ACHEA

**AUSTRALIAN CHRISTIAN
HIGHER EDUCATION ALLIANCE**

CONFERENCE

CHANGING WORLDS: PURPOSIVE FORMATION, PLURALISM
AND PARADIGM CLASH – PAST AND PRESENT

at

EXCELSIA COLLEGE CAMPUS
9–10 September 2021

EXCELSIA
COLLEGE
— Sydney —

CONTENTS

EXCELSIA COLLEGE

Established in 1983 as Wesley Institute, Excelsia College is an innovative and creative community of people who are passionate about excelling and growing academically, professionally, personally and spiritually. Our students and alumni embark on a journey of lifelong learning, continuously deepening their understanding of the world and their place in it.

Excelsia College has current areas of research excellence in education, social work, counselling, integrative studies, business, and the creative and performing arts. The College aspires to be a leading centre of research activity in the private higher education sector. In this endeavour, Excelsia College works with partners in the Australian Christian Higher Education Alliance (ACHEA).

ACHEA

Australian Christian Higher Education Alliance (ACHEA) comprises higher education providers across the country with the shared vision of providing a supportive, Christ-centred environment in which students can grow academically, professionally, creatively, personally, spiritually, and in their understanding of the world and their place in it. ACHEA's values reflect its vision and mission:

- **Christlikeness:** striving to exemplify the life of Christ in our commitments, our actions and our relationships.
- **Innovation and creativity:** working with passion and imagination in a range of influential professions, to further God's transformative work in the world.
- **Scholarship:** creating a culture that values the search for truth, supports academic freedom and rewards rigorous thinking.
- **Service to the community:** using our skills and abilities in and beyond the institution in the service of others.
- **Lifelong learning:** continually seeking knowledge, wisdom and capability to flourish and contribute in a changing world.

GREETINGS FROM PETER MCKEON

CHIEF EXECUTIVE **EXCELSIA COLLEGE**

Welcome to the 2021 conference of ACHEA, the Australian Christian Higher Education Alliance. The conference is held at member colleges every two years.

We extend warm greetings to our keynote speakers, **Dr Stan Rosenberg** – CCCU and Scholarship and Christianity in Oxford; **Dr Beth Green** – Tyndale University College, Toronto; and **Dr Perry Glanzer** – Baylor University Texas. We also welcome **Emeritus Professor Peter Coaldrake AO**, Chief Commissioner, TEQSA, who is opening the conference.

The theme of our conference is 'Changing Worlds: Purposive formation, pluralism, and paradigm clash – past and present'. By choosing this theme we acknowledge diversity, challenge, and the Christian-informed purposes of the higher education providers that make up ACHEA.

We are delighted to have paper presentations in areas of school and higher education, with discussion of planning, curricula, pedagogies, and outcomes. The conference theme is also related to disciplines of business, creative and performing arts, counselling, social sciences, and theology.

We hope you will be deeply enriched, both professionally and personally, through this diverse and stimulating program.

CONFERENCE PROGRAM

DAY 1: THURSDAY 9 SEPTEMBER

Time	Session	Chair	Speaker
8:30am–8:45am	Registration		
8:45am–9am	Digital foyer for first day		
9am–9:15am	**Welcome and opening remarks**	Maureen Miner	
	Welcome. Acknowledgment of custodians of the land.		Peter McKeon, CEO *Excelsia College*
	Opening remarks		Emeritus Professor Peter Coaldrake AO, Chief Commissioner *TEQSA*
9:15am–9:30am	Digital foyer for morning paper sessions		
9:30am–10:30am	**Paper session 1. Concurrent strands**		
	World views and social imaginaries in Christian higher education	Kirsty Beilharz	
	1. Educating for a Christian social imaginary		Peter Carblis *Excelsia College*
	2. What even is a world view?: The history of the idea of Christian world view		Simon P. Kennedy *Christian Heritage College*
	Formation and pluralism in schools	Scott Smith	
	3. Purpose and values in Australian Christian schools: What do public-facing websites really say about themelic Christian schools?		Jacqueline Greentree *Christian Heritage College*
	4. Secondary schools and the work of formation within an ambivalent health education culture		Emily Lockhart *Alphacrucis College*
	Formation in a context of pluralism	Peter Camilleri	
	5. Pluralism and diversity: A South Australian perspective on intentional culturally intelligent formation		David Turnbull *Tabor College*
	6. The conversion of the imagination: Christian formation in a bi-cultural context		Andrew Butcher *Bethlehem Tertiary Institute*
	Structures for Christian higher education	Leonardo Veliz	
	7. Five perspectives of structures, strings and sustenance: The semiotic underpinnings of Christian tertiary education		Phil Fitzsimmons et al. *Alphacrucis College*
	8. Christian higher education in Australia: The regulatory landscape and economic issues		Paul Oslington *Alphacrucis College*
10:30am–11am	**Morning tea**		
11am–12pm	**Paper session 2. Concurrent strands**		
	Formation and pluralism in teaching	Peter Stiles	
	9. Managing pluralism in visual arts teaching		Kate Osborne *Tabor College*
	10. Inclusive formative assessment: A dynamic case study of the Restorative Project Report		Phil Daughty & Kirsten Macaitis *Tabor College*
	Theology and student formation	Alistair Symons	
	11. Approaching the Book of Deuteronomy as a formative text		Aaron Chalmers *Tabor College*
	12. Re-integrating creation and new creation into the Gospel: How Australian Christian higher education can help students realise their profession as vocation		Chris Gilbert *Excelsia College*

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	Psychology, spirituality and formation	Christine Carroll
	13. Countering psychological consequences of harmful Christian formation using spiritually modified schema therapy: A case study	Maureen Miner *Excelsia College*
	14. Who am I?: Towards an integrated psychotherapeutic and theological understanding of counsellors' professional and personal identity formation	Helen Miller
	Challenges in the student experience	George Odhiambo
	15. Christian higher education during COVID-19: An Australian case study synthesises lessons and opportunities	Debra Ayling & Johannes M. Luetz *Christian Heritage College*
	16. Plagiarism, poverty, paucity, and pastoral care: Why do students cheat and how can we help them not to become victims of an ecology of vulnerability?	Kirsty Beilharz, Carissa Henriksson & Peter Stiles *Excelsia College*
12pm–12:30pm	**Plenary discussion: Paper sessions 1 and 2**	
12:30pm–2pm	**Lunch**	
1:45pm–2pm	Digital foyer for afternoon session	
2pm–3pm	**Paper session 3. Concurrent strands**	
	Models of formation in Christian higher education	Maureen Miner
	17. Cross disciplinary interpretations of formation in Christian higher education	Kirsty Beilharz et al. *Excelsia College*
	18. Developing a model for empowering female Pentecostal undergraduates: The case of two colleges	Glenda Hepplewhite *Alphacrucis College*
	Formative practices	Dion Khlentzos
	19. Silence and solitude in the work of R. S. Thomas, Scott Cairns, Wendell Berry and Tim Winton	Peter Stiles *Excelsia College*
	20. Education for the common good: How formative practices shape school graduate outcomes in a pluralist public square.	Darren Iselin *Christian Schools Australia*
	Formation, identity and music	Jane Fernandez
	21. Making musicians: Exploring connections between music education and portfolio career development	Christine Carroll & Lotte Latukefu *Excelsia College*
	Shaping identities through religious music Engagement: A case study of an Australian Catholic girls' school	Janelle Colville Fletcher *Tabor College*
	Formation, pedagogies and paradigms in schools	Sunaina Gowan
	22. Enhancing learning environments and understandings of students using pedagogies enabling redemptive learning (PeRL)	Tracey Price, Francis Ben, Victoria Warren, & Brent Willsmore *Tabor College*
	23. Purposive formation, personal viewpoint vocabulary and paradigm clashes	Thomas Smith
3pm–3:20pm	**Plenary discussion: Paper session 3**	
3:30pm–4:45pm	**Keynote Speaker 1 with Q&A**	Alistair Symons	Stan Rosenberg
	24. Can Augustine's alternative vision for Christians and society speak into our fraught times?	
4:45pm	**Close**	

