing thinking in the Professional Knowledge domain. These areas included the church, teaching Sunday school, and youth group involvement; being a student in a Christian school/Christian tertiary institution, Christ-focused conferences and personal reflection and prayer. Rieger (2011, p. 11) also identified the importance of personal spiritual formation in teaching practice by including an additional standard “Cultivate and nurture spiritual growth and discernment” for teachers in Seventh Day Adventist Schools as Standard Nine in his Christian ministry standards. This similar strategy was used by Christian Schools Australia (2013, p. 4) in their Christian Distinctive Standard “Demonstrates an integration of the Christian ethos, values and mission of the school through their professional practice”.

5.6 Professional Knowledge Domain

Within this domain are the first two Standards “Know students and how they learn”: “Know the content and how to teach it”. The interviews and document analysis provided the data for this area.

All four teachers interviewed were able to express a Christian perspective in relation to “Knowing students and how they learn”, commenting for example:

In Christian education, a lot of it is the perspective that you see the kids in... and to tell them that they are loved and that they are precious in God’s sight (MS3).

Those interviewed were able to express a Christian worldview across a range of standard descriptors referring for example to “learning strengths and needs of students” (1.3.2) (BOSTES, 2013, p. 8) stating:
Being able to see which way of learning is best for them, because not everyone is academic, and not everyone is gifted in writing, they are all gifted in different ways (FP1).

All four teachers referred to conversations undertaken with their mentor and informally with colleagues that helped them better understand this standard, for example:

She (colleague) talked a lot about problem behaviour students or students with lower ability, the importance of praying for them, and things like that (FS2).

Issues of classroom management have been found in to be effectively dealt with in the context of an interactive mentoring relationship and an interactive, collaborative model of mentoring rather than a transmissive, instructional model supported teacher competence and wellbeing more effectively (Richter et al., 2013).

While the four participants were able to express an understanding of and examples of practice within Standard One, there was more uncertainty in their integration of a Christian worldview in the area of Standard Two. Language exploring this area made frequent use of expressions such as “I guess”, “I suppose”, “it’s easier in some topics than others” and “I still find it challenging”.

Even though all participants had grappled with the integration of teaching their subject content and a Christian world view they were able to identify areas where they could integrate a Biblical perspective, highlighted by comments such as:

Textbooks will tell you how the universe was formed, and facts behind it, but it’s different to the purposes for which God made it (MS3).

Many areas were identified as challenging such as:

In Maths, it (integrating a Christian worldview) was really hard, and I didn’t do it well (MS4).

Three participants interviewed talked positively about the experience of working collaboratively with colleagues from the same subject area on developing a teaching program and within that context considering integration of faith commenting:

Every program (we wrote) was collaborative… and we also thought about the Christian integration (FP1).
This is similar to findings by Ingersoll and Strong (2011) who identified that mentors form the same field are more effective.

All four participants interviewed identified the usefulness of discussions with their mentor and collegial discussions in helping them think about a Christian worldview in the subject. Unlike Standard One, within this standard there were more “other” induction experiences mentioned by the four participants such as self-reflection and personal Bible study as effective.

The document analysis was one means of identifying the ability of the participants to demonstrate integration of a Christian worldview in the documentation of their teaching practice. The document analysis demonstrated that while participants were able to verbalise an understanding of a Christian worldview in an interview they were not all able to demonstrate an integration of a Christian perspective in standard descriptor 2.1.2 applying “knowledge of the content and teaching strategies” (BOSTES, 2013 p. 10). For example MS3 did not include a Christian Rationale in the document or give any reference to a Christian perspective in the unit, however, within the interviews demonstrated an understanding of a Christian worldview in the statement:

Textbooks will tell you how the universe was formed, and facts behind it, but it’s different to the purposes for which God made it. (MS3)

FP1 demonstrated a more developed understanding of a Christian perspective in Standards One and Two than was evident in the teaching and learning program. Both FS2 and MS4 demonstrated an integration of a Christian perspective in their teaching and learning programs that went beyond inclusion of a comment in the rationale to specific references to a Christian worldview in teaching and learning strategies but both of these teachers were able to express an integration of their faith and their practice more effectively in the interview than within the documentation. Wang (2008) observed that change in beginning teachers’ beliefs about teaching may not lead to changes in teaching practice and this appeared to be the case in this study.
5.7 Conclusion

