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Group Norms: *a Scene, a Sermon and a Seminar*

by Ed Noot

In addition to a novel or two, my summer reading list included Bruce Cockburn's memoir, *Rumours of Glory*,¹ and *All In* by Adrian Gostick and Chester Elton.² Cockburn's memoir was on my must-read list as I have been a fan of his for most of my life. I'm captivated by his life story and his deep understanding of faith. *All In* was recommended to me by other leaders I know.

All In is a book worthy of consideration, and I planned to have it form the basis for this article. It highlights the need for leaders to create a **culture of belief** in their organizations. While focused on the world of business, much of what the authors say can be applied to the world of non-profit organizations, including Christian schools.

Gostick and Elton begin by arguing that positive corporate culture needs to be founded on developing employees who are engaged, enabled and energized. These elements are neatly summarized as a chart based on work by Towers Watson.³

The balance of the book reads like a how-to manual with useful suggestions for achieving the desired culture where your employees are all in. I recommend this book to both educational leaders and board leaders as a worthwhile read.

My intentions for this article transformed over the summer as a result of my interactions with a scene, a sermon and a seminar. I came to realize that, while we need strategies to improve organizational health, these strategies will become irrelevant if we do not embody leadership from a place of deep integrity. A leader's **way of being** needs to be defined, articulated and consistent. In essence, **how we are** allows **what we do** to take on meaning, relevance and significance. Without a healthy way of being, all the new ideas and strategies in the world won't help our Christian schools.

The scene that caught my attention is from the movie, *What We Did on Our Holidays*, a charming British comedy that unveils deep truth. The movie storyline follows a family that is coming apart at the seams – the parents constantly fight and have lawyered up for the pending divorce. The young children are hurt, confused and trying to make sense of the adult world. The parents agree to put differences aside to make a trip to Scotland for Grandpa's 75th birthday. While the frantic birthday preparations are underway and multi-layered tension is palpable, the grandfather finds a much needed escape from the cacophony and takes his three grandchildren to the beach. They frolic, explore and delight in each other. He listens to them and patiently tries to answer their questions, admitting when he doesn't know. The simple authenticity of their interaction stands in sharp contrast the frivolous, frenetic and self-indulgent work being done

Engaged	Attachment to the company and willingness to give extra effort
Enabled	A work environment that supports productivity and performance.
Energized	Individual physical, social and emotional well-being at work.

continued on page 2



Group Norms: a Scene, a Sermon and a Seminar

continued from page 1

to prepare for the party. This scene reminded me that how we are with others, our way of being, is critical and that well intentioned plans, strategies and dreams can be easily undermined by self-indulgence, insecurity, passive aggression and counterfeited motivation – pitfalls that even schools bearing the name of Christ are not immune to.

The sermon that stands out was part of a series examining the lives of people who have been historically identified as pillars of the faith. It was focused on the closing verses of Mark 8, where Jesus states, *“Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it”* Mark 8, 34b, 35 NIV. To illustrate this passage, the pastor shared some of the life story of Henri Noewen. Noewen studied psychology and theology and spent most of his career as a Catholic priest and academician. He reached the pinnacle of this career teaching for two decades some of the most prestigious academic institutions in the USA, including the University of Notre Dame, Yale Divinity School and Harvard Divinity School. Noewen left this career to work with mentally and physically handicapped people at the L’Arche Daybreak community in Richmond Hill, Ontario. Noewen had his struggles in life, but ultimately decided that he needed to live, serve and love “the least of these” in a very direct and personal way. How he became more important to him than a prestigious career.

The seminar was the Educators Leadership Development Institute, co-sponsored by Christian Schools International and Christian Schools Canada. The session brought together eighteen aspiring leaders for a week of intensive interactions on leadership. As a first-time facilitator, this was also a week of deep learning for me. What struck me was the emergence of a common thread underpinning the various presentations. Each facilitator emphasized the need for leaders to walk with deep authenticity and integrity. A leader’s way of being was consistently highlighted as a priority. We spoke at length about the tasks of leadership and various strategies that may assist in completing these tasks, but time and again we circled back to

the need for leaders to operate out of a place of deep integrity, trust and faith.

