

“CHAPLAINCY IN ANGLICAN SCHOOLS”

and

**“EXPLORING VALUES EDUCATION
IN ANGLICAN SCHOOLS”**

at the

SIXTH NATIONAL CONFERENCE

of the

***NATIONAL ANGLICAN SCHOOLS
CONSULTATIVE COMMITTEE***

held at

Melbourne Girls’ Grammar School

South Yarra, Victoria

4-6 April 1997

PAPERS & PROCEEDINGS

NASCC

Cl- The Anglican Schools Commission (Inc)

P.O. Box 4046

Wembley WA 6014

Australia

Tel +61 08 9393 9366

Facsimile +61 08 9383 9355

**NATIONAL ANGLICAN SCHOOLS CONSULTATIVE COMMITTEE
SIXTH ANNUAL CONFERENCE**

Table of Contents

	Page(s)
Conference Programme...	2-4
Conference Participants...	5-7
“CHAPLAINCY IN ANGLICAN SCHOOLS” -SEMINAR PAPERS	
<i>The Chaplain’s Perspective</i>	
Rev’d Jean Penman...	8-13
Rev’d Iain Furby ...	14-19
Rev’d Roger Kelly ...	20-25
<i>The Principal’s Perspective</i>	
Mr. Tony Horsley ...	26-28
Mrs. Barbara Godwin ...	29-32
<i>The Diocesan Perspective</i>	
Rt. Rev’d John Wilson ...	33-37
Dr Peter Coman ...	38-41
<i>Major Recommendations and Proposed Action Arising from the Seminar</i> ...	42-44
“EXPLORING VALUES EDUCATION IN ANGLICAN SCHOOLS” CONFERENCE PAPERS	
<i>Values, Beliefs and Attitudes in Education – the Nature of Values and their Place and Promotion in Schools</i>	
Professor David Aspin...	.46-67
<i>Beliefs and Values —A Vision for Young People in our Schools</i>	
Most Rev’d Dr Keith Rayner, AO68-77
<i>Values in Education –the Western Australian Experience</i>	
Rev’d Dr Tom Wallace...	.78-83
<i>Towards A Whole School Approach to Developing Character in Today’s Young People</i>	
Dr Tim Macnaught84-87
<i>Teaching Christian Studies</i>	
Mr. Richard Prideaux88-91
<i>Religious Education at a Victorian School</i>	
Mrs. Vivienne Mountain..	92-95
<i>Reports from Systems and States</i>	
South Australia Dr Des Parker96-99
Victoria Rev’d John Lever ...	100-104
Western Australia Mr. Michael Bromilow ...	105-107
Tasmania Mr. Russell Morton	108
<i>Challenges to Christian Values in the Twenty-First Century</i>	
Rev’d. Dr Bruce Kaye...	..109-123
<i>Strategies for Integrating Values into the Life of a School</i>	
Mrs. Christine Briggs124-131
<i>Reflections on the Conference</i>	
Dr Graeme Blackman132-135

“CHAPLAINCY IN ANGLICAN SCHOOLS”
A Seminar presented by the
NATIONAL ANGLICAN SCHOOLS CONSULTATIVE COMMITTEE
Friday, 4 April 1997
at
MELBOURNE GIRLS’ GRAMMAR SCHOOL

Chaplaincy in Anglican Schools

**the relationship between Heads, Chaplains and Diocesan Bishops*

**the appointment, licensing and pastoral care of Chaplains*

** the role of Chaplains in the delivery of the Christian/Religious Education Programmes*

9.00 am **Registration:** Drawing Room, Phelia Grimwade House, MGGS

9.30 am **Welcome**

Mr. Harry Macdonald, *Chairman, NASCC*

Opening Prayers and Introduction

Rev’d Dr Tom Wallace, *Seminar Co-ordinator*

9.45 am **THE CHAPLAIN’S PERSPECTIVE** (Chair: The Rev’d John Leaver)

The Rev’d Jean Penman

Chaplain, Lowther Hall Anglican Girls’ Grammar School; Essendon, Victoria

The Rev’d Iain Furby

Chaplain, West Moreton Anglican College, Karrabin, Queensland

The Rev’d Roger Kelly

Chair, Victorian Chaplains’ Committee

10.30 am **Morning Tea**

11.00 am **THE PRINCIPAL’S PERSPECTIVE** (Chair: Mr. Richard Prideaux)

Mr. Tony Horsley

Principal; Gippsland Grammar School; Sale, Victoria

Mrs. Barbara Godwin

Principal; St Mark’s Anglican Community School; Hillarys, Western Australia

11.45 am **THE DIOCESAN PERSPECTIVE** (Chair: Most Rev’d Ian George)

The Rt Rev’d Dr John Wilson

*Bishop of the Southern Region, Diocese of Melbourne and Chairman of Council;
Korowa Anglican Girls’ School*

Dr Peter Coman

Executive Director, Queensland Anglican Schools System Limited

12.30 pm **Lunch**

1.30 pm **SMALL GROUP DISCUSSION** (Co-ordinator/Chair: Rev’d Dr Tom Wallace)

to seek the development of proposals/recommendations arising from the morning sessions

3.00 pm **Afternoon Tea**

4.00 pm **PLENARY SESSION** (Chair: Rt. Rev’d Dr John Wilson)

to receive reports and identify proposals on which there seems to be consensus

5.30 SEMINAR CONCLUDES

6.00 pm **Dinner**

‘EXPLORING VALUES EDUCATION IN ANGLICAN SCHOOLS’

The Sixth National Conference of the

NATIONAL ANGLICAN SCHOOLS CONSULTATIVE COMMITTEE

5-6 April 1997,

at

MELBOURNE GIRLS’ GRAMMAR SCHOOL

Saturday, 5 April 1997

- 9.00 am **Registration** - Ross Hall
- 9.30 am **Welcome and Opening Prayers**
Mr. Harry Macdonald OAM, *Chair, National Anglican Schools’ Consultative Committee*
The Rt. Rev’d James Grant AM, *Chair, Victorian Anglican Schools’ Committee*
- 9.45 am **KEYNOTE ADDRESS I** (Chair: Mr. Nigel Creese AM)
Beliefs, Values and Attitudes - What are they and how are they related?
Professor David Aspin, *School of Graduate Studies, Faculty of Education, Monash University, Victoria*
- 10.30 am **Morning Tea**
- 11.00 am **KEYNOTE ADDRESS II** (Chair: Ms Noelene Horton)
Beliefs and Values: A Vision for Young People in our Schools
The Most Rev’d Dr Keith Rayner, AO, *Primate and Archbishop of Melbourne*
- 12.00 noon **PLENARY SESSION** (Chair: Mr John Lambert, *Sydney Anglican Schools Corporation*)
Questions and discussion arising from the morning sessions
- 12.45 pm **Lunch**
- 1.45 pm **PERSPECTIVES ON THE CONFERENCE THEME** (Chair: Most Rev’d Ian George)
Schools and Values - A Report on a highly successful Values Project
The Rev’d Dr Tom Wallace, *Chaplain and Education Consultant, Anglican Schools Commission, WA*
Developing Mind and Character in Today’s Young People
Dr Tim Macnaught - *Head of Religious Studies, Melbourne Grammar School*
Teaching Christian Studies
Mr Richard Prideaux, *Principal; St Paul’s Anglican Grammar School; Warragul; Victoria*
Religious Education at a Victorian Anglican School
Mrs. Vivienne Mountain, *Co-ordinator of Religious Education, Shelford Anglican School; Victoria*
- 3.45 pm **BUSINESS SESSION** (Chair: Mr. Harry Macdonald)
Update on Funding Issues – Mr. John Lambert (NSW)
Reports from School Systems - Dr Peter Coman (Qld), Dr Des Parker (SA), Rev’d John Leaver (Vic), Mr. Michael Bromilow (WA), Mr. Russell Morton (Tas)
- Reports from Dioceses**
* Questions and Discussion
- 5.00 pm Free time
- 6.30 pm **Pre -dinner Drinks and Fellowship**
- 7.00 pm **CONFERENCE DINNER**
Guest Speaker - The Rev’d Harlin Butterley, *former Dean of Hobart and author of “Poisoned by Preaching”*

“EXPLORING VALUES EDUCATION IN ANGLICAN SCHOOLS”

The Sixth National Conference of the
NATIONAL ANGLICAN SCHOOLS CONSULTATIVE COMMITTEE

5-6 April 1997, at

MELBOURNE GIRLS' GRAMMAR SCHOOL

Day 2

Sunday, 6 April 1997

- 9.00 am **HOLY COMMUNION**
Melbourne Girls' Grammar School Chapel
Celebrant: The Rev'd Jim Winter, School Chaplain
- 9.45 am **KEYNOTE ADDRESS III** (Chair: Dr Peter Coman)
Challenges to Christian Values in the 21st Century
The Rev'd Dr Bruce Kaye, *General Secretary of the Anglican Church of Australia*
- 11.00 am *Morning Tea*
- 11.30 am **KEYNOTE ADDRESS IV** (Chair: Miss Elizabeth Butt)
Strategies for Integrating Values into the Life of a School
Mrs. Christine Briggs, *Principal; Melbourne Girls' Grammar School*
- 12.30 pm *Lunch*
- 1.30 pm **REFLECTIONS ON THE CONFERENCE** (Chair: Prof. Anthony Bailey)
Dr Graeme Blackman, *Member of the School Council; Melbourne Grammar School*
- 2.30 pm **PANEL DISCUSSION** (Chair: Mr Harry Macdonald)
Matters for recommendation and future action
- 3.30 pm *Afternoon Tea*

Close of Conference

NATIONAL ANGLICAN SCHOOLS CONSULTATIVE COMMITTEE

SIXTH ANNUAL CONFERENCE

Participants

Ms Elspeth Adamson	Tintern AGGS, Ringwood, VIC
Rev'd Sally Apokis	Camberwell AGGS, Canterbury, VIC
Prof. David Aspin	Faculty of Education, Monash University, VIC
Prof. Anthony Bailey	St Michael's AGS, St Kilda, VIC
Rev'd David Barras	Caulfield GS, Caulfield, VIC
Rev'd Laurie Barton	Caulfield GS, Caulfield, VIC
Rev'd David Bassett	Melbourne GS, South Yarra, VIC
Fr. Ken Beer	Ballarat GS, Ballarat, VIC
Mrs. Lesley Bell	Overnewton ACC, Keilor, VIC
Rev'd Tom Binks	Firbank AGS, Brighton, VIC
Miss Rosalyn Bird	Danebank AGS, Hurstville, NSW
Mr Cohn Black	Camberwell GS, Camberwell, VIC
Dr Graeme Blackman	Melbourne GS, South Yarra, VIC
Rev'd Paul Bland	Canterbury College, Beenleigh, QLD
Rev'd Sally Boothey	Gippsland GS, Sale, VIC
Rt. Rev'd David Bowden	Diocese of Bendigo, VIC
Rev'd David Boyd	St Paul's AGS, Warragul, VIC
Mrs. Christine Briggs	Melbourne, GGS, VIC
Fr. Graeme Brennan	Timbertop, Geelong GS, Mansfield, VIC
Ms Madeleine Brennan	St Columba College, Andrews Farm, SA
Mr Michael Bromilow	Anglican Schools Commission, WA
Mr Sean Burke	Geelong GS, Corio, VIC
Miss Elizabeth Butt	Mentone GGS, Mentone, VIC
Br. Donald Campbell	Cannon Hill College, Morningside, QLD
Rev'd Chris Carolane	Ivanhoe GS, Mernda, VIC
Mr Gilbert Case	St Paul's School, Bald Hills, QLD
Mrs. Pam Case	St Paul's School, Bald Hills, QLD
Dr Peter Coman	Anglican Schools Commission, QLD
Mrs. Sandra Coman	St Hilda's School, Southport, QLD
Mr Nigel Creese	Anglican Schools Committee, VIC
Mr Nigel Croser	Pedare College, Golden Grove, SA
Mr Richard Donnelly	The Illawarra GS, Gwynneville, NSW
Rev'd Brian Douglas	Meriden School, Strathfield, NSW
Mrs. Jan Douglas	Mentone GGS, Mentone, VIC
Rev'd Patrick Duckworth	Launceston GS, Launceston, TAS
Mrs. Wendy Edwards	Walford AGS, Unley, SA

Dr Ken Evans	John Septimus Roe ACS, Mirrabooka, WA
Rev'd Beryl	Finch Anglican Schools Commission, NTH QLD
Rev'd Chris	Firman Bayview College, Portland, VIC
Mr Rod Fraser	Ivanhoe GS, Ivanhoe, VIC
Rev'd Iain Furby	West Moreton Anglican College, Karrabin, QLD
Most Rev'd Ian George	Archbishop of Adelaide, SA
Mrs. Barbara Godwin	St Mark's ACS, Hillarys, WA
Mr Alan Green	Newcastle GS, Newcastle, NSW
Mrs. Pam Grant	Uniting Church National Educ. C'tee., VIC
Rt. Rev'd James Grant	Victorian Anglican Schools C'tee, VIC
Mrs. Beryl Gregory	Christ Church GS, South Yarra, VIC
Rev'd Hartley Hansford	Canberra GS, Red Hill, ACT
Fr. Phillip Hardie	Lindisfarne AS, Terranora, NSW
Mr Chris Harkin	Anglican Schools System, QLD
Mr Phillip Heath	St Andrews Cathedral School, Sydney, NSW
Rev'd Ken Hewlett	Firbank AGS, Brighton, VIC
Mr Tony Hickson	Mentone GGS, Mentone, VIC
Mr Stephen Higgs	Ballarat GS, Ballarat, VIC
Mr Tony Horsley	Gippsland GS, Sale, VIC
Ms Noelene Horton	Lowther Hall AGS, Essendon, VIC
Ms Wendy Hudson	St Michaels GS, St Kilda, VIC
Rt Rev'd Philip Huggins	Anglican Schools Commission, WA
Mr Matthew Hughes	John Septimus Roe ACS, Mirrabooka, WA
Mr Derek Hunter	Kormilda College, Berrimah, NT
Rev'd Trevor Jackson	Brighton GS, Brighton, VIC
Rev'd David Johnstone	Anglican Church GS, East Brisbane, QLD
Mrs. Elizabeth Jedynek	St Paul's AGS, Warragul, VIC
Rev'd Dr Bruce Kaye	General Secretary, Anglican Church of Australia
Rev'd Roger Kelly	Yarra Valley AGS, Ringwood, VIC
Mr John Lambert	Sydney Anglican Schools Corp, NSW
Very Rev'd Graeme Lawrence	Newcastle GS, Newcastle, NSW
Rev'd John Leaver	Vic. System of Ecumenical Schools, VIC
Mr Harry Macdonald	National Anglican Schools C'tee, VIC
Mr Jock Mackinnon	Canberra C of E GGS, Deakin, ACT
Dr Tim Macnaught	Melbourne GS, South Yarra, VIC
Rev'd Ross McDonald	Lakes AGS, Gwandalan, NSW
Rev'd Laurie McIntyre	Abbotsleigh, Wahroonga, NSW
Mr Stephen Matthew	Matthew Flinders AC, Buderim, QLD
Mr Cohn May	Arden Anglican School, Beecroft, NSW
Rev'd David Moore	Overnewton ACC, Keilor, VIC
Mr Russell Morton	Hutchins School, Sandy Bay, TAS
Mrs Viv Mountain	Shelford AGS, Caulfield, VIC
Rev'd Jonathan Noble	All Saints College, Bathurst, NSW
Rev'd Jack Normand	Macarthur Anglican School, Camden, NSW
Mrs Christine Olliffe	Danebank AGS, Hurstville, NSW
Dr Roslyn Otzen	Korowa AGS, Glen Iris, VIC
Rev'd Dr Barbara Oudt	All Souls/St Gabriels, Charters Towers, QLD
Mr. Des Parker	Anglican Schools Commission, SA

Rev'd Stephen Pash	St Peter's CGS, Stonyfell, SA
Rev'd Jean Penman	Lowther Hall AGGS, Essendon, VIC
Fr. Mick Potter	Mentone GGS, Mentone, VIC
Rev'd Kate Powell	The Glennie School, Toowoomba, QLD
Mr Richard Prideaux	St Paul's AGS, Warragul, VIC
Most Rev'd Dr Keith Rayner	Primate and Archbishop of Melbourne, VIC
Mrs Pam Russell	Shelford AGS, Caulfield, VIC
Rev'd Stewart Taplin	Tintern AGGS, Ringwood, VIC
Rev'd Alison Taylor	Korowa AGS, Glen Iris, VIC
Fr. Phillip Turnbull	St Paul's School, Bald Hills, QLD
Miss Nicole Turner	Geelong GS, Corio, VIC
Mr Paul Turner	St Paul's School, Baxter, VIC
Mr Michael Urwin	Brighton GS, Brighton, VIC
Rev'd Dr Tom Wallace	Anglican Schools Commission, WA
Mr Riley Warren	Macarthur Anglican School, Camden, NSW
Rev'd Michael Mateljan	John Septimus Roe ACS, Mirrabooka, WA
Ms Angela Webb	St Mark's ACS, Hillarys, WA
Mr Douglas Weir	Diocese of Bendigo, VIC
Rev'd Jonathon Whereat	Matthew Flinders AC, Buderim, QLD
Rev'd Michael Whiting	St Peter's College, Adelaide, SA
Rev'd Roger Williams	Melbourne GS, South Yarra, VIC
Rev'd Robert Willson	Canberra C of E GGS, Deakin, ACT
Rt. Rev'd Dr John Wilson	Bishop, South. Region, Melbourne Diocese, VIC
Ms Muriel Wroblewski	Mentone GGS, Mentone, VIC
MrGuyYeomans	Sydney Anglican Schools Corp., NSW

CHAPLAINCY IN ANGLICAN SCHOOLS - THE CHAPLAIN'S PERSPECTIVE (1)

Rev'd Jean Penman. Chaplain. Lowther Hall Anglican Girls Grammar School, Victoria

1. The relationship between Heads, Chaplains and Diocesan Bishops:

My initial comment about these relationships is rather, in this company, to state the obvious: that any constructive, positive human relationship hinges on mutual trust, respect and loyalty....and even love! When these qualities are lacking or have been eroded away working relationships become an endurance test.

Secondly, Anglican schools, like the Dioceses are usually hierarchical in their structure which means that no matter what happens, in the end the buck stops with the Principal! Therefore, Chaplains sometimes find that questions of "under whose authority?" create issues of conflict for them. In a different situation, ordained Chaplains might otherwise be employed as the Rector or Vicar of a parish upon whom, as for Principals and Diocesan Bishops all things good or bad come to roost! Granting that ultimate authority and control to their Principal in matters relating to religious education teaching, liturgical, spiritual or pastoral concerns does not always sit comfortably with the Chaplain's own sense of ultimate and ordained responsibility in these areas.

Thirdly, in the school, as in a parish, the nature of the Chaplain's priestly and pastoral ministry evokes from his/her community the disclosing of their deepest needs, hurts, joys, sorrows and troubles. Circumstances surrounding these confidences would never, unless a life is threatened, need to be shared with anyone. However, in school, when a sticky situation surfaces the Principal is usually the one a parent will complain to or express concern to. The Principal needs to be entrusted with sufficient information from certain pastoral encounters to enable him/her to act, advise or consult adequately. The Principal needs to be able trust the Chaplain's judgement as to what content is shared; and the Chaplain needs to be able to trust the Principal's confidentiality and impartiality in any future use of this information.

e.g. a student who has been seeing the Chaplain is in big trouble... parent phones the Principal.. ..Principal checks student's file....nothing there to indicate any possible concern. ...parent says to Principal "Oh! I thought you would know what has been going on." How embarrassing~

Fourthly, issues can arise when a Principal and Chaplain differently prioritise the importance of the school's Anglican/Christian ethos and traditions.

eg how Sunday is used or in the appointment of staff who are not supportive of Christianity

Fifthly, I would suggest that other issues could arise when the Chaplain does not meet the expectations of the Principal - as indeed would be the case for any staff member - but also in the reverse! Another issue related to this one I will address under the second section on appointment.

When preparing this paper, I tried to imagine myself in the Principal's shoes and asked myself "What would I look for in a Chaplain?" For a start, I thought the Chaplain should be a person:

- whose daily life in the school models a person of integrity as a priest, pastor, leader, teacher followed by these that are not in any prioritised order:
 - an encourager who inspires both academic excellence and spiritual growth
 - one who relates well to staff, students and parents
 - one who keeps in touch with Diocesan/Regional/World happenings
 - one who does not stagnate in past achievement
 - who upholds the school's Christian ethos and espouses its mission statement
 - who supports and enforces its discipline policy as essential to safety and a congenial atmosphere
 - who is committed to the school community and willing to work hard within the limitations of freedom that such an institution places
 - one who is readily available when needed.

The issues faced are many and hard issues because the Chaplain's professional responsibilities combine those of Chaplain/priest/teacher! counsellor - integrated by a balancing act beyond compare. In brief, I suppose who Principals really needed is the Archangel Gabriel?

When I first looked at this heading: Heads, Chaplains, Diocesan Bishops - I couldn't help thinking that so many issues here are in that triangle of relationships. If only they could be theologically truly Trinitarian. How difficult for this to be in the reality of the hierarchical structures that surround us!!!

With regard to the relationship of Chaplains to the Diocese/Diocesan Bishops I mention some unresolved issues that were raised recently at the Melbourne meeting of about twenty Chaplains in Anglican Schools.

Whether we like it or not Chaplains are in the front line of youth ministry, often providing the only contact/bridge/experience of church that the young (our future leaders) and their families will ever have. The numbers who pass through our schools every year must far outstrip those in parishes, yet amongst the Chaplains and I only convey the message of Melbourne Chaplains - there exists a feeling of not being valued by the Diocese.

How does this perception occur'?

- * Diocesan mail Paperwork/forms to fill in are still usually geared to parish ministry
- * There is no report required on the ministry of Chaplains in Anglican Schools for Synod
- * Chaplains feel that events are imposed upon them.
How often it is said: "We're stuck with this. Let's make the best of it!"
Chaplains are expected to make 'it' work even though they have not been part of any consultative process, though Diocesan Bishops and Heads may have consulted. e.g. Schools' Services, some seminars.
- * When those events are all over it seems that the hard work of those Chaplains has rarely been acknowledged.

I must say, that in my own situation in a school that is used regularly by the Diocese for Regional pre-Synod gatherings for example, though I did not expect it - I have always received from my Bishops (all 3 of them) a prompt letter of appreciation.

- * As already mentioned Schools have hierarchies too.
Chaplains are embarrassed when official invitations to Heads ignore the appropriate courtesies though we appreciate the attempt of the Diocese to include the Leaders of Anglican Schools.

2. The appointment, licensing and pastoral care of Chaplains

The process of Appointment and Licensing probably varies from school to school and diocese to diocese? Does this mean that there is need for a standardised basic agreement set up between the Diocese and the School? I am simply raising the issue for others to take up later.

Personally, I am proud to hold my Archbishop's license and to make it known to my school community that I am ministering in the school with his authority to do so. It is another small way of making known our Anglican identity and Diocesan links

If/when the Diocese produces guidelines for the appointment, licensing, pastoral care and professional responsibilities of Chaplains we would like to recommend that the Chaplain's service of commissioning be held at the school when all are able to be present. What a strategic opportunity for all students and staff to share in and witness the promises, the giving/receiving of symbols of ministry and in embracing their new minister, rather than in a local parish to which only a small representation of the school can go.

A question of what value is afforded to school chaplaincies by the diocese and other clergy points to an issue of prime importance: the selection and training of men and women specifically for school chaplaincies. Perhaps there are already processes that facilitate opportunities for consultation between Heads of Schools, Chaplains and Diocesan Personnel responsible for the preparation of Ordinands? Can the changing needs of our schools be considered by those Ordinands testing a vocation to future school ministry? Schools also would need to offer places for Theological Field Education.

This year at LH we have a 4th year Ordinand. It has been possible to spread his 12 hours a week of the university year throughout the school year. It is complicated negotiating around their lectures and working with a very part time placement but it can work!

Being trained and ordained a priest for parish ministry might have sufficed in Anglican school Chaplaincies in previous decades. In most Anglican schools today the Chaplain also needs teaching qualifications. He/she is thrust into the hurlyburly of a competitive, secular age to keep abreast of continual technological change, changing teaching methods, pressured academic processes, and strategic marketing along with an intensely demanding pastoral ministry to a diverse ethnic school community. That largely non-Christian and non-religious - certainly minimally Anglican - community embraces its full quota of our post-modern society's casualties..., dysfunctional families, broken relationships, children tossed around in enormous vacuums of insecurity while parents pursue their own desires and who only express love to a child by buying it something.

The school Chaplain is at a ready-made cutting edge of mission to a multi ethnic and multi religious community. (I think we are not alone with some 52 languages represented) Therefore, crucial to a successful school ministry beside our prayer and spiritual life, is the need of a good knowledge and understanding of how life works and becomes part of the human experience for those belonging to the variety of religious traditions.

On the issue of Pastoral care of Chaplains it is difficult to speak for others because everyone's experiences and perceptions differ. This is my 8th year at Lowther Hall and I am now into my 3rd regional bishop!!! It must say something for the Western Region!

Each bishop has offered support, shown interest and given encouragement and I am confident that I could take up any concerns or that if I was languishing and in need my bishop would act! However, Episcopal Pastoral Care of chaplains does not need to be the only source of PC... it may be that way because we find it almost impossible to take time out to attend regular Deanery meetings with our brothers and sisters in ministry.., and if we do, most issues raised are different in parishes from those in schools. Chaplains often feel lonely in their ministries as a result.

In Melbourne the group of Chaplains in Anglican Schools endeavours to meet each term. It is rather like a non-geographical Deanery for Chaplains and provides an important source of care.

Others have strong personal support networks worked out. I think it is our own responsibility to make sure that we do at least seek out a colleague/friend with whom we can share and pray. Perhaps this idea should also go into a set of guidelines for Chaplains.

3. The role of Chaplains in the delivery of the Christian/Religious Education Programme

Here we have one of the Chaplain's major responsibilities.

Today I doubt there are any Anglican schools that could boast a majority of students from Anglican families. In fact, most families who send their children to Anglican schools are at best nominal Christian, and more likely to be of non-religious belief or from one of the other major world religions.

Many of our schools were established in an era that espoused Christianity. The Christian ethic and values were at the core of the political and social development of our Australian society. Back then people knew the Ten Commandments of Moses and the new commandment of Jesus and applied them as the foundation and the working basis of the country's laws and social order. The church - in its broadest sense - particularly Roman Catholic and Anglican being the majority of the population -and even though there was never an Established Church as in England, these churches strongly influenced and controlled the development of Christian/Religious education through the founding of their own schools.

Today's societal context is a different ball game! So much so that we have staff who ask "What do we need the name 'Anglican' in our school's title for?"

While the school emblem maintains an ecclesiastical graphic and the logo expresses its Christian value it is not those symbols of a bygone era that seem to be under fire

- in fact, strangely, the heritage they symbolise is possibly a valuable marketable sign of quality education.

In the classroom it is different. The school's Christian and Anglican ethos expressed in those symbols and usually in its current mission statement, has little bearing on the opinions of the average student. Our students generally reflect the views, attitudes, opinions they hear at home, where the rampant materialism and secularism have largely replaced the religious belief and practice of their great-grandparents and grandparents.

Thus, the first important issue for Chaplains in the delivery of the Christian/Religious Education Programme is the need to dispel a vast swell of negativity and create an atmosphere where positive attitudes and constructive/open discussion and learning can take place.

I see the Chaplain's role in delivering RE as giving students the incentive to harness their scepticism about anything religious and the freedom to take up the challenge to think critically, to evaluate issues, church teaching, values for themselves, helping students to see the value for their own and each other's lives of identifying and eliminating prejudice, of developing tolerance and respect for the different religions of classmates and questioning values that conflict with the ways they are often unconsciously currently living; guiding learning to help them listen to each other even when they do not agree with the other point of view, and to keep their critique on the issue, not on the person presenting it; guiding them to discover for themselves that religion and faith in God gives meaning and purpose to people's lives.

Underneath the clamour and superficiality of their modern day masks their God-given spiritual longing is still present. To respond adequately, Chaplain's need all the wisdom of Solomon and a fair measure of life experience undergirded by integrity. Without the latter quality we will not be taken seriously by our students. Chaplains must be persons of academic excellence themselves, able to teach and willing to learn with the students and not be threatened by the vulnerability of an honest, open approach. We must not impose our views..., but in honest discussion I can't count the numerous times I have been asked "What do you believe"

What a fantastic privilege we have before God!

Here are issues that call for much care and consultation both long before and when an appointment is to be made.

In conclusion, I leave you with the wisdom of Henri Nouwen.

We cannot love issues, but we can love people and the love of people reveals to us the way to deal with the issues.

Henri Nouwen "Seeds of Hope" page 172

CHAPLAINCY IN ANGLICAN SCHOOLS . THE CHAPLAIN'S PERSPECTTVE (2)

Rev'd Iain Furby, Chaplain, West Moreton Anglican College, Queensland

West Moreton Anglican College is situated about forty-five kilometres west of Brisbane, just on the other side of the regional city of Ipswich. The College is one of several new schools being developed by the Diocese of Brisbane. Ideally situated, in Brisbane's rapidly growing western corridor, the College draws students from a wide catchment area. It is a school, which has experienced rapid growth since its inception in January 1994 and currently has 760 pupils enrolled from Prep to Year 12.

The College pursues a broadly based curriculum and strong activities programme. All are aimed at providing opportunities for the development of self-esteem and confidence in an area of personal success.

The rapid growth in enrolments since 1994 has led to substantial development of buildings on the 34-hectare site. Overall, the building plan has been designed around a central spot upon which the Chapel will be built

Students, parents and staff are encouraged to maintain a Christian lifestyle, based on New Testament values. College staff give witness to these values through enlightened administration and teaching practices so that each student can gain a clearer understanding of a Christ-centred faith through example, reflection and personal experience.

The College adopts an ecumenical approach and all children are welcome, regardless of their ethnic or religious origins, in so far as they subscribe to the philosophy of the College. The College is an unashamedly Christian school, valuing greatly the tenets of Anglicanism - Scripture, Reason, Tradition. As such, it endeavours to promote the value of tolerance amongst the school population.

The College provides a niche for many who would otherwise be unable to send their children to private schools. It is a low-fee paying school that pays great attention to academic rigour. As well, the community is full of people who would be considered to be “unchurched”. Many are actively looking for something for their children but are not sure what that something is. They believe that the College may provide what they are looking for.

There are many challenges which face our school. We are a new school with a low resource base. We have no pre-existing traditions or standards to fall back on. In short, we are pioneers in many ways, and have the responsibility of implementing policy and procedure. The College is still in the process of forming traditions whether they be elementary in nature such as supporting the activities of the school or the wearing of particular sporting caps. All of these traditions have to become part of the fabric of the school. They have to be introduced and supported to the point where they become accepted as an integral part of school life. This is just one of the huge challenges which face our school.

Another challenge for us lies in our ability to be seen as a Christian community. It is often said that Church Schools find themselves on the frontiers of evangelism. Is this really so for the long-established schools? The years have passed and a pattern of worship, Christian education and spirituality have been put in place. When it comes to the business of evangelism, a procedure is already in place and simply has to be activated.

Our College, I believe, truly is at the frontiers of evangelism. We have moved into a new area where nothing has existed before. Not only does the school have to establish itself in the area but Christianity does as well. It is truly a mission area where the gospel has to be introduced into a group of people, who, by and large, have previously had no exposure or interest

This is a great challenge for me as the Chaplain to the College. I have no school tradition to tap in to but must establish one as time progresses. Previously I was the Preparatory School Chaplain in a long established Anglican school. My tasks were made easier as a result of the long established traditions at the school. There was already a set pattern of worship, an existing chapel, and an existing method for promoting Christianity and the Anglican ethos. At West Moreton Anglican College none of this is in place. It has to be created and established. Are there some signs at the school that it is a growing Christian community? Are some Christian traditions emerging? Are we promoting the Anglican ethos at the College? Despite the fact that the College is only in its fourth year of operation, I believe some exciting things are happening, that we are indeed promoting the Anglican ethos and growing as a Christian community. We don't have a permanent chapel but a pattern of Christian worship and the accompanying Christian values are emerging in the life of the school. Being a new school, obviously there are financial and other constraints, which impinge upon life at the College nonetheless there is a very positive atmosphere around the College based on Christian care and nurture.

What, then is the role of the Chaplain at the College? At a new school facing these financial constraints, extra tasks must be placed on the shoulders of the staff. Ideally, the role of the chaplain is just that, chaplaincy. We are working towards that ideal but still have some way to go. This means that in addition to chaplaincy and the teaching of religion, I also teach agricultural science and elementary word processing to Year 8 students.

The College also has a system of Pastoral Care in place. Each student belongs to a house which is divided, by year level, into form groups. Each form group has a tutor whose first pastoral responsibility is to those students. The tutor groups form a House cared for by a House Co-ordinator. The House Co-ordinators, the Dean of Students, plus the Chaplain, form the Pastoral Care Committee. At present I, as chaplain, have responsibility for a Year 11

tutor group for which I mark the roll, pass on messages, organise any school activities required and generally look after their well-being as students at the College and as individuals in their own right.

