



KINGSWAY
CHRISTIAN COLLEGE

UNIQUELY KINGSWAY



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MISSION

Empowering and equipping students for life through Christ-centred education.

VISION

In this vision, we are a school built on a strong Christian foundation where there is a community that teaches students what it means to bring “God’s kingdom to earth”. We are not driven by society but are renowned for placing Jesus at the centre of everything we do.

In this vision, our students are excelling in their education because they are supported and nurtured individually, because they strive for excellence and develop their character. Our students leave our College with a sense of optimism about the future and what God is calling them to. Our students go into the world and serve to the best of their ability in whatever capacity they find themselves, reflecting the values of the College throughout their life.

In this vision, our staff are inspired when working here, they are committed to academic excellence and continuously improving their skills and gifts. Our staff are supported and resourced to collaborate together and go above

and beyond to bring out the best in themselves and those around them.

In this vision, we have created a landscape that utilises its physical assets to enhance learning and development, where our technology and infrastructure supports creativity and innovation, where young minds are set free to see the world for all it can be.

In this vision, our community recognises that it is stronger when it works together and is unified in its mission and focus; our community celebrates and finds strength in its diversity because its mission is bigger than any one personality. Our families are excited to be part of the College; they are actively serving and contributing to make a difference. Our College thrives on bringing out the best in its people who go on to influence the world around, for the glory of God.

In this vision, we are Kingsway Christian College.

MOTTO

God is Truth

KINGSWAY’S UNIQUE PROMISE

Kingsway Christian College promises its community a Christ centred education, defined as taking seriously its dedication to the Christian message, while at the same time recognising the multi-denominational character of our community and that this characteristic requires a wide horizon for how the Christian faith is outworked within all of the College’s curriculum and processes.

ALWAYS STEADFAST IN TRADITION, ALWAYS ADAPTING FOR THE FUTURE

The College motto, “God is Truth” establishes that we believe in absolute truth. God’s truth is revealed to His people in a number of ways, through the Bible, through the work of Holy Spirit, through faith communities. It is, however, the Bible which serves as the foundational measure of God’s truth.

Over the history of the Church, these three ways in which God’s truth is revealed have worked together to establish foundational theological positions and ideas shared by Jesus’ church across the world.

These truths are expressed in the traditions of the Nicene Creed, the Apostles’ Creed, the Athanasian Creed and the Creed of Chalcedon.

The College Statement of Faith succinctly embodies these Creeds and remains faithful to the Protestant Christian tradition.

The College also recognises that the world into which our students will enter on the completion of their education at Kingsway, is a world that is vastly different in every aspect of life when compared to the people of ancient Israel or even the early Church.

Joshua Chatraw makes the observation, “Now the cultural narratives that seep into our psyches have changed, and with this shift, what people view as “common sense” has changed as well.

The basic categories assumed in the Christian story are no longer taken for granted. And in many cases, this gospel story is presumed to not only be false, but an oppressive leftover from the past.”¹

For the College, the challenge is maintaining the orthodoxy of our Christian heritage as expressed in the Statement of Faith and in the Creeds it represents, while preparing our students for an ever-changing world.

This is why the College continues to maintain a well structured, compulsory Christian Studies curriculum, which seeks to establish students with strong biblical literacy skills and enable them to bring God’s truth to bear on an ever-changing world.

Hence, we strive to bring the full weight of Scripture’s authority to bear on how we prepare students for a secular world. In other words, we are steadfast in maintaining traditional Scriptural authority in preparing students for a rapidly changing world – so we must remain vigilant in understanding how our current culture is changing so that we can adapt how we prepare our students to meet those challenges.

Steadfast in tradition, yet adapting how we prepare our students for life.

¹ Chatraw, Joshua D.. *Telling a Better Story: How to Talk About God in a Skeptical Age* (p. 1). Zondervan. Kindle Edition.

A UNIQUE CHRISTIAN ENVIRONMENT

Kingsway Christian College describes itself as a multi-denominational Christian College. Within the College community, both staff and families, there is a wide representation of the Christian faith and traditions. Community members are drawn from approximately 130 different churches. This is unusual in Christian schools, with most Christian schools belonging to one particular church or parish or representing one particular denomination. The diversity of churches that our community represents presents unique benefits, as well as challenges.