One outcome of this focus was to devote time to articulating our group norms or *ways of being* with one another at ELDI. Steven Levy characterizes norms as the “oil for the car engine parts moving intensely together.”⁴ The work of school boards, admin teams and school faculty can involve intense activity. Group norms lubricate our engagement, reducing friction to facilitate smoother operation.

Every school faculty, school board and admin team has its own set of customs, habits and expectations of how their meetings will be conducted. Often these ways of operating are unspoken and therefore unexamined, and may potentially be counter-productive to the work of the group. Subgroups within the larger group may actually be operating under disparate sets of norms. To develop a well-functioning team, it is important to be intentional about establishing norms for how the group as a whole will operate both procedurally and interpersonally. The norms a group identifies should be an expression of what that group values in a particular setting, they should be communally articulated, reviewed and implemented.

ELDI generated group norms and had them posted throughout the week of meetings. When a group norm was violated other group members gently reminded us of our norms. Members were held mutually accountable. SCSBC has been advocating for the development of group norms for some time (*Educating Towards Wisdom: Community*, 3-13), but a scene, a sermon and a seminar reminded me of their importance. I would encourage schools to take the time to define your way of being by developing group norms for board, admin and staff meetings. The intense work done in these meetings will be more effective and honouring if it is lubricated by mutually agreed-upon norms.

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- 1 Bruce Cockburn and Greg King. *Rumours of Glory*. HarperCollins Publishers Ltd., 2014.
- 2 Adrian Gostick and Chester Elton. *All In: How the Best Managers Create a Culture of Belief and Drive Big Results*. Free Press, 2012.
- 3 *Ibid*, p. 61.
- 4 Steven Levy, ASCD Conference workshop, 2011.

“If you continue to remain silent during incidents of brokenness, you are saying that this is how we do the business of living together here.” ~ Dr. Lee Hollar, statement made when teaching a leadership course at Trinity Western University, Langley, BC.

I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. ~ Ephesians 4:1-3

Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. ~ Ephesians 4: 15, 16

Tuition Fees: What Is Fair?

by Tim Williams



Schools charge parents tuition fees to cover the expenses not already paid for by the provincial government of running the school. A school needs to determine what tuition philosophy will be used in sharing these costs among the parent community. This leads to the question of what is fair? The struggle over principles of fairness may cause some heated discussions at times.

To illustrate the conundrum facing boards, let's postulate some questions:

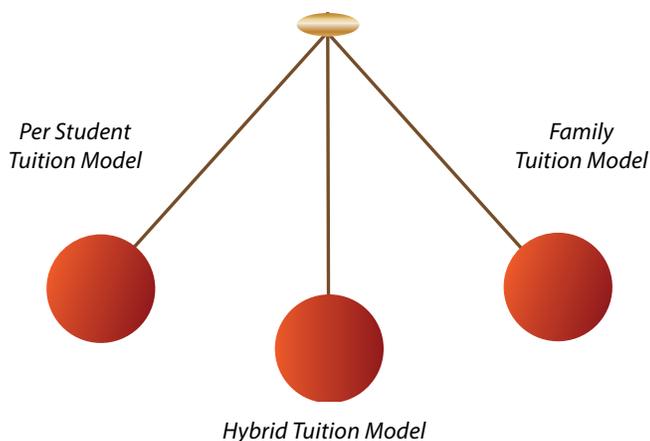
- If it costs \$10,000 per year to educate a child at your school, and the provincial government block grant for the child is \$4,000, is it fair to charge the net amount of \$6,000 to the child's parents in tuition fees?

Perhaps you said yes. Perhaps you said no, or that you need some more information before forming an opinion.

- If a family with four children at your school costs a total of \$40,000 per year to educate and the provincial government block grant for the four children is \$16,000, is it fair to charge the net amount of \$24,000 to the child's parents in tuition fees?

Perhaps you said yes. Perhaps you said no, or that you need some more information before forming an opinion.

If one were to imagine a pendulum with two extreme positions, a user pay principle (per student cost model) on the one hand and a community ethic (per family tuition model) on the other, it would be easy to see where your school currently defines fairness in tuition fees. In reality, schools often pick a hybrid model between the two extremes when determining tuition fees, ie. the



first child tuition is a higher cost and each subsequent child is discounted. Families with only one child may complain, thinking that this is unfair, until they are pregnant with their second child only to find out they are having twins. It's been said that it takes a village to raise a child and so Christian schools don't generally take an individualistic or economic rationalist perspective of fairness when determining tuition fees.