In conclusion, a range of induction processes were identified as influential in developing a Christian worldview in the area of Professional Knowledge. The survey data and the interviews both highlighted the effectiveness of mentoring, collaboration, collegial discussion and spiritual development. Within the area of mentoring, several factors emerged as important including the enthusiasm of the mentor and the subject expertise of the mentor. The induction processes of self-reflection and spiritual development were found to be particularly effective for early career teachers in developing practice within Standard Two. However, thinking and practice of a Christian worldview in the Professional Knowledge domain was more developed by the early career teachers in this study in Standard One rather than Standard Two.
CHAPTER SIX: CONCLUSION

6.1 Introduction

This research study examined the effectiveness of a Christian school’s induction processes in enabling early career teachers to develop a Christian worldview in the area of Professional Knowledge domain of the Australian Professional Standards for Teachers.

The research methodology used was a case study with 21 early career teachers in a large K-12 Christian School in New South Wales. Data was analysed from three research instruments including a survey, interviews with four teachers and a document analysis of a teaching and learning program designed by each of the four teachers interviewed. Data was analysed in relation to the effectiveness of different induction processes in helping early career teachers develop a Christian worldview and practice in the domain of Professional Knowledge.

Overall, it would appear from the results of this study, that a variety of induction processes are effective in enabling early career teachers to develop a Christian worldview in the area of Professional Knowledge. These processes included mentoring collaboration with colleagues, collegial discussion and spiritual development. Athanases et.al. (2008), Grossman and Davis (2012) and Wang and Odell (2007) similarly identified the effectiveness of mentoring, collaboration with colleagues and collegial discussion and further identified that an induction model where the mentor and the early career teacher act as co learners was a more effective model than either directive mentoring or mentoring with a jointly adjusted agenda. Desimone (2014) also found mentoring situated in a relational school context was effective and that informal mentoring was able to providing complementary support for early career teachers.

Within the area of mentoring, several factors emerged as important including the enthusiasm of the mentor and their subject expertise. Wang (2008) also identified the effectiveness of the enthusiasm of the mentor, while Bell-Robertson (2014) and Gannon (2012b) identified the effectiveness of mentors who have expertise in the same subject area due to specific pedagogy being utilised within different subject disciplines. Spiritual development and self-reflection were
identified by teachers as particularly effective in the development of practice in Standard Two, “knowing the content and how to teach it”.

As a result of the study, the Teacher Accreditation Program at the school has been modified to include a requirement that a teacher seeking accreditation needs to take part in a collaborative curriculum development project as part of their induction. The regular meetings have also been modified to allow more time for the mentoring relationship and less time to be spent on a formal presentation.

6.2 Limitations

This case study was conducted in one large Christian School in New South Wales. While it may be possible to generalise for similar large urban Christian schools, it is not possible to generalise for the range of Christian schools in the state such as smaller rural schools. Bell and Waters (2014) highlight the problem of generalising from insufficient data and suggest the research firstly be of use to the researcher in their institution.

The role of the researcher in the school was both a strength and a limitation of this case study. The role of the researcher is at the heart of a qualitative study and as the researcher was the direct supervisor of the participants at the school, there was an implicit power imbalance (Creswell, 2014). In order to address this, the participants were assured that the data would not be compromised (Creswell, 2014), for example by explaining that a transcription of the interview was to be created and the participant was encouraged to read it and make comments if necessary to ensure it was accurate. The bias brought by the researcher to this study is also a limitation as the researcher had been the facilitator of some but not all of the induction processes and practices. This bias is mitigated by the openness of the researcher to critically assess both processes and their effectiveness and to use this study to benefit teachers coming into the school.