As Chaplain I oversee the religious education programme in the school. I am responsible for making decisions on curriculum and those administrative duties expected as a Head of Department Staffing is a concern. However, wonderful things are happening. We are actively pursuing strong links between the local parish and the College community. (In fact the College's existence is a result of some initiatives of the local parish). As a consequence, the parish views religious education at the College as part of its responsibility. Much of the religious education at the College is taught by clergy and lay folk from the parish, a couple of parents and some clergy from the local Area Deanery. These people are welcomed and accepted into the school community and their contribution to the life of the school is valued.

I also work closely with the College's guidance officer. Spiritual counselling is my prerogative and staff and students are referred to me. During the Christmas break, one of the students died and I have been involved with counselling the staff and close friends of the student who passed away. Part of our working through the grief process was to put together a rather moving memorial service with the active participation of the students' parents and some of the students' friends and class mates.

At the geocentric point of the College stands a large roughly hewn cross, a very visual sign of the values we promote. It stands on the site which will become our chapel and will be incorporated into its design. It is a reminder to us all that there is more to education, and our life at the College, than the three R's and the sporting field. That life is more than simply academic learning and playing sport

Our daily routine begins with a staff briefing at the conclusion of which staff members have the opportunity of leading us in some Christian reflection. This consists of such things as poems or spiritual reflections and prayers. In this way the staff begin their day at prayer, remembering that we are not on our own, that we are part of a Christian community and God is there with us.

Together with the staff reflections comes an opportunity for student worship. We have just commenced a system of daily prayers during form period prior to the beginning of class. Here the form tutor or a member of the class has the opportunity to lead the class in a daily scripture reading and appropriate prayer. Once again, the intention is aimed at the notion that we are part of a Christian community and it is fitting that we begin each day with some acknowledgement of the presence of God in our lives.

We have a corporate life of devotion as well which involves parents, staff and students. There is the opportunity to say the Office together before school begins each day. There is a weekly eucharist on Saturday evenings for the whole College as well as various "House" services through the year. All students, staff and any parent who wishes, goes to chapel once a week. There is a primary school chapel and a service for the secondary school. The students and staff on the basis of a roster, take turns in devising a liturgy and running these weekly services. A reflection is also printed in the weekly newsletter in an effort to reach out to our parents.

As you can see, we are promoting the ideals of Total Ministry. It is not the privilege of the chaplain alone to run our worship life. We all have some responsibility to own the fact that we are Christians and part of a growing Christian community.

Shortly, another sign of the Christian presence in the College, will be seen. This will take the form of wooden crosses affixed above the doors to all rooms in the College.

There are also several small voluntary groups of students exploring their Christian faith through Bible studies, activities, praying together, fostering that sense of Christian community we are trying to build.

West Moreton Anglican College is at the very frontier of evangelism. We began with nothing in place and are attempting very positively to build the Christian and in particular, the Anglican, ethos, from the ground up. It is a daunting challenge for anyone but I believe some very positive things are beginning to arise as students and staff alike become a little more confident in examining their faith and sharing it with others.

CHAPLAINCY IN ANGLICAN SCHOOLS – THE CHAPLAIN’S PERSPECTIVE (3)

Revd Roger Kelly, Chair, Victoria Chaplains’ Committee

1. The Relationship between Heads, Chaplains and Diocesan Bishops

What a trinity ! And of course the position of chaplains in the middle of this trinity, reminds *them* at least that they sometimes *do* feel like the meat in the sandwich. The Bishop, in the worthy tradition to which we belong is *the* Representative of the church par excellence. So it is that *he* is the one who usually commissions both Head and Chaplain, formally installing them in their positions of authority and care.

In that commissioning, the Head is given authority to exercise the episcopal care of the school community in the name of the Diocesan. Alongside the Head, the Chaplain is commissioned as an ordained person to express the same episcopal care, yet it is *the particular care* of the teaching, preaching and sacramental ministries of a priest in the Church of God.

In my experience as a chaplain I know that this relationship often works to good effect, but sadly not always. From the Chaplain’s viewpoint the support of the Diocesan Bishop as a person and through the various offices of the church is just as crucial as the personal support of the Principal of the School as well as its Council and executive. But of course it is a two-way process - the Chaplain also needs to be appropriately supportive of Bishop and Head and of Diocese and School.

Chaplains in Anglican Schools in Victoria, of which I am Chairman is the official organisation representing some 34 chaplains working in 26 Anglican Schools and two Ecumenical Schools in this Province. The group also includes some others who are lay assistants to chaplains or who have pastoral oversight in schools as heads of Religious Studies or Pastoral Programs. This group meets once each term at one of the schools and has a one and a half day conference each year to provide professional development for Anglican School Chaplains and even more importantly to be a focus for pastoral care and fellowship. Meetings begin with the Eucharist in the host school’s chapel followed by a business meeting and dinner at which there may be a speaker or discussion of forthcoming diocesan or schools’ events or matters of professional interest as pastors or teachers. Some of our number are also members of the Australian Association for Religious Education and other professional organisations.

These meetings are very important to chaplains as most are unable to attend weekday meetings of the parish clergy due to their responsibilities in the school. At any rate, Deanery Meetings largely relate to the work of parish priests and have quite different concerns from those who work in the school sector. This reality needs to be recognised by the diocese and the different kinds of ministries need to be affirmed with the priests and communities of school, university, or hospital chapels or the Chapels of Religious Orders recognised and fully accepted as places where Christians may find community as validly as in a parish church.

It would be fair to say that chaplains often share their sense of *being on the margins* of both diocese and school at these meetings. The priestly life of a school chaplain can be a very lonely one, especially for those who experience little personal support in their school community on the one hand and in the diocese on the other. While some parish clergy may think that chaplains are “on a good wicket”, many in fact feel stranded in mid-pitch with no obvious career path saving *the possibility* of another school appointment, and little hope of the various positions of honour and reward that seem to be the sole province of parish priests.

“The Diocese views school chaplaincy as ministry in a billabong rather than in the mainstream of church life...” says one of our Melbourne chaplains. I suspect he’s right, and this is further expressed in a kind of ambiguity of attitude towards our Anglican Schools even from some of our Bishops, Councils and Synods and even a lack of support from many who have sent their sons and daughters to these same schools. Meanwhile the chaplains continue their faithful work, unnoticed and largely unaffirmed by the diocesan structure. Chaplains in Anglican Schools have raised many times the need for officially appointed representatives from within their ranks with similar roles and access to diocesan structures as archdeacons and area deans, to both more adequately care for the chaplains and the schools in which they serve and to more effectively liaise between school and diocese.

It has been said before that some of our Victorian Anglican Independent Schools value their independence more than their ‘Anglican-ness’. I think that this is probably still true in some cases. I would even be bold enough to respond, that if this *is* the case in any school, it should have the courage to sever its links with Bishop and Diocese and simply be an independent private school. The two-way process described earlier, surely applies in the relationship between Heads and their communities with Bishops and the Diocese. Seats in Synod for Heads of Schools has been discussed more than once as have issues such as appropriate ways in which the schools may financially contribute to the Diocese if they are to have the privilege of being part of the Diocesan family and use the name of the Church as a patron of its work and its apparent *raison d’être*.

But all of these Ideas and suggestions relate to the delicately balanced spiritual relationship that I spoke of earlier. And in the post-modern age in which we now live, there are real tensions. Rightly or wrongly, our schools are often under the influence of the market researchers and development offices that sometimes seem willing to overlook the value of the Anglican and Christian heritage and ethos of our communities. Should chaplains speak up when the marketing of their school seems to totally overlook the ethos and values that the school's foundation claims?

This is an apt illustration of where chaplains often find themselves - the meat in the sandwich, alone between Bishop and Head and sometimes sadly unsure of the support of either. This may sound harsh and pessimistic, however there is a lot of bridge-building that needs to be done in this wonderful trinitarian relationship of Head, Chaplain and Bishop and none deserves to be the pawn.

2. The Appointment, Licensing and Pastoral Care of Chaplains

That there will be some overlapping of issues under these headings is inevitable. Pastoral care of Chaplains has been largely discussed in section one on the Relationship between Heads, Chaplains and Bishops. This is unsurprising as relationships are largely concerned with care and of course they break down largely because of a lack of care. In spite of the countless models of good pastoral care that we hear of from time to time we are still often amazed by the paucity of care in church and community at large. And yet, one of the constant marketing statements made about our schools focusses on the excellence of their pastoral care.

But as has often been asked, who cares for the carers? And I would have to say that I am aware of my failings as a carer for our chaplains in Anglican Schools and indeed for the staff in my own school. Of course, I have often felt very uncared for too. I have not often been asked how I'm coping by Bishops, Archdeacons and Area Deans. But then, they are all busy attending endless meetings... just like me! However it is clear in the statements that I have made that the pastoral care and support of school chaplains is an important issue.

The appointment of school chaplains in this province is as varied as the style of each of the Anglican Schools. On the one hand, appointments may follow panel interviews of several candidates who applied for a

position advertised in the press. On the other, the Head of a school may make an appointment without recourse to advertising at all as he or she may simply invite a priest of his or her choice. And it would be fair to say that there would be various other ways of appointing a chaplain between these two extremes. Many would suggest that there ought to be due process that is followed in the appointment of clergy as chaplains in Anglican Schools.

It would be fair to say that, generally speaking, the Archbishop is consulted before an appointment is made as of course he is the one who will duly license the priest to the school, as without license there cannot be ministry. That there are some anomalies in this regard is self-evident as is the fact that there have been occasions where there has not been appropriate consultation.

Two important needs emerge in this regard - the first has already been canvassed in section one, namely that from amongst the professional group of chaplains there needs to be officially appointed officers appropriately to do such things as -

compile a register of appropriately qualified clergy who are registered teachers and who may be seeking to work in schools or who may want to move or change direction within the schools' framework.

liaise with theological colleges and examining chaplains to offer theological students and prospective curates the opportunity to visit schools for field studies or even to serve a school curacy.

3. The Role of the Chaplain in the delivery of the Christian / Religious Education Program.

Almost all of the Chaplains in Anglican Schools in Victoria are Registered Teachers and are actively involved in their school's religious education program. In many cases the Chaplain is also Head of the Religious Studies Department. While it is obviously not necessary for the Chaplain to be the Head of Department, it is important that the school's liturgical gatherings and public preaching and teaching, support and complement the teaching that occurs in the classroom and vice versa. Where this does not happen there can be some difficulties.

Thus it is important that in schools where there is more than one chaplain and where there are several teachers in the Religious Studies program and possibly a Head of Department who is not a chaplain, that

the Chaplains and the Religious Studies Department discuss both the implementation of the classroom, chapel and assembly programs to ensure that there is a clear and common policy. Clearly this also includes attitudes and policies to important social issues and the various causes that may be part of the school's social service program. So it is also important that chaplains and heads of Religious Studies departments have input into the decision making in this area as well as to encourage the support of Anglican welfare agencies and programs in the context of Anglican Schools.

The extent of the classroom teaching programs in Victorian Anglican Schools ranges from Prep to Year 12 at one end of the spectrum to every possible variation between, often petering out somewhere early in the secondary area and sometimes even with little happening at all in the primary area. Over the last twenty years the issue has been periodically raised, often even indignantly, but in many ways there has been little change. Various chaplains and heads of departments have worked very hard to introduce and implement one of the two VCE courses - Texts and Traditions or Religion and Society with varying degrees of success, due to the local conditions within their schools. Of course to gain customers for these VCE religious studies programs there needs to be a sound middle school religious education program to whet the appetite and interest of prospective senior students.

A sound religious education program is also needed if the sacraments of Baptism and Confirmation are to be meaningfully offered in the school family and without all of this occurring it is difficult indeed to have on the one hand a real community to share in meaningful worship in chapel or at assembly, far less eucharistic worship as there will simply not be enough communicants for the latter or basic knowledge for the former. I would have to say that, in my experience the classroom teaching program and the school worship program are absolutely linked and it is painfully obvious where the one disadvantages the other.

Without doubt, both chaplains and heads of religious studies departments must work cooperatively together in Anglican Schools if their work is to bear fruit and so it is important that even where the Chaplain is not a Head of Department that he or she must be involved in the design and implementation of the classroom program and indeed the Head of Department should be involved in the same process effecting the school's worship program.

I have been a school chaplain for almost twenty years, and in spite of dungeon fire and flood I am still weathering the storm. But it is not an easy ministry, and even the other day I was counselled to move into parish by one far more important than I for the reality is that it is a kind of

billabong ministry, where the waves are sometimes surprisingly dangerous and where, like the Lord we are called to bring peace and to calm those waters that the people might see and believe.

CHAPLAINCY IN ANGLICAN SCHOOLS A PRINCIPAL'S PERSPECTIVE (1)

Mr Tony Horsley, Principal, Gippsland Grammar School, Victoria

“Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,” Mt.28: 19

“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” Ro. 10:14

INTRODUCTION

From the beginnings of our nation the Church has always felt the need to be involved in education. It was the model of the Old Testament Israelite nation that the teaching of the young was inextricably linked to their instruction in the things of God. There can be no true education unless God is central. When one considers the purpose of education then we might conclude that it is about preparing young people for life. For the Christian this cannot exclude God.

SETTING THE SCENE

Those who regularly attend Church are but a small % of the population. “Less than a quarter of Australians claim to practice any religion regularly and even the numbers of nominal religious are declining” Religion minus the G-Word, Michelle Griffin, The Age 25/3/97 It is a very different society from the one in which many of us were raised. There is abject ignorance of God, the Bible stories, Jesus and personal faith. Our Schools are often the only contact our students, their parents and their families have with the Church and therefore with Christian faith and ethics. The ethics of our society have become dissociated from their foundations and may then eventually discredited as they appear to have no basis.

The Church I believe has to change its model. It was built on parishes in a time of limited transport and communication technology. The parish Church was once the centre of their society. It was an ideal way of partitioning the state, the nation, into convenient small, close knit groupings. In that arrangement, communication needs were basic and long distance travel not necessary. The needs of the community were met within that parish framework. Whilst that model has been eroded over time with the advance of technology, it still existed reasonably efficiently in one form or another even to the 1960s. Our rapid technological progress in these past thirty years has made it possible and seemingly desirable to completely destroy this structure. It is simply no longer relevant nor necessary.

What then has been the Church's response. In many ways one could suggest, nothing carry on as usual, as though there has been no significant change in our society's structure and functioning. It would be unfair not to acknowledge the many innovations that individual Churches and Dioceses have undertaken, but I would call them micro-change which is largely goes unnoticed on a macro scale. From the perspective of the society at large the relevance of the Church, Christianity and God have diminished considerably to the point that I understand that this nation is now officially listed as Pagan by the United Nations.

Despite this negative and critical view which could lead one to despair that the Church is doomed and destined to disappear and that God is dead or dying, we have a God who works out his purposes despite human efforts and He uses those who swear allegiance to Him, by faith in Him, to take up the challenge. This is where I believe the role of Church Schools is significant if we truly see the opportunities that are available. However let me caution us all lest one should think that I am talking about Billy Graham type Evangelism in our Schools. I guess that we all agree that our parents would resent such an intrusion and would likely vote with their feet. Rather we have a grand opportunity, as we have always had, to ensure that the message is not lost and our ethics are not cast adrift from the faith that inspires them. We must do so with conviction and sensitivity, and within the framework of our charter to which the parents at least have tacitly agreed.

Into this scene steps the Chaplain. Accepted by all as the appropriate and legitimate agent for God's message to our students. However the role and the person may need some reworking from that of tradition. Here I see an opportunity for the Church to reconsider its role. Here is an important strategy in terms of Youth Ministry. Here is an opportunity for a revised view of the Clergys' career path. No longer should Chaplaincy be seen as an alternative to parish ministry but rather as a part of a continuum of ministry. It should be seen as a legitimate strategy for the Church to fulfil its mission. I believe it is now time for the Church to rethink the role of the clergy.

THE ROLE OF THE CHAPLAIN

Qualifications:

I would now like to turn my attention to my own situation to exemplify the possible role of a Chaplain. I notice that in an article by Mrs. A. Jackson, Principal of St Mary's Anglican School in Perth, that much of her considerations in setting the role of the Chaplain are the same as mine. I commend this article to you. I want the Chaplain to be a good and experienced teacher with her own discipline, trained in theology, ordained and have a genuine love for children. I require that the Chaplain be part of the internal executive team, be my confidant, adviser and prayer partner. A list such as this is a tall order to fill, but I managed to find such a person and I was not willing to compromise on these qualities.

Contract:

The questions of tenure and remuneration are difficult but need addressing. With the concurrence of my Bishop, Dr Arthur Jones, it was agreed that the contract should be for 5 years with the possibility of a further 5 years and the salary package should be as for a Vicar of a parish of the Diocese. In our case, the Chaplain, whilst responsible to me as Principal in all matters pertaining to the School, is paid by the Diocese who tender an account to the School each month, in advance. She is in fact "contracted out" to the School from the Diocese.

Relationship with the Principal:

It is important to emphasise the relationship between the Chaplain and myself as Principal. There is in some cases a confusion as to the seat of authority. Again with concurrence of the Bishop, I as Principal am the person to whom the Chaplain is responsible in all matters in relation to the functions of the role of Chaplain in the School. The Bishop is the spiritual authority and the one to whom the Chaplain can turn for ecclesiastical guidance. It is clearly understood by all parties that the Chaplain will not act in any way contrary to the wishes of the Principal. It is quite clear from the terms of reference of my appointment as Principal that the Spiritual dimension is entrusted to the Principal and that the Principal can be reasonably considered to be the Vicar of the School.

Parish & Worship:

It is my belief that the Church School is really a sort of parish, whose constituents are not covered by district boundaries rather by enrolment and association. I will not develop this further as it is addressed by H.A.Macdonald in his paper "The Church School as a Parish", which I believe has been distributed to all participants of this conference. However it leads me to include within the role description the pastoral care of students, their families and the staff. As I have indicated earlier that the majority of our families, and many of the staff, have no other contact with the Church other than the School. When crises come to a family the Chaplain may well be the only person they know from the Church and my experience from another place indicates that they will turn to the Chaplain for counselling and advice as once they may have done with the local vicar. Of course there is the weekly worship services to be conducted as well as special services of celebration that are normally associated with the role of Chaplain. There will be occasional funeral services, weddings and baptisms, all of which are normal parish priest functions. It is not my wish though, that the School Chapel be an alternative to the local parish church and hence there are no Sunday Services, even for boarders of which the School has but a few.

School Management:

The Chaplain at Gippsland Grammar is currently the Head of Department for Personal Development. It is my aim to integrate the areas of Personal Development, Health, Physical Education and Christian Education for I see them as being intertwined. The Chaplain is working on achieving this but I'm sure it will take considerable time and effort to bring to completion. In this way I am seeking to bring relevance and interdependence of these strands as we seek to equip our students for life.

Teaching:

Lastly, but by no means the least of my expectations of the Chaplain are that she should coordinate, teach and write the curriculum for Christian Education. I do not expect that the Chaplain be the only teacher of Christian Education. Currently there are others who teach Christian Education, myself included and the Chaplain teaches a class of Year 11 Biology which of course is in her area of expertise. This gives greater credibility to the role and it is my belief that the compartmentalising of religious affairs will be broken down so that they are not only the domain of the Chaplain. Involvement in co-curricular and extra-curricular activities furthers this process.

CONCLUSION

Finally it is my observation that most people make their decisions regarding religion and God on the basis of no information or confused information. I cannot make people commit themselves to God but I can give them the information they need to make this choice. The words of Paul from Romans 10:14, quoted at the start, are relevant. The Chaplain is the preacher" in this case and part of the team which seeks to spread God's good news. The Chaplain's role is vital, strategic, dynamic and exciting and I encourage us all to take this view. I particularly challenge the Church to take a fresh look at its ministry and to see Chaplaincy as an important part of its mainstream ministry.

CHAPLAINCY IN ANGLICAN SCHOOLS .THE PRINCIPAL'S PERSPECTIVE (2)

Mrs. Barbara Godwin, Principal, St Mark's Anglican Community School, W.A.

When my younger daughter was 15 she amazed the whole family at the end of the school year by announcing that she had been awarded the school prize for Divinity. Our astonishment at this totally unexpected and out of character achievement was surpassed only by her own. Together we went over all the criteria which could have been applied in assessing her to be worthy of this award: did she get top marks for homework assignments? No, there were none given. Did she perhaps show outstanding knowledge of the Bible in class tests? No, there were no tests. Did she write meaningful and original class prayers? No, nothing like that. So what had made Jane stand out from the others? In the end she hit upon the answer: it could only have been her behaviour in class. Jane was no angel but she said that she was the only one who ever answered the Chaplain's questions or joined in any of the discussions he tried to generate, and when the rest of the class, who were paying no attention whatsoever, showed signs that their restiveness was reaching danger point, she would think up questions to ask the Chaplain to keep the lesson going and thus prevent the incipient riot. She said she did this because she could see that the Chaplain's lessons were regarded by the girls as irrelevant, and as a time to have fun and push the boundaries of accepted behaviour; she could see that he realised this, she could sense his desperation and she felt sorry for him. So it was her compassion for a struggling Chaplain that had won her the Divinity prize: very apt when you come to think of it.

While Jane was a student at one church school, I was a teacher at another. Here the Chaplain suffered a similar fate at the hands of teenage girls whose behaviour underwent a radical change in RE lessons so that books regularly fell off desks, girls fell off chairs and the loud talking and laughter from the RE class could be heard in nearby classrooms where the rest of the school worked away diligently and quietly. For most of the day the Chaplain sat in a corner of the staffroom, hardly spoken to by the rest of the staff who felt sorry for him but did not know what to say. Behaviour in worship was fine because teachers were there, but no one really listened. No one sought out the Chaplain for spiritual or personal counselling and in the end he left before his contract expired and went to a parish in another state.

Both of these Chaplains were kind, gentle, sincere men of God but they both did Christianity a great disservice. For the vast majority of students in those 2 church schools, and most staff too, the School Chaplain was their only contact 'with an ordained person. His ministry to them was the only ministry readily identifiable as that of the Christian Church and I am sure that those young people would have had their cynical mistrust of religion confirmed by the well-meaning but inept performance of men who should never have been put in those positions.

There is no way of denying it - being a school chaplain is an awesome responsibility. How many souls could an unsuccessful Chaplain actually lose for Christ? Thousands of young people could be actively turned away from any serious consideration of the religious dimension of their lives or even any recognition that they have one, whether they like it or not!

Being a School Chaplain must be one of the most challenging appointments both in the church and in education in general. As an Archbishop's schoolboy son said of himself: ~'It's really tough being a Christian in a church school'!!

My two examples of Chaplains whose ministry had a negative and damaging effect are counterbalanced by two other personal experiences of wonderful Chaplains who exerted a far-reaching positive influence on the whole school community. The first was a priest who was in his late fifties with an unusually wide experience behind him. He had been parish priest, religious broadcaster, school chaplain and army chaplain on active service in Vietnam and then back to parish priest before becoming the first chaplain in my newly established school in its third year. He had been rector of a parish near the school and had come in at my invitation to conduct services on several occasions, so I had had a chance to judge him in situ and I knew he would fit my school perfectly. There was no established model for the chaplain so he and I worked out together what his role would be. He was not a trained teacher but he was very experienced in pastoral work and had a natural, warm personality which drew people to him. So his involvement in the classroom was kept to an absolute minimum and his lack of training and experience in this role was supported by making him part of the Christian education team of teachers, an adviser on curriculum matters but not the person in charge. He also became a resource person for other staff who might want to invite him into their Science or English or Health Education class to assist in the discussion of issues. This worked well and we avoided the chaotic classroom syndrome which is unfortunately the experience of a good number of chaplains. His major influence in the school was in the less tangible but top priority area of pastoral care and he did this, not by any structured method, but by just being himself. His office door was always open to students, staff and school families and he would spend much of the lunch time wandering in the yard, chatting to groups of youngsters and telling them jokes from his never-ending store. He was also good at impersonations of TV characters and that went over well too. Primary children would run up to him and hold his hand or hug his legs and even sophisticated teenagers would sometimes put their arm through his. This was a man who proclaimed the gospel of love and community every day just by his presence. He was a walking advertisement for the Anglican Church and I think it would be safe to say that every single student would have been left with at least a firmly planted seed of positive feelings about the church because of their contact with that priest.

My second positive example is of a very different person, but the pervading influence on the life of the whole school is the same. My present school chaplain is a lay person. She is a qualified teacher with a record of excellence in the classroom. With this strength for a start, it is obvious that her teaching skills should be called upon, but again as part of a larger team of teachers so she has time to do other things. She has the skills and experience to head the RE department and to be a member of the senior curriculum committee and so she performs these functions. Her years of teaching experience have given her a close understanding of young people and she is a naturally empathetic person so she is a key person in the school's pastoral care team. Her ability to relate to all ages in the K to 12 school and her well-honed teaching skills enable her to run chapel worship in a vibrant and appealing way. If we need a priest for a Eucharist we call in one of the local clergy, many of whom have their children at the school anyway and we and they enjoy the experience of having them on the campus. Angela's influence on the school (and I include the whole community of students, staff and parents) is wonderfully positive. Through her work and presence in the school all experience the warm reality of a loving God and the image of the church is given respect and credibility, even from those young people who would most definitely call themselves atheists, or maybe agnostics if you pushed them hard enough.

So what do my four examples tell me? Firstly that the appointment of the right chaplain is as important for a school as the appointment of the right principal. Both embody the vision and ethos of the school and symbolise something far greater than themselves: in the principal's case it could be the nature of education itself and certainly the school's public profile or persona; in the case of the chaplain it is the institution of the church and the whole Christian faith. What a breath-taking thought! Given this responsibility, who on earth would want to be a school chaplain? And how could a school ever find one good enough for this awesome task?

Secondly, my examples from life tell me that it is not wise to have an inflexible blueprint or job description carved in stone for a school chaplain. It's such an important job that the Principal must do all she or he can to ensure that the appointee makes a success of it, the consequences of failing are so serious. My simple advice would be to decide what aspect of the Chaplain's work is the most essential for your school, choose someone who excels in that area and then work the rest of the job around that core strength. If you must have an outstanding preacher for Chapel, then go for that, but don't necessarily expect your tame John Wesley to be an equal success in teaching RE to reluctant Year 9's. I don't think even St Paul would have been much good at that and would certainly have found them far more of a handful than even his "foolish Galatians"!

It is important for a Principal to recognise the ministry of others and for the Chaplain to do this also, as a matter of fact, and let other staff members become part of a team ministry. The Chaplain cannot be expected to be the only representative of religion in the school, nor is it healthy even to think this way.

Don't be locked into the mind set which says that the chaplain has to be an ordained person. After all, how much of the chaplain's work cannot be done by someone who is not a priest? Very little, I would say. If the chaplain is not a priest, then the school has to make friendly overtures to local clergy and establish working relationships with them, and all to the good for both parties. Many parish clergy would never see the inside of one of our church schools or even feel that the nearby church school could have some kind of link with them and what a pity this is. My personal experience of close links between my school and the priests of at least 10 neighbouring parishes is an entirely positive one. I like my school to be one where clergy feel welcome and I get a special pleasure when I hear one of the students call out Hello, Father So and So!" when they see their parish priest on campus.

Let us think a little more about this issue of lay chaplains. Kevin Giles said some provocative things about this at last year's conference. He said good chaplains are hard to find and went on to say this: "Perhaps a radical new think is needed. The day when schools would appoint as chaplain a clergy person who could not handle a parish, or had fallen out with the bishop, or just been divorced are gone. We have discovered that this simply does not work. But how do the schools get good chaplains when the calibre of clergy, I suspect, is on the decline, the more effective clergy do not want to be school chaplains, and the demands are greater? What about recruiting and training people specifically to be school chaplains, just as the evangelicals have done with parish youth workers with such success? These people would need to be paid as teachers and not overworked and there would be no requirement that they be ordained. Indeed in today's world it might be better if they were not ordained and therefore not identified with that part of the church the young find most difficult. Possibly the South Australian Schools Ministry Group which placed some 70 chaplains in state schools could teach us something. They are not interested in whether chaplains are ordained or not; Christian commitment and the ability to relate to young people are the main qualifications."

I asked a Year 12 class about this latter statement and they agreed. They said they want a chaplain who understands their problems and keeps them confidential but gives them sound, realistic advice. They said they don't want the Bible forced upon them but they want a chaplain who gives them the freedom to express their opinions and then respects those opinions, while providing in return the Christian perspective on issues. They talked about the importance of being able to get to know the human side of the chaplain - presumably in contrast to the teaching staff who are less human! They talked about relationships and trust and said that a poor chaplain is a "real switch off" (to use their own words). And, of course, that could be a switch off for life for some.

I think those students have hit upon the first priority for a job description for a School Chaplain and that is the ability to relate. The most important ministry is the ministry of pastoral care - not only of students, because I need that pastoral care too as do my staff~ the parent body and the wider school community.

As Principal I must have a close and trusting relationship with my chaplain. I have been lucky in experiencing this and my chaplain has to be my conscience, my confessor, my advisor and my refuge. Why is trust so important? The Chaplain will be the recipient of confidences from parents, students and staff. I must trust the chaplain to exercise judgement and pass on to me what she feels I need to know and protect me from what I do not need to know. The students must have faith that she will tell me what they want me to know and nothing further. This is also true for the staff who want both confidentiality and sometimes a conduit to tell me something they are not game to say. The chaplain could well be the only person able to tell the Principal the truth when no one else will! This calls for a very special relationship between Principal and Chaplain. The roles of sounding board, sympathetic listener and the tougher one of critical friend are essential for the pastoral care of the Principal. There is no question in my mind that it is more important for there to be a close personal relationship between principal and Chaplain than between Principal and any other member of staff The relationship between Principal and Deputy can work well in a strictly professional, collegial dimension **but** the Chaplain must be the one to whom the Principal can risk exposing the self-doubts, fears and weaknesses which Principals are not supposed to have.

This would be equally true for the rest of the teaching and non-teaching staff. The Chaplain must be a respected and trusted member of staff one who is seen to pull his or her weight and be truly part of the team, not a kind of holy bystander who does not really belong in this group of professional people. The Chaplain must be a hard worker who is seen by colleagues to be making a significant contribution to the life of the school and not some alien who appears robed in glory in chapel and is rarely seen **at** other times or in other places. I have mentioned the role of intercessor or conduit for staff to the Principal on difficult issues and this same work of mediation is sometimes needed between colleagues in the staff room when differences arise. Of equal importance is the need for the Chaplain sometimes to be the conscience of the staff, to bring them back to the essential elements of their work with young people and also to act as advocate for a position which might not be popular with some staff. To do this tougher job effectively, the Chaplain must have the respect and confidence of the staff and be accepted as a bona fide member of the staff room.

So our ideal Chaplain has to be both one of the workers and, at the same time, the close confidant of the boss. And that is not all, because the students must be able to regard the Chaplain as an impartial listener, counsellor and intermediary for them too. Solving friendship squabbles, listening to grievances about perceived staff injustices, helping children adjust to the sadness of family break up or the death of a loved one are but some of the daily pastoral care roles of the Chaplain.

The pastoral care of students inevitably extends to their families, especially if families do not have a parish involvement as a source of support. Sadly, this aspect of the Chaplain's work is increasing as family life is under increasing stress and training in family counselling could well be seen as an urgent professional development need for our chaplains.

Add to all this the visiting of students in hospital or ill **at** home and attendance at school family funerals, not to mention the preparation and conducting of imaginative and relevant worship for the whole age range in the school, from the five year olds whose enthusiasm is hard to quell when they laugh uproariously **at** the slightest hint of a joke and wave their hands energetically to answer the slightest hint of a question, to the unresponsive cynicism of the worldly-wise fifteen year olds, not to mention any required classroom teaching involvement, and you begin to appreciate why being a School Chaplain is not seen as a desirable career move for the average parish priest.

This brings me back to my statement that a School Chaplain does not have to be a priest. Certainly, if you are lucky enough to find a priest who has all the personal and professional qualities essential for success in this demanding job, then it is a bonus. But I repeat my first warning - it is too responsible a position for mediocrity to be acceptable and the disastrous consequences are too far-reaching to allow the risk of a failure.

A challenge for us in this conference could be to do some radical new thinking and not be trapped into assuming that traditional models are the best or only ones for our schools. Are we open to change and lateral thinking? I have told you about some of my experiences of successful and unsuccessful chaplains and between us we have a wealth of experiences to share. Are we satisfied with things as they are or do we have the will to reshape school chaplaincy so that it really answers the needs of young people in a post-Christian age?

For my conclusion I return to Kevin Giles because for me he sums up the challenge before us: "In passing on the faith in the church school well trained, culturally-in-tune, gifted communicators with a personal and holistic faith in Christ are desperately needed as chaplains. Their ministry will be a pioneering one. They have to be ahead of the rest of the Anglican Church in their understanding of what it means to follow Christ in our age. To do this, and to bring the change demanded, they will need, however, the full support of school heads - heads who have a personal, holistic and communal understanding of Christian discipleship and are open to change and lateral thinking on faith issues. Have we got such leadership in our schools?"