The fairness debate comes up at times when schools are contemplating changing their tuition structure. The need to change tuition structure happens due to many factors such as:

- changing demographic trends, eg. smaller families
- community attitudes regarding fairness, eg. the growing trend towards individualism in Western culture
- the changing nature of some schools eg. allowing non-Christian families to enrol.

Some schools have such a complex tuition formula that potential new parents need a doctorate to understand what their tuition fees will be. Often simplicity and the need to provide clear communication to new parents complicates the discussion of fairness.

When tuition fee structures change, a school board needs to be conscious that this decision is more than a financial decision, and often stomps upon deeply held views concerning the definition of fairness. Boards need to lead well in this area, and maintaining the status quo, while easy, may not be in the best long term interests of the school. My advice for boards is to listen well, help the community process the change, and take the time to work with those families that may be harmed by the change in ways such as helping them access student financial assistance where needed.

Behold, how good and how pleasant it is for brethren to dwell together in unity ... for there the LORD commanded the blessing, even life for evermore! (Psalm 133:1-3).

This discussion is not a legal, moral or even a biblical one. It is a board attempting to provide wise stewardship to meet the expenses of the school in the fairest possible way. There are pros and cons for all tuition models and each school needs to periodically review tuition structure to match the context of their school community.

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Why, How ... then What

by Darren Spyksma

Though natural, asking “What content am I teaching?” is the wrong starting point.

Over the next two years, all SCSBC schools will need to begin to adjust their programming to meet the new BC Edplan.¹ In this time of transition it is natural for teachers to start by asking the very practical question, “What do I have to teach?”. This question has come from years of being told that they are accountable for hundreds and hundreds of individual learning outcomes. For over two decades teachers have been asked to plan learning in terms of individual learning outcomes. This has created a generation of diligent teachers who have struggled to keep hold of the big picture while meeting the school based and legislative requirements. Though natural, asking “*What content am I teaching?*” is the wrong starting point.

As each school develops their individual manifestation of the BC Edplan, it is essential that they begin with their mission and vision. Planning significant educational change means that schools must start at the very foundation. The provincial government understands this is a meaningful way, highlighting the need for the educated citizen as the province’s foundation for educational change. For Christian schools, the educated citizen is not enough. Schools must align the explanation of the educated citizen with their own mission and vision ensuring that all decisions come out of these foundational documents. With a well-articulated vision and mission and clear graduate profile, schools are able to make decisions with correct priorities in mind.

Once the school staff has been reminded of how the school’s mission and vision can and should affect learning programs, it is important to spend time looking at how learning is taking place. This is an opportunity for staff to reflect on what they believe it means to be educated. By allowing teachers to personally reflect on what it means to be educated, school administrators are giving teachers the opportunity to look past what they are teaching to who they are teaching. This small but fundamental change is necessary for sustained educational change. This, however, is easy to say and difficult to implement.

One strategy to assist teachers in seeing their calling as teaching individual students rather than as subject area specialists is through focusing on biblical teaching practices. For this to work, teachers must release themselves from the content of their teaching long enough to pour their thought and attention clearly into how they are teaching. Spending focused time on how they are teaching and what students are learning through the process is helpful in shifting teacher attention away from information toward student learning.

One way a number of schools in our SCSBC community have begun to connect their teaching and learning practice with transformational learning is through the use of biblical teaching practices. Through SCSBC supported professional development opportunities, teachers have a renewed understanding of how to choose teaching and learning activities that give students the