The Statement of Faith articulates the common Christian positions on which the College was founded, whilst acknowledging that where there are differences, we graciously adhere to our Unity Statement.

Benefits:

One of the great advantages in having such a diverse community, is the College community's reflection of the wider Australian community in which our families live. People with diverse ideas, experience, culture and beliefs give our students the opportunities, within the more controlled environment of the College, to experience these differences.

One of the most important ways for people, and particularly young people to develop empathy for others is to experience living and working alongside people that are different from themselves. In the somewhat simplified environment of the College, children from Kindergarten upwards, have the opportunity to realise that not everyone is the same as they are. This realisation is the beginning of developing empathy for people who are different from us.

Johann Hari observes, "Empathy makes progress possible, and every time you widen human empathy, you open the universe a little more."²

This desire to develop empathy in our students flows directly from two foundational Christian ideas about humanity.

Firstly, all humans, no matter their ethnicity, educational qualifications, physical or mental abilities, all humans without qualification are made as God's image bearers. We are the *Imago Dei*. While non-Christians may not attribute the idea of the value of a human being to the Judaeo-Christian faith, nevertheless it is only within this faith that humans find their value in the declaration of God. (Genesis 1:26-28) Because the College faith community shares this idea, the College has a responsibility to train our students, as much as they will allow us, to be the best image bearers they can. As Carmen Imes points out:

² Hari, Johann. *Stolen Focus: Why You Can't Pay Attention* (p. 84). Bloomsbury Publishing. Kindle Edition.

“Our identity as God’s image implies a representational role—the Creator God appointed humans to exercise his rule over creation on his behalf. Because of human rebellion, most of us are not doing this job well; nonetheless, it remains our job.”³

Secondly, Jesus requires that Christians are to image God in particular ways. We are to ...

“Do to others as you would have them do to you.” (Luke 6:31; Matt 7:12)

“Love your neighbour as yourself.” (Luke 10:27)

These two foundational actions of imaging God are encouraged throughout College Life. It can be seen in the way we teach, in our Pastoral Care systems, in our Restorative Practises processes and in our Learning Support environment. These two ideas are how we expect all of our staff, students and parent community to act.

Challenges:

With such a diverse community there are always challenges. These lie mainly in the expectations people have of the College and its staff. Because unfulfilled expectations are the basis for all conflict the College takes deliberate care to work with our community through the Kingsway Parent Induction nights, to share as much as possible about the culture new families are joining.

When people of different ideas, opinions, backgrounds and cultures get together, there are often challenges around how life should be done. This is true within an educational environment such as Kingsway. However, these challenges offer community members opportunities to understand and empathise with the diverse group that is Kingsway’s community.



³ Imes, Carmen Joy. Being God's Image: Why Creation Still Matters (p. 3). InterVarsity Press. Kindle Edition.

EDUCATIONAL PHILOSOPHY

Our teaching practice is founded on the belief that the teaching/learning experience is most effective when grounded in active positive student/teacher relationships.

A teacher is much more than a fount of all knowledge, more than a facilitator, more than a provider of skills; but is rather, intentional and explicit in their teaching whilst being able to provide student choice and autonomy where appropriate; can scaffold the curriculum so it is accessible by students, and yet can provide the scope for extension where it is needed; is proficient with traditional pedagogies, but can also utilise modern technologies to motivate and excite students; and is adept both at closely mentoring/tutoring and stepping back to allow independent thought.

Our staff recognise that teaching is both a science and an art, where professional discourse and collaboration are the norm for ongoing development within the classroom and across the College as a whole.

CHRISTIAN STUDIES CURRICULUM

Unlike State schools, and many private schools, Kingsway seeks to deliberately nurture, not just Christian values, but a deep understanding of the Christian faith. For many of our students this will mean a continuation of their faith formation which already occurs in their home and in their church community. For those families where the Christian faith is not a part of the history of the family, the students will receive a grounding in the narrative of God's relationship with his creation and with humanity.

As part of Christian Schools Australia, the College's Christian Studies curriculum is framed within CSA's Formation Framework. The "Formation Framework is a starting point to provoke important discussion around the role of Christian schools in forming young people in the image and likeness of Jesus, who will know, understand, imagine, embody, and expand the Kingdom of God."⁴

The Formation Framework recognises that formation occurs within the context of story.