CHAPLAINCY IN ANGLICAN SCHOOLS THE DIOCESAN PERSPECTIVE

The Rt. Rev'd Dr John Wilson, Bishop of Southern Region.
Diocese of Melbourne, Victoria

Although the programme heading on Chaplaincy in Anglican Schools lists this segment *as* the Diocesan Perspective, I cannot claim to give anything more than a perspective from one Diocese and more particularly, from one part of that Diocese.

The Southern Region of the Melbourne Diocese has about 15 Anglican schools (it depends a little on how one counts separate *campuses*). There are also some ecumenical or non-denominational schools which have varying connections with the Anglican Church. Over 15.000 students attend these schools. I am a regular visitor to most and the chairman of the Council of one. But as bishop I must always remind myself that I have a responsibility to care for the interests of Anglican children in the State School System, and their teachers, those who teach religious education in schools, and those who act as ecumenical chaplains within the State Secondary Colleges. The population of the region is in excess of one million.

Of the more than three hundred people confirmed which take place in the Region each year. as many as a third are in schools. Amazingly the Diocese does not have a way to include them in its statistics so they are not recorded. Consequently when Church Scene did a series of articles on the Diocese a year or two ago, actual figures for baptisms and confirmations were significantly underestimated. Yet numbers of these young people (sometimes joined by teachers) are baptised and confirmed at school, without much family support and in an environment which is even hostile to such commitment and witness. Somehow these people find faith and a faith community within the school.

1. Some General Observations on the Anglican Schools

In contact with the Anglican Schools, one notes their strength as institutions, the loyalty they command, the extraordinary resources they have and, above all, the very high quality of education which in general they provide. These schools are very impressive indeed.

At the same time one becomes aware of the considerable diversity in the ethos of these schools. They have an independence from the Diocese and from each other, which reflects both strength and weakness. Because of the strong clustering of Anglican and other independent schools in relatively close proximity to each other around Melbourne, there has been intense competition for student numbers between these schools.

That spirit of independence expressed with regard to each other and to the Diocese does indicate certain strengths. After all it is generally acknowledged that the Anglican Church has some of the finest schools in the nation. However, it is also a source of weakness, for when do Anglican schools come together to speak with one voice? **More importantly for our purpose today, how is the Anglican Church to make progress with the kinds of issues before this conference, unless there is a much greater commitment by Anglican Schools towards co-operation and the joint funding of projects?**

It is therefore very encouraging to come to this conference, where we can confront and discuss fundamental issues which face us and where we can share ideas and be led to new commitments to one another. Opportunities and challenges for Anglican Schools abound, but we need more of a co-operative approach in taking them up.

2. A Few of the Societal Factors Impinging on Anglican Schools

I note the sacrifices that many parents make to give their children an education at an Anglican School. There is the intense pressure towards narrowly vocational or sporting success. The impact of the wide-spread break-down of family life and of the insecurity felt by many children is profound. There are the differences between the value systems which the parents espouse and that which an Anglican school represents. However, the rapid growth in Christian schools of various kinds suggests that many parents are looking for Christian values and standards in the education of their children. I note also the findings of a major national survey of Australian values, undertaken by the Australian Institute of Family Studies. Many conservative values abound, including the view of 98%, insisting that a husband and a wife should remain faithful to one another (The Australian, 27/3/97).

Of course, one could go on to discuss the perversive influence of the mass media and the nature of the post-modern age which it has done much to generate. People can be highly educated and have little accurate knowledge of the Bible and Christian beliefs. We live in an age in which advanced science and high technology exist alongside extraordinary credulity and growing superstition.

3. The Ministry of Chaplains in Anglican Schools

No single model exists. As I visit schools, I observe multiple roles. The chaplain is there to provide a visible witness to the Christian and to the spiritual dimensions of the school. The chaplain is a liturgical leader, providing a sacramental ministry, leading assemblies and special services, preaching and teaching at such occasions. The chaplain has a pastoral role, to parents and to teachers, as well as to students.

Some chaplains have an especially close relationship to the Principal, as a kind of confidant. Chaplains are commonly the organisers of special programmes and of visitors to the school. The teaching of Religious Education classes is usually a major segment of their work. They are evangelists, defenders of the faith, and 'fools for Christ' in a hostile environment. They are youth workers. Many teach other subjects in the curriculum as well. They might take sport. They all fill multiple roles.

I am convinced the work of a chaplain is not easy. I often ask myself, is this realistic? Is this fair? Have we lost the focus?" I say to myself, This school is putting the chaplain in a no-win situation, by timetabling, by room placement, by non-allocation of resources, and the like. On top of that I am also conscious that some chaplains are financially disadvantaged as clergy because they work in a school.

My conclusion is that Principals, Chaplains and Diocesan representatives need to put in a lot of work with regard to the expectations and job description of School Chaplains. This must be done co-operatively, in a way in which involves a good cross-section of Anglican Schools.

Most of our chaplains are ordained. It may be suitable to have a lay chaplain in some schools, especially where nearby parish clergy can be brought in easily when needed. However, my observation is that the work of a chaplain is at heart a priestly ministry which requires the authority of ordination. I have found that even the women deacons have been restricted in this regard because the chaplain generally needs to be a priest.

4. The Appointment of Chaplains

The appointment of a chaplain is a School appointment and the chaplain has an accountability to the Principal. There is no way around that fact. **Yet it is also a Diocesan appointment because** the chaplain has an accountability to the bishop. There are certain tensions in this and in the very nature of the ministry, but most of us live with comparable tensions in our work situations. We must learn to work within them.

When the appointment of a chaplain is to be made, there should always be consultation with the bishop. Licensing is not to be regarded as a formality. Lay chaplains are also required to be licenced. Yet not always do Principals consult with bishops in the appointment process, although they will come quickly to the bishop's doorstep when they believe it is time for the chaplain to move to another position.

Chaplains need to be encouraged and supported by their schools so that they may be involved in the wider life of the Diocese. A relationship of trust and understanding is also needed between the bishop and the Head. The Principal should try to keep the bishop informed about educational issues and invite him to visit the school for more than the big formal or liturgical occasions. Encourage him to meet and to talk with student groups, for example.

A footnote may be needed here with regard to schools where regular Sunday public worship develops and the chaplain is involved in the leadership of this. Such a situation is moving away from being solely a school appointment. Such a worshipping congregation needs to be incorporated within the general expectations of parish life and appointments. The important issues raised by such situations are beyond the scope of this paper.

5. The Recruitment of Chaplains

Schools, of course, advertise, but where are chaplains supposed to come from?

Today people are generally ordained later in life than in earlier days, a lesser percentage have a teaching background and, in any case, teaching qualifications are much higher. In contrast I left school at 7, completed teacher training at 19 and was soon Head of a two-teacher school, spent three years in teaching, completed basic theological qualifications and was ordained at 24! Today the tertiary education system is no doubt a lot better but it is very convoluted and it makes the path to ordination a long one.

I for one think the church needs younger ordinands, but I do not believe we are going to meet the future needs of school chaplaincy by our present methods of selection and training. The problem is that ordained ministry has been seen as essentially parish based and ideally the new ordained are supposed to spend four years as assistant curates in parishes before being let loose on schools. I regard this as a hopeless approach for the major schools chaplaincy needs of the future.

The church should be seeking to train and ordain people intentionally for its ministry in schools. These people will know the church because they belong to it and they will be familiar with parish life because they are part of it. **They can be selected directly for**

the ministry of chaplains, they can have a vocation that focuses particularly on schools, and they can receive a training which prepares them well for this kind of ministry. They may be already experienced teachers, who will be taken out of schools for a time to complete theological studies and for ministry formation.

Chaplaincy in Anglican schools needs to be recognised, by the church at large and the schools themselves, as a high calling in itself and not as an afterthought of parish ministry.

But what are Anglican schools doing about this? Where are they giving serious thought to the training of chaplains? Are they contributing any funds to theological education? Are they letting the theological colleges know of their needs? Are they encouraging suitable candidates? Are they providing any scholarships? Is anyone analysing training options? (In Melbourne, could efforts along these lines be made an important aspect of the 150th Anniversary celebrations and appeal of the Diocese?)

It is time for a great lift in vision with regard to Anglican school chaplaincy. This can only happen when Principals and Schools act more intentionally and co-operatively. This is a new day in what is needed and the schools as well as the church at large need to seek the best possible people for this ministry.

I need to say here also that a Diocese like Melbourne should be putting a lot more energy into the critical issues of education in general. It seems to me that we greatly underestimate the significance of education in shaping the future of Australian society, and of schools as places of the utmost importance and opportunity for the work of the church.

6. Chaplains and Religious Education

Anglican chaplains will almost always be involved in the teaching of Christian and religious studies, but they will usually share this with others. There may be a separate head of department. All should have appropriate theological and other qualifications and not work with inferior standards and resources. There must be a place for students in Anglican schools to be exposed as part of systematic curriculum to the texts and traditions of the Christian faith, and there should also be opportunities for religious and values education to be integrated across the curriculum.

7. What kind of a person to be Chaplain?

We are not seeking one kind of person, but rather a range of people who will represent and communicate the Christian faith well. It seems that schools need a variety of chaplains and gifts. Some will have the wisdom which, hopefully, age and experience bring, and others all the energy and enthusiasm of youth. We look for people who can communicate to others out of a depth of knowledge and understanding and out of firsthand experience of the life of faith in Christ. Spiritual leadership is required.

8. The Ethos of the School

Sadly it is sometimes said of an Anglican School that ‘what you are speaks so loudly that I cannot hear what you say’. This may be said out of prejudice but at other times the school may really seem to be suppressing or undermining or subverting its Christian witness. School policies all too easily espouse values contrary to Christian standards or programmes may cut across meaningful participation in the worshipping life of the church.

It is a struggle to be true of our calling. Anglican schools must be dear about the Christian dimension of their mission and seek to integrate it into the total life of the school.

9. Some Christian Values which are important in Anglican Schools

In Australia today there seem to be unparalleled opportunities for Anglican schools to make a real contribution to the life of the community as well as to individual students.

This contribution arises naturally out of the values our schools are called to embody, of which some of the most important are - (1) A respect for every person; (2) An individual's full potential will only be developed within the life of the community; (3) Education is primarily to do with the growth of persons to maturity in relationship to others, including God; (4) The world has meaning and is open to study and discovery; (5) The discernment of what is best; (6) The healthy realism contained in Christianity; (7) The motivation by redemption and hope; (8) God's justice, mercy and love teach us to be just, to be merciful and to love.

Anglican schools are here to encourage and implant these values. They must be nourished by the word of God, by Christian teaching and the sacraments; by worship and the richness of our Anglican and Christian heritage; by personal faith commitment; by the Holy Spirit at work in our midst; by embodying such values in the entire life of the school; and by our service to the wider community.

This is a high calling for any Anglican school and, as I see it, the chaplain has a most important role to fulfil within it, along with the Principal, the bishop and all others who will give themselves to this work. I give thanks for the many fine people who have dedicated themselves to doing it and to doing it well.

CHAPLAINCY IN ANGLICAN SCHOOLS . THE DIOCESAN PERSPECTIVE (2)

Dr Peter Coman, Executive Director, Anglican Schools Office, Brisbane, Queensland

I have been asked to provide a comment on Chaplaincy in Anglican schools from a Diocesan perspective and from my perspective as an educational professional closely involved with Anglican schools . those with long traditions and those only recently established in Queensland.

As Executive Director of the Anglican Schools Office of the Diocese of Brisbane, I have a co-ordination and service role for the nineteen member schools of the Anglican Schools Commission of the Diocese, and a supervisory and accountability role for the eleven member schools of the Queensland Anglican Schools System in the Province of Queensland.

One of the responsibilities of the Anglican Schools Commission is to ensure that its member schools are "*authentic*" that is that they remain true to their Christian foundation. The Anglican Schools Office therefore monitors and supports the missional purpose and the spiritual direction of its member schools by constantly placing before them the Archbishop's vision for church schools. The role of the school chaplain together with that of the Head and the governing body is critical in this maintenance of vision.

The decision to increase the number of diocesan owned and operated schools in South East Queensland was supported by the 1990 Brisbane Synod. It came largely in recognition that the Diocese had inadequate resources to meet the need for parish development in the rapidly expanding "*culturally and spiritually bereft*" residential areas surrounding Brisbane and along the coast. Strategically placed Anglican schools that could be financed independently of the Diocese became an attractive option as the basis of Christian ministry in these new areas. The Anglican Church in Brisbane thus discovered the importance of Christian schooling as agencies of mission. I am still not sure however whether the realities of church school ministry are fully understood by every Synod member. Our schools are largely involved in mission to the unchurched rather than to those who are churched.

The Anglican Schools Commission, formed in 1990, was charged with overseeing the development of all new church schools in the Diocese, and ensuring their Christian and Anglican '*authenticity*'. New schools were subsequently established with the active co-operation of local deaneries. School constitutions were written and members of governing bodies and the Heads of schools were appointed - all with an eye to ensuring that the culture of these new schools would reflect the "*principles and practices of the Anglican Church of Australia*"~ A commitment to appoint foundation staff to support the Anglican ethos of the school, and also eventually to appoint a chaplain was an expectation of the Diocese. Local clergy support was also expected and in practice was willingly given, pending the appointment of a school chaplain - generally about in the third year after establishment.

Early in 1992, the Anglican Schools Commission surveyed the 13 Anglican schools then in existence to identify the current state of affairs with regard to Religious Education and Chaplaincy. A report on the survey findings compiled by Miss Jennifer Reeves, a retired Head, contained a statistical overview, and status reports on religious education, worship, chaplaincy and chaplains, outreach, and the Commission and its member schools. Areas for further consideration concluded the report.

Time does not permit a comment on all these sections, but the report did reveal much of use for future planning and action - for the Diocese and the Commission, the member schools and the chaplains themselves. The core areas of the Religious Education curriculum being taught across all schools were revealed for the first time, as was the liturgical and pastoral care work being carried out by the chaplains and lay staff.

In the section "*Areas for Future Discussion*", a number of issues were identified that needed attention by the various stakeholders. These included the need to change the balance between faith and content in the R E curriculum, approaches to influence moral and ethical decision making, school liturgy, the teaching and pastoral care roles of chaplains working as team leaders with school staff, community service and community building, and identifying professional development needs.

Five years on since that 1992 report, a number of projects related to the issues I have summarised, have been commissioned by the Anglican Schools Commission with the endorsement of the Diocese and the schools. Time again, does not permit a review of all that has been done. I will highlight four responses that have been auspiced by the Anglican Schools Commission and the Diocese.

Response No 1

Since 1992 all School Chaplains have met with the Archbishop on four days each year - once each term. These sessions are used by chaplains to reflect on their roles, provide professional and spiritual direction and support, and affirm their work.

Response No 2

An Ethos Statement for Anglican Schools in the Province of Queensland has been developed for distribution to all connected with our schools - staff, students, parents and governing body members. It defines the distinctive ethos intended for the schools, based on the simple assumption that Anglican schools will be like the Anglican Church. Its seven assumptions help define the role of a chaplain's work in the church school. They are:

First: *Anglican schools are firstly Christian Schools;*

Second: *Anglican schools should be characterised by tolerance and respect for difference;*

Third: *Anglican schools should be characterised by a high respect for intellectual endeavour~*

- Fourth *Anglican schools celebrate the contribution of the mother church to the wider political, social, economic and artistic life of our culture;*
- Fifth: *Anglican schools should be characterised by a commitment to tradition and dignity within school worship;*
- Sixth: *Anglican schools should be characterised by a commitment to tradition and dignity within school life; and*
- Seventh: *Anglican schools should be characterised by a sense of social responsibility*

Response No 3

Recent dialogue between the Diocese and the Brisbane College of Theology has resulted in the structuring of a post graduate qualification suitable for school chaplains. The course - the *Graduate Diploma in Ministry* - is designed to provide an advanced program of study for students wishing to extend their previous theological qualification into a focussed study of Christian ministry, or to build on a previous non-theological qualification as a basis for preparation for Christian ministry. The course which is spread over two years to allow for students in full-time employment, comprises the completion of core and elective units, a supervised field placement in an Anglican school and a final integrating paper. This course will, over time, provide more appropriate professional development opportunities for chaplains than has been previously available in the Brisbane Diocese.

Response No 4

The 1996 Brisbane Synod endorsed the following five expectations for its diocesan schools. In summary they are:

- First that they aspire to be places of educational excellence in the Anglican tradition with the development of the whole person as their focus;
- Second: that they will accept the responsibility to teach their students about the Christian faith and assist them to examine their own experiences in the context of Christ's teaching and become active participants in a worshipping faith community;
- Third: that they be agents of outreach, extending the Christian experience and Christian love to those who have not yet been touched by the Word and the Holy Spirit;
- Fourth: that they be more accessible to Christian families who value the holistic education they provide; and finally
- Fifth that they explore within the life of our national church as many opportunities as possible for demonstrating ecumenism in action.

In conclusion may I say that the Diocese of Brisbane values highly the work of the chaplains in its schools. The challenges presented to chaplains are enormous as they work with a largely unchurched community immersed in a post-modernist society - marked by such features as pluralism, relativism , individualism, cynicism

and pessimism. Dioceses around Australia need to fully understand the challenges of a secular chaplaincy where persons seek to minister in a situation where the community strongly reflects the influences of the secular society. Anglican schools need to adequately resource their chaplains and encourage team ministry to ensure that they present themselves as authentic Christian schools in the Anglican tradition which has its strengths in the tenets of Anglicanism: Scripture, Reason and Tradition, and the promotion of Tolerance, Dignity and Social Responsibility.

On another plane, but on one that is not too far away, it may be that the challenges faced by school chaplains are the same ones as those faced by priests in a parish ministry who are actively engaged in evangelism and outreach, rather than those in a parish ministry mainly concerned with providing support, comfort and spiritual sustenance to the faithful. In this light, it seems to me that a reflection on the current experience of those engaged in school chaplaincy is of critical importance to any diocese contemplating the future.

Major Recommendations and proposed Action Arising from the Seminar on “Chaplaincy in Anglican Schools” held on Friday, 4 April 1997 at Melbourne Girls Grammar School

1. The Importance of School Chaplaincy

There was strong support for the view that, increasingly, Anglican schools were becoming more strategically significant in the Mission of the Church and that there was a real need to affirm the importance of school chaplaincy and other sector ministries. There was a need for Bishops and the Church at large to understand and appreciate the range of ministries provided by Chaplains to school communities.

This enhancement of the importance of school chaplaincy could be obtained by:

- the inclusion of school chaplaincy on the agenda for the Bishops’ conferences;
- bringing appropriate resolutions to Diocesan and General Synods; and
- by establishing a Commission of General Synod with a particular interest in Anglican Schools. Such a Commission or Committee could pursue this matter more actively.

2. The Need to explore School Chaplaincy Models and the Role of Chaplains

It is clear that there is no definitive model for school chaplaincy and that the role of the Chaplain will vary from school to school. There is a need to explore the advantages and disadvantages of the different models (for example, what advantages does an ordained model have over a lay model?) It would be helpful to clarify the essential functions of a School Chaplain and

those which may vary depending on the needs of a school and the particular gifts of the Chaplain.

It would be helpful if a piece of national research could be undertaken to identify and describe the various models which operate and the range of functions which are provided by School Chaplains. This research could be undertaken at a fairly low cost although the analysis and interpretation of the data may require some expert input. Perhaps the NASCC could pursue the matter.

3. Protocols for the Appointment and Termination of Employment of Chaplains

At the present time there is considerable variation both interstate and intrastate with regard to the manner in which Chaplains are appointed, their salary and conditions and the way in which their employment may be terminated. The Seminar identified several issues which need clarification. These are:

- Liaison with Diocesan authorities in the appointment of Chaplains;
- Lines of accountability - school and diocesan Bishop
- Contractual arrangements including remuneration package

It was suggested that the NASCC should consult with Chaplains and prepare a draft set of protocols for Diocesan and school authorities.

4. Training of Chaplains and Ongoing Professional Development

The training of Chaplains and their ongoing professional development was a major concern for the Seminar. Clearly there is a perception that at the present time there are significant inadequacies in the training which is provided at both undergraduate and graduate levels.

It was suggested that the NASCC undertake the necessary research and prepare a discussion paper on the matter.

5. Development of a Curriculum for Christian/Religious Studies

There is a widespread view that there is a need for a review of the nature, content and processes of Christian/Religious Studies and of the resources which are available to assist Chaplains and teachers. Some significant work has been done in the Diocese of Perth and it would be helpful to share this more widely. There is, however, a need to find a way for sharing resources and ideas and for building the networks.

This is another matter which the NASCC might place on its agenda.

Tom Wallace
22.4.97
2W/pp

**“EXPLORING VALUES EDUCATION IN ANGLICAN
SCHOOLS”**

PAPERS AND PROCEEDINGS

of the

SIXTH NATIONAL CONFERENCE

of the

***NATIONAL ANGLICAN SCHOOLS CONSULTATIVE
COMMITTEE***

held at

MELBOURNE GIRLS’ GRAMMAR SCHOOL

on

5-6 April 1997

VALUES, BELIEFS AND ATTITUDES IN EDUCATION -

The Nature of Values and their Place and Promotion in Schools

**Professor David Aspin, Professor of Education, Faculty of Education,
Monash University, Victoria**

In present times there is enormous interest in values issues and in the question of how we may attempt to resolve our differences over them. What Thomas Nagel (Nagel 1979) calls the great “mortal questions”, such as the rights and wrongs of euthanasia, genetic cloning, and reconciliation between Australia’s ethnic groups, appear on the front pages of our newspapers and on the television almost daily. It is inevitable that students in our schools will want help in coming to decide what they ought to think, how they ought to judge, which way they ought to behave in respect of these and those other values issues “of great pith and moment”, with which their lives, and that of our community, are increasingly beset.

Learning what to believe and how to behave is no less easy for those of our students who belong to a particular community of faith. For it is in such communities that these questions assume greatest importance; when confronted with issues that go to the very heart of their existence, each one of our students will know what it is like to pose the question of the rich young ruler: “What shall I do to be saved?” This cri de coeur demands to be answered. And it is perhaps nowhere more appropriate to be answered than in the context of the commitments, undertakings and educational endeavours of the religious and moral communities that constitute the foundations, infrastructure and operating framework of our Anglican schools.

I

In the context of this conference of the National Anglican Schools Consultative Committee it might be thought helpful if we began by trying to get clear as to what we might understand the nature of values, beliefs and attitudes to be. It is clearly important that, if we are going to express an overt concern in Anglican schools for Values and an Education in Values, we should be able to articulate a view as to what we take the nature of values and their relationship to the beliefs we hold and the attitudes we adopt to be. But the question of what values might be, what a belief is or how an attitude might be defined, and how we would know one if we saw one, is not easy to answer and very difficult to grapple with. And yet attempting to come to some clarity and to reach even a provisional set of agreements about such matters is clearly a vital part of such an undertaking and an indispensable precursor to considering values education in our schools.

With respect to “values”, perhaps I should begin by making it clear that I belong to neither of two camps that one finds active in discussions about values these days -those on the one hand that I will call “absolutists”, and those on the other that we may call “subjectivists” of various kinds.

There are some people, political and religious fundamentalists particularly, who hold that values are objective facts or features of the natural world: values are part of creation, and, like thunderstorms, the sun and the mountains, right and wrong are just features of the world; others hold that values are just there in existence and open to our intuition. The nature of values, according to such views, is such that, once one has been trained to direct one’s eyes or intuitions upon them, one cannot be mistaken about their existence. This approach often leads to the kind of absolutism in matters of value that is, I am afraid, all too apparent in the actions of some fundamentalists who have recently been pronouncing the **fatwa** upon authors accused of writing blasphemous literature, murdering priests and prime ministers, and blowing up government buildings in America. These actions often are expressions of people who believe that there are absolutes in the realm of values, that brook no refusal and admit no mistake. As regards the nature of values I do not belong to that camp.

Equally many are the people, in these post-modernist, post-structuralist days, who believe that values are simply what reduces to the subjective reactions that we all experience individually to things of which we approve or disapprove. A quotation from David Hume may serve as best representing this point of view about the nature of values:

Take any action allow’d to be vicious: Wilful murder, for instance. Examine it in all lights, and see if you can find in it that matter of fact, or real existence, which you call vice. In whichever way you take it, you find only certain passions, motives, volitions, thoughts. ... The vice entirely escapes you, as long as you consider the object. You can never find it, ‘til you turn your reflexion into your own breast, and find a sentiment of disapprobation, which arises in you, towards this action..., when you pronounce any action or character to be vicious, you mean nothing but that, from the constitution of your nature, you have a feeling or sentiment of blame from the contemplation of it ... ‘Tis not contrary to reason to prefer the destruction of the whole world to the scratching of my finger. (Hume 1965)

The position being articulated here is that a value judgement is the logical equivalent to some kind of statement of taste. It amounts to this: my saying that “I like jam on my kippers for breakfast” is exactly the same, logically speaking, as saying that I regard it as a bad thing to rob elderly ladies and steal their pensions.

That kind of ethical subjectivism, and the moral relativism that goes with it, seems to me to be equally reprehensible, and on good logical grounds (cf Gellner 1983; Lukes 1970). It is simply not the case that statements of our own subjective preferences belong in the same category of utterance as our judgments that people ought always

to tell the truth, keep their promises and avoid causing unnecessary pain to others. The point of such judgments, as both Kant and Hare showed (Kant 1966; Hare 1963, 1973), is seen in the way in which the word “ought” is used in them - in its action-guiding and generalisable force. That is a position not only above and beyond ethical subjectivism and relativism, but it is one quite different from it.

Thus I do not regard values as natural entities, or as objects open to direct moral intuition, having some kind of absolute, uncontestable status, but neither do I reduce them to the status of mere feelings or emotional reactions. It seems to me, rather, that values have much more status in our public, inter-personal world than people who hold these kinds of positions recognise or are prepared to admit. For me, it does make the most profound sense to ask of another person in that world : “Ought that politician to have behaved like that? Isn’t it worthwhile to give money to charity and feed the starving poor? Should we agree to the proposition that on occasion a war can be just?” - and expect to get a serious answer.

As I see it, the intelligibility and implicit normative force of questions such as these allow us to conclude that values are to do with things that take place in the public realm. We make intelligible judgments, that commend or condemn, criticise or condone acts and other important matters that take place in the world we share with others of our kind: they relate to our praise or blame of styles of behaviour, the productions and performances of artists, particular verdicts brought in by judges, particular kinds of conduct observed in the lives of politicians, the activities of schools, the policies of economic think-tanks, inter-personal difficulties that arise in the bus or on the street, occurrences that come to us as a result of the forces of nature and that have to be responded to by State Emergency Service, states of affairs in the community or in our churches, questions as to whether we can be happy about the present burden of foreign debt under which some countries in Southern America are struggling - all these are grist to the mill of our valuing, value discourse, value judgments, and decisions as to our own and others’ conduct in the future.

Thus conduct, performances, situations, occurrences, states of affairs, productions, all these are associated with the ways in which we perceive them, appraise them and judge them, and the ways in which we are inclined towards or away from, attracted to or repelled by, such objects, productions, states of affairs, performances, manifestations of conduct. We choose them. We prefer them over other things in the same class of comparison. We want to follow their model or to replicate them. We want to emulate them. But much more than this (because this would simply make our reactions to them feelings) - much more than this: we are willing to endorse and commend those objects, performances, to other people. We are willing to propose to other people that such objects or states of affairs, styles of behaviour, are objects or targets, that provide us with standards of excellence that we can aim at, that are models that can function as guides for our conduct or for our judgement, in a way that each and any one of us could make our own, and commend to other people.

On this basis, it makes no sense at all to act as if my preference for jam on my kippers for breakfast is the logical equivalent of my disapproval for acts of dishonesty, violence against persons or animals, or the taking of life in any circumstances.

Rather, it makes the greatest sense to discuss the question of whether an act of theft against an old age pensioner, for example, is something that we would wish to enjoin as a course of behaviour for all people indifferently.

My suggestion is that such situations, states of affairs, objects, performances, and the like - that we are inclined towards and commend to other people as worthy of emulation - such things set up norms, standards of excellence, that in some way guide our thoughts and actions, our believing and behaving, and not just mine or yours, but those of all people. Such norms and standards are interpersonal; they are normative on the generality of the population who can experience similar regard for, give similar approval and commendation to, the objects, conduct, performances etc to which they are applied. They give us principles to guide our conduct and by which we can all regulate our lives and strongly commend to other people to follow us in that.

This means that values are not private: they are not subjective. Values are public: they are such as we can discuss, decide upon, reject or approve. And values are public in this sense: they are interpersonal, and the subjects of notice, discussion, debate, and decision, that are regarded as being prescriptive - if not indeed actually coercive - for all people. Value judgments constitute bridges between us as to the ways in which we ought to believe, to conduct ourselves, or the things that we ought to admire.

More: values are objective. They are in quite a decided sense "hard". This might surprise some people but it would only surprise those people who still hold to the old outmoded conception that there are two distinct worlds - one of "facts" and one of "values", and that values do not belong in the world of facts. These are the people who hold that it is possible to be neutral in the curriculum with respect to the presence of values; that some school subjects are only concerned with facts, while others are only concerned with values. Some of us are familiar with the kind of thing that goes on in some of our schools, where the view held by some people is that it is only those colleagues who teach science and mathematics that are concerned with "hard" reality, while people who teach English, history, art and religion are dealing with "soft" subjects. Such subjects are regarded as "soft" because they deal with beliefs, values and attitudes - with things that such people regard as fundamentally private, subjective, not amenable to objective enquiry.

Unfortunately for such people, the view that there is a realm of facts on the one hand and a realm of values on the other, and that never the twain shall meet, is certainly long outmoded if not finally put to rest (cf Aspin 1996). That kind of empiricist view of the nature of knowledge has now been laid to rest by a range of arguments from the philosophy of science and of language and by developments in recent thinking about human actions and interactivity. Such thinking holds that "objective" does not mean "hard" or "factual" or that "subjective" has to do with softness and the world of values. On this view, objectivity means a different kind of thing entirely.

It is not "facts" that are objective but our inter-subjective agreements as to what things shall count as "facts" - and such agreements are constituted in the institutions that make up our social and communal life (cf Anscombe 1958 and 1969, Searle 1969).

For example: without the institution of banking, monetary exchange and fiduciary trust, a dollar coin is just a brute piece of metal. Without the institution of marriage, all one has is two people of opposite sexes standing in front of a creature dressed in white. Without the institution of medicine I offer my naked abdomen to a person with a murderous weapon. It is institutions - the chief of which is the institution of human communication (Wittgenstein 1968) - that give our values their intelligibility and their objectivity. The act of writing a cheque - an enterprise full of meanings and values of the most sophisticated but coercive kind - is quite as objective as the action of looking down an electron microscope. Such transactions have the importance and normative power in the interpersonal realm that they do, because they have meanings, intelligibility and force that we not only value: they are things to which we willingly subscribe and accept as institutional agreements upon which we base our subsequent actions.

For example, suppose one is in the process of working out a contract with a builder to erect a new science or sports block in our school. That is a pretty objective undertaking, that takes place within a particular set of conventions and norms dictating what we may do, and what we actually have to do, if we are to succeed in completing the transaction. We have to sign a cheque; at the level of brute fact, all that is, of course, is just some writing on paper, yet there are certain consequent actions that follow upon that, that are normative for both us and for the builder, which alter the lives of both of us. And this point remains true when we commit ourselves to giving money to charity, to travelling across the wastes of Australia to come talk to friends in the Anglican communion of schools: all these involve judgments as to what is important, what is of value, how we must act in pursuit of our decisions on such matters and commit us - and commit anyone also valuing, deciding and acting in the same way - to consequent actions. Values have that "hardness" about them in that they are fundamental parts of the fabric of our social relationships. And it is in the warp and weft of those social relationships that our movement towards the acceptance of values is articulated, is developed, is agreed, is settled, and is acted upon.

Part of coming to such decisions and translating them into action is the necessity to engage in some prior discussion and debate - things that are also part of the public realm. For instance, it is clear that in Victoria the general populace is not ready yet for the legalisation of marijuana. However, Victorians will go on talking about this issue and maybe in 5, 10 or 15 years time the discussion will come around again. Similarly, the U.K. parliament is not yet ready for the reintroduction of capital punishment, even though over eighty per cent of the targeted population submitted to questionnaires recently said they wanted it. But such a view is not going yet to be translated into action, because of the way in which the UK government believes it should act in such a vitally important matter, where its moral leadership must be exercised. And the same is true of such contentious matters as euthanasia, racial reconciliation and genetic cloning in this country.

That these matters can be discussed and translated into legislative reality is a function of the overall political and social institutions and the network of interpersonal agreements in each place. Many such innovations are not - or are - going to happen

or come to fruition yet because of the normative force of the principal institutions of our societies - one example of which is the institution of political democracy - in which our values, beliefs and attitudes are shaped and find expression.