CONFERENCE PROGRAM

DAY 2: FRIDAY 10 SEPTEMBER

Time	Session	Chair	Speaker
8:30am–8:45am	Digital foyer for keynotes		
8:45am–10:00am	**Keynote Speaker 2 with Q&A**	Kirsty Beilharz	
	Christ animating learning: The central role of identity excellence		Perry Glanzer
10am–10:30am	**Morning tea**		
10:30am–11:45am	**Keynote Speaker 3 with Q&A**	George Odhiambo	
	The distinctive practice of Christian education and the pace of change		Beth Green
11:45am–12pm	**Short break**		
12pm–1pm	**Paper session 4. Concurrent strands**		
	Higher education theme 1	Maureen Miner	
	25. A clash of paradigms: Making sense of the educational journeys of Nepalese international students in unfamiliar territory		Leonardo Veliz & Scott Smith *Excelsia College*
	26. Understanding cultural influences and framing Christian education for international students		Kirsty Beilharz *Excelsia College*
	Arts and social sciences theme 3	Lotte Latukefu	
	27. Sharing response-ability in personal and professional identity formation in the performing arts		Mark Seton Excelsia College
	28. Conflicting frameworks? Christian faith, counselling practice and psychological science		Samantha Smith *Tabor College*
	Higher education theme 1	Chris Gilbert	
	29. Christian higher education providers and graduate attributes: Tokenistic or purposeful?		Jennie Bickmore-Brand, Narelle Coetzee, Jacqueline Greentree, Craig Murison *Alphacrucis College*
	30. Designing a curriculum for spiritual education: Themes for teaching Christian spirituality in the 'Age of the Spirit'		Stuart Devenish *Tabor College*
	Business and formation	May Hu	
	31. Unpacking the value of workplace spirituality in reducing work alienation and burnout: The contingency role of Machiavellian and servant leadership styles		Sunaina Gowan et al. *Excelsia College*
	32. About Abrahamic hospitality, tourism and Christian identity formation		John Ayoub *Excelsia College*
	Formation of counsellors	Penny Kansiime	
	33. The Rogerian approach and the counselling student's formation		Ebi Cocodia *Excelsia College*
	34. Educating within Christian and secular world views: Implications for counsellor training		Dion Khlentzos *Excelsia College*
1pm–2:30pm	**Lunch**		
2:30pm–4pm	Performance with Exegesis		
	35. Spiritual formation as depicted in a passion play		Roz Riley & Maureen Miner *Excelsia College*
4pm–4:30pm	**Plenary Q&A for papers and performance**		
4:30pm–4:45pm	**Presentation of prizes and close**		

ATTENTING THE CONFERENCE

ZOOM INFORMATION

Zoom details (links, meeting IDs and passcodes) for the conference will be sent to you after you have registered for the conference and before the conference begins. It is highly probable that you are already quite familiar with using Zoom. But if you are not, here's what to do.

- To join a meeting:
  a. Click the website link related to the session you wish to join. That will open your browser and ask you to open Zoom.
  b. Open Zoom and you will enter the meeting.

- If the link doesn't work:
  a. Go to zoom.us
  b. Click on 'Join a meeting'
  c. Enter the meeting ID and the meeting passcode to join the meeting.

Where possible, join the meeting in advance of the start of the session so that you have a chance to test your connection and the meeting can begin promptly at the scheduled time. The meeting room will be available to you 15 minutes before the meeting so you can log in and listen to information about the day's sessions.

CONFERENCE CONTENT

All content is for your viewing during and after the conference. Content must not be distributed or shared with anyone else and should not be cited without express written permission from the presenter.

The views of keynote and paper presenters are not necessarily those of Excelsia College and must not be taken as representing Excelsia College. All content is offered in the spirit of open inquiry and discussion.

DISCUSSION

- Discussion groups during the conference aim to facilitate open and stimulating conversations.
- During the plenary presentations everyone except for the speaker will be muted.

QUESTIONS DURING PLENARY AND WORKSHOP SESSIONS

- Send your question in a private chat message to the Chair of the session. The chat function is found on the bottom bar of your Zoom screen. Open it and you'll see a box to type messages. At the outset this is set to 'Everyone'. Click on 'Everyone' and from the drop-down list choose the person chairing. Then you can send them your question directly. Keep questions as concise as possible.
- The Chair will keep track of the questions as they come in and will call on questioners when it is their turn.
- When called on, you will need to unmute your microphone (and make sure your video is on) in order to ask your question. Remember that it takes a second or two for the audio to kick in.
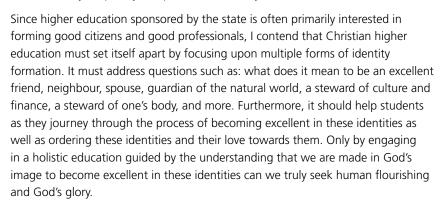- The Chair will try to get to everyone and may remind participants that others are waiting.

(alphabetically by presenter)

PERRY GLANZER

Christ animating learning: The central role of identity excellence

Who are you? What are your identities? How do you become excellent in each of them? How do you prioritise them? These four questions are the heart of what I call a Christian theory of identity excellence. In higher education contexts brimming with theories about identity conflicts, Christians can offer a different vision for identity excellence. This distinctly Christian theory starts by setting forth some key elements of what it means to be made in God's image and in Christ. It then expands this understanding by looking at how these identities and the Christian story shape key components of identity excellence.

Since higher education sponsored by the state is often primarily interested in forming good citizens and good professionals, I contend that Christian higher education must set itself apart by focusing upon multiple forms of identity formation. It must address questions such as: what does it mean to be an excellent friend, neighbour, spouse, guardian of the natural world, a steward of culture and finance, a steward of one's body, and more. Furthermore, it should help students as they journey through the process of becoming excellent in these identities as well as ordering these identities and their love towards them. Only by engaging in a holistic education guided by the understanding that we are made in God's image to become excellent in these identities can we truly seek human flourishing and God's glory.

PERRY L. GLANZER (PhD, University of Southern California) is professor of Educational Foundations at Baylor University and a Resident Scholar with Baylor Institute for Studies of Religion. He has coauthored, authored, or edited a dozen books including: Identity in action: *Christian excellence in all of life; Christ enlivened student affairs; The outrageous idea of Christian teaching; The quest for purpose: The collegiate search for a meaningful life; Restoring the soul of the university: Unifying Christian higher education in a fragmented age; Christian higher education: A global reconnaissance; The idea of a Christian college: A reexamination for today's university, and Christianity and moral identity in higher education: Becoming fully human*. In addition, he has written or co-written over 100 journal articles and book chapters on topics related to moral education, faith-based higher education, and the relationship between religion and education. He is currently editor-in-chief of *Christian scholar's review* and edits the *Christ animating learning* blog. His primary scholarly and teaching interests pertain to moral education and the relationship between Christianity and education.

(alphabetically by presenter)
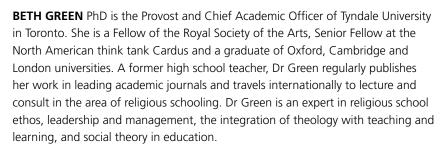
BETH GREEN

The distinctive practice of Christian education and the pace of change

The keynote will open with a theologically grounded reflection on the faithfulness of God and the formation of faithful, resilient and hopeful learners and educators. We have spent a year rapidly re-working curriculum, pedagogy and operations to accommodate the disruption of physical distancing and remote learning. We were aware of student mental health needs, the hunger for authentic community, and systemic racial and economic inequities before the pandemic. It feels as though 2020–21 named these needs in new and perhaps more urgent ways. Dr Green will reflect on the distinctive resources of Christian Scripture, formation and practice to offer hope to the communities of which we are a part. She will ground this in data regarding the distinctive profile of graduates from Christian post-secondary education (sources: Cardus Education; the Association of Theological Schools). The keynote will conclude with an opportunity to discuss the ways Christian institutions of education are addressing emerging needs and, most importantly, to pray about them.

BETH GREEN PhD is the Provost and Chief Academic Officer of Tyndale University in Toronto. She is a Fellow of the Royal Society of the Arts, Senior Fellow at the North American think tank Cardus and a graduate of Oxford, Cambridge and London universities. A former high school teacher, Dr Green regularly publishes her work in leading academic journals and travels internationally to lecture and consult in the area of religious schooling. Dr Green is an expert in religious school ethos, leadership and management, the integration of theology with teaching and learning, and social theory in education.

STAN ROSENBERG

Can Augustine's alternative vision for Christians and society speak into our fraught times?

Injustice and unrest proliferate. Divided society crumbles amid insolvable challenges. Alienation and fear perennially prosper … again. Educators have faced this before. Following the Great War, Max Weber's University of Munich lecture attempted to free the university faculty from feeling the burden of sorting out the tortuous times by telling his audience that their job was simply to advance research and teach their findings to the young. Formation, interpreting the times, and facing the broader challenges of post-war Germany were not their affair. In freeing them from a major challenge, something important was lost. And even earlier, in 410 AD, Romans faced what to them was the unthinkable when Goths sacked their 'eternal city'. Turmoil abounded – pagans blamed Christians for their 'Christian times'. Christians, roiled by dismay, asked why God had allowed catastrophe. Both groups believed Rome to be exceptional. Augustine waded into this angst and toxic mix with his *City of God*. It challenged the mythic ideas and misplaced loyalties of *both* the pagans *and* the Christians, offering a vision of society that might prove sage in our own fraught times. Is there something essential in his response that was gained? Can we as educators in Christian higher education apply something of Augustine's vision to our own times as we, again, face perilous times, and do so without losing some of our essential Christian, educational, and formative vision?