"Stories help to form our identity, meaning and purpose, and allow us to make sense of our place in the world. They provide a vision of who we are, why we are here, where we are going and what constitutes the good life. The story we live out of becomes the lens through which we see, interpret, and engage with the world around us.

In a culture of competing narratives that seek to shape us, Christian schools have the opportunity to invite students to know, understand, imagine, embody and expand God's story."⁵

⁴ CSA Formation Framework page 4

⁵ CSA Formation Framework page 6

The CSA Formation Framework expresses these five ideas as five elements of formation to be taken into account when developing the ways in which a Christian school forms the young people in its care. These elements are:



BIBLICAL LITERACY

To know the story is to learn about the nature, content and shape of the Bible. Students need an opportunity to encounter Jesus, engage with the expansiveness of the biblical story, and discover the core beliefs and practices of Christianity.



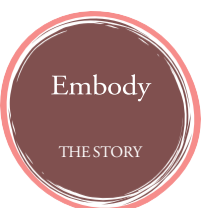
IDENTITY AND MEANING

To understand the story is to make it our story. This occurs when students come to grasp how the biblical story shapes their identity, meaning, and purpose. It involves an understanding of how a biblical worldview rivals other 'big stories' in our culture which seek to do the same.



VISIONS OF FLOURISHING LIFE

To imagine the story is to appreciate how living in God's story contributes to flourishing. This occurs when students have their imagination shaped and sparked by a Kingdom vision of and for life. Where they come to appreciate that the good news of God's Kingdom points to the flourishing and renewal of all things and that a biblical faith informs all of life and culture.



SPIRITUAL PRACTICES AND SERVICE

To embody the story is to take opportunities to live out the Christian faith and gain experience in practices that sustain spiritual formation. Students need opportunities to deepen their faith, engage in the service of others at a local, national and global level, and practice articulating and defending their faith.



VOCATION AND ENGAGEMENT WITH CULTURE

To expand the story is to faithfully engage with the prevailing culture. This occurs when students are prepared and inspired to use their gifts, skills, passions and vocation to serve the common good. Ultimately, to be cultural creators who serve the flourishing of all aspects of society and culture.⁶

⁶ CSA Formation Framework page 6

In order to achieve excellence in the formation of the students through the Christian Studies curriculum, the College invests significantly in a well-structured sequential Christian Studies curriculum, in training and equipping staff to teach Christian Studies material by developing their biblical literacy and by requiring that all students, in every Year group in the College, spend time every week within the Christian Studies curriculum.

This varies in time and place with the younger age groups, but in the Secondary school all students attend two 40-minute periods in Christian Studies per week.

The College's Christian Studies curriculum seeks to grow our younger students, those in Kindergarten to Year 5, in the Christian faith looking at the overarching narrative of Scripture and the individual stories within this narrative. This includes asking and answering such questions as, who is this person in the Bible, what makes them important, what should I learn from this bible story and how does it impact my life?

The diversity of the faith background represented in the College community means that there will be different 'flavours' and nuances to the answering of these questions, thus providing opportunities for our students, even in these younger years, to begin to develop empathy for those people who are 'different from themselves or their family'.

In our older students, in Years 6 to 12, the Christian Studies curriculum seeks have the students continue their embedment of the biblical story, but also to grapple with the way in which this story can be outworked in their own lives, within the cultural story that surround them.

CSA makes this observation:

"Formation always within the context of our prevailing culture. Acknowledging that students are being formed every minute of every day – whether intentional or unintentional – Christian schools are inevitably involved in the work of counter-formation. As such, this work must be contextually relevant and occur within a deep understanding of the cultural narratives that are shaping us."⁷

As part of the Christian School Australia network, many of the overarching ideas outworked in the College's Christian Studies curriculum, come from this source. CSA's Christian Studies Programme acknowledges,

"Although a Christian school environment endeavours to inform and enrich the faith/spiritual formation of its students, this does not mean that Christian Studies is less rigorous as an academic subject. Given the multicultural and pluralist society we inhabit in Australia, students will necessarily be exposed to some study of World Religions. It is important that Christian students do not grow up in a 'bubble', and then suddenly

⁷ CSA Formation Framework page 17

find themselves in contexts of religious diversity when they leave school.”⁸

Further into the framework CSA establishes four major guiding principles, and subprinciples within each of the four, for sustaining a degree of *orthodoxy* within the teaching of Christian Studies.