How are such disputes settled, then? How are those objectivities of value arrived at?. They are reached at the level of the culture of a community. And this term connotes those absolutely fundamental matters of belief, value and attitude, in which the culture of a community is embodied and identified. Human beings have been characterised by Aristotle as “naturally social animals”. This feature of human being predisposes us to establish conventions, norms and institutions in and by which our common purposes may be pursued, promoted and realised. And it is in such institutions that our differences of attitude, belief and value can be addressed and resolved, without the social discord or individual damage that might otherwise result when opinions differ and values clash. It is here where the bedrock nature of the beliefs that frame and shape our individual and community identities, and underlie and constitute our thinking and acting in the public and private realms we inhabit in consequence of those beliefs, becomes clear as a matter of primary importance.

At this point, then, it might be helpful to say something about “belief”. A belief is both a proposition or a statement of an idea or contention as true or existing, and -crucially - our psychological assent to it and holding of it as true. The important point here is two-fold: one is the content of the proposition, the other is the emotional commitment we have to that proposition.

We make a commitment to a proposition or statement as true on various grounds -that of some external authority, that of evidence, that of the force of our own perceptions, memories, intuitions, and so on; here, too, for some people revelation and prayer have a part to play. But there is always an affective element involved in our assenting to or holding of a belief: some proposition, statement or idea is put forward to us (often with some persuasive force) or something occurs to us (often with considerable resonance) and we see it as a notion or claim that can be entertained, assented to, accepted, and espoused. Sometimes we espouse such claims or notions with a very firm opinion; this can extend to a state of intense psychological conviction (often some-one accepts that something is true almost in spite of the evidence, and this comes close to prejudice). Or it can go the other way and involve the stance of doubt, in which one is extremely hesitant about the strength that one can give to one’s claims that something is to be taken as true; in such a case one may be prepared to do no more than merely suspend disbelief.

Beliefs relate to the psychological and subjective elements in our grasp of reality and the ways in which we interpret what we take to be our world. We can share them with other people but not in such a way that we thereby give people our warrant for acting as though what we claim is actually true (that condition is typical of our claims to “know” something to be the case).

Often reference to our “beliefs” implies our acceptance, tenure and emotional commitment to some particular set of beliefs. These may be political, social or

theological. In this case what is referred to is a set of strongly held commitments that are functions of our most profound and fundamental preconceptions about the nature of human beings, or society, or the divine, and/or the relationships subsisting between them, and the ways in which these commitments define and structure our thoughts, arguments, decisions and actions as a consequence. It is here where we begin to speak of “faith”, “creed”, “credo”, and “ideology”. All these relate to people’s most deeply held convictions about the nature of human beings and the best form of society.

Perhaps an example will best make the absolutely fundamental importance of these matters of belief clear. In their book Moral Notions (1969) Phillips and Mounce present us with the awful situation of a pregnancy interrupted by German Measles. In the example related, the medical adviser says to the mother-to-be: ‘There is only one course of action you can take and that is to terminate the pregnancy’; for her part, the mother-to-be looks at the doctor and says, “I am sorry, I have no authority to permit murder”. The doctor is a liberal, rational scientific humanist atheist; the mother is a devoutly committed practising Roman Catholic. It is the cultures of the communities involved that settle the accepted ethical ways of dealing with the problem and determine the consequences. The doctor looks at the mother and advises her that there is a 60+ % chance of the foetus emerging damaged in some way: is she ready for that? She responds that she is. She accepts the necessity of following the leadership of Pope John XXIII, who put the agony of such dilemmas very well when he was offered the papacy: he said “Accipio in crucem” (I accept it as a cross). That is part of the values determined at the level of the constitutive beliefs of the culture of that woman’s community: such beliefs carry normative consequences in the ethics of the social world, and it is these ethics and these consequences that we have to accept, if we are part of such a community. Such acceptance in such cases is incumbent from time to time upon all of us (cf Beardsmore 1969).

This, then, is to talk about the ethics of belief, and I have spoken so far only of ethical values, of the interpersonal values of behaviour. But of course there are other kinds of value too. What happens for instance when you and I go into an art gallery and look at a painting? I ask you if this is not the most stimulating view of urban decay that you have ever seen; you reply that it is absolutely awful, that it is in your eyes banal, superficial, simplistic. Or when we stand in front of the Arnolfini wedding and I recommend you to look at the artistry of the way in which the mirror reflects back and the way in which the candelabrum is constructed and ask you whether you don’t agree with my judgment that the picture is not consummate in its presentation of form. You for your part deny that the picture has anything to do with form, maintaining that it is a subtle exercise in illustrating bourgeois hypocrisy. What do we do or say in such cases? We start to have a discussion about the values and virtues of this particular artistic presentation. And all of that discussion will centre around the particular values we give to particular criteria of artistic intelligibility, to particular canons of meaning, to particular traditions of communication, and to particular ways in which we as audience respond to their emotive power.

We might also mention the values of sheer technical efficiency. If I want to learn to speak Mandarin, for example, might I not make progress more quickly by subjecting myself to another regime than the one practised by teachers of Chinese language and

culture in schools, by paying for a Berlitz rapid language immersion course? Or if I want to prevent thieves from re-offending, might I not more efficiently secure that by cutting off their hands? Or if I want to extract vital information from a resistance fighter in some country, I can these days apply very effective techniques of behaviour manipulation, that will extract the information with a great degree of efficiency and very rapidly. Torture is something that has its own values: speed, efficiency and completeness. This is merely to point out that there are very many human activities in which the main virtues are those merely of an instrumental kind relating to efficiency and effectiveness without regard to other considerations.

All this is to raise the question: Are there different kinds of value? Perhaps we might make a list of them: there are realms of value that are moral, political, legal, aesthetic, technical, social, economic, educational, religious. The question is, are they all distinct and different from each other, or do they in the end all come down to one? There are some people - some teachers of English literature, for instance - who would say the importance of a novel is judged only by aesthetic criteria, such as style, pace, complexity of plot, development of character, balance, the architectonic character of the novel - all the criteria that are clearly "aesthetic". Other teachers of English might deny the sole determinacy of such criteria and argue that people's evaluation of the worth of a novel depends much more on the moral criteria of honesty, authenticity, and sincerity of purpose. I take it that such people - the Leavisites of this world - would claim that the categories of moral discourse and aesthetic discourse can be collapsed into each other. I take it too that the other people believe that there is a clear distinction between the values of aesthetics and those of ethics.

It seems clear to me that there are different criteria in the various ways in which we talk about actions, performances, objects, situations and so on, that suggest that there are indeed different realms of value. Certainly, for example, it is possible to speak of somebody as a highly efficient torturer, whose actions, when considered under moral rubrics, would be regarded as behaviour of a most opprobrious and vicious kind. Now the question is: are such different realms of value absolutely distinct from each other; and, if they are, shall we exclude some of them from the work of our educating institutions? Or is it not rather the case, as Aristotle contended, that all forms of value are sub-classes of the one overarching value, the moral (cf Kenny 1978): that what judges do in our courts of law, that what ministers do in government and politicians in parliamentary institutions, that what doctors do in research laboratories and operating theatres, that what sportspeople do on fields of play, all come under the major determining rubric of what people ought to do in order to promote human welfare and to diminish human harm? And if we agree that to be the case, then should we not feel justified in introducing and engaging in discussion of any and every issue of value into our curriculum and programs of teaching?

That is a question I will leave with you but it is certainly one that ought to be addressed, because if it is the case that all our values and value judgements are, at rock bottom, moral judgements, then that will certainly alter substantially the regimes of teaching that we put forward in our schools for teaching values. If values are separable into distinct domains, then perhaps there are some values, maybe those of

economic speculation or behaviour manipulation or genetic engineering, that we might care to exclude from the work of our educating institutions, because of the pernicious - life-threatening, not life-enhancing - effects that we believe they might well create about them and carry with them into the public forum. This is a question that I do believe we need to address as a matter of urgency in our discussions about the ways in which we regard the activities and goals of values education in our schools. And I say this because, bound up with our notions of values and the ethics of belief, are the questions of the attitudes we adopt or come to hold, and the way in which our attitudes often confirm or run counter to the ways in which we rationally consider and come to conclusions about matters of belief and of value.

When one speaks of someone's "attitude" to a thing, one generally refers to strong feelings, deeply rooted emotions or convictions, and psycho-physical orientations towards or away from something that they either like or dislike. Reference to an "attitude" held or taken up by someone implies a fixed disposition, settled behaviour, or manner of acting on their part, indicative or representative of a particular feeling or opinion about or towards something. Reference to their attitude of mind connotes a settled mode of thinking on their part, an habitual mode of regarding something, a fixed disposition of feeling, liking, approving, desiring; or dislike, aversion, disapproval, revulsion away from something. In ethics some people speak of "pro-" or "con-attitudes"; this indicates clearly that attitudes are affective in character, that they are generally positive or negative. As a School Principal, for example, I might be inclined, at the rational level, to accept your arguments to establish the case for the re-introduction of Classics into the curriculum, but my negative attitude towards anything rooted in the past might militate against my doing something about it. The example helps us appreciate that, in matters of beliefs and attitudes, there is often some associated notion that attitudes are to some extent irrational and that this makes them unamenable to rational argument or persuasion. They are the psychological equivalent of an *idée fixe*.

However we may decide on these matters, there is widespread agreement among educators and others that attitudes are notoriously difficult to change and the problem of attitude change is generally regarded as one of the most difficult in any undertaking of education in general and moral education in particular. And this is why reference to attitudes and whether or how they might be changed is one of the most urgent and pressing precursors to or parts of any undertaking in the field of Values Education.

II

So much about the nature of what I take values to be. I argue that they are not absolute, because they are not fixed features of the universe. Neither are they completely relative, because it does make sense to say that value words and expressions, such as "ought", "good" and "wrong", do have a force and a meaning far and away beyond the subjective reactions of our own biological constitutions - as though a value judgement is some kind of moral burp. I do not hold this view either. For me values and value judgments function as bridges between us; they act as targets

for emulation and as guides to conduct. They are objective: we agree upon them interpersonally, even though different people place weight upon different ones.

This position enables me - and, I hope, you too - quickly to put to refutation those people who come to us in university seminars or school staff rooms when discussion of values or values education is taking place, and dismiss our talk by voicing what they take to be the irrefutable rebuttal: "Whose values?". By this question, as I take it, such people are endeavouring to demonstrate that values are individual, subjective, irreconcilably different, and in no way congruent, such that, on any matter of policy or practice, absolute differences of view are the norm and that therefore the only way of resolving differences in such matters is to have recourse to power of some kind. On my argument, by contrast, values are intersubjective and our awareness of difference is the start, not the end, of all discussion and attempted resolution between us. It is our institutions in which such differences and disagreements can be articulated, developed and, we hope, resolved. The values embodied and at work in such institutions are, as I say, agreed upon at the level of the culture of a community and they determine beliefs, actions and behaviours on a normative basis for a good deal longer than the mere utterance of the relativistic moment.

So much for the nature of values and what I believe them to be. This enables me to go on to the next, and for us, more important question: "Why do we need values in education?" In a sense this is a silly question. Values are already there in education, in everything that schools do, and in all the decisions our community makes about the best ways in which we can institutionalise our child-rearing practices and purposes. When we begin to examine the work of those institutions from this perspective we begin to see values embedded and embodied in everything we do, as part of the warp and weft of our and our community's whole form of life. Values are instantiated in every word we select and speak, every piece of clothing we wear, the ways in which we present ourselves to each other, our reading of others' reactions to what we are saying, the cues we pick up, and the actions we take as a result (and sometimes get wrong, too!).

These are all parts of the value elements that underlie, structure and define our social interactions and community relationships. Words are like tokens that bear their value die-cast on their faces. The very word 'murder', for example, is not merely a description of an event: it is a very heavy negative evaluation of that event. Similarly the very word 'ship's captains is not only a description of a job: it is an appraisal of somebody's being able to come up to the standards of competence that are constitutive of performing that role, in exercising critically important functions to do with effective transport and the safety of passengers (MacIntyre 1971). Every word we utter is like a coin, bearing description on the one hand and evaluation on the other, such that one cannot imagine the two being separated (Kovesi 1967). Values of all kinds have this status with respect to our lives and all our educational concerns.

So values are always already there in what we do in schools. They are certainly there in the issues with which education at the present time is pre-occupied. These may be illustrated as follows:

The knowledge issue:. What knowledge is of most worth and what shall we teach in our schools these days? Shall we be still teaching a “sabre-toothed curriculum” (Benjamin) or shall we be dealing with the information technology revolution and how to “surf the Internet”?

The economic issue - how we are to prepare our children for the future of competing in the world’s market place by providing goods and services that people will want to buy from us and therefore enable us to lower our public sector borrowing requirement?

The environmental issue: The way in which we realise that we live upon a planet of finite resources and how we can deal with the ways in which we are going to construct our future after they run out.

The excellence issue: School management is deeply concerned about ways in which we are going to make our schools effective, with the ways in which the local management and evolution of powers to schools is going to place greater demands of accountability on us, with the ways in which the demands of parents and the employers and the employers and the community is going to make us look to questions of performance and assessment. What kind of quality we are going to look for, what are the criteria and markers that are going to enable us to say that ours is a quality school. The excellence issue is full of these kinds of concerns.

The exceptionality issue: On average about one-sixth of our school population is affected by challenge or handicap of some kind. How are we going to integrate their special needs and concerns into the mainstream of school development and school running? How are we going to deal with people who seem to be able to master a great deal very quickly and run on well beyond the competence of their teachers? How are we going to deal with the consideration that very shortly people will be asking to come into our schools and take lessons with us long after they have passed the age of statutory obligatory attendance at school?

The social justice issue:. The OECD and UNESCO, among many other educational institutions and agencies, are deeply anxious as to whether the issue of access to computers and information technology communication is going to widen the gap in the world and in our societies between the haves and the have nots, between the class of those people who have access to educational opportunity and to employment, and the under-class of those who have not. We know already, for example, that, students who are Anglo-saxon, male and live in the south-eastern suburbs of Melbourne have a 95% chance of ensuring access to the opportunities open to them in higher education, whereas the daughters of immigrants living in the western suburbs only have chances in the order of 46%. This is a “description” of an existing state of affairs but it is a statement that also carries normative overtones, implying that

there is something unbalanced about that in-balance that ought to be redressed.

Or - another social justice issue in education - we may ask how many women are, as a matter of fact, principals of schools in particular education systems, State, Catholic or other independent schools? Or again, how shall we ensure that girls can look forward to successful careers in science and engineering and technology? To these questions of gender and social class, we can add the question of reconciliation in Australia - a clear moral value, to which the last government and the High Court of Australia have formally committed us. But how, at the present time, is the policy succeeding? These are questions of social justice that are besetting us now and that demand educational consideration and social action.

The interpersonal issues. We may well be disturbed by some statistics made available by reviews of dysfunctional inter-personal phenomena in OECD members countries. The evidence suggests that, among such countries, in the work place for which we are preparing our young people, Australia stands high in the list for work place disaffection and disagreement; one particular state in Australia stands very high in the list for domestic violence; another state stands high in the list for child abuse; and, the most shaming statistic of all, Australia has now become one of the most deeply disfigured of all countries in the world for teenage suicide. These are deeply shaming statistics. They refer to existing patterns of behaviour, that we realise our educational institutions, amongst many other community institutions and agencies, ought to try and help to change.

The Australian Identity issue: Here we can consider the question of what it means to be Australian, as well as the vitally important need to develop multicultural understanding, sympathy and regional awareness. Even in the most liberal circles there can still be awareness of~, and the possibility of some dissonance and difficulty about, the different standards of behaviour, values and achievements of people who are part of a recognisably different minority group in Australia's multicultural society. To adopt an understanding and sympathetic approach to such matters is a difficult but important question to address in our schools.

The constitutional issue. The momentum for constitutional change may have slowed somewhat now that we have had a change of government but within the next few years we shall be asked questions concerning our preferred form of government, what kind of person we want to be head of our state, and how that person is going to be selected. These will be questions to which answers will have to be given in the time of the adulthood of the people we are teaching now. And this is a very, very important consideration that will structure the content and mode of teaching in many of their lessons in social sciences, in history, in politics and democracy.

The health and quality of life issue. This is a matter of what counts as the concern schools have for endeavouring to get students committed to health-prolonging behaviour: healthy lifestyle and the avoidance of risk-taking behaviour. One of my former academic colleagues is deeply concerned about how to get the message of the avoidance of sexually transmitted diseases across to teenagers who know what they ought to do, but have difficulty in actually doing it. There is still a gap between the realisation of what we ought to do and actually taking the action (Straughan 1982 a and b)).

Then there is another quality of life issue, arising from the possibility that, by the middle of the next century, a reasonable life expectancy for a number of people could be as high as one hundred years. Reasonable life expectancy is already around the eighties and moving upwards all the time. We might ask how are our social resources going to deal with that, especially in view of the possibility that at the same time there may well be full-time paid employment for only fifteen per cent of the population up to the age of forty.

These are among the list of vital issues with which teachers are increasingly having to concern themselves as they go about their work in our schools. And these are not matters of the future: they are matters with which we are dealing now. It is a sobering realisation that it is already possible for young people to discuss these issues on a very serious basis amongst themselves: on sexual matters, for instance, it is now necessary for our children whose ages are in single figures to have the kind of information and knowledge of sex and modes of interpersonal behaviour that even at my age I find startling. And they have to have the kind of imagination and understanding now, on both a self-protective and an other- regarding basis, that even ten years ago their parents might have found unimaginable.

These are the changes that are with us now - at the same time as children and young people can “surf the Internet” and are indeed expert at it. Many of them, and at much younger ages, are much more expert than you or I. Their expertise allows them to access all kinds of images and messages: among them, pornographic material of all kinds, or recipes for promoting civil unrest or urban violence, or lists of instructions on how to make a bomb. It is reasonable to ask, what are they to do, what are we to do, when they find them? We might hope that schools will give our young people the moral awareness and strength of character to deal with such images as we hope that we ourselves would and that we would commend to all people impartially - but we cannot, as my colleagues’ research has shown (Moore et al. 1992) rely on it. We have to hope - and we have to work to ends that are going to conduce to the welfare of all members of our society, individually and collectively.

This is a way of underlining the contention that educational issues are shot through with value considerations at every level. Values are already present in everything a school does. It is not a case of being able to decide whether we shall import them or not: we can’t not. The question is how we actually deal with such issues - and here we have to remind ourselves of and be thankful for the expertise, the professionalism, the moral judgment, and the sheer educational commitment of so many people who are on the staffs of our schools.

Let me illustrate: Three years ago, while doing a review of the Faculty of Education at the University of Sains Malaysia, I observed a lesson conducted by a Chinese student. The lesson was conducted in Bahasa (Malaysia) - a good deal of which I could understand because of the excellence of the student's practice of teaching. She was a Biology teacher giving a lesson on gene transmission. She happened to have in her book two examples of how faulty genes can affect human beings. One of her examples was the faulty gene that leads to haemophilia. Here she had a wonderful illustration on the OHP of the family trees of Queen Victoria and all of the Royal Families of Europe who were afflicted by haemophilia. She asked the questions: what were the consequences and history of this particular faulty gene? Might the Russian Revolution might not have taken place had the Tsarevitch been able to be cured? A long discussion followed, in which value considerations were uppermost.

The second example was to show how a faulty gene effects the emergence of Downs Syndrome and the way in which that particular transmission replicates itself from generation to generation. The teacher said, "You know it is quite easy to stop this. We now have the techniques of bio-engineering to prevent this phenomenon before birth. In fact, we have now have the techniques available to us to clone animals, to produce chickens with four legs or even to have foetuses implanted into masculine abdominal walls. The techniques are there. Shall we do these things? Does bioengineering permit us to do anything we like? If not, why not?" And there they were: a class of 14-15 year old Malaysian girls with a young student teacher who was taking them through these mortal questions, these profound issues of life and death, and behaviour and conduct for the future, all in association with a simple Biology lesson on gene transmission and replication.

We cannot deny that we do values education in our schools already. They are part of the nature, purposes and aims of education.

III

When we talk about "aims of education", we might find some help in the recent document of UNESCO entitled Learning: The **Treasure** Within (Delors 1996). This report argues that education in the twenty-first century should stand upon four major pillars. These concern the need to know, the ability to do the power to live with other people, the development of ourselves as persons - the power to know, to do, to live together, to be. Each of these concerns, and the undertakings that flow from them in our educating institutions, is shot through with values of particular kinds. Let us examine the values embodied and exemplified in these four concerns.

To know means to recognise, to remember, to understand. But there are questions of truth and proof also associated with such cognitive operations. If for example we hear that somebody is a member of a political party, we may reasonably ask: "How do we know that? Is it true? Can you prove it for us?" Or - we might say to some politician - "Are you just saying what you say about

the behaviour and values of Aboriginal people or immigrants groups from knowledge, ignorance or prejudice? Isn't it important to look at the kind of stereotypes we have of different political, racial or religious groups before we can claim a public warrant to make statements about them? Shouldn't we have some regard for truth, for evidence?". It is a value that imbues our whole approach to knowledge that we have to have evidential support for what we say to warrant our right to assert our claim to know - this is a very strong, a very powerful value consideration. Truth is perhaps even more important.

To do: Much of our talk these days in educating institutions dwells upon the importance of our students' achieving mastery of certain key competencies -those of interpersonal communication, of the ability to build a team, of the power to learn to learn, to do research, to solve problems, to think creatively, to operate machines with efficiency and effectiveness, and so on. These are very strong competencies which permit us to ask questions of an evaluative kind about our students' grasp of them:. Can you achieve the result you set out for? Can you do it with minimum possible cost and greatest possible efficiency of the machinery you are working with? Can you make as few mistakes as possible? Can you achieve greatest coverage as possible? When you talk to people, do people clearly understand what you are saying because of the range of your vocabulary and the sophisticated character of the ways in which you articulate the problem? These are among the values that we look for in people's ability to do.

To live with other people: In her book Schools of Thought (1978) Mary Warnock drew attention to the necessary preparation of students in our schools for what she called "the life of virtue". There is nothing grandiloquent about virtue. It means tolerating other people's right to be, respecting their own particular interests, considering those interests and allowing for their development, respecting them as ends in themselves equal with ourselves, seeing them as free agents, being able to put ourselves in their shoes when they are suffering, in pain or distress (as in the case that happened to me recently, when the daughter of a colleague committed suicide). To put oneself in other people's shoes in such a case calls upon sympathy, loving-kindness, interpersonal understanding of a rich kind so as to give support to other people in pain and distress: all these virtues were called upon in great measure in our particular community at that particular time.

The value questions here are: how we are going to help our young students in our schools to learn those vital skills of sympathy, understanding, respect for other people, consideration and concern for their interests? All these are key values in learning to live with others. Our students will soon experience the need for these themselves, in the experiences they have already had or that still await them, when they get married, have children, go to work, relate to parents, relatives and friends. All these are important value life concerns.

To be: While all this is going on we hope and work and try to ensure that our students are learning how to develop a sense of themselves as independent entities, having their own dignity, worth and rights - in a word, how to be themselves. Such learning involves learning how to take charge of our own needs, to look after our own interests. In all this we are learning what it is to be yourself: learning the lesson Polonius urged upon his son in Hamlet: 'This above all, to thine own self to be true'. The road to maturity and autonomy carries many lessons about the need to learn to be authentic, sincere, honest, to tell the truth, to act in accordance with the obligations placed upon us or that we willingly accept for ourselves - and then to take the consequences for our actions. We have to learn what it is to take responsibility for our actions and respond to other people's rightful demands that we give them the answers that they need.

These are among the concerns and values that are central to the activities of many of our schools right now. When Professor Chapman and I did our research on Quality Schooling (Aspin and Chapman 1994) we asked Principals in schools, not whether values were at work in their schools already. All agreed that they were. We were concerned to find out what were the values that people could clearly identify and were proud of and wanted to promote in their schools. We found that, while of course people in schools were concerned that their students should get to know things and become good at doing things - knowledge and excellence, to know and to do -they are as concerned about democracy, equity and justice.

On our findings, our colleagues in schools and the parents of their students are very concerned about the development and protraction of their students' careers in the workplace; but they are even more powerfully concerned about the humane values of tolerance and respect for persons, sensitivity, concern for other people, compassion, loving-kindness and sympathy. They are powerfully concerned for the development of students' independence and autonomous powers to shape their future for themselves.

They are also concerned about the health and welfare of the community in which they lived. They are concerned for the expansion of learning opportunities throughout people's lifespan, and they are deeply committed to community harmony and reconciliation. They want to involve themselves in the community. They want to see their schools as centres of leadership for the extension of learning in the community.

Those were amongst the core values that the schools that we investigated believed that they should embody, insist upon and actively promote in their work. As important as anything else, however, is the notion of schools committing themselves to the value of leading the community as a centre of learning for all. In this lies firmly embedded the idea that schools have a moral responsibility to see themselves as providers of access to a range of good things, to which all their students are entitled and by preserving and promoting which the health and welfare of the wider community might be assured.

IV

Perhaps one final note of caution might be in order. In the enterprise of Values Education and of educating our young people for understanding and commitment to a set of values, there are some important caveats that it is important to remember. We shall do well to remind ourselves of some important limiting considerations arising from an awareness of our own imperfections and the difficulty of the task, and attempt in a serious way to communicate to our students.

(1) To begin with, we need to remember that making our judgements about matters of value and deciding how we should act is terribly hard. It is difficult. We need a great deal of information. We need the skills of weighing one consideration against another. We need practice in the competence of making decisions and then hooking our actions on to them. And that is not a skill that develops overnight or comes easily.

(2) Secondly, we need to remember all the time that one value clashes with another. My commitment to one value - it might be telling the truth, for instance - could often clash with another - say, my commitment not to cause people unnecessary pain.

An instance is provided in the play The Witness by Rolf Hochhuth: what should the Pope in the last war have done? Should he have come out unequivocally “mit Brennender Sorge”, as his predecessor wrote, and condemned Hitler for his treatment of the Jews and other people in the concentration camps, with all the risks to the Catholic church in Germany that that would have entailed? Or should he have tried by quiet diplomacy to struggle to keep the flame of the Catholic Church and its witness alight and still flickering for the illumination of the people of God in the hostile environment of Germany in those times?

The play is about a moral dilemma of agonising proportions. Our students as well as we have to realise that in such clashes of value there is no easy way out. The only way of resolving that kind of clash is at great cost and with considerable pain. Such costs and such pains live with us for ever in the agonies that come out of trying to resolve clashes of that kind. Our students have to realise that in such matters there is no easy recipe.

The third most humbling realisation is this. We need to realise that, in making moral decisions, trying to resolve clashes of that kind, trying to balance competing questions of value, not only are we never going to be right but that we shall very often prove to be only too fallible. Our students have to realise that, in deciding what we ought to do in our interpersonal relations, in the home, in the work place, in political life, in professional organisations, in church and parish work, in the community generally, we risk getting it wrong much of the time. In trying to resolve our moral dilemmas our human fallibility and frailty should be a constant reminder of the difficulties of this kind of values education. Moral education is not a recipe for moral infallibility.

Instead of such a philosophy I want to commit myself to the idea of education as a public good, towards which it is part of the moral responsibilities of teachers and educators to lead their students. I believe that, from their very foundation and in the continuing ethos of all their activities and undertakings, this is the philosophy, these are the values, that are still firmly believed in, accepted and espoused by the Anglican schools of Australia.

I want to end with an expression of encouragement, therefore, not merely to identify the values that we have in the curriculum, that are already at work in education, and the ways in which institutions work to realise them. Certainly it is important to pay overt attention to the place of values in the fabric of our schools' being and work, and that will involve being ready to get down to the hard work of identifying and clarifying them. Now, the skill of learning how to clarify values, to analyse policies and issues like haemophilia or Downs Syndrome, to see what the value considerations are at work in our handling of them, and to judge whether the behavioural reality matches the moral rhetoric, is a key feature of our moral life and it is important that all our colleagues in education - teachers and learners - should acquire it.

For me, however, the emphasis upon values clarification only takes us part of the way. It misses out on the crucial second part of what I said at the beginning of my remarks: for values education to do its real work, it is not sufficient for people merely to desire these things, to accept them, to prefer them, to incline towards them, to seek to emulate them. People have also to accept them as binding upon themselves, as committing them to particular modes of conduct, and also to commending them to other people. One has to show that they values are generalisable and action-guiding.

For me it is not enough merely to analyse, to identify or to clarify values. There has to be an action consequence arising from such an enterprise that makes a difference to us and to everyone else. It is not enough to tell people about the avoidance of risk-taking behaviours: we have also got to try to alter the behaviour itself. That is the moral point of this whole approach to such matters: school leaders, teachers, educators in our community of schools have the responsibility and task, not only to get their students to become a part of a particular community, to hold to certain beliefs, to adopt certain attitudes, to commit themselves to certain values: they have to secure that commitment in their actions and conduct as well. Students have to belong, believe, be loved and behave. And this means that as educators we must all act as models and exemplars of those dispositions, beliefs, values and attitudes that we wish our students to come to take up for themselves.

The best guidance and at the same time the greatest encouragement to us in this undertaking is, as ever, that given to us by Jesus in one of his final injunctions to His disciples in Matthew XXVIII vv 19 - 20: "Go ye therefore, and teach all nations Teaching them to observe all things, whatsoever I have commended you. And, lo, I am with you always, even unto the end of the World".

In these days, in these interesting political times, there are some people who don't hold this point of view. Surely, someone once said to Margaret Thatcher, the parable of the Good Samaritan will tell you about the virtues of compassion and loving-kindness, and altruism, and going the second mile with people and giving up all you have for other person? And surely these are virtues and values of a non-economic and non-instrumental kind? Mrs. Thatcher is supposed to have responded that the only thing making the parable memorable for her is the point that the Good Samaritan had the economic wherewithal that enabled him to do good.

From such a point of view, doing good belongs in the same class of entity as any other similar commodity - something that requires finance to make it work. And some people bring this kind of mentality to education as well, seeing education and knowledge as some kind of commodity, as some kind of "thing", that one can buy and sell in the market-place, that is dispensable and disposable; it was also reported that the same politician was inclined to see "liberty" as just such another commodity. Indeed there are some people these days who say that the only kinds of values in education are those of the market-place and competition (on this see Bridges and McLaughlin 1994, especially papers by Tooley, McLaughlin, and Grace).

For my part I repudiate the notion that education is simply something that one can enjoy or not, depending upon whether or not one has the means to access it. For me education is a public good (cf Grace 1989; Aspin and Chapman 1994); education is like social welfare, health, justice, law and order - all goods and conditions without which our future citizens could not even get very far down the road to being able to know and to do and to live with others and to be. And, it seems to me, these values are quintessentially present in those values that we like to call "Gospel values" and that are properly regarded as the chief virtue and principal aim of the education offered in Anglican schools in Australia.

These are all the qualities and characteristics that we desire to see among the things that are added to our young people by their experiences and activities in educating institutions of all kinds, and nowhere more than in Church Schools. For unless young people are provided with access to the social and educational goods that enable them to develop those bodies of knowledge and understanding, competencies and skills, attitudes and dispositions, inclination and tendencies, then they are not going even to be able to get a purchase on the first rung of the ladder that will enable them to have some prospect of "getting it right" (Ball 1993: 2) for the rest of their lives.

Rather, if the notion of education as a commodity, that can be purchased in the market-place of all such "goods", is secured and perpetuated, then we shall be moving towards a society in which there will be a permanent divide between the rich southeastern suburbs and the those in the outer West - a society of employed class and under-class, that will not in all essentials differ from the classes of the Elites and the Proles, that were part of the awful vision that Aldous Huxley put forward in Brave New World and which some people of that particular persuasion see tacitly in operation when talking about education for excellence, rather than education for virtue. After all, as recent events have forcefully reminded us, the technology to bring something like about, will all too soon be with us

In sum, we have to get over to our young people that identifying and analysing the values that are at work in the understandings that we achieve about controversial matters are things we have to act out in our lives. But producing the arguments that will help us decide to take one course of action rather than another is always going to be a difficult, painful and all too fallible a process.

Perhaps one dictum might help us to realise that we should still carry on trying to achieve what sounds like the impossible dream. It is the very last sentence that Spinoza wrote in his Ethics (1677 - 1679): "Everything excellent is as difficult as it is rare". Maybe if we commit ourselves to understanding the nature of values and the aims of Values Education in our schools, thinking about and engaging in the kind of undertaking as that with which this Conference is concerned, we might help our future citizens and our present students to make achieving that excellence in our interpersonal behaviour and our judgements of values just a little less difficult and a little less rare.