In evaluating the effectiveness of induction practices in the Professional Knowledge domain the study relied on teacher self-reflection within the case study as a means of evaluating effectiveness. It should be noted that self-reflection is shown in the literature to be effective in identifying issues.
of classroom management but can be coloured by teacher concerns rather than their theoretical conceptions about their teaching (Wang et al., 2008). Most studies have demonstrated that self-reflection by early career teachers’ shows how they felt about their induction into teaching but not always the effects of such (Ingersoll & Strong, 2011). This limitation has been considered in relation to the findings.

6.3 Recommendations for Further Study

The following recommendations are made as a result of this study.

Further research into induction experiences in a range of Christian schools should be conducted in order to make comparisons with the results of this study. It is recommended that such schools would include both urban and rural schools and schools of different sizes. Secondly while teacher self-reflection on their practice was a primary means of assessing the development of a Christian worldview in the professional Knowledge domain, further instruments could be used including a more extensive document analysis, lesson observations of early career teachers and student outcomes (Glazerman, 2010; Ingersoll & Strong, 2011; Lewis, Perry, Foster, Hurd & Fisher, 2011)

This research could be the basis of developing an effective induction model for Christian schools for teacher accreditation that is used more broadly than at the researcher’s own school. Such a model would focus on utilising the identified effective induction processes and considering teacher development against the Standards from a Christian perspective, an integrated rather than dualistic model.
6.4 Conclusion

Both the literature and this case study identify the importance of effective induction processes in improving teacher practice and this study further highlights that in the development of a Christian worldview in the domain of Professional Knowledge that mentoring, collaboration, collegial conversations and spiritual development are effective in developing teacher practice against the Standards. It highlights the challenges of developing a Christian worldview in this context and that early career teachers find it more difficult to develop a Christian perspective in the area of Standard Two, “knowing the content and how to teach” it than in Standard One, “knowing students and how they learn”. As Christian schools seek to provide a Christ centred education in the context of a Christian learning community, the effective induction of early career teachers becomes a way of fostering continued growth of individual teachers, students and mentoring teachers. Effective induction processes such as mentoring and collaboration are relational and the comment made by Jesus is pertinent here that “everyone when he is fully trained will be like his teacher” (Luke 6:40).
REFERENCE LIST


Appendices
Appendix 1

*Instrument 1: Preliminary Survey*

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<td>Age</td>
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<td>Tertiary institution where you completed your Education degree</td>
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<td>How long have you been a Christian?</td>
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<td>What subjects/stages do you teach?</td>
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**Note please:**
*For the purpose of this survey, your mentor is your Teacher Accreditation Supervisor*

<table>
<thead>
<tr>
<th>Questions: Preliminary Survey Part A</th>
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<td>I have been mentored more by informal discussions with a range of teachers than one specific teacher</td>
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<td>I have adapted my teaching of content from a Christian perspective as a result of working with my mentor</td>
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<td>My mentor is enthusiastic about teaching their content from a Christian perspective or encouraging me in integrating my faith in my teaching</td>
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<td>I have learnt to think through how to teach my content and my students from Christian perspective by working on writing teaching material with my mentor</td>
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<td>I found the Teacher Accreditation process useful for developing my ideas about teaching students from a Christian perspective</td>
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<td>I have found working collaboratively on a team project useful in developing my teaching</td>
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<td>I have changed my teaching practice due to listening to a speaker talking on Christian education</td>
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<td>Initial School induction Program helped me reframe my thinking about Christian education</td>
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Questions included are drawn from the three main areas that emerged in the literature review.

- Mentoring
- Collaboration- PLCs
- Professional Learning
Which of the following most helped you in thinking about teaching your content from a Christian worldview?