Texts

1. Biblical Witness | We look to the Biblical texts of the Old and New Testaments as a faithful witness to God’s love and purposes for the world.
2. Documents of the Church | We learn from the faithful testimony of those who have gone before us and apply the teachings of the church in ways that are contextual and relevant.
3. Interpretation | We believe the sacred texts of the church should be read alongside contemporary scholarship as a means of understanding God’s Word for today.

Worship

4. Ministry | We encourage all Christians to discover and use their God-given gifts and abilities, as we believe in the ‘priesthood of all believers’.
5. Ecumenical | We are part of the broad family of Christian churches across the world, and we are committed to working with other churches for unity and for the good of all people.
6. Community | We believe that as a community worships together in a creative, inclusive environment, they are provided with opportunities to become a part of God’s ongoing story of reconciliation and justice in the world.

Values

7. Inclusive | We seek to welcome all people, whatever their economic circumstances, age, race or abilities. We believe that God created women and men equal, and therefore encourage everyone’s gifts and leadership. As multicultural schools in a multi-faith society, we celebrate and learn from the rich diversity of cultures and languages, and seek peace and understanding among religions.
8. Social Justice and First Peoples | We believe that God is concerned particularly for those who are poor, marginalised or oppressed, and so we work for fairness, justice and the well-being of all people. In particular, we recognise the unique gift and place of Australia’s indigenous peoples and seek reconciliation with them and justice for them.
9. Environmental and Global Concern | We believe that God created a good world and entrusted its care to humanity. Accordingly, we take seriously our care and responsibility for the environment and for all living things.

⁸ CSA Christian Studies Programme document, Page 8

Beliefs

10. Trinity | We believe in the doctrine of the trinity—Father, Son, and Spirit—that teaches us to be in community with God and with one another.
 - 10.1. God the Creator | We believe that God created people in God’s image, and so we seek to treat all people with dignity and respect.
 - 10.2. Jesus | We believe that God is seen and known in Jesus Christ whose life, death and resurrection shows God’s purposes and God’s compassion for all people, offering freedom, hope, peace and joy.
 - 10.3. Spirit | We believe that God is Spirit who guides and gifts people, and so we value and celebrate people’s unique gifts in community, and we are open to God’s voice today.⁹
11. Church | We believe that the Church is the Body of Christ in the world, called to be in community with one another and with God for the furthering of the gospel. In our endeavours to share the good news of God’s life-transforming love for people and society, we are guided by the church’s teaching and witness.
12. Evangelical and Reformed | We come from a tradition of Protestant churches that is Bible-focused and Christ-centred, and which stresses the importance of mission and conversion.

Within this framework the College utilises a range of resources from CSA itself, from CEP (Christian Educational Publications), from Center for Public Christianity and from a range of Christian scholars.



⁹ CSA Christian Studies Programme document, Page 12-13

TEACHING CHRISTIANLY

Parker J Palmer, in his classic 'The Courage to Teach', makes the point fundamental to his book, "we are who we teach".

"Teaching, like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together."¹⁰

For this reason, while members of the student community come from both Christian and non-Christian backgrounds, the staff of the College all come from a Christian background. While their backgrounds are not identical, the staff share a Christian view of the world.

Our worldview may be described by what we consider to be our basic beliefs and values. Our answers to a range of questions combine to determine our worldview:

1. Why am I here?
2. Is there a purpose in human history?
3. Is there a God?
4. Why is there evil and suffering in the world?
5. How do I tell right from wrong?
6. What is important to me?

Even documents such as the Western Australian Curriculum acknowledge that people's values influence their behaviour and give meaning and purpose to their lives. In fact, our worldview not only gives purpose to our lives, it determines how we make meaning out of information and knowledge.

Our worldview determines how we combine everything we observe and learn into a framework by which we can try to make sense of life and our place in the scheme of things. Because every person's life experience is different, we will reach different conclusions based on the presuppositions we hold.

However, the staff of the College share the basic presuppositions of the Christian faith, and so the faith is embedded, consciously and unconsciously, into all aspects of the College.

The fact of every person being the image of God in some way, and the Christian responsibility to treat every person accordingly, remains at the root of how College staff teaches.

¹⁰ Palmer, Parker J.. The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life (pp. 2-3). Wiley. Kindle Edition.