STANLEY P. ROSENBERG MA PhD (Catholic University of America) is Vice President for Research and Scholarship for the Council for Christian Colleges & Universities (CCCU) and is the founder and Executive Director of SCIO: Scholarship and Christianity in Oxford (the CCCU's UK subsidary). He is a member of the Faculty of Theology and Religion and of Wycliffe Hall at the University of Oxford. A Fellow of the International Society for Science and Religion, he is a historian of late antiquity and early Christianity, focusing on Greco-Roman and early Christian cosmology, the Latin west, and Augustine, in particular. Rosenberg directs projects shaping a wide variety of international students, including Logos (working with the Museum of the Bible for which he is an advisor). Active in science and religion discussions, he is on the BioLogos advisory council and the general editor and an author of *Finding ourselves after Darwin: Conversations about the image of God, original sin and the problem of evil* (Baker Academic, 2018). Rosenberg has directed multiple science and religion projects funded by major, internationally recognised funding bodies including two of the Templeton foundations. He is married to Joy, who is a consultant clinical audiological scientist at the national school for the deaf. Born and educated in the USA, they are dual nationals and have lived in Oxford since 1999 where they raised their two children.

PAPER PRESENTATIONS

DEBRA AYLING[1] AND JOHANNES M. LUETZ[2]

Title: Christian higher education during COVID-19: An Australian case study synthesises lessons and opportunities

Abstract: Graduating with a degree from a higher education institution (HEI) is an accomplishment. Achieving this during a COVID-19 year may be considered a triumph. The COVID-19 escalation of cases in Queensland in March 2020 instigated a swift and comprehensive conversion of classroom instruction to online learning for all students and staff at Christian Heritage College (CHC), a private HEI in Brisbane. Technology integration exploded on 'all fronts', including online lectures, tutorials, student meetings, staff meetings, devotions and prayer meetings. This case study examines the impact of the COVID-19 epidemic on the students of CHC and how they felt supported in areas of faith, wellbeing, and academic progress. The study follows an exploratory research design and uses a mixed methods approach and 'appreciative inquiry' (AI) for its analysis. By inviting the perspectives and views of students, lecturers, student support staff and course coordinators, the study seeks to build a comprehensive picture of the overall student learning experience during 2020. COVID-19 has provided Christian HEIs with an opportunity to (re)examine their academic practices, student wellbeing support processes and Christian faith imperatives to enable student flourishing into the future. By analysing student learning experience during the COVID-19 year retrospectively, the research adds to our understanding of institutional preparedness prospectively. Experiences and lessons gathered in this paper will be useful for HEI policy and practice serving the cause of Christian education in Australia and beyond.

Keywords: Christian education, COVID-19, crisis response, institutional preparedness

JOHN AYOUB (EXCELSIA COLLEGE) AND DANIEL BOLAND (SEEGREEN COMMUNICATIONS)

Title: Abrahamisation of hospitality services to achieve Christian formation of staff in the Australian tourism workplace

Abstract: Organisations are becoming increasingly secularised as we progress through the third millennium. Laws governing discrimination are enacted to protect many aspects of a potential employees' identity which may include nationality, religion, ethnicity and gender. The religious composition of the Australian workplace is ever changing and the effects of legal protections, such as anti-discrimination laws, produce a pluralistic effect in which individual entrepreneurs are presented with ethical, socio-cultural and legal challenges. Thus, the organisational staff in a nation built upon Judeo-Christian foundations are becoming decreasingly incentivised to deliver Judeo-Christian hospitality. Contributing to this are factors such as declining birth rates and increased immigration. This paper explores the development of Australian workplaces to influence the formation of Judeo-Christian staff as well as the potential to influence non-Judeo-Christian staff in gaining appreciation for Australia's Judeo-Christian foundations as a nation, while also remaining within statutory boundaries. The industry context which will be applied in this paper is tourism, in which tourism stakeholders' staff may play a role in presenting Australia's Judeo-Christian identity through a tourism lens with the application of Abrahamic hospitality to guests, international and domestic, as discussed in the book of Genesis.

KIRSTY BEILHARZ, CHRISTINE CARROLL, IAN EDDIE, SUNAINA GOWAN, DION KHLENTZOS, MAUREEN MINER, MARK SETON, AND LEONARDO VELIZ (EXCELSIA COLLEGE)

Title: Trans-disciplinary interpretations of formation in Christian higher education: Navigating academic diversity, cultural pluralism, and locating identity for the questing student

Abstract: The social world is pluralistic, yet individuals recognise alterity of cultural background, religion, ideology, sexuality and other ways of being in the world. The field of higher education has its own layer of pluralism through the distinct epistemologies, lexicons, research methodologies, and pedagogical models in different disciplines, which create both a richness of experience and a complex terrain to navigate for the individual locating themselves in this sea of diversity in the process of formation. The purpose of this paper is to examine some interpretations of formation amongst collegial

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pedagogues in different disciplines in Christian higher education, to gain a better understanding of specific professional development in different domains, as well as the shared or distinct ideals for holistic student formation (spiritual, emotional and professional formation) with a particular focus on the experience of international students who may be commencing study not only in a new cognate discipline, but also engaging in or resisting a 'paradigm clash' as they enter a new ethnic, cultural and religious context at this critical stage in their formation, as a young adult on the cusp of individuation from family, friends, and inherited assumptions about cultural and religious values, questing for their identity across two cultures.

At a Christian higher education organisation, the pastoral responsibility for supporting students through this vital stage of formation, adjustment and potential vulnerability is considered very important. This paper asks the question whether we share a common understanding of formation, and how we can collaborate and integrate those views in our pedagogical and co-curricular programs. It also touches on the challenges of promoting Christian thought and values to young adults, who may be unfamiliar with this world view, in a culturally sensitive and constructive manner.

KIRSTY BEILHARZ, CARISSA HENRIKSSON, AND PETER STILES (EXCELSIA COLLEGE)

Title: Plagiarism, poverty, paucity, and pastoral care: Why do students cheat and how can we help them not to become victims of an 'ecology of vulnerability'?

Abstract: Academic integrity is 'the expectation that teachers, students, researchers and all members of the academic community act with honesty, trust, fairness, respect and responsibility' (TEQSA). Particularly manifested in forms of plagiarism and contract cheating (outsourced work for assessment, abrogating the students' responsibility of authentic individual authorship), Bretag et al. (2020) found that students of non-university higher education providers (NUHEPs) were 12 times more likely than university students to report use of a professional academic writing service; and repeatedly Bretag and others (Bretag et al., 2019) insist that cheating behaviour is a consequence of international students having English as a second language (ESL) rather than of culture. Yet, we have observed a propensity for some groups of international students to cheat with higher incidence than others and, as a Christian higher education provider with a high proportion of international students, we are naturally keen to understand why students cheat and to help them adapt as swiftly as possible to the academic expectations of Australia where they are currently studying and may be employed in the future. Strategies such as 'naming and shaming' seem to be ineffective and negative strategies, both from the perspective of educational punishment and of navigating the most ethical Christian approach to support and assimilation. Yet Christian ethics also require our unfailing commitment to integrity and equity in the treatment of students, and upholding scholarly quality, living 'in a manner worthy of the gospel of Christ' (Philippians 1:27), pursuing truth and honesty, and teaching with patience and integrity, modelling by good example (see also Titus 2:7).

Unlike Bretag, who wants to distinguish between language skills and culture as the cause for dishonesty, presumably to avoid blaming minorities or singling out ethnic groups, we here explore more deeply the interrelationship between circumstances, background, a shame-honour paradigm (overlapping with Hofstede's collectivism), and students who plagiarise and access cheating services. Our hypothesis is that whilst cheating is a global problem, it is also a situational problem due to resources and culture. There is a complex confluence of circumstances that contribute to desperation and pragmatism when students utilise external sources, some of which are socio-economic factors such as poverty or unemployment; some of which include emotional or mental health factors; and some of which are cultural expectations such as opportunism. Furthermore, different cultures do hold different attitudes towards 'sharing' versus individual ownership of work and autonomous benefit, family pressure, and some students come from a more didactic, prescriptive prior educational experience, unprepared for individual effort, and may be conditioned by gendered and classist marginalisation. These factors are definitely not confined to international students who fail to recognise ownership of intellectual property; however, we are concerned there is an abnormally high incidence of dishonesty amongst international ESL students at NUHEP institutions, which we believe fits into the more nuanced 'ecology of vulnerability'. If this ecology was evident before the pandemic, it has only been exacerbated by the pressures of living remotely from family and the most recent devastating wave of deaths in the Indian subcontinent, which also affects Nepal and Pakistan.

PAPER PRESENTATIONS

JENNIE **BICKMORE-BRAND** AND NARELLE COETZEE (ALPHACRUCIS COLLEGE), JACQUELINE GREENTREE AND CRAIG MURISON (CHRISTIAN HERITAGE COLLEGE)

Title: Christian higher education providers and graduate attributes: Tokenistic or purposeful?

Abstract: Australian higher education institutions are required to have a set of graduate attributes (GAs) that outline the skills and attributes the institution will develop in its students to make a positive difference in their communities. Faith-based higher education institutions will often have a set of GAs that highlight their faith distinctive while also providing for the more generic attributes of secular institutions. This paper highlights aspects of a project undertaken by a cross-institutional research team from Alphacrucis (AC) and Christian Heritage College (CHC) which sought to discover how well the GAs of each institution are embedded in the development and learning of students and in particular its Christian distinctive. Based on research team member Associate Professor Bickmore-Brand's work as a TESQA expert, the observation has been that GAs can often be viewed as tokenistic and a compliance requirement rather than an enhancement of learning. It has been observed that as a consequence of these views GAs are often not well grafted into courses as part of the progression of a student.