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<td>Personal Bible Study</td>
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<td>Listening to Christian Speakers at school professional development sessions</td>
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<td>Working on a curriculum project with colleagues in your stage or faculty area</td>
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<td>Further study (e.g. theological)</td>
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<td>Discussions with colleagues in informal contexts</td>
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<td>Developing a teaching program by yourself</td>
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<td>Meeting with your mentor through the teacher accreditation process</td>
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<td>Staff devotions</td>
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<td>What other experiences helped you to think about integrating a Christian worldview in your teaching? (Please comment)</td>
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## Appendix 2

### Instrument 2: Interview Questions

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| **General Induction Experiences** | Describe your experience of induction into the school and into an understanding of Christian education.  
*Prompts*  
Were any of the following useful e.g. conferences, mentoring-formal or informal, collaboration, collaborative curriculum projects, courses, personal spiritual growth, relationships (list developed from identified components of induction from the literature)  
• Did you feel supported? Unsupported? What areas?  
• Is there a particular moment of seeing how your faith and your teaching might be connected? |
| **Mentoring** | Describe the role of your mentor in helping you think about integrating a Christian worldview in your teaching of content and in the way you view students  
• Was their help mostly formal or informal?  
• Did you observe them or them you, or both?  
• Was the process collaborative or more led by one person (e.g. you asking questions or them directing?)  
*Prompts*  
Did you work together on anything, were some other people more instrumental as mentors than your assigned accreditation mentor? Why? |
| **Collaboration-PLCs** | Have you been involved in any collaborative projects in developing teaching and learning strategies?  
• Which ones?  
• Were they helpful  
• Did you think through any areas of how your faith might impact on the teaching? If so, what? |
| **Professional Learning** | What formal professional development have you been involved in that has focused on integrating faith into knowing students and knowing your content? Which was most/least effective? Why?  
*Prompts*  
Consider Staff devotions, HOPE conferences, PD off site, Staff meetings, Faculty Meetings, Teacher Accreditation Meetings, Initial Staff Induction, Readings, Collaboration with networks of Christian teachers, TEC seminars, any other ideas? |
<table>
<thead>
<tr>
<th>Area of Research</th>
<th>Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Standard 1</strong></td>
<td><strong>What do you think it means to know students and how they learn from a Christian perspective?</strong>&lt;br&gt;• Who or what helped you most in thinking through that idea?&lt;br&gt;• Do you have any experiences of this in your teaching?&lt;br&gt;• Does this generally happen due to planning or in everyday interactions?</td>
</tr>
<tr>
<td><strong>Standard 2</strong></td>
<td><strong>What you think it means to teach your subject content from a Christian worldview?</strong>&lt;br&gt;• Do you have any examples of how you have done this?&lt;br&gt;• Have you observed anyone doing this?&lt;br&gt;• Can you think of any examples of times you have done this in your teaching or things that have really worked?</td>
</tr>
</tbody>
</table>
Appendix 3

Instrument 3: Document Analysis

Research Question:
How effective are induction experiences in enabling graduate teachers to develop a Christian worldview of the Professional Knowledge domain of the Australian Professional Standards for Teachers?

Part A: Background Information

<table>
<thead>
<tr>
<th>Teacher (FP1 etc.)</th>
<th>Key Learning Area (KLA):</th>
<th>Stage:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Subject:</td>
<td>Year level:</td>
</tr>
<tr>
<td>Name of Program:</td>
<td>Brief description of content of program:</td>
<td>Term(s) Program runs:</td>
</tr>
</tbody>
</table>

Standard 1  Know students and how they learn

<table>
<thead>
<tr>
<th>Focus</th>
<th>Standard descriptor at Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
<th>Other observations/comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical, Social and Intellectual development and characteristics of students</td>
<td>1.1.2 Use teaching strategies based on knowledge of students’ physical, social and intellectual development and characteristics to improve student learning.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focus</td>
<td>Standard descriptor at Proficient Stage</td>
<td>How well does the program demonstrate the standard descriptor?</td>
<td>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</td>
<td>Other observations/ comments</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------------------------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Understand how students learn</td>
<td>1.2.2 Structure teaching programs using research and collegial advice about how students learn.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students with diverse linguistic, cultural, religious and socioeconomic backgrounds.</td>
<td>1.3.2 Design and implement teaching strategies that are responsive to the learning strengths and needs of students from diverse linguistic, cultural, religious and socioeconomic backgrounds.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strategies for teaching Aboriginal and Torres Strait Islander students.</td>
<td>1.4.2 Design and implement effective teaching strategies that are responsive to the local community and cultural setting, linguistic background and histories of Aboriginal and Torres Strait Islander students.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Differentiate teaching to meet the specific learning needs of students across the full range of abilities</td>
<td>1.5.2 Develop teaching activities that incorporate differentiated strategies to meet the specific learning needs of students across the full range of abilities.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Standard 1  Know students and how they learn

