HeeKap Lee · Paul Kaak *Editors*

The Pedagogy of Shalom

Theory and Contemporary Issues of a Faith-based Education

Springer

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Foreword

In this new and meaningful look at shalom as a foundation and pathway to effective teaching and learning, HeeKap Lee and Paul Kaak have brought together a number of Christian scholars and practitioners who present both the theory and practice of shalom. Many scholars, journalists, and educators have described the challenges of teaching in America's schools in this era. In response, numerous theorists and critics have presented strong statements of what should be fixed in the classroom and in the practice of our teaching force.

The authors of this volume, The Pedagogy of Shalom, acknowledge the challenges and issues faced by contemporary American schooling. In contrast to theorists and critics who propose improved efficiencies, or a return to past practice or increased investments, what is presented here centers on the biblical concept of shalom and how an understanding and commitment to that concept brings hope and healing to the classroom, along with meaningful outcomes. While many contemporary scholars study the science of the teaching and learning enterprise, others turn to the wisdom of scripture and tradition, and look within their own lives in relationship to the Living Christ to discover truths that bring satisfaction, community, and learning gains to the classroom.

This book presents a comprehensive view of shalom, from a review of the traditional description of shalom as found in scripture and related ancient texts, through reflections on specific applications in the classroom of the twenty-first century. While shalom has traditionally been translated as peace, we learn in this book that the concept, as understood by the ancient Hebrews and further lived and taught by Jesus, represents a full view of an ideally imagined human life in community. What Lee and Kaak and their colleagues present in this volume is a full exposition of how the teacher herself and the community she imagines and seeks to create in the classroom become the process by which meaningful and productive learning takes place. The varying facets of this community-building process and the ideal end of human flourishing are presented in the various chapters of the book. Examining the uniqueness and variety of human culture and expression and how teachers work toward accepting, encouraging, loving, and teaching their students is a central theme that blossoms out to examine the critical need for effectively working with the diverse student populations in our classrooms.

Teachers and scholars alike will find hope and encouragement in this book. In my many years of association with teacher educators and scholars at institutions affiliated with the CCCU, I have found a longing for shalom and a commitment to helping emerging teachers grasp the significance of their own role as peace maker and encourager in their classrooms. Community does make a difference. There is much hope and practical guidance in this book in establishing community and in working toward shalom.

June 2016

Scot Headley, Ph.D.
Dean of the College of Education at George Fox University
The founding president of the International Christian
Community for Teacher Education and the
editor of the ICCTE Journal

Preface

The collection of essays in this book is oriented around a theme that seems to have had little play in the field of education, particularly in public education where many Christian teachers feel they are called to serve. In their book *Christian Teachers in Public Schools*, Stronks and Stronks (1999) acknowledged the nostalgia and hope of Christian teachers who long "for God's shalom in a place in which teachers fear it will never happen" (p. 20). This fleeting mention begs for further explanation as well as for recommendations for practice. Can *shalom* happen? The authors of this book are both hopeful and honest about the Christian's call to embody *shalom* in our nation's schools.[1]

To orient the authors, Palmer's (2007) "seldom taken trail" (p. 6) has become a guide. While appreciating that (1) what we teach, (2) how we teach, and (3) why we teach are legitimate questions, his focus has been (4) "who is the self that teaches?" (p. 5). In this book, our focus is his: *Who is the teacher who understands and practices the way of shalom in their classroom?* Our "who" is more willing to integrate the what, how, and the why than Palmer is in his book, but our anchor acknowledges what he emphasizes: the who of the teacher along with the guidance offered by the greatest Who as he guides our minds, our motivations, and our professional practice.

In the chapters that follow, the manifestations of this Way are most evident in two broad applications: teachers in the public school classroom and the important, current concern about diversity. While teachers in Christian schools will find much

---

[1] The reader should be aware that this book is not about shalom, per se. It is about teaching. But because it is about teaching from the perspective of the Christian faith, the Biblical image of shalom has been adopted as unique frame for viewing the teacher's task. Most of the authors are not theologians or Biblical scholars. They are former public school teachers and presently work as educators in a faith-based teacher education program. They are credible as practitioners and scholars in their own fields, but view their areas of interest and expertise differently because of their faith. Shalom is not the only useful faith-based metaphor for interpreting how to work in a public space, like school, but it has been helpful for those who have taken up their pen for this project. Our hope it that our readers will find it helpful too.

(and perhaps *all*) of what is here to be helpful, the authors had in mind teachers in the public school, notably through the framework of day-to-day work in their classrooms. Teachers don't often have a say in the bigger workings of school and district life. But in their classrooms, they are creating a culture and shaping a "home-away-from-home"; they are crafters of wisdom and cheerleaders for the good. To them, we hope to offer guidance.

The particular theme of diversity, it turns out, is the major concern in many chapters. In today's pluralistic context, our classrooms are far from the homogenous classrooms of *Leave It To Beaver* and *The Andy Griffith Show*. Race, culture, religion, sexuality, age, ability, and more present new realities for students and teachers in today's classrooms. This, we believe, invites perspectives from the Christian tradition. These are issues that Christians often stay away from or provide limited views on that feel more black-and-white than nuanced, wise, and applicable in the real world. Options for engagement such as the three offered by Schwartz (1997) in the useful article "Christian Teaching in Public Schools: What are Some Options?" are valuable. But perhaps it is less about choosing *an option* and more about finding *a Way* that can be adapted in numerous ways through prudence, prayer, and professional sensitivity.

The integration of the Christian faith with classroom practice and particularly in the issues of diversity provides a conceptual challenge that has implications for Christian teachers who are committed to their profession and want to make a difference. This book is for such people whether they are currently teacher candidates preparing for a career in the classroom, new teachers who need a way to get perspective in the midst of the struggles of being "new," or veterans who need some ideas to argue with or some humble reminders to encourage them in their service.

Chapter 1 sets the stage for understanding shalom in the rest of the book, particularly through looking at the Old Testament roots of this concept. In this chapter, Kaak invites the public school teacher to think of their work in a missional way, living and working as intentional exiles. Suggestions for teaching in hopeful ways are also linked to the theme of shalom.

In Chap. 2, Lee suggests a model of a Christian teaching, calling upon the pedagogy of shalom drawn from Palmer's four essential questions to teaching: Why to teach, what to teach, how to teach, and who we teachers are? To answer those questions, he creates a set of propositions that can be applied to school contexts.

Shalom is an authentic, inclusive learning community. In order to reflect teachers' own values, beliefs, and assumptions that impact the inclusiveness of a learning environment, Martinez in Chap. 3 presents a four quadrant analysis of teaching and learning: (1) what our students as active participants bring to the classroom; (2) what we as instructors bring to the classroom; (3) the curriculum, materials, and resources that convey the course to students; and (4) the pedagogical processes through which the course content is delivered.

Chapter 4 deals with the concept of hospitality, which is a critical concept when leading diversity in education. Mayo outlines three propositions from a theological perspective and offers practical guidance for cultivating teachers' hospitality as a moral attribute and professional posture.

In order to create a community of shalom in a school, teachers need to deal with racism. Cox researches how institutional racism impacts student achievement, especially in regard to the black male students she refers to in Chap. 5. She calls out certain Biblical dispositions in Christian teachers and suggests several possible interventions for teachers who wish to avoid racism in a school. These include multicultural awareness, recognizing communication styles, developing positive attitude, and organizing peer tutors.

Social justice is another critical issue in education. Two chapters give insights to implementing social justice in the classrooms. Richardson in Chap. 6 distinguishes equality from equity and explains how equity, linked to justice and shalom, is foundational to help students succeed academically. Lee, Givens, and Mendoza, in the following Chap. 7, suggest a practical example of how to apply social justice concepts into a classroom setting. Based on an example of a real social justice lesson, they suggest a social justice-embedded lesson plan that teachers can easily adopt to their teaching.

Hong addresses the term shalom from a multicultural community perspective in Chap. 8. She explains Hofstede's five cultural dimensions of cultural awareness and then focuses on an intercultural communication process that teachers may adopt in their classrooms.

Cannaday writes to advocate for gifted and talented children and youth in Chap. 9. She is concerned that in the correct attempt to advocate for the marginalized, teachers not forget to offer individualized guidance to those God has gifted intellectually. The chapter suggests strategies that support the "inner shalom" of the students with perspectives and practices that allow them to feel included as learners.

Chapter 10 deals with students' sexual identity/orientation, a hot topic in current mainstream culture. Nworie and Thorsos offer a brief discussion of the plight of lesbian, gay, bisexual, and transgendered students' proposed interventions by which leaders and teachers can create a safe and successful school environment that promote safe and secure school experiences.

Bartholio (Chap. 11) introduces a set of special education "metaparadigms" and then focuses his discussion on the issue of collaboration. His concern is for effective IEP meetings which at times result in conflicts among stakeholders and participating parties. The author emphasizes that facilitating an IEP meeting in a posture of shalom, with the Trinity as a model, helps promote a positive relationship between home, school, and district.

In this book, we recognize Jesus as a master teacher. Roso looks close at Jesus the teacher in Chap. 12. Roso analyzes the teaching of Jesus from the lens of differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance or relatedness and confirms that Jesus practices what the literature of good teaching preaches.

As Palmer points out, knowing ourselves is more important than other factors, such as understanding subjects, in order to be an effective teacher. Chapters 13 and 14 address the issue of who we are as teachers. Although mentoring in teacher education circles is typically linked to the preparation of candidates and novices, Bradley in Chap. 13 applies the principles of mentoring to pedagogy, suggesting that such an approach is mutually enriching to both the teacher and the student. Her survey of mentoring in the Bible and her outline of key elements in successful mentoring provide clear guidelines for consideration and practice.

In Chap. 14, Barsh researches the relationship between a teacher's spirituality and self-efficacy. Based upon research with more than 300 public school teachers, he confirms that the impact of spirituality on teacher self-efficacy is consistent with much of the literature regarding spiritual development in the life of the teacher.

The last chapter is the summary of all 14 chapters in which the author emphasizes shalom to be undertaken as a priority in schools until Jesus comes back. Lee identifies two sets of interventions that need to be implemented in two ways: individual and communal dimensions.

We do not think that we can cover all of the issues regarding shalom in educational contexts in 15 chapters. However, we hope that readers (mainly teachers and educators) may find insightful ideas on how to apply the concept of shalom to their classrooms so that they may lead a transforming work in their classrooms, schools, and communities as difference makers.

Azusa, USA
August 2016

HeeKap Lee
Paul Kaak

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About the Book

"A book on the pedagogy of shalom by Christian scholars also experienced as k-12 teachers is a welcome addition to the discourse in societies and schools that more and more are characterized by conflict, violence and hatred. Because The Pedagogy of Shalom keeps clearly in mind classrooms where the preeminence of Christ may not be recognized and sometimes cannot be voiced, it will be welcome in the Christian international schools with whom I work since many of the students we serve are not from a Christian background. It should be welcome in any Christian school or educational endeavor where the fragrance of shalom should waft heavenward."

Phil Bassett, Ph.D., Director of Teacher Training, International Schools of China (Beijing, China), Leadership Development International (LDi)

"I am grateful for the work of Drs. HeeKap Lee and Paul Kaak as they assembled a group of Christian scholars to explore the work of the pedagogy of Shalom. With unique voices and perspectives of sixteen authors, both the product—represented in this book—and the process—of co-creating new paradigms for conversation and practice—provide important contributions to our understanding of the theory and practice of preparing model educators in the context of a Christian world view."

Anita Fitzgerald Henck, Ph.D., Dean and Professor, School of Education, Azusa Pacific University (Azusa, CA, USA)

"Education is God's primary business to enlighten us in a dark age such as this. Christian teachers need to be equipped with sound biblical knowledge and transformative competencies that are shown in this book in order to become the difference makers that God commanded. This book is truly a must-read by all Christian educators, parents and administrators."

Seung An Im, Ph.D., President, Korea Nazarene University (Cheon-An, South Korea)

"This book is based on current research and educational theories that provide both theological understanding and research-based tools for successful classroom faith integration. Whether they teach in a public, private, or Christian school setting, the book provides Christian teachers with a foundational understanding

of and practical advice for the effective integration of faith with methodologies across a broad range of student populations and classroom settings. This book should be in every Christian teacher's library."

Donnie Peal, Ed.D., Executive Director, Oral Roberts University Educational Fellowship (ORUEF), International Christian Accrediting Association (ICAA)

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Dr. Ben C. Nworie is a professor of Special Education with more than 25 years of research, teaching, and administrative experiences from K-12 to college. His second area of emphasis in his Ph.D. studies is Clinical Psychology. He has served as Editor of Christian magazines and Co-Editor of an academic journal, the Justice, Spirituality and Education (JSE) Journal. His latest book publications (2016) are: *Integrating Faith and Special Education: A Christian Faith approach to special education practice*, Eugene, OR: WIPF & STOCK Publishers, and *Critical and Enduring Issues in Special Education*, New York: Pearson. His areas of academic and research interest include issues related to current and critical issues in special education, minority and diversity issues, equipping and mentoring new special education teachers, and classroom management issues. He served as president of the National Association of Christians in Special Education (NACSPED). He currently serves as the Chairman of the Theological Education Commission of the CANA West Diocese of the Anglican Church in North America (ACNA).

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Christian Teachers' Creed

I will regard my teaching vocation as a call to full-time Christian service.

I will regard each student as precious in the eyes of the Lord and will strive to help each one with patience, love, and real concern for him/her as an individual.

I will seek to help and encourage every teacher and will ever acknowledge my own dependence on the Greatest Teacher, my Lord and Savior.

I will cooperate cheerfully and fully in every part of the school program as long as it is consistent with my Christian commitment.

I will always be ready to give the reason for the hope that is in me.

I will not use my work as a teacher as an excuse to avoid responsibility in my church, but will offer the knowledge and skills of my profession in the work of the kingdom.

I will enter my classroom with a prayer for the day and meet each class with a prayer in my heart for it. If occasions for discipline arise, I will, whatever the need, first ask God for help to met the situation with love and a sense of humor. I will review each day with my Lord as with a master critic, seeking ways to improve and thinking Him for His help through the day.

I will endeavor to live each day in such openness and obedience that God can speak through my life as well as through my words to student, parents, colleagues, and the community around me.

Chapter 1
The Way of Shalom: An Orienting Narrative for Public School Teachers

Paul Kaak

> *All your children will be taught by the* Lord, *and great will be their peace.*
>
> (Isaiah 54: 13)

> *I have told you these things, so that in me you may have peace.*
> *In this world you will have trouble.*
> *But take heart! I have overcome the world.*
>
> (John 16: 33)

Abstract *Shalom* is a Hebrew word, often used in the Hebrew Bible, and it is typically translated as "peace." The new capacity of teacher is the teacher who employs her gifts, her training, and her love for children, as a craftsperson of *shalom*. After analyzing the term shalom in an educational setting, this chapter addresses five suggestions of how *shalom* can inform the teacher's practice.

The Ache of the Teacher

Real-world teachers have a love–hate relationship with Hollywood's "school movies." Though often based on real-life situations, these films' educational dilemma typically gets solved in less time than it takes a middle schooler to get through homeroom and 2nd period. Even so, the sustained ache in the gut of the teacher-hero—their hope for moral, academic, psychological success—reflects the reality of many who work in the domain of learning. While few enter the profession believing it will all be apples and roses, rookies are not long on the job before they discover that school today is not the way it is supposed to be.

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So what's the problem? A broad survey of explanations includes inadequate classroom management strategies, dysfunctional systems in the district, poor leadership in the school, low pay, and difficulties at home or in the neighborhood. Certainly each of these factors, and others, contribute to the teacher's utopian longing for what often seems like a faraway land. They can see it—students thriving in learning and in life—but finding their way to that vision is a troublesome trek.

These feelings resemble a kind of anxiety that is common for those who are discouraged and disillusioned. In ancient Israel, when invaders from the East had destroyed the holy city of Jerusalem, the mournings of the people of God were acknowledged poetically and ultimately included in the Hebrew collection of sacred scripture. Consider these excerpts from Lamentations 1.

> How lonely sits the city that once was full of people!….
>
> She weeps bitterly in the night, with tears on her cheeks….
>
> she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies.
>
> Judah has gone into exile with suffering and hard servitude; she lives now among the nations, and finds no resting place;
>
> her pursuers have all overtaken her in the midst of her distress….
>
> her children have gone away, captives before the foe….
>
> she herself groans, and turns her face away….
>
> All her people groan… Look, O Lord, and see how worthless I have become….
>
> For these things I weep; my eyes flow with tears; for a comforter is far from me, one to revive my courage; my children are desolate, for the enemy has prevailed….
>
> my young women and young men have gone into captivity….
>
> In the street…in the house….
>
> They heard how I was groaning, with no one to comfort me….
>
> for my groans are many and my heart is faint.

Irrespective of their particular religious or philosophical assumptions, this sounds like the aftermath of the battleground faced weekly by many teachers. Groaning, desperation, loneliness, discouragement, fear, and restlessness—this is the lot of many public school teachers in America today.

This is not to say that many do not have it well or that there is never any satisfaction for those who serve our nation's public schools. Clearly, people do not choose teaching because it is easy—or because of the money—but "because they want to influence lives, because education matters to their community, and because they love what they teach" (Jupp 2011, pp. 156–157). Palmer (2007) agrees, but adds, "…teaching tugs at the heart, opens the heart, even breaks the heart—and the more one loves teaching, the more heartbreaking it can be" (p. 11).

Finding Language for a Hopeful Story

In *The Courage to Teach*, Palmer asks four questions. Although in his opinion "who is the self that teaches?" is the most important issue (and the theme of his great book), addressing the question "Why teach?" is also necessary. To know *why?* is to have an anchor of hope and a compass for directing one's work as an educator. Postman (1995), never hesitant to offer a concerned critique to public education, identifies this as a crucial concern for schools that have lost their way. "…there is no surer way to bring an end to schooling than for it to have no end" says Postman (4). In other words, a purpose, an orienting story, is needed. This would be the kind of story that "tells of origins and envisions the future, a story that constructs ideals, prescribes rules of conduct, provides a source of authority, and above all gives a sense of continuity and purpose" (pp. 6, 7). Part II of Postman's book offers five "specific examples of how one might bring these ideas to life….Each is part of our symbolic landscape" (p. 63).

The Christian tradition also has, like other religions perhaps, a theological story that is built into its literary landscape, fleshed out in the narrative and prophetic writings of the Old Testament. This idea addresses the educator's angst and also offering a sufficient purpose, an answer to "why?", or an "end," as described by Postman. This usefulness of this proposal is not, limited, of course, to the institution of school. But it certainly does include school and can apply itself meaningfully within that context.

The idea referred to here is *shalom*. *Shalom* is a Hebrew word, often used in the Hebrew Bible, and it is typically translated as "peace." It is an image embedded within Hebrew culture and a word used often by both the royal and prophetic communities. It is not unlike themes reflected through different forms in world cultures, great literature, and religious communities; it is an image that recognizes life's troubles, but imagines a better reality. Buddhists have Shambhala (Jeffrey 2002) while Hilton's (1933) book *Lost Horizon* referred to it as Shangri-La. *Seussical the Musical* famously adapted the following song from the Dr. Seuss book *I Had Trouble Getting to Solla Sollew*. Listen, through the ears of a second or third grader, to Horton the Elephant sing:

> There's a faraway land, so the stories all tell
>
> Somewhere beyond the horizon
>
> If we can find it, then all will be well Troubles
>
> there are few Someday, we'll go to
>
> Solla Sollew…

The Christian tradition has its own Utopia, usually called heaven. Hymn writers, such as Edgar Stites (1836–1921), found other ways to imagine the eternal destination of believers. Based on Isaiah 62: 4, the chorus of Stites' hymn reads:

> O Beulah land, sweet Beulah land!
>
> As on thy highest mount I stand,

I look away across the sea
Where mansions are prepared for me
And view the shining glory shore
My heaven, my home forever more.

Theologians today are taking a fresh look at life after death or as N.T. Wright proposes as a focus: future resurrection. “It [resurrection] was a way of talking about a new bodily life after whatever stage of existence one might enter immediately upon death. It was, in other words, life after life after death” (p. 151). In imagining that life, Alcorn (2004) says “What we love about this life are the things that resonate with the life we were made for. The things we love are not merely the best this life has to offer—they are previews of the greater life to come” (p. 165). Horton, again:

Maybe it’s something like heaven I close my eyes
And I see in my mind
Skies of bluest blue
Solla Sollew

Most teachers, in spite of the very real ache, and their very legitimate groanings, can close their eyes and see their classrooms as they should be and they know it is what they were made for. While challenged to their core, good teachers are hopeful that transformative learning will be the fruit of their labors:

I’ve had so much trouble
Finding my way there
When I get close it disappears
If we can get there
We’re gonna stay there
If it takes us miles
If it takes us years

Shalom, as mentioned, is typically translated “peace.” For example, the rules of warfare penned in Deuteronomy 20 dictate:

> When you draw near to a town to fight against it, offer it terms of peace [shalom]. If it accepts your terms of peace [shalom] and surrenders to you, then all the people in it shall serve you at forced labor. If it does not submit to you peacefully [shalom], but makes war against you, then you shall besiege it… (Deut 20: 10–12; NRSV)

Shalom is the *goal*, but also the *means*, for those who would accept it on its own terms. But the ancient Hebrews saw this idea as carrying within it much more definitional treasure than just the absence of conflict (Harris et al. 1980; Baumgartner and Stamm 1999; Ryken et al. 1998). Bouma-Prediger and Walsh (2008) call it a “pregnant term that strives to name the ideal world, one that is flourishing in all things and praising God in all ways" (p. 203). Wolterstorff (2011) explains

> In shalom, each person enjoys justice, enjoys his or her rights. There is no shalom without justice. But, he adds, "shalom goes beyond justice. Shalom is the human being dwelling at peace in all his or her relationships: with God, with self, with fellows, with nature… Shalom at its highest is enjoyment in one's relationships" (pp. 109–110).

Shalom is an imaginative ideal of what could be, and should be, in the dynamic systems of life, yet it lives within the real world of difficulty with an outlook of joy and anticipation. Like many Hebrew Bible scholars, Christian ethicist Gushee (2013) sees *shalom* expressed in scripture passages that do not actually use the word.

Shalom means that after endless suffering, humans will receive:

> a garland instead of ashes
>
> the oil of gladness instead of mourning,
>
> the mantle of praise instead of a faint spirit. (Isa. 61: 3)

Shalom is like a party:

> Out of [the city] shall come thanksgiving,
>
> and the sound of merrymakers. (Jer. 30: 19)
>
> Their children shall see it and rejoice,
>
> their hearts shall exult in the Lord. (Zech. 10: 7) (p. 81)

To call *shalom* an "imaginative ideal" is not to say it is imaginary. Rather, it furnishes the imagination with practical possibilities; it motivates the will to find its way. It is a formidable tool by which Christian professionals "gird their minds for action" (2 Peter 1: 13) in the heart-making, heartbreaking world of their classroom.

Although Christians understand that one day God himself will bring *shalom* to all the world, that expectation does not relieve them of faithful and disciplined engagement in their community. "Shalom suggests an active and beneficial relationship, not quiet reflection, meditation, or escape" (Pagan 1986, p. 181).

Education, Exile, and the Essential Outsider

The Question of Learning in Israel

Before moving too far into the contemporary context, historic summaries of education in ancient Israel, as well as of the ancient Hebrew's shift from security in Jerusalem to exile in Babylon, are needed. It is evident from the best scholarship of Ancient Near Eastern history and culture that to claim there were formal schools for the general public in Israel would be reaching beyond the available evidence

(Jamieson-Drake 1991; Crenshaw 1998; Brueggemann 2002). That is not to say that education was not a vital component of Israeli life. Records associated with the Mosaic era, for instance, call for educationally infused symbols and practices to be woven into their liturgical rhythm and national calendar. Moreover, Brueggemann (2002) notices texts in the OT indicating that "when your children ask…", the adults within the community were to be ready to given a lesson (see Exodus 12: 26–27 for example.). Such lessons may be associated with the community's worship or they may take place in "other venues such as the village well" (p. 57).

Two learning outcomes seem evident, according to Brueggemann: (1) "to make YHWH narratively present and credible in the community into the next generation" and (2) "to help the young reflect critically upon what they have seen and know firsthand" (p. 57). (This later goal is demonstrated, in part, by the cause-and-effect learning implied and illustrated in the wisdom structure found in the book of Proverbs). In seeing how pervasive *shalom* is across the OT, it seems hardly a leap to assume that the way of *shalom* would have been a core of Israel's narrative curriculum, serving as a lynchpin for the social welfare God had designed for them as a collective and with the attendant desire to communicate God's unique vision for all people, as revealed through his spokespersons, the prophets. (Although the word *shalom* is not used in Deuteronomy 4: 5–14, notice that there are universal implications for Israel's faithfulness to her national educational duties).

A final note that will become relevant in the conclusion is the proposal by Jamieson-Drake (1991) that in the Monarchic period, scribe schools and royal training academies (for the privileged classes) seem to have emerged (see also Blenkinsopp 1995). Bruggemann (2002) explains "While it cannot be demonstrated, some formal education must have existed in the monarchial period through which sons of the urban elite became equipped for the management of public, royal power" (p. 58).

Taking Shalom into Exile

The literary production that is attributed to the prophet Jeremiah becomes significant at this point, where there is much use of *shalom*. Due to a fairly consistent slide into moral and spiritual infidelity, the southern kingdom of Judah, from Jeremiah's historic vantage point, has been in political trouble for 200 years. As a result, she has wound up a vassal to Assyria, Egypt, and Babylon. Even with the reprieve during which young King Josiah sought religious, spiritual, and moral reforms, their unfaithfulness was never really abandoned. As a lone authentic prophet, "Jeremiah saw through the whole sham of external conformity without inward change" (Thompson 1980, p. 22). They were going through the motions of religious practice and some of the prophets were saying "Peace, peace" ("All is well! *Trust me*, all is well"). But the encroachment of their enemies was imminent and Jeremiah speaks out:

> For from the least to the greatest of them, everyone is greedy for unjust gain;
>
> and from prophet to priest, everyone deals falsely.
>
> **[14]** They have treated the wound of my people carelessly,
>
> saying, "Peace, peace," when there is no peace. ["All is *not* well. Trust me, all is not well"].
>
> **[15]** They acted shamefully, they committed abomination;
>
> yet they were not ashamed, they did not know how to blush.
>
> Therefore they shall fall among those who fall;
>
> at the time that I punish them, they shall be overthrown,
>
> says the Lord. (6: 13–15; see also 14: 13–18)

Though in their "smug complacency" (Thompson 1980, 22) they would not choose to believe it, the promised disaster did ultimately come as the sixth century CE transitioned into the 5th. Multiple attacks, ultimately resulting in the destruction of Jerusalem, along with numerous human deportations (which included key persons and exemplary youth from among Judah's noble families), confirmed Jeremiah's prophetic words. Many of these youth would certainly never see their parents again. Some may have recalled prayer songs from faithful elders in the community:

> Pray for the peace of Jerusalem: "May they prosper who love you.
>
> Peace be within your walls, and security within your towers."
>
> For the sake of my relatives and friends, I will say, "Peace be within you" (Psalm 122).

But how could this prayer for *shalom* be possible *away from* Jerusalem?

It is into this community of exiles that Jeremiah sends a prophetic dispatch (Jeremiah 29: 1–4). He does not commiserate with their sorrow or empathize with the anger they must have had for the enemy that had forcibly brought them to Babylon. Instead, he calls them to engage in a mission of *shalom*:

> Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare [shalom] of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare [shalom] (Jeremiah 29: 5–7).