ACADEMIC FREEDOM THROUGH A CHRISTIAN LENS

As part of our mission, our academic vision encourages graduates to be self-reliant, critical thinkers who can form, test, and revise their ideas—for themselves, in the service of others, and to the glory of God.

To develop these abilities and to be truly inclusive and respectful, teachers and students must invite and analyse all debatable ideas and points of view. Critical reasoning remains a core competency for further studies and for meaningful engagement in a secular workplace. Furthermore, the ability to understand, evaluate, and act on ideas responsibly prepares students for healthy democratic participation for life. While a culture of inclusion protects freedom of expression, such protection does not render all knowledge and opinion equally “true.” The Kingsway motto “God is Truth” states unequivocally that truth is absolute and can be known through the study of Scripture. For students to construct the most complete understanding of a disputable issue or concept, they must build such knowledge through discussion and have a willingness to listen and be challenged. This requires the hard work of analysis, perspective-taking, debate, reflection, and application.

Through such methods, we honour the diversity of thought in a pluralist culture as we work towards sound, evidence-based positions and conclusions which have the Christian faith as our foundation. Members of our community may find certain ideas that emerge when wrestling with sensitive topics untenable—even offensive—from time to time. In such moments of friction, however, we can help our students learn to resolve conflict, to reason well, and to communicate their own positions.

Therefore, at Kingsway we don’t avoid discussion about war, disease, racism, gender or sexual diversity, political greed or consumerism. Our curriculum will not try to avoid anything ugly or try to keep our children in a naïve state of ignorance. While we would certainly maintain that a child’s innocence should not be violated by issues beyond his or her maturity and readiness, neither should their need to be nurtured into knowledgeable maturity with critical thinking skills be neglected.

Kingsway must be a forum where diverse points of view can be discussed, evaluated, challenged, more fully understood, and, as appropriate, acted upon. We believe that students should graduate with the knowledge and the ability to arrive at thoughtful beliefs, developed through civil discourse—strategies and interpersonal behaviours that help people to listen, share, understand, think, and debate—so that they become not just trusted stewards of democracy, but specifically ambassadors for God. KCC lays the groundwork for teaching strong reasoning, for civic participation, for thoughtful engagement in the market place from a Christian perspective, when students have the freedom to express their considered ideas in safe and productive ways.

Kingsway expects freedom of expression to produce passionate, spirited debate from time to time. The College believes deeply in the value of freedom of expression and civil discourse and is willing to risk *unrehearsed moments* where ideas have the potential to offend. In fact, as a College, we anticipate such unintended instances, for they provide opportunities for teaching about how we may better engage in productive, respectful civil discourse and debate—even when we may continue to disagree on some topics.

Language that *willfully* jeopardises, dehumanises, or threatens a person or group, however, is not aligned with our values and will not be permitted.

The consideration and discussion of a range of different views is also foundational to the continued development of empathy in our students. As has already been discussed, the diverse ethnic and cultural background of families in our community aids in the gradual development of empathy in our younger students. However, there are many types of people with whom even our senior Secondary students will not interact. The use of resources that give diverse points of view and insights into these types of lives, will continue to add to the development of empathy in our students.

As a result of this commitment, Kingsway intends to graduate students who live and act through strong democratic principles, who mature into citizens of character and service, and who are active ambassadors for God nationally and internationally.

PARENTS IN PARTNERSHIP

Kingsway Christian College deeply values its partnership with our parents and offers a myriad of ways for parents to express that partnership in volunteering for the College and the community.

The diversity of churches represented by our community does mean the College does not try to mirror at school what is taught in all homes.

Hence the College **doesn't** replace the primacy of the parental role in children's lives, and the College **doesn't** replace the local church – specific doctrinal differences are maintained within the families' churches.

The College **does** ask students to engage, interrogate, question Australian culture through the lens of Christ.

The College is uniquely placed at the centre of a diverse community to offer to the community a range of services such as:

- Parenting programmes
- Mental Health programmes for both students and parents
- Technology and Social media awareness programmes
- Digital and Cyber Safety
- Relationship programmes

In summary, what is unique about a Christ-centred education at Kingsway?

The College strives to prepare students, in an age-appropriate manner, to view the world through a Christian lens, supporting families with the foundation of Protestant orthodoxy and maintaining the grace that comes with our Unity Statement.