<table>
<thead>
<tr>
<th>Focus</th>
<th>Standard descriptor at Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
<th>Other observations/ comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strategies to support full participation of students with disability</td>
<td>1.6.2 Design and implement teaching activities that support the participation and learning of students with disability and address relevant policy and legislative requirements.</td>
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</tr>
</tbody>
</table>

### Standard 2  Know the content and how to teach it

<table>
<thead>
<tr>
<th>Focus</th>
<th>Standard descriptor at Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
<th>Other observations/ comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content and teaching strategies of the teaching area</td>
<td>2.1.2 Apply knowledge of the content and teaching strategies of the teaching area to develop engaging teaching activities.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Content selection and organisation</td>
<td>2.2.2 Organise content into coherent, well-sequenced learning and teaching programs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focus</td>
<td>Standard descriptor at Proficient Stage</td>
<td>How well does the program demonstrate the standard descriptor?</td>
<td>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</td>
<td>Other observations/comments</td>
</tr>
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<td>------------------------------------------------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>Curriculum, assessment and reporting</td>
<td>2.3.2 Design and implement learning and teaching programs using knowledge of curriculum, assessment and reporting requirements.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between indigenous and non-indigenous Australians</td>
<td>2.4.2 Provide opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literacy and numeracy strategies</td>
<td>2.5.2 Apply knowledge and understanding of effective teaching strategies to support students’ literacy and numeracy achievement.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Information and communication technology (ICT)</td>
<td>2.6.2 Use effective teaching strategies to integrate ICT into learning and teaching programs to make selected content relevant and meaningful.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Appendix 4

### Summary of Responses to Preliminary Survey Part C

<table>
<thead>
<tr>
<th>Question: Induction Experiences Part C</th>
<th>Any further Comments</th>
</tr>
</thead>
</table>
| What other experiences helped you to think about integrating a Christian worldview in your teaching? (Please comment) | • Informal, Yr 12, Bible study group.  
• Largely discussions with other members of staff.  
• New Hope International Course helpful with practically thinking through strategies and lessons hearing a variety of approaches  
• Church, conferences, prayer, evaluations.  
• My own experiences at a Christian High School, hearing other teachers’ discussions on topics with their students.  
• Informal discussions with Christian teachers from other schools, observing my Art colleagues, not supervisor due to different subject specialty  
• Lightbulb moments at Hope conference, not much time one on one with mentor, think we spend a lot of time on History/ Geography content and not much time integrating it with faith  
• My teaching degree at Wesley had the greatest influence on my motivation Biblical values integrated through a less not tacked on, Ken Dickens lecture, teaching scripture  
• Looking at how others have integrated their faith into their programs, discussing ideas about faith with other people  
• I reflect on my journey with Christ and want my students to have the same experience. How to best relate this journey to 7-8 year olds.  
• Traveling, missions, teaching Sunday school and Youth groups  
• Staff meetings, Youth leaders talking on sharing faith with Christians and non-Christians  
• Hearing students/former students say what impacted them.  
• Personal Reflection, prayer.  
• Speaking with Christian teachers at other schools helped integrate a Christian worldview as they have the same calling.  
• My experiences as a student at a Christian School shaped the way I integrate my faith.  
• Engaging speakers diff contexts e.g. Mike Potter, teaching Senior School Biblical Studies, not formal accreditation  
• Discussing implications of faith with colleagues  
• My own experience of school and practicum working alongside supervisors |
Appendix 5:

Rationales from Document Analysis

FP1 Rationale

Christian Rationale:

“Honour your father and mother as the Lord Your God has commanded you so that you may live long and that it may go well with you in the land the Lord your God is giving to you” Deuteronomy 5:16.

The unit explores families past and present within the context of a Biblical worldview. The structure of families, their similarities and differences, will be explored through a Biblical perspective.

FS2 Rationale

Christian Rationale:

Exodus 35:31-31 And he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs.