This, says Brueggemann (1998), "reflects [Jeremiah's] political realism, urging the exiles to accommodate their imperial overlord"; they are to "work for the well-being (shalom) of the empire…The well-being (shalom) of Judah is dependent upon and derivative from that of Babylon" (p. 257). Their great surprise was to learn that the experience of *shalom* was not limited to what happens within *just* the city of Jerusalem or *solely* among God's chosen people. "Jeremiah was saying…that Babylon had replaced Zion as the center of the order of creation… but [this] did not call the notion of the order of creation itself into question. The change that took place," notes Sisson (1986), "pertained…to a transformation in the understanding of Israel's role in the natural, social, and political order of creation" (pp. 440–441). Brueggemann (1998) concurs, commenting on the vocational implication that had arisen:

> The imperative bestows upon this vulnerable, small community a large missional responsibility. In this way [working for *shalom*], the community is invited into the larger public process of the [pagan] empire. Such a horizon prevents the exilic community from withdrawing into its own safe, sectarian existence, and gives it work to do and responsibility for the larger community (pp. 257–258).

Today's Christians, in professions such as education, are not serving in a forced exile. Yet they exist as *resident aliens* (1 Peter 2: 11–17)—theirs is a dual citizenship. That their allegiance is to the King of kings—and his ways—may be primary—is not an endorsement to attack the kingdom of this world in which they serve. By no means! These, whom Old Testament scholar Bruce C. Birch (1991) refers to as the "intentional creative minority" (p. 304), are called to engage, serve, and seek the good of the earthly kingdom in which they reside.

The opportunity, or perhaps obligation, of those in exile can be understood by what one group of sociologists have called the *essential outsider* (Chirot and Reed 1997). The research on these persons is focused on their ethnic–economic impact. Yet, the essential outsider exists in domains other than business. This concept is quite relevant to the matter of *shalom* as the "end" for the Christian teacher. The essential outsider is someone who belongs to a particular group, yet by relocating themselves among a different group, they challenge, and perhaps even spark change, within the status quo of their new community. Adult teachers who enter a community of children or youth are essential outsiders. The Christian teacher, when entering the mainstream of public education, may feel alone due to their particular moral, spiritual, and theological convictions. The social context for the exile, however, provides a perfect opportunity for that individual to serve as an agent of peace, generating change in their classroom or school. (For more on "exile" broadly applied, I refer Christian readers to *Exiles: Living Missionally in a Post-Christian Culture* by Michael Frost). Noting that "ours is an exceedingly pluralistic world, one in which a multitude of voices are both clamoring to be heard as well as attempting to resound over those others" theologian Amos Yong calls for Christians to employ a "dialogical spirit" (p. 283). Of all people, public educators should be so committed.

Teachers, Peacemaking, and Hope

The New Testament picks up the theme of *shalom* quickly. In his sermon on the mount, Jesus says, "*Blessed are the peacemakers*," (Matthew 5: 9). (The word peacemakers is from the Greek word *eirenopoios* which builds on the word *eirene,* meaning peace. This is the word most commonly translated for *shalom* in the Septuagint, which is the Greek translation of the Old Testament). The flourishing teacher is the teacher who employs her gifts, her training, and her love for children, as a craftsperson of *shalom*.

But the Christian educator must not allow the simplicity of this to translate into something trite. To say "be a peacemaker" is not merely to endorse effective classroom management, for example. Yes, the teacher-as-peacemaker (like all teachers) does need to apply Christian discernment to the question of whether to adopt the "assertive discipline" approach of Canter (2010) or Kohn's (2006) "beyond discipline" philosophy or some third way. But, as has been noted, the theme of *shalom* is much more than the absence of conflict.

Furthermore, such a teacher is not *just* to be "nice." While dispositions such as love, patience, and respect are core to *all* good teaching, for example, and those who desire to "teach Christianly" have no good reason to exclude them (Elliot 1995), the peacemaking teacher does more, seeking to join the powerful themes of *shalom* to their teaching practice.

To understand the teacher as a willing exile in the public school, aiming for the good that is good at every level (for individuals and institutions; interpersonally and intellectually), a biblical polarity—regarding *shalom*—must be understood. First, *shalom* is more than a religious word that idealizes orderliness. Brueggemann (2001) sees this understanding in the way *shalom* is verbalized by the "well-off" (or "royal types") in the Bible. Anxiety, for such people, is about *maintaining their freedoms* and *rights,* and enjoying God's many blessings. But the Bible also holds within its writings a second *shalom* that emerges from society's marginal peoples. Their anxiety is for safety, and their cry is for help. Because they are burdened, they and their spokespersons the prophets pray, in tears, for *freedom from oppression*.

The person of faith in the classroom sits between the ideal of order and the reality of oppression, in the middle of positive management and real or potential chaos. The peacemaker, says Willard (1998), is "always in the middle" (p. 118). Positioned there, Brueggemann (2001) explains, they do more than model Christian dispositions from a privileged place. *Shalom*, for them, functions

> as a theology of hope, a large-scale promissory vision of what will one day surely be. As a vision of an assured future, the substance of shalom is crucial, for it can be a resource against both despair and an overly eager settlement for an unfinished system. (p. 5, see also p. 76)

Teachers who work in the middle of this polarity as peacemakers understand and do not ignore the savage inequalities (Kozol 1991) in their own schools and among their students, while staying motivated by the positive possibilities that are nascent in their classrooms each day (Rose 1999). William Ayers expounds this well:

> To become a great teacher, one must learn to work the gap, that often elusive and sometimes enormous space between what is and what could be. On one side of the gap lives hard reality – too many kids, not enough time, too few resources, and, in too many cases, a harsh and almost-obsessive focus on teaching as nothing above or beyond drill and skill. On the other side lies your own vision of teaching as a calling that can transform and empower, enlighten and awaken and energize all of your students. Working the gap means

> staying mindful of and living within that excruciating contradiction and refusing to collapse it for the sake of comfort or convenience (pp. 137–138).

In addition to this overall orientation, here are five suggestions of how *shalom* can inform the teacher's practice:

(1) **The teacher should aim to design learning environments that are safe**.

The person who is experiencing *shalom* is safe and sound (Rhodes 2001). Today, schools do not feel that way. Whether the fear is of an external attack by a gunman or the internal shame by fellow students, learning cannot even get out of the gate when physical or emotional security is at risk.

Both factors seem at play when Miguel, a student in the movie *Freedom Writers*, reads from his diary about being evicted from his home, and he concludes: "…its hits me, Mrs. Gruwell, my crazy English teacher from last year, is the only person who made me think of hope…I walk into the room and feel as through all the problems in life are not so important anymore. I am home."

Understanding the difference between internal processors and external processors and developing skillful use of the theory of multiple intelligences can also be ways to create safety for individual learners.

(2) **The teacher should aim to develop curriculum and lesson plans that integrate subjects with each other and reconcile people to people**.

In order to keep the school day orderly, subjects are kept separate from one another and studied over a sequence of hours. While that may be necessary for efficiency, it is a tragedy if wholistic learning is the goal. *Shalom* is about making relationships right; it is about restoring what has been divided. In school, the restoration that is needed concerns ideas across separate disciplines. Elementary teachers have greater hope of integration because the students are theirs from morning to afternoon; secondary school teachers will need to collaborate, even informally, to link content.

It might be added that wholistic concern is not a new idea for many educational theorists. From the Christian tradition, Jan Amos Comenius (1592–1670) comes to mind. Comenius, who worked throughout the Holy Roman Empire, was not just interested in "the formation of schools and learning methods, but the restoration of all human affairs" (Habl 2015, p. 117). Comenius's vision for learning connected knowledge, morality, and piety. Today's teachers may be able to do some of that, but partnership with local families and faith communities will be necessary to achieve it all.

But this is more than just a practice involving conceptual materials. It involves helping students discover others, especially others who are different. While race and culture is obvious here (think about Coach Boone in *Remember the Titans*), learning about becoming respectful of other religions and worldviews is vital in a pluralistic world. Marty (2000) believes that the "proper study of religion in public elementary schools contributes to the common good" and he gives reasons why (pp. 64–68). (A practical example of "how" religion and traditional subjects can be integrated is given in Ronald D. Anderson's excellent proposal *Religion and Spirituality in the Public School Curriculum*).

(3) **The teacher should aim to help students recognize what is good and what is wise, not merely what is true**.

Teachers with a clear and compelling Christocentric worldview often want to work elements from their worldview into the content of their lessons. In a school whose mission and identity is to teach in light of that worldview, there is little need to hide the "pattern of God's truth" (Gaebelein 1985). For those whose work is in an environment that is concerned about teacher-bias in student learning, there is another approach that is consistent with *shalom*. Rather than putting the focus on truth (which is typically aligned with content, ideas, and so with curriculum, books, etc.), a better emphasis would be goodness.

Of course, the good and the true are not incompatible. But "true"/"truth," as descriptions, tends to limit their association with concepts. To think about "the good" opens up the possibilities. In the Garden of Eden, for example, what if the first couple had spent more time exploring, studying, using, and tasting fruit from the many trees God offered them? What if Christian teachers spent less time staking claim to their rights not to teach this or that and more time exposing their students to all of the good in the world and what it is good for? Can imaginations be captured, for example, regarding the goodness of numbers and what numbers are good for? Can the richness of linguistics be praised and the use of an ever-enlarged personal vocabulary be shown to be profoundly useful?

In addition to supporting the development of a student's "crap detector" (Postman and Weingartner 1971), how about helping outfit them with a well-tuned "goodness detector" and "wisdom detector"? (A creative proposal along these lines can be found in *God's Wisdom: Toward a Theology of Education* by Peter C. Hodgson). *Shalom* is about seeing what is in the world *as it should be* and there is much in the world already that can be studied, celebrated, and made good use of.

(4) **The teacher should aim to shape a pedagogical approach that links knowing and doing through creative engagement with the world**.

According to the first two chapters in the book of Genesis, God-the-Maker turned his good creation over to humankind. The original goods that he had made, they were now to work with in the ongoing making of culture. In his book *Culture Making: Recovering our Creative Calling*, Crouch (2008) claims,

> We *make sense* of the world by *making something* of the world. The human quest for meaning is played out in human making: the finger-painting, omelet-stirring, chair-crafting, snow-swishing activities of culture. Meaning and making go together – culture, you could say, is the activity of making meaning (p. 24).

Real-world problems and hands-on projects are the pedagogical methods of *shalom*. "God's shalom is not static, not the external calm of inaction and passivity; rather, it is the product of noble and just activities that translate divine virtues into everyday activities" (Pagan 1986, p. 182). Such activities do not have to be spiritual, but they do need to be meaningful. A story-setting scene near the start of the movie *Pay it Forward* happens in the classroom where social studies teacher Eugene Simonet is setting up an assignment for his students.

Eugene Simonet …What does the world expect of you?

Trevor McKinney Nothing.

Eugene Simonet Nothing. [*to the class*] My God, boys and girls, he's absolutely right. Nothing. I mean, here you are. You can't drive. You can't vote. You can't even go to the bathroom without a pass from me. You're stuck. Right here in the seventh grade. [*A beat*]. But not forever because one day, you'll be free. [*The class cheers*]. All right, but what if on that day you're free, you haven't prepared, you're not ready, and then, you look around you, and you don't like what the world is? What if the world is just a big disappointment?

Boy We're screwed [*The class laughs*].

Eugene Simonet Unless…unless you take the things that you don't like about this world, and you flip them upside down right on their ass. (Don't tell you parents I used that word). [*The class laughs*]. And you can start that today. [*He pulls up the screen and reveals the assignment written on the blackboard, which says, "Think of an idea to change our world—and put it into ACTION*"]. This is your assignment. Extra credit. It goes on all year long.

Here is another important invitation to goodness and wisdom for the teacher who sees *shalom* as their end: "…*creation begins with cultivation*—taking care of the good things that culture has already handed on to us. The first responsibility of culture makers," says Crouch (2008), "is not to make something new but to become fluent in the cultural tradition to which we are responsible. Before we can be cultural makers we must be culture keepers" (pp. 74, 75).

(5) **The teacher should aim prepare students to live realistically and hopefully**.

Jesus said, "In this world you will have trouble. But take heart! I have overcome the world" (John 16: 33b, c). The teacher who embodies *shalom* will acknowledge—in age-sensitive ways—the troubles of the world. But they do not dwell in distress. They use subjects within the curriculum as means to both deepen intelligence and strengthen character, and by doing so, they bring a pedagogy of hope (Freire 1994).

In the movie *The Great Debaters*, Denzel Washington's character Melvin B. Tolson used speech and debate as a way for his students to discover the racial issues in Texas in the 1930s. His subject was also the means he used to equip them to face these challenges with courage. The moral education of these students was tightly integrated with rigorous learning. So too, Jaime Escalante, portrayed by Edward James Olmos, stirred up potential and shaped the will ("*ganas*") of his students using calculus in the movie *Stand and Deliver*. Students who are similarly prepared in the real world will have some of the tools that will allow them to serve the common good within society.

In Conclusion: Learning from the Daniel Story

It was mentioned earlier that while formal education was not a part of ancient Israel's society, there is evidence during the Monarchic period, scribe schools and royal training academies were set up "through which sons of the urban elite became equipped for the management of public, royal power" (Brueggemann 2002, p. 58). Daniel and his three friends were likely the type of youth who would have been prepared for leadership in academies like these.

As this chapter concludes, their story will be used to highlight some valuable insights. The author alleges that these four young men were among those taken from Jerusalem, in the final deportation to Babylon. What is most remembered, by those who know this story, is that these four young men took a moral stand and refused to partake in the king's rich foods and wine. They choose water and vegetables instead which certainly reflects religious convictions but may also indicate that they were well-trained nutritionally. What is often missed, however, is two things they did allow: (1) Their Hebrews names (which were embedded with references to their God) were changed to names that were weighted with references to Babylonians gods (Daniel 1: 6, 7) and (2) they were immersed in the language and literature of the Babylonians (Daniel 1: 4b, 17a). Were they, at this point, compromising their ethnic identity? Were they forsaking their religious training by becoming engrossed in pagan content? The text actually makes God an accomplice in all of this: "To these four young men God gave knowledge and understanding of all kinds of literature and learning" (Daniel 1: 17a).

As exiles, they seemed to know where to draw lines and where to leave lines undrawn. As learners, they were not unwilling to participate in the education of the culture of which they were now a part. This made them capable and credible in seeking the welfare, the *shalom*, of *that* nation. "In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom" (Daniel 1: 20). This was not compromise; this was preparation to become what Jesus would later call *salt and light* (Matthew 5: 14–16), *essential outsiders*, or *the creative intentional minority*.

The passage continues "And Daniel remained there until the first year of King Cyrus" (Daniel 1: 21).

> If we can get there
>
> We're gonna stay there
>
> If it takes us miles
>
> If it takes us years.

Perhaps a *shalom* orientation for Christian teachers today will make it possible to have a sustained impact on the public schools they serve. To do so will decrease the ache and increase the health, well-being, creativity, and hope of the children and youth who are there.

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Chapter 2
The Pedagogy of Shalom: What, How, Why, and Who of Faith-Based Education

HeeKap Lee

Abstract As Nouwen (1971) points out, the most universal and most appreciated role Christian ministry has played through the ages is teaching. The last command that Jesus made to his disciples was to teach and obey everything he has commanded (Matthew 28: 20). Jesus presented and showed a powerful and effective teaching model through which his audiences were drastically changed. Based on the analysis of teaching of Jesus, this chapter suggests a model of teaching and calls a pedagogy of shalom drawn from Palmer's four essential questions about teaching: "what", "how", "why", and "who". A set of propositions is recommended so that teachers, especially those serving at faith-based schools, may apply these propositions to their classrooms.

Introduction

Even though the USA has prioritized education and schooling, researchers and educational practitioners argue that education neither functions well nor currently meets the individual student's need. Since Tyler (1949) suggested seminal ideas on curriculum planning and development, many education theorists and practitioners have created a model of effective curriculum/instruction process. For example, Price and Nelson (2007) introduced a model called the 'Diversity Responsive Method' which critically analyzes three components of education: (1) what to teach; (2) how to teach; and (3) the context for teaching and learning. The 'what to teach' component provides a structure for planning curriculum content that is relevant and representative of the diverse needs in the world while 'how to teach' concerns instructional methods necessary to address the diverse needs in a classroom. The 'context for teaching and learning' refers to creating an inclusive classroom

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environment where all students are supported and accepted. Wiggins and McTighe (1998) proposed ‘backward design,’ a drastically different perspective of the curriculum design which consists of three phases of designing: (1) identify desired results, (2) determine acceptable evidence, and (3) plan learning experiences and instruction. Hunter (2004) suggested a directed format of a lesson plan in her book, *Mastery Teaching: Increasing instructional effectiveness in elementary and secondary schools*.

Most approaches and perspectives are based on the objectivism-oriented and behaviorism-based approach which separates the knower and the known (Palmer 2007). The education process is designed to meet predefined objectives or realities that are not located in the knowers. Therefore, the role of teachers is limited to deliver the contents in logical ways. However, Palmer (2007) takes on a different approach. He raises a set of questions that should be asked wherever good teaching is at stake.

> The question we most commonly ask is the “what” question- what subjects shall we teach? When the conversation goes a bit deeper, we ask the “how” question- what methods and techniques are required to teach well? Occasionally, when it goes deeper still, we ask the “why” question- for what purpose and to what ends do we teach? But seldom, if ever, do we ask the “who” question- who is the self that teaches? (p. 4)

His questions about what, how, why, and who refer to the educational content, method, objectives, and teacher’s self-knowledge, respectively, which become the foundational components considered by teachers when planning a curriculum. By seriously pointing out the ‘who’ question, Palmer reminds educators of the important responsibility that teachers have in facilitating learning as a reformation process.

Based on those four questions, this chapter identifies biblical rationale and propositions[1] so that teachers and educators, especially serving at faith-based schools, may apply them to their teaching and education contexts.

Why Teach (Purpose of Education): Reconciliation

Palmer (2007) asks the first question in order to clarify the purpose of education and teaching. The purpose directs all teaching and learning activities and should be established first and foremost. In explaining the Discipler’s Model, Yount (1996) says that the educational objectives are drawn from the Bible and each individual’s needs.

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[1] I used the term ‘proposition’ which refers to an assertive suggestion to be considered strongly in the teaching/educational setting. The proposition is not just an idea or recommendation, but rather a plan of action adopted by teachers, especially teaching at a faith-based education institute. All propositions are drawn from the teaching of Jesus or from the Bible.

The Purpose of Education Is to Be Reconciled with the Creator and Other Sinful Human Beings

God's beautiful and perfect creation was alienated, entangled, and isolated from human beings because of sin. Even though humans are sinful and the image of God has been fractured, the residue of the image continues to exist in humanity after the Fall (Knight 2006; Wolters 2005; Pazmino 2001). God asks us to live in right relationships with God, ourselves and each other, and nature (Wolterstorff 2004). Wolters (2005) mentions that God calls human beings (especially teachers) to be His representatives on the earth to carry out what He left through education. The goal of education is to restore the world to what God originally created it to be and to regain the relationship between the Creator and creatures. Reconciliation is overcoming alienation, estrangement, hostility, and enmity through the spirit of Christ (Harkness 1971). Knight clearly affirms this:

> The purpose and goal of education are the restoration of the image of God in each student and the reconciliation of students with God, their fellow students, their own selves, and the natural world (2006, p. 210).

The Purpose of Education Is to Equip All People (Students) to Be the Disciples of Jesus

The purpose of Jesus' teaching is to train his disciples to be more fully like him (Luke 6: 40). Esqueda (2008) summarizes the purpose of Christian education as:

> The goal of Christian education is to present everyone perfect in Christ Jesus (Col. 1: 28). Our final examination measures whether we are like Christ, behaving and living like Him. Therefore, we teach to change lives. (p. 36).

The process of being His disciples involves two stages. First, we need to educate all people who are fully like Jesus (Byrne 1988) so that they may attain to the whole measure of the fullness of Christ (Ephesians 4: 13), and then they transform the world as they serve others (Knight 2006) as He commanded. Hence, we as human beings need to be equipped with sound skills and knowledge to accomplish this responsibility. Teaching and education can be a useful channel to transform the world when committed teachers enthusiastically work in schools and classrooms.

The Purpose of Education Is to Actualize All People's Potential, Which Was Planted in Them by God

God created humans by breathing His spirit in them; therefore, all humans have an unbounded potential for growth. Whenever Jesus met people, He planted living hope and godly vision into their hearts. Teachers should instill absolute respect for human dignity and universal worth in learners and inspire them to fully actualize their potential. The classroom should be a place where all students grow their inner wholeness with the aide of the loving and encouraging spirits of teachers. Graham (2003) addresses the role of teachers who help students recognize their capacities:

> As the image or reflection of God, we must show what the reality of God is like. As a reflection, we must then display the attributes of God in all dimensions of life as God enables us to do so (p. 78).

The Purpose of Education Is to Build a Community of Shalom in the Classroom

Education is an intentional activity through which students gain knowledge of themselves in relationship to others including God and other human beings as well as the creatures God created (Knight 2006). This kind of relationship was clearly described in Isaiah 11: 6 where the lion and the lamb lie together. This is a typical example of the community of shalom where everything exists in the order that God created (Lee 2010a, b). As mentioned in Chap. 1, the term 'shalom' refers to wholeness. It is "the inner wholeness of the fulfilled person, but it is also a relational word including (upward) peace with God and (outward) peaceful integration within the society of God's people" (Motyer 1984, p. 209). In the classroom, all students and cultures are linked together in unity, contributing to the whole learning community with their unique qualities and God-given special gifts. Therefore, education is an intentional intervention through which everyone shows love and compassion to each other to promote equality and justice in the classroom, school, and society.

Teachers Should Be Committed by Recognizing Teaching as Reformational

Commitment is the teacher's values and beliefs of education that drive their actions when teaching. Christian teachers need to understand that education can make a critical difference. As I mentioned in the previous section of this chapter, the purpose of education is reconciliation between the Creator and sinful human beings. Teachers have the responsibility to hold themselves accountable to execute what God commands. Teaching and education can be the useful channels to transform the world when committed teachers enthusiastically work in schools and classrooms.

Wolters (2005) points out:

> If Christ is the reconciler of all things, and if we [teachers] have been entrusted with the ministry of reconciliation on His behalf, then we [teachers] have a redemptive task wherever our vocation places us in this world (p. 60).

Jesus fully understood that His teaching is a calling from God who implanted the seeds of divine qualities in His image bearing children. Being a child of God means having unbounded potential for growth. Through educational interventions, teachers need to demolish any theory or practice that devalues the dignity and divine attributes of human beings as anything other than image bearers of God (Hay 2003). Eventually, teachers may initiate educational interventions that can be measured in two ways: the effect of individual student's self-renewal and the effect of social transformation (Lee 2015).

What Subject Do Teachers Teach (Content of Education): Contextualization

The content of education in a public school during the industrial age emphasized basic skills such as reading, writing, and arithmetic domains, and completing individual tasks by memorizing facts. However, in the postmodern age, knowledge has evolved through social negotiation and through the evaluation of the viability of individual understandings (Savery and Duffy 1995). Therefore, education seeks new approaches to hermeneutics where the meaning is not in the text but in the interaction between the text and the reader. Jesus contextualized and individualized the content based on the learners' situations and personal backgrounds (Lee 2014). The propositions below are the main features of content drawn from biblical perspective and teaching of Jesus.

Educational Content Should Be Contextualized Based on Learners' Situations and Backgrounds

Teachers must understand that learning is effective when it is shaped by the context, culture, and tools in the learning situation (Hansman 2001; Knight 2006). Therefore, teachers need to respect the individuality, uniqueness, and personal worth of each student and incorporate his/her developmental needs, ideas, and cultural context into the learning experience.

Contextual pedagogy became a critical factor of Jesus' teaching that reflected who his students were, where they were from, and where they were going (Lee 2014). Jesus knew that his teaching would greatly impact his audience when He used resources that were relevant to the audiences' lives such as birds, lilies, a wineskin, a storm, taxes, a tunic, mustard seeds, sheep, goats, boats, nets, fish, little children, and a Roman coin. Lee and Yee-Sakamoto (2012) suggest a model of contextualized pedagogy consisting of three stages: de-contextualization, contextualization, and re-contextualization.

Content Should Be Organized Based on Learners' Daily Lives and Their Authentic Tasks

If education is a loving act for people, then the foundation of learning comes from the needs of people and the learning content should be taken from their lives (Yount 1994; Nouwen 1971). Learning can be based on a creative exchange of experiences and ideas that come from the content of daily authentic tasks. Jesus always identified with the needs of audiences from their daily lives. His Galilean principle honors the perspective of those who are marginalized and those who identify with the marginalized (Pazmino 2001).

Integrating Formal and Informal Curriculum and Implicit and Explicit Curriculum Is Highly Needed for Maximizing Effectiveness

The educational experience is obviously wider than the subject matter developed in the formal curriculum taught by the teachers in the classroom. In order to maximize students' experiences in school, integrating all curriculums in a creative and effective way is very critical. The explicit curriculum, which refers to what is taught, must be integrated with the implicit curriculum, which refers to what is caught more by persons than directly taught in the course of instruction. In the same way, the informal curriculum, which sometimes refers to extracurricular, must be brought into harmony with formal curriculum (Drane 2000). All these curriculums will contribute to social, mental, physical, and spiritual balance in the re-creative process and will not encourage its participants to become one-sided and overdeveloped in one area (Knight 1984).

As Palmer (1993) mentioned, education is a spiritual journey. When teaching, Jesus integrated students' hearts and behaviors by focusing on visible and invisible areas together. It can be reached through integration of all aspects of students' experiences in all areas of human development and relationships (Pazimino 2001).

Character Development of Students Should Be Emphasized as Much as Teaching Content

A teacher's invisible character and values critically impact their students when teaching. While the Jewish leaders stressed religious practices by memorizing laws and external behaviors, Jesus was interested in building his audiences' internal character (Yount 2009). Tough (2013) proves the effectiveness of character education in his book *How Children Succeed*. He mentions that the main factors leading to student success are character, perseverance, curiosity, and self-control.

This kind of character can be developed in intimate relational and evocative process, which is animated by a desire to come into deeper community between the teacher and students (Nouwen 1971).

The teacher depends completely on the student, who has to give them their trust, confidence, and friendship, share with them their weaknesses and strengths, their desires, and needs. Jesus' teaching was pastoral in the sense of knowing the human heart and ministering to our deepest needs with healing and wholeness (Pazmino 2001, p. 70).

How Teachers Teach (Method of Education): Inquiry

Traditionally, teachers dominated the entire learning process, especially the method of education, and students passively received knowledge from the teacher. Nouwen (1971) summarizes this kind of teaching as a violent process through three features: competitive, unilateral, and alienating. Freire (1970) identifies the characteristics of the conventional education process as banking education where teachers are considered the subject and students as passive objects. However, in the information age, education has shifted to a focus on critical thinking, problem solving, information literacy, and global awareness (Rotherham and Willingham 2009). These competencies are not gained through a rigid system of education that dominated in the industrial age. Many educators and researchers recommend a new direction of education in which students actively participate in the learning process. This new learning approach includes problem-posing education (Freire 1970), redemptive teaching process (Nouwen 1971), culturally relevant pedagogy (Ladson-Billings 1995), constructivistic approach (Jonassen 1991), subject-centered pedagogy (Palmer 2007), and social justice education (Dover 2009). Lee (2014) identifies two approaches: school as factory (the conventional education) and school as playground (the new learning approach). The table below depicts the main features of each approach (Table 2.1).