REFERENCES

- ANSCOMBE G.E.M. (1958) "On Brute Facts" Analysis 18 (1958). See further on this JR Searle "How to Derive 'Ought' from 'Is'" and GEM Anscombe "Modem Moral Philosophy" in WD Hudson (Ed) (1969) The Is/Ought Question London (Macmillan) 1969.
- ASPIN, D.N. (1997) (Ed) Logical Empiricism and Post-Empiricism in Educational Discourse London, Durban and Sydney: Heinemann
- ASPIN, D.N. and CHAPMAN, J.D., with Wilkinson, V.R. (1994) Quality Schooling: a Pragmatic Approach to Some Current Problems. Topics and Issues London: Cassell
- BALL, C. (1993) Lifelong Learning and the School Curriculum. Paris: OECD/CERI.
- BRIDGES, D.H. and MCLAUGHLIN, T.H. (Eds) (1994) Education and the Market Place London: Falmer Press
- DELORS, J. (Ed) (1996) Learning: The Treasure Within Paris: UNESCO
- GELLNER, E. (1983) "The overcoming of relativism" Unpublished lecture at the *Royal Institute of Philosophy*, 25 February, 1983
- GRACE, G.R. (1989): "Education: Commodity or Public Good?" British Journal of Educational Studies 37,3 pp 207 - 221
- HARE, R.M. (1963) Freedom and Reason Ch.2 (Oxford, Clarendon Press) 1963; see also his 'Language and moral education' in LANGFORD, GLENN & O'CONNOR, DJ. (Eds) (1973) New Essays in Philosophy of Education Pt. 3, Ch.9 London: Routledge & Kegan Paul
- HUME, David (1965) "A Treatise of Human Nature" in Hume's Ethical Writings (Ed. Alasdair MacIntyre) London and New York: Collier Books: The Macmillan Press 1965, pp 195-6, 1801
- KANT, I (1966 edn) Groundwork of the Metaphysics of Morals edited by H J Paton London: Hutchinson
- KENNY, A. (1978) The Aristotelian Ethics Oxford: Oxford University Press KOVESI, J. (1967) Moral Notions London (Routledge & Kegan Paul)
- LUKES, S (1970) "Some problems about rationality" in: WILSON, BRYAN R (Ed.) Rationality (Oxford, Blackwell). See also his "Relativism in its place" in: HOLLIS, M. & LUKES, S. (Eds) Rationality and Relativism (Oxford, Blackwell) 1982

- MACINTYRE A (1971) Against the Self-Images of the Age London: Duckworth
pp 109 - 172
- MOORE, S.M, (1992) in BOLDERO, J, MOORE, S.M., AND ROSENTHAL, D:
“Intentions, Context and Safe Sex: Australian Adolescents’ Responses to AIDS”
Journal of Applied Social Psychology 22, pp 1375 - 1397
- NAGEL, T. (1979), Mortal Questions Cambridge: Cambridge University Press
- PHILLIPS, D.Z. & MOUNCE, H.O. (1969) Moral Practices London (Routledge & Kegan
Paul) London 1969. See also BEARDSMORE, R.W. (1969) Moral Reasoning
London: Routledge & Kegan Paul
- SPINOZA, B, (1677 - 1949) Ethics trans. by W H White (1883) revised by A H Sterling
(1899) and J Gutman (1949) New York: Hafner Publishing Co
- STRAUGHAN, R.R. (1982a) Can We Teach Children To Be Good? London: Allen &
Unwin
- STRAUGHAN, R.R. (1982b) I Ought To But ... Windsor, Berks: NFER- Nelson
- UNESCO (1996) (Ed. J. Delors) Learning: The Treasure Within Paris: UNESCO
- WARNOCK, M. (1978) Schools of Thought London: Faber
- WITTGENSTEIN, L. (1968) Philosophical Investigations 3rd edition, edited by GEM
Anscombe and R Rhees (Trans. G.E.M. Anscombe) Oxford: Basil Blackwell

Address for correspondence:

DN ASPIN
School of Graduate Studies
Faculty of Education
Monash University
MELBOURNE
Australia 3168
E-mail: David.Aspin@ Education.monash.edu.au
Tel: 03-9905 2907 Fax: 03-9905 5985

BELIEFS AND VALUES - A VISION FOR YOUNG PEOPLE IN OUR SCHOOLS

The Most Rev'd Dr Keith Rayner, AO - Primate and Archbishop of Melbourne

It is just two months ago since we had the National Anglican Conference in Canberra, and I think for all of us who were there that was a powerful and stimulating and encouraging occasion with a strong sense of the National Church and its mission, not only to individuals but in the light of the nation. And I am glad to see that same sense, which really in a way preceded the idea of a National Anglican Conference among the Anglican Schools here: this sense of consulting, co-operating and co-ordinating the things you do. I think that is important, because the thing that I would want to emphasise is that I believe we must see Anglican Schools as an integral part of the total mission of the Church and unless we do that we are selling them short and failing to be what we ought to be. So it is good that together, through this gathering, you are able to share and consult, and I trust that much good will come from that.

The title I have been asked to speak to is "Beliefs and Values - A Vision for Young People in our Schools", and I think I would first like to say something about the relationship between beliefs and values. Inevitably my ground will overlap quite a bit with what David Aspen has been saying to us, though from a different kind of perspective. I want to begin with this simple statement: beliefs shape values. Beliefs shape values. I am interested that David Aspen said the same thing in different words when he said "Beliefs are the things that make us what we are

Let me expand and explain a little on that: by beliefs, I am not thinking simply of the things we say, for example, in formal creeds, when we say the Creeds in Church. I am not even thinking of the less formal but verbally expressed beliefs that people may come out with. I am talking rather of the beliefs that people really hold; the beliefs that are held inwardly and deeply which may or may not be the same as those that are professed in formal or even informal statements. And in saying that I have in mind that our beliefs are not only and not necessarily primarily intellectual or intellectually thought through. They are shaped - and David Aspen. talked about this - by many other factors. There is an emotional component to what we think we believe. There is the real element of personal experience; even when we take something like reading the Scriptures we interpret them through spectacles which, consciously or unconsciously, have been shaped by the culture we live in, by the personal experiences of our lives, and we are mistaken if we suppose that the way we interpret them is itself simply an objective thing. This struck me very forcibly in the eighties. I was Chairman of what was called the Inter-Anglican Theological [inaudible] Commission, and I found myself in a group of about 15 theologians and people from various parts of the Anglican community - many cultures - and the thing that struck me very quickly was the way in which, say, a passage of Scripture that I knew well and had always understood in a certain way was sometimes seen radically differently by someone who was, say, in Africa or in South America, or somewhere like that. My immediate reaction was to say, "That's not right. That's not what it says there." But the great value of that experience was to recognise that every one

of us is shaped by those experiences of [inaudible] when we read the Scriptures and not least by the general experience of the culture of which we are a part. So, personal experience affects belief. Intuitive convictions we have, and peer group pressure in particular can affect beliefs and make it quite different from what we verbalise, and the influences that come from all of those factors may battle with the influences that come from our purely intellectual processes.

So when I say that beliefs shape values, I am saying that what you believe, deeply, shaped by all those kinds of elements that I have referred to, does shape your values and that is as true, of course, of non-religious people as it is of religious people, and it is important that we recognise that. There is flowing around in our society today an idea that if you have religious faith that means you are somehow incapacitated from making a contribution to important public ethical issues. I have been very conscious of this in the quite fierce reaction in letters in the Press following the passing of the Andrews legislation overturning the Northern Territory euthanasia legislation. Many of the letters have been very angry, and in that anger on quite a number of occasions has been expressed the sort of view that this is a terrible thing, a narrow religious interest has been responsible for this as though other people who don't start from a position of religious faith are the ones who stand on some lofty impartial eminence and form their judgments impartially, while those of us who are in some measure shaped by religious convictions are in quite a different position.

So, it is simply not true that people without what we normally understand as a religious faith are not shaped by their beliefs in establishing their values; the values of atheists, of agnostics, of Marxists, of economic rationalists. Those values are all shaped by the deeply-held beliefs that those people have. In fact, I want to ask a question: Can you have values without belief? And I believe the answer is "No". To give an example, I think it would be true that most people in our world would say that love is a good thing; that it is something of which we approve, it is in a sense almost an ultimate value. You will judge many actions, most actions, by whether or not they are a genuine expression of love.

From the perspective of Christian faith, that makes admirable sense, because at the heart of Christian belief there is a belief in a God who is love. What we are saying in saying that is that God, the ultimate reality behind life, is love. That love is the essential character of God. So, the value of love reflects the ultimate nature of the universe, of everything that is, for which God is responsible. So there is a logic, from a Christian point of view, in saying that love is good. Yet, people who don't hold not only the Christian point of view but any view like it will still generally come to the same conclusion. Now, my suspicion is that in many cases what they are doing is in fact unconsciously living on the capital from a Christian past, and that in fact I would want to ask the question: If you take away that capital and live on the interest without the capital, ultimately the capital gets whittled away and what effect will that have on the value that is held in that respect?

In considering the vision for young people in this area, those who are involved in our schools have to face the fact of pluralism in our schools as in the world at large. To take the situation of Anglican Schools: I would assume that there we seek to give Christian teaching as we have received it through the Anglican Church. But we do so in a context that is among our students multiracial, multicultural, multireligious; the context, in other words, of contemporary Australia. We are not just dealing with Anglican students, whether active or

nominal; we are not even just dealing with Christian students from other Christian traditions. We may well find ourselves dealing with Muslim, Jews, Buddhists and Hindus, and students who have an amalgam of the kind of New Age sort of spirituality that floats around our society, mixed with a good deal of sheer superstition. And even within each of these groups, the Anglicans, other Christians, the Muslims, there will be further considerable diversity.

Some of our students – take the Christian ones, or the nominally Christian ones – will be people who think seriously about intellectual challenges to belief. They will be looking for things in the world of science and philosophy and history that will either reinforce or criticise the religious belief that is put before them, and so for them we have to be prepared to give a reason for the faith that is in us. Some, as I suggest, will be caught up with superstition or the occult. Some will already be influenced by highly dogmatic teachings; they may have come into contact with one of the forms of fundamentalism that David referred to. They may, for example, be very much moved by something they have learned in Creation Science, and see this as a genuine scientific discipline. And when I talk of fundamentalism, I am talking of something more than mere conservatism. I was at a meeting a day or two ago where one speaker defined fundamentalism as “that which is to the right of my position, whatever my position is!” And there is something in that, but there is a more extreme form, which is what I am talking about. And there are some who may even be trapped in cult-like influences. I think the recent incredible business of the Heaven’s Gate cult is something that speaks to us in this area. We are astonished that you can get a group of 39 people who can make the decisions they made, and not only be prepared to commit suicide but be so convinced that this is the right course that they are able to appear on a television screen and, looking very happy and contented, to say quite normally, “This is the right thing for us to do, and we are very content.” On the face of it, it is a decision they have come to absolutely within themselves, whatever force has led them to it.

Our first reaction is, when we come across cults of this kind, that these must be ignorant, easily-swayed people, to get into such a nonsensical state of thinking. But the horror is that quite clearly many of these were very intelligent people. They were super computer-literate; they had high technological skills and presumably had a scientific background that went with that, and yet here they are, absolutely confident in not only strange beliefs, but self-destructive beliefs. And it makes us realise that our common assumption, that we are living in a highly sophisticated world that, as traditional religion has faded in its influence, is becoming more scientific and more rational, is simply not an adequate way of understanding the world in which we are living. You only need to read the comments that you get, say, in the Press when some question is before us and they go out to get popular opinion on it. There is a crazy range of reasons that people give; crazy as many of us would think, for the convictions they hold make it quite clear we are not dealing with a world that is becoming more and more rational, scientific and sophisticated.

So, there is a great spectrum in the classroom that those of you who are involved with religious education or education as a whole are facing, and the problem is that what helps or cuts ice with one group of these students will not only not help another but may positively, in fact, hinder them. There will be some who want to be convinced intellectually; there will be some who will be very impressed by what are sometimes called “Signs and Wonders” – things that the Pentecostal churches often major on; there will be some who have deep emotional needs resulting perhaps from scarring experiences that they have had. And the way in which

the Christian faith or any set of beliefs or values will make sense to them is going to vary according to the kind of person they are. So, all these things and many others will shape the values presently held by our students, and all need to be taken into account as we try to help them go deeper in beliefs and values.

One other element that runs through what we face today in our schools, as elsewhere, is what is often called this post-Modernist environment that we live in, and that is this belief about which David spoke so fully as to whether there are absolute beliefs or values. And, as you know and as he emphasised to us, this idea is very common “that what I believe for whatever reason is true for me, what feels good to me is good. You are perfectly free to believe something else if you want, and that’s okay by me; that’s your view, this is mine, and so there is no real basis for rational discussion.” It threatens genuine community because a community has to have shared beliefs and values, at least in a core sense, and so it is a very fundamental element in our present situation.

My understanding, related to my Christian faith, is . and there may be some little difference from what David said here . that in fact there is truth, an absolute truth, and there is an absolute good and evil, and in the sense of a Christian point of view that absolute is reflected in Jesus saying, “I am the Way, the Truth and the Life.” And I believe we have rigorously and continually to question this assumption that what is true for me is true, what is true for you is equally okay, what is good for me is all right, what I feel is good is good. I believe we have to question that at the basic level of that assumption, but we question it not on the basis that we have, as Church, or I have, as teacher, the truth perfectly. I entirely agree with what was said about there is no infallibility here, but on the basis that there is an ultimate reality, and an ultimate truth and good, where we mistake is if we assume that my understanding of it equals

it. In other words, we fall short in our understanding of ultimate truth and ultimate good; we do not grasp it and comprehend it within our minds so that we cannot point to any human expression of it, whether it be in the teaching of the Church or our understanding of Scripture and say, “That is it.” But I believe it is important to recognise that beyond the attempts to grasp it that we make, which fall short, there is an ultimate beyond our degree of understanding it, and that is where, if I understood what David said aright . I think we may be in a slightly different position. But I may not have understood that rightly, or he may show me later that my understanding is not adequate.

So, our challenge is to seek to work towards as full a grasp as we can have as human beings with finite understanding of that ultimate truth and goodness, recognising that we are not likely to attain to it perfectly and that different ones of us will approach it from different angles, there will be different emphases and perspectives, but that there is something beyond our understanding of it. Now that then I see as a crucial part of our educational task; that we really are bound in our schools to seek to face our students with the big questions of life, and to do this as a common enterprise . something we are doing together. Not just: “Here am I standing here in front of you with all the answers ready to give you,” but that “Here am I, believing that I have understood . hoping that I have understood . some things and that there are reasons for this, and I will say something about the basis of it in a moment, and let’s explore together so that together we go on growing and seeking to come closer to the absolute which we can never completely attain.”

In this task, we naturally ask: Where do we find success being achieved in people discovering Christian beliefs and values, because if other people have succeeded, well, we may learn from them? And an answer that is given, and given for obvious reasons, is that it is found today among churches or other faiths that are commonly described as fundamentalist that these are the things that are growing in the world. This is where you see people proving themselves with a very strong commitment and others are being attracted to them. Normally, when we use the word “fundamentalism”, we think of Protestant fundamentalism, particularly forms of it that have come from the United States and that have spread from there around the world, but let us not forget that there are also expressions of Catholic fundamentalism, there is clearly a Moslem fundamentalism and may I dare to suggest there is even a liberal fundamentalism, because it is possible to be dogmatically and highly illiberal in arguing for liberals - so anyone who is not thoroughly liberal is out - and you can be fundamentalist about that!

What is common in these things is not a common content of belief; it is a common temper of mind, though the beliefs are different, and it is expressed in a theology that is highly dogmatic; [there are] very clear dividing lines - black and white; it is imposed by a strong kind of indoctrination; there is a very black and white morality, and an exclusivity of membership. So you readily push people out who don't precisely conform to this pattern that you have. But these are the people who seem to be successful by the normal criteria of success of growth in numbers and so on. What does this say to us? I think first of all we've got to assess critically their success. To start with, these fundamentalisms which share a common temper of mind cannot all be true because they conflict with one another in the content of what they stand for, and that's true even within Christianity. You get sects and groups who are absolutely certain that this is the whole truth, and if you differ in one jot or tittle then you are “out of our fellowship”. So, this approach depends upon closing yourself off from others. This is difficult in this world where there is pluralism; where everything is constantly impinging on everything else. But you do it psychologically; you manage to shut yourself off deep within your closed circle and so protect the content of what you believe from too much stress.

Another thing we have to look at is the longer-term effects on the individuals who get caught up in these movements, because often if you trace their history through, those who get caught up with them for a time subsequently strongly react against them and go off at some other tangent. It is rather interesting that in the days of the cold war if some of the most ideologically inclined Communists became Christian would become the most conservative Roman Catholics, because the same sort of things were there, and they simply moved the content of the same temper of mind from one to the other. And you see it with some teenagers. There can be a very real conversion of teenagers to faith, but if that is accomplished by subtle manipulative methods then you so often find that later in life they not only react against the particular method that was applied to them, but against Christian faith as a whole. And just as there are many people around who say, “My Christian faith goes back to an experience of conversion when I was a teenager”, you will find many others who will say, “My turning against Christianity is because of the expression and the way in which I was manipulated into a conversion.

We also need to remember as we look at the success of fundamentalism that the very approach that attracts some, that brings them in, at the same time repels others, so that you do

get a small, cohesive group who have come under this influence but you never know how many who were subject to the same influences have been led to say, "If that's what Christianity is, I want nothing of it." And so you think you have grown, and you have in one way, but at a cost that you do not always recognise.

Well, against all this background, how do we rightly help young people in our schools to catch a vision? First of all, I would suggest that we do need to learn not only from fundamentalists but from Christians of a more conservative sense of mind. We do need to learn the importance of clarity and definiteness in our presentation of Christianity. We shouldn't be woolly or apologetic; and I believe it is possible to be clear and definite without falling into the traps that go with fundamentalism. So the teacher has to be a person of conviction in faith and moral life; mustn't be afraid to share those convictions while not imposing upon others, but to say, "This is what I believe, now let's open this up for exploration." We do eagerly become so apologetic and fearful that nothing comes across with any conviction, and so, I think, looking at it from the point of view of a traditional Anglican understanding of how the faith is to be understood and conveyed, we will seek a very definite teaching of Scripture as basic to our Christian education; we shall seek to give an understanding of that great tradition of faith that has come down through the ages through which the Scriptures have been understood, lived out and passed on, and we should not forget that classical third Anglican strand of reason, recognising that these three go together. Scripture, tradition and reason in an understanding of faith and life that has wholeness and balance.

We need to ensure that if students are going to reject Christianity at least let them be clear what it is that they are rejecting, and that they don't reject it simply because they have never had it clearly put to them. I think it was Bishop Bruce Wilson who wrote, "Can God Survive in Australia?" who talked about meeting a person in his parish who said, "I don't believe in God," and Bruce said, "Tell me about the God you don't believe in," and he explained what he understood about God and why he didn't believe in Him. And Bruce said, "I don't believe in that God either." This is a very common situation: that what people who call themselves atheists are rejecting is an idol - a God who is not the God that really is the God of Christianity, the God the Father of Our Lord Jesus Christ. But they think it is, and they think in order to be honest and true to themselves they've got to reject it, and they are tight, perhaps, in that; they have got to reject it as all idolatry is to be rejected. In saying that the teaching of Scripture is important, I am not implying that we must always start from Scripture and work through. There is, of course, a real case for often starting from the experience of our students and from there going on to raise the questions and to present the answers that we have in Scripture in the Christian tradition. I am speaking of what is altogether there, not the process by which it is done.

Now, secondly, it follows I think from what I've said there that our work of Christian education in our schools is not to involve indoctrination: there is to be a clear setting out of the Christian faith that is to be done intelligently and sensitively, clearly, but facing the real questions that arise.

I remember at a youth conference in Adelaide quite a number of years ago, I was asked to speak on . I forget the exact title but on the Christian understanding of sexuality. So I did this, and in it I spoke about the value of chastity outside marriage, and there was a Year 12

student who'd come from one of our church schools. Obviously he had been chosen, so he was a representative young man who was thoughtful and had, I suppose, some kind of Christian conviction. He said, "What you've said has undercut what I was going to say," because what he was going to say was he was simply reflecting the common assumption in our community that provided you use condoms, sexual relationships in any situation are right.

My point is that he had spent years in a church school. Many youngsters in our church schools would agree with that boy and the community at large would agree with it. But the point is, he was surprised that the presentation that I made questioned that assumption. After years in a church school, that approach to sexual relationships had apparently either not been questioned or had not got through to him as an intelligent young man at the senior level of the school.

So, it's a fact, you see, that we are selling youngsters short if we do not make clear what we believe and what are our values that stem from that belief, while doing it in a way that of course they can rebel against and question, but at least they should know that there is a standard that we regard as normal and that it is not just what is commonly being said in the community necessarily. What I am saying is that with our clear teaching, we should not be afraid to encourage a healthy scepticism, and to guard against false indoctrination. I don't know whether any of you saw a program on television the other night called "The Guru Busters". It was a program about the Indian Rationalist Society which are going around the villages showing that many of the supposed holy men and gurus are really fakes, and that they pretend to do certain miracles but in fact all of these things can be explained by forms of magic the sort of magic that magicians on stage engage in or by other things that have a quite clear, rational explanation. I found in watching that program I had a mixed sensation; on the one hand I was very sympathetic to them because the people they were demonstrating against are clearly quacks, and I could only agree with that. But then I also remembered that this Indian Rationalist Society would go much further than that; it would say that all religious belief, all spiritual experience, is false. Somewhere or other in that spectrum of the way in which you question religion, there is a right way of a healthy scepticism, while I am certainly not wanting to suggest that you go to the total level of the Rationalist Society. The sort of healthy scepticism I am thinking of, I suppose, is that represented by Thomas in the post-resurrection story. I think he is mistreated by being called "doubting Thomas". Thomas I don't see as someone who essentially wanted to doubt; he wanted to believe. But he saw that if this belief that his fellow apostles were telling him was true was right, this was going to be a life-shattering thing, so he had to be as sure as he could be. That's a very proper approach. If you're going to commit your life to something, you want to be as sure as you can about it and there is a right, healthy scepticism, and we should not be too ready to discourage that in our students, remembering that it will also make them sceptical about those quackery forms of religious belief that are found all around us in our society.

So, what I am wanting to encourage, then, is an attitude of seeking together; not just giving students answers on a plate and being reserved about having them really questioned. The first thing I would say is, we need to be careful to separate jargon from true belief. Every form of religious expression has its own particular jargon; evangelicals have their jargon; Catholics have their jargon. You are terribly delighted if the youngsters you have are using the rights words, and that means they've really got the faith right! I think that's a fundamental mistake, and one of my bases for saying that is a Gospel one. If you think of Peter's famous confession.

at Caesarea-Philippi: You are the Christ, the Son of the Living God. Peter got the words right, but it was very, very clear from Peter's response that he didn't understand the meaning of it in the way that Jesus did, and so Our Lord went on immediately to speak about the meaning of messiahship in terms of suffering, death, the cross. And when Peter resisted that remember the stern rebuke, "Get behind me, Satan." The word was right, but the understanding fell very far short, or was even desperately wrong, as to the meaning of the word.

Now, that happens a great deal, I suspect, in our presentation of the Christian Gospel. I remember reading the journal of an early missionary in the 1830s or 1840s in the Morton Bay district, Southern Queensland, a missionary among the Aborigines. He wrote back to his missionary headquarters very excited, "because we are really making headway, because the Aboriginal people in this community now have started wearing clothes and they keep quiet on the Sabbath."

You see, the jargon or the outright expression was right, but the assumption that that meant that somehow they had made a great step in understanding and believing the Christian faith I think was all wrong. So, you have to make sure that your language is such that you go beyond language, and of course these days you've got to be sure if you're in my generation that even the language you use means the same thing to youngsters. There was that schoolboy howler in the essay that he wrote saying, "The natives of Macedonia did not believe, so Paul got stoned." I don't think it quite meant the same thing. Or, there was the account of the I think it might have been 18th century Don in Cambridge, Dr Montague Butler, who preached an Advent sermon in the Trinity College Chapel. The sermon was on the wise and foolish virgins, and as the peroration to his sermon he said to this group of undergraduates sitting there, "My dear friends, where would you like to be? To be inside with the five wise virgins or outside alone in the dark with the five foolish virgins?" Those gaps in understanding can be fairly disastrous, so watch out that we are not taken in by jargon.

The fourth point I would make is: I have asked a question, "Should we be aiming among our students at conformity or non conformity?" In the past, I think, a lot of religious instruction has been along the lines of conforming students to what is respectable in society. There is a natural rebelliousness of youth; there is probably a natural anti-youth institutional element among you, and Christianity is both incarnational getting itself immersed in the culture in which it comes and at the same time countercultural, questioning certain things in the culture. In the past, particularly as far as Anglicans are concerned with our history of being an established church and all that, closely related to the State, the Tory Party at prayer and all that, we have probably tended to emphasise the pro-cultural aspect, "Being a good Christian will make you a good citizen", and so on. I wonder whether today the emphasis on the countercultural aspects of Christianity is not more important. That there are things in our culture that we need to be questioning. It struck me back in the seventies, at the height of the Vietnam war and all the reactions to it in Australia, how the idealistic youth of Australia at that time was not being found in the Church but out in the streets marching against the Vietnam war. And it so often happens, doesn't it? We get the conformists who go along, but those who have perhaps a more prophetic perception of where things lie feel that the Church is not for them because the countercultural aspects of the Gospel aren't enough emphasised.

One of the things I think our Church schools have to ask, and particularly those who by necessity charge high fees and therefore tend to draw their students from a certain class of the community, is: do the cultural assumptions that our youngsters bring from home get reinforced in the schools? Do we by our attitude to the importance even of academic success, which enables us to let people know how well we did in the final exams last year in contrast to others, which encourages more enrolments which has the effect of "therefore we can't have time for RE in the last year or two of school because they've got to be getting on with their academic studies" does that itself play into this conforming to the culture when in some respects we ought to be questioning it. I think that's an important thing for us to ask ourselves.

The fifth thing I would mention is that there has to be and this is a very difficult area a relationship between the understanding of faith that we are seeking to help grow and the values that stem from it, and worship, and I recognise that worship is one of the most difficult things in a school again because of the pluralism that you face among your students. I don't have any easy answer to you about that; I simply set what I see to be the problem and the things we have to keep in mind about it, and those two things, I would suggest, are that the worship needs to be real in the sense of relating to the students' experience in language and style and recognising the culture in which they are living outside the school, and yet at the same time and this is what is so difficult not losing the sense of mystery, because once the sense of mystery is lost in the Christian faith, you've lost the heart of it, because ultimately you do come to a faith in God which recognises, "I cannot intellectually answer every question", and in the end there comes a point where I must bow down in worship like Job, like the young Isaiah, and recognise the mystery that is at the heart of all this. So, that combination of being real in the world from which they come and yet having a sense of the mystery of God, I think is so difficult and yet so important to aim for.

And, finally, let me say what you all know: That there can be no substitute for the quality of life of the teacher. I don't just mean the quality of skill in imparting knowledge, but the teacher who is seeking to help young people catch a vision that will be the context for their belief and their values, the teacher must come through as someone who is respected, who is genuinely liked as a person, and, above all, as someone of integrity. That integrity, I believe, is so important. And we all know, as we look back on our school experience, that what really rubs off in our time at school is not all the things we learn, but the personal influence of certain people who taught us, and of course also the mixing with our fellow students, but in this case I am thinking of those who taught us. There can be no substitute for that, as long as the teacher watches the temptation to draw students to themselves because they have a charismatic personality and they trust in that in helping their students as they believe to catch a vision but are really only drawing them to themselves. The Christian faith in the end its faith and the values that come from it are conveyed by life. That was the way God made His most complete revelation to us: in the life of a person living His life among us the Word made flesh. And the Word always has to be made flesh, if young people are to catch a faith and values.

I end by saying that I often say to clergy as I am talking about their forthcoming ordination that they are coming into what is the greatest job in the world for anyone called to it, because the heart of their task is to be used to bring people to the destiny for which they were created a destiny of communion with God now and eternally. I want to say the same thing to those

who are involved in teaching the young in schools. If that, too, is your task, and if you can give young people a vision based on sound faith and real values, then you have done the most precious thing that you can do.

VALUES IN EDUCATION – THE WESTERN AUSTRALIAN EXPERIENCE

**Rev'd Dr Tom Wallace, Chaplain and Education Consultant,
Anglican Schools Commission, WA.**

Background to the Project

In the early 1990's extensive collaboration between the Commonwealth and the States took place in relation to the development of National Statements and Profiles. Western Australia, largely through its Education Department, had made a significant contribution to that development and subsequently produced a revised version of the National Profiles known as Student Outcome Statements (SOS). These statements underwent an extensive trailing process in government schools in 1994 and 95.

At that stage there had been little or no exposure of schools in the non-government sector to SOS. Some of us in this sector recognised that this outcomes-based approach to Education was a very significant development and that it was essential for us to look at it carefully. Our initial reading of the SOS raised an immediate concern. There seemed to be few references to outcomes in the area of values and attitudes, and so a number of questions began to emerge. Could SOS be modified to include more specific references to values? What values should be identified in each of the learning areas? Were values amendable to inclusion in a student outcomes framework which was sequentially developed in eight levels? How in fact could teachers and schools more effectively integrate values into classroom practice and school life? Thus the NPDP Values Review Project was born with the general aim of determining the extent to which values can be explicitly integrated into a curriculum that may be framed by Student Outcome Statements and current curriculum practices.

The Agreed Minimum Values Framework

Initially the project was seen as an employer (Catholic, Anglican and independent schools) initiated exercise and was managed by the Cross-sectorial Steering Committee. Later the project was managed by a separate committee comprising Education Department, Catholic, Anglican and independent school representatives as well as tertiary and professional association representation.

The first major challenge for the Project was to explore the possibility of obtaining some consensus in relation to those values which should be integrated into a curriculum. We were aware that there was a view, commonly held, that because of the pluralistic and multicultural nature of our society, any agreement on values would be very difficult to find. We were, however, successful in developing the document, "*Agreed Minimum Values Framework*" (AMVF) a copy of which is available at a small cost.

The document describes the process undertaken in developing the framework and identifies the consultants who made a significant contribution. The document represents a major achievement and demonstrates that agreement on a broad range of

values was easier to find than we had expected. You will notice that the framework is structured in three sections. (This is included as appendix I at the end of this paper)

The first section identifies a set of “ultimate values” common to the religious communities sponsoring schools in the non-government sector, that is, Christian Islamic and Jewish. Each section is divided into four columns dealing with life perspectives, the individual, society and the natural world. At the head of each column is a basic belief statement from which several values flow. Each of the values is described in a brief sentence.

The second section, “democratic values” and the third, “educational values” were developed with a view to identifying those values which were congruent with the “ultimate” section but which would be supported by the educational community at large. It is important to note that this framework (AMVF) represented the minimum set of values on which it was possible to find agreement. Each system, sector or school was free to add additional values which were seen to be significant by them.

I cannot emphasise enough just how strategically significant the development of this Framework became. It did several things. First of all it demonstrated that it was possible, in the non-government sector, to obtain agreement on quite an extensive range of values. If this could happen in the non-government sector then there was some confidence in believing it could be done right across the educational spectrum. At this point the Education Department became involved in the Project and participated enthusiastically in the further work which has been done.

Secondly, the Framework provided a basic resource for the trailing work which I will describe a little later, for the audit of the Student Outcome Statements and for the exploration of strategies which would assist teachers with the process of integrating values into classroom practice. During 1995 Dr Norrine Anderson was contracted to undertake some initial work with a group of teachers and the results were written up in an extremely valuable document “Values in the School Community and School Trails 1995” The case study and work sample material is particularly interesting and Dr Anderson provides some insightful reflections on the exercise in the concluding chapter. She points Out for example “the possibilities for the integration of subjects through values education” and the significant impact of the trial and the application of the values framework in helping to direct the professional development of staff and providing a coherence to planning at the school level. I have included her final two paragraphs, which I think are particularly important, as appendix II.

Thirdly, the AMVF provided the basic resource which was used by the Interim Curriculum Council in WA to develop a common set of core values which was to inform the development of a Curriculum Framework for all schools in WA. A copy of those core values is included as appendix III. Without the work of the Project I do not believe that this would have been done or that ‘Values’ would have found such a prominent place on the educational agenda.

Development of Resources

There is not time in this paper to describe in any detail the extensive work which has been done in developing resources for teachers and schools. During 1996 two packages were developed and trialed in twenty four schools (twelve each in government and non-government sectors) and some forty six teachers were involved. The first of these is the 'Classroom Curriculum Package' which contains an extremely rich set of resources to assist classroom teachers with ideas and strategies for the integration of values into the teaching and learning processes. The second is the 'School Planning Curriculum Package, which contains resources to assist school communities to develop their own school values statement and to develop strategies to review school planning and policies in the light of those values. These two packages belong together. The classroom teacher needs to be supported by a whole school approach to the integration of values while the whole school approach needs to find practical implementation and support in the classroom.

I must conclude in saying that many challenges still lie ahead. We still have much to learn about the ownership of values by individuals and school communities and those strategies which allow values to make real differences to school policies, structures and decision making. The time, however, is right for a major step forward in placing "values in education" as a high priority for our educational communities.

W.A. Cross Sectoral Consortium

1.0 Ultimate Values

Values statements identify the importance to us of certain ideas, experiences and activities. They go beyond mere statements of intellectual belief to the extent that they represent beliefs which affect our decisions on how to live. Human beings tend to rank their values in a rough order of priority in accordance with ultimate beliefs about the world and their place in it. Religious traditions represent the most systematic attempts to explain our place in the world and supply differing accounts. The following values-statements represent the level of agreement achieved between several theistic religious traditions. Each separate tradition has other distinctive beliefs which are not represented here, and their separate school systems express them, but the following list represents common ground which can be a basis for joint action.