The research project was conducted from August to December 2020. It used a grounded theory approach, using document analysis and surveys of students, alumni, and faculty along with academic governance committee members. The project sought to ascertain the level of ownership across the various levels of each institution and consequently how well they were embedded into student learning. The cross-institutional approach allowed for a richness of analysis with similarity of experience shared across the two institutions. The project revealed how GAs can be key in the purposive formation of students and to help navigate some of the paradigm clashes between Christian and secular approaches. A well-crafted set of graduate attributes embedded into the development of curriculum and as part of a deliberate design of learning can help ensure that Christian distinctives of institutions can be deliberately and purposely embedded into all aspects of learning while continuing to develop students that can add positively to society and the common good.

DR ANDREW **BUTCHER** (BETHLEHEM TERTIARY INSTITUTE)

Title: The conversion of the imagination: Christian formation in a bi-cultural context

Abstract: In any Christian institute, formation takes place alongside administration, teaching and research. For Bethlehem Tertiary Institute (BTI) in Aotearoa New Zealand, some of that formation draws from the wells of Christian theology, the 30-year legacy and vision of the campus, and increasingly, its engagement with Māori, New Zealand's tangata whenua (people of the land), its indigenous population. This is responsive to the high place given to bi-culturalism in education and to the reality on its campus: in 2021, 25% of BTI's staff and 15% of its students are Māori.

This paper uses Richard Hays' notion of the 'conversion of the imagination' as the entry point into discerning this journey of formation and its implications at BTI. Hays writes:

> In 1 Corinthians we find Paul calling his readers and hearers to a *conversion of the imagination*. He was calling Gentiles to understand their identity anew in light of the gospel of Jesus Christ – a gospel message comprehensible only in relation to the larger narrative of God's dealing with Israel… [T]he 'Israel' into which Paul's Corinthian converts were embraced was an Israel whose story had been hermeneutically reconfigured by the cross and resurrection. The result was that Jew and Gentile alike found themselves summoned by the gospel story to a sweeping reevaluation of their identities, an imaginative paradigm shift so comprehensive that it can only be described as a 'conversion of the imagination'. Such a thoroughgoing conversion could be fostered and sustained only by a continuous process of bringing the community's beliefs and practices into critical confrontation with the gospel story.[3]

This gospel story is found in Holy Scripture, namely 'the nature and functions of the biblical writings as a set of communicative acts which stretch from God's self-manifestation to the obedient hearing of the community of faith.'[4] This paper will modestly discuss BTI's experience of being confronted with this gospel story, being formed by it – always, actively, in the present – and letting it shape our theological and pastoral engagement with our bi-cultural faith community in ways which convert our imagination and help us understand our identity anew.

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3 Richard Hays, *The conversion of the imagination: Paul as an interpreter of Israel's Scripture*, Eerdmans, 2005, pp 5-6.

4 John Webster, *Holy Scripture: A dogmatic sketch*, Cambridge University Press, 2003, p 5.

PAPER PRESENTATIONS

PETER **CARBLIS** (EXCELSIA COLLEGE)

Title: Educating for a Christian social imaginary

Abstract: Agreeing with the arguments of James K. A. Smith (2012), this paper proposes a reinvigoration and redefinition of the affective domain and the introduction of a conative domain of learning alongside the cognitive domain.

Smith (2012) rightly addressed a problem he called 'thinking-thing-ism', embedded in the concept of 'world view' and its influence on curriculum in Christian education. He also argued of the replacement of the idea of 'world view' with Charles Taylor's (2003) concept of 'social imaginary'. Contending that current applications of the concept of world view reflect a philosophical anthropology that is unhealthily syncretised with secular orthodoxies and thus reduces human beings to thinking things, Smith argues against approaches to education that prioritise information and ideas over the formation of God's 'peculiar people' (p 20). As an alternative, he calls for a philosophical anthropology that sees humans as desiring beings formed by repetitive interactions (liturgies) with their cultural environments (p 22, cf. Smith, 2009, 2013, 2017).

Aligned with Smith's call, this paper proposes means to help educators expand methodologically into domains of learning that more fully encompasses the cultivation of desires, the development of habits and the encouragement of life-views formed by Christian social imaginaries. It recommends an alignment of the affective domain with taxonomies such as those developed in the categorisations of emotions by Shaver et al. (2001). Following Groome (1998, chapters 1–3) and Carblis (2020, pp 92–99), it proposes the development of a conative domain related to intentionality, volition, goal-orientation and striving. Adequate affective and conative taxonomies of objectives would help educators first to align their objectives with the directive, hortatory and responsive aspects of Scripture and, second, to develop pedagogies more suitable for those purposes.

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CHRISTINE **CARROLL** AND LOTTE LATUKEFU (EXCELSIA COLLEGE)

Title: Making musicians: Exploring connections between music education and portfolio career development

Abstract: Over the past decade, research has emerged outlining the multifarious ways in which portfolio musicians access and maintain work. The typical 'portfolio' career is self-authored and managed, requiring musicians manage 'a bundle of tasks', including performing, composition, direction, production and teaching. These findings have clear implications for the strategic formation of musicians in higher education, as practice in formal conservatoire environments continues to adhere to singular definitions of success, often more in keeping with nineteenth century modes of musicianship. In competition, newer degree paths now exist with curricula and assessment designed solely to facilitate the authentic learning of popular musicians. Neither of these options strategically facilitate the acquisition of plural skill sets and pluralistic musical identities – the reality for the majority of those who succeed in the music industry today. Utilising focused case study methodology of a small number of musicians at different stages of career development, critical examination was undertaken of the ways their identity, knowledge and skills were both formed and then utilised over time. With theoretical framing from Vygotsy, Bernstein and Legitimation Code Theory, the findings provide key insights for higher music education providers interested in preparing twenty-first-century musicians for the realities of practice in an increasingly diverse music industry.

PAPER PRESENTATIONS

DR AARON **CHALMERS** (TABOR COLLEGE)

Title: Approaching the Book of Deuteronomy as a formative text

Abstract: Deuteronomy is a 'hinge' text within the Old Testament, marking a significant transition within the biblical narrative from Israel's journeys through the wilderness to life in the promised land. While Deuteronomy has been approached from many different angles (Firth and Johnston, 2012; Fox, Glatt-Gilad, and Williams, 2009) a neglected element has been its formative dimension. In this paper, I will argue that the Book of Deuteronomy plays a formative role on two key levels. Firstly, from the perspective of the narrative itself, Deuteronomy is presented as a document which is designed to form and shape the Hebrew people in preparation for entry into the land of Canaan. Specifically, it is a call to faithfulness and commitment to God in the face of the many temptations and trials they will face in the land. It thus embodies a clash with a competing paradigm – that of 'Canaanite' religious belief and practice. Secondly, from the perspective of the history of the text, Deuteronomy is often associated with Josiah's reforms, an attempt to (re)form the Judahite community around what its proponents perceived to be the only legitimate place of worship – the Jerusalem Temple. This formative endeavour also represents a significant paradigm clash, but this time the conflict occurs within the community of faith itself, specifically over what constitutes an authorised and appropriate cultic site and rites. In this paper, I will approach Deuteronomy as a formative text by addressing three overlapping questions:

1. How is Deuteronomy as a whole a dual formative text? And how is viewing it through the lens of community formation a helpful approach?

2. How does the author attempt to form the community/ies the text addresses?

3. What might be some lessons for community formation today, especially when a paradigm clash is involved?

	Community that is being formed	**World view clash**
Narrative	Hebrew people as they prepare to enter the land	**External** – Canaanite religious beliefs and practices
Composition	Judahites living in the late 7th century BC	**Internal** – inappropriate Israelite religious beliefs and practices

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EBI **COCODIA** (EXCELSIA COLLEGE)

Title: The Rogerian approach and the counselling student's formation

Abstract: Using a humanistic approach to helping people provides some underlying frameworks for frontline workers in their role as helpers. These helpers include counsellors, social workers, psychologists, other allied health workers, teachers and essential services providers. Carl Rogers (1957) Person-Centred therapy provides a good starting point for students to learn how to work with clients in a non-directive manner while providing needed support to those in need. Rogers proposed that humans are inherently trustworthy, understand themselves and are quite capable of solving their own problems without direct interference from the therapist/ helper. The Person-Centred theory is entrenched in the notion of human beings' self-actualising tendencies. Using a systematic analysis, this paper examines the place of the Rogerian approach in counsellor education and student formation. Significantly, the result shows that introduction to humanistic approaches such as Rogers' theory does not necessarily impact on formation of the Christian or non-Christian counsellor-in-training. Factors which emerge include competing world views and ongoing clashes from cultural and spiritual perspectives.