Table 2.1 Comparison of school paradigms

	School as factory	School as playground
Service to super-system	To produce workers as a cog in a wheel	To facilitate student's self-directed learning
Role of school	Dispensers of information	Creators of new knowledge, organizers of knowledge
Learning activity	Drudgery, compliance	Excitement, creativity
Teacher	Knowledge provider, source of information	Guide to information source
Student	Knowledge receiver	Knowledge producer
Main learning activity	Conveying particular piece of information	Discovering underlined principles
Character of knowledge	As something discovered	As something constructed

The Learner-Centered Pedagogical Method Should Be Adopted to Produce Effective Educational Results

Learning is not an event, but an ongoing inquiry progress. Knowledge is generated through a continuous process of inquiry and examination that teachers and students undertake to make sense of them, their beliefs about how people learn, and their choices of text, activities, and methods (Gordon 2008).

Hence, the method of education should be bilateral rather than unilateral. Throughout this kind of open-ended process, teachers and students are co-learners together who are searching for what is true, meaningful, and valid and give each other the chance to play each other's roles. When teachers and students are willing to be influenced by each other, learning can become a creative process that can hardly be boring or tiring (Nouwen 1971). Jesus' teaching always student-centered. He rarely spoon-fed the truth to his disciples. Lee (2006) points out:

> Jesus presented examples that his audiences thought about through discovery and intuitions. They formulated a hypothesis underlying Jesus' questions and tested it until they found the new schema.

Using Diverse Instructional Strategies and Tactics Are Key to Connect Students' Learning Needs

The learning and teaching contexts have drastically changed in the information age. Rosenberg (2001) identifies five major changes in schooling and education in the information age: (1) from training to performance; (2) from classroom to anytime, anywhere learning; (3) from paper to online; (4) from physical facilities to network facilities; and (5) from cycle time to real time. In order to meet this kind of trend, teachers have been using a variety of diverse instructional methods because all students are different in terms of learning styles, intelligences, and preferences. Hands-on experiences, projects, questions and inquiry processes, and students' presentations and discussions are main instructional methods. Identifying students' unique qualities and encouraging them to grow those qualities by providing ample educational opportunities is the key responsibility of teachers.

It is amazing that Jesus used various strategies and tactics that many educational researchers have proven to be effective instructions. The various ways Jesus healed the sick were based on their conditions, contexts, and situations. For example, a man with a shriveled hand had to stretch forward his hand before it was healed (Matthew 12: 9–13) while another man had to go wash mud off of his face before his eyesight was restored (John 9: 1–7). The ten lepers received their healing while they were going (Luke 17: 11–14). On another occasion, Jesus laid hands on a person a second time before the healing was complete (Mark 8: 22–25). His personalized and contextualized teaching resulted in the learner's eagerness to acquire information that helped them answer questions, meet their needs, or cope with their immediate situation.

Education Is a Praxis Process that Transforms the World by Applying What Is Learned to Real Situations

Lewin (1958) formulated that learning requires three phases. First, learners have to leave the old schema (unlearning). Second, learners must accept new ideas and knowledge (changing). The last phase is to personalize the new learning by applying it to the practical context (relearning). Applying gained knowledge to the real context is another essential part of Jesus' teaching. In Matthew 23: 2–7, Jesus criticized the teachers of the law and Pharisees for "they do not practice what they preach" (verse 3). Teaching mainly consists of two parts: understanding mentally and applying it practically. The main teaching activities of the Scribes and the Pharisees were simply citing Moses' law (Powell 1995). That's why Jesus reprimanded them as 'hypocrites' (Matthew 6: 5, 7: 5, 23: 28). They did a good job at memorizing and reciting the law, but not at applying it to their lives. Learning is a change process (see Luke 6: 49).

Freire (1970) defines education as a vehicle for social transformation through a dialogue-based, problem-posing format. Therefore, hope can be built via a well-designed pedagogy where we rid all kinds of unethical, immoral, and unjust social phenomena. Education is a tremendous intervention that God bestowed upon all teachers to accomplish His Commandments to make disciples of all nations.

Learning Should Be Community-Based

Learning is a co-constitutive process in which all participants are transformed through their actions in community. Jesus and His twelve disciples formed a living community for three years. The disciples lived together, learned His teaching, and witnessed the many miracles of Jesus. Wenger (1998) called this kind of community "community of practice" defined by three characteristics: (1) a mutual engagement; (2) joint enterprise; and (3) a shared repertoire of communal resources. A mutual engagement of participants allows them to do what they need to do and binds members into a social entity. Joint enterprise results from a collective process of negotiations that reflects the full complexity of mutual engagement. A shared repertoire of communal resources belongs to the community of practice that the community has produced or adopted in the course of its existence.

Hester (1989) lists several qualities of community: growth in intimacy; covenant love that is intentional, incarnational, conflictual, encouraging, and intimate; and the ability for sensitive and creative listening (p. 165).

Who Are Teachers: Teachers as Missional Leaders

As Palmer (2008) points out, the question of 'who' is the most important issue among the other questions ('what', 'how', and 'why'). He said, "the more familiar we become with our inner terrain, the more surefooted our teaching, and living, becomes" (2007, p. 6). Effective teachers possess particular dispositions (such as attitudes, commitment, intrinsic motivation, and competencies) that make them stand out among the average teachers. Jesus' amazing teaching resulted from His disposition of compassion, mission, humility, calmness, patience, and knowledge (Yount 1996). Therefore, equipping teachers with sound dispositions is critical because teacher attitudes, motivation, and competencies play important roles in educating students to be highly successful in school (Cline and Necochea 2006). According to Wright et al. (1997) research, teachers' inner qualities are the most important factor that critically affects student learning. Lee (2014) identifies three characteristics of effective teachers: compassion, competency, and commitment.

Education is an active intervention to restore all of creation as God created. In Chap. 1, Kaak says that teachers are to exist as resident aliens. They are called to engage, serve, and seek the good of the earthly kingdom in which they reside. Hence, educational activities should be missional (Wolters 2005) and teacher's dispositions should be established based on the missional leadership which cultivates the practice of indwelling Scripture and discovering places for experiment and risk as people discover that the Spirit of God's life-giving future in Jesus is amongst them (Roxburgh and Romanuk 2006, pp. 26–27). Although its original purpose was to renovate the Western church, this kind of leadership can be applied to teachers who are called to break down the barriers and dividing walls for the sake of equity, justice, and reconciliation for students, their families, and people in education. In order for teachers to be equipped with missional leadership, the following propositions may be recommended.

Teachers Should Be Equipped with a Local Pedagogy that Grasps Contexts of Their Students and the People with Whom They Interact

Missional teachers need to understand their educational and vocational responsibilities and duties in order to discern God's calling in their particular context. Teachers' missional leadership draws from God's mission for them rather than satisfying their personal and/or organizational concerns and needs. In order to accomplish the purpose of education explained in the previous section of this chapter, teachers need to identify key local missional issues and questions that prevent them from meeting the purpose of education. For example, in what specific ways will teachers be intentional in accomplishing the reconciliatory purpose of education in local school contexts? How will teachers cultivate environments where teachers can collectively discern and engage God's mission in its contexts? In what ways will the school be intentional to break down of dividing walls of race, gender, economic, and social status in every area of their teaching?

Jesus was a missional teacher who knew the social, political, emotional, and pedagogical issues of His audiences and taught them contextually, leading to great success. Lee (2010a, b) summarizes the characteristics of Jesus' teaching:

> His teaching was powerful because He always gained his audiences' attention by establishing points of contact with various persons and groups and by his involvement with them. Jesus' teaching was adapted to his audience, and he differentiated the main focus of his teaching based on his audiences' situations and contexts (Lee 2010a, b p. 72).

Teachers May Lead Students' Growth by Engaging and Dialoguing with Them

Knowledge does not exist to control or manipulate the student, but rather to serve them. Education is a process of inquiry in which learning is attained when people come together to exchange ideas, articulate their problems from their own perspectives, and construct meanings that make sense to them (Palmer 1993). Throughout the learning process, all students make sense of themselves, the world, and the relationships between the knower and the known. This kind of process can be maximized through a bilateral relationship where teacher and students are fellow people who are searching for what is true, meaningful, and valid and give each other the chance to play each other's role (Nouwen 1975, p. 13). He further clarifies this process:

> Teacher has to reveal to let the students see, amid all their self-doubt, that they have a gift to the process of education….It is to affirm, to encourage them, to share and reflect, develop with excitement, their way and their vision (Nouwen 1975, p. 81).

Missional Teachers Display Unconditional Love and Compassion Toward Their Students

Palmer (2008) emphasizes that good teaching is an act of hospitality toward the young, which benefits teachers more than students. Many researchers argue that the main problem with American education is the lack of teachers' love and care for their students. Recently, several educators redefined the function of school in society as putting the loving heart back into the classroom (Giroux 2003; Palmer 1998; Noddings 2003; Kessler 2000). Halbhavi et al. (2005) suggest that the future depends on caring enough to invest time and money to help engage our students. Freire (1998) identifies a set of qualities for teachers including humility, lovingness, courage, tolerance, decisiveness, security, wisdom, and verbal parsimony.

It is the teacher who creates a free and fearless space where mental and emotional development can take place (Nouwen 1975, p. 7). Palmer (2007) addressed teachers' capacities to respect and recognize students' needs such as

- A respect for students' stories
- A desire to help students build a bridge between the academic text and their own lives

- An ability to see students' lives more clearly than they themselves see them
- An aptitude for asking good questions and listening carefully to students' responses
- A willingness to take risks, especially the risk of inviting open dialogue (pp. 71–72).

Jesus showed the true example of a missional teacher. He loved even Judas, who betrayed him and eagerly took on the Cross and died for all sinners. Jesus knew His disciples by name. In John 10: 14, He said, "I am the good shepherd; I know my sheep and my sheep know me."

Conclusion: Characteristics of the Pedagogy of Shalom

This chapter focused on biblical backgrounds of Palmer's four critical questions about teaching: why teachers teach (the purpose of education), what teachers teach (educational content), how teachers teach (teaching and learning method), and who teaches (teachers' dispositions). These four questions are summarized in the figure below. A set of propositions have been suggested so that teachers, especially serving at a faith-based educational institute, may apply them to their teaching settings (Fig. 2.1).

Essential questions	Meanings of each question	Key ideas in the faith-based education context
Why teach	The direction of education	Reconciliation
What to teach	The content of education	Contextualization
How to teach	The method of education	Inquiry-based and community-centered
Who are teachers	Teachers' dispositions and competencies	Missional leadership

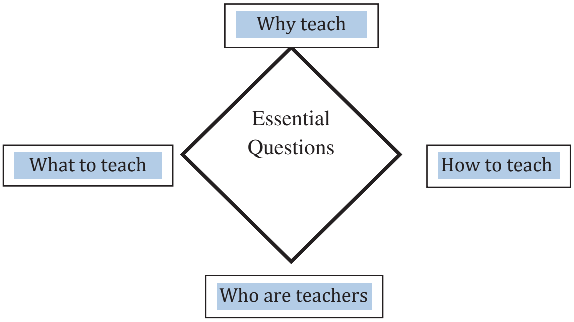

Fig. 2.1 Four essential questions

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Chapter 3
Shalom, Diversity, and Inclusive Learning Environments

Richard S. Martinez

> *As good teachers weave the fabric that joins them with students and subjects, the heart is the loom on which the threads are tied, the tension is held, the shuttle flies, and the fabric is stretched tight. Small wonder, then, that teaching tugs at the heart, opens the heart, even breaks the heart—and the more one loves teaching, the more heart-breaking it can be.*
>
> Palmer (2007, p. 111)

Abstract This chapter will focus on the “who are teachers” element of the Pedagogy of Shalom model. The author believes that in order for educational and organizational transformation to take place, the dispositions and competencies of educators must be revealed and analyzed. *Shalom, Diversity, and Inclusive Learning Environments* will present tools that will assist Christian educators in the process of personal and professional reflection that will reveal their own values, beliefs, and assumptions that impact how inclusive learning environments are both created and nurtured and truly at the “heart” of being a spirit filled educator.

Introduction

Know diversity, know shalom. No diversity, no shalom. Redundant? Perhaps. Nonetheless, the Lord’s multifaceted creation is limitless and is a testimony to the Master’s vision for a world that is filled with beautiful variety. So, why does the word “diversity” create such division among His saints? In Christian circles, comments include such phrases as: “diversity is divisive, we should be talking about what we have in common,” “we have already dealt with diversity in professional

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development sessions," and "why is this important, since we are all Christians and united through His supreme sacrifice?"

This chapter will explore the "who are teachers" element of the Pedagogy of Shalom model. In order to analyze our own dispositions and competencies, we need to ask ourselves critical questions such as "Who am I in relation to the Lord Jesus Christ?" and "Who am I in relation to the students I teach and the community I serve?" (Lindsey et al. 2007, p. 20).

Who Am I in Relation to the Lord Jesus Christ?

In response to this key question, we must revisit what the Lord's "shalom" models in scripture. One of the most human examples of diverse backgrounds and experiences is evident in His selection of the apostles. This group of followers includes seasoned fishermen, a money savvy tax collector, and an eloquent physician, to name a few. New Testament disciples were diverse in order to make important real-life connections with the varied backgrounds of the populace and most importantly bridge the diversity represented in human experiences of the time.

Additionally, the Apostle Paul was an unlikely disciple chosen despite his tyrannical background as a persecutor of Christians and the Christian faith. His ministry made unlikely connections possible to those individuals who were skeptical of Christianity. His diverse background built strategic bridges to those schooled in the Old Testament. Paul's diverse knowledge of life brought new meaning to the scriptures for Gentiles, Jews, and Greeks alike.

As Christian educators, we have a moral imperative to build upon the diversity of *His Kingdom* that is represented in our classrooms. Students walk through our schoolhouse doors with skill sets that are foundational to academic success.

> Social changes evident now include a greater awareness of inequality on the part of the average person. As more people have access to more information, they also gain greater consciousness of the discrepancies in opportunities and outcomes available to people from differing social strata. In our society, the value of equality has taken on ever-greater importance. Students take seriously the expectation of equal opportunities and the right of all citizens to participate in economic prosperity (Tschannen-Moran 2004, p. 9).

Our challenge is to view these scholars through new eyes of potential, as we let the Lord's insight illuminate our instructional strategies that leverage assets such as home languages, culture, ethnicity, abilities, and community backgrounds.

> Wolsterstorff discusses the magnificence of shalom in *Until Justice and Peace Embrace.*
> In the Bible, shalom means universal flourishing, wholeness, and delight – a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, all under the arch of God's love. Shalom, in other words, is the way things are supposed to be (Wolsterstorff 1983, pp. 69–72; In Plantinga 2002).

For this discussion, we turn the phrase, as Christian educators; to serve all students, we stand at the intersection of where we "embrace" justice, peace, and *diversity*.

Who Am I in Relation to the Students I Teach and the Community I Serve?

Additionally, part of this divine "embrace" is based upon the ability for Christian educators to see our students through new eyes and, more importantly, *His* eyes. Educators must then be the "conveyors toward illumination of self amid societal issues of racism and exclusion" (Lindsey et al. 2007, p. 64). As we look within to find His illumination, we may find that our renewed mandate of faith and instruction is a renewed conviction of making the unseen seen:

> The long-standing *elephant in the room* no longer looks the same, once it has a name and a face. The harmful and hurtful consequences of cultural destructiveness, cultural incapacity, and cultural blindness never quite *look* the same once we place the faces of family, friends, colleagues, or children on the once *faceless* representative of racism and exclusion (Lindsey et al. 2007, p. 64).

The moral imperative for K-12 Christian educators is clear, how do we see a complex educational system through the Lord's eyes and display actions that are congruent with His mandate for care and love? In order for Christian educators to see their students and their moral mandate as educators, this chapter will focus the "who" of the Pedagogy of Shalom model. Specific tools will be offered that enable Christian educators to integrate a Shalom Education Model into the classroom. These tools are foundational elements of reflection that nurture diversity and inclusive learning environments. Areas that will be examined are as follows:

(1) The power of reflection: Examining our attitudes, assumptions, and beliefs about diversity,
(2) Defining diversity, equity, and inclusive excellence, and
(3) Exploring the dynamics of inclusive learning environments.

The chapter *Shalom, Diversity and Inclusive Learning Environments* will address the multicultural classroom, classroom dynamics, and a new "mental model" for Christian educators (Senge 1990, p. 8).

The Power of Reflection: Examining Our Attitudes, Assumptions, and Beliefs About Diversity

In order to see the world through new eyes, we must first deeply reflect on our own attitudes, assumptions, and beliefs about diversity that help us to reveal the various elements of our own dispositions and competencies. The journey to understanding "who we are as educators" is an "inside-out" approach (Lindsey et al. 2007, p. 37).

> When we clarify our own cultural values and biases, we are better able to consider how they might subtly but profoundly influence the degree to which learners in our classrooms feel included, respected, at ease, and generally motivated to learn (Ginsberg and Wlodkowski 2009, p. 17).

Parker Palmer echoes the need for inner reflection:

> …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. The entanglements I experience in the classroom are often no more or less than the convolutions of my inner life (Palmer 2007, p. 1).

Noll notes that our ministry as Christian educators is truly a "life of the mind." "By an evangelical "life of the mind" I mean more the effort to think like a Christian—to think within a specifically Christian framework—across the whole spectrum of modern learning…" (Noll 1994, p. 7). The essential God-given dimension of diversity enhances this "broad spectrum." As Christian educators, our moral imperative is to equip our students with the tools for lifelong success. This is especially daunting when we realize that with the advent of the computer age, our world can now be held literally in our hands through the use of smart devices. Thus, our mandate to educate is not only witnessed within a local context but also performed on a global stage. Kimberly Denu notes a new blend of "domestic" and "global" which she defines as a new and unique "glomestic" perspective (Denu 2015).

To strive for the "glomestic" perspective is also to reflect the Lord's often perplexing design of our world and the universe. In this to understanding the complex, we find ourselves revisiting the foundational and compelling concepts of love and care. Plantinga captures this challenge in these words:

> Calvin believed that if we obey the Bible's great commandment to love God with our whole mind, as well as with everything else, then we will study the splendor of God's creation in the hope of grasping part of the ingenuity and grace that form it. One way to love God is to know and love God's work. Learning is therefore a spiritual calling: properly done, it attaches us to God (Plantinga 2002, p. xi).

Additionally, love as the source of a life defining reflection can be found in Viktor Frankl's words:

> The truth – that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love (Frankl 1984, pp. 48–49).

Our reflection is magnified through the lens of our Lord's vision for a diverse world. A world that is in harmony seems like and impossible task. However, who better to influence the future than Christian educators?

Defining Diversity, Equity, and Inclusive Excellence

Diversity Defined

Diversity has become distorted and misunderstood in both Christian and secular circles. Perhaps it is because diversity can be overwhelming due to its complexity. Misconceptions of a diverse world in harmony have led to the devaluing of diversity as an *integral element of shalom*. When the Lord's mandated diversity is thought to be divisive, it can be held captive within polarized and politicized secular and faith-based critiques.

> It is, more specifically, widely agreed that 'diversity' centers upon the 'holy trinity' of 'race', class, and gender,' and extends to encompass ethnicity, religion, age, and sexual orientation, and generally acknowledged that while this is an arbitrary and heterogeneous list it reflects the arbitrariness of historically patterned political, economic, and social exclusion on the basis of various ascribed physiological and behavioral criteria. There is, by contrast, less consensus about the implications of diversity in education for curricular content and pedagogical practices (Basu 2005, In Ouelett, pp. 21–33).

So, in order to go deeper with the discussion of diversity, perhaps it is beneficial to ask a critical question "How might Christian educators deepen their understanding of diversity in order to nurture the Lord's shalom in the classroom and throughout the world?" With this critical question, we can then begin to hold up the mirror to our own mental models of teaching, pedagogy, and our relationships with our students. Then and only then, can we delve deeply into the very heart of each diversity component of race, ethnicity, class, gender, religion, age, ability, and sexual orientation, just to name a few.

In order to facilitate discussions surrounding and about diversity, Christian teachers must view the Lord's diversity as an opportunity to teach our students discernment in a "glomestic" context. To address this complexity, a "God-honoring" diversity definition has been developed by an evangelical Christian university:

> We support a diverse university across lines of race, ethnicity, culture, gender, socioeconomic status, class, age, and ability. In submitting to the Lordship of Christ we seek to eliminate attitudes of superiority and to fulfill Christ's charge to reach all peoples. Therefore, we must submit to Christ and love one another as we appreciate individual uniqueness while pursuing the unity for which Jesus prayed (Azusa Pacific University 2015, p. 21).

Furthermore, as we continue to "unpack" the essence of "God-honoring" diversity, Denu (2015) elaborates on the definition:

> God-honoring diversityis something that we value and uphold at Azusa Pacific University. Diversity was not our idea, but God's. Therefore, we strive to push past political correctness and aim instead for an environment that respects and honors each individual's uniqueness while celebrating our collective commonalities. It is in this spirit that we continue important discourse on diversity, engage a variety of perspectives, and embrace active listening in a spirit of humility. We continue our efforts to recruit, hire, and support a diverse community in an effort to create a milieu that reflects the mosaic of God's kingdom (Denu 2015).

Diversity as a *mental model* integrates the vision of the Lord with the mandate for educators to nurture the future. It is not a matter of political correctness, but rather an opportunity to understand each other through a "spirit of humility." Diversity is not a man-made concept, but rather a divine directive:

> …diversity is not a manufactured ideal, hostile to individual rights. Instead, various and intersecting diversities – of race, ethnicity, gender, class, age, religion, sexuality, ability, etc. – exist at the core of all efforts to maintain group and individual rights and to reconcile the complex past with the rapidly changing present (Butler 2014, p. 4).

The "rapidly changing" present has now morphed into a reality that simultaneously contains both a present and future states. Like a science fiction movie that alters time, our current reality literally blurs the distinctions between *what was, what is, and what can be*. Thus, the challenge for educators is to artfully craft inclusive learning experiences for the futures that we cannot imagine or will live to see.

Diversity therefore is the critical ingredient to this *recipe of change*. Our students need an in-depth discussion and hands-on knowledge of the content areas. Our charges also need to be able to see how the curriculum can be applied in real-world situations that integrate diversity as an essential strength.

> When we speak of diversity as an educational strength rather than as an obstacle to overcome, it is consistent with how we support and develop educators by providing opportunities through which they can choose to grow in many dimensions (Leonard et al., In Ouellett 2005, pp. 48).

The future of our Lord's Kingdom on earth will depend upon how our diverse realities can work in concert with each other toward worldwide *shalom* through educational discernment.

Equity Defined

Equity in the classroom takes the definition of diversity to the next level of *application*. Often, the lines are blurred between the definitions of equity and equality. "*Equality* is about sameness; it focuses on making sure everyone gets the same thing. *Equity* is about fairness; it ensures that each person gets what he or she needs" (AACU 2015, p. 4). A further distinction can be made in terms of *equity-minded practices, which* are as follows and are found in Table 3.1 in the toolkit for reflection:

1. Willingness to look at student outcomes and disparities at all educational levels disaggregated by race and ethnicity as well as socioeconomic status.
2. Recognition that individual students are not responsible for unequal outcomes of groups that have historically experienced discrimination and marginalization in the USA.

Table 3.1 Toolkit for reflection—"Who are teachers?"

Theoretical concepts	References
Equity-minded practices	Lawrence et al. (2004, p. 4)
Inclusive learning environments	AACU (2015, pp. 5–6)
Seven Norms of Collaboration	Garmston and Wellman (2000)
Four Quadrant Analysis of Teaching and Learning	Adams and Love (2005, pp. 586–604)
Strategic questions	Adams and Love (2005, p. 595)
How we teach	Adams and Love (2005, pp. 597–598)
Guiding Principles of Cultural Proficiency	Lindsey et al. (2007, p. 35)

3. Respect for the aspirations and struggles of students who are not well served by the current educational system.
4. Belief in the fairness of allocating additional college and community resources to students who have greater needs due to the systemic shortcomings of our educational system in providing for them.
5. Recognition that the elimination of entrenched biases, stereotypes, and discrimination in institutions of higher education requires intentional critical deconstruction of structures, policies, practices, norms, and values assumed to be race neutral (Lawrence et al. 2004, p. 4).

These are challenging areas of concern for educators, students, and their families. Even though these elements are worded for higher education, the areas of need span PK-Higher Education as timely frames for discussion and action.

For example, let us examine the *equity of fairness* through the lens of number five, "*Recognition that the elimination of entrenched biases, stereotypes, and discrimination in institutions of higher education requires intentional critical deconstruction of structures, policies, practices, norms, and values assumed to be race neutral*" (Lawrence et al. 2004). Individually and collectively as an educator or as a grade level or department, it is crucial to reflect on this question. Do biases and stereotypes surface in our language or influence decision-making? Are all stakeholders represented at the decision-making table either literally or figuratively? How do we know how policies, procedures, norms, and values impact how we nurture inclusive learning environments? We need to facilitate these questions and more in order to "deconstruct" our tacit practices in order to positively impact future transformation at our schools.

Inclusive Excellence Defined

Inclusive excellence is truly a mental model for the Lord's kingdom that leads to real-life applications in classrooms and organizations. Inclusive excellence is the "intentional systemic integration of cultural diversity into the mission, values, and curriculum of an institution" (Denu 2015). At the core of inclusive excellence is the "I See You" philosophy of "Sawu bona" (Denu 2015; Senge et al. 1994).

> Among the tribes of northern Natal in South Africa, the most common greeting, equivalent to "hello" in English, is the expression: *Sawu bona*. It literally means, "I see you." If you are a member of the tribe, you might reply *Sikhona*, "I am here." The order of the exchange is important: until you see me, I do not exist. It's as if, when you see me, you bring me into existence (Senge et al. 1994, p. 3).

Inclusive excellence (IE) is noted in an initiative sponsored by the Association of American Colleges and Universities (AAC&U). Inclusive excellence is an integral part of the AACU vision for nurturing equity-minded educators. The goal of IE is to provide a "framework for needed dialogue, self-assessment, and action" (AACU 2015, p. 4). It is important to note that:

> IE represents a philosophical mind-set that runs across academic disciplines and is not restricted to those faculty members teaching diversity-specific courses or stemming only from the social sciences…instructors use knowledge of differences among their students to more effectively facilitate diverse dynamics in the classroom. For example, when issues of race, class, gender, or other difference arise, an instructor with an IE mind-set has developed the skills with which to facilitate difficult discussions to keep the learning environment *safe* yet challenging (Fenwick 2015, pp. 52–53).

By cultivating an inclusive learning environment, both students and teachers are enriched by the learning experience. The learning comes alive through the thoughtful design of the curriculum that is based upon an inclusive model that takes into consideration the following elements. Thus, an inclusive excellence philosophical mind-set is one in which educators ask "*Where is my institution in relation to the following?*" This reference is found in Table 3.1 in the toolkit for reflection:

1. Knowing who your students are and will be,
2. Committing to frank, hard dialogues about the climate for underserved students on your campus, with the goal of effecting a paradigm shift in language and actions,
3. Investing in culturally competent practices that lead to the success of underserved students—and of all students, and
4. Setting and monitoring equity-minded goals—and devoting aligned resources to achieve them (AACU 2015, pp. 5–6).

Like the "equity-minded practices" reflections noted earlier, these questions challenge educators to continue to examine the fabric of the organization. Equity mindedness is a way of life that permeates the organizational culture. As we hold up the mirror to our own practice, then we can begin to analyze how we are modeling inclusive learning environments. To highlight a critical point, let us look at number three, "*Investing in culturally competent practices that lead to the success of underserved students—and of all students*" (AACU 2015, pp. 5–6). A divisive comment that can be heard on campuses with homogeneous demographics is "Our campus is not diverse, so why are we putting so much emphasis on diversity?" The answer is culturally competent practices are not only for underserved students, but also strengthen the learning experiences for *all* students. We do a disservice to our students if we do not equip them to be successful in a diverse "glomestic" reality.