1. Life perspectives

We affirm God as creator and sustainer of things.

- 1.11 God as creator
God created the world and sustains its continued existence.
- 1.12 God as self-revealer
God's nature and will are communicated through the natural world, conscience and prophetic revelation
- 1.13 Religion
Religion arises from the human response to God in the search for purpose and meaning in life.
- 1.14 Spirituality
Humans sense that they are more than animal, and are to be encouraged to cherish and interrogate their experiences of transcendence.
- 1.15 After-life
We affirm the belief that there is life beyond physical death which takes into account our previous life-choices.

2. Individual

We affirm our creation in God's image and our dependence on Him.

- 1.21 Social nature
We are created social beings and the full realisation of human potential requires interdependence and the conquest of selfishness.
- 1.22 Individual uniqueness
Each person is different and should be encouraged to develop self-respect and realise their full God-given wholeness.
- 1.23 Open to learn
Each individual should be continually open to the possibility of learning from the cultural tradition and from people of divergent views.
- 1.24 Compassion
Each individual should have a sensitivity to, and concern for, the well-being of other people.
- 1.25 Responsibility
Each individual has freedom of will and so must accept personal responsibility for their conduct and impact on other people and nature.
- 1.26 Imperfection
Each individual is imperfect and fallible and is given the opportunity of repentance.

3. Society

We affirm that we are constituted to live in community.

- 1.31 Authority
We affirm the legitimacy of authority structure, the rule of law, and the recognition of human rights, consistent with what we know to be the law of God.
- 1.32 Morality
We affirm that the moral institution of life arises from a God-given sense of personal responsibility for our conduct and relationships in accordance with God's commandments.
- 1.33 Family
We affirm the primary importance of a stable, moral and caring home environment.
- 1.34 Community
We are committed to encouraging interpersonal co-operation and social responsibility.
- 1.35 Diversity
We recognise the richness of many cultural expressions and welcome ethnic diversity in the context of community life.
- 1.36 Contribution
Society has something to gain from every individual life, and should maximise the opportunities for all persons to contribute to the common good.
- 1.37 Reconciliation
We affirm the need for reconciliation between those who are estranged.

4. Natural World

We affirm that God made a good world for which we are to care.

- 1.41 Nature is good
The natural environment is good and beautiful in itself, and to be respected and appreciated as a gift of God
- 1.42 Stewardship
Our relationship to nature is neither that of dominators or guardians, but rather that of stewards, charged with managing it in trust for future generations.
- 1.43 Development
Development is an appropriate exercise of stewardship, provided that it maintains the ecological balance in nature through policies of sustainability.
- 1.44 Exploitation
Recognising that human sinfulness has led to much degradation of the environment, we accept a special responsibility to encourage the ecological repair of such areas.

W.A. Cross Sectoral Consortium

2.0 Democratic Values

At a minimum, democracy consists of a society in which all people have equal rights to participate in the political process, while exercising the freedom to live as they choose, provided they do not infringe the right of others to do the same. Democracy is therefore a procedural notion, not an ultimate vision for living. For this reason, people with differing ultimate values may be prepared to accept a number of values whose practical justification is the maintenance of a viable democratic state and sustainable environment, though they might have different ultimate reasons for being prepared to endorse those values. The Cross-Sectoral Consortium has found it possible to agree on the following minimal, but by no means minor, set of democratic values.

1. Life Perspectives

2.11 Search for Knowledge

We affirm the search for knowledge, especially that which enhances the achievement of the other ends valued in this Framework

2.12 Religious quest

We affirm and encourage the human quest for ultimate meaning and purpose in life.

2.13 Religious freedom

We affirm the right of individuals to choose and advocate their own life perspectives, consistent with the right of others to do likewise.

2.14 Freedom of worship

We affirm the right of all individuals to freedom to worship or not to worship as they see fit.

2. Individual

2.21 Equality

We affirm the equal worth and the basic rights of all persons, regardless of differences, finance, gender, ability and religious belief.

2.22 Opportunity

Each individual should be given the opportunity to explore and develop their own unique endowments.

2.23 Tolerance

Each individual should be encouraged to show tolerance towards those of different opinion, temperament or background.

2.24 Citizenship

Each individual should be encouraged to contribute to the community services consistent with good citizenship.

2.25 Caring

In particular, individuals should be encouraged to express caring concern towards all people especially those in need.

2.26 Responsibility and Freedom

Individuals should have the freedom to choose their way of life, subject to being held responsible for the impact of their choices on nature and other citizens.

3. Society

2.31 Social justice

We recognise the rights of all persons to a fair share of the economic and cultural resources of the democratic society.

2.32 The common good

We are committed to exploring and promoting the common good, and to ensuring that people's needs are met without infringing the basic human rights of others.

2.33 Participation

As a democratic society Australia should encourage and train its citizens to participate in the political process.

2.34 Multiculturalism

We welcome the varied ethnic contributions possible in a multicultural society, and encourage their expression in ways consistent with the common good.

2.35 Welfare

Society has a responsibility to provide a safety net for those who lack the capacity through sickness, disability or unemployment to sustain a viable life-style.

2.36 Reconciliation

In regard to personal and group conflicts, we affirm a preference for strategies of reconciliation rather than coercion and confrontation.

4. Natural World

2.41 Conservation or the environment

We affirm the enjoyment of nature and the need to preserve its diversity and balance.

2.42 Sustainable development

We affirm the need to continue to develop natural resources to sustain human life, provided it is done in a way consistent with long-term sustainability.

2.43 Rehabilitation

We affirm the need to rehabilitate habitats degraded by human misuse.

2.44 Diversity of species

We recognise the need to arrest the extinction of presently surviving species.

W.A. Cross Sectoral Consortium

3.0 Educational Values

In addition to the values associated with common life in a democratic society, education draws on (i) values intrinsic to the knowledges it seeks to impart, and (ii) the ethics of providing instruction to human beings within the constraints of the compulsory classroom. Here again, individual schools will usually work to a fuller values charter than the minimal specification provided below, but we are agreed that these, at least, are necessary. And the educational value which rescues all values education from the tendency to relapse into indoctrination is the commitment to build students up in their capacity to reflect critically on the values traditions to which they are heir, and to make informed personal choices about them.

1. Life Perspectives

- 3.11 Study of world views
We affirm the need to equip students with the tools to examine world-views (both religious and non-religious), especially those dominant in their background and school community.
- 3.12 Personal meaning
We acknowledge the need of all persons for a sense of personal meaning and we encourage critical reflection on questions of constituting the self in relation to the natural and social worlds.
- 3.13 The Family
We affirm the primary importance of family life and the responsibility of parents for the educational development of the child.
- 3.14 Value systems
We encourage students to explore the moral point of view and to develop a personal value system.
- 3.15 Knowledge
We affirm the tentative and limited nature of socially constructed knowledge, and the need to make students aware of this.

2. Individual

- 3.21 Access
We affirm the right of every child to be given access to available knowledge at an appropriate developmental level.
- 3.22 Individual differences
We affirm that the curriculum should take into account both in its planning and implementation the individual's readiness and ability to learn.
- 3.23 Empowerment
We value the development of critical thinking and creative imagination, interpersonal and vocational skills and basic competencies in the various forms of disciplined enquiry.
- 3.24 Learning climate
We seek to encourage a learning climate free of coercive or indoctrinative elements, whether in the explicit or the covert curriculum.

3. Society

- 3.31 Critical reflection
We encourage critical reflection on both the cultural heritage and the attitudes and values underlying current social trends and institutions.
- 3.32 Benefits of research
We acknowledge a social obligation to support research that promises to improve the quality of human life, and to share the benefits as widely as possible.
- 3.33 Value dimension
We are committed to demonstrating the existence of a value dimension in all knowledge.
- 3.34 School as community
We view schools as communities in which all persons should be seen to have rights and be encouraged to participate in decision-making related to the school's corporate life.
- 3.35 Conflict resolution
We endorse peaceful means of conflict resolution at personal, social and international levels.

4. Natural World

- 3.41 Quest for truth
We recognise the human drive to understand the realities of the social and natural worlds as being a valid quest for truth in its ultimate unity.
- 3.42 Domains of knowledge
We aim to promote understanding of all the domains of human experience, especially the physical, intellectual, aesthetic, social, moral and spiritual.
- 3.43 Science and values
We affirm both the value and the limitations of the experimental methods of science and their dependence on human values.
- 3.44 Environmental responsibility
We are committed to developing an appreciative understanding of the natural environment and encouraging a concern for forms of resource development which are regenerative and sustainable.

TOWARDS A WHOLE-SCHOOL APPROACH TO DEVELOPING CHARACTER IN TODAY'S YOUNG PEOPLE

Dr Tim Macnaught, Head of Religious Studies, Melbourne Grammar School, Victoria

Two years ago, when a Churchill Fellowship gave me my first trip to Europe, I often found myself bemused by some of the qualities of the younger generation. Whether it was when my school tour took in the dormitory of a school in Jutland and a strapping young Viking disengaged himself momentarily from his lover to say with a grin 'Welcome to Denmark', or when a fifteen-year-old hand stretched across the Copenhagen train aisle to offer the Aussie a beer or a cigarette, or when the Dutch students made an extra space for me at their candle-lit dinner in the dormitory kitchen, everywhere you met young people who were lively, talkative, amusing, warmly physical, affectionate, and with a great gift for friendship and living intensely in the present.

Yet this is also generation X, the blank generation that is causing such concern worldwide in consumer societies. Their ardent pursuit of happiness is, the big surveys tell us, without ethical dimensions, without commitment to serving others, without the idealism and focussed energy that will be needed to tackle the immense social and environmental problems that are darkening the horizons of the next millennium. The young aim to create for themselves and their friends little oases of contentedness from which they can look out on the rest of the world with benign indifference. Sometimes indeed we envy them, especially when the escalating demands of our work squeeze the joy out of our own lives - a major reason, I believe, for the indifference of many fine parents to the colossal self-indulgence of their progeny.

The challenge

Introverted isles of escapist ease are not the destination we would choose for the generation of people who have to take on the problems we've made for them. At school assemblies our heads never tire of telling them that they that they will need to be 'tough-minded and warm hearted. They will need courage and compassion, a sense of balance and humor, a commitment to work and to their families, a sure sense of themselves and deep commitment to the community. They will need knowledge and goodness"¹

Sometimes I fear we Anglicans have added to the canon of faith a new sacrament called Rhetoric. We deeply believe in the power of fine words to effect what they signify. Who here does not brazenly inscribe on their prospectus the noblest goals of human fulfilment: come to this school for a complete education of body, mind and spirit.

Educability of youth

Back at the chalk-face we confront the reality that modern youth is more vulnerable and less educable than previous generations. Surveys of US teachers² consistently claim that young learners are

- less interested in learning for its own sake
- less restrained in indulging appetites
- impoverished imaginatively and less creative and reflective
- lacking in will-power
- covertly racist and sexist
- possessed of a 'false maturity'
- more concerned for financing their own lifestyle of high consumption
- outwardly carefree but inwardly tense and fragile
- lacking in discipline to manage time well
- indifferent to traditional authority and wisdom

Reclaiming centre stage for character education

I know in this forum no one needs convincing that education of mind and character are inextricably linked. All of us would like our students to be prepared for useful lives, lives that will make a difference to the world. In practice, though, we spend most of our energies on bits and pieces of curriculum, plotted against various frameworks of outcomes. When we review our curriculum in schools, we are generally preoccupied with rearranging content and reslicing the timetable cake. It's an endless and debilitating task. I'm reminded of B.F. Skinner's rueful comment that people tolerate education because it's so ineffectual. He meant that educators didn't know and apply the best principles of learning to change behaviour.³

We do know a lot about school effectiveness. One American study of the social origins of particularly creative scholars and scientists found that Quaker schools had educated proportionally more productive adults than other comparable schools and postulated a specifically Quaker influence.⁴ Quaker schools have highly distinctive climates: they share a widespread communion of values including consensual decision-making, and particularly warm, open, accepting and empathic relationships between staff and students and in the student body itself. They value what is most deeply human, not just the cleverness of minds. Their real secret is that they are coherently organised around these values which are consistently implemented in every facet of school life. I tried to find the office of The Carolina Friends' School in Durham, North Carolina. It wasn't marked or differentiated from the rest of the school because administrators didn't want to be seen as separate from the community of learning, and in any case the person I'd arranged to meet, the development officer amongst other things, was at the Senior School meeting where staff and students had gathered in profound silence for a few minutes before anyone was moved to speak out of that silence... it's absolutely unmistakable when a school is living and working by a few clear values that envelop them like the air they breathe. I had the same feeling at the Worth Abbey School in Sussex, suffused with the Benedictine sense of reflectiveness and wholesomeness. The creativity, wit and spontaneity of the boys in class - I took a grade 6 and a grade 12- made me feel I was transplanted to some educational Arcadia.

Fiddling with curriculum

I've not seen many schools like that which are coherently organised around values, and led by people who can think systemically. Most of our schools are preoccupied with

fiddling with curricular and co-curricular ‘bits and pieces that have no lasting effects on their students’ character’⁵ .however politically incorrect it is to say so.

In my own position I often find myself championing the value of specific courses in ethics and philosophy of religion and world religions and spiritual education, but I try never to indulge the fantasy that new bits of curriculum are actually on their own going to make much difference. If my students read in their Ethics class without a flicker of feeling the story of a girl who was raped 500 metres from here in the Botanical Gardens, screaming for help when not one of dozens of passers-by went to her aid, then will an ethical discussion on responsibility make a difference? Character maturation depends on learning empathy which is called forth most powerfully in relationships, as the Master Himself modelled magnificently. If the whole school is not tuned to reinforcing emotional sensitivity to others’ feelings and opinions, then the effects of isolated classroom experiences will not stabilise and endure.

Success in the task of character education these days will only go to schools which have a realistic sense of all the ways a school can make a difference to young lives, which know how to sequence along a developmental path appropriate experiences for each age level, and then to coordinate them across the curriculum and co-curriculum. It’s surely obvious that young people learn to be generous by doing generous things, by being enabled systematically to become responsible for the care and growth of others,

.And of animals and plants too, if it were part of the school’s core ethic to widen the circle of compassion. All this needs a lot more imaginative planning than adding in a few token nods to ‘community service’. Imagine the difference in our Anglican schools if we devoted to character formation and the inner world of our students as much energy, creativity, time, money and staffing as we do to our development offices and image building!

Making a difference in schools

We do know a lot now about the ways schools can be more effective. Progress hinges on a coherent plan that will make more effective the many good things that are already well tested in schools. The long term success of any plan to develop mind and character depends on the extent to which families and communities join schools in a common effort to meet the needs of children and foster their healthy development. Schools can recruit parents as partners in the special task of developing moral values and good character. They could start by simply asking parents ‘what kind of person do you want your child to be?’. The consensus that emerges gives school and family an explicit shared value platform on which to build. There is enormous room for the school to host support groups for parents and to involve them in personal development aspects of the curriculum.

I haven’t time for specifics but I imagine that the list of fruitful strategies Anglican schools could coordinate better would include:

- making discourse about morality and metaphysics a matter of custom and expectation within nearly all subjects. The place where the biology of life is under the microscope is easily the best place to ponder the sanctity of life; the body beautiful in art or P.E or Health is the place to talk about spiritual beauty too; even the ‘beautiful equations’ of maths should open up the philosophical dimensions of eternal laws and infinity

- schoolwide commitment to cooperative learning strategies based on the core belief that each of us has a little bit of the truth and that the group is needed for the whole picture.
- constant unmediated student encounter with authentic literature drama, film and of course real-life individuals chosen for their capacity to speak directly to the imagination and hearts of the young.
- planned opportunities for students to be constantly involved in helping relationships within and beyond the school as young citizens, peer support leaders, mentors, coaches and friends. Sporting arrangements offer the most neglected opportunities to cultivate helping relationships: the professionalisation of coaching should be recognised for the threat it is to the school's program of character development.
- specific provision within the curriculum to develop moral reasoning, allowing for critical evaluation of contemporary values, and for access to the world-views and passionate commitments that might help students in their own search for meaning and value.
- provision of a graduated series of intensive structured experiences from wilderness adventures to retreats where personal development concerns are at the centre.

Conclusion

I began with troubling aspects of youth culture that challenge educators who hope to make a difference in developing the character of young people. I've argued that only more coherent strategies will make our schools effective. We need to match our professed spiritual and value concerns with coordinated planning to restore them to the centre, to apply what we know about human maturation, and about what makes it possible for human beings and their communities to flourish. I dream of the time when Anglican educators put at the heart of schooling, and therefore of their planning and budgets and timetables, a model of healthy growth that reflects the emphasis of the Beatitudes on the inner world of the spiritual, a model that integrates the maturation of mind and body with that of character and self.

Notes

I am deeply indebted to my own school, Melbourne Grammar, for the grants and study leave that enabled me to travel to the United States in 1994 and to take up a Churchill Fellowship in 1995.

¹ Barbara Chase's installation address, Phillip's Academy, Andover, 25 Sept. 1994, courtesy of author.

² Douglas H. Heath, *Schools of Hope* (Jossey-Bass, San Francisco, 1994), Chapter 4. Much of this paper is distilled from this most useful study, not well known in this country.

³ Heath, p.357.

⁴ K.R. Hardy, 'Social origins of American scientists and scholars', *Science*, 9 August 1974, pp 497-506, cited Heath, p. 317.

⁵ Heath. p.319.

TEACHING CHRISTIAN STUDIES

Mr Richard Prideaux, Principal, St Paul's Anglican Grammar School, Victoria

Introduction

Approaches to values education have included the following approaches:

- life centred experiences
- ethical theories
- problem solving/values clarification
- specific moral issues - abortion; euthanasia etc
- youth culture - using current music, poetry *Fear Factory, U2, Van Johnson, Custard*
- literature - Camus, C S Lewis, T S Eliot;
- Christian biography - Niki Cruz, Joni Eareckson Tada, Corrie Ten Boom

This paper argues:

Values education arises most naturally and with most credibility in students' eyes when the values and issues arise from foundational text material which forms the basis of a religious tradition.

Rationale

Values education requires a context and academic credibility from a student perspective. Many of the above approaches run the risk of putting up simply "the teacher's view of things against the student's view of things" ie "That approach to life is fine for you Sir, but I've got my own way of looking at things. You can have your religion; I'll stick with my approach." (cf Carson: *The Gagging of God*)

Ethical theories in particular are often too remote and cerebral for any but the best VCE students to tackle.

The texts of religious traditions contain a vast quarry of material that has many educational strengths including:

- literary merit eg the creation narratives of *Genesis*; sections of the *Bhagavad Gita*; the visions of a new Heaven in *Revelation 21*
- philosophical speculation and interest eg the problem of evil in *Genesis 3* and *Isaiah 45:7*; the nature of God in *Exodus 3:13f*~ life after death in *1 Corinthians 15*; the purpose of life in *The Four Noble Truths* of Theravada Buddhism of *Ecclesiastes 1-3*
- moral issues arising naturally out of a text eg ecological control vs exploitation in *Genesis 1:28*; feminist issues in *Genesis 1:27*; *Genesis 12:10-20*; *Luke 7: 36-50*; *1 Timothy 2:11*. Issues of sexual morality in *1 Corinthians 6: 12-20*; *1 Corinthians 7:1-7*

- issues of church doctrine and debate eg leadership in the church in *1 Corinthians 9; 1 Timothy 3:1-13*; spiritual gifts in *1 Corinthians 12 - 14*; worship and eucharist in *1 Corinthians 11:17-34*
- issues of social justice eg self indulgence and luxurious living in *Amos 6: 4- 7*; Christian responses to wealth and poverty in *Luke 18: 18-30; Luke 16: 19-3 1. The Six Pillars of Islam.*
- visions of mystery and the numinous eg *Ezekiel's vision of the chariot (Ch 1)*; Jacob's wrestling with God (*Genesis 32:22-32*); God's demand (*Genesis 22*)
- practical wisdom of everyday life eg *Proverbs 16.*

NB Using textual materials as the basis of the lesson material does not mean that the methodology must be boring chalk and talk or print based. All the normal tools should be in operation, including eg Logos Bible on notebook computers; dramatised recreations eg of the Council of Jerusalem; video presentations of the Biblical material eg "Riding Lights" on the Parables; films such as 'Jesus of Montreal'; "The Mission", Christian comedians like Mike Warnke; Christian TV ads; debates eg on the value of the Four Noble Truths; role plays; discussion; guest speakers; research assignments; artistic and musical presentations; excursions etc.

The following units have all worked very effectively for me on a number of occasions:

1. The relevance of the Ten Commandments in the nineties (Year 10)

Inductive summaries of discussion based on the relevance of the ten commandments today. The following issues arise and attract interested discussion:

Exodus 20:1 *You shall have no other gods.* Issues including other religions and the question of polytheism vs monotheism (and inevitably, atheism and agnosticism); also "What are the gods of Australian society in the 90's?" (articles about the "worship" of the car, music, food, travel, sex.)

Exodus 20: 4 *You shall not make for yourself idols.* Issues including idols of the nineties eg pop/sport stars; money; superannuation; education.

Exodus 20: 7 *You shall not make wrongful use of the name of the Lord.* Issues including swearing; inappropriate language; blasphemy and its relevance; sensitivity to others; intimidatory language.

Exodus 20: 8 *Remember the Sabbath.* Issues including Sunday trading; Sunday sport; the value of rest/recreation of workaholism; exploitation in employment.

Exodus 20: 12 *Honour your father and mother.* Issues include: adolescent/parent relationships; child abuse; the rights of children and parents; the importance of the elderly in society;

Exodus 20: 13 *You shall not murder.* Issues include: war/pacifism; the just war; self-defence; killing to protect a loved one; gun control; Jesus' teaching that the thought is the action; euthanasia; abortion.

Exodus 20: 14 *You shall not commit adultery.* Issues include the value of faithfulness in marriage; de facto relationships; pre-marital sex; sexually transmitted diseases; homosexual relationships.

Exodus 20: 15 *You shall not steal.* Issues include: tax evasion; poverty and survival; shop lifting; not handing in found money; use of the boss's time/photocopier/stationery.

Exodus 20: 16 *You shall not bear false witness.* Issues include white lies; cheating; is the truth always the way ahead?

Exodus 20: 17 *You shall not covet.* Issues like problems of envy and greed; lust; ambition; self-esteem.

ASSESSMENT ITEM:

An essay in which students are to elaborate on the relevance or otherwise of two or three of the commandments for the nineties.

2. Biblical and Modern Prophets: (Year 11)

A study of the teachings of Amos, Micah and Hosea about social justice issues such as land and employment exploitation, sexual exploitation, wealth and poverty; compared with the writings and work of eg Mother Theresa; Gandhi; Martin Luther King Junior.

3. Fundamental life issues based on Genesis 1 -11 (Year 12)

- 1:1 God or nothing - creatio ex nihilo vs formless chaotic mass; Babylonian creation myths; modern day scenarios - Peacocke, Polkinghorne, Davies, Dawkins, Hawking.
- 1:3 and 2:17 *the light was good* issues of good and evil
- 1:26 *humankind in the image of God* what is it to be fully human? What is the spiritual component of mankind?
- 1:28 *have dominion over* What is humanity's relationship to the earth to be?
- 2:23 and 24 *this one shall be called wo-man* (the "ishah" from the "ish"). What is man's relationship to woman?
- 3:1 *serpent....more crafty... God had made* Issue of theodicy; is God responsible for evil or humanity's free will or determinism or ... dualism....??
- 3:16 *he shall rule over you* Issues of Feminism
- 4:9 *am / my brother's keeper?* Mankind's responsibility to fellow man.
- 11:1-9 *with its top in the heavens* Hubris, pride, autonomy.

CONCLUSION

We do not need to look beyond the textual material of our traditions to find an unceasing store of vibrant material which has an enduring ability to challenge and engage our thinking students.

RELIGIOUS EDUCATION AT A VICTORIAN SCHOOL

**Mrs Vivienne Mountain, Co-ordinator of Religious Education,
Shelford Anglican School, Victoria**

I believe I have good news that I want to teach.

A story which reaches into the heart of human life and brings hope and love through faith.

***The story of Jesus

But the big problem is how do we teach this old story?

What words and concepts can be understood by the present generation?

The story has inner power and integrity but so often there is a negative turn off at the mention of R.E. or the Bible.

If I am trying to connect with today's teenagers I really need to study and understand the present culture not easy It's like a fish trying to define the water in which she is swimming.

However, we try

Have you ever watched the pop music video clips on Saturday or Sunday morning?

Really sat down and watched rather than just flick the T.V. to another channel.

Dr. Martin Robinson (1997) in a recent article suggests that these video clips are a symbol of our changing culture -

a post modern culture

a post Christian culture

a culture of materialism

the culture of the city

the culture with technology at the centre and nature pushed to the outer edge

The images of the video clips are amazing

-a feast of light and movement yet strangely unordered, without sequence or story

-a smorgasbord of visual stimuli which seem chaotic. This is the modern world of our teenagers, the X generation -a generation who live for the moment, who live life as intensely as possible constantly trying the new.

Fuzz Kitto (1994) says that this generation of young people are the most stimulated if not over stimulated generation in history. Yet for 38% of teenagers surveyed in N.S.W. the biggest problem is boredom. Boredom which comes not from lack of activity, but from lack of meaning.

Another important writer who helps me understand our culture is Neil Postman. His book published a few years ago called "Amusing ourselves to death" sees in our technology a major paradigm shift in human living. This shift is comparable to the shift from oral history to written history. The new electronic media is predominantly a medium for entertainment rather than serious discourse ... and its influence is powerful and far

reaching. Even the so called, serious T.V. news is presented, packaged in small unrelated segments interspersed with mindless advertisements.

For a generation raised on video clips and the entertainment imperative of the electronic media, how do we present the carpenter of Nazareth? This unusual tale of an itinerant Jewish preacher and healer who got on the wrong side of the establishment, was killed for his pains and then stranger still came alive again. Coupled with the strangeness of the story we have this man Jesus remembered by mostly older people, in old buildings, with old rituals, with quietness or singing old songs.

I have an image that helps me

When I was studying theology Denham Grierson, a lecturer in Religious education, used a vivid illustration. Suppose I am riding my motor bike very fast and furiously and all of a sudden a large brick wall appears in front of me, It is most important that I can study that brick wall and know where the openings are. To continue on the journey we must know the opening through the brick wall.

Every generation of Christians in different cultures is confronted with brick walls and it is an ongoing task to identify the openings for ministry available for us.

Good news is only good news if it addresses a recognised need

So the Religious Educator is bound to be a student of society to know the needs - the openings for ministry present in the culture around.

I laughed with others yesterday as Barbara Goodwin painted for us the picture of the Religious Education class having fun and not paying attention to the earnest efforts of the teacher. It was laughter with great sadness for so often that same attitude is present in my class.

Teaching RE. is a constant battle for relevance-of searching for the openings that will give a spark of interest to the message-a struggle to find appropriate resources-of writing and rewriting curriculum -

or struggling with the school administration for recognition in terms of time table and room allocation.

Scott Peck's latest book (1997) published this year summarised it well

He speaks of the whole school system

I quote

We currently teach our children materialism by not teaching spirituality and, by implication we are sending a message that values are not important. Those who object to values being taught fail to see that we already interject a basic nihilistic value into the school curriculums. Nihilism suggests that there is no unseen order to things, that anything goes and there is no particular meaning in life's experiences. To teach values is to suggest that things do matter.

He goes on to talk about whose values and which values should be taught.

This builds on our theme developed in earlier sessions.

Using the word values is difficult.

What ever we do in education is a reflection of our values

When the maths/science department have the first allocation of time table or funding it shows valuing.

When the school camp or school dance are run during Holy Week it shows a value structure.

Or possibly when the R.E. class is allocated the coldest room there is a value expressed

There are conflicting values within our schools. We struggle and negotiate our values. We are concerned with values related to the eternal question of life, meaning, beauty, pain, death, goodness - these are the God questions.

So often the opposing value structures seem to have greater power.

It seems we are stuck with a brick wall.

Where are the openings?

My first hopeful opening in this wall of post modern culture is spirituality.

The youth of today are open to the ideas of the spiritual world. There is a real danger that this can be just one of many dabblings in the variety of experience available. For some spirituality is fine so long as there is no ongoing commitment. But as a Christian community we have a wonderful heritage of spirituality which can be a key for communication. Certainly a starting point in our telling of the good news.

Secondly there is the quest for meaning and an ethical system. There is an emerging new interest in philosophy and the human search for truth amongst our youth. The popular reception of the novel *Sophie's World* (1995) is an indicator of this growing restlessness and search for meaning. It is in this context that I am planning to study in England later this year. I am interested to investigate the way in which the National curriculum for Religious Education is being conducted. To introduce RE. as a compulsory subject from Prep to year 12 by any modern government is a courageous and exciting policy change. I want to see how it is working and to investigate the theoretical structure behind the curriculum. My interest has developed through my struggle as a teacher as well as through contact with Dr Peter Vardy. (Dr Vardy is one of the course directors for the London University Philosophy and Religion course.) It seems to me that there are some valuable lesson for us to learn from the British model especially as we share a similar multicultural! multifaith/post modern/materialistic clientele.

Dr Peter Vardy has been engaged as a consultant for Geelong Grammar over the last two years and has conducted conferences at Melbourne Grammar, Scotch College and Trinity Grammar. We will be hosting another conference on the 1 May at Shelford (Melbourne) and I would encourage you to take a flyer and consider attending.

I would commend to you the work of Peter Vardy. His series of books,

The Puzzle of Evil, The Puzzle of God, The Puzzle of the Gospels and The Puzzle of Ethics are useful as teacher resources.

In conclusion, I would say that as Religious educators there is a real struggle in presenting a Christian or Anglican face in today's school structure. We are challenged to keep looking for the openings for ministry. This involves our reason and creativity as well as our faith and prayers. We certainly must also keep our ears and eyes open to other areas of the church where maybe some new initiatives are working.

References

Kitto, F., (1994) "Yearning for Significance" in The Australian Ministry Digest Vol 1 No 2

Robinson, M., (1970) "Post what? Renewing our Minds in a Post-modern World" in On Being March

Scott Peck, M., (1997) The Road Less travelled and Beyond Rider, U.K. (Page **254**)

Gaarder, J., (1995) Sophie's World Phoenix, London

Vardy, P., The Puzzle Series Hodder U.K.

REPORTS FROM SYSTEMS AND STATES – SOUTH AUSTRALIA

Dr Des Parker, Director, South Australian Anglican Schools Commission

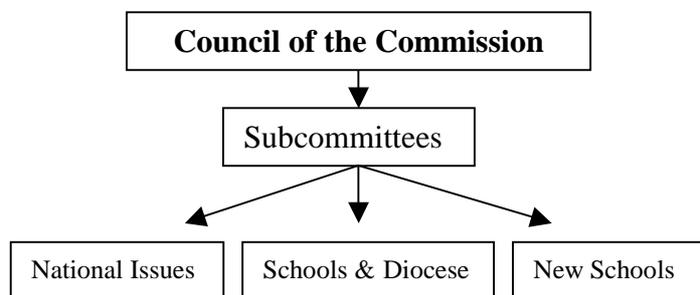
It has been said many times that one of the constants of our time is change. During the past twelve months the SAASC has been involved in changing the culture which determined the way Anglican schools relate to each other and the involvement of schools and the church in ecumenism through educational provision. These changes have challenged traditional thinking and a degree of opposition was expressed by some individuals within both schools and the church. Such opposition to cultural change is part of the process of cultural reformation. The changes resulted in:

- I. the restructure of the Commission,
2. final stages of establishing a System,
3. ecumenical co-operation at Provincial level.

STRUCTURE OF THE COMMISSION

The SAASC is a Provincial Commission. It was established as a result of the support of the Diocese of Adelaide at a meeting of Synod in the early 1980s. During 1995/6 the Commission was restructured to allow member schools greater participation in the decision making process. The new structure is as follows:

ORGANIZATIONAL STRUCTURE



MEMBERSHIP

Diocesan representation (4)
Nominations from schools (5)
Seconded (up to 3)

SAASC Council members.
Representatives from schools.
Total between 8 and 10.

FORMATION OF A SYSTEM

The Commission has been working toward the establishment of a low fee, high government grant System since 1988. The pragmatic advantages to schools which are members of a System have been well canvassed at previous Conferences and are described in simple terms as:

1. access to a wider range of resources,
2. active collegial support,
3. greater protection to schools from reclassification of funding category due to movements in that school's ERI,
4. opportunities for schools of other denominations to join the System in a spirit of ecumenism.

To schools outside of a System, membership of a System provides an opportunity to reposition themselves in the market place through a realistic process of ERI management. With the abolition of the Commonwealth's 'New Schools Policy' the need to commence a System was questioned because it is now possible to commence category 6 to 12 schools without a System.

But the advantages of forming a System outlined above remain in tact. It can be argued that the formation of a System to provide a process whereby lower funded schools can reposition themselves in the market place gives a new imperative to the formation of a System. These are all pragmatic reasons and arguments.