Keywords: Rogerian, humanistic, Christian world view, counsellor

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PAPER PRESENTATIONS

JANELLE **COLVILLE** FLETCHER (TABOR COLLEGE)

Title: Shaping identities through religious music engagement: A case study of an Australian Catholic girls' school

Abstract: The long-standing connection between music and religion is not only a core component to church identity, but also plays a central role in establishing religious identity within individuals in educational settings. For adolescents, music in religious settings or the use of religious music, not only supports their religious identity and helps with making meaning through symbolic transformations (Langer 2009), but also contributes to identity development in all facets of life.

This presentation is based on a recent publication (Eds. Kallio, Alperson and Westerlund, 2019) which used a Catholic all-girls school, which had a large Muslim population, to investigate the ways in which music impacted students' identity work. Using a qualitative interpretive case-study research approach (Stake, 1995), findings reveal the importance of religious music in educational settings and the various ways it impacts young people's identity work including religious identity, social identity and personal identity. In a secular society, learning more about the ways in which the arts, in particular music, can help adolescents' identity work and symbolic transformation of faith into all aspects of life.

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DR PHIL **DAUGHTRY** AND DR KIRSTEN MACAITIS (TABOR COLLEGE)

Title: Inclusive formative assessment: A dynamic case study of the Restorative Project Report

Abstract: Have you ever stumbled on an assessment that seems to take on a life of its own and delivers outcomes far beyond initial expectations, or even your wildest formative dreams? We think we have. This presentation tells the story of our experience and the voice of students in a tactile and oral assessment we have titled 'The Restorative Project'. This assignment, situated within a social sciences spirituality subject, offers students the opportunity to bring imagination and desire to the task of revitalising an aspect of their world in need of tender and thoughtful care. In the process of assessment, conducted within the classroom (or Zoom) context, we have been privileged to witness numerous accounts of meaningful and genuinely life-changing encounters. We hear stories of the healing and transformation of furniture, vehicles, gardens, animals, spare rooms, relationships, personal fitness and many more. A dynamic feature of the process is the level of reflective depth and metaphoric association permeating the student narrative. In other words, the project unfolds in several layers of graced meaning which continue to delight and surprise us. We believe this assessment points the way to engaging and enabling diverse spiritual formation within the contours of a biblical and contemplative Christian framework.

STUART **DEVENISH** (ADJUNCT, TABOR COLLEGE)

Title: Designing a curriculum for spiritual education: Themes for teaching Christian spirituality in the 'Age of the Spirit'

Abstract: The theological curriculum is largely 'set' along the lines of God's self-revelation in the biblical record and the classical Creeds and Confessions of historic Christianity. But the curriculum for teaching and practising Christian spirituality remains somewhat ill-defined, focusing variously on the lives of the early saints, seers and mystics, and contemporary practices regarding prayer, worship, asceticism and the spiritual disciplines. The question of where to place the focus for a spiritual education curriculum remains contentious; that is, should it focus on orthodox doctrine, denominational distinctives, psychological or therapeutic emphases? This paper will advance the argument that the reception of Divine revelation into the interior life of the 'believing soul' (Paul Ricoeur) and confessing community ought to be the primary domain of spiritual education. In support of that argument, the author will explore a number of themes related to the implications of God's speaking and acting as they are received into the soul. Edith Humphry's (2006) phrase 'when the Holy Spirit meets the human spirit' describes the kind of dynamic I have in mind for this exploration. The research question/s that will guide this enquiry are (1) what concepts might Christian educators use when teaching the Christian spiritual life to seekers and new believers? (2) how does the soul interiorise those concepts in the 'transforming moment' (James Loder) to become the dominant paradigm that displaces all others? It is thought the answers to these two questions are salient for the design of a curriculum for spiritual education. With reference to 'the age of the spirit' (Harvey Cox) the question is not so much what

to believe, as how to believe (Diana Butler Bss, 2012, p 113). To that extent, and in keeping with the 'turn to the subject' in the postmodern and post-secular era, the focus will be on experience, discovery, participation and cooperative learning. Themes discussed will be (1) lex orandi (2) theosis (3) ordo amoris, and (4) recapitulation. This paper is the outflow of a book manuscript the author is currently engaged in writing.

DR PHIL **FITZSIMMONS,** DR BARRY HILL, MR STEPHEN BRINTON, DR JIM TWELVES, AND DR DAVID HASTIE **(ALPHACRUCIS COLLEGE)**

Title: Five perspectives of structures, strings and sustenance: The semiotic underpinnings of Christian tertiary education

Abstract: This paper unpacks the outcomes of a 'collaborative autoethnographic' project that sought to pull together the author's understanding of their individual, and hitherto never propositionalised ideology regarding the personal metaphor of Christian tertiary education. Several areas such as education, business and leadership now see the value of articulating and defining an organisation's underpinning metaphor, as they are the core element of human thought and language use, and therefore can assist in critical reflection that brings to the fore preconceived patterns of thinking as well as open personal and collective social imaginaries. As suggested by Stuart-Buttle and Short (2018) many Christian universities continue to grapple with their purpose and place in an ever-changing secular world, and critically evaluating the underpinning metaphors of their institutions would provide a reflective mechanism though which tertiary educators and administrators are able to crystalise 'the master stories by which we live our lives' (Fowler, 1981, pp 276–277). Hence, the authors of this paper embarked on a methodological process of individually 'rendering through writing' and collaborative reflection on their personal metaphor. What emerged from this process was a common thread amongst all participants in which Christian universities should be ground and grown through an integration of relational spirituality.

CHRIS **GILBERT** **(EXCELSIA COLLEGE)**

Title: Re-integrating creation and new creation into the Gospel: How Australian Christian higher education can help students realise their profession as vocation

Abstract: For over a century the protestant churches in Australia abandoned pursuit of meaning and purpose in universities and limited their scholarship to theological colleges and Bible schools. In 2021 we find a nascent Christian higher education movement in Australia but on the margins. The problem addressed here is that truncated theologies have eliminated the creation from God's work of redemption. As protestant churches ceased explaining why and how we work, they lost the culture-restorative power of the Gospel. By rediscovering how grace redeems all creation, Christian higher education can more effectively prepare young people as agents for good in any profession.

With the publication of *Creation regained* by Albert Wolters in 1984, a variegated movement in North America began exploring the implications of creation theology for every human endeavour. Wolters reprises robust Reformed theology dating to Augustine. An arts and a science institution for Christians, both now revered by their secular peers, provide useful discourse on its application. This has informed classroom delivery of Christian ethics in the context of early childhood education. When introduced to the biblical account of God's good creation in Genesis, and Jesus in the Gospel of Luke, even students of other faiths are surprised to find clarity, dignity and new enthusiasm for their work.

PAPER PRESENTATIONS

DR SUNAINA GOWAN, DR MAHDI VESAL, AND MR SANJEEB KAFLE (EXCELSIA COLLEGE)

Title: Unpacking the value of workplace spirituality in reducing work alienation and burnout: The contingency role of Machiavellian and servant leadership styles

Abstract: Work alienation is conceptualised as employees' separation from the work itself and the context that embeds the work (Chiaburu, 2013; Hirschfeld et al., 2000). An employee's getting alienated from work means caring less for their work, putting in less effort than required and working more for the external awards (Kerse and Babadag, 2019). Past research suggests that work alienation is detrimental to several positive outcomes among employees, such as citizenship behaviour (Mendoza and Zoghbi-Manrique-deLara, 2008), job satisfaction (Siron et al., 2016), and organisational commitment (Tummers and Den Dulk, 2013). Furthermore, work alienation carries a significant cost for organisations because of its destructive consequences for employees' mental health, productivity and performance (Banai et al., 2004; Mutta et al., 2019). Given its harmful effects on employees and organisations, work alienation has become one of the central concerns that leaders are required to address.

Extant literature has predominantly focused on the consequences of organisational structure (Muttar et al., 2019), job characteristics (Banai and Reisel, 2007), and different leadership styles (Jiang et al., 2019; Usman et al., 2019; DiPietro and Pizam, 2008) in relation with work alienation. Nevertheless, existing research on the interface between workplace spirituality and work alienation is scant. This is surprising because workplace spirituality involves meaningful work, interrelatedness and congruency between personal and organisational values. As such, integration of spirituality at work may cultivate positive work attitudes among employees, resulting in lowered work alienation. Therefore, this study advances the literature by identifying potential benefits of workplace spirituality to diminish work alienation.

Furthermore, while workplace spirituality may diminish work alienation, possessing the appropriate leadership style that communicates workplace spirituality to employees is equally important. The current research argues that Machiavellian leaders misappropriate workplace spirituality by focusing only on achieving organisational goals at the expense of employees' wellbeing which, in turn, exacerbates feelings of work alienation among employees. In contrast, servant leadership focuses on making service and positive difference to employees (Eva et al., 2019). However, it is currently unknown if servant leadership can integrate workplace spirituality and decrease a sense of alienation at work among employees. Therefore, we extend the boundaries of research by investigating the contingency role of Machiavellian and servant leadership styles in connecting workplace spirituality and work alienation.