Exploring the Dynamics of Inclusive Learning Environments

This section will explore the dynamics of inclusive learning environments. In order to cultivate and maintain inclusive learning environments, we must be familiar with essential elements that help us to "see" a new reality in order to be proactive with inclusive learning practices. This discussion will be framed by:

(1) Norms of Collaboration, (2) the Four Quadrants of Teaching and Learning, and (3) The Guiding Principles of Cultural Proficiency which are found in Table 3.1 in the toolkit for reflection. Through the use of these elements, our authors invite the reader to "…open a new frontier in our exploration of good teaching; the inner landscape of a teacher's life" in creating inclusive learning experiences (Palmer 2007, p. 103).

The Seven Norms of Collaborative Work

Educators often leave the dynamics among faculty, staff, and students to chance. There are some that feel that as professionals, there are internal skill sets of communication and understanding that are somehow built naturally into the schema of being an educator. However, artful leaders know that setting norms for *all* groups is an essential first step in effective group dynamics as well as a way of modeling inclusive learning environments. Norms of collaboration enable us to create safe places of intellectual and organizational analysis. "We must be engaged in professional conversations, both formal and informal, where we discuss how our practice impacts student achievement" (Lindsey et al. 2007, p. 9).

The Seven Norms of Collaboration (Table 3.2) can be used as a foundation for facilitating the conversations and planning that lead to nurturing inclusive learning environments. In order to make use of this simple tool, leaders must be intentional about integrating norms into the meeting structures and expectations of organizational culture. First, time must be taken to discuss the norms and modify norms as needed to fit the needs of your school, department, or class. Secondly, norms need to be not only enforced but also revisited. A central question after a meeting can be *how did we do in observing our norms today?*

> Structuring time for collaborative learning opportunities alone will not improve student achievement. However, developing professional skills and organizational resources do support a positive school climate and organizational cultural shifts that allow educators to focus

Table 3.2 The seven norms of collaborative work

Pausing before responding or asking a question allows think time
Paraphrasing helps members hear, clarify, organize, and better understand self and other group members
Probing for specificity increases clarity and precision of thinking and speaking
Putting ideas on the table by naming them, specifically, enriches the conversation
Paying attention to self and others raises the level of consciousness for group members as consideration, and value is given to learning styles, languages, and multiple perspectives
Presuming positive intentions promotes meaningful and professional conversations
Pursuing a balance between advocacy and inquiry supports group learning and encourages individual participation so that all voices are heard

Source Garmston and Wellman (2000) adapted from William Baker, Group Dynamics Associates

> conversations and communication on student progress. The language of collaboration requires educators' awareness of the need for adults to professionally talk about student achievement, knowledge of skillful ways of talking, and development of a shared set of norms about how to effectively communicate as group members (Lindsey et al. 2007, pp. 11–12).

Lastly, creating inclusive learning environments integrates an *inside-out* approach into the learning organization. As educators model inclusive learning techniques among themselves, it may also be modeled in the classroom.

A Four Quadrant Analysis of Teaching and Learning

The Four Quadrant Analysis of Teaching and Learning is noted in Table 3.3. These quadrants enable educators to be intentional about the specific practices of inclusion that are exhibited in the classroom. Inclusive learning environments do not automatically happen after an instructional in-service. Instructional strategies become part of our practice when we are intentional about using those techniques in the classroom.

To facilitate our social justice analysis, we conceptualize teaching and learning processes as falling into four interactive quadrants, each one of which can be analyzed from a social justice perspective. These four quadrants are based upon what (1) our students, as active participants, bring to the classroom, (2) we, as instructors, bring to the classroom, (3) the curriculum materials and resources convey to students as essential course content, and (4) the pedagogical processes are through which the course content is delivered (Marchesani and Adams 1992; In Ouellett 2005, p. 588).

Adams and Love (2005) created the Four Quadrant Analysis as a means of heightening the urgency of intentionality. Each quadrant notes specific challenges for educators to consider.

What our students as active participants bring to the classroom. Quadrant 1 reminds educators that our classrooms do not function in an intellectual vacuum. More importantly, we must realize that if we do not fully understand all facets of the beautiful diversity our students bring to the learning experience, we will miss God-given opportunities to nurture academic success for *all* students. Adams and Love encourage faculty to "tell stories about their students, rather than about themselves" (Adams and Love, In Ouellett 2005, p. 588). Once we know

Table 3.3 Four-quadrant analysis of teaching and learning

Quadrant 1: What our students as active participants bring to the classroom
Quadrant 2: What we as instructors bring to the classroom
Quadrant 3: The curriculum, materials, and resources that convey course content to students
Quadrant 4: The pedagogical processes through which the course content is delivered
Adams and Love (2005), Teaching with a social justice perspective: A model for faculty seminar across academic disciplines

our students more deeply, it is our educational responsibility to examine and adapt "various organizers to engage faculty with considerations such as learning style and/or cognitive and social identity development models" (Adams and Love, In Ouellett 2005, p. 590).

What we as instructors bring to the classroom. Using the model of Quadrant Analysis, the instructors hold up the mirror to themselves to critically examine their own practice.

> We place the teacher (professor, instructor, facilitator, mentor, coach) as an integral part of the classroom dynamics, and not, as in more traditional accounts of teaching and learning, separate from considerations of subject matter and pedagogy, or teacher/student interactions (Adams and Love, In Ouellett 2005, p. 591).

Adams and Love (2005) use various organizers to assist educators in this self-knowledge. The areas for consideration are as follows: (1) social identity awareness, (2) socialization awareness, (3) social justice issue awareness, and (4) social justice facilitation.

The curriculum, materials, and resources that convey course content to students. The discussion about various aspects of curriculum, materials, and resources will be discussed in subsequent chapters of this book. Nonetheless, the creation of inclusive learning environments depends largely on the guiding questions that are used throughout the design and implementation phases. Adams and Love (2005) stress the use of strategic questions:

- What specific course content, exploratory issues, examples, and perspectives can be brought into your formal curriculum to create an inclusive experience in which students can see their social group perspectives valued and represented?
- What are the ways that the curriculum can provide ways of decentering the dominant worldview and incorporating multiple perspectives that reflect underrepresented peoples' viewpoints? Are multiple perspectives presented through histories of the field, contributors to the field, the application of theories in the field, and the information sources for the field?
- What strategies or models do you as instructor use to examine your curriculum for inclusivity (e.g., readings, films, videos; written, oral, and visual assignments and outside projects; modes of assessment and examinations for final grades; collaborative and group communication skills; perspectives, information, and examples presented in lectures)? (Adams and Love 2005, p. 595).

These and other questions assist us in demystifying our practice in order to create a transformative new reality of inclusive excellence in the classroom.

The pedagogical processes through which the course content is delivered. Adams and Love emphasize "*how* we teach shapes *what subject matter* the students learn" (Adams and Love 2005, p. 596). Points to consider are as follows:

- Balance the emotional and cognitive components of the learning process.
- Acknowledge and support the personal (a person's individual experience) while also illuminating the systemic (the interactions among social groups).
- Attend to social relations within the classroom.

- Utilize reflection and experience as tools for student-centered learning.
- Value awareness, personal growth, and change as outcomes of the learning process (Adams and Love 2005, pp. 597–598).

Analysis of our learning organizations using these types of frameworks provides us with new insights and opportunities to craft inclusive learning experiences for all students.

Conclusion

As we create shalom through our valuing of diversity, we create authentic inclusive learning environments. Those learning environments are both rigorous and exciting and provide our students with a firm foundation for lifelong success and fulfillment. As Christian educators, our moral mandate is to be wise and courageous. We craft learning experiences that are shalom-filled examples of diversity in action.

We are not merely diversity archeologists, sifting through the complex strata of our students' past experiences in order to find relevant clues that solve the challenges of our lives today. We must be colearners who have the eyes of a child, in order to see the world, and our students, with new insights of wonder and amazement. It is our God-given joy to cultivate the vast expanse of personal stories and experiences in our classes in order to find common ground. We are *His* bridge builders that help to span the unknown territory of new course content with the possibilities of new applications of those theories in the future.

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Chapter 4
'Where Riotous Difference Is Welcomed': Reframing the Diversity Conversations in Education Through a Theological Understanding of Hospitality

Sandra Richards Mayo

Abstract This chapter contends that hospitality is a missing yet critical component to ongoing discussions of diversity in education, and a missing element in nurturing the "inner landscape of the teaching self" (Palmer in The courage to teach: exploring the inner landscape of the teacher's life. Jossey Bass, San Francisco, p. 5, 1998). In an effort to move conversations beyond tolerance and to plot a course toward gospel principles of diversity, the first part of this chapter sets forth three propositions that draw on theological insights into the redemptive potential of Christian hospitality. Together, these propositions form the basis of *why* Christian educators who are committed to principles of diversity must necessarily inculcate hospitality as a spiritual value. The second part of this chapter turns to the work of Johnson (The practice of hospitality. Dayton, 2010) to offer both practical guidance and theoretical framing for cultivating hospitality as a moral attribute and professional posture. Building on each of Johnson's five practices, the second half of this chapter provides insight to *how* Christian educators can effectively bring hospitality to the teaching and learning endeavor. Together, the three propositions (i.e., the *why*) and five practices (i.e., the *how*) help to address Palmer's (1998) essential question of "*who* is the self that teaches" (p. 4). Recognizing that method alone will never be enough to guide educators toward the true gospel intent of diversity, this work invites deeper inquiry into the inner terrain of the teaching self and introduces hospitality as a vital feature of the shalom model of education.

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Introduction

Diversity is expressed in virtually every aspect of education and yet it remains one of the most intensely debated topics. Discussions about eliminating achievement gaps between racial minority and White students, improving educational quality, and keeping pace with demographic shifts all seem to occupy the American consciousness. As a nation of immigrants that sought to develop a common school system, the USA has invariably been left with the task of serving a dual purpose—embracing difference while unifying purpose (Mondale and Patton 2001). Arguably one of the greatest inventions of the New World, the American educational system has served as a symbol of national identity, distinct in its ideals to educate and equip young people for a democratic society. Inherent in that goal was a desire to socialize America's young people and to prepare a citizenship that could share in a common life and integrate their culture and vocation usefully (Dewey 1916/1997).

However, rather than becoming a unifying voice in a pluralistic society, the American educational system has largely served two opposing and equally problematic ends—the amplification and erasure of difference. Within this duality, educators are charged with the task of demonstrating an authentic embrace of students and families from diverse backgrounds. Too often, schools have responded to this call with superficial or isolated efforts that fail to address the patterns of exclusion at their core. Some typical responses include daylong cultural festivals that encourage students and families to share food, music, dances, and cultural artifacts representing their heritage. Other efforts are expressed in the form of celebrations of heroes and holidays that represent different national identities. In an attempt to be more inclusive, schools have also expanded their curriculum to incorporate what I refer to as "minority moments" within an otherwise exclusively Eurocentric narrative. These ahistorical and decontextualized approaches to diversity not only run the risk of further marginalizing racial, ethnic, cultural, and language minority students, but also maintain a veil of social harmony and limit the capacity of educators to critically examine and challenge existing historical patterns of social inequality and exclusion.

Today, the American school system continues to bear the mark of a nation that has yet to fully contend with its racial and cultural despair. On the battleground of diversity, our national posture has largely been a response of overt conflict, on the one end, and disingenuous conformity on the other. What remains is an unfulfilling state of tolerance that Conway (2004) describes as "a spirit of resigned acceptance of lamentable difference for the sake of peace" (p. 5).

Walzer's (1997) work, *On Toleration,* reminds us of the perils of such resigned acceptance. As Walzer points out, "toleration is a relationship of inequality where the tolerated groups or individuals are cast in an inferior position. To tolerate someone else is an act of power, to be tolerated is an acceptance of weakness" (p. 52). For the Christian educator who is committed to turning a critical lens on diversity and seeking equity as an educational and moral imperative, the virtue of hospitality can serve as a powerful antipode to tolerance. Pohl (1999) describes hospitality as "a different system of valuing and an alternate model of relationships" (p. 61).

This chapter contends that hospitality is a missing yet critical component to ongoing discussions of diversity in education and a missing element in nurturing the "inner landscape of the teaching self" (Palmer 1998, p. 5). In an effort to move conversations beyond the tolerance and to plot a course toward the gospel principles of diversity, the first part of this chapter sets forth three propositions that draw on theological insights into the redemptive potential of Christian hospitality. The propositions are as follows: First, the virtue of hospitality restores us to our true identity in Christ. Second, hospitality calls for authentic relationship and community with each other, marked by recognition and human dignity—two aspects that are often missing from conversations about diversity. Third, hospitality, as a bridge between forgiveness and reconciliation, is a vital feature to moving beyond rhetoric to action. Together, these propositions form the basis of *why* Christian educators who are committed to principles of diversity must necessarily inculcate hospitality as a spiritual value.

The second part of this chapter turns to the work of Johnson (2010) to offer both practical guidance and theoretical framing for cultivating hospitality as a moral attribute and professional posture. Building on each of Johnson's five practices—creation of place, welcoming, befriending, fusion of horizons, and translation—the second half of this chapter provides insight to *how* Christian educators can effectively bring hospitality to the teaching and learning endeavor.

Together, the three propositions (i.e., the *why*) and five practices (i.e., the *how*) help to address Palmer's (1998) essential question of "*who* is the self that teaches" (p. 4). Recognizing that method alone will never be enough to guide educators toward the true gospel intent of diversity, this work invites deeper inquiry into the inner terrain of the teaching self and introduces hospitality as a vital feature of the shalom model of education. I begin this conversation with some brief notes on the etymology of the concept *hospitality,* helping to illuminate both its inherent contradictions and potential to respond to the paradoxes of diversity.

Hospitality: A Contradiction of Terms

McNulty (2007) points out that the word hospitality is actually a compound of words from two families: *hostis*, meaning either guest or host, and *postis*, which means master of the house (i.e., the one who holds power). It is important to examine these two root words more closely. *Hostis* carries a notion of reciprocity and mutual responsibility. In the act of hospitality, where there is a sharing of place, the guest and host must satisfy the enactment of the guest/host relationship. But, immediately we are confronted with a dilemma: Who is the guest and who is the host in the relationship? As the root word *hostis* implies, a hospitable relationship must be dynamic, allowing its members to move from the position of guest to host, and back again. In a truly hospitable relationship, no one should forever be relegated to the position of stranger. Instead, both guest and host must make accommodation for one another. In other words, from the position of *hostis*, there are always mutual adaptations as the guest and host learn to negotiate a newly inhabited space together.

Yet, when examined from the position of *postis*, the term hospitality remains problematic. Consider for a moment the conditions that make it possible for an individual to extend space to another. In *Hospitable God*, Newlands and Smith (2010) argue that in order to serve as host, one must be able to make a claim to some space. The ability to own or make claim to space automatically implies a certain degree of power. Furthermore, when hospitality is offered from the position of the *postis* or master, there remains an inherent tension in the relationship between guest and host. In this dynamic, the host does not extend the invitation to mutual exchange, but rather provides for temporary accommodation. It is here that the guest visits momentarily with little opportunity to negotiate a newly inhabited space. In this way, the postis maintains a privileged status.

These relations of inequality stand in direct contradiction to what we find in the relationship between Jesus, the Son, God, the Father, and the Holy Spirit as a model of covenantal relationship. In the relationship of the Triune God, there is no hierarchy (John 10: 30; John 14: 9; John 14: 11). All three members are fully God, and no one member is more or less essential to the divine work of salvation, grace, and reconciliation. The unity of the three persons in one serves as a basis and model for the ideal human community. This is how we come to understand the meaning of solidarity and, by extension, the possibility for hospitable relationships that are not marked by status.

Proposition 1. Hospitality Restores Us to Our True Identity in Christ

Before we can demonstrate hospitality, we must first come to know the nature of Christ, whereby we understand our true identities. Lewis's (1984) work *Till We Have Faces: A Myth Retold* warns us of the turmoil we experience when we remain locked in our fractured identities—the destructive images, words, and labels that we carry until we accept God's transforming love. What does this have to do with hospitality? Everything. As we come to recognize our true identity—i.e., the authentic self fashioned in the image of God—we are able to live beyond the world's limiting definitions of who we are, which are often boundaried by socially constructed categories, such as race. It is our worldly, marred identity that often defines human relationships and shapes our understanding of those that bear a mark of difference as "the Other."

Christian hospitality, which is based on a different system of valuing, provides a more accurate and holistic understanding of our identities, both individually and collectively. According to Webster (2008), "Correct identity and accurate discernment of one's placement in the Body of Christ is necessary in order to possess true intimacy with the series of interconnected human relationships God uses to construct His Church" (p. 106). We cannot fully embrace our identities and enter into hospitable relationship with others until we understand our newness in Christ. Jesus died and rose again that we might be transformed into a new identity. It is His sacrifice on the cross that restores us to right relationship and moves us beyond constructs such as race and class that have been used to justify social hierarchies. Hospitality operates from a position of oneness, where power is diffused and humanity is understood through a kingdom perspective.

It is only when we establish true identity and restore intimacy with the Lord that we can hope for authentic community with others, where the dividing lines of Black and White, rich and poor, young and old, and able-bodied and sick are transformed in the realization of God's true intent for humankind. As Paul reminds us in Ephesians 4: 22–24:

> You were taught, with regard to your former way of life, to put off your old self, which is being corrupted to deceitful desires to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Living as a community of difference—brought together with fragmented social identities and transformed into our Christ-like identities—we are able to fulfill God's ultimate desire for a world living in the midst of diversity.

Proposition 2. Hospitality Calls for Authentic Relationship with the Other

What do I mean by developing authentic relationship, and why is this important to moving discussions from diversity to hospitality? Until we can recognize our common humanity and shared citizenship in the body of Christ, we will continue to operate from our partial understanding of what it means to coexist in a world of difference.

It is our natural tendency as human beings to categorize in order to make sense of our lived experience. We learn to find patterns in our surroundings. From the time we are children, we can recognize basic differences in shapes, sizes, and colors. As we mature, those distinctions are extended to other areas of our lives and take on an ever-increasing complexity and significance. We draw on environmental cues to help us distinguish between places we believe are safe and unsafe, foods that are tasteful or bland, and people who are benevolent or selfish. From the moment we encounter another individual, we begin to formulate perceptions based upon how we view the world and our place in it. Part of this is a natural process of sense making and an appropriate mechanism to guide our behavior in new settings and surroundings. The act of sorting in this way is not inherently problematic, lest we begin to see ourselves as distinct from "the Other" and assign different value based on the perceived differences.

Post-colonial theorists (Omi and Winant 1994; Spivak 1985) describe "Othering" as the act of making distinctions among human beings in a way that justifies hierarchical social differences and leads to systematic degradation. Within this dynamic, individuals with privileged social categories have the power to not only reinforce their own position, but render those who do not share their social and cultural location—based on race, class, gender, nationality, religion, or ability—as inferior. We must remain acutely aware of the ways in which social categories function to create systems of advantage for some and the denial of opportunity for others. As Webster (2008) reminds us, there is no privileged status in the kingdom. One of the values and principles upon which the Kingdom of God functions is universality of access, which is the primary feature of the New Covenant.

Although the practice of hospitality, as an alternate system of relationships, offers the potential for us to critically examine social inequalities and social exclusion, it also runs the risk of perpetuating existing relations of power. As discussed earlier, acts of hospitality can serve as a performance of charitable gestures that extend outward to the guest as passive recipient, with little requirement that the host examine his or her own status as the bearer of space. If the tradition of hospitality is to offer any redemption, we must recognize its more subversive nature—hospitality as resistance to a society that disregards "the Other." The Hebrew and Christian scriptures reveal an important connection between hospitality and recognition. In referencing early Church history, Pohl (1999) notes that

> Especially in relation to strangers, hospitality was a basic category for dealing with the importance of transcending social differences and breaking social boundaries that excluded certain categories or kinds of persons. Hospitality provided a context for recognizing the worth of persons who seemed to have little when assessed by worldly standards. (p. 62)

Viewed in its historical context, hospitality offers the possibility of moving from the present-day discussions of diversity—which focus on identifying and bridging differences—to more countercultural acts that interrogate and call into question prevailing social and economic arrangements. In his book, *Spheres of Justice: A Defense of Pluralism and Equality*, Walzer (1983) argues that the notion of equal dignity was made possible within the Judeo-Christian tradition because God provided a model, "judging men and women without regard to their worldly standing and inspiring a certain social skepticism" (p. 251).

Hospitality operates from a different system of valuing that respects the dignity and equal worth of every person. It neither amplifies difference to the point of exclusion, nor does it erase difference to the point of invisibility. Instead, it provides an alternate model of relationships, one that interrogates the guest/host binary and challenges the distribution of power and resources. When we welcome the stranger as honored guest and recognize ourselves as wearied travelers in another's strange land, we exercise the power of community.

Proposition 3. Hospitality Provides a Bridge Between Forgiveness and Reconciliation

In order for us to live out the ideals of community, we must be able to not only recognize and respect differences, but also reconcile those differences and mend the deep social and cultural ruptures that have been forged over time. In *Just Hospitality: God's Welcome in a World of Difference*, Russell et al. (2009) write, "Just hospitality is the practice of God's welcome by reaching out across difference to participate in God's actions bringing justice and healing in our world of crisis and fear of the ones we call 'other'" (p. 101). The authors acknowledge that while hospitality is not the only answer to difference, it is one response "that points us to a future that God intends where riotous difference is welcomed" (p. 101).

If we are to share in the citizenship of Christ, approaching heaven with an understanding of the universality of access made possible by a Savior who loved us enough to die for our sins and restore us to right relationship with God, then we must also accept the obligations of that citizenship. No longer can we live in a state of fractured community, where some of its members are withering in isolation and invisibility. No longer can we claim rights to a privileged status, while "the Other" is left on the margins, empty and bare. Living under the authority of the New Covenant means claiming our restored identities in Christ and seeking wholeness in our relationship to one another. That kind of restoration and healing is made possible through the transformative power of forgiveness—not forgiveness that simply lets go of past and present injustices, but a forgiveness that exonerates both the perpetrator and victim from the offense itself and offers hope for reconciliation. It is the kind of forgiveness that Zeno (n.d.) writes about:

> What is this ministry of reconciliation? Certainly reconciliation involves forgiveness and an apology, but it's more. Reconciliation goes beyond words to actions. Reconciliation restores the relationship to where it was before the offense. It accepts and integrates the offender back into our life. (para. 5).

What would this reconciliation look like in the context of equity and diversity work in education? It might begin with the kind of dialogue that Singleton and Linton (2006) refer to as "courageous conversations"—an intentional effort to engage and deepen understanding about social disparity and injustice, combined with the willingness and passion to sustain the dialogue through discomfort, so that genuine understanding and meaningful actions can occur. According to the authors, in order for educators to enter into courageous conversations, four agreements must be made: participants must stay engaged, commit to speaking truth, experience and work through discomfort, and expect and accept nondisclosure (Singleton and Linton 2006).

While this may sound simple enough, maintaining these agreements demands a level of vulnerability and openness that is so rarely available in educational contexts. This type of authentic dialogue demands of individuals a posture of humility, a mutual respect that provides equal space for all voices, and a willingness to forgive. It requires an alternative model of relationships and different system of valuing where the dignity and equal worth of every person is recognized. This type of dialogue demands hospitality—the act of making room in our hearts for transformation, forgiveness, and reconciliation to occur.

To maintain the type of engaged dialogue necessary to move from acts of tolerance to valuing, we must recognize that forgiveness and, more importantly, reconciliation are our only hope of breaking down walls of resentment, anger, and alienation. When we are willing to reconcile—to accept the offender back into our lives and restore right relationship—we introduce a fresh perspective to Christian acts of hospitality. Furthermore, we make the courageous move to disrupt standard norms of engagement, where power can be diffused, where difference can be transformed and transcended, and where genuine healing can occur. As Pohl (1999) argues,

> Because such actions are countercultural, they are a witness to the larger community, which is then challenged to reassess its standards and methods of valuing. Many persons who are not valued by the larger community are essentially invisible to it. When people are socially invisible, their needs and concerns are not acknowledged and no one even notices the injustices they suffer. (p. 62)

While he was on earth, Jesus preached forgiveness and reconciliation. His work was to reconcile humankind to our Creator and to bridge the gap that separated us from God. He relieved the burden of sin that people carried and set them free. Christ's life demonstrates how we are to live within difference, cultivating hospitality as a virtue and professional posture.

A Pedagogy of Hospitality: Plotting a Course Forward

How do we extend the ministry of Jesus and virtue of hospitality in the practice of education? In a speech prepared for her Installation Address as Alumni Chair of Humanities at the University of Dayton, Professor Patricia Altenbernd Johnson identified five practices that are fundamental to the work of hospitality. According to Johnson (2010) "hospitality always involves the *creation of place, welcoming, befriending, fusion of horizons, and translation*" (p. 8). This list of hospitality provides a good starting place for conceptualizing the practice of hospitality in education. I will take a moment to examine each of these practices and then discuss how they might provide a different and more humane response to the ways in which educators encounter and confront difference.

Figure 4.1 situates the five practices within of a more comprehensive model that combines theological insight, as well as practical guidance and theoretical framing. This model can be used to guide educators in the *why* and *how* of hospitality, as they reconsider diversity within a gospel-oriented framework and continue to examine the "selfhood from which good teaching comes" (Palmer 1998, p. 4).

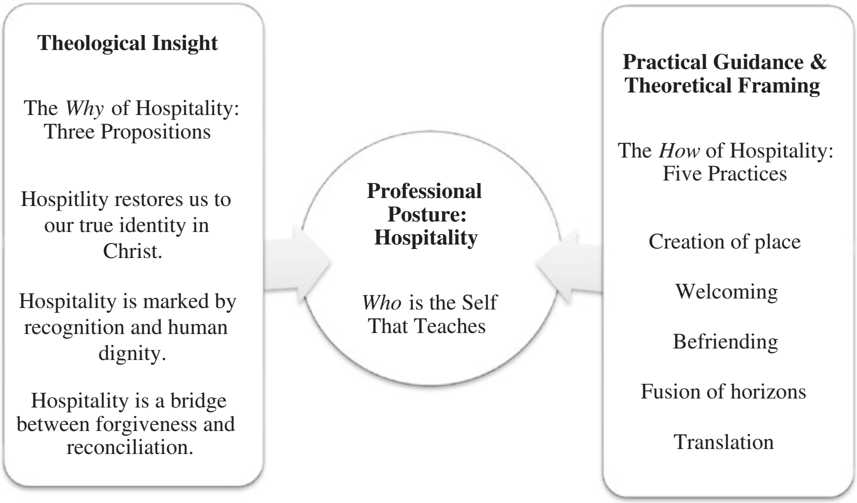
Theological Insight
The *Why* of Hospitality: Three Propositions
Hospitlity restores us to our true identity in Christ.
Hospitality is marked by recognition and human dignity.
Hospitality is a bridge between forgiveness and reconciliation.
Professional Posture: Hospitality
Who is the Self That Teaches
Practical Guidance & Theoretical Framing
The *How* of Hospitality: Five Practices
Creation of place
Welcoming
Befriending
Fusion of horizons
Translation

Fig. 4.1 A model of hospitality for developing the teaching self

Creation of Place

As Johnson (2010) points out, place most often refers to a physical location. The word hospitality evokes the image of a guest welcoming a stranger to his or her home or offering a position at the dinner table. Yet, Johnson also reminds us that the notion of place is more than a physical entity; it is also a concept "inscribed with meaning and value" (p. 8). In an act of hospitality, the creation of place must imbue safety, protecting individuals from that which threatens their physical or emotional well-being. In other words, it must provide the basic means of shalom.