From the perspective of the Gospel imperative to proclaim the Gospel it can be argued that:

1. the purpose of Anglican schools is to be a mission arm of the church through the provision of education,
2. educational provision within the school should be balanced so that due emphasis is placed on the spiritual, intellectual, social and creative development of students and staff
3. the school has an important role to play in education and spiritual formation within the community in which it is placed,
4. the school has an important educational and spiritual formation responsibility to the wider community,
5. the school should foster a creative partnership with other mission arms of the church,
6. the local Parish(s) and Diocese should seek ways to encourage and enhance the work of the school,
7. the school should seek ways to encourage and enhance the work of the Parish(s) and Diocese,
8. school, Parish and Diocese recognize and are committed to the school being in the forefront of local mission,

then:

the formation of a System is a significant imperative to provide a process which facilitates this mission and these understandings.

For both the pragmatic and mission objectives the SAASC decided, in November 1995, to proceed with an application to DEET to form a System. The application was modelled on the documentation prepared for the proposed 'Federation of Anglican Schools' System so that should the 'Federation' be formed it would be a simple matter for the South Australian Anglican Schools System to become a member of the 'Federation'. DEETYA has approved the formation of the System at level 10 and made a formal offer to that effect. The SAASC is currently finalizing its acceptance of the offer from DEETYA.

FEATURES OF THE SOUTH AUSTRALIAN ANGLICAN SCHOOLS SYSTEM

Membership:

1. The Council/Board of a school.
2. The Bishop of the Diocese in which a member school is located.

Management:

1. A Committee of Management comprising representatives of the members and the Bishop of the Diocese in which a member school is located.
2. The number of votes each representative controls depends on the student enrolment of their school.
3. The Bishop(s) has the right of veto over a decision of the Committee of Management to accept or not accept a school into the System.
4. As required by DEETYA a full time Director will be appointed.
5. The System is operated and controlled by its members.

Initial membership of the System will be

- Trinity College North
- Trinity College South,
- Trinity College Blakeview.
- Plans are already advanced to commence an additional school.

RECENT ECUMENICAL VENTURES

Anglican and Catholic Schools Committee

This committee was established to consider ways in which the two churches might be able to cooperate in:

1. the establishment of schools,
2. the revitalization of existing schools.

One of the first tasks of the committee was to produce a 'Statement of Gospel Imperatives and Theological Understandings' to underpin its work. The work of the committee has resulted in the establishment of a joint Anglican and Catholic school in 1997, St Columba College Munno Para. The school is located in a disadvantaged area north of Adelaide. The school is part of the Catholic System for funding purposes. Apart from the requirement that both the Anglican Archbishop of Adelaide and the Catholic Archbishop of Adelaide must approve any change to the Constitution and/or significant change in the operation of the school, St Columba operates as an independent school. This is another aspect of membership of a System - a System formed by another denomination.

CONCLUSION

The formation of a System remains a very effective way of providing the greatest flexibility possible for schools to be proactive in relating to market forces. The provision of mutual support within a structure which ensures its effectiveness is also significant. The current reviews of:

1. the method of determining eligibility for a particular level of government recurrent grant,
2. the process of determining registration and therefore eligibility for government recurrent grants,
3. the possibility of eligibility for State grants being determined by a process different from the registration process for commonwealth grants in at least one State,
4. the process of review of a school's funding category,

raise may problematic issues about the certainty of the structure of future funding. It is clear that an individual school is more 'at risk' of the creeping ERI and less able to access a more favourable funding category than is a System. Whatever the funding arrangements of the future, membership of a System provides some advantages from the perspectives of pragmatism and mission imperatives.

REPORTS FROM SCHOOL SYSTEMS AND STATES - VICTORIA

Rev'd John Lever, Association of Ecumenical Schools of Victoria

PREAMBLE

The schools that make up this Association are schools that reflect a common Christian ethos in their foundation. From the beginning they have reflected the participation of a number of churches working together in education, namely

- The Uniting Church of Australia
- The Anglican Church of Australia
- The Catholic Church in Australia
- The Baptist Church
- The Churches of Christ
- The Salvation Army and of this year The Lutheran Church

The rules of the Association provide for participation by those Churches if they wish for such representation not only in the governance of member schools but of the Association as well.

The sponsoring schools responsible for bringing this system into being are -

- Highview College, Maryborough
- Newhaven College, Phillip Island
- Portland Christian Community College, Portland
- Cranbourne Christian Community College

The co-operative nature of this system is, we believe, unique in this stage as it is the only system that is run and controlled by its members' schools.

It is worth noting that this application to form a system has grown out of discussions over the last three years held by the Christian Community Colleges of Victoria.

As a result our document of incorporation provides for two tiers of membership and follows the precedents approved by DEET in the Anglican system for Queensland.

The first tier will be the system schools who will manage and set up the system according to the incorporation document.

The second tier will be affiliate or associate schools who share as associate members and by payment of fees to the curriculum services and inservice facilities set up by the system participate in some of the system's activities.

HISTORY AND PHILOSOPHY OF THE ASSOCIATION OF ECUMENICAL SCHOOLS OF VICTORIA

With the foundation of Highview Christian Community College in Maryborough (Victoria) in 1974 a unique movement began in Victoria's educational life marking the involvement of a number of differing Church traditions.

This movement was based on the belief that parents have a right to make a choice in education for their children. One aspect that emerged in every community which debated this idea of choice was the belief that Christians were given little choice in secular education systems as sponsored by the Victorian government, where all too often parents had met hostility, even prejudice, to the Christian view of life and the values that an individual would adopt as a Christian.

All of the schools that are members of this Association and listed by DEET as interdenominational were founded by communities that believed a Christian alternative in schooling should be available in their local area.

In the twenty years that have followed, the individual school foundations who have also claimed membership of this Association have demonstrated the ability of the participating churches (denominations) to not only accept their own particular differences and interpretations, but to agree on what all admit are fundamental Christian truths. This enlightenment as to a common Christian faith is one of the real contributions that these schools have shared in the growing experience of Ecumenism in Australia.

The words of a decree from the Vatican Council best express this growth in understanding.

From *The Documents of Vatican II, The Practice of Ecumenism*" pp354-355, Chapman, London 1966.

"Cooperation among all Christians visibly expresses that bond which already unites them, it sets in clear relief the features of Christ the servant. Such cooperation which has already begun in many countries should be ever increasingly developed ... it should contribute to a just appreciation of the human person ... the application of Gospel principles to sound life.

Through such cooperation all believers in Christ are able to learn easily how they can understand each other better, and esteem each other more, and how the road to unity of man be made smooth."

The schools of this Association are the living evidence of what is possible with ecumenical action. Each of the schools then represents a unique approach to education for most of the Christian traditions involved. They certainly present a change of management and accessibility so that the education of children and their grounding in the Christian faith should not be based simply on high fees that characterise larger independent denominational schools. To all who participated there emerged the realisation that it was possible for Christians to stand together in education.

In summary, the factors that characterise the foundation of each of the Association's schools are as follows:

1. Community initiative - sparked off by the concern of Christian parents for the environment of education available for their children.
2. The readiness to look at the idea of a Christian school that provided an ecumenical base for varying church traditions to participate.
3. The school was to be community orientated in principle and practice
4. Their curriculum is outward looking seeking to develop a sense of service by encouraging the community to be involved in the life of the school.
5. For their own part each school seeks to reach out particularly to the less privileged members of its community.
6. Thus their fee structure has always sought to be at the lowest level possible, ensuring accessibility to as wide a range of the community as possible.
7. Funding of bursaries by local participating churches is one way of opening access to all.
8. High involvement of parental aid and work in all aspects of the school's operation.

THE ASSOCIATIONS CHARTER OF THEOLOGICAL AFFIRMATIONS

- □As an Ecumenical body, the Association is committed to the basic doctrines of the Christian faith drawn from the Old and New Testament Scriptures, the Three Ecumenical creeds and honours the faith statements and traditions of its participating churches.

- □As a Christian body, the Association affirms its faith in God, as One in three persons whose work of redemption for the world is revealed in the person of Jesus Christ. The proclamation of God's Kingdom by the Lord Jesus Christ is continued by the Church in its work of mission and evangelism. This declaration of God's love is empowered by the Holy spirit in practical ministry to others by enabling forgiveness, peace, healing and justice to take place

- □The Association affirms God's concern for all human life and that justice and mercy should undergird the values of society.

- □In our affirmation of God's redemptive presence in the world we declare our willingness to witness to God's presence in our schools.

- □The association shares with its member churches the importance that Christian tradition has always acknowledged for the educative and pastoral needs of people. This Association pledges itself to address such needs with respect and due educational process.

OUTLINE OF CURRICULUM AIMS

FOR THE ECUMENICAL SCHOOLS OF VICTORIA

The purpose of the schools is to provide education of excellence to the end that, in cooperation with the family and participating churches, those skills, attitudes, capacities and values needed for the fullest enjoyment of life and service to God and the community are nurtured in the individual student.

The curriculum strategy of the member schools will seek to ensure that the heritage of the past is shared with student so that they may respond to the present opportunities and be able to face the future.

In our witness to our common traditions of Christian faith these schools will seek to develop religious education programmes that will allow a real religious philosophy of life to grow.

Allied to this valuing of things of the Spirit the curriculum, will seek to explore the real needs not only of society but the environment in which we live.

In our recognition of society the Curriculum of each school will seek to prepare students for social responsibility. Not only in awakening a sense of care for others through programmes of social concern will the schools seek to develop this aspect of their environment, but also in the daily life of the school where courtesy and tolerance are to be encouraged.

Whilst all students are different the aims of this curriculum is to take the students' needs, academic, physical, moral, social and spiritual, for each individual and to respond so that these needs are met.

The general thrust of this curriculum aims to develop each school's programme in their academic, cultural, religious and sporting aspects. It will allow the resources of participating churches to blend into the total environment of the schools.

The curriculum will seek to develop skills and abilities in all of the different areas of communication.

Each school will develop its own programme of the Arts. The aim will centre on developing the students' appreciation and participation in cultural pursuits and allowing individuals' creative potential to be reached.

Through sport and physical education programmes each school will provide opportunities for students to develop fitness and self-confidence. At the same time the ability to cooperate with others will be an essential ingredient of this curriculum.

REPORTS FROM SCHOOL SYSTEMS AND STATES - WESTERN AUSTRALIA

Mr Michael Bromilow, Director, Anglican Schools Commission, WA.

The Anglican Schools Commission (Inc) operates four low-fee, co-educational, K-12 day schools in Western Australia. Established since 1986, these four Schools now enrol a total of 4 145 students. As the Federally-funded system authority, the Anglican Schools Commission attracts Commonwealth general recurrent grants at category 10 rates.

The Anglican Schools Commission is emerging from a period of operational review and financial consolidation and is now in a position to commence the planning of new schools in suburban growth areas in Perth. To this end, an active search is under way to identify suitable sites of 12 hectares each in the northern and southern "corridors" of the Perth metropolitan area. These are areas of substantial and sustained suburban development, but families in these areas have very limited opportunities to access independent schools. The unmet demand for places in such regions can be gauged from the fact that St Mark's Anglican Community School, Hillarys, in the northern "corridor" has turned away over 600 applications for enrolment in 1997 alone.

The Commission is poised to acquire a site north of St Mark's School, with a view to opening the new school in 1999 or the year 2000. If the opportunity presents itself, the Commission will acquire a similar sized site in the southern "corridor", south of Fremantle.

Members of this audience will appreciate the enormity of the task of establishing a new school. Apart from the cost of acquiring the site, which in Perth may be as much as \$3 million, even low-fee, high subsidy schools of the sort established by the Commission cannot expect to attract significant capital grants from the Commonwealth. The State Government's low-interest loan scheme is of critical importance to the Commission in establishing and developing new schools. It enables the Commission and other independent schools to borrow up to 90 per cent of the cost of acquiring a site and building facilities, including infrastructure, over 15 years from as little as 1.5 per cent per annum. However, the rapid growth of Perth and of Western Australia generally means that in the current financial year this scheme, which has an annual budget of \$25 million in loan funds, is presently oversubscribed by more than 50 per cent.

Many of you will be aware of recent or impending changes among Heads of three of the independent Anglican Schools in WA - Guildford Grammar School, St Mary's and St Hilda's. John Moody, Audrey Jackson and June Jones have or are shortly to step down after significant periods of distinguished service. The Commission is fortunate to retain both John Moody and Audrey Jackson as members of its governing Council.

The other development of note in Western Australia is the establishment of joint school-parish worship centres on the campuses of schools conducted by the Anglican Schools Commission.

Pioneered by All Saints' College, Bull Creek, an independent Anglican school established in 1982, the concept was taken up by the John Wollaston Anglican Community School in Kelmscott in 1995. The rector of the local parish, the Rev'd Cassandra Nixon, served as School Chaplain and Parish Priest before the appointment of a full-time successor in 1996. A shared worship centre was constructed with the assistance of a substantial grant from the Diocese of Perth which met about 60 per cent of the cost of the building, with the School providing the site and the balance of the cost. The experience at both All Saints' College and John Wollaston School is being documented by the Commission's Chaplain and Education Consultant, the Rev'd Dr Tom Wallace, to guide similar developments which are about to take place at St Mark's and John Septimus Roe Anglican Community Schools.

John Septimus Roe Anglican Community School operates on two campuses in Perth, both of which will accommodate a joint school-parish worship centre by the end of 1997. In both cases, assisted by substantial grants from the Diocese of Perth, the facilities will be integrated with school facilities. The local parish has relocated to the school campus in both instances in a move which has taken place, after careful planning, with little disruption. Indeed, there is evidence of renewal and growth in both situations, which will be further strengthened with the construction of dedicated worship spaces.

In the case of John Septimus Roe's Mirrabooka campus, the new worship centre will be part of a complex including a performing arts facility which will be available to the parish as an additional meeting and recreation space. It is also intended to provide offices for Anglicare in the same complex. In this case, almost the full cost of the new worship centre is being met from a Diocesan grant from the proceeds of the sale of the existing Parish Church.

At St Mark's Anglican Community School, Hillarys, the local parish has begun worshipping in the School's existing worship space, which is part of its performing arts centre. The parish facilities have been placed on the market by the Diocese which will make a grant to the Commission towards the cost of a proposed school-parish worship centre which is to be constructed in 1997 or 1998. Careful planning and consultation has ensured that the move of the parish to the school campus has gone smoothly and that the design of the proposed new facilities will meet both School and parish needs.

It is hoped that a similar development will take place within a few years at the fourth School operated by the Commission, the Frederick Irwin Anglican Community School in Mandurah.

Any new Schools established by the Commission will be planned on the assumption that the local parish will worship in a shared facility on the School campus, if not initially then as soon as possible thereafter.

These developments and the strong collegial links between the Diocese and systemic and independent Anglican Schools auger well for the future.

REPORTS FROM SYSTEMS AND STATES - TASMANIA

Mr Russell Morton, Hutchins School, Tasmania

This is the second year in succession in which Tasmanian representatives have attended the Committee. This year, the Hobart Anglican schools and the Bishop are jointly represented with a second delegate from the third school, Launceston Church Grammar School.

Statistically, the Tasmanian Anglican school scene reflects the national figures. Tasmania has 2.5% of the population of Australia, and the three schools with a total enrolment of the order of 3000 also represent close to 2.5% of the country's Anglican schools and enrolment.

The three schools, St Michael's Collegiate and the Hutchins School in Hobart and Launceston Church Grammar School, together have given over 400 years of combined service to education in the State. Although two of the schools were established by the one Act of Parliament, the schools are not linked formally in any administrative sense. Nevertheless, they enjoy close and cordial relations. The Hobart schools share classes in the final two years of secondary education. The Bishop of Tasmania maintains a regular involvement in all three schools, and is the Visitor to the Boards of Management.

Two of the schools enjoy category 3 Government funding and the other category 4.

The Hobart schools are single sex, Collegiate being for girls and Hutchins for boys. Launceston Church Grammar School was a school for boys until the 1970s when it began enrolling girls and finally amalgamated with a small Anglican girls' school, Broadland House.

Issues facing the Tasmanian schools are a reflection of National concerns.

1. Waiting lists are virtually unknown in the State, and enrolments tend to fluctuate with the vagaries of the economy.
2. The establishment of a system embracing all three schools and the possible establishment of more schools have been raised in discussion, partly because of the possibility of more advantageous funding arrangements.
3. More regular meetings of the three Heads, and of the three Heads with the Bishop, is seen as desirable.
4. Likewise, support for the work of the Chaplains, and especially the building of stronger links between local clergy and school chaplains, is an issue.
5. Finally, cooperation between the three staffs, as for example in the desirability of regular meetings between and professional development of the Christian Education teachers in the three schools is under discussion.

The Anglican Church in Tasmania is in the middle of a major reform and restructuring process touching all aspects of the Church's life. The forty-sixth Synod, meeting in May, will vote to receive a report from the Viability and Restructuring Committee prepared during 1996 with far-reaching recommendations. In the foment of this potentially unsettling time with its understandable emphasis on parish ministry and economic viability, the three Anglican Schools will need to maintain a clear sense of their Mission and work together as a unifying entity in the diocese.

CHALLENGES TO CHRISTIAN VALUES IN THE TWENTY-FIRST CENTURY

Rev'd Dr Bruce Kaye, General Secretary

1. On Prophesying

I am not entirely sure that I am grateful for the invitation to speak at this Conference on the topic of the future. After all as a theologian I reflect on our biblical heritage which, of course, includes the fifth book of the Torah, Deuteronomy. An invitation to speak about the future reminds me of the sober words in Deuteronomy about the prophet who speaks a word in the name of the Lord. If that prophecy does not take place or prove true, then it is a false prophecy and the prophet is to be put to death.¹

Yet the business of looking into the future and trying to make predictions is one with which we are very familiar in our culture. Science constantly tries to predict in order to test hypotheses. Economists are constantly asked to predict in order that we might take decisions that will maximise our wealth. Prediction is a means to take advantage at the next step.

It was in this tradition that Richard Kew and Roger White published a book five years ago, called *New Millennium New Church. Trends Shaping the Episcopal Church/or the Twenty-first Century*. Kew and White go through a series of current trends in the Episcopal Church and seek to identify what those trends will do when projected into the future. Each chapter concludes with a section called, "Trends to Watch". In the Episcopal Church they say the liberal consensus will begin to erode and there will be a ground swell towards credal orthodoxy. The spirituality and formation movement will mushroom. The liturgical movement will come to an end and women will have an increasing profile in the church. Clergy will be very different kinds of people from the current generation and outsiders will flock to the Episcopal Church. There will be a new confidence in evangelism. The continued priority of stewardship and single issue organisations will become more dominant. Networks will arise, hierarchy will decline. We will look forward to a bright bright future. The last sentence in the book about the future declares "these could be vintage years for our grand old church!"²

¹ Deut 18.22

² R Kew and R White, *New Millennium, New Church. Trends Shaping the Episcopal Church for the Twenty-first Century*, Cambridge Mass, 1992, p.170

In the spirit of Deuteronomy I would certainly not like to be Mr Kew or Mr White. They have given too many hostages to fortune. I am more attracted to a different image.

If you walk down Fifth Avenue in Lower New York going past Forty Third Street, almost unawares you come across a huge building which occupies an entire block at Forty Second. Steps lead up to columns, which provide a grand portico entrance to the New York Public Library. It sits there in the middle of the vast bustling city, a testimony to the idea that it is worth reading, thinking and taking time to reflect.

It was in that secure and reflective environment that the wonderfully eloquent and enormously well read Robert Heilbroner, gave a series of lectures sponsored by the New York Public Library entitled *Visions of the Future, the Distant Past, Yesterday, Today, Tomorrow*. The lectures were given in 1994 and they built in many ways on his Massey Lectures entitled *Twenty-First Century Capitalism*, which were broadcast in November 1992 by the Canadian Broadcasting Corporation. The Massey Lectures in 1994 were given by Connor Cruise O'Brien and published under the title, *On the Eve of the Millennium, the Future of Democracy through an Age of Unreason*.³ Heilbroner and O'Brien, offer different but much more sober estimates of the next century and beyond, than do Richard Kew and Roger White, and they do so on a different basis and according to a different approach.

Robert Heilbroner finished his 1992 Massey Lectures on capitalism by underlining the tensions and failures which are more likely to characterise the future. In that context of restrained pessimism, he said "it will help to have another social destination in our imaginations".⁴ That is a theme to which he returned in his New York Public Library Lectures, which explored the way in which conceptions of the future have arisen in human experience. He contrasts the distant past, the two hundred and fifty years since the middle of the eighteenth century and our present circumstances. The last two hundred and fifty years have thought about the future optimistically. In the present he thinks of the future pessimistically. "Today", he says "stands in contrast to yesterday."

"First the future has regained some of the inscrutability it possessed during the distant past. Second the marriage of science and technology has revealed dangerous and dehumanising consequences that were only intuitively glimpsed, not yet experienced by our forebears of yesterday. Third the new socio-economic order proved to be less

³ R Heilbroner, *Twenty-First Century Capitalism*, St Leonards, 1992, C O' Brien, *On The Eve of the Millennium*, New York, 1994, R Heilbroner, *Visions of the Future. The Distant Past, Yesterday, Today, and Tomorrow*, New York, 1995.

⁴*Twenty-First Century Capitalism*, p.118

trustworthy than when it appeared during the late eighteenth and early nineteenth century. And last, the political spirit of liberation and self determination has gradually lost its inspirational innocence. Hence, the anxiety that is so palpable an aspect of today, is in sharp contrast with both the resignation of the distant past and the optimism of yesterday.”⁵

Robert Heilbroner speaks as an agnostic. He sets aside any kind of religious hope, but he does register for his readers, three hopes for the very long term prospects of human kind. the first he says, is indisputable, that humankind must achieve a secure terrestrial base for life.

*”We cannot go on, destroying the planet. But the attainment of such civilisational advance, which would enable the planet to be nurtured, is simply not available to us. The necessity of ceaseless accumulation for the capitalist pattern of economic life is destructive of the environment and a new order is necessary”.*⁶

Secondly he says that “we have to find ways of preserving the human community as a whole against its warlike proclivities.” Thirdly, he says “that the distant future must be a time in which the respect for ‘human nature’ is given the cultural and educational centrality it demands”⁷.

Heilbroner is here referring to the need for us to be aware of the complex inner characteristics of our condition,

”of the hidden attractions of both power and submissiveness of the fine line between rationality and paranoia of the Janus-faced character of so many events and the dialectical and psychological unity of so many opposites.”

I invite you to notice what Heilbroner is doing in these lectures. He is not prophesying in the sense of declaring what will be the future. Rather, he uses a discussion of our thoughts about the future to reflect upon the condition of humanity. In this respect he reminds us of the great utopian tradition in literature. When in 1516 Thomas More wrote Utopia, he deposited in our literary tradition a very ambiguous image. Recent More study has shown that Utopia is not a statement of the aspirations Thomas More entertained about the future, but rather a very careful, subtle, highly nuanced comment on the political and social circumstances of his day.

⁵Visions p.118

⁶p.118

⁷p.118

There are many indirect allusions to the details of his own age, indeed to the politics of his own age scattered throughout *Utopia*. In *Utopia* More was using the image of a projected different ideal place to comment upon the circumstances of his own day.

This is very different from the kind of prophecy which is prediction to which we have become accustomed in the last two hundred and fifty years from scientists and economists. It is different also from the prophecy which Winston Churchill used to engage in the 1930's. In 1936 he deplored the failure of the allies to resist Hitler's occupation of the demilitarised Rhineland. On 12 November, 1936 in the House of Commons, Churchill deployed all of his careful documentation to show that if he had said two years ago what had been happening in Germany in the last two years would happen, no one would have believed him. Yet here in the public arena it was displayed for all to see. On the basis of his previously proven predictions, he berated the government

*"so they go on in strange paradox, decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all powerful to be impotent."*⁸

That kind of prediction, in the short term, was the basis for planning and action. That is what Churchill called for and that is what eventually had to happen.

Anyone who is responsible for an organisation or an institution knows very well that that kind of prediction is necessary in order to make sensible plans for the immediate future, to prosecute the purposes for which the organisation exists. That is no less true for schools.

But it is not that kind of prediction with which we are engaged today. Rather, I invite you to consider where we are now in order to ask something about what might motivate and direct us for the future. I undertake that task in the spirit of Robert Heilbroner and Thomas More, and therefore ask that if you invite me back to a conference of this kind in one hundred years time you will not seek to execute me for false prophecy!

2. The Present Watershed - The Industrialised West

In western culture generally, and in Anglicanism in Australia in particular, we are at a great watershed in our history.

⁸ Quoted from *The Speeches of Winston Churchill*, Ed D Cannadine, Penguin Books, Harmondsworth, 1990, p.121

Many in our generation regard the fall of the Berlin wall as the sign of the collapse of the great East European Communist experiment. Yet the difficulties that the eastern empires encountered with their command economies and command social structures have echoes elsewhere in western culture. For two hundred years western culture has been dramatically influenced by the intellectual impulse of the enlightenment, particularly through its children the cultures of science and technology and economic and social rationalism. That modern outlook captured a sense of optimism and progress, a commitment to the future, a sense in which the mind set of science through the instrumentalities of technology, would improve the human condition dramatically.

That scientific mind set however excluded from the public arena much that was important in the human condition. The perceptual aspects of the human experience such as art, religion, and personal values, were relegated to the private arena. Almost certainly because this public private division of the enlightenment did not satisfy the needs of the human condition, the distinction never totally established itself in western culture, and in the last fifty years has encountered significant difficulty.

Liberal Democratic confidence

In 1988 Francis Fukuyama gave a lecture at Chicago University entitled the End of history. It was later published in the Journal, *The National Interest*. It created huge interest, for it argued that the emergence of liberal democracy as the dominant political system in the modern world marked the end of history in the sense of the end of the development of political relationships between human beings. In the book of the same title which was published in 1992, Fukuyama drew attention to the inadequacy of an economic and natural science interpretation of the human condition. The logic of modern science, he said, can explain a great deal about our world, but it is incomplete and unsatisfying “because man is not simply an economic animal. In particular, such interpretations cannot really explain why we are democrats.”⁹

Fukuyama turned to the German philosopher, George Hegel, and what he called the struggle for recognition. Fukuyama argues that liberal democracy provides the answer to the question of our desire for recognition and dignity from others. It means the abolition of master and slave as a social and political pattern of relating. It means that each recognises the dignity of the other and the state is the entity which embodies the authority for that recognition.

⁹F Fukuyama, *The End of History and the Last Man*, London, 1992, p. xvi

Fukuyama interprets the great shift which has taken place in the last fifty years in western culture in terms of a great long term change in the nature of our historical existence. Fukuyama's optimism is reflected in this book and in his more recent book entitled. Trust. Broad optimism however ought not to be confused with the recognition that there are continuing challenges and irregularities.

Disquieting Difference

On the other hand, John Lukacs¹⁰ and Eric Hobsbawn, interpret the twentieth century and our present circumstances quite differently. Lukacs draws attention to the presence of tyrannies in the twentieth century. as does Hobsbawn. He looks to the future not in terms of the triumph of mutual recognition under the patronage of liberal democracy, but to a future in which differences are accentuated and tyranny and uncertainty prevail. Lukacs gives a deeply pessimistic interpretation of the present situation in western culture. The same is true of Eric Hobsbawn. He finishes his extraordinary account of the Age of Extremes, that is to say the twentieth century, by saying,

*“if humanity is to have a recognisable future, it cannot be by prolonging the past or the present. If we try to build the third millennium on that basis, we shall fail. And the price of failure, that is to say the alternative to a change of society, is darkness.”*¹¹

Lukacs and Hobsbawn share the sense of unease, even foreboding, which we noticed in O'Brien and Hielbroner.

Similar indications that we are at a watershed can be seen in the literature which is gathered together under the general heading of post modernism. Postmodernism is a term which captures a number of impulses present in our culture. The assertion of the perceptual and the non rational as having a place in the public domain and an individualism which is set against the corporate tyranny of the mentality of natural science. The incorporation of art and creativity into the public curriculum of the universities is a signal expression of the changed position of the old rigorous scientific mentality. That old rigorous scientific mentality has itself been subjected to significant adaptation in of all places, the faculty of physics and in particular, theoretical physics.¹²

¹⁰J Lukacs, The end of the Twentieth Century and the End of the Modern Age, New York, 1993,

¹¹E Hobsbawn, Age of Extremes. The Short Twentieth Century, London, 1995, p.585

¹²Such a re-thinking is most obvious in quantum physics and astro-physics, and can be seen in the writings of Stephen Hawking. For a Christian reflection on these issues the various writings of John Polkinghorne are both accessible and well informed from the point of view of physics and theology. The impact of scientists in the public intellectual arena is a slightly

3. The Present Watershed - Australia

In the Australian environment, these forces are at work, though not as obviously or in as thorough going a way as in the United States of America. In part that is because Australian civilisation is less obviously a creature of the enlightenment. Within this broader framework of western culture Australia is at its own particular turning point.

Two of Australia's most acute social commentators have recently written at length on our present circumstances. In 1992 Paul Kelly published *The End of Certainty*, and in 1993 Hugh Mackay published *Reinventing Australia*, the first chapter of which was entitled "The Big Angst". Both writers confessed to optimism but both portrayed Australia in the 1990s in terms of anxiety and uncertainty. Mackay's book is the result of extensive social research and Paul Kelly writes from the standpoint of a close observer of day to day politics. In their different ways both writers provide a valuable insight into Australian society and suggest a background to such disturbing Australian statistics as the highest youth suicide rate in the western world.

Paul Kelly¹³ suggests that after the establishment of the Commonwealth at the beginning of this century there fell into place what he calls the Australian settlement. There were five elements in this Australian settlement as it came to be the way in which Australia existed up to the 1980s. Those five elements were the White Australia Policy, Protection, Centralised Arbitration of the Labour Market, State Paternalism, and Imperial Benevolence, at first from Britain and subsequently from the United States of America. His book is taken up with a description of the way in which each of these five elements have been undermined and eroded. It is the removal of the foundations of the Australian settlement which provides him with the title of his book *The End of Certainty*. The marks of the future according to Kelly's analysis will be determined by the power of the market and the globalisation of the economy.

Hugh Mackay reaches similar conclusions but by a different route and in regard to different sorts of questions. He analyses a series of topics to show that in the past twenty years the social fabric in Australia has been through a process of redefinition. He focuses on gender roles, marriage, the value of work, the use of invisible money, the disappearance of economic egalitarianism, multiculturalism, and the nature of the political system. These changes bring anxiety. The big angst is a symptom of the age of redefinition.

different, but nonetheless related, matter in terms of the shape of our society, for which see the recent overview, J Brockman, *The Third Culture*, New York, 1996.

¹³P Kelly, *The End of Certainty. The Story of the 1980s*, St Leonards, 1992.

“Since the early 1970s there is hardly an institution or a convention of Australian life which has not been subject to serious challenge or to radical change. The social, cultural, political and economic landmarks which we have traditionally used as reference points for defining the Australian way of life have either vanished, been eroded or shifted.”¹⁴

These words echo those of Sir Zelman Cowen in 1976 he said “I believe there has come upon us, quite suddenly, an awareness that there is a crisis which in various ways threatens and puts at peril the stability of our society, our institutions, and the liberal values which are cherished by many of us.”¹⁵ At the end of his lecture Sir Zelman said “I bring the matter to an end by saying that the fragility of the consensus poses awful dangers and great challenges”¹⁶

Sir Zelman’s reference to institutions and his anxiety was in no small measure influenced by the events of November 1975 and immediately following, but it is noteworthy that both Kelly and Mackay as well as Cowen draw attention to the role of institutions in our society.

4. Institutions and the Culture of the Market

Institutions are important in social life they embody and foster the values which are important in society. Education takes place within the institution of the school. Any change in education must reckon with the institutional context. Institutions presume important values in social relationships. Business enterprises cannot function without a reasonable level of trust and honesty. An institutions which does not rely on these and similar values will eventually operate on the basis of coercion, and that means radical imbalances of power, and ultimately tyrannies of one kind or another. The 1960s and 70s showed how fragile universities were when the values and purposes consensus about the institution collapsed. They could not function.

Institutions are social constructs to sustain continuity through time of agreed values and purposes. When therefore Peter Drucker contemplates the demise of value based institutions and the rise of mere organisations, then, I believe, he is looking down the barrel of a new dark age, in some ways the same dark age pointed to by Heilbrunner, O’Brien, Lukacs and Hobsbawn.¹⁷

¹⁴H Mackay, *Re-Inventing Australia*, Pymble, 1993, p.17

¹⁵Z Cowen, *The Fragile Consensus*, Sydney, 1977, p.2

¹⁶Cowen, p.20

¹⁷P Drucker, *Post-Capitalist Society*, New York, 1993.