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PAPER PRESENTATIONS

JACQUELINE **GREENTREE** (CHRISTIAN HERITAGE COLLEGE)

Title: Purpose and values in Australian Christian schools: What do public-facing websites really say about themelic Christian schools?

Abstract: Australian Christian schools are small and diverse, and yet are a significant section of the Australian education landscape. They are located across all Australian states and locations with a broad social economic representation. These schools do not fall under one system of governance, and so rely on multiple communication channels to present a public message about their purpose and values. Schools have to reconcile competing demands about the main purpose of schooling that come from various stakeholders including government, churches, parents, teachers, students, school boards, higher education providers and employers. My study investigated how Christian schools prioritise and represent their values on public-facing websites.

Firstly, the study identified the diversity of Christian schools that have a broad reach across all boundaries of Australian society. This diversity provides opportunity for Christian schools to support the educational needs of many Australian children. Secondly, using an Orders of Worth framework (Boltanski & Thévenot, 1999) and critical discourse analysis (Gee, 2014) the study identified some of the main underlying values in the discourses displayed on publicly available websites including My School and individual school sites. The study focused, in particular, on how schools resolved neoliberal discourses of excellence, quality and individualism with Christian ethos and themelic schooling values. The study identifies many different ways that values and underlying justifications are strongly and consistently communicated through phrases, photos and the positioning of image on websites. The strength of these communications point to the practical need for each school to clearly understand the purpose of their Christian school and identify what messages are communicated by their public-facing websites. It also contributes to sociological research about the purposes of Christian schools in neoliberal school contexts.

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GLENDA **HEPPLEWHITE** (ALPHACRUCIS COLLEGE)

Title: Developing a model for empowering female Pentecostal undergraduates: The case of two colleges

Abstract: While many scholars have researched the experience of women in theological education and others have explored key female leaders in the Australian Pentecostal movement, little work has focused on the attitudes and experiences of female Pentecostal theological students in Australia. The purpose of this research is to develop a model, based on the full student lifecycle, that will help female students successfully transition into, through and out of Australian Pentecostal theological training.

Using analysis of primary and secondary sources, as well as semi-structured qualitative oral interviews and quantitative survey data, this thesis examines the specific case study of Alphacrucis College (AC – formerly Commonwealth Bible College then Southern Cross College), as the national training institute of Australian Christian Churches (ACC – formerly Assemblies of God in Australia). This thesis argues that female undergraduate theological students at AC flourish in an environment where they: hold courageously to a sense of divine 'calling' despite environmental challenges; mirror positive mentoring role models; are immersed in strategic curriculum designed to promote women in leadership; and are empowered in their personal and professional identity within the ekkl sia and broader community.

The quadrants making up the model are defined as follows:

- **Contextual Environment** – the environmental factors play a key role in determining which Bible college students will choose and how successfully they transition into undergraduate theological studies.
- **Courageous Calling** – the significance of research which suggests that choice of educational institution is viewed as a three-stage process (predisposition, search, and choice), the significance of testimony, Spirit leading, and confirmation from spiritual leadership is central to this stage of the lifecycle. Divine calling forms part of the initial input that motivates women to enrol into a specific college and program.

- **Mirrored Mentoring** – the second stage of the QILT student lifecycle for commencing students is transitioning to become committed and prepared through being joined and engaged. In the context of theological education, one of the ways this transition effectively occurs is through both the informal and formal mentoring of female students by faculty.

- **Strategic Curriculum** – one of the most important ways that female students can be positioned for success in this stage is through ensuring that the course of study is tailored to their learning needs and to prepare and equip them for ministry training.

- **Empowered Identity** – is about developing a personal and professional identity that overcomes the ideal-real gap in the ecclesial community. An empowered identity dictates the way in which Pentecostal female graduates see themselves and how they are viewed by potential employers. This is achieved through the progression of the four components and is realised in the institution's graduate attributes.

Using the model for comparative study

The purpose of this thesis is to develop a framework that will assist female students to successfully bridge the ideal-real gap in Australian Pentecostal theological training. In this thesis, the model has been applied to a variety of Pentecostal settings within the ACC sphere. This chapter focuses on application of the model in a non-ACC context. The strength of the model as an evaluative framework is that it can be applied successfully in a range of contexts in order to lessen the gap in female ministry leadership.

In summary

Most Pentecostal denominations in Australia have no formal tertiary education requirements for ordination and the proportion of male ministers far exceeds that of female ministers. Yet there has been an increase in the number of women enrolling in Bible colleges in recent years. This thesis considered the motivations for women enrolling in theological education and pursuing ministry positions. The outcome of the research was the development of a model that would bridge the ideal-real gap between the sense of divine calling Pentecostal women have compared to the hostile employment market they face upon graduation. The model is designed to assist female Pentecostal students to successfully transition into, through and out of undergraduate theological courses, to be work-ready-plus for their graduate destinations. The outcomes of interviews of a wide variety of female and male students, alumni, key faculty members and ordained pastors demonstrated adherence to the Pentecostal ethos of a call to ministry, and the belief that with God all things are possible.

DR DARREN ISELIN (DIRECTOR OF RESEARCH AND INNOVATION, CHRISTIAN SCHOOLS AUSTRALIA)

Title: Education for the common good: How formative practices shape school graduate outcomes in a pluralist public square

Abstract: Education for the common good, that is, a functioning and flourishing society, is orientated towards the cultivation of character and commitment in the hearts and minds of students. Such an educational vision reflects both the individual and social nature of humans. A commitment to the common good also recognises the importance of formation, that is, educating students to become the kind of persons who enrich others' lives, not simply by contributing through academic attainment or economic utility but in many other diverse and holistic ways consistent with our mutual humanity. Any absence of this broader vision of the common good affects the way education is conceptualised. Its absence narrows educational purpose to only economic and utilitarian ends, which in turn, narrows the educational outcomes that are explicitly measured and cited within education policy.

This paper will explore the findings and policy implications of a landmark Australian research project that sought to measure the contributions to the common good of a representative sample of nearly 5,000 millennial graduates (aged 25–39) from Australian schools. The study, The Cardus Education Survey Australia Project, was commissioned by six Christian school associations and builds on a growing corpus of similar studies undertaken in Canada and the USA by Cardus since 2011. The paper will discuss the findings of the Australian study in relation to the closely woven ties between school, family and community in the formation of graduates and whether the cultivation of formative practices and principled pluralism across different school sectors made any lasting impact on the contributions to the common good of graduates in contemporary Australian society. The paper explores how different Australian school sectors have formed millennials as persons. Are they

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involved in civic and political causes? Do they give or volunteer in their community? Are they religious? Have schools prepared them for social responsibility and meaningful contributions to culture as well as academic success and career pathways?

The paper also presents a range of important implications that arise from the study's findings regarding the effective use of formative practices within our school communities that can assist in shaping graduates to have a more public facing posture in a contemporary and highly pluralist public square.

DR SIMON P. KENNEDY (CHRISTIAN HERITAGE COLLEGE)

Title: What even is a world view?: The history of the idea of Christian world view

Abstract: The idea of world views is ubiquitous in Christian education, especially in Christian higher education. Several scholars have tackled the role of world views in understanding the shape and purpose of education, and they take the world view concept to be central to the task of Christian education and formation. This paper will explore the history of the idea of world view, from its German philosophical origins through to its contemporary use in Christian educational institutions and, in doing so, will challenge some of the assumptions and frameworks that underly the use of the world view idea today. However, the paper will not merely deconstruct the world view concept; it will also attempt to bring together the best thinking about the world view idea from James Sire, James K. A. Smith, and Raymond Guess, to gesture towards a refined conceptual framing of 'world view'.

DION KHLENTZOS (EXCELSIA COLLEGE)

Title: Educating within Christian and secular world views: Implications for counsellor training

Abstract: Graduate counselling programs in Western tertiary institutions frequently include a 'tripartite' model of learning, focusing on academic, skills-based and personal learning. This paper considers a parallel model of three components to identity development in general and counsellor formation in particular. From considering secular ideologies of counselling, it moves to a Christian world view: the former focus more on individual autonomy, but do not generally consider issues related to meaning and hope. Whereas Christianity has recently had less public influence than in previous generations, the current review paper recommends that a model of higher education that educates counsellors within a Christian world view can be of great value in supporting the development of trainee counselling students. This is because it is consistent with the tripartite principles through its emphasis on the three components of learning how to help others, developing a secure relationship with God, and engaging in humble self-reflection. It is also argued that the Christian world view is more compatible with healthy functioning, both for the individual and within relationships, thus providing students with a source of meaning and hope in their lives.

EMILY LOCKHART (ALPHACRUCIS COLLEGE)

Title: Secondary schools and the work of formation within an ambivalent health education culture

Abstract: Research has wrestled with the realisation, which is at times uncomfortable, that links exist between a teacher's belief system and their broader world view, impacting their professional pedagogical practices. Regardless of whether teachers or curriculum writers choose to focus on it when teaching the health education curriculum, secondary school is primarily concerned with formation. This is due in part to the work of preparation of adolescents for their world outside school. This inevitably results in a formation process which looks, feels and sounds different as people of differing world views, personal beliefs and lifestyles outwork this privileged role.