Johnson warns, however, that in the creation of place, we may not always provide the boundaries that are necessary for keeping everyone safe. What happens when discussions of diversity in the classroom that is intended to open new avenues of dialogue, now silence members of the majority culture who see their familiar place as being threatened? What are the dangers of promoting a program of cultural awareness, without also shaping a more comprehensive understanding of the deeply embedded historical–cultural biases that contribute to systemic inequalities? How must we respond to programs of multiculturalism that amplify difference and limit opportunities for us to celebrate the distinctiveness of our identities and the particularities of our individual stories within a larger narrative? As Doron (2009) explains,

> A recurring conflict at the heart of all multicultural practice is its need to maintain and give priority to the particulars of individual (or group) cultural differences on the one hand, while it meets the demand of social cohesion on the other. Braced with the ideas of representation and tolerance, multiculturalism produces a discourse thick with contradictions and unexamined polarities. (p. 171)

Even in the most well-meaning efforts to facilitate discussions of diversity, we run the risk of subverting one group over the other, or exoticizing “the Other.” Until we are ready to confront this paradox, we will be unable to give full birth to diversity discussions in a way that is life bearing.

In an act of creating place, educators who are committed to the goals of diversity through a framework of Christian hospitality must recognize the limits of multiculturalism and seek a more comprehensive program of equity. This includes the need to attend to individual racial and class biases that shape the teaching–learning endeavor, as well as institutional forms of oppression—i.e., those structural inequalities—that lead to some students being systematically excluded or disadvantaged. While educators often feel impotent in their ability to address larger structural issues such as segregation in schools, developing an awareness of these issues can contribute to greater understanding of how racial minorities choose to engage or disengage with formal educational institutions. This understanding can serve as a guide to help teachers and school leaders develop more culturally relevant approaches to building strong home–school–community partnerships in an act of genuine welcome.

Welcoming

In addition to creating place, a hospitable relationship calls for authentic welcoming. According to Nouwen (1998), we cannot limit hospitality to its literal meaning of receiving a stranger into our homes, that is, merely one dimension of hospitality—one that diminishes our view of the stranger, further relegating him or her to those corners of our abode where we feel comfortable extending a part of ourselves. The author reminds us that the stranger is also the one who has been “estranged from their own past, culture and country, from their neighbors, friends and family, from their deepest self and their God” (Nouwen 1998, p. 43). Strangers, therefore, are not simply individuals who are new to a physical locale; rather, they are wanderers in a world, seeking welcome, and embrace in a hospitable place where the hope of community can be realized. Despite our deepest fears of coming in contact with the cultural stranger, we must embrace what Nouwen (1998) defines as our vocation: “to convert the *hostis* into a *hospes*, the enemy into a guest and to create a free and fearless space where brotherhood and sisterhood can be formed and fully experienced” (pp. 43–44).

Expanding on Nouwen’s discussion, Newlands and Smith (2010) explain that hostility, the opposite of hospitality, often arises from deep fears or emotions that are rooted in our distrust of those we view through a stereotyped and essentialized identity (i.e., as Muslim and Black). A specific case occurs in the highly politicized issue of immigration. Hostility arises when citizens of a nation feel as though their borders are being invaded. Yet, we must be aware of the historical processes that have given rise to the concept of borders as boundaries of nation-states, understanding the ways in which they serve to create difference and exclusion. Simmel (1992) argues that "the border is not a spatial fact with a sociological impact, but a sociological fact that shapes spatiality" (as cited in Dittgen 1999, p. 167). Anzaldua (1987) also points out that borders can have both geographic and ideological dimensions. Borderlands, the author explains, refer to the more personal boundaries we create to maintain our own conceptions of who we are as individuals, as a people, as a nation. These lines, both physical and ideological, provide a clear demarcation between host and newcomer, severing any possibility for authentic welcome. Not only does it violate the very premise of hospitality, but also the violent nature of these divisions actually creates an atmosphere of hostility. In her book, *Bordelands/La Frontera*, Anzaldua (1987) provides a vivid description of what occurs in the space where borders collide: "The US Mexican border *es una herida abierta* [is an open wound] where the third world grates against the first and bleeds. And before a scab forms, it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture" (p. 25).

Can we imagine a world without physical borders? Perhaps not, but we must ask ourselves what is at stake if we are not willing to scale the steep precipice that stands as a reminder that there is a distance/difference between ourselves and our neighbors. When we stand in a posture of openness, making the ideological leap across physical boundaries, we make the critical turn toward full embrace. It is only in this willingness that we can begin to approximate God's unconditional welcome to his people, abandoning our fears and distrust of "the Other." Dismantling fear is a prelude to the possibility of welcome and a critical aspect of hospitality. "Human rights, according to Hammarskjold, consist[s] basically of freedom from fear…. Hospitality, we venture to suggest, is a crucial step towards the dissipation of distrust, and that vital turn from the hostile to the hospitable" (as cited in Newlands and Smith 2010, p. 154).

In order to create a sense of welcome and move beyond a stereotyped and essentialized view of the other, educators must be attuned to how their own positionality—that is, their social location according to categories of race, ethnicity, class, and gender—informs the teaching and learning process. Hospitable educators must also be willing to examine their own epistemology—the ways in which they come to understand the world and accept certain knowledge claims as valid. Since not all sources of knowledge are accepted as equally credible, educators must be willing to critically examine what gets passed down into the curriculum as the only knowledge that counts. Furthermore, as learning occurs most effectively when students are able to map new information to prior knowledge, educators who are concerned with distributing learning opportunities equally must make room for students to connect to the curricula through their particular cultural understandings of the world. Ultimately, educators who are effective in creating a welcoming space "learn to convert the *hostis* into a *hospes*, the enemy into a guest" (Nouwen 1998, p. 43).

Befriending

Translated from the Greek, *philoxenia*, hospitality literally means love of and for the stranger. Drawing on the work of Aristotle, Johnson (2010) conceptualizes hospitality as a form of friendship. Unlike contemporary understandings of friendship, Aristotle recognized friendship as a relationship in which we wish each other good. In this sense, the aim of hospitality is not merely to create personal human relationships but to encourage goodwill everywhere so that the full expression of human rights can be achieved. Friendship as a public activity rather than a private affair has as its primary concern the creation of "places where people can together determine the good and work together to realize that good" (Johnson 2010, p. 11). Moreover, the act of friendship means establishing right human relations between races, religions, and nations.

Friendship, as a public notion, is a commitment to addressing global concerns and human rights violations. As we accept as part of our global citizenship the responsibility to eradicate even a single act of injustice, we begin to see our neighbor's concerns as our own. Furthermore, we become increasingly aware of the ripple effects of any act of injustice, recognizing that no borders—geographical or ideological—are completely impermeable. As such, we are all at risk and always implicated in the dangers of acts of oppression or domination.

In order to serve in relations of friendship as an act of goodwill, we must be attuned to the ways in which individuals experience oppression at the intersection of multiple historically created systems such as racism, classism, ableism, and sexism. Furthermore, in order to realize *the good*, there must be commitment to eradicating what Johan Galtung and others refer to as structural violence, that is, "the systematic ways in which a given social structure or social institution harms people by preventing them from meeting their basic needs" (as cited in Dommen 2011, p. 307). Friendship, as a public activity, is made possible inasmuch as we recognize our responsibilities and rights as global citizens and work to ensure the equitable enactment of those rights and responsibilities.

In an act of friendship as public good, educators must be concerned with addressing unequal opportunity structures that result from historic inclusion and exclusion criteria. For instance, educators who are committed to diversity through a framework of hospitality might turn their attention to the disproportionate representation of racial minority, poor, and linguistically diverse students in special education and remedial placements. By disaggregating student data, educators can examine the relationship between students' social characteristics and access to educational opportunities. Data not only serve as a way to identify patterns of inequity, but can also be used to engage families. Many schools are bringing teachers and parents together collaboratively to analyze the performance data and identify the ways that families can support learning at home with the overall goal of improving student's performance. This is just one way that educators can work toward identifying and remedying root causes of opportunity and achievement gaps. Yet, this work cannot commence until we begin to fuse horizons, erasing the dividing lines that stand in the way of achieving greater equity among diverse groups of students.

Fusion of Horizons

In his work, *Learning from the Stranger*, Smith (2009) challenges readers to not be locked into "very small mental horizons" (p. 186). In recalling the Parable of the Good Samaritan, Smith challenges readers to move beyond their conception of the cultural stranger. The author takes up the issue of cultural boundaries and demonstrates the ways in which ethnic, linguistic, or racial distinctions are often used to justify our own unwillingness to offer an open embrace to those who do not share our culture. Just like the scribe in the story of the Good Samaritan, who asked Jesus, "*And who is my neighbor?*", we often seek to draw the line between those who should be accepted as neighbors and those who deserve to be left out. In response, however, Jesus makes evident that the Kingdom of God is not ordered on principles of exclusion. As Smith reminds us, "God does not choose to live tamely within the circles of belonging that [we] draw" (76). As the author makes clear, our "strangers" are our neighbors, and as such, we are called to stand in a posture of openness, making the leap across artificial boundaries of race, class, ability, and language. It is only in this position that we can begin to approximate God's unconditional welcome to his people, abandoning our fears and distrust of "the Other."

In his work, Smith urges readers to consider how the voice of a "cultural stranger" may "edge [us] closer to the contours of God's kingdom" (p. 79). We must recognize that cultural encounters can be revelatory. For the devout Christian who is fearful of venturing out and learning from cultural strangers, Smith sends a powerful reminder: "The Gospel of Christ calls us to respond not in fear and pharisaical judgment of others, but in critical attention to the planks in our own eyes, and in the loving attentiveness to our neighbor" (p. 81). Rather than fearing the possibility of being culturally contaminated, we must ask ourselves, what might we miss if we fail to step outside of our familiar cultural boundaries? I believe that we miss the entirety of God's intent for humankind—to live as a community of difference, brought together as one, and serving in the interests of each other by sharing our unique gifts that are made available by the very nature of our difference.

Smith's (2009) argument is simple, yet profound. He argues that in the Parable of the Good Samaritan, the scribe (the one who was interpreter of the law) learned from the Samaritan (the one who was despised). Smith offers a challenge to Christians to step outside of their comfortable cultural ways and to learn from "the stranger." The author points out that intercultural learning is not restricted to those who will go out and do missionary work, with the intent of teaching the world about their own ways of being. Rather, intercultural learning must become part of who we are as Christ followers.

For the educator committed to fusing horizons, Smith's work can serve as a helpful guide. In the Parable of the Good Samaritan, as the author points out, God's questioning of the scribe helped to reposition the existing relations of power and open the door to possibilities for authentic community, established on a basis of a shared humanity. In this message, educators should be reminded of the importance of building bridges between students' home culture and school culture. There are a number of ways this can be accomplished. To create more culturally relevant and equitable spaces, educators might invite parents and family members from diverse cultural backgrounds to serve as experts in the classroom. Teachers should also be encouraged to consider their professional roles beyond the classroom and to examine the work of teaching through a lens of family and community engagement. In so doing, teachers might be encouraged to explore the various dimensions of community that shape students' experiences at home and in the classroom. By identifying the material, cultural, emotional, and spiritual assets of the communities they serve, teachers will be better able to draw on those resources to create a more enriching and hospitable learning environment for all students.

As we examine the various elements of hospitality expressed by Johnson—creating place/space, welcoming, befriending, and fusing horizons—a new vision of living in the midst of diversity continues to unfold that brings with it the hope of living together peacefully. With this understanding, we should be compelled more than ever to move forward, resolute in our desire to both experience and express each of the elements of the hospitable heart articulated by Johnson. In the next section, I examine the fifth and final element of hospitality—translation. Here, the discussion turns to the role of language in creating more hospitable spaces.

Translation

Why is the act of translation so important in the work of hospitality? As Jacques Derrida and others remind us, language can be an act of violence in instances, for example, where "[t]hose offering hospitality make the demand that those receiving learn a new language" (as cited in Johnson 2010, p. 12). Throughout history language has been used to carry out relations of domination and, at the same time, has served as an act of resistance and tool of liberation for members of colonized nations.

One such example is evidenced in the life of Ngugi wa Thiong'o—the Kenyan playwright and novelist, whose work stands as one of the most effective critiques against European colonial projects in Africa. In his book, *Decolonising the Mind*, Thiong'o (1986) called for a liberation of African peoples through the reclaiming of their authentic languages. In this same work, the author bids a final farewell to the English language as his literary voice and makes a vow to use his native languages—Gĩkũyũ and Kiswahili. Thiong'o recognized that language and literature represent more than just words; embodied within language is the culture, worldview, and history of a people. Consequently, his own decision to write in African languages was an act of more than just reclaiming words; it was a recognition of the “violence” that is committed against one’s culture and experience when writing in a foreign tongue, and an act of resistance against the forces of colonialism.

Language is not neutral. In it, our cultural histories, identities, and practices are coded. We come to understand ourselves as cultural beings in part through our language. Because language is culturally situated, it has the power to invite and exclude, promote participation, or hinder communication. Language can also be used to privilege one group over another. Given the power dynamics inherent in language use, translation, becomes a necessary act of hospitality. In examining the work of Paul Ricoeur, Kearney (2007) explains that “good translations involve a crucial openness to the other” (p. 151). This type of openness requires that we be willing to relinquish our own language long enough to allow for another to enter upon the conversation. In order to translate effectively, we must “learn what is our own as well as what is foreign” (Johnson, 2010, p. 13). In other words, “we are called to make our language put on the stranger’s clothes at the same time as we invite the stranger to step into the fabric of our own speech” (Kearney 2007, p. 151).

For the Christian educator who is committed to creating more hospitable spaces, translation should serve as a key principle. Here, the focus should not be limited simply to issues of language. Rather, the act of translation should be realized more broadly as a way to establish “an alternate model of relationships” (Pohl 1999, p. 61). Smith (2009) reminds us that culture shapes our perception—that is, how we view the world, as well as how we come to understand ourselves in relation to others and give meaning to our experiences. Culture in this sense is less about artifacts, styles of dress, or language and more about our becoming human within a given time and context.

As we seek to create more equitable spaces in education, we must be willing to address the cultural incongruence that exists for many racial and language minority students and those from economically disadvantaged circumstances. This incongruence occurs in a number of ways: when the demographics of school staff do not reflect the diversity of the children in classrooms; when the curriculum normalizes Eurocentric cultural or middle-class perspectives; and when instructional strategies and pedagogical approaches do not consider the diverse and varied ways in which students come to acquire information and demonstrate their competency. In the act of translation, educators must engage in culturally responsive practices that allow for broader expression of students’ cultural backgrounds and ways of knowing and learning. Such practices might include the use of student-centered classroom discourse, peer tutoring, service learning, with community organizations, and nontraditional forms of parent engagement (e.g., involving parents in classroom action research projects; offering leadership training for families; and connecting families to community groups and resources). Each of these practices offers an opportunity to reframe discussions of diversity to take into consideration the voice of the cultural stranger.

Conclusion

This chapter provides a framework for advancing diversity conversations in education through a theological understanding of hospitality. Rather than drawing on conventional notions of hospitality as the act of making temporary accommodation for a stranger, this chapter examines the concept of hospitality within a historical Judeo-Christian context. Within this context, hospitality is understood as a countercultural act that calls into question prevailing social and economic arrangements. As such, this chapter challenges educators, who are committed to seeking equity as an educational and moral imperative, to interrogate existing historical patterns of social inequality and exclusion through a critical understanding of the Christian virtue of hospitality. Yet, it also encourages educators to remain attentive to their teaching heart that inner landscape that shapes the quality of interactions with students and families (Palmer 1998).

For too long, diversity efforts have centered on programs of multiculturalism that highlight the distinctiveness of various racial and ethnic groups and that seek to make room for the cultural stranger within an established social hierarchy. Unfortunately, these efforts have not been equally attendant to the critical work of identifying opportunity gaps inherent in those structures. What remains is an oftentimes benevolent, but woefully inadequate, response to the many cultural strangers who stand in our midst. In this chapter, I have argued that the virtue of Christian hospitality, which calls for mutual adaptations as guest and host learn to negotiate a newly inhabited space together, offers the potential for equality of status where both host and guest can make accommodation for one another.

In such an arrangement, diversity is understood as living in right relationship based on the model of covenantal relationship between Jesus, the Son, God, and the Father. The unity of the three persons in one serves as the basis for extending hospitality as a moral attribute and professional posture. It is through the redemptive nature of Christian hospitality that we find a model for entering into courageous conversations that move us beyond tolerance to authentic community, and toward “a different system of valuing and an alternate model of relationships” (Pohl 1999, p. 61). It is here that we find opportunity to “deepen the selfhood from which good teaching comes” (Palmer 1998, p. 4).

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Chapter 5
Racism and Shalom

Michelle R. Cox

> *Blessed are those who keep justice, and he who does righteousness at all times!*
>
> (Psalm 106: 3 NKJV)

Abstract This chapter will discuss how institutional racism impacts student achievement and the psychological well-being of marginalized populations of students, particularly African American boys. The personal beliefs and stereotypical views of teachers can also impact the success or failure of their Black male students. Christians who are called to teach should recognize the pain of those who are disenfranchised and allow the Spirit to work through them as they create educational environments which welcome all students and demonstrate the spirit of Shalom.

Introduction

When people discuss race, it is usually based on the Black and White divide. This is not to suggest that issues do not exist with other races of people, but rather than the gulf between Blacks and Whites is more sizable, with a long history (Emerson and Smith 2001). There are many disparities that exist in American society that target Black Americans, from racial profiling by law enforcement to systemic oppression in schools. People usually see racism as individual acts (Samuel-Young 2006) and do not perceive it to be institutionally imposed. However, marginalized

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people of color see it differently. They experience racism interwoven in the fabric of America (Samuel-Young 2006). For Black Americans, racism is a condition that continues to damage their perceptions of acceptance, justice, and trust in American society. Christian teachers could build trusting relationships with their Black students by creating environments of *Shalom* in their classrooms. If it is their aim as mission-oriented leaders (Roxburgh and Romanuk 2006) in a racially charged world, teachers must understand the experiences of Black American students as well as how racism has impacted the educational profession in order for *Shalom* to be achieved or experienced.

Racism and White-Dominance

Racism is a common occurrence among children of color and takes place within their schools and community (Pachter et al. 2010; Pollack 2008a, b). It can be defined as negative beliefs, attitudes, actions, or behaviors, based on phenotype characteristics or ethnicities, along with the assumption of inherent superiority or inferiority on the basis of group attributes (Pachter et al. 2010).

Racism is not a new phenomenon. It was present in the Middle Ages when Christians blamed nonconforming Jews for the death of Jesus. During the time of the conquistadores, the Catholic Church failed to restrain attitudes of entitlement and superiority, leading to acts of horrible violence against indigenous people. As the number of White slaves declined in Europe, the number of Black African slaves increased not only there but also in colonial America (Hearns 2009). Some people may believe that racism no longer exists in the USA because a Black President was elected, or because more people of color are now in positions of power. Despite these developments, racism continues to be a significant problem in the lives of Black Americans.

According to Sue and Sue (2016), the invisible veil is the hidden nature of a person's values and beliefs outside the level of conscious awareness. Many people, including Christians, believe racism is an individual problem and wonder why they are confronted with issues they did not cause (Emerson and Smith 2001). One who believes that racism no longer exists does not see past his/her own worldview, living behind an invisible veil. Because of a theological perspective that views human beings as having free will and being subjective actors, individualism and choice become subtle but significant concepts and terms in an evangelical's understanding of racism. They may see racism as being due to poor relationships and individual sin (Hearns 2009). This idea contributes to the problem because it provides Christians with a convenient rationale for why they should not be held responsible for racism. In actuality, when they distance themselves theologically from the problem, they end up reinforcing it.

Racism in Public Schools

Racism is also found in the American educational system. Black American boys face many societal barriers that negatively impact their ability to achieve and gain success. As St. Paul instructs the believers in Ephesus, a "bond of peace" is to be characteristic of their life together (Ephesians 4: 3). So too, Christians who have been called to teach may seek to create learning environments characterized by a bond of shalom, where students and teachers work harmoniously together. Teachers could benefit from seeking to understand the students they serve by demonstrating a genuine interest in their students' experiences. They can, as the apostle exhorts, be humble, gentle, and patient (Ephesians 4: 2). Teaching is a calling, and those who teach should do so with love (Ephesians 4: 3), leading to unity within their schools.

Some educators hold on to the idea that being "color-blind" is the best approach to attacking racism. On the contrary, color blindness ignores the diversity and differences of values, beliefs, and traditions that constitute a person's entire worldview. Color-blind perspectives occur when people ignore these differences, and when this viewpoint is bolstered theologically and through religious experiences, Christian educators disregard important aspects of a person (Hearn 2009). Some feel that Blacks, particularly Black leaders, are to blame for the problems they have because they would not forget the past and are overly sensitive (Emerson and Smith 2001). The present experiences of Black male students, however, contribute to how they see the world. How can one forget racism when regularly victimized by it? Black leaders are addressing the problems that already exist and should not be accused of causing them. Christian teachers may not be aware of the expressions of racial prejudice in their classrooms, but when they surface, they may have devastating effects on students.

Academic Achievement Gaps

Achievement gaps occur when one group of students (such as, students grouped by race) outperforms another group and the difference in average scores for the two groups is statistically significant (NCES 2015; Bohrnstedt et al. 2015). The academic achievement gap between Black and White students has been a phenomenon for ages, but particularly so for Black American male students.

It has been determined that the density (or percentage) of Black students in a school does not directly relate to under achievement (Bohrnstedt et al. 2015). Bohrnstedt et al. (2015) conducted an analysis of the academic achievement gap and found that the achievement gap is not different based on the density (60–100 % Black students) of the schools. In other words, Black students underperformed regardless of the percentage of Black student enrollment in schools.

However, when accounting for factors such as student socioeconomic status (SES) and other student, teacher, and school characteristics, the study found the academic achievement gap among Blacks is still lower in the highest density schools than in the lowest density schools, particularly for Black male students.

Studies also revealed that a portion of the Black to White achievement gap attributed to within-school differences and SES was larger than the portion attributed to between-school differences (Bohrnstedt et al. 2015; Hopson et al. 2014; Orr 2003). These findings suggest that the achievement gap can be partly attributed to the cultural differences within schools. Certain characteristics of teachers were identified as another of the variables in the academic achievement gap (Bohrnstedt et al. 2015; Minor 2014). For example, teachers who perceive that their Black American male students are unruly due to developed stereotypes may contribute to the problem because they do not understand their communication styles. Cultural conflict occurs when one's cultural values do not align with another's. Teachers may find speaking out of turn disrespectful without realizing that their Black American male students may speak out of turn when they are uninterested in the classroom discussion. Although there has been much research conducted about the disparity of the academic achievement gap, little has been done to reduce the academic achievement gap between African American boys and their White counterparts (Basch 2011; Comeaux and Jayakumar 2007; Bohrnstedt et al. 2015). If unsympathetic dispositions of teachers are a variable in the academic achievement gap, then it is important for them to understand the Black male experiences of racism, racial profiling, and discrimination. St. Paul's reminder to love, humility, gentleness, and patience (Ephesians 4: 1–3) points to key qualities for building classroom environments of shalom in which cultural diversity becomes an opportunity to oppose discrimination and to espouse unity.

Racial Profiling

Unfortunately, in today's society, African American boys experience day-to-day occurrences of racism, racial profiling, incarceration, victimization, and microaggressions that could spark the development of a sense of inferiority that often reduces their hope to succeed. Many Black American boys and men continue to be racially profiled by law enforcement and arrested due to their ethnicity (Sprott and Doob 2014; Mosher et al. 2008). Many are disproportionately convicted compared to men of other ethnic backgrounds arrested for the same crime. About 1 out of 3 Black American men are in jail, probation, or on parole and banned from voting in some states (Sue and Sue 2008). Although Blacks only account for 13 % of the US population, Black males made up 37 % of the male inmates under state or federal jurisdiction in 2013, compared to non-Hispanic Whites (32 %); and Hispanics (22 %), according to the United States Department of Justice (2014). These statistics are alarming and should be considered with an investigation of how profiling, stereotypes, and fear contribute to school discipline.

Racial profiling also exists within the public schools through zero tolerance policies (Love 2014; Browne et al. 2001). Zero tolerance policies only aggravate the problem because it enforces discrimination based on personal cultural values. Imagine the sense of hopelessness that Black American males develop as a result of being falsely accused, and seeing their Black male friends harassed, arrested, or even killed due to neighborhood violence or police brutality. These experiences are very real to the Black American male and can contribute to their ability to learn. Racial discrimination is also associated with greater propensity to become depressed and contributes to the negative adjustment to school among Black American adolescents (Cooper et al. 2013; Astell-Burt et al. 2012). Racial profiling, mistrust, false accusations, and the like are examples of the African American male experience, which are barriers to academic success. If students do not feel safe or are mistrusted in and around their schools because they are Black males, how can they trust the educational system?

Could the disproportionate numbers of African American boys disciplined in US schools be due to cultural differences between students and teachers? Student populations in US K-12 schools are becoming more diverse, but the diversity among the teachers within these schools is not representative of this growth. The most recent data from the Department of Education in 2011 reveal that 82 % of all public K-12 school teachers in the USA were White, non-Hispanic (NCES 2013), while 52 % of White students were enrolled in public K-12 schools (NCES 2014). Teachers made up about 4 % of all workers in the USA, and of that percentage, only 14 % are Black. According to the Bureau of Labor and Statistics (BLS) (2014), Whites have been consistently overrepresented in the teaching profession while Blacks are underrepresented. The teacher, like other mission-oriented leaders, must ask tough questions about their organizational culture (Roxburgh and Romanuk 2006). To be mission-oriented is to reach out to others to make peace. This requires moving from one's comfort zones. Jeremiah 29: 5 is a call to God's people to seek the peace of the city and pray to the Lord for it, for in its peace they too will have peace. The peace that is sought for communities and classrooms will result in many lives exemplified by peace. Christians should question inappropriate hiring practices and other systemic forms of racism in their school communities. There is a need for the White teachers to increase their cultural sensitivity to the needs of their students as long as there is an overrepresentation of White teachers in diverse schools For example, teachers could recognize that harsher discipline is often inflicted on Black American male students when compared to other students, due to stereotypical views and cultural differences.

Discipline Inequity

School settings can also be a place where African American boys experience frustration due to lack of trust and acceptance. According to the National Center of Education Statistics (NCES) (2011), about 49 % of Black high school students reported having ever been suspended, compared to 26 % Hispanics, 18 % Whites, and 13 % Asian and Pacific Islanders. Differences in suspension rates between males and females were also found by race and ethnicity. Among Whites, Blacks, and Hispanics, a greater percentage of males than females in 2007 had ever been suspended and a greater percentage of Black males had been suspended in 2007 than in 1999 (57 vs. 41 %). Additionally, a greater percentage of Black students (10 %) had been expelled compared to their White counterparts of 1 % (NCES 2011). The disciplinary actions against Black American male youth are increasing at unacceptable rates. Black American boys are entitled to the same educational opportunities and treatment as their White male counterparts in how harshly they are disciplined. Teachers are given the responsibility not only to teach and nurture all students under their care, but also to foster multicultural awareness. Multicultural awareness begins with understanding the truth that discrimination still exists in this country (Sue and Sue 2008).

Educational Interventions and African American Boys

The model of building a community of shalom in the classroom requires Christian educators to assess how they teach and whom they teach, as well as assess who they are. Diversity training is foundational for teachers, particularly those who are called by God to teach in the diverse world that he created and loves. This is, after all, the believer's future hope. St. John describes his vision of future shalom, saying "After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb…" (Revelation 7: 9).

The following are suggested interventions that teachers can incorporate into their pedagogy to create a community of shalom, building on their personal dispositions and their teaching methods to support their Black male students.

Multiculturalism and Cultural Awareness

Teachers who value multiculturalism seek to understand the culturally influenced worldviews (or lived experiences) of their students.