Peter Drucker was concerned with the business corporation and its changing character. I want to draw attention here to the broader social significance of a mentality of economic rationalism and the power of the imagery of the market place. In many respects the business excesses of the 1980s have been put behind us. Many, though not all by any means, have learned that those excesses were unacceptable in a civil society. However, it remains the case that the influence of the imagery of the corporation and of the market place has grown in power and extent in our society. This can be seen in the way in which all sorts of social institutions which exist for intentional purposes now feel compelled to describe their activity in terms of the market, of measurable external transaction costs or benefits.¹⁸

We are in this respect, I believe, at the high point of a pattern of social life which began a thousand years ago. The transition from feudalism to capitalism took place only gradually and was facilitated by the development of the state as an entity different from the landed and personal relationships that existed in the feudal aristocracy.¹⁹

The political disruptions at the time of the Reformation not only aided the religious renewal of western Christianity, but gave some parts of the reformation, especially in England, its political and institutional clothing. Weber and others have noted that the individualism of the reformed tradition aided the rise of capitalism in Europe. What is not so often observed is that the transition from feudalism to capitalism begun in the centuries preceding the reformation shaped the social climate and specifically its individualism and thus also that of the reformation. It is not surprising that it was malleable in the hands of the new and rising culture of capitalism.

At first the science of economics was deeply connected to social sciences. Only in the 18th century, marked tentatively and nervously by Adam Smith, did economics become detached from its social roots and constraints.²⁰ Even in the 19th century the full flourishing of the corporation only became possible when the state accorded to it the concession of limited liability in return for the social benefits arising from the deployment in enterprises of large amounts of capital. The rise of the business corporation, its globalisation, and its multiple transmogrifications during the course of the 20th century have made it into one of the most creative and powerful of the institutions of humanity.

¹⁸It can also be seen in the way in which corporations have taken over such an influential role in culture and public expression. This has been described and analysed for the United States by H Schiller, *Culture, Inc. The Corporate Takeover of Public Expression*, New York, 1989.

¹⁹R Holton, *The Transition from Feudalism to Capitalism*, London, 1985.

²⁰See BN Kaye, The Real Issue In Business Ethics? Institutional Ethics and the Market Place, *Australian Journal of Management*, 19.1, 1994. 121-133

However, during the twentieth century the social significance of the business enterprise has been internalised. Limited liability was a social compact to enable the business corporation to deliver goods and services to the community, and internal corporate profits were the motivation and stimulus for the effective promotion of that external purpose. Now we are subjected to a flood of powerful imagery which reverses this situation. In one of the most revolutionary and significant cultural subversions, Milton Friedman declared that the purpose of business is to make profits. What once was the means and stimulus has become the purpose, and the purpose of providing goods and services for the community has become merely the means to this end.

Such a revolution in social thinking was possible only because of the dramatic growth in power of the imagery of the market of measurable outcomes and transactions. Today we see the influence of this imagery in every quarter. What is at stake is not simply a matter of linguistic fashion. The language and imagery we use in time comes to affect the way we understand who we are as individuals and as a society. The reality is that this powerful imagery has the capacity to change the way we think about ourselves and our relationships. It may not lead to the overthrow of long established social institutions, but it will almost certainly erode the way those institutions work, so that they collapse or re-make themselves in the image of a business corporation.²¹

One of the great triumphs of this materialistic imagery is that it colonises the way we think about efficiency and effectiveness. Actually these are quite distinct issues and are found in all sorts of areas of social life besides the corporatised market players. I am not concerned here with the growing power of the business corporation, though that is something to ponder. Rather I am concerned here with the cultural influence of the market place thought of in rationalised materialistic terms. The impulse to interpret the whole of our public life, let alone the more private aspects of the human condition, in terms of the imagery of the market is a profound threat to our humanity.

Think how hard it is in an independent school to maintain a vision statement which is not in some sense captured by the market forces within which the school is operating. Do not school councils and principals struggle almost daily with the challenge of responding to the accepted power of what are now sometimes called “customers” to have what they want on the one hand, while still in many cases conscious of the fundamental religious and philosophical purposes for which the school was initially founded. In such an environment it has become astonishingly difficult to sustain an intentional institution, such as a school with a religious based and value expressed purpose.

²¹See J Saul, *The Unconscious Civilization*, Ringwood, Victoris, 1997 and P Self, *Government by the Market*, London, 1993.

5. Educational Change

In Australia education is going through an extraordinary revolution. In the current period we are experiencing a return to the pattern of the nineteenth century of state sponsored independent education on a large scale. The changes in the recent government budget in regard to grants for the creation of independent schools and their funding via the federal government have capped a process begun twenty-five years ago. This has opened up vast opportunities for grants to be made to all sorts of groups and organisations to establish independent schools. The growth in the independent sector in the last twenty-five years since the Menzies government introduced state aid to private schools has been simply phenomenal. That growth has been focused most particularly in the last eight years.

Taken in a broader perspective, two important interactions now appear in the educational arena. Where there is increasing centrifugal activity and bifurcation in the system through the growth of independent schools, then there will inevitably be a reaction towards some kind of coherence at some level or in some way. We have had hints of that already, with the federal government's interest in a national curriculum. I believe there will be a revival in that interest, as there will be an increase in questions of accountability for government funds given to independent schools. Multiplying independent entities will produce a reaction in a cohering or even controlling direction.

That same principle applies in the general social domain. One of the arguments deployed in the second half of the nineteenth century in favour of increased state involvement in the education system, was that a multiplying of church schools would lead to sectarianism and social division. If the pluralisation of society and its institutions continues then I suspect that there will be a move towards some social assertion of national identity and national sovereignty. Depending on how far and in what way that pluralisation occurs the re-asserted national sovereignty may be more or less attractive to those whose principles move them to be different from their neighbours.

6. Australian Anglicanism

So far what I have tried to argue, is that generally in western culture we are at a watershed. Furthermore, in the Australian environment there are particular colours to the watershed which we are experiencing and they have affected issues to do with Anglicanism in this

country which are vitally important for anyone concerned with the Anglican community in its various institutional expressions.

This situation is also complicated by the fact that in Australian Anglicanism we are at an interesting turning point. For the past twenty years the public organisational structure of the church has been the scene of dispute and conflict. The General Synod and our diocesan synods have been marked by debate and dispute on issues to do with the Constitution, the ordination of women as priests and the recent new prayer book. These public debates have displayed the operation of centrifugal currents. There has been a flight to the edges.

However, at the same time there have been less publicised and less observable centripetal currents towards the centre around the core beliefs of being an Australian Anglican. These currents are to some extent represented in this conference. Both Anglican schools and Anglican welfare agencies have been driven towards national liaisons and networks in large measure because of increasing centralisation of government policy upon the federal government. Welfare agencies for the purposes of lobbying for funding and in relation to policy formation have formed themselves into the National Anglican Caring Organisation Network. This conference is organised by the National Anglican Schools Consultative Committee. It is an analogous movement. While these liaisons have been prompted in the main by external policy and fiscal considerations, one of the side effects in both cases has been a growing appreciation of the commonalities of being Australian Anglican institutions.

Across our church congregations and communities of people are being transformed by programmes such as Education for Ministry, Cursillo, Catechumenate, Alpha Groups, Christianity Explained. These movements provide points of connection and networks that cross diocesan boundaries. Indeed often do not have any reference to diocesan categories.

The recent National Anglican Conference gave dramatic and visible expression to these centripetal currents in Australian Anglicanism. The Conference made it much more obvious that the visible organisational structures related to the synods, both general and diocesan, do not define adequately what it means to be an Anglican in Australia.

Being an Anglican in Australia is belonging to a community of people who believe certain kinds of things and see themselves in Benedict Anderson's terms an *imagined community*.²² These changes, this reshaping of the national church in terms of a community of people, offers great hope for the future but it complicates significantly the interpretation of our circumstances as Anglicans in a changing Australia and cultural environment.

²²B Anderson, *Imagined Communities*, London, 1991.

7. Three Challenges in the Twenty First Century

Given this lengthy characterisation of our situation I want to highlight three elements which I believe an Anglican school will need to confront in the medium term future.

These challenges have to do with what I will call confidence, what in educational philosophical terms belongs in the arena of epistemology, with community or the way in which diverse individuals and groups sustain an effective connection with each other and thirdly the way in which we interact publicly in a plural society.

Confidence

Hugh Mackay speaks about truth by assertion, that is to say, I have the right to hold this opinion, this is true for me, it is right therefore because I hold it. The film version of Arthur Miller's play *The Crucible* is a chilling reminder of how this kind of approach to knowledge and truth is subject to the terrifying effects of group hysteria. The crudities of the McCarthy era in which Miller wrote his play may not be present today but the subtle and pervasive power of political and economic correctness is most certainly present.

Similarly, truth as information seems to be the assumption of the electronic revolution through which we are passing. As a consequence an education curriculum can be made up of a whole variety of leggo pieces fitted together in the most convenient form from the point of view of the students' consumer appetites, but without reference to any overarching sense of wisdom or understanding or the enduring truths embedded in the culture of which educational institutions are the custodians.

Such a plural society, marked by uncertainty and endless opportunities, provides ready soil for an authoritarian singular notion of authority to take root.

All of these conceptions of authority and of our confidence in our knowledge and wisdom in life present critical challenges to any Christian appreciation of knowledge and truth. How to sustain a notion which is based upon persuasive resonance which assumes some notion of connection, community, commonality and diversity is a challenge which any school avoids at its peril.

Community

The kind of society in which we are living offers the temptation for community to be abandoned. Hugh Mackay's book is almost desperate on this point. Withdrawal into the private, whether it be private individual or private group, will, in the end, lead to different kinds of tyrannies in the public arena. A recent book on Australian spirituality and the churches concluded, correctly I believe, that "the major challenge is finding new ways of developing community in a society which is not at all sure what community is. The major challenge is identifying and naming the presence of God in our fragmented life-worlds, that the dynamic quest for faith may be sustained."²³

What is true of church communities is most certainly true of the school community. The challenge is to establish a school community which has some mark of interdependence of diversity, some mark of creativity and openness. The culture is against such communities and the challenge of creating them lies in front of church schools as much as it lies in front of church communities.

Rampant rationalism and economic and material values and the so called measurability of every aspect of social life will seep their way in from the external culture in which we are located so that schools will hardly know that they have been infiltrated. Yet the maintenance of institutions which sustain and express clear values and purposes and are maintained and inhabited by an effective community culture are essential to the health of any society and fundamental to a school.

Interaction

If education is in any sense a preparation for life then the degree to which future citizens in our society are able to interact with each other in a pluralising society is an important part of that preparation. Eva Cox has recently given currency to the notion of social capital, what she calls the glue which holds the community together. Whether we like the idea or not the truth is that the sort of civil society towards which she is pointing is one with which Christians ought to have some sympathy. It has always been a challenge in human communities to sustain a balance of connectedness and diversity, of freedom and responsibility. That challenge in our social and cultural environment is increasingly difficult. It is not surprising in such a pluralised and rationalised social culture that we find it so difficult to listen to others. We want to express our point of view, we do not want to be intruded upon. Yet any significant interaction requires an openness to listen. To attend to others. To have the capacity imaginatively to enter into other peoples worlds of understanding and to know that at the same time they too are human beings created in the image of God.

²³P Hughes, C Thompson, C Pryor and G Bouma, *Believe it or Not. Australian Spirituality and the Churches in the 90s*, Kew, Victoria, 1995, p.113.

To shape an institution so that it even half way adequately meets the challenges of appropriate confidence, creative community and respectful interaction, in what is already a subversive cultural environment, and will be an increasingly hostile one, is a vocation of the highest significance for the identity and mission of Anglican Christian faith in Australia.

I once taught scripture in a state secondary school. I found it to be a terrifying experience. It was not my gift, nor my vocation. I have spent most of my life in universities, and have some sense of the difficulties and uncertainties in the general educational arena. As a fellow

traveller I salute your vocation, your energy and your commitment as you seek to develop what Australian Anglican schools might be or should be into the twenty first century.

STRATEGIES FOR INTEGRATING VALUES INTO THE LIFE OF A SCHOOL

Mrs Christine Briggs, Principal,
Melbourne Girls Grammar School, Victoria

1. The school philosophy

It is obvious to us all, I am sure, that we do have a stated philosophical underpinning as to what we do in terms of the educational development of each student in our care. At Melbourne Girls Grammar we state our Mission as follows:

“Melbourne Girls Grammar is a Christian School within the Anglican tradition offering a contemporary education with a strong academic focus, wherein each girl can maximise her potential, achieve personal excellence and develop the skills and confidence to take charge of her future in a socially responsible manner.

Through professional and committed staff and financially sound management. with the support of our School community, we aim to provide the best learning and teaching environment through continuous improvement”.

Stating one's commitment is an important first step in the integration of values, obvious though it may seem. The merit in stating one's values and expectations, not only in the School Prospectus, but also in other written materials and in public places is important. In my lifetime, I have become more and more aware of how the young live up to or down to expectations.

2. A respect for every person

I remember in 1995, Bishop Wilson reminding us all that we are created in the likeness of God (*Genesis 1:26-27*) and consequently we are to discern in each person a value which comes from being in the image of God. If every child is a unique creation, he or she should be greeted by name. Our care structure must assure each student of his or her identity, or as Dr Michael Carr Gregg of the University of Melbourne puts it, “*a sense of connectedness*”.

At Melbourne Girls Grammar, these structures are based on the fact that we are a medium size school. There are further sub divisions into Junior, Middle and Senior Schools, with pastoral care structures that include caring Class Teachers in the Junior School, House Tutors at Middle School level and House Tutors and Year Level Co-ordinators in the Senior School. In a similar way the Boarding House is sub divided also to provide strong pastoral care.

In recent times we have moved towards the extension of the pastoral care system to ensure that students in the Middle and Senior Schools have the same pastoral care-giver for three years in a row. This arrangement is to improve the degree of connectedness that each student feels towards her school experiences. Through House systems, some of you provide this connectedness for even longer periods.

The pride and energy of these vital staff members must be fostered by the appropriate provision of time allocation and office space, and even more importantly, the revitalisation of vision and commitment by means of professional development. The current structures may not always serve us well as a means of valuing each individual student. They may need regular review.

3. Structures and programmes

To be true to our Christian ethos, we must, in all honesty, be able to show that we allocate time to Chapel, Eucharist, Assembly and Religious Education studies. We must observe the religious festivals of our faith. Ideally we should have a Chapel and a Chaplain and we should consider the role of Christian imagery and the place of music in spiritual development. We need to be committed to community outreach. We must have effective pastoral care and counselling in our school. Our faith, hope, love and our spirituality must permeate every aspect of the day.

Is every girl and every staff member treated according to Jesus' command: "*do unto others as you would have them do to you*" (1) – at all times, by all people in the community? How hard are we all striving towards achieving this aim?

The answer to this alone gives us a day by day goal which will make for a more perfect community and a more truly perfect example of what, I believe, it means to be an Anglican school, with values integrated throughout.

Other aspects of the school structure in need of constant review include:

- valuing the whole student – including talents beyond traditional school activities, and encompassing the full range of Gardner's intelligences:

interpersonal intelligence

intrapersonal skills

linguistic intelligence

logical-mathematical intelligence

visual-spatial intelligence

musical intelligence

the naturalist intelligence

and bodily-kinaesthetic intelligence (3)

- individualising programs
- providing real flexibility of subject choices

- designing personal and sensitive systems of assessing and reporting. This is so that the focus is not on grading and ranking, but rather on the young person as he or she grapples with learning, building year by year on what he or she already knows and how he or she tries to make “sense” of this learning for his or her own life

and

- providing genuine recognition for a variety of excellences: academic, sporting, cultural and service.

We must aim to nurture young people who strive for personal excellence.

Every aspect of our structures and programmes need to be viewed and reviewed from the view point of the student, so that development for each student is maximised. And what has this to do with integrating values you may ask? The quest for excellence is a way of praising God as we read in *Philippians 4:8*:

“Finally, beloved, whatever is true, whatever is honourable, whatever is commendable, ~f there is any excellence and ~f there is anything worthy of praise, think about these things.”

4. The school as a haven

Now this point is likely to be the most controversial of my views presented here today, because among you are those who think that in order to prepare the young for the “real world”, we must emulate it in our schools. I think not. Schools are carefully contrived institutions, and in my case some of the key features are that:

it is for girls

it aims for academic excellence for all it has an open entry and so on

and critical to our reflections today - that it is has Christian values.

It was interesting for me to ponder on this after a media interview when I was asked how strong was my missionary zeal in terms of our Anglicanism. I recall responding that in order to respect the some 27 or so different religions represented among our student body alone, I believed I had a responsibility to ensure that, at the very least, every student should leave with a deep appreciation of the Anglican religious rituals, but more particularly with affection for Melbourne Girls Grammar as a place of warmth, compassion, beauty, tolerance, learning and spirituality. My hope was that they would carry this with them throughout their lives, no matter what their religion.

Thus, the challenge is before me, our Chaplain, and three Heads of School to ensure that Chapel and Assembly (where attendance is required by all), are beautiful, spiritual moments in our day. This means constant reflection in terms of what we expect of the girls in terms of behaviour and participation, how well our venues serve us and the appropriateness of the time selected for these rituals in the school day.

The challenge is also constantly before us to ensure that our school is just and fair, free from bullying, harassment and discrimination; that it is free from drugs; and that our school is an environment where there is respect for property, such as lockers and library books, and grounds free of litter, are the order of the day.

I place great importance on creating a beautiful physical environment where neatness, tidiness and faultless maintenance are paramount. Beautiful environments help make beautiful people.

As Sir Winston Churchill said:

“We shape our buildings and then our buildings shape us”.(7)

How true his words now begin to appear as we contemplate the extraordinary, ugly, brutal behaviours that occur in some of the world’s ugly urban creations. The challenge is before our Council building committees and our maintenance departments.

But the most important feature of this haven that I believe we need to create, comes not from my views, but from the writings of St Paul’s letter to the Corinthians, nearly 2,000 years ago, when he wrote of faith, hope, and love (8).

Faith in what? Faith in ourselves? Faith in God? Both, I think.

The rapidly changing world into which our students will graduate, will call upon **faith and belief in themselves**. This must be developed in many ways so that each student grows to believe in his or her capacity to achieve something, and contribute his or her gifts and talents to the world, whether as a sportsman or woman, an intellectual, or an artist or whatever.

This faith will develop as teachers, peers and parents acknowledge achievements no matter how large or small. Students need ongoing encouragement also and assistance to overcome weaknesses or failures.

Each young person’s faith in God and the strength and beauty of the human spirit, too, needs encouragement and nurturing, not only in Religious Instruction, in Chapel, at the Eucharist, and at Assembly, but the day by day nurturing of the staff and other students of the community.

St Paul also spoke of **hope**. Did he mean hope for a better tomorrow, or hope for a spiritual life beyond death? Again I think he meant both. The school and most particularly, the parents and teachers of the school, must guard against harsh competition and bleak threats of a black future, if you don’t achieve ‘this or that’ in terms of a Tertiary Entrance Ranking.

To remove hope from the young is a cruel form of education. All young people need to have hope for a better world for the future - a world without war and its atrocities and suffering, a world without pollution destroying our cities, rivers and landscapes, a world where human suffering does not afflict the huge proportion of humanity as it does now.

Such hope can be given birth in simple ways, as students learn how to resolve their own conflicts with parents or peers by negotiation. It can also be achieved by improving their immediate world with clean up campaigns or tree planting expeditions, and opportunities for community care.

Hope for eternal spiritual life takes its inspiration from the teachings of our Religious Education courses, our message at Chapel and Assembly and our observance of our Christian celebrations, such as Carol Service.

Of course our teachings have stiff competition as Neil Postman warns in his book "Amusing Ourselves to Death":

"...in the age of advanced technology, spiritual devastation is more likely to come from an enemy with a smiling face than from one whose countenance exudes suspicion and hate...Big Brother does not watch us... We watch him... When a population becomes distracted by trivia, when a cultural life is redefined as a perpetual round of entertainments, when serious public conversation becomes a form of baby-talk, when, in short, a people become an audience and their public business a vaudeville act, then a nation finds itself at risk; culture-death is a clear possibility" (9)

Such is Postman's warning to us!

However, in St Paul's letter it is **love** that receives the exalted rank of greatest of human qualities. I fully concur. No greater theme can there be in literature, no finer song can be sung. But it is not easy. It is not always easy to love oneself, and making oneself lovable is also a difficult challenge for all of us. How do you express that love to a young person who is tearing at the fabric of the school community with foul language, or rude and thoughtless behaviour?

5. The "hidden curriculum" and the school ethos

But these things are not enough, because the 'hidden curriculum' is critical in conveying the real values of the school.

What is this '*hidden curriculum*', a term believed to have been invented by Lawrence Kohlberg ? (4). Perhaps some anecdotes will assist, but I believe the 'hidden curriculum' is what is sometimes taught in our schools, not because that is what we aim to teach, but because of what we permit.

Some time ago at a year level dinner, a parent described his school days at one of Australia's 'great schools' as a sorrowful ordeal of numerous thrashings that began on the first night in the Boarding House when his towel was found to be hanging imperfectly. His memories of mathematics, literature, sport and other facets of school life were overshadowed by the bullying that was permitted in that school.

His view of that school remains unchanged to this day and certainly was influential in his decision making about the kind of school and Boarding House he sought for his son and daughter. His research took him well beyond the glossy Prospectus. He wanted a truly Christian school, where justice was a real lesson of school life, not just preached from the pulpit at Chapel and assembly time.

On another occasion, a friend told me of a visit she made to a school in Boston. As she sat in on a moral education lesson being held on a fourth floor classroom, a boy arrived wheeling a bicycle, which he solemnly parked at the back of the room before sitting down. The teacher took no notice of the bike, and my friend's enquiry as to its presence was met with this reply:

“Oh, there is apparently nowhere for him to leave his bike, safe from theft by other students “.

Clearly, the school had taught him that theft was commonplace and possibly acceptable. After all, we teach what we permit.

That story compares markedly with a visit I made to Faith Lutheran College in Tanunda, South Australia where the “lockers” I observed were beautiful creations of polished timber (resembling bookcases). There were no locker doors - and neatly or otherwise, arranged inside every locker were each student's books, calculator and the like. Trust and honesty were hallmarks of this school's curriculum. I hope it is still thus.

Clearly there can be a difference between the *‘hidden curriculum’* and the curriculum which is published in the pages of our Prospectus and in the Curriculum Books. We all hear stories like my anecdotes and form opinions about the school in question. In some situations, the hidden curriculum is all about the real lessons of the school, because subversive lessons about bullying, damaging property or stealing library books are not checked and are therefore permitted through lack of action.

What can someone in a senior position do, to ensure that what really happens in our schools, is what we all want to see?

In the first instance, as I said earlier, we must state clearly the aims and objectives of the school in terms of its values. This must be supported by verbalising these values in Chapel, Assembly and in private conversations with staff, students and parents.

It is too easy to be silent.

Secondly, it is important to select carefully the staff of the school who will after all, be largely responsible for each child's experiences there. Critical to the presence of a positive *“hidden curriculum”* (that teaches, not only Science, Mathematics and other curriculum areas, but advances each child's quest for closeness to God) will be teachers who see themselves as having this dual role. Thus, not only will the interview process enable the selection of the right person, but give a

unique opportunity for the Principal, and other senior staff to ensue that the new member of staff can see clearly what kind of school ethos is being developed, and their role in this development.

And of course, the Principal must offer ongoing support to these staff so that they continue to see their dual roles of unlocking the mysteries of their discipline, as well as awakening in their students a sensitivity, an awareness and a responsiveness to beauty, truth and the needs of others. All this to what thinker and educator Coade refers to as "*the real meaning of life*". (5)

6. The role modelling of adults

The role modelling of adults has a powerful impact on the values of the young people in our care and influence. We are the significant adults in the lives of the students in our schools - as Principals, teachers, and Council members, what we do is observed, reflected upon and either accepted or rejected as a model for life by the young.

Thus it is not enough to claim to be an Anglican school promoting the quest for justice, closeness to God and spirituality, *if I am not on the quest myself!*

A description of our modern lives is offered by a German theologian as follows:

"The death of which the Bible speaks, lays hold of us in the very midst of life. It is the boredom and emptiness of going through the motions of living while being drained of all humanity and reduced to the level of an old work horse. "(6) ... Think of your life a second: is it thus? Is there no time to consider the lily, to enjoy family and spend quietly with the Lord?"

We, as people, have to be wary of the fast lane of life - that leaves us little time for anything other than work, the television box in the corner of the living room and the pizza delivery.

We as teachers have similarly to guard against the drive towards greater and greater control of our profession, geared at devising the perfect "system" of education, imposing on us endless reams of paperwork and complex systems of testing and data entry. This will leave us precious little time to sit in the school yard at lunch time to chat with our students, or to attend school concerts, (unless that is our teaching area) or set aside our daily routines and trek a part of this beautiful land with our Outward Bound students.

The complexity of modern life has a ghastly tendency to keep us frenetically busy, unable to be still and thoughtful for even half an hour a day so that we might contemplate the real things of life rather than the meeting time, the traffic, the in tray, the most convenient meal or the media's view of our nation.

****Spiritual leadership cannot simply be left to the Chaplain: he or she will not be believed if no one else values his or her message of faith and if no one else seems to be on a similar quest through his**

or her example. Think too, of the place of a smile, a greeting or the sound of laughter in all this. Think of the place of art and literature as we grapple with the meanings of the experiences of other thinkers. In simple ways, too, through learning of the history of our school and its traditions, students will see the importance of their contribution to it, and they will begin to grapple with the meanings of the school anthem, the school prayer, the school crest and motto. Former students have a special place in putting current staff and students in touch with the past, so that we may all better understand our present school communities as they have evolved, and how each student might contribute to the future.

I sometimes think too, that in the development of strong relationships between adult and youth and that this bond between two people provides the means by which we meet a third.

7. Evaluating progress

Evaluating one's progress in terms of these aims is necessary. Ideally teachers carry out evaluations of their courses including opportunities to comment on aspects related to individual care in the subject, the pace of the lessons and human interactions within the lessons. Anonymous questionnaires get the best and most honest responses.

Similarly at the school level input is useful and will take place ideally on an annual basis, and will include exit students. The introduction of such surveys must be introduced with the support of staff. We sought such input last year as an aspect of our Strategic Planning exercise, but have yet to devise a mechanism for ongoing use.

Essentially I think we have to believe that we can integrate values into the life of the school. We can start by stating assertively the **school's philosophy**, fostering a respect for every person in the school, constantly re-examining and refining the **structures and programmes** of the school to ensure that everything and everybody is committed to working towards a **haven of high expectations**, a **haven of physical beauty** and a **haven of peace, faith, hope and love**.

We the **adults of the community** *must* strive to ensure that the "**hidden curriculum**", and our **own personal example** are in harmony with our stated belief system.

We can integrate values and we must believe we can: It is a leap of faith in ourselves and our schools, and becomes, over time, a self fulfilling prophesy.

REFLECTIONS ON THE CONFERENCE

Dr Graeme Blackman, Member of Council, Melbourne Grammar School, Victoria

This conference has provided participants a fine opportunity to explore contemporary issues in the provision of Values Education in Anglican schools. I have been asked in my capacity as a School Governor to reflect on some of the issues raised. At the outset, I would say that my comments are personal and do not necessarily reflect the views of the Melbourne Grammar School Council.

Anglican schools are generally governed by a Council or Board to which the Head of the school typically reports. It is the function of the Council, *inter alia*, to establish the broad policy direction of the school within a framework set down by the Memorandum and Articles or other instrument setting out the objects of the school. It is the role of the Head and faculty to implement that policy, since Council does not properly have a role to play in the detailed day to day running of the school.

In the context of this structure, how does a School Council engage the issue of Values Education and ensure its proper place within the life of the school in the face of huge competition for curriculum and timetable time?

The simplest place to begin to answer this question is to look at the typical objects of a school and the aims that flow from these underlying policy positions, because it is here where fundamental policy guidance can be found.

The stated objects of most Anglican schools will have a clause similar to the one found in Clause 2(b) of Melbourne Grammar's Memorandum of Association:

To provide a liberal, scientific and general education including religious instruction in conformity with the principles of the Church of England

It is interesting to note that of the two dozen or so Anglican schools in the Province of Victoria, all but two of them have a specific statement about religious education in their objects. Some Articles are quite prescriptive and require for example regular study of the Old and New Testaments.

Most Anglican schools will also have developed a set of *Aims* which give students, teachers and parents an appreciation of the priorities for education established by the school. Again, in the case of Melbourne Grammar, the *Aims* include the statement that students are encouraged to:

Develop their own spiritual and moral values, and become mature, integrated personalities and have an awareness of and care for, their human and physical environment in a rapidly changing world.

Such words of policy are encouraging but may be limited. Dr Aspin reminded us yesterday that the matter of Values permeates our whole life and we are obliged to acknowledge this as we work through the steps in the education process including knowing, doing, living and being. Whether we look for philosophical guidance to Aristotelian ethics or to the Platonic yearning for a reconnection to the eternal, we will conclude that what we might today call academic endeavour is only part of the story for education.

Schools and their councils will do well to heed Dr Aspin's advice: Values are forged, shaped, articulated and embodied in institutions. Accordingly, it is within the school community itself that values systems can emerge. And they will emerge within an Anglican school context from a carefully structured balance of traditional and counter culture elements, as the Primate told us yesterday. But they will only emerge if there is a will to allow it and a positive environment to encourage it. A program of Values Education will only be successful if it engages the whole school community, including council, teachers, parents and students. In this way the school itself will develop its own characteristic moral community within which all the stakeholders will operate.

Christine Briggs this morning stressed this for us forcefully and eloquently. Above all, I believe her reiteration of the idea that the school should encourage students to have faith and confidence in themselves as a first step to providing a positive outcome for the broader community was most significant. A school policy that creates an environment which espouses and encourages such a system is to be pursued. In creating that policy, school councils must listen to what Christine said: "Do not fear to stand up and say what we believe in." It is up to school governing bodies to work with their communities to put in place appropriate policies to achieve these values objectives.

But let us remember also that the Primate stressed that Anglican schools are an integral part of the total mission of the church. If this is so, and I imagine we could hardly disagree, then we should seek a closer connection between church and school, and school councils should welcome appropriate dialogue with bishops and diocesan councils as they develop their policies for holistic Values Education programs.

I say holistic but let us recognize that there will be many models for the establishment and implementation of values education programs.

Dr Macnaught told us yesterday that "schools should be coherently organized around values which are systemically integrated into every facet of school life — we need to think systemically".

Richard Prideaux argued on the basis of working for many years with students that Values Education best emerges from traditional religious studies. Without the authority of scripture based discourse, values education loses its context.

Vivian Mountain was comfortable with both approaches. She recognized the importance of traditional scripture based programs but sees a need to go further. It is vital to communicate with students using their own language and cultural expressions but there are presently opportunities in such areas as spirituality and the establishment of ethical systems which can attract the enthusiasm of young people. Given these and many other different models, school governors need to work closely with school faculty and administrators to develop policies appropriate for their particular circumstances.

Again the Primate and other speakers yesterday drew our attention to the difficult moral issues facing students and the need to establish gospel based responses to these issues. School councils have a responsibility to establish policy frameworks and provide necessary funding to meet these needs. This may well involve brushing the dust from old Objects clauses in legal documents and revitalizing them to meet modern requirements.

What a wonderful project the West Australians including Dr Tom Wallace have been engaged in and how effective their outputs to date. We have already all learned much from their labours during which governing bodies, teachers, parents, students and others have worked together to reach conclusions and establish decisive frameworks for Values Education. I for one will be keen to see how these framework documents will be translated into policies to be established by school councils and administered by newly invigorated faculty, who have been the very ones working on these tasks.

Dr Wallace makes the following comment in the Foreword to the published document entitled *Agreed Minimum Values Framework*:

Young people in our schools have a right to an education which is infused with those values about which there is significant consensus in our community. Indeed their wholeness and the health of the wider community will be enhanced when our youth are helped to find a set of values which ennoble their lives and by which they can live.

Here now is the kind of language that members of school councils could be using as they restructure their goals and objectives to bring to account present realities. More of this please Dr Wallace.

This morning Dr Kaye challenged us with a comprehensive, dare I say prophetic, view of the directions and challenges for Anglican schools as they face the next millennium. He reminded us of the potentially dangerous alliance between science and technology which has evolved from the relentless march of Enlightenment rationalism and asked us to pause, and consider where we are, and to ask what might be the important things to think about as we form the future. His helpful distinction between centripetal and centrifugal forces acting within the church has provided me at least with an extremely useful model to judge the issues for Anglicanism in general and Anglican schools in particular. If the forces drawing us together are greater than the forces pulling us apart, and I agree with Dr Kaye that they are, then it is time for schools and their governing bodies to come together with the church and work through some of the issues raised at this conference.

Dr Kaye has rightly criticized the current influence of the “corporation culture” and the tendency of schools to be subsumed by this culture. School councils, often including corporate executives among their membership, are obliged to resist the pressures he identifies, and create an environment along the lines outline by Christine Briggs — one where the whole school community engages itself in a positive and caring philosophy, a philosophy possibly at odds with that experienced by the community into which our students emerge but one which in time can have infiltrated that very community.

In conclusion, I would just say that those of us who are members of school councils have much to do in responding to the Values Education initiatives that have been disclosed at this conference and in other places. We look forward to working closely with the whole school community in order to implement appropriate programs. The Primate is clearly supportive of these initiatives and will I believe encourage dialogue between church and schools through the various diocesan and other bodies. I hope that through the publication of the conference proceedings, school governing bodies can be made more aware of the issues that have confronted this conference.