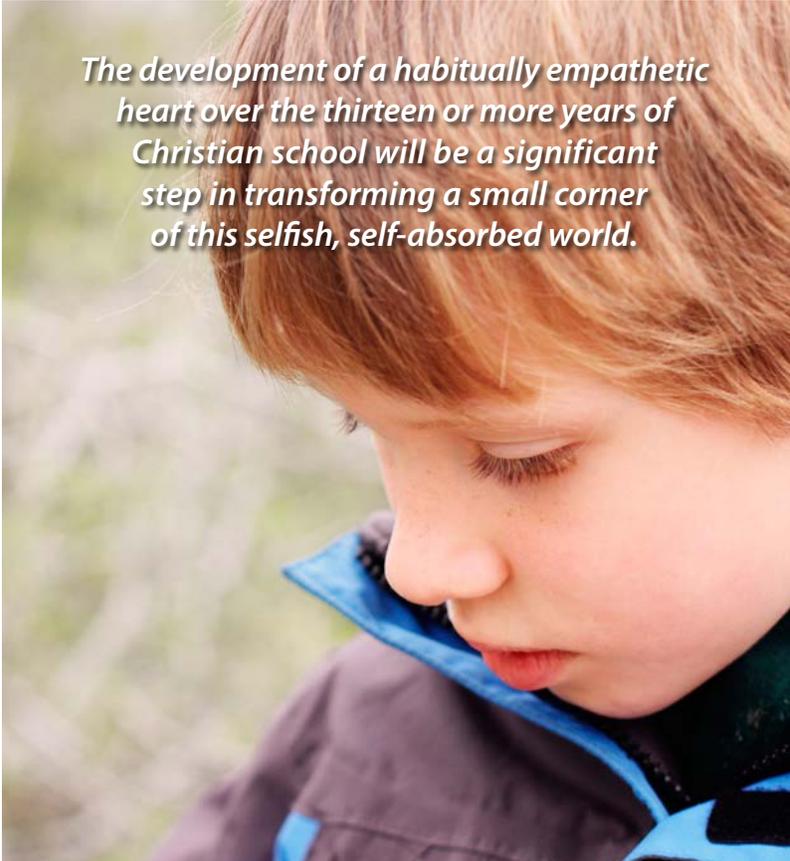
opportunity to develop their faith through practices, routines, and reflection. These best practice strategies are intentionally chosen for both their value in supporting learning and in their inherent design to support faith formation. With practice and experience, these practices become the very fabric from which faith formation and learning develop.

It can be overwhelming to think about the concept of *biblical teaching practices*. To assist schools in this process, in conjunction with two teachers from Nanaimo Christian School, Cheryl Barnard and Shannon Gillespie, and discussions with Beth Green of Cardus, SCSBC has developed five focus areas which can be used to support the pedagogical choices a teacher needs to make. Each of these focus areas are distilled from the life of Christ and how he lived and taught while on earth.

As teachers decide how to teach students they can consider what pedagogical strategies help students develop the ability to:

- foster genuine relationships
- cultivate spiritual disciplines
- create leadership capacity
- develop a heart for other,
- engage in the journey of faith

By intentionally choosing a pedagogical strategy which also helps students develop in one or more of these faith formational areas, teachers assist students in developing habits which will shape who they are. “Discipleship and spiritual formation are less about erecting an edifice of knowledge than they are a matter of developing a Christian know-how that intuitively understands the world in light of the Gospel.”²



The development of a habitually empathetic heart over the thirteen or more years of Christian school will be a significant step in transforming a small corner of this selfish, self-absorbed world.

RECOMMENDED

Check out these resources

By the grace of God, these intentional decisions by Christian teachers will help students develop habits of practice which permeate all aspects of a student's life.

Let's look at my previous example. The ability to collaborate and work in groups is considered essential as part of the redesigned provincial learning plan. Teachers are regularly designing learning plans which include groups and working together. Is there an opportunity for deeper learning within the teachers plan for collaboration? Which biblical teaching practice could be the focus as students work together to develop a video explaining tectonic plates as a God created design for the renewal and ongoing development of the earth?

Guided reflection with questions such as, "How did the other members of your group enjoy working on this project?" is one way to help students on this journey. This guiding question combined with an introductory discussion around inclusion and group norms will help open a student's heart to the needs and wants of others. The development of a habitually empathetic heart over the thirteen or more years of Christian school will be a significant step in transforming a small corner of this selfish, self-absorbed world. Seeing new and presently used pedagogical choices as purposeful in developing learning and habits of faith formation turns a strong educational idea into a biblical teaching practice. By incorporating this level of planning with intermittent *think-alouds* explaining why these practices are chosen, and deliberate reflection, teachers are developing a classroom culture that intentionally assists students in developing habits which support an active faith-filled life.