> When a person's theology speaks of God's culture without understanding it as being made up of persons of color and other diversities, it becomes another way to de-colorize, de-emphasize, and hence, make persons insensitive to those whose experiences and understandings have been vastly different from the normative or neutral, which is commonly the White, Eurocentric experience (Hearns 2009, p. 283).

Through multiculturalism, teachers learn that, even today, Black American male youth experience racial profiling, racism, discrimination, and oppression in schools. These experiences can cause psychological distress on the victims through higher rates of disciplinary action.

There is a diversity of values based on cultural experiences. Who determines which cultural values are accepted by society? Monoculturalism is defined as possessing assumptions, values, beliefs, and practices, which serve only one segment of society. Belief in superiority and the inferiority among minorities, power to impose standards, manifestations of institutions, and the invisible veil all contribute to oppression in today's society (Sue and Sue 2008).

However, cultural values may conflict based on monoculturalism. A teacher may believe completing homework is a priority for students. Teachers see the value in completing homework, but may not understand that some children are expected to financially contribute to the household through part-time jobs. In some situations, it is more important for those students to work after-school to support the family. Being on time is another example of monoculturalism. When teachers reduce student grades based on the timeliness, they are exercising monoculturalism. This is an example of cultural conflict due to monoculturalism because Black Americans and American Indians value a present-time orientation and are grounded more in the "here and now" than on the future (Sue and Sue 2016). Promptness and meeting deadlines is a value of White American norms, which is imposed in American schools. Monoculturalism is demonstrated in accepting one's values as the norm and basis of expectations. It is important to understand the concept of monoculturalism to begin the work of shalom in schools since personal values and beliefs may be manifested in teaching approaches. Monoculturalism can perpetuate the problem of racism and be a barrier to creating an environment of shalom in schools.

According to Roxburgh and Romanuk (2006), mission-oriented leaders should cultivate the environments within which God's people discern God's direction and activities for the communities in which they find themselves. Christian teachers are all called to be missionaries who can exercise this opportunity by making a difference in their school communities. Christian teachers have been called by God to facilitate God's vision of the new creation in the midst of a fallen world. To effectively teach Black American male students, Christian teachers should seek the help of God's Spirit to help them understand the complexity of the societal barriers which their students experience and which impair their ability to gain academic achievement. It should become their aim to display a God who is color-loving (not color-blind) to the many who do not live abundantly because of the color of their race (Hearns 2009).

Cultural Awareness

As Christian teachers work toward creating a community of shalom, they must understand who they are and identify their cultural influences, which impact how they perceive their students. Teachers should be culturally sensitive to their students and show empathy toward those who are culturally different. Empathy is the ability to feel or think from another's perspective (Sue and Sue 2016). However, teachers must be intentional in their efforts to develop this ability. They can begin this work by understanding the ethnic identities of the students they serve as well as their common experiences and feelings of inferiority. For example, African American and Hispanic youth are more likely to be aware of ethnic bias than White children (Brown et al. 2011). Children are sensitive to ethnic bias at as young as and if teachers are not aware of their own bias in the classroom, their students will pick up on it. Teachers should be open to learning more about their students' cultural context.

Recognizing Communication Styles

Culturally sensitive communication would help bridge the gap between students and teachers. There are different types of communication styles that must be familiar to educators (Faranda 2015; Lovelace and Wheeler 2006; Sue and Sue 2016). To effectively communicate with Black American boys, teachers should seek to understand how communication differs based on cultural norms. Nonverbal communication consists of proxemics and kinesics, which differ among cultures and ethnic groups (Sue and Sue 2008).

Proxemics is the personal and interpersonal space of each individual and is defined as the physical distance surrounding a person. Black American male students may stand closer which may be offensive to Whites. Teachers should be aware of their own feelings about personal space. Kinesics refers to body movement such as facial expressions, eye contact, and posture (Sue and Sue 2008). To White teachers, eye contact might represent respect; however to members of other ethnic groups, such as the African American culture, it is lack of eye contact that may be considered respectful (Sue and Sue 2008). Paralanguage describes the loudness of voice, pauses in communication, and silences (Sue and Sue 2008). Verbal interaction will likely be louder with Blacks than with Whites, creating a higher degree of emotional intensity (McNeely and Badami 1984). Teachers may feel threatened or endangered during conversations with Black American boys when the volume of their voices rises.

Teachers should recognize the cultural impact of their methods of teaching. They should also consider more flexibility in their pedagogy of the common initiation-reply-evaluation (IRE) approach to teaching, in which the teacher asks the students questions and wait for single responses after students are called upon (Lovelace and Wheeler 2006). According to Gay and Kochman (as cited in Lovelace and Wheeler 2006), African Americans typically display a communication style that is characterized as participatory-interactive and gain entry into a conversation through assertiveness, not by waiting for permission by the teacher. In these interactions, which are sometimes exhibited in the Black church, speakers expect audience members to give encouragement, make comments, or display some type of movement as they are speaking. Teachers should allow for flexibility in their teaching styles and accommodate their students' learning styles based on cultural communication, allowing students to comfortably respond to the teacher's initiated responses.

If they are to create communities of shalom, Christian teachers should assess their cultural competencies, such as recognizing the micro-aggressions that may surface in their classrooms. A micro-aggression is a brief, everyday exchange or interaction that sends a message about a group and is usually subtle in nature (Sue and Sue 2013). The most common forms of racial discrimination are racial remarks and slurs and are commonly experienced by Black Americans and Latinos (Pachter et al. 2010). An example of a micro-aggression is simply asking a student if his father is married to his mother, making an assumption that most Black fathers are not in the home. The success or failure of facilitating difficult dialogues on race is intimately linked to the characteristics and actions of teachers and their ability to recognize racial micro-aggressions (Sue et al. 2009). Teachers should work toward cultural competency of micro-aggressions. Ignoring micro-aggressions in the classroom can also negatively impact students and can also be considered a micro-aggression (Sue et al. 2009). Teachers should confront micro-aggressive statements made in the classroom and use them as teachable moments for themselves and their students, instead of retreating from or ignoring the conversation. Students may appreciate a teacher's honesty in admitting a lack of understanding about micro-aggressions. Admitting to limitations and seeking knowledge about the student's experiences open inquiry processes in which teachers and students influence one another. Special training on conversations about race should be sought out through professional development.

Developing Positive Attitude and Regard

Teaching in the image of God also requires viewing students in His image. All students should feel valued and be treated with dignity in the classroom. However, stereotypes can impact how Black American male students are seen. The media's portrayals of African American boys as gang members, drug dealers, and thieves can influence how teachers view them. Teachers should reflect on how they developed their beliefs about African American male students and how they demonstrate respect and positive regard toward them in spite of these portrayals.

Aboud et al. (2012) reviewed studies of interventions to reduce discrimination and examined interventions that enhance respect and inclusion. The researchers viewed respect as the positive attitudinal goal and inclusion as the positive behavioral goal of interventions and determined the outcomes were more positive for ethnic children. For example, teachers could take time to get to know the experiences of Black American boys by talking with them and asking questions about home life, aspirations, role models, and challenges which could result in empathy and positive regard. Teachers should allow the process of learning to be interactive as they influence one another. Nouwen (1971) claims that teachers should abandon their unilateral approaches to teaching and embrace bilateral mutuality in which teachers and students "together are searching for what is true, meaningful, and valid, and who give each other the chance to play each other's roles" (p. 13). He adds

> Only he who is not afraid to show his weaknesses and who allows himself to be touched by the tender hand of the Teacher will be able to be a real student. For if education is meant to challenge the world, it is Christ Himself who challenges teachers as well as students to give up their defenses and to become available for real growth (p. 20).

When unilateral teaching is subsumed by mutuality in the classroom, the peace of shalom will replace the hostility of racism.

St. Paul told the church at Rome to distribute to the needs of the saints and be given to hospitality (Romans 12: 13). Hospitality is an effective means for creating accepting and inclusive learning environments. Educators must also be aware of the cultures that become exposed through books, pictures, and décor in the classroom, as there is a dominance of White culture infused in the literature of many US schools such as through pictures and values presented in lessons (Bruce 2015). The learning environment should be a place where all students feel welcomed and valued. The classroom-level environment has a greater influence on the perceptions of the school environment than school-level factors (Koth et al. 2008). Images of diverse cultures should be presented in the classroom environment whether through décor, books, or the educators themselves.

Influencing Through Role Models

According to the United States Census (2012), 29 % of all Black or African American alone households were husband–wife households, and 3 in 10 Black-alone households were female householder (no spouse present families), three times as high as White-alone households. Although these statistics are alarming, Black American boys would prefer to go to their fathers for advice; but for those who do not have access to them, they would turn to relatives or men in the community (Earl and Lohmann 1978). Teachers should support Black American male students who do not have positive male role models at home.

Teachers should not presume that the fathers of Black American male students are not present in their lives. Many of them live with both parents. However, Black American boys usually seek role models to emulate. Unfortunately, negative role models have been prevalent in the lives of Black American boys, particularly when their fathers are not present. A program was developed to promote positive educational outcomes for Black American inner-city boys. The Paul Robeson Institute for Positive Self-Development revealed that one of the types of interactions that was most effective for African American boys was mentoring (Dance 2001). Mentors could be teachers, coaches, surrogate fathers, pastors, or other professional men who are positive, accessible, and who persistently defy, challenge, and deconstruct negative Black male stereotypes. Mentors should be role models with whom the boys can relate to and through the mentoring process which values the cultural assets and experiences of inner-city life, they feel valued, validated, and understood as members of a community which recognizes their unique experiences (Dance 2001). Teachers could identify and support programs and individuals who are willing to step into these valuable roles and support them through the educational processes.

Intervention programs should be developed to increase the acceptance of African American boys in school and should also include the religious community. Religious connections and mentors were positive factors of adjustment for African American boys' school adjustment (Cooper et al. 2013). Maternal and neighborhood support were factors in the adjustment of Black American boys (Cooper et al. 2013), and mentoring fostered educational aspirations, improved self-efficacy, and leadership opportunities for them (Butler et al. 2011). For White students, teachers are predominantly seen as experts of knowledge. However, from students of color, teachers may often be seen not only as an expert, but also as a mentor (Hearns 2009). Teachers can assist these students in navigating through external oppressive barriers to academic success. Christian teachers can help them through the educational process in ways other than transmission of knowledge (Hearns). Through these positive influences, Black American boys may exhibit more positive psychological adjustment and fewer depressive symptoms.

Organizing Peer Tutors

Comprehensive after-school intervention is effective in increasing academic achievement and decreasing negative behavior among adolescent Black American male students when the programs included such activities as individual and group tutoring; cultural, social, and recreational activities; and nutritional meals and snacks (Martin et al. 2007). Tutoring groups can be suggested by teachers and be inclusive of Black American boys and be led by peers. Peer tutors can organize study groups for Black American students struggling with academic adjustment. Although approaches facilitated by school staff can be helpful, research indicates that peers have more influences on Black American boys. Peer-led initiatives and after-school drop-in programs would be better received than teacher-led or counselor-mandated approaches (Fusick and Charkow Bordeau 2004).

When children are given the option of creating their own peer groups, they tend to sort themselves into peer groups with classmates who were similar to them on key academic and behavioral characteristics (Farmer et al. 2010). However, Black American boys may develop social groups outside of the classroom comprised of boys who have similar experiences. Teachers should consider supporting their students by developing peer groups, which include classmates who are similar and encourage one another, and supporting after-school peer tutoring groups within their schools.

The importance of clarifying the differential linkages between classroom peer group characteristics and social preference and social prominence comes to light when considering the role of the peer group in educational achievement (Farmer et al. 2010). Considering ways to link social peer groups with classroom peer groups could be effective in supporting Black American boys.

Conclusion

Educators may carry biased racist attitudes due to their personal experiences, thoughts, and conversations with family members without critical analysis. When topics of racism are openly discussed among some Whites, disturbing feelings of guilt, anger, and defensiveness serve to protect them from examining their own prejudices and biases (Sue and Sue 2013). Some Whites may experience a sense of guilt and shame that Berry (1989) describes as a wound. He describes a historical wound that he has as a White man and believes that White Americans suffer from it due to the hurt they inflicted upon Blacks. Berry suggests that for Whites the cost of their injurious ways is the mirror image of that wound within themselves. The first step toward changing negative beliefs and attitudes is to humbly admit that they exist. In creating and maintaining an environment of shalom, Christian teachers would do well to acknowledge the past and understand how the troubles forced on Black Americans has created a national wound. Reconciliation requires Black Americans to forgive as White Americans take responsibility for the atrocities of both past slavery and contemporary expressions of racism against Blacks, repenting and seeking forgiveness, asking God to heal the wound.

As “wounded healers” (Nouwen 1979) teachers should encourage Black boys to be successful, showing them that other Black males have gained success in spite of the systemic obstacles they face. Christian teachers should grow to find it more and more difficult to ignore the disparities that Black boys experience. They should then take action, supporting them whenever possible, viewing each Black boy as a person made in the image of God and by creating a community of Shalom among the learners in their care.

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Chapter 6
Equality, Equity, and Educational Classroom Practices

Gregory D. Richardson

Abstract In progressing toward identifying effective K-12 educational practices, this chapter aims to distinguish the differences between equality (sameness) and equity (fairness) and call for fair and justice classroom environments. These themes are linked to the idea of shalom, and both practical and dispositional guidance are offered to Christian educators.

Introduction

Education is a key route to improving personal economic stability. While advantages resulting from education are now available to people other than the *elite* (wealthy) dominant class, the lingering inequalities in education reveal deeper divisions in our social fabric (Horowitz 1987; Thelin 2004). Today, inequities still impact US classrooms even when public education is universal and free. For instance, people of diverse socioeconomic backgrounds are able to reap benefits awarded to recipients of education. Many of these individuals are members of underrepresented groups such as the *traditional* marginalized students—Native Americans, Latinos/Latinas, and African Americans—as well as children of undocumented immigrants and students with disabilities.

The USA provides legal equality for all children's educational development; however, this equality has not produced true equity. In particular, when it comes to teaching to the learning needs of underrepresented groups, educational outcomes in the USA often diverge because equity does not exist. In the American culture, students are afforded "sameness" in educational opportunities, and yet their educational outcomes are often different.

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Equality Versus Equity in US Schooling

Equity is access to available resources. In other words, equity is the summative value when deficits are compensated with assets. Implementing this in the USA has not always been clear. Notably, *Brown v. Board of Education of Topeka, Kansas* (347 US 483, 1954) overturned a prior ruling, declaring school segregation unconstitutional precisely because of its violation of equitable resources. Equality is essential, but equity (fair and reasonable support) is also needed to achieve expected outcomes.

Equity, when defined in terms of *civil actions* (non-criminal judicial mandates), requires that the actions are considered just, fair, and without partiality. Equality, on the other hand, is related to balance; it is a system in which all members are of the same value or rank. In essence, equity is fairness. As the Organization for Economic Cooperation and Development noted, "A fair and inclusive [educational] system that makes the advantages of education available to all is one of the most powerful levers to make society more equitable" (as cited in Field et al. 2008, p. 1). Many Americans' viewpoints on fairness emulate those of their childhood influences, namely parents, guiding research, and/or educational programs.

The Organization for Economic Cooperation and Development summed up equity in the following manner:

> Equity in education has two dimensions. The first is *fairness,* which implies that personal and social circumstances… should not be an obstacle to achieving educational potential. The second is *inclusion*, which implies ensuring a basic minimum standard of education for all.
>
> (as cited in Field et al. 2008, p. 2)

Field et al. declare that fairness does not promote acts of exclusion nor does inclusion permit *unfair* (poor) treatment. Hence, treatment is fair when each student receives what he/she needs to excel academically. However, misunderstandings about what students need and want often occur. Such misunderstandings can lead to a concern that the educational curriculum will be diluted simply because students are accommodated. Subsequently, teachers may withhold extra support and/or resources that would help struggling students rise to academic norms or expectations. Though few would do this maliciously, it still represents a form of injustice.

The pathway to equity in education is justice. The object of justice is rightness. Rightness can be defined as doing what is right or what is fair. In essence, there is a strong correlation between justice and fairness (Kulikovsky 2008). Collectively, justice and fairness give weight to the Old Testament concept of *shalom* which suggests that all is as it should be, or, as it was meant to be, in terms of God's foundational creative resolve. "*Peace*, or *shalom*, is a kind of rest that comes from bedrock confidence in the holistic, universal provision of what is necessary and good" (Willard and Black, 2014 p. 118). For some students—often those who are marginalized—schools can be places of anxiety and frustration which is a far cry from "rest." When competition for educational resources, for the teacher's attention, and for the opportunities for support is replaced with equity, however, the possibility of joyful learning increases.

Justice: Virtue and Law

In addition to its centrality in Old Testament ethics and theology, the theme of justice also has a rich legacy in ethical philosophy. The Center for Economic and Social Justice (CESJ) notes that, along with courage, temperance (self-control) and prudence (efficiency), justice is one of the four "cardinal virtues" of classical moral philosophy. (CESJ, 2011, p. 1). This view tends to focus on the individual where "justice [is seen] as a virtue" (Slote, 2014, para. 3). Justice, tied to the individual, is subjective but necessary. However, limiting justice to an individual virtue leaves its connection to society unclear. The virtues of faith suggest a solution. Thorsen (2008) removes this ambiguity, indicating that people move to the development of intimate relationships (showing concern for others in their social context) when the cardinal virtues (self-control, justice, etc.) work in tandem with the theological virtues of faith, hope, and charity.

Justice or moral rightness must emerge from personal commitment, from the teacher's sense of wholeness—what Parker Palmer conceptualizes as "the integrity of the teacher" (Palmer 2007, 14). However, ensuring justice through fair treatment in education also requires enforcement through legislation (Myers et al. 2013; *Zulke v. Regents of University of California* 1999). The moral and political philosopher Rawls (1971) regarded justice as "the first virtue of social institutions" (p. 3). Rawls further proposed (as cited in Lebacqz 1986) that the "basic structure of justice be arranged to benefit the least advantaged" (p. 51). The self-rule (of the Stoics, for example) is necessary for equity and educational justice for members of underrepresented learners, but so are well-formed laws and district policies.

Pursuing Fairness as Justice in Schools

Every teacher can address inequity in the classroom by treating all students with fairness, which means providing the individualized tools that each student needs to succeed academically.

Teachers, district representatives, and legislators (stakeholders within the American K-12 educational system) need to operationalize equity as they display equal concern for all students. In this light, true "social justice is based on the values of fairness, equality, respect for diversity, access to social protection, and the application of human rights in all spheres of life, [especially]…in the workplace" (Ki-moon 2010, para. 4), or, where children and youth are concerned, in the school classroom. For marginalized students, as well as student with learning challenges, access to learning content offers equality, but it is timely academic assists that demonstrate classroom equity. The true concept of social justice is more than benevolence or sympathy, although benevolence is on occasion displayed (Morris 2013). Social justice is a moral duty; it is moral rightness and calls for equitable treatment for all.

Justice performance is not an accidentally acquired phenomenon nor is it imparted overnight. Justice performance is a learned activity. Justice performance stems from what Aristotle (1962) called "prudence" where idealized decisions are based on known facts. Historically, justice in education entails more than just rules and principles. Lebacqz (1986) posits that justice balances competing forces, and the philosopher Nash (1983) claims, "justice and equality are equivalent notions" (p. 28). Nash sheds further light on justice when he says, "A man is just if he treats other people fairly" (p. 28). In his discussion of Psalm 9 (where the writer says that God "rules the world in righteousness and judges the peoples with equity"), reformer Martin Luther explains "God is called fair" because He shows no partiality between Jews and non-Jews as He demonstrates justice, but instead "sets forth his grace…without discrimination to all" (Oswald 1974, p. 95). Should this not also be the aim of those who seek to know and follow God?

For the people of God, justice is a fundamental requirement. It means acting with a sense of "what is right" according to the mind of God. The prophet Micah says "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (6:8). In a vigorous attempt to remind Israel's disobedient priests of what was expected of them, the prophet Malachi gives voice to God in an exhortation that teachers should also to take to heart: "True instruction was in his mouth [the priest; the teacher] and nothing false was found on his lips. He walked with me in peace [*shalom*] and uprightness ['equity' in NKJV]" (2:6 NIV). For public school educators, this equitable performance is observable in the provision of support and resources that enable each student to get that which is needed and to excel academically. To walk, professionally, in the way, shalom is not only right, it is also productive: The teacher and the student are at peace with one another and this gives the student the intrinsic peace that promotes academic success. This performance of equity by the classroom teacher conveys a continual message to students that they matter and that the teacher intends to address the learning challenges they may face.

Furthermore, it is in school where many first learn the value of equity and incorporate it into their personal convictions. Through a pedagogy of shalom students come to see that justice is not about preventing some people from having or doing more than others, but it does ensure that everyone has the opportunity to obtain, and achieve, what a good society makes available. Therefore, whenever non-traditional students (the others) gain access to education, they also gain access to make shalom-like contributions to the larger society. The K-12 educational environment is a setting where fairness and justice should actively exist: Equity should trump any deficits that initially impede a child's ability to acquire what is needed for success; every K-12 student, regardless of his/her socioeconomic status, is treated as worthy of individualized support. This is equitable treatment—justice. This is a vision of shalom that begins in school and then works through all seasons of a person's life.

Dispositional Equity: Teachers in the Classroom

Educational success demands the application of *equity*. Implementation of equity in the K-12 educational setting necessitates the performance of appropriate civil actions by decision makers at all levels. Research indicates that academic inequities begin in primary and secondary schools, as inadvertent practices create social differences between and among schools as well as the child's ability to perform academically (Field et al. 2008). Student academic tracking and uneven funding allocations are two educational practices that create disparities between schools (Field et al. 2008; Miller and Brown 2011). Tending to these issues may enable many more students to benefit from fair distribution of opportunities and services.

Because equity is an essential component of educational success in primary and secondary schools for marginalized students, it is crucial that individualized instructional supports are appropriately addressed. Too many schools are too poorly equipped, and their personnel not well enough trained, to handle academic needs of this recent influx of non-traditional students. For many marginalized students, attending a school that has a rigorous curriculum is equivocal to spending hours in a room where conversationalists are speaking a foreign language that they never learned.

Even so, the teacher can be the kind of person who affects positive change. When thinking creatively and empathetically and when acting cooperatively with other stakeholders, teachers can effectively shape the classroom climate. But this will require the disposition of self-awareness. For example, socioeconomic differences in teachers and students may transfer into the learning environment due to *societal norms* about others and where those others should align on a known social scale. If teachers are not aware of their own cultural bias regarding such issues, they may perpetuate the inequitable practices that they intend to avoid.

This lack of personal insight has a spiritual element to it that involves sin, even sin done in ignorance, as well as the opportunity for personal wholeness and relational harmony. Consider the tragic situation of the persons being confronted via the prophetic voice of Isaiah 58:

> The way of peace they do not know;
>   there is no justice in their paths.
> They have turned them into crooked roads;
>   no one who walks along them will know peace. (58:8).

Upon being spoken to in this way by God's spokesman, it looks as though the hearers begin to become self-aware. (Notice the change in pronouns from "they"/"their" to "us"/"we".)

So justice is far from us,
  and righteousness does not reach us.
We look for light, but all is darkness;
  for brightness, but we walk in deep shadows.
Like the blind we grope along the wall,
  feeling our way like people without eyes…
We look for justice, but find none;
  for deliverance, but it is far away. (58:9-10).

Finally, they make confession to God, in ownership of their offensive actions.

For our offenses are many in your sight,
  and our sins testify against us.
Our offenses are ever with us,
  and we acknowledge our iniquities (58:12).

To know oneself and one's struggles with sin (even in its application to a workplace role like teaching) is a necessary means to spiritual progress and even to knowledge of God himself (Benner 2015). But such self-knowledge has professional implications as well. The more the believer sees his or her own tendency toward injustice, alongside the perfect justice of God, the more sensitive to others that person will be. For the follower of Christ to discover the deep compassion of God is to discover their own indifference and the need to grow in their empathy and fairness for others.

Many marginalized students are used to being overlooked, devalued, and rejected, since they are frequently part of the lower socioeconomic status. This means that their classroom experience is much different than the majority student group. In addition, a myriad of issues often confront them at home, which students from majority group face less frequently. In school settings where factors such as educational independence and accountability are linked with personal responsibility, marginalized students frequently become overwhelmed, get discouraged, and entertain thoughts of dropping out of the educational system that often results in discontinuation later.

When teachers know themselves well, confessing the darkness, the deep shadows, and the blindness of their bias and to open their eyes to God's justice, righteousness and peace—seeing the angst of their student's situations in truth, their compassion for every students' academic development begins to become second nature.

Conclusion

Teachers who engage in effective educational classroom practices in K-12 appreciate the differences between equity and equality. While recognizing the equality of all students as persons made in the image of God, the principle of equity is a call to action. The classroom is the teacher's domain and the Christian teacher in no way wants to be accused as (like Israel's leaders) as abhorring justice and perverting all equity (Micah 3:9). Classrooms that are safe, welcoming, resourceful, fair, and evenhanded should be hallmark descriptions of what they create and of the kind of teacher they aim to be.

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Chapter 7
Social Justice: Why It Matters and How It Can Be Implemented in a Classroom

HeeKap Lee, Ruth Givens and Megan E. Mendoza

> *In every child who is born, under no matter what circumstances, and no matter what parents, the potentiality of the human race is born again.*
>
> (Agee and Evans, cited in Krovetz)

Abstract Educators realize that too often schools fail to incorporate a cooperative and productive environment which addresses racially, linguistically, and culturally diverse students. Social justice, as applied to marginalized cultures, has increasingly gained attention in the field of education where transformation in curricula, teaching, and learning addresses these insufficiencies; however, concrete applications are often overlooked by those who encourage equity in the classroom. This article encourages practical strategies for implementing a revised perspective in education through describing ways to incorporate social justice in classroom practice.

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Introduction

With increasing diversity in American schools, the expectations for teachers to become culturally competent continues to increase, yet an "institutional lag" exists which too often prohibits them from keeping up with these demands. Given the multiple tasks required of teachers, addressing language and ethnic barriers in the classroom has become one more challenge among many. Although educators often enter the field to improve the circumstances of the children they teach, they often feel overwhelmed by the multiple demands of their diverse students. According to Banks and Banks (2010), educators claim that the current schooling system has failed to integrate diverse racial, cultural, and language-background students to work cooperatively and productively in their schools.

This article addresses ways in which education and schooling can endorse a more caring environment where all students, regardless of their differences of culture, ethnicity, and language are educated fully and successfully. By giving students the support they need through hands-on, personally charged learning tasks, teachers can begin the work of inclusive practice, which promotes and implements social justice in the classroom.

Social Justice as the Goal of Education

What does social justice mean? Nieto and Body (2010) define it as "a philosophy and approach and actions that embody treating all people with fairness, respect, dignity and generosity" (p. 11). Hytten and Bettez (2011) identify the concept of social justice with 5 strands, or guiding perspectives: philosophical/conceptual; practical; ethnographical/narrative; theoretically specific; and democratically grounded. Applying the philosophical/conceptual strand, social justice practices rely heavily on offering broad criteria, principles, and constructs for thinking about justice. The goals in this strand include defining terms, making distinctions, offering categories, grounding claims, and tracing their implications. For educators to conceptualize social justice, they need to understand how it fits into their own epistemology. From a practical perspective, teachers must clearly define how they understand social justice and the challenges they face in actualizing it, perhaps asking, "How can I address this student's language barrier when I myself don't even know the language? A third strand in the social justice ethnographic/narrative presents portraits of injustice related to schools and education, reflections by educators committed to social justice, and narratives about personal experiences of lived injustice. Often educators gravitate toward social action when reading about injustice or identifying with the narrator's experience. The theoretically specific strand supported by critical pedagogists and multicultural educators concentrates on transforming oppressive social inequalities. Lastly, educators who come to social justice through a vision of democracy maintain a very active, participatory, and critical notion of citizenship.