This paper presents the results of a grounded theory qualitative study involving one-on-one online interviews with 23 secondary school Western Australian health education teachers in 18 schools. Content analysis was used to examine the teacher's experiences as they implemented a new curriculum and described their world view, personal beliefs, knowledge and classroom practices.

Discussion-based pedagogy was the most preferred teaching method described by the teachers in this study, together with a strong inclination toward student-centred learning and the use of a social constructivist approach. Teachers describe the main purpose of health education to be ensuring students can make healthy and safe choices and ultimately live a healthy lifestyle.

Upon examination of teacher responses, it became clear that there is an emphasis on cognitive processes when teaching decision-making skills, with teachers focusing mainly on teaching consequences, risks and presenting health information or data. The affective aspect of how an individual makes decisions is given very little attention, such as the internal desires of the student, their values, their world view and their passions. When asked directly if a teacher talks about moral reasoning, moral formation or morality, the overwhelming response from the majority of participants was that they do not and for some would not.

This study suggests that very little attention is given by health educators in Western Australia to the power and importance of intuition and personal desire in decision-making processes. Students and teachers are living in a predominately liberal society that favours autonomy of the individual and teachers express a need to respect the autonomy of students to make their own choices and have control over their own lives. Referring to developmental literature it is suggested that students in early adolescence are not yet able to make independent, informed decisions and still rely on advice from people in authority. The impact of this needs to be acknowledged in the health education classroom when discussing making healthy and safe decisions. Some of the teachers in this study with a Christian world view express their desire to guide students and teach them about a higher purpose and incorporate God's love for them, along with the concept of morality. This research will show that the personal beliefs and values of the health teacher do indeed have a significant impact on the experiences cultivated in the health education classroom and on the messages being delivered to the students. Ultimately this will impact on the moral and intellectual formation of the students.

HELEN **MILLER** (FORMERLY MORLING COLLEGE)

Title: Who am I?: Towards an integrated psychotherapeutic and theological understanding of counsellors' professional and personal identity formation

Abstract: Identity is a core ingredient of a therapeutic relationship for both the counsellor and the client. A counsellor's professional identity is dependent on factors within the individual, within the profession and outside the profession. From a Christian theological perspective, a human being's identity is dependent on the concept of being created in the image of God. The process of integrating these two constructs is a fundamental aspect of the formation process of Christian counselling students. It is suggested that Christian counselling students need to understand who they are as a person, as a Christian and as a counsellor and how these aspects of identity impact on how they relate to their clients. The counsellor's identity is paramount to their ability to be available, present and other-orientated. These factors in turn allow a client to experience being known and accepted, precursors to healing and change. This paper is based on the author's recent doctoral research in the area where the relational self, the therapeutic relationship and the concept of imago Dei (being created in God's image) were explored. Key authors utilised in this research include Baumeister's (2011) work on self and identity, Loder's insightful work on transformation and the work of the Spirit (1989, 1998), McFadyen's work on personhood (1990), Rosner and McLean's (2012) understanding of being known by God and Buber's seminal text on the 'between' (2010/1939).

MAUREEN **MINER** (EXCELSIA COLLEGE)

Title: Countering psychological consequences of harmful Christian formation using spiritually modified schema therapy: A case study

Abstract: It has been argued previously (Miner, 2020) that a foundation for Christian identity formation lies in attachment relationships with individuals and with God. Another foundation for spiritual attachment and identity formation is provided by church communities that communicate faith traditions through explicit teaching, rituals, group norms, and role modelling. Both secure attachment relationships and a measure of integrated identity achievement are associated with psychological health and wellbeing. However, individuals whose primary attachment relationships are insecure and church communities exhibit religiously fundamentalist styles (defined psychologically, not culturally – as in the seminal work of Altemeyer & Hunsberger, 1992), are likely to experience psychological symptoms and impaired wellbeing. A problem for psychological therapists is how to treat both the symptoms and underlying issues of insecure attachment and enmeshment in unhealthy church communities. This paper presents a case study of a client whose presenting psychological symptoms could be traced to insecure attachment relationships in childhood and triggered in adulthood by unhealthy church communities. A form of

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schema therapy modified to include spiritual elements for Christians (Stevens & Miner, 2017) is used to reduce symptoms, promote safe exploration of Christian identity, overcome enmeshment with groups having religiously fundamentalist styles, and support more considered identification with balanced Christian groups. Although no generalisations can be made beyond this case, it suggests a need for further study of the impact of one outcome of a pluralistic, largely secular society, namely a retreat to religiously fundamentalist styles, on the psychological wellbeing of Christians.

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KATE **OSBORNE** (TABOR COLLEGE)

Title: Managing pluralism in visual arts teaching

Abstract: Discerning engagement with pluralism in (Christian) education can foster richer educative experiences as teachers and learners grapple with their own formation in the context of diverse, and at times, conflicting paradigms. Such engagement reflects the real world in the safety of the classroom, allowing actions to be evaluated, ideas to be challenged and differences to be negotiated in a low-risk, scaffolded environment. Consequently, pluralist education can strengthen student identity, increase confidence in beliefs and values that have been examined, and develop students' ability to operate flexibly in broader cultural contexts.

This paper contends that the visual arts are uniquely situated to foster transformational education, as many opportunities exist to deeply explore personal and shared values. Pluralistic pedagogy is an inherent aspect of this learning area that promotes formational development by requiring artistic qualities from learners: open-mindedness, integrity, risk-taking, reflection, creativity, problem-solving, idea generation. Such creative and critical qualities come through exposure to contemporary thought, supported by cultural and historical perspectives.

The otherwise positive Christian focus on what is 'good' and 'wholesome' may, when combined with conservative traditionalism that shelters students from pluralistic knowledge, create a dominant paradigm that ironically inhibits healthy formation. Not engaging with things that are potentially confronting or challenging to the Christian perspective, such as the human form, a range of religious symbolism, colonialism, controversial socio-political art, and the human condition, may leave students to inform themselves through the media and other influences without an intentional support system in which to reflect, analyse and think critically. Avoidance of the 'real' creates an echo chamber for a singular perspective and furthers the sense of internal conflict that occurs while trying to reconcile Christianity with a secular Western world view.

In contrast, if pluralistic pedagogy can enhance the critical formation of students, and strengthen their faith and values, this raises the question of how Christian teachers can be supported in their own formation through pluralistic understandings. The content and context of the visual arts space can be challenging, particularly for preservice and early career teachers who are highly scrutinised for the quality of their classroom management and the appropriateness of the curriculum content. The further requirement to operate within a school's traditional Christian ethos, coupled with the need to control the classroom, may inadvertently prevent transformational teaching and learning from occurring.

The goal then is for initial teacher education providers and schools to model pluralistic pedagogy and to support preservice and early career teachers in this space. This means creating an open and dynamic learning space, where values, thinking processes, decision-making processes, teaching strategies, and interpersonal skills are modelled and explicitly taught, so that teachers develop the attitudes required to embrace diversity and skills required to manage pluralism in the classroom. In the visual arts specifically, this can be explored through exposure to a broad range of artistic purposes and aesthetic values.

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PAUL **OSLINGTON** (ALPHACRUCIS COLLEGE)

Title: Christian higher education in Australia: The regulatory landscape and economic Issues

Abstract: This paper begins by reviewing the regulatory landscape in which Christian higher education in Australia operates. It then offers a critique of the current regulatory and funding arrangements, drawing on the economics of competition, and recent modelling of the economic benefits to the government budget and the Australian community of various changes to current arrangements. Changes to access rules for Commonwealth supported places for Australian undergraduates, FEE-HELP arrangements, and PhD funding arrangements have substantial benefits. Changes to research funding arrangements remain to be investigated. The final section on the paper reflects on the relationship between economic, theological and other types of arguments in Australian public policy discussion, drawing on the author's experience of public engagement.

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TRACEY **PRICE**, FRANCIS BEN, VICTORIA WARREN, AND BRENT WILLSMORE (TABOR COLLEGE)

Title: Enhancing learning environments and understandings of students using pedagogies enabling redemptive learning (PeRL)

Abstract: Praxis methodologies enable deeper critical learning through the combination of content and intent of theory with purposeful, reflective practice. Praxis is a reflection of the fact that humans construct meaning. Thus, understanding what we contribute to teaching and learning by recognising the ways in which we construct knowledge is an essential part of understanding what that knowledge is and what it can be used for. In schools, teachers are central to the quality of learning that occurs in classrooms. They are expected to utilise good pedagogies to enhance student learning. These pedagogies are the means by which meaningful knowledge, understandings and desires can be translated, placed in context, and individually and communally understood by teachers and learners. More specifically, good pedagogies employ critical approaches to enable a teacher to use their own understanding to enable students to appropriately question and challenge inequalities to produce redemptive change.