At this point, the content in a classroom and the specialized knowledge of the teacher becomes a wonderful gift teachers can share to inspire curiosity and a desire to learn in students. Ian Leslie, in his book *Curious*,³ challenges people to understand that information fuels curiosity by creating an awareness of ignorance. Under the right conditions, knowing something about a subject makes us uncomfortably aware of what we do not know. People inherently want to close that gap. With this understanding, teacher expertise becomes essential and valued by the community and students because it allows teachers the freedom they need to focus their planning to combine knowledge and skill acquisition with student inspiration and faith formation.

The content teachers work through with their students is important. This importance is magnified when content is the vehicle which is used to assist students in developing a way of being that allows them to live out their lives as a faithful presence for Christ in all areas of their life.

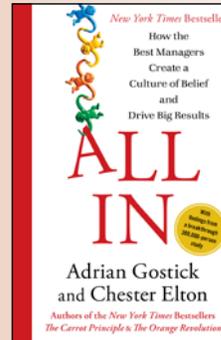
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All In: *How the Best Managers Create a Culture of Belief and Drive Big Results*

by Adrian Gostick and Chester Elton



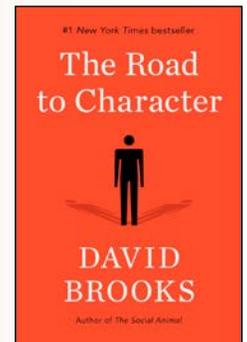
As an educator, few things will have a bigger impact on your effectiveness than getting those you are responsible for to buy in to your ideas and your cause, and to believe what they do matters. Three leadership principles – engage, enable, energize – lead to astonishing results. The authors present a simple seven-step road map for creating a culture of belief: define a burning platform; create a customer focus; develop agility; share everything; partner with your talent; root for each other; and establish clear accountability. Delving into specific how-tos

for each step, they share eye-opening stories of exceptional leaders in action, vividly depicting how these powerful methods can be implemented.

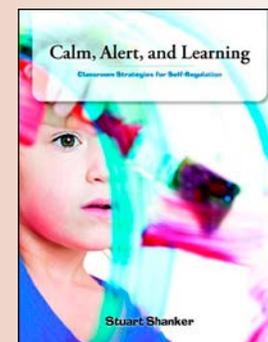
The Road to Character

by David Brooks

Wisdom, humor, curiosity, and sharp insights have brought millions of readers to the author's New York Times column and his previous bestsellers. Now, in *The Road to Character*, David Brooks focuses on the deeper values that should inform our lives. Responding to what he calls the culture of the Big Me, which emphasizes external success, he challenges us to rebalance the scales between our "résumé virtues" – achieving wealth, fame, and status – and our "eulogy virtues," those that exist at the core of our being: kindness, bravery, honesty, or faithfulness, focusing on what kind of relationships we have formed. Blending psychology, politics, spirituality, and confessional, *The Road to Character* encourages us build rich inner lives marked by humility and moral depth.



Calm, Alert and Learning: *Classroom Strategies for Self-Regulation* by Stuart Shanker



Recent research tells us that one of the keys to student success is self-regulation – the ability to monitor and modify emotions, to focus or shift attention, to control impulses, to tolerate frustration or delay gratification. But can a child's ability to self-regulate be improved? Canada's leading expert on self-regulation, Dr. Stuart Shanker, knows it can and that, as educators, we have an important role to play in helping students develop this crucial ability. Distinguished Research

Professor at York University and Past President of the Council for Early Child Development, Dr. Shanker leads us through an exploration of the five major domains – what they are, how they work, what they look like in the classroom, and what we can do to help students strengthen in that domain.

One School's Story: *from Chaos to Calm*

The story of this transformed school seemed almost too good to be true. I sat in a principal's office a couple of months ago, leaning forward on the edge of my seat as the principal described the journey of their school over the past three years from a school on the brink of chaos, to the exemplary school I saw that day. This particular public school had an unusually high number of students with complex needs; high anxiety and frequent meltdowns were the daily norm. So what was the turning point for this school? There is no doubt that it started with a unified team and a visionary leader committed to making a change, but it also involved working together with a Christian independent school as well as a local church. The school began by conducting a 360 degree review that was self-reflective of their practices. They took the results to help move forward and embarked on their journey with the teachers reviewing Stuart Shanker's *Calm, Alert and Learning: Classroom Strategies for Self-Regulation*¹. I'll come back to the school in a moment, but first let's take a closer glimpse at what we mean by *self-regulation*.