Education for Social Justice

It has become axiomatic to say that social justice should exist in all segments of society. With increasing media coverage demonstrating brutality among the racially and culturally disadvantaged, the barriers prohibiting equality can no longer be privately sanctioned. In education, critics argue that education has failed to accommodate the burgeoning enrollment of diverse cultures, offering instead the same models that have been reproduced for decades. In particular, as standardized tests continue, the factory model of schooling reproduces the existing dominant social structures and ideological conditions which have worked for them in the past (Fiske 1992; Freire and Macedo 1987; Lee 2007; Apple 1982; Freire 1973; McLaren 1989).

Social Action Education

Actually, education for social justice is not a new approach and has been implemented by teachers in lessons advocating for marginalized populations. For example, Banks (2010) describes a *social action approach* as a mode of multicultural education, which deals with oppression and social inequality by focusing on important social issues, such as racism, sexism, and economic injustice., Using the social action approach, 'students are allowed to make decision and take actions related to the concept, issue, or problem studied in the unit' (Banks 2005, p. 252).

In a lesson plan model introduced in this article, a seventh-grade social studies teacher exemplifies Banks' social action approach in her unit over the Industrial Revolution in Britain and the issues resulting from child labor. She presents documentaries demonstrating child labor during that time and juxtaposes them against documentaries revealing current practices with child labor in the chocolate industry (YouTube: by International Labor Organization). Using social action as a motivator, she encourages her students to become proactive in the fight against slave owners in South Africa and the production of chocolate where children are forced to do the work. Her appeal to students' agency is evident when she encourages her students to endorse the chocolate brands that are slave free. This strategy allows her students to make their own decisions and take actions based on their understanding rather than information presented from the outside. They become increasingly engaged as they learn how they can personally contribute to social causes.

Problem-Posing Education

Using the problem-posing pedagogical approach when working with the poor and oppressed in Chile, Freire (1970) facilitated changes in their way of relating to the world by revealing a new way of viewing themselves and others. Today his theories are pivotal among social justice activists around the world. Applying Freire's theories to the classroom, teachers work with their students by applying three analyzing skill sets when facilitating a lesson for social justice: (1) problem posing; (2) codification; and (3) conscientization. To achieve these ends, teachers ask questions that help students identify problems facing their community (problem posing). Teachers then work with their students helping them discover ideas or create symbols (representations) that explain their life experiences (codification). And finally, teachers encourage comprehension and analysis of prior experiences and of society through reflection and action (conscientization).

By bracketing experiences, students engaged in the process can contextualize their experience and begin to see how they themselves acted while actually experiencing the situation they are analyzing and thus reaching a perception of their previous perception. By achieving this awareness, they begin to perceive reality differently (Freire 1998, p. 96). Distancing themselves from their actual experience allows them to abstract their situation in order to understand the dialectical relations between the two dimensions of reality. This process provides insight for individuals and for society, transforming schools into a more participative and collaborative setting where all children can share, develop, and create learning opportunities together.

The lesson plan provided in this chapter applies Freire's problem-posing strategies by asking questions that encourage students to consider ways in which they can make a difference with child labor and slavery. In fact, progressing from the more generalized question: "What are two ways that our society can help put a stop to child slavery?" to a more personalized question: "How do our shopping behaviors play a part in the issues of child labor and slavery?" The more personalized question leads the students to abstract the issue of slavery to potential complicity when social issues are ignored. When students are presented with problem-posing education, they become participants in transformative learning and agents of change.

Teachers for Social Justice Education

The teacher's role of remaining competent in facilitating social justice is critically important. The primary goal of the social justice pedagogy is for teachers to prepare students with the knowledge, skills, and dispositions necessary to confront social inequality in society and promote equity within their sphere of influence (Adams 2010). In order to do that, the teacher's role and competencies for facilitating social justice can be distinguished through significant roles (1) as a cultural worker, (2) as a critical analyst, and (3) as a social activist (Lee & Givens 2012).

As Freire (1998) redefined the role of teachers as cultural workers who become involved in a continual reconstruction of their own paths; as a result, they open the doors to habits of learning will benefit everyone in the classroom. In this vein, teachers cultivate a deeper understanding of how culture is implicated in teaching and learning. They may use socioculturally relevant materials that examine multiple forms of oppression to increase students' sociocultural awareness (Lee and Yee-Sakamoto 2012). Teachers who are cultural workers are responsive to the needs of their students. They possess the ability to critically analyze the ways in which structural inequality is reproduced through schools and schooling. They also implement strategies individually and collectively to create equitable classrooms for all students, regardless of their social standing in society.

Lee and Yee-Sakamoto (2012) identify two competencies germane to these teachers. First, teachers should understand the concept of culture as a key term in a discourse of the teaching/learning process. Secondly, teachers need to reclaim the importance of discourse and the cultural aspects of education that recognize how power, history, and ethics are inextricably intertwined so as to position and enable their work within a shifting location of power. They use responsive teaching methods that affirm and respect students' different backgrounds and ways of knowing including students' lived experiences, sociocultural backgrounds, and prior knowledge and values which the students bring to the classroom. They hold high expectations for students and engage them in a process of knowledge construction that challenges deficit thinking about marginalized groups (Diaz-Rico and Weed 1996, Banks 2004).

Serving as critical analysts, teachers facilitate social justice in their educational settings. The pedagogy for social justice examines the impact that power, privilege, and social oppression have on social groups and promotes social and political action as a means to gain equity for all citizens (Picower 2012). By recognizing and responding to social inequality within and outside their classrooms, teachers can incorporate a critical approach into their own teaching to increase equity among social groups (Picower 2012). Furthermore, through examining sociocultural factors that affect education by promoting democratic classrooms, encouraging critical reflection and critique of structural inequality, as well as advocating social change, teachers expose the function of schooling as a social reproduction agent, which perpetuates the existing social (Knight 2006).

Finally, social activism should be at the heart of the educative process. Freire (1970) challenges the teacher to become a watchdog on behalf of the students, because the teacher is in the position to influence the way the students interpret the world around them. For this reason, teachers must be vigilant on their students' behalf. In order to do this, teachers should analyze the hegemonic aspects of culture and set up an action plan in their daily praxis through intercultural citizenship education (Lee and Yee-Sakamoto 2012).

Teachers' Dispositions

In order to facilitate social justice in and out of a classroom, teachers can implement a more holistic intervention where all stakeholders and educational systems should be involved. Yet specific skill sets or dispositions are crucial for teachers who lead a social justice lesson, such as facilitating a social justice perspective both in and out of a classroom. For example, Bettez (2008), in her discussion of university teaching, outlines seven skills, practices, and dispositions characteristic of social justice education. "These skills include the following: (1) promoting a mind/body connection, (2) conducting artful facilitation that promotes critical thinking, (3) engaging in explicit discussions of power, privilege, and oppression, (4) maintaining compassion for students, (5) believing that change toward social justice is possible, (6) exercising self-care, and (7) building critical communities" (p. 276).

Hackman (2005) claims that there are five essential knowledge-based components of social justice education. She claims that to educate for social justice, teachers must master the content in their discipline, which includes knowing factual information, having the ability to historically contextualize that information, and being able to consider it in both micro and macro ways. These skills require tools for critical thinking and analysis, tools for social change and activism, tools for personal reflection (especially about one's own power and privilege), and awareness of multicultural group dynamics (pp. 104–108). Marshall and Gerstl-Pepin (2005) suggest five leadership perspectives to support social justice advocacy in schools. They claim that teachers must be critically pluralist and democratic, transformative, moral and ethical, feminist/caring, and spiritually/culturally responsive (pp. 268–271). Freire (1998) also identifies nine indispensable qualities that teachers must possess, including humility, lovingness, courage, tolerance, decisiveness, security, wisdom, and verbal parsimony.

A Social Justice Lesson Plan

Pedagogy for social justice is a conscious and reflexive blend of content, and the process is intended to enhance equity across multiple social identity groups (e.g., race, class, gender, sexual orientation, ability) by fostering critical perspectives and promoting social action. It is collaborative, democratic, participatory, and inclusive with the intent of creating equitable classrooms that show students care and respect (Grant and Sleeter 2013).

Several features can be identified when comparing social justice lessons with other lessons. First of all, the lesson starts with establishing social action objectives where students are encouraged to make decisions and participate in promoting social justice. Secondly, students' active participation and involvement during the class is highly important. Using an inquiry-based pedagogical process (such as dialogue, problem posing, Socratic technique), students become empowered to critique the world and are encouraged to change it. The inquiry-based process allows students to fully develop themselves because it focuses on dialogue (communication), recognizes the relationship between people and the world, and encourages inquiry that leads to transformation. This approach helps the community come together, articulate its needs, and become organized. It results in the liberation of the students in the revolution against the oppressive social and economic system (Dover 2009).

Utilizing Hunter's (1982) lesson plan format, this article provides an example of Megan Mendoza's seventh-grade social studies lesson plan for pursuing social justice. Her lesson plan contains eight steps including (1) goals and objectives, (2) materials and resources, (3) anticipatory set or entry, (4) instructional input, (5) guided practice, (6) independent practice, (7) assessment and evaluation, and (8) lesson extension.

Goal and Objectives

According to Banks (1996), education challenges all students to "engage in social action to improve the social circumstances of all people" (p. 55). The purpose of the lesson demonstrated here is to highlight Megan's social justice concepts and illustrate how she contextualizes them to reach her students' level of understanding. In her lesson plan, Megan identifies two sets of objective statements: one as content objectives, the other as social justice objectives. One example of a social justice objective could be social action that attempts to enhance the social status of another person or group of persons.

Megan's goals and objectives combine understanding and implementation by connecting the students' comprehension of the Industrial Revolution and the solutions created by the leaders and government officials to a more in-depth analysis, comparison, and investigation of these events. These objectives clearly advocate for social action on the part of her students. More specifically, germane to her goals and objectives is an intentional appeal to improve the social circumstances of those concerned. These include the following:

1. Understanding the effects of the Industrial Revolution in the 1900s.
2. Analyzing solutions that were created by leaders and government officials.
3. Making connections between child labor during the Industrial Revolution and current child labor issues in third world countries.
4. Investigating solutions to the current child labor conditions that exist today.

Crucial to Megan's objectives is a call to action that applies the past to address present social issues. Students are given the opportunity to construct their own actions by confronting current child labor conditions occurring in their time.

Materials Needed

Freire's (1998) instruction for social justice would include learning resources and materials that would be related to learners' real-life, day-to-day experiences. In preparation for her lesson, Megan presented the following YouTube documentaries:

- *Can Photography End Child Labor?* (Seeker Stories),
- *The Industrial Revolution: A boon to industry, a bane to childhood,*
- *Ending Child Labor by 2016: The continuing challenge* (International Labor Organization), and
- *Child Labor: The dark side o*f chocolate (16×9onglobal).

Prior to the lesson, she transitioned the curriculum material to a discussion addressing social responsibility in an attempt to enlarge her students' perspectives and empower them to engage issues beyond their scope. She explains that her class studied the "factors that led people out of the fields and into the factories, the problems that arose from this shift, ways that the British government tried to improve the living conditions for the workers (building better housing, creating laws to protect children, raising wages for adults so that children would not have to work)." She also showed the BBC's *North & South* to help the students "gain a perspective of issues facing those working in the mills and those who owned and ran the mills."

Anticipatory Set or Entry

Like the beginning of a story, the anticipatory set generates interest and encourages students to join in the learning experience for the class that day. Whether through music or visuals, drawing the class into the lesson predicts greater attention and engrossment. Compelling their interest, the documentary *Can Photography End Child Labor?* supplied the anticipatory set for Megan's lesson. Following a discussion about the issues provoking child labor, the students were given the tools to identify the key issues that devastated the rights of children and their families. To achieve these ends, the students created tree maps that helped them visualize the contributing factors which justified the labor conditions resulting from industrialization.

Instructional Input and Guided Practice

This essential lesson component identifies basic concepts, definitions, and clarifications that students need in order to comprehend the lesson's purpose. Using the documentaries to help her students understand, investigate, and determine how human rights were violated under the sanction of business and industry, Megan's lesson exposes her students to the frailties of a system that rationalized child labor as a means to an end.

The instructional input, combined with guided practice, contextualizes the instruction. This stage of the lesson plan clarifies new concepts and terms such as oppression, domination, slavery, prejudice, democracy, and other issues of social concern by encouraging personal responsibility through identification with the situation. Megan's instructional input focused on issues initiating and sustaining child labor and the infractions imposed on basic human rights. For her guided practice, her class created Venn diagrams in groups, comparing and contrasting the Industrial Revolution to current issues in child labor. An extension of the contextualization stage, guided practice helps students analyze new concepts based on their new understanding. Throughout this activity, Megan initiated critical dialogue with her students as they envisioned themselves contributing to the solution.

Independent Practice

Through independent practice, students are provided opportunities to reinforce skills and synthesize their new knowledge by completing a task on their own and away from their teacher's guidance. Megan introduced her students to the link, slavefreechocolate.org, and asked them to click on the Directory of Slave-free Chocolate. She then suggested that they consider the labels on the brands, asking them, "Do you recognize any of the brands?" Following the discussion, she encouraged them to look for those labels when buying chocolate.

The social issue in Megan's lesson plan supplied a real-life problem that children could understand and take action, even though the only palpable results would be limited to the students' individual choices. Through the independent practice, students experience a sense of agency where making a difference is within their locus of control.

Assessment and Evaluation

The assessment strategies should be congruent with the social action objectives that were addressed during the lesson's introductory phase. In his study of evaluation best practices, Kirkpatrick (1994) suggests using strategies assessing whether or not the lesson's objectives have been successfully met. With a social justice lesson, teachers evaluate the significance of their students' reactions based on the learning they received. The lesson's ultimate objectives are not achieved, however, until students extend their learning into personal and practical situations. To assess her students' awareness of the larger issues implicit in the subject matter, Megan conducted formative discussions to ascertain their grasp of the lesson's social importance, followed by a summative assessment of comprehension and interpretation through written responses.

Lesson Extension

Extending learning beyond the classroom into relevant contexts in the real world is at the heart of a social justice lesson. In the five stages mentioned above, contextualized pedagogy, recontextualization, stabilizes student learning by personally incorporating what they know. Students are asked to apply what they have learned into their everyday lives. When recontextualization is accomplished, changed behavior revealing empathic understanding must be congruent with the rest of the students' actions, personality, and environment (Lee and Yee-Sakamoto 2012). Students may participate in a certain project, community event, or specific assignment in order to promote social justice in and out of the classroom.

Megan's extended lesson started the ball rolling through questions that promoted personal responsibility for what her students had learned. She suggested writing letters to chocolate companies asking them to change their policies; she then included open-ended questions that offered alternative directions the students might want to take. As all teachers must do after teaching a lesson addressing issues of cultural significance, as social justice lessons tend to do, Megan left them pondering. Who knows what the effects might be for some students in the future? We can only plant a seed.

Ideally, all lessons can be extended to promote gender, racial, and socioclass equality. In her discussion of class anddiscrimination, I Young (1991) categorizes the conditions of oppression shared by people who are inhibited from developing their ability, exercising their capacities, and expressing their needs, thoughts, and feelings (p. 40). One of these is exploitation, which is a direct outcome of the economic system that makes the unjust distribution of labor, the control of the means of production, and the profit that results from that interaction possible. Megan's lesson served as an indictment against the conditions that sanctioned child labor to serve the Industrial Revolution at the turn of the century; yet it also generated reflective actions on the part of her students through her attention to the current child labor issues in third world countries, a seamless message against economic corruption against children.

Conclusion

Democratic education employs participatory pedagogy that draws from students' lives. It cultivates a spirit of service by teaching skills intended to promote civic participation as a way of encouraging all students to develop a sense of agency and equity. Critical pedagogy challenges the political neutrality of curriculum, pedagogy, and educational systems by developing students' sociopolitical consciousness through co-investigation, problem posing, and dialogue (Lee & Givens, 2012). Multicultural education addresses the multiple learning needs challenging our students so they can succeed. Culturally responsive pedagogy places as much emphasis on teachers' stances as their techniques in which teachers are attuned to hegemonic classroom practices and are willing to examine and reflect upon their own social, educational, and political identities. Social justice education integrates all four aspects of approaches centering on holistic educational and societal transformation. It focuses on how teaching for social justice addresses state and federal academic content standards, impacts students' content knowledge, along with other academic outcomes.

Education exists for students to become academically and socially prepared in multiple interrelated cultural and linguistic communities. The major goal of schooling is to promote social justice by teaching them appropriate skills and competencies so that students make a right decision about social justice issues. In order to do that, teachers who are members of a professional community must commit to the ideals of education, equality, and excellence for all students (Persell 2010).

Hence, social justice must be at the core of curriculum in school. The learning process should be an intentional intervention where educational and social inequality and unjust treatment are removed. Students should be aware of the injustice of society and learn how to acquire constructive responses. Throughout education and schooling, teachers may facilitate three pathways of change for social action that focus on education: (1) the transformation of self; (2) the transformation of schools and schooling; and (3) the transformation of society (Gorski 2005).

Lesson Plan for Social Justice by Megan E. Mendoza

Previous Lesson:

- Focused on the Industrial Revolution in Britain—the factors that led people out of the fields and into the factories, the problems that arose from this shift, ways that the British government tried to improve living conditions for the workers (building better housing, creating laws to protect children, raising wages for adults so that children would not have to work)
- Watched BBC's North & South to gain a perspective on the issues facing those working in the mills and those who owned and ran the mills.

Goals and Objectives:

- To understand the effects of the Industrial Revolution in the 1900s
- To analyze solutions that were created by leaders and government officials
- To make connections between child labor during the Industrial Revolution and current child labor issues in third world countries
- To investigate solutions to the current child labor conditions that exist today.

Duration:

- One block period or two regular class periods—approximately 1 h 20 min.

Materials and Resources:

- History Textbook
- Documentaries—YouTube:

  - Can Photography End Child Labor? (by Seeker Stories)
  - The Industrial Revolution: A Boon to Industry, a Bane to Childhood (by ElainaIsabelle)
  - Ending Child Labour by 2016: the Continuing Challenge (YouTube: by International Labour Organization)
  - 16×9—Child Labour: The Dark Side of Chocolate (YouTube: by 16×9onglobal).

Anticipatory Set or Entry

- YouTube video: Can Photography End Child Labor? (by Seeker Stories)
- Based on everything learned this far, students write key issues that caused child labor, issues that kept child labor as a necessary means to an end, and which methods were used to improve the circumstances for children and their families. Write this as a chart or a tree map—students can do this individually or in twos.

Instructional Input

- 10 min Documentary: The Industrial Revolution: A Boon to Industry, a Bane to Childhood (on YouTube—posted by ElainaIsabelle)
- How child labor was eradicated in Britain and the USA
- Documentary: Ending Child Labor by 2016: the Continuing Challenge (YouTube: by International Labor Organization), 16×9—Child Labor: The Dark Side of Chocolate (YouTube: by 16×9onglobal)
- Provide main points from documentary—issues that cause child labor, issues that keep child labor as a necessary means to an end, infractions upon human dignity or basic human rights, responses to these issues by various organizations.

Guided Practice

- Create a compare/contrast Venn diagram for issues during the Industrial
- Revolution versus current issues in child labor
- Students share results in groups of 3–4; one student from each group share with the class.

Independent Practice

- Out of the various ways in which organizations tried to improve working conditions and child labor issues during the Industrial Revolution, which do you think would be most useful for current child labor issues?
- Think about the video clips we watched today and answer the following questions:

  Based on Britain's and America's example, what are some ways of improving conditions for child labor?

- What are two ways that our society can help put a stop to child slavery?
- How do our shopping behaviors play a part in the issues of child labor and slavery?
- How can we make a difference in this area?

Assessment and Evaluation

- There will be an informal formative assessment based on responses to group discussion
- There will be a summative assessment of comprehension by use of written responses to the questions presented.

Lesson Extension

- Go to slavefreechocolate.org and click on the Directory of Slave-Free Chocolate: Do you recognize any of the brands? Look at the right side of the page: Do you recognize any of those labels? Next time you go to buy chocolate, look for those labels. Are they easy to find?
- Based on the information listed on the Web site, how would you personally respond to the information presented? Would you continue to buy products from companies who might be purchasing their cocoa from slave owners? Or, would you write a letter to your favorite chocolate company in hopes that they would change their policies?
- What are some other possible ways of dealing with this issue?
- If you want to know more about the difference between Fair Trade, Rain Forest Alliance, and UTZ, go to slavefreechocolate.org and click on "Where does Fair Trade fit in?"

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Chapter 8
Cultural Awareness for Shalom Community

Eunice Hong

Abstract The classroom today is not anything like it was even a few decades ago. We live in a global world where so many various cultures are represented even within our classrooms. Shalom Community is best reflected in the context of a multicultural community for when all cultures come together God is most accurately revealed. Thus, in order to achieve a multicultural Shalom Community, I propose that the first step as educators is to develop cultural competence. My hope for this chapter is that through it, teachers will be able to better recognize themselves, that is, better recognize the world and the culture from which they come, and, ultimately by doing so, create a safer place for the students. This chapter first considers Hofstede's (2005) five cultural dimensions as a foundation for heightened cultural awareness. Then, this chapter maneuvers through four domains whereby teachers might create Shalom Community by communicating with the students. Communication requires four domains of intercultural communication competence. As Liu et al. (Introducing intercultural communication: Global cultures and contexts. Sage, Los Angeles 2015) described, the four domains include the following: (1) the knowledge component, (2) the affective component, (3) the psychomotor component, and (4) the situational component. In succeeding through these domains, cultural knowledge leads to a proactive creation of multicultural Shalom Community in the classrooms whereby once again, each student confidently recognizes himself, and is also recognized by others, as a bearer of God's image.

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Introduction

As I look around my classroom, I am thankful for all the various cultures that are present. To name a few, we currently have the privilege of three students from Taiwan, one from Africa, two from South America, three from North America, two from South Korea, one from the Philippines, and one from India. Talk about diversity! Alongside the great and dynamic conversations in our classroom, there are also some various cultural tensions (some spoken, others not) and misunderstandings that come with cultural diversity.

The classroom today is nowhere as monocultural as it was even fifty years ago. As mentioned, cultural diversity brings with it cultural isolation, cultural identity confusion, and cultural misunderstandings. And though Christ is often best reflected when all peoples, all tribes, and all nations come together, as educators, we definitely need wisdom, guidance, and some cultural intelligence to help maneuver classroom dynamics to create a sphere of multicultural unity, cultural confidence, and an overall safe place of Shalom.

My hope is that our goal as educators is not to just pass on knowledge or information to students. Rather, my hope is that as teachers we would impact on and aid in the transformation of students cognitively, emotionally, and socially, not only recognizing that each individual is created in the image of God, but also promoting the unique features, talents, and abilities of each individual. Students' transformation originates with good teaching, and good teaching begins with the teacher's self-recognition—recognition of his/her cultural background.

Palmer (2007) pointed out that when we consider teaching we often begin with the "What" question (for instance, what subjects shall we teach?). Subsequently, the next questions are the "How" question (i.e., what are the methods to teach well?) and the "Why" question (i.e., for what purposes and ends do we teach?). But rarely, if ever, do we ask the "Who" question (i.e., who is the self that teaches? How does the quality of my selfhood form, or deform, the way I relate to my students, my subjects, my colleagues, my world?). My objective for this chapter is to better recognize ourselves, that is, better recognize the world and the culture from which we come, that we might begin answering the "Who" question and, by doing so, have a positive impact on the classroom.

Palmer (2007) also stated that "Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher" (p. 10).

> In every class I teach, my ability to connect with my students, and to connect them with the subject, depends less on the methods I use than on the degree to which I know and trust my selfhood- and am willing to make it available and vulnerable in the service of learning… Good teachers share one trait: a strong sense of personal identity infuses their work. (Palmer 2007, pp. 10–11)

A good teacher must be honest with him/herself, identifying personal cultural barriers and even his/her willingness to cross barriers to walk with his/her students. As such, this chapter seeks to help educators recognize their own (and their students') cultural identities and develop intercultural communication competence that good teaching might affect the classroom.

Cultural Awareness

Defining Culture

Culture has been defined and redefined for years, and yet, it is difficult to come to a consensus regarding all that culture encompasses. Many agree with Clifford's (1988) definition of culture, "…a deeply comprised idea I cannot yet do without" (p. 10). Hiebert (2008) defined culture as "the more or less integrated system of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do" (p. 30). Another popular description of culture is from Niebuhr (1951), "Culture is the artificial, secondary environment superimposed on the natural" (p. 32). To continue Niebuhr's thought, culture comprises "language, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and values" (1951, p. 32).

Visual metaphors are extremely helpful in better trying to understand the culture. A popular metaphor is that of an iceberg. Iceberg metaphors are typically used to describe something that is only barely visible, with as much as 90 % of it being submerged below the waterline (Livermore 2009, p. 81). On the surface is that which is observable or behaviors, including language, foods, dress, use of physical space, and art. Below the surface, however, are the values, attitudes, assumptions, perceptions, feelings, and beliefs that generate the observable behaviors. It is always easier to judge an individual and/or another culture based on what is visible. The challenge, however, is to explore beneath the tip of the iceberg to understand what lies beneath the language, dress, and customs of a culture.

It is imperative that we dig beneath the surface of the iceberg, beyond surface-level culture, to better understand ourselves and understand why it is what we do. Hall (1969) stated that "Most of culture lies hidden and is outside voluntary control, making up the warp and weft of human existence. It penetrates to the roots of [an individual's] nervous system and determines how he perceives the world" (p. 188). The next section will help us dig beneath the surface and explore various components of our individual cultures. Exploring our individual cultures will allow us to have better cultural intelligence that we might increase in the knowledge of our cultural identity as educators in a multicultural classroom context; and again, in by doing so, we can then confidently assist our students to understand their own cultural identities and, thus, create a multicultural community of Shalom.

Cultural Intelligence

In the same way emotional and intelligence quotients are evaluated, we must dig beneath the surface to assess our cultural quotient, or CQ. Livermore (2009) developed a great model of cultural intelligence where he distinguished four key factors of cultural intelligence: knowledge CQ, interpretive CQ, behavioral CQ, and perseverance CQ. For the purpose of this chapter, however, we will only focus on knowledge CQ.

Knowledge CQ, or cognitive CQ, measures an individual's growth in understanding cross-cultural issues. It refers to one's level of understanding about culture and culture's role in shaping behavior and social interactions (Livermore 2009, p. 48). Simply put, it is to have cognitive understanding about cross-cultural issues. It is nearly impossible for someone to grow in cultural intelligence without knowledge CQ. How well do we know our own culture and our students' cultures? Uncovering our own culture is not going to be easy; in fact, it may take a lifetime. However, we can speed up the process by taking the time to reflect and evaluate.

A heightened awareness of our own cultural identity and the cultures of our students is the first step in creating a multicultural community of Shalom, where each student both recognizes him/herself and is also regarded by others as uniquely created in the image of God, or the imago Dei. Shalom Community is imperative for students to grow, to thrive, and to be enriched. It is in Shalom Community, or as Law (1993) refers to it, the Peaceable Realm, where individuals feel safe and are free to experiment their God-given talents and gifts. This is where students are transformed and impacted.

When cultures come together, there are bound to be differences and misunderstandings. The more we learn about our own culture and the cultures of others, however, the better we are to make self-adjustments in order to be effective teachers. Self-adjustments include going past our cultural instincts and willing to walk with our students. One of the greatest obstacles that lie with looking beneath the surface to understand our unique cultural identities is due to ethnocentrism, the belief that one's own culture is the best. Subconsciously, because we believe our culture is superior to other cultures, it is difficult to come to a place of humility to candidly learn about ourselves in light of other cultures.