This paper introduces four inter-related critical pedagogy approaches that enable redemptive learning (also identified as pedagogies enabling redemptive learning or PeRL). These are connection (enhancing learning and knowledge acquisition in relationship and in community), inclusion (the practice of hospitality invites and welcomes all participants into the teaching and learning process as co-creators of knowledge and wisdom), justice (promotion of a reflective awareness of self in relation to the world), and voice (enriching student expression and engagement through dialogue). These pedagogical approaches are discussed in relation to how they can produce positive learning environments and student learning engagement enabling redemptive learning outcomes. Implications for preservice teacher education and training are also outlined.

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ROZ **RILEY** AND MAUREEN MINER BRIDGES (EXCELSIA COLLEGE)

Title: Spiritual formation as depicted in a passion play: A dramatic performance and exegesis

Abstract: This extended presentation includes a slightly truncated version of the passion play, *Father and Son, Son and Father*, directed by Dr Roz Riley. Reading the Father: Kurtis Wakefield, and reading the Son: Rohin Thompson. The play depicts the spiritual formation of Jesus from a person unaware of his special relationship with God to become a fully formed person with secure attachment to the Father and unqualified trust in Him. The process of developing secure spiritual attachment is traced with appreciation of the need for spiritual exploration with its attendant risks and opportunities. The playwright, Canon Neville Bundy, clearly asserts that the play is not theology but a Christian meditation starting with the humanity of Jesus. The presentation includes an analysis of the attachment themes and processes in the text, as well as how the theatrical director can strengthen the audience's experience of spiritual formation.

MARK **SETON** (EXCELSIA COLLEGE)

Title: Sharing response-ability in personal and professional identity formation in the performing arts

Abstract: Over the past 20 years, performing arts tertiary educators have come to recognise the 'duty of care' they have towards the wellbeing of students. And, concurrently, they recognise that they are not trained in either therapeutic practices or psychological evaluation and intervention (nor expected to fulfil such roles). So they wisely guide students to those counsellors or psychologists who can provide more focused support for students in crisis. While this is a logical response, it isn't necessarily practical. While higher education institutions explicitly fund and offer psychological support for students, many students do not pursue such services because they do not know those who provide them – but they do know their teachers and they tend to trust their teachers to 'understand' what it's like to be a student pursuing a career in the arts. So there is a disjuncture between what should happen and what does happen.

Furthermore, it may actually be naïve of teachers to presume that what they teach and how they teach doesn't potentially (and, indeed, intentionally) impact the sense of emergent identity of students as they aspire towards 'becoming' professionals. Students seek out training from professionals because they want to be transformed by the experience. But, paradoxically, when performance teachers 'diagnose' certain aspects of student beliefs and perceptions and their pre-formed habits as being in need of change and transformation, they encounter various manifestations of resistance – whether the students are conscious or unconscious of the reasons for such resistance.

There is emerging research on the interplay between identity formation and attachment theory suggesting that early, developmental perceptions and experiences of danger and distress may trigger defensive or resistant behaviours. Yet while such protective patterns were invaluable to a person's earlier sense of identity and survival, these resistances now disrupt the teacher's attempts to bring about supposed growth and extended range on the aspiring creative student.

The question I will explore in this paper is how teachers and students might better recognise and negotiate the inevitable challenges to the sense of identity and stability that students bring (as they enter training), and what both parties can safely manage, in a tertiary education setting, in the desire to achieve some notion of professional formation, without compromising personal formation.

SAMANTHA **SMITH** (TABOR COLLEGE)

Title: Conflicting frameworks?: Christian faith, counselling practice and psychological science

Abstract: The practice of counselling has a very long history, and similar work has been known by many names in various contexts. In recent years in Australia, however, the counselling industry has been defining their practice as a profession, creating a professional and social identity. For those that wish to train and practice within the framework of the Christian faith, education can be a challenging process – both formatively and academically.

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At Tabor, one of the biggest challenges that we face in the education and personal formation of the student cohort that we serve is holding the tension of the sometimes-conflicting world views of Christianity and psychological science. Compounding this is the fact that we are training students who (for the majority) hold a Christian world view for careers that are often within the context of a secular, postmodern society.

When it comes to being and training high-quality practitioners, which of these frameworks is most important? How do we help students to navigate and even combine the dynamic and flexible interplay of these philosophical assumptions? Particularly their own meaning-making structures and world views? Can this even be done?

This presentation tells the story of how this paradox has been experienced and navigated by the presenter. As a committed Christian, a past counselling student and current practitioner scholar, the tension that these questions bring up is authentic and ongoing in both practice and educational contexts.

THOMAS SMITH (THE EXCELLENCE CENTRE)

Title: Purposive formation, personal viewpoint vocabulary and paradigm clashes

Abstract: Years 3, 7 and 10 students in a Christian school used a different vocabulary when answering social problematic scenario questions to what they typically use in biblical studies classes. For the problematic social situation responses, only a tiny number of students used a vocabulary that incorporated the school's purposive formation vocabulary (Christian). The students' survey answers expressed the generalisable norms found across their social cultural matrix (social imaginary, Taylor, 2004). To find out why the students used a different vocabulary it will be necessary to determine the criteria behind the student's social imaginaries answers and for their Christian imaginaries/beliefs. This paper sets out the preliminary search for the factors of the students' social imaginaries and their Christian imaginaries.

PETER STILES (EXCELSIA COLLEGE)

Title: Silence and solitude in the work of R. S. Thomas, Scott Cairns, Wendell Berry and Tim Winton

Abstract: The life and work of many religious poets and novelists expresses a subliminal asceticism, and a desire for silence and solitude. This is no more evident than in the work of the Anglo-Welsh poet, R. S. Thomas (1913–2000), and that of the contemporary American poets Scott Cairns and Wendell Berry, as well as the Australian novelist Tim Winton. All these writers tend to seek isolation, simplicity, stillness and detachment in their daily lives, and all draw on the riches inherent in their adopted disposition. This paper postulates that only in separation, silence and self-denial are the sources of enduring creativity and insight to be found. It is undergirded by the work of David Jasper, in his seminal work *The sacred desert* (2004). It brings together four authors of distinction, all of whom have a deep commitment to the spiritual life. It accords with the conference theme of purposeful formation, that being the attitude that these four authors have chosen so deliberately.

DAVID TURNBULL (TABOR COLLEGE)

Title: Pluralism and diversity: A South Australian perspective on intentional culturally intelligent formation

Abstract: In contemporary, pluralistic, and diverse Australia there is the potential for division, particularly in ideological, racial, political, and religious arenas. Respectful and fearless management is required in the workplace, community, and society. To achieve this outcome, attitudes, knowledge, and skills, associated with cultural intelligence and the capacity to function effectively when crossing cultural chasms are crucial.

This paper presents a South Australian perspective on navigating a way forward and developing culturally intelligent reflective practitioners. A recent study of clergy in the state highlights the importance of and need for capacity building to address the gap between the support of the ideal vision for multicultural church and the self-assessed leadership capacity to realise the vision.

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To address this gap, vocational, personal, theological, and spiritual formation programs require a holistic approach where a cultural paradigm becomes an intentional component in all educational programs alongside traditional elements. This way forward will involve a combination of intercultural experience and knowledge-based education within an action-reflection framework to ensure cultural intelligence is developed. Such activities will assist participants to understand who they are culturally and the effects on their engagement, along with understanding the culture of others, which will aid the development of contextual communication that promotes mutual respect.

In the past few years, an ongoing conversation at Tabor around intentional culturally intelligent formation has occurred, resulting in experimentation with practical ways to tackle diversity and difference in programs within the Faculty of Education, as well as the Faculty of Ministry, Theology and Culture.

LEONARDO **VELIZ** AND SCOTT SMITH (EXCELSIA COLLEGE)

Title: A clash of paradigms: Making sense of the educational journeys of Nepalese international students in unfamiliar territory

Abstract: In Australia, an increasingly large number of international students pursue further studies in tertiary institutions. A distinguishing characteristic of the majority of these students is their increasingly diverse social, cultural, ethnic, linguistic and religious backgrounds, which often lead to paradigm clashes. These occur when their world views and expectations of personal and academic success in the foreign country are subject to bitter confrontation with an unexpected, and often painfully complex, reality that presents significant challenges to them. The present study explores the educational trajectories and current perceptions of a group of international preservice teachers from Nepal studying at a Christian higher education institution in Australia. Through the lens of sensemaking theory, this research aims to unpack the complex, and often conflicting, ways in which students make sense of their experiences when their religious and cultural identities intersect with those of a Christian educational setting. This lends itself to the exploration of how preservice teachers negotiate and co-construct their identities within the social, cultural and institutional environments of a Christian educational community. Informed by a mixed-method research paradigm, this study utilised individual semi-structured interviews (n=4) and an online survey (n=68) as data collection methods. Questions of expectation, awareness, relevance, and appropriateness of Christian education are addressed, and suggestions offered to better understand international students' academic journeys, their clashes between expectations and reality, and their complex processes of identity construction and negotiation. Preliminary findings reveal a diverse experience, both positive and negative, even though degrees of ambivalence and even 'push-back' appeared as areas of concern.