1 John 2: 8 Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing and the true light is already shining.

God has blessed every student with skills, intelligence, knowledge and craftsmanship. This course enables students who struggle in English to find a passion for the subject and achieve through a study of the weird, whacky, wonderful and unknown worlds of literature. God displays his creativity in our world, and through the gifts given to authors, they are able to display their creativity in the creation of fantasy worlds. A large focus on the world of Narnia engages students with the allegory of the messiah figure presented as Aslan. Students are encouraged to practice their English skills as they join in the battle of good and evil, whilst also displaying their creativity that was given to them by God by creating their own fantasy world.

MS3 Rationale

No rationale included (incomplete)
Christian rationale:

The primary aim of the Biblical Studies program at Pacific Hills Christian School is to assist students to gain insight and faith through God's revealed Word. Cognitive knowledge is not enough - they must be encouraged to be faithful disciples who, in dependence on Christ and in fellowship with each other, "grow up into Christ" in all areas of their lives.

In teaching the Bible students should be helped to understand that the Bible is written as the story of God's people. The Bible teaches us that the whole universe is focused upon the God who created it. The world which God made good has become subject to decay and futility because of the fall. Christ came to redeem His people and will one day come to take up His own and to judge the inhabitants of the earth and restore and renew His creation to its intended purpose.

Christ gave His Church the Great Commission to go into all the world and preach the Gospel to every creature, baptising, teaching and discipling those who believe (Matthew 28:19,20). The school's Bible and Christian Living program should be seen as assisting in fulfilling this commission.

It is the work of the Holy Spirit to convict people of their sin, to create faith within and to regenerate those who believe. No teaching program can do what the Spirit of God does but teachers have a responsibility to teach the truth which the Spirit uses in His work. Similarly, while we may teach Biblical values and give instructions about how we should live, it is the indwelling Spirit Who bestows the gift of the Spirit and manifests the fruit of the Spirit within the believer. The teacher then, should be mentor, instructor and guide, enabling the Holy Spirit to work through him or her to reach out to students, challenging them to a commitment to Jesus and a Christ-centred lifestyle.

The Christian teacher should equip their students with a thorough understanding of the Bible and its application to their lives. The reality of Biblical truth will become clear as the Christian teachers model Christ to their students so that the students see Biblical precepts in practice.

The Bible should be taught as a specific area of learning. However, it should also be integrated throughout all learning areas so that students become aware of Biblical life principles and values and develop an integrated Biblical world view. Because God is the Creator and Sustainer of all things, what He has revealed in His Word has application in all areas of day-to-day living.

Overview

The focus of this study is to examine and research the implications and applications of Christian theology upon issues that affect individuals and society at a global scale.
Appendix 6

Document Analysis Summary

Research Question:
How effective are induction experiences in enabling *graduate teachers* to develop a Christian worldview of the Professional Knowledge domain of the Australian Professional Standards for Teachers?

Part A: Background Information

<table>
<thead>
<tr>
<th>Participant</th>
<th>KLA</th>
<th>Stage/ Year</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>FP1</td>
<td>History</td>
<td>Stage 1/ Yr 1</td>
<td>History – Past and Present Family Life</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Understanding family life, change and continuity and the sequence of time</td>
</tr>
<tr>
<td>FS2</td>
<td>English</td>
<td>Stage 4/Yr 8</td>
<td>Body Systems</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Understanding aspects of the functioning of the human body (Biology)</td>
</tr>
<tr>
<td>MS3</td>
<td>Science</td>
<td>Stage 4/ Yr 8</td>
<td>Fantastical Worlds</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>English support program looking at fantasy genre</td>
</tr>
<tr>
<td>MS4</td>
<td>Biblical Studies</td>
<td>Stage 6/Yr 12</td>
<td>Global Issues</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Implications of a Christian worldview on a range of contemporary issues</td>
</tr>
</tbody>
</table>