What is self-regulation?

Self-regulation is the ability to control our own thoughts, emotions and behaviour to meet the demands of the situation. In foundational research presented in Baumeister and Vohs' *Handbook of Self-Regulation: Research, Theory and Applications*², it describes several processes involved in self-regulation, including the ability to:

- regulate physically
- regulate emotionally
- regulate behaviourally
- regulate socially
- regulate cognitively
- regulate morally

Why is self-regulation important?

Self-regulation is a powerful set of skills that have a significant impact on children throughout their lives. Greater academic achievement is only one of the positive outcomes and self-regulation is seen as an even a stronger predictor of academic success than IQ³. Other positive outcomes of self-regulation include increased problem-solving skills, better interactions with peers, increased intrinsic motivation, higher self-worth, improved moral conduct, fewer behaviour problems as well as a decrease in mental illness.⁴ Self-control is also one of the most important factors that helps us to live together peaceably and serve one rather than to primarily focus on helping oneself.

How is self-regulation developed?

Children can vary considerably in their capacity to self-regulate; it is a very complex behaviour that requires a number of underlying cognitive, physical, emotional, and social skills. Self-regulation has roots in our biological makeup and temperament⁶. These biological links do not mean that self-regulation is completely innate. Environmental factors have a strong influence as well, such as attachment with significant adults, external controls and organization put on by others, as well as being taught strategies of how to regulate behaviour and emotions. Developing self-regulation takes time – about twenty years for

most people – but it also takes the consistent support of parents and other adults as well as through the power of the Holy Spirit.

What is a Christian view of self-regulation?

From a Christian view, self-regulation is not something we simply do in our own strength, but by His Spirit, as Galatians 5:22-23 says, "*the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control*". When the Holy Spirit is an active presence in our daily lives, He helps us to control our fleshly desires by directing us to the things that please God and serve others. Titus 2:11-12 instructs, "*For the grace of God has appeared that offers salvation to all people. It teaches us to say 'no' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age*". In order to work towards a loving community with God and others, individuals must be able to use self-restraint and make choices that are good for others as well as for oneself and develop other-centred social behavior that is often at odds with self-centred interests.

Back to the school visit ... as the principal conducted my tour throughout the school, she pointed out some of the important landmarks in their journey towards transformation:

Physical Regulation

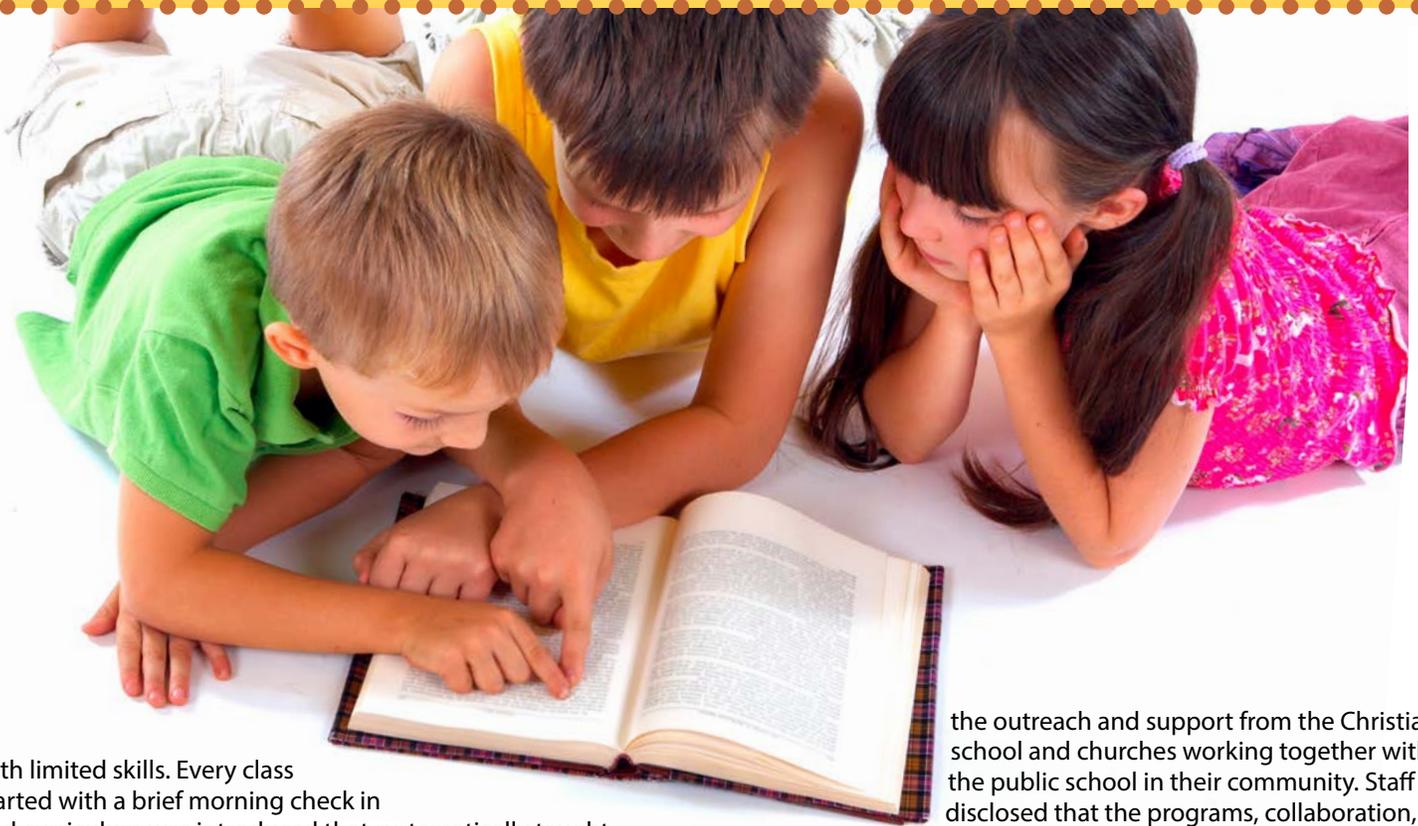
Significant changes were made in the physical environment of the school to address physical/biological regulation and reduce auditory and visual sensory overload. Deep breathing practices were introduced after recess, lunch and PE to help with changes in energy levels during transitions. The classrooms looked and sounded more like areas we might see in our own homes with softer lighting, plants, soothing paint colours and soft background music. Self-regulation tools such as earphones and mini-trampoline became tools that were available to all students as needed. Nutritional needs were addressed from an outside source through local churches who brought in volunteers and funding to support a healthy breakfast and lunch program for students.

Behaviour Regulation

The behavioural environment was also addressed through the introduction of a school-wide emphasis on positive behaviour. This helped students learn and develop appropriate behaviour in every area of the school and all the staff used the same language across the school. When problems occurred there was a focus on learning the correct procedures rather than punishing non-compliant behaviour. The use of visuals and the positive and consistent reinforcement was key to some individuals with low language ability learning appropriate behaviour.

Emotional and Social Regulation

Emotional regulation training was introduced by Jennifer Kolari⁷ who used the Calm program as a means of working with students whose lives were touched by trauma, giving them valuable tools for supporting the emotional development of all students in the school. All the staff, including the office secretary, worked on relationship-based practices, connecting with students at a very personal level. Self-regulation in the context of social relationships can be learned, even for those



with limited skills. Every class started with a brief morning check in and curriculum was introduced that systematically taught and supported the students' emotional and social growth, and included such skills as sharing, compromising and negotiating. Students were taught how to play together and to solve problems as they arose in every setting of the school, including non-structured environments such as the playground.

Cognitive Regulation

Teachers changed their model of instruction in several ways to accommodate effective brain-based learning strategies. Learning targets were listed as "I can" statements and students reflected on their own progress towards the targets. Whole brain teaching involving movement were introduced; as language is better understood when connected with actions⁹. Whole group lessons were short, followed by flexible smaller groups working together productively. Students were taught classroom processes; even in Grade 2, the students knew all the procedures for the language arts program using the Daily 5 Café. Support from a nearby Christian school came in the form of Grade 8 students reading every week with younger students in the public elementary school. Students accepted that they all learn differently and need support at different times. Children learned to identify the tools they needed to help them regulate better cognitively.

In conclusion, the use of this holistic approach to self-regulation led to significant gains for all the students academically, socially and emotionally. The atmosphere of the school was transformed from one of chaos to one of calm. Everyone appreciated

the outreach and support from the Christian school and churches working together with the public school in their community. Staff disclosed that the programs, collaboration, team-work and support had a profound influence on their teaching and job satisfaction; they had been equipped with tools for teaching the diverse needs of all their students so that all their students were really learning and growing.

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NEWS AND EVENTS

UPCOMING CALENDAR

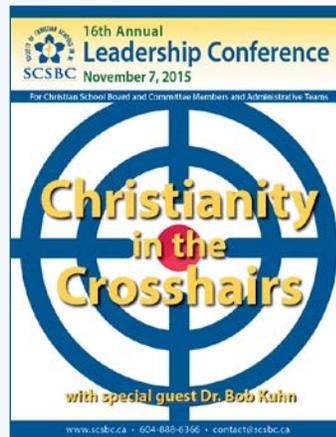
Christianity in the Crosshairs

The May 2014 edition of the Education Law Reporter begins with an editorial that states, "The role of religion in Canadian schools continues to raise political controversy and legal disputes – most recently in Ontario, Alberta and Quebec."

The editorial highlights the recent clash of religious freedom and personal or organizational rights. "The Erazo case involved a Catholic denominational school in Ontario and focused on a student's right to be exempted from religious teachings or events held at his school. The Loyola case in Quebec centered on the right of the school to teach a required course in religion from a perspective consistent with the school's Jesuit values.

In Alberta, questions were raised concerning religious-based employment policies in schools that receive public funding. The issue focused on the Prairie Christian Academy, a private Christian school based in Three Hills. A policy posted on, but now removed from, the school's website allegedly required the school's teachers to "abstain from homosexual relations."

Leaders of Christian schools need to be aware of the legal landscape concerning religious freedom. Bob Kuhn, President of Trinity Western University, which is currently being challenged on its plan to open a law school, is well positioned to speak to these issues. Bob will be the keynote speaker at the 2015 SCSBC Leadership Conference on November 7 as we together explore the issue of "Christianity in the Crosshairs."



SEPTEMBER

15: Fraser Valley Regional Principals Meeting at Mount Cheam Christian School, Chilliwack

16: Vancouver Island/Sunshine Coast Regional Principals Meeting at Duncan Christian School, Duncan

21: Okanagan Regional Principals Meeting at King's Christian School, Salmon Arm

29: Northern Regional Principals Meeting at Bulkley Valley Christian School, Smithers

OCTOBER

22: Greater Vancouver Regional Principals Meeting at Delta Christian School, Delta

NOVEMBER

6: Pre-conference Seminars for Leadership, Business and Development

7: Leadership Conference

2016

FEBRUARY

4-5: FISA Teachers Conference

MARCH

1-2: SCSBC Business and Development Conference

BC Ed Plan Curriculum Update

Kindergarten to Grade 9

All K-9 **draft** curriculum is now available online at <https://curriculum.gov.bc.ca>

Schools have the option to begin using the draft curriculum this school year.

- **Planning for Curriculum Exploration in 2015-16** - www.bced.gov.bc.ca/independentschools/is_resources/curric_exploration_2015-16.pdf
- **Course Outline Instructions** - www.bced.gov.bc.ca/independentschools/is_resources/is_courseoutlines/course_outline_overview.pdf

Grade 10 to Grade 12

- First drafts of the 10-12 curriculum will be posted by August 31, 2015 for field review.
- These drafts are not intended to be used in the 2015/16 school year.
- The 10-12 drafts are the first step in a process towards a revised 10-12 curriculum. There will be opportunities for the field to provide feedback on these early drafts.

SCSBC Directors of Learning Darren Spyksma and Greg Gerber continue to work with Learning Leaders and lead member school staff workshops as our schools continue to imagine the impact and possibilities of developing a local reflection of the BC Edplan in our school communities.



ELDI – Four of our own BC educators were part of the group of eighteen attending the 16th annual Educators Leadership Development Institute at Cedar Springs Christian Retreat Center from July 6 to 10, 2015. They are Jonathan Boone, Bulkley Valley Christian School; Shawn Taal, Pacific Christian School; Dan Verbeek, Agassiz Christian School; and Roberta Wong, Powell River Christian School.



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