Standard One – Know students and how they learn

<table>
<thead>
<tr>
<th>Focus- Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
</tr>
</thead>
</table>
| Physical, Social and Intellectual development and characteristics of students | FP1 Brief reference to remedial assistance on p8  
FS2 Excellent demonstration e.g. p3 kinaesthetic learning relay races on genre, giant post it notes. Note taking and copying p 4  
MS4 Discussion based unit to meet needs of older adolescents | MS4 Good questions suggested p 5 and 6 |
| Understand how students learn | FP1 Some learning styles accessed e.g. time capsule, writing but a good variety of resources e.g. photos. | |
### Standard One – Know students and how they learn

<table>
<thead>
<tr>
<th>Focus- Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students with diverse linguistic, cultural, religious and socioeconomic backgrounds.</td>
<td>FP1 Some reference to this e.g. Indian Family but more of a focus on past families than different cultures. FS2 Variety of learning styles accessed eg p10 peer editing MS4 No clear reference to this in this unit but questions suggest a valuing of different backgrounds p5</td>
<td>MS4 Good questions suggested p 5 and 6</td>
</tr>
<tr>
<td>Strategies for teaching Aboriginal and Torres Strait Islander students.</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Differentiate teaching to meet the specific learning needs of students across the full range of abilities</td>
<td>FP1 Good sequencing activities p6 Some writing activities e.g. p7 profile FS2 Not really clear. Class is a low ability class and all activities are generally targeted MS4 Implicit only MS3 Joints – walk around the room activity p 19 MS4 Implicit only</td>
<td></td>
</tr>
<tr>
<td>Strategies to support full participation of students with disability</td>
<td>FP1 Unclear FS2 Lots of visual activities e.g. p9 add speech mark or p10 draw, explain and describe MS4 Discussion based and peer marked and groups in discussion MS4 Discussion based and peer marked and groups in discussion</td>
<td></td>
</tr>
</tbody>
</table>

### Standard Two – Know the content and how to teach it

<table>
<thead>
<tr>
<th>Focus- Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching activities used applying knowledge of content and teaching strategies</td>
<td>FP1 Some history skills accessed., Sequencing prediction. Good inclusion of Focus questions p6 FS2 Variety, appropriate level and texts from popular culture</td>
<td>FP1 No really specific references to a Biblical world view integrated in the teaching strategies only rationale</td>
</tr>
</tbody>
</table>
## Standard Two – Know the content and how to teach it

<table>
<thead>
<tr>
<th>Focus- Proficient Stage</th>
<th>How well does the program demonstrate the standard descriptor?</th>
<th>How does the program integrate or demonstrate a Christian Perspective within this Focus area?</th>
</tr>
</thead>
</table>
| **Content organised into well sequenced teaching and learning**   | MS3 Good inclusion of big picture questions e.g. p 14. Good range of learning styles accessed e.g. experiments, journal entry (literacy)  
MS3 Good style of approach for these students                  | FS2 Explicit references to faith issues twice in program p 11 & 12. Implicit in choice of Lion Witch and Wardrobe References to Aslan as messiah figure and creativity as a god given gift not followed through with teaching activities. Opportunities to talk about parallels and messiah figures or being saved in fantasy stories not taken  
MS3 Christian rationale left blank. No clear integration of a Biblical perspective in this program  
MS4 Generic rationale well written. A cone sentence rationale for the unit p 2                                           |
| **Design and implement assessment and reporting demonstrating curriculum knowledge** | FP1 Well-covered  
FS2 Well-chosen outcomes (p3)  
MS4 Clear                                                                                                           | FP1 Any reference to a Biblical world view was really only in the rationale and the inclusion of the Amy Carmichael resource. More about Biblical perspective came from interview  
MS4 Clear Biblical focus and resources people and Bible e.g. p 7                                                      |
| **Supports student literacy and numeracy using appropriate strategies** | FP1 Formative assessment identified  
FS2 Uses formative assessment  
MS4 Great assessment task inclusion of IT and peer assessed – creative p7                                             |                                                                                                                                                                                                  |
| **Integration of ICT strategies**                                 | FS2 Ipad activities take screenshot, write a description- good for visual learners p4  
MS3 Good inclusion of IT resources e.g. p 13  
MS4 ICT for assessment presentation                                |                                                                                                                                                                                                  |