> When we are being pulled outside our cultural water… we can feel very insecure. Our instinct is to jump back into our cultural water. Our instinct is to run and hide. But as Christians we are often called to go against our instinct. Jesus Christ invites us to take up the cross and follow him. Who would want to take up the cross- an instrument of the cruelest capital punishment? It goes against our instinct of survival to embrace pain, suffering, and death. Yet, Jesus invites us to face them squarely and not be afraid (Law 1993, p. 10).

I would like to invite you now, as a fellow educator, to take courage as we venture through the next few pages to better understand our own cultural understandings that we might begin the journey toward Shalom Community.

The following diagram of cultural competence and active involvement will guide us in our journey toward Shalom Community in our classrooms (Fig. 8.1).

Good education begins with the educator's recognition of self and others; this self-understanding then propels educators to involve themselves in the lives of their students; and this ultimately leads to Shalom Community. This chapter will continue to dissect each of these areas in order to construct a community of Shalom within our classrooms. But first, the next section will specifically address

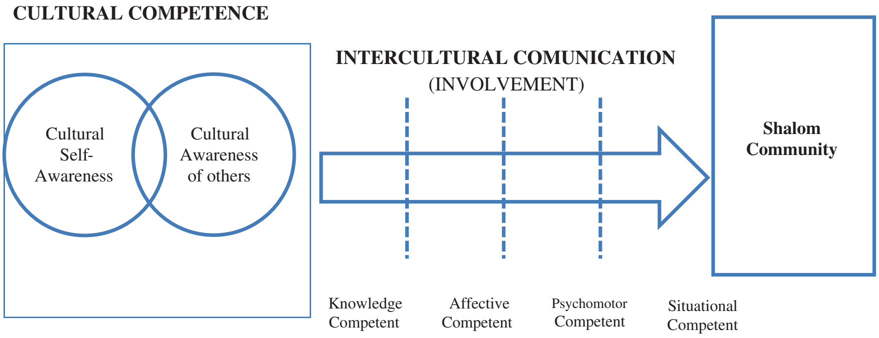
CULTURAL COMPETENCE
Cultural Self-Awareness
Cultural Awareness of others
INTERCULTURAL COMUNICATION
(INVOLVEMENT)
Shalom Community
Knowledge Competent
Affective Competent
Psychomotor Competent
Situational Competent

Fig. 8.1 Cultural awareness for Shalom Community

a few cultural dimensions that will help expand our cultural competence that we might better understand ourselves for good education begins with self identity.

Cultural Competence

To deepen our cultural knowledge, it is vital to better understand ourselves and our students in relation to our cultural values. In *Cultures and Organizations,* Hofstede (2005) has identified five cultural dimensions that should be considered while in cross-cultural situations: (1) power distance, (2) individual versus collective societies, (3) masculinity versus femininity, (4) uncertainty avoidance, and (5) long-term versus short-term orientation. This next section will address each of these dimensions as they are seen in the classroom setting.

Power Distance

Power distance is the extent to which the less powerful members of institutions and organizations accept that power is distributed unequally. Another way to describe power may be hierarchy versus egalitarian understandings of culture. In the west, everyone is seen as equal and is, therefore, of low power distance. Cultures of low power distance expect that all people should have equal rights; as a result, people are willing to question and challenge the view of their superiors. The majority of the people believe that they have the power to change the social system, and thus, people are not afraid to challenge authority figures.

On the contrary, cultures of high power distance expect power holders to be entitled to privileges and, as a result, are willing to support and accept the view of their superiors. The powerless accept their state of powerlessness and usually do not feel that they can change the system. Individuals in positions of power and authority are usually not challenged. The hierarchy value is an instance where even those with a high level of sensitivity to cultural differences can be guilty of imposing their cultural values on another culture (Livermore 2009, p. 128).

> Power distance is reflected in the cultural values such as whether the individual has a say in everything that concerns him or her, whether and what type of status is appropriate, whether the rules apply to all or only to those without power, and what type of leadership is appropriate for life (Hofstede as quoted in Moreau et al. 2014, p. 167).

In considering power distance, it is important to recognize the way a culture or society handles inequality. "The laws in many countries have been conceived to serve this ideal of equality by treating everybody as equal regardless of status, wealth or power, but there are few societies in which reality matches the ideal" (Hofstede 2005, p. 40).

In most affluent societies, most children attend schools for most of their young adult life, and students that grew up in high power distance homes may be confused and not even know how to act when entering a classroom in the west that affirms a culture of low power distance. In large power distance societies, teachers are treated with respect, students may have to stand up when teachers enter the room, students are not expected to talk back unless they are invited to by the teacher, and the classroom is supposed to be in strict order.

Teachers of low power distance societies may become confused when bright students of high power distance cultures do not speak in class; these students seem uninterested, avoid eye contact, and do not speak up even when spoken to. It is in these instances that educators must keep in mind the importance of power distance.

It is particularly important for teachers to admit to themselves the power they wield over learners and to discover how to act appropriately in their new cultural settings (Moreau et al. 2014, p. 311). That is, teachers from small power distance settings may attempt to develop friendships with learners from large power distance cultures though they consider it inappropriate. On the other hand, teachers from large power distance settings may be seen by low power distance learners as dictators and, as a result, need to behave accordingly and humbly. "No matter what the cultural frame of reference, however, we cannot escape the need for appropriate teacher-learner relationships if we want to have a lasting impact" (Nichols as quoted in Moreau et al. 2014, p. 311).

Individualism Versus Collectivism

The vast majority of people live in societies where the interest of the group far outweighs the interest of the individual. Business deals, career choices, and even marriage are completed for the benefit of the group rather than based on a personal decision. In most collectivist societies, children grow up thinking of themselves to be part of a group and not as a distinct individual. The group is the major source of one's identity, and only secure protection one has against the hardships of life (Hofstede 2005, p. 75).

Some key differences between collectivist and individualist societies include differences in language, personality, and even behavior. In collectivist cultures, the use of the word "I" is avoided, while in individualist cultures, the use of the word "I" is encouraged. In collectivist cultures, showing sadness is encouraged and happiness is discouraged, while the opposite is true in individualist cultures. Individuals from collectivist societies often walk slower, while individuals from individualist cultures walk faster. Another key difference is related to self-construal or an individual's self-perception and self-evaluation (Moreau et al. 2014, p. 155). As a result, in most individualistic countries, there is an interest in "self-image, self-reliance, self-awareness, self-actualization, and self-determination, while collectivists see themselves as members of a group and share its goals" (Moreau et al. 2014, p. 155).

The relationship between the individual and group that is established in the home is further developed or challenged at school.

> A typical complaint from such teachers is that students do not speak up, not even when the teacher puts a question to the class. For the student who conceives of him- or herself as part of a group, it is illogical to speak up without being sanctioned by the group to do so. If the teacher wants students to speak up, the teacher should address a particular student personally (Hofstede 2005, p. 97).

From the first years of school, individualism and collectivism are evident not only in the students but also in the curriculum itself (Moreau et al. 2014, p. 159). For instance, the characters Dick, Jane, and their dog, Spot, were active individualists.

Even the very purpose of education is perceived differently between individualist and collectivist societies. For the individualist, education prepares individuals for a place in society of other individuals; individualists focus on how to learn. For the collectivist, however, education stresses the need to adapt to skills necessary to be an acceptable group member; diploma provides the opportunity for an individual to be a part of higher-status groups.

> Individualist students expect impartial treatment, while collectivists will both treat in-group class members more generously and anticipate preferential treatment from teachers with whom they have a close relationship. Small group discussion tends to work better for collectivist students, while individualists are more comfortable speaking out in large group situations. Indirect communication and saving face for students in the classroom needs to be a priority for teachers with collectivist students (Moreau et al. 2014, p. 160).

Considering the implications in the classroom of the differences of these cultural values then becomes the educators' role in creating a favorable learning environment for all students.

Gender Roles

All societies consist of men and women; however, the roles of men and women often differ depending on the society. For instance, women dominate as doctors in Russia, as dentists in Belgium, and as shopkeepers in West Africa. Men dominate as typists in Pakistan and as nurses in the Netherlands (Hofstede 2005, p. 117). Gender roles are demonstrated by mother and father within the home and continue in peer groups and schools.

Further, Hofstede stated that societies may be defined as masculine or feminine.

> A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life … A society is called feminine when emotional overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life (Hofstede 2005, p. 120).

Feminine countries include Sweden, Norway, the Netherlands, and Denmark. Masculine countries include Hungary, Austria, Italy, and Japan.

Studies were conducted of school children and the games they played. Boys chose games allowing them to compete and excel, while girls chose games for the fun of being together. This difference is also noticeable in the classroom. In masculine cultures, students try to make themselves visible in the class and compete openly with each other. In feminine countries, excellence is not something to flaunt since this may lead to jealousy. What is more, in masculine cultures failing in school is not acceptable, and in extremely strong masculine countries such as Japan and Germany, students kill themselves after failing an examination.

Interestingly, segregation in job choice also determines who teaches children. In masculine societies, women mainly teach younger children and men teach at the university level. In feminine societies, however, roles are mixed and men also teach younger children. As a result, in masculine societies, children stay under the care and guidance of female educators for a longer period of time. Ironically, this reflects that female teachers' statuses are lower than their male counterparts (Hofstede 2005, p. 140).

Uncertainty Avoidance

Ways of handling uncertainly are part of every human organization. The degree to which uncertainty is addressed, however, differs from culture to culture. Extreme ambiguity often creates intolerable anxiety, and every human society has developed ways to alleviate such anxiety (Hofstede 2005). Feelings of uncertainty are not only personal but may also be shared with other members of the society. Feelings of uncertainty are learned and are also transferred and reinforced through various institutions such as the school. Uncertainty avoidance can be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations. This is expressed through nervous stress and in a need for predictability: “a need for written and unwritten rules” (Hofstede 2005, p. 167). Countries that have high uncertainty avoidance include Latin America, Latin Europe, and Mediterranean countries. Japan and South Korea also have high scores. Countries that have low uncertainty avoidance include all other Asian countries other than Japan and Korea and African countries.

Anxiety levels differ from one country to another, and expressions of anxiety may also be different depending on the context. High suicide rates even among students are one possible outcome of anxiety in a society. Hofstede (2005) also points that anxious cultures tend to be expressive cultures. Interestingly, people that live in countries that have weak uncertainty avoidance are more likely to die from coronary heart disease for individuals are discouraged from showing their aggression and emotions. As a result, stress is not released and is often internalized, resulting in cardiovascular disease.

Recognition of uncertainty avoidance among students of various cultures is seen in the need for structure. Some students, for example, may prefer structured learning situations with detailed assignments and strict timetables. These same students will also appreciate answers with one correct answer. Other students from countries with weak uncertainty avoidance, however, will enjoy open-ended learning situations with vague objectives and broad assignments. These students will want to be praised for their originality and thinking outside the box.

> Students from strong uncertainty avoidance countries expect their teachers to be the experts who have all the answers. Teachers who use cryptic academic language are respected… Students from weak uncertainty avoidance countries accept a teacher who says, “I don’t know.” Their respect goes to teachers who use plain language and to books that explain difficult issues in ordinary terms (Hofstede 2005, p. 179).

Long-Term Versus Short-Term Orientation

Countries that focus on long-term orientation foster virtues oriented toward future rewards, in particular, perseverance and thrift. Short-orientation countries, on the other hand, fosters virtues related to the past and present, in particular, respect for tradition, preservation of “face,” and fulfilling social obligations (Hofstede 2005, p. 210).

Almost all Asian countries except the Philippines and Pakistan are in the higher long-term orientation range, while European countries occupy a middle range. Great Britain, Australia, New Zealand, and the USA are countries that focus on short-term orientation.

In schools, the short-term-orientated cultures value preschool children being cared for by others; children also receive gifts for fun and love, but should also learn tolerance and respect for others. Students in short-term-oriented cultures attribute success and failure to luck. Long-term-oriented cultures value mothers having time for their preschool children. Children are to receive gifts for education and development, and children should learn how to be thrifty. Students in long-term-oriented societies also attribute success to effort and failure to the lack of effort.

Heightened self-awareness and self-actualization is central since good teaching stems from the identity of the educator. It is that when one discovers from where he/she is teaching, he/she can effectively influence and guide the students in the classroom. Circumspectly, recognition of cultural values helps us better recognize our inner selves.

Cultural Intelligence Assessment

It is possible to assess our intercultural self-awareness by asking ourselves questions such as: Do I like to travel to new places? Do I prefer teaching students that are of the same culture as myself or do I prefer teaching students that are of different cultures? When I work with others, do I recognize cultural differences or am I oblivious to such differences? Do I prefer to eat the same foods or do I like to try ethnically different foods?

Assessments are helpful for us to recognize our areas of strength and weakness. Of course, assessments are further challenged and/or supported by the feedback of others, but nonetheless, we must continue to strive for a heightened self-awareness not only for ourselves but also for our students. “When I forget my own inner multiplicity and my own long and continuing journey toward selfhood, my expectations of students become excessive and unreal” (Palmer 2007, 24). When we know ourselves better, we are better teachers, and as better teachers, we are able to better connect with and teach our students. We leave a lasting impact upon our students. More information and a multirater assessment may be found at http://www.culturalcq.com.

Intercultural Communication Competence

The beauty in recognizing cultural differences is that we are able to embrace not only every student but also every different culture that is represented in the classroom—no matter how different they are from our own. To be a good educator is to take this cultural understanding of self and others and effectively communicate with students. What good is teaching if we are not able to communicate? To be a good educator and a good communicator, then, requires not only cultural competence but also intercultural communication competence.

John Wiemann, as mentioned in Liu et al. (2015), defined communicative competence as the ability of an interactant to choose among available communicative behaviors in order that he may successfully accomplish his own interpersonal goals during an encounter while maintaining the face and line of his fellow interactants within the constraints of the situation (Liu et al. 2015, p. 312). In other words, intercultural communication involves the ability of the teacher not only delivering content knowledge but also showing concern to the students in the interaction.

To be competent in communicating across cultures, Liu et al. (2015) described four domains of intercultural communication competence: (1) the knowledge component, (2) the affective component, (3) the psychomotor component, and 4) the situational component (Liu et al. 2015, p. 313). To be aware of these domains would be to develop a heightened sense of intercultural communication competence within our classrooms.

The knowledge component is similar to cultural competence as it refers to the level of cultural knowledge the teacher has about a student of a different culture. Knowledge may be both culture specific and culture general; although we would rather have specific knowledge about a culture, Liu et al. (2015) suggested that general knowledge is often more helpful in dealing with new cultures (p. 313). General knowledge keeps us from being prejudice and having preconceived notions about our students. Again, the more knowledge an educator has of other cultures, the more likely he/she will be interculturally component. How the knowledge component of intercultural communication differs from knowledge CQ is that the former focuses on the educator's cultural knowledge of his or her students while the latter encompasses the cultural understanding of both self and others.

Again, to be better familiar with the culture of our students, I encourage all educators to be familiar with Hofstede's (2005) five dimensions of culture. In summation, they are as follows: (1) power distance, (2) individual vs. collective societies, (3) masculinity vs. femininity, (4) uncertainty avoidance, and (5) long-term vs. short-term orientation. Recognizing our students' cultures is the first step in communicating for Shalom Community.

The affective component involves the emotional aspects in communication such as fear, like, dislike, anger, or stress (Liu et al. 2015, p. 313). Emotions affect the motivation to interact with students from different cultures. It involves our level of interest, drive, and motivation to adapt cross-culturally. It is important to be vulnerable with ourselves once again in asking questions such as: "Do I like to interact with students from other cultures?" "How often do I interact with students from other cultures?" "How do I react to students when I feel a barrier due to cultural differences?" Interestingly, a person could have great knowledge of cultures and yet not feel motivated to persevere through the hard work of being cross-culturally mindful. Some may even give up on cross-cultural interactions because simply put, "persevering through cross-cultural conflict is tiring" (Livermore 2009, p. 52). Due to the fact that communicating with others who are culturally different requires effort, effective cross-cultural educators need to ready to accept ambiguity.

> Effective [cultural] perseverance requires knowing what keeps us going and slows us down. Cultural intelligence relies on understanding what motives and drives us, and equally important is knowing what drains and depletes our energy. As I come to more clearly understand what drives my emotions, feelings, and behavior, I am better able to tune into the Other more fully (Livermore 2009, p. 53).

We need not be so hard on ourselves or let guilt motivate our desire to be culturally sensitive. It is true, being culturally aware can be extremely tiring, and when we start feeling emotionally drained, it is important to take a step back, be honest with our thoughts, remember why it is important to be culturally sensitive in the first place, and move forward.

The psychomotor component is the actual enactment of the knowledge and affective components (Liu et al. 2015, p. 313). This component involves the ability to use verbal and nonverbal codes to communicate messages in a culturally appropriate way. "By what means do we use to communicate to students of different cultures?" "Do we strictly use one style of communication more than another style of communication?" Both the content and the delivery, that is the "what" and the "how," are essential to be able to effectively communicate across various cultures. This element measures our ability to appropriately change our verbal and nonverbal actions when interacting with students or other cultures. Because most of our behaviors are habitual, the psychomotor component also forces self-recognition and reflection from where emerges good teachers and great teaching.

To further elaborate the psychomotor component, as mentioned in Hofstede's (2005) first and second cultural domains (power distance and individual versus collective societies), some cultures are extremely verbal and encourage discussion and dialogue. Other cultures, however, honor silence and have a more heightened awareness of the nonverbal communication that is also taking place. It is vital that we accommodate various communication methods to help foster a safe environment for effective learning.

Lastly, the situational component refers to the actual context in which communication occurs, including the environmental context, previous contact between the communicators, and status differential (Liu et al. 2015, p. 314). Questions to help us distinguish the situational component include the following: "Is the classroom a friendly learning environment for all the students?" "Do students from a high context culture feel welcomed and as involved as the students from a low context culture?" "To what degree does the classroom value hierarchy, and how are students from high power distance cultures adjusting to the climate?"

Aside from arguing which culture is the more correct, it is important to create a safe culture within the classroom. Andy Crouch in *Culture Making: Recovering our Creative Calling* (2008) mentioned the need to go beyond just thinking about culture. Crouch mentioned that in the past, people have condemned culture, they have critiqued it, they have even tried to copy it, and eventually, they have consumed it. The problem is that all these reactions to culture are reactive! Instead of being reactive in the classroom, we have the ability to create our own classroom culture—a culture of multicultural Shalom!

Our God is a creative God. He created the Heavens and the Earth! And He has created us in His image. Therefore, as *image bearers* we must create a culture that is different from any other. That is, as educators we can create a culture that is all-embracing of every individual, recognizing the beauty and gift of every student. In the following section, I would like to address five practical steps toward cultural change for multicultural Shalom Community.

Communication as Involvement

Aside from lesson plans, learning students' names, and organizing the classroom, teaching in a diverse cultural setting, or a new cultural setting will be one of the greatest challenges of teaching. Strategic thinking, cultural awareness, and, ultimately, intercultural competence will be a great asset in becoming not only an effective educator but also an influential and relevant mentor.

In review, good education begins with the educator's reflection of self, and it is through cultural competence that we can develop a keen awareness of our self-identities. This cultural competence as it is reflected in my knowledge of self and others, then, can be used to better communicate with students through involvement.

Interchange between people, be it between adults and children, between people of different cultures, or even people of the same culture will always have differences. In following Christ's example, however, communication goes beyond passing on a message; it is involvement (Kraft 1999). Good educators go beyond delivering content by examining themselves to become more self-aware and then use various methods to effectively communicate by involving themselves in the lives of the students. It is ironic that in today's world, sharing often has little of real communication in it; quite often, we simply tell others information without listening and getting involved. God seeks to communicate; He does not simply impress people or perform.

To follow God's model of communication, we must be orient ourselves toward our students, considering various cultural dimensions and factors that may lead to misunderstandings and miscommunication. In *Communicating Jesus' Way*, Kraft (1999) suggested a five-step process to move into the receptors' frame of reference.

The first step is to understand our students. "We may not even like them or accept their lifestyles. But we must attempt to understand them in terms of their own frame of reference if we are to have any chance of becoming credible to them" (Kraft 1999, p. 43). We must recognize where our students are coming from; that is, we must recognize the cultural values and beliefs that underlie their behaviors. We must also recognize that we have our own set of presuppositions and preferences that often cause us to be biased in our opinions of other cultures.

The second step is to empathize with our students. "Empathy is the attempt to put ourselves in the place of those to whom we are trying to relate" (Kraft 1999, p. 43). Ultimately, in learning to value and appreciate our students' cultures, educators must also have a sense of empathy. Empathy means understanding others by entering their world or standing in their shoes (Liu et al. 2015, p. 314). It begins by focusing on similarities rather than differences, and it is further achieved by developing flexibility and openness. How can we walk in the shoes of our students if we are not willing to relate with them and get to know them? Empathy demands involvement.

The next step is to identify with our students. Identification is difficult; it is not trying to become someone else. Rather, it is "taking the trouble to become more than what one ever was before genuinely entering into the life of another person or group" (Kraft 1999, p. 44). This means that as educators, we do not become like the students, but we become students of our students. In the same way that we do not become "childish" but "child-like" in applying Matthew 19:14, "Let the little children come to Me," we move beyond a "us" and "them" mentality by providing a safe place for our students to identify with one another and us with them.

The fourth step is to participate in the lives of the people; in Jesus' ministry, there was a "fearlessness concerning what people might say about him when he went to even disreputable places and associated with even disreputable people" (Kraft 1999, p. 44). The last step of moving into our students' frame of reference is self-disclosure; self-disclosure is "the sharing of one's innermost feelings with those within the receptor group with whom one has earned intimacy" (Kraft 1999, p. 44). Of course, this does not mean that educators must share everything with their students, but offering a vulnerability to the students in valuable. Letting students know and experience our "real" side, not just as a professional being paid by an institution.

Conclusion

We once again remember that the classroom today is diverse, and creating a community of Shalom begins with a better understanding of our students and ourselves. Cultural awareness provides a springboard for us to further develop intercultural communication competence (including the knowledge component, affective component, psychomotor component, and situational component). Maneuvering through these components will allow real communication, or involvement, to take place, which will in turn help facilitate Shalom Community.

As our classrooms are filled with students from various cultures, I am reminded of the beauty of every culture as it reflects God. God is represented in every culture throughout the world; He is not embodied by just one culture but when all cultures come together in harmony.

One of the best images of multicultural Shalom Community can be found in Isaiah 11:6 that states:

> The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the Lord as the waters cover the sea (Isaiah 11:6–9, New King James Version).

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Chapter 9
Gifted Education: Best Practices and Methods for Educating Gifted Youth from a Christian Perspective

Jessica Cannaday

Abstract Gifted and Talented Education (GATE) is a topic in which the research is very specified. Experts in gifted education are often close knit and the field is small and insular. Research on GATE from a Christian perspective is limited, and in order to remedy this gap in the literature, this chapter discusses gifted education through a Christian lens. Gifted identification praxis; gifted differentiation; and the social and emotional needs of gifted students are each examined. The author further explores the inquiry theme discussed previously in the book, by answering the "how to" for meeting the needs of gifted students from a perspective of Shalom.

Introduction

Gifted and Talented Education (GATE) is a topic in which the research is very specified. The gifted field can be small and insular, and research on GATE from a Christian perspective is limited in the mainstream literature, so much as to be almost non-existent. Electronic searches performed in academic search engines, Academic Search Premier, and ERIC EBSCO Host found a variety of topics in educational research related to Gifted including identification problems and processes, the social and emotional needs of gifted learners, differentiation for gifted learners, and more. Although these topics are broad within the scope of Gifted and Talented Education, they make up a very small percentage of the educational research in general. Likewise, although a search for "Christian Education" in the same databases produced over 65,000 hits, the search when narrowed to "Christian Education and Gifted and Talented Education" located only 13 hits.

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In order to remedy this gap, this chapter discusses the incorporation and combination of the Christian educational perspective within the construct of GATE research and practice. William Hasker suggests that Faith Learning Integration is "a scholarly project whose goal is to ascertain and to develop integral relationships that exist between the Christian faith and human knowledge" (2001, pp. 234–235). This chapter represents one researchers' attempt to begin Hasker's integration of faith "project" for GATE educators. It is hoped that as a result of reading this chapter, all educators, Christian or otherwise, can better meet the needs of the gifted population they serve. This chapter explores both the context and the inquiry of gifted education in the form of best practice in methods of identifying, differentiating for, and providing emotional support to Gifted and Talented Students utilizing a Christian worldview perspective.

GATE Identification: Issues and Practical Solutions

> I will give thanks unto thee; for I am fearfully and wonderfully made: Wonderful are thy works; and that my soul knoweth right well (Psalm 129: 14, ASV).

The Bible passage above presents a reminder of the great miracle God wrought when he made mankind in His image. Theologians refer to this as "Imago Dei," or the knowledge that humanity was created in His image in our ethical, spiritual, and intellectual ability to move toward glorification (Piper 1971). Understanding Imago Dei means not only that each individual is specially made, but that each individual's actions should be a reflection of Him. I John 4: 8 states, "Anyone who does not love, does not know God, because God is love." Consequently, Imago Dei requires us to love. Scripture has given us His commandments, the greatest of which (according to Mark 12: 31), is to love God. The second greatest of these commandments is to love your neighbor as yourself. From a Biblical perspective, all those created in His image are wonderfully made, and therefore important and special. It is a creational imperative that we love all that God has created. Children are clearly no exception to Imago Dei and so, as Jesus says in Matthew 18: 1–9 "whoever receives one such child in my name, receives me."

Several years ago, an image illustrating this concept was quite popular and sold on coffee mugs and refrigerator magnets as a simple reminder of the importance of each individual, children included (Fig. 9.1).

When working with children, it is essential that educators practice God's second greatest commandment by recognizing the special gifts each child brings with them to school. In this way, teachers learn about the children in their care and are better able to reach them in teaching academic subjects. Teachers are then also able to connect to student interests and cultural backgrounds and use their gifts in lesson planning choices. Teachers see it as their vocation to nurture and utilize the gifts children posses. As a result, the child will be edified and society will be improved.

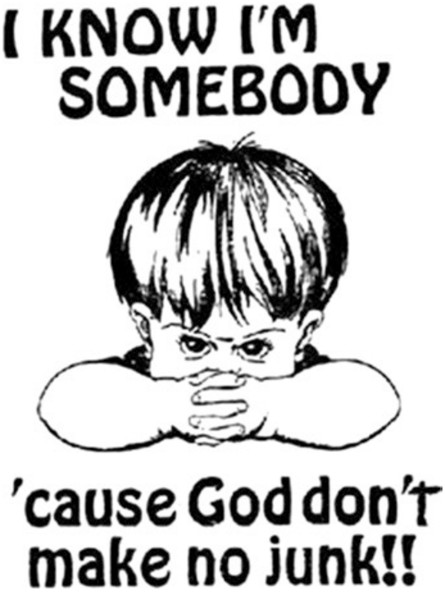

Fig. 9.1 Illustration. This figure was a popular image in the 1970s and 1980s illustrating the concept of Imago Dei

From this perspective, the statement oft heard, "that all children are gifted," is true and incontestable. However, it is important to understand that all children are not gifted according to the definitions in the field of "gifted education." Although each child is special and has specific gifts that they bring to the classroom, it is necessary to recognize, especially from the perspective of traditional constructs of intelligence (g), that some children have special gifts in areas that improve their chances of succeeding in academic, creative, artistic, leadership, or intellectual pursuits, over the abilities of other children. In application of practice, although every child is important, and has specific gifts, it is necessary for the educator of gifted identified students to recognize and nurture the specifically defined areas of GATE. Not every child will demonstrate gifts in these areas, and differentiation for this particular population is necessary in order to nurture the potential of these students.

So how is giftedness in the context of GATE defined? According to GATE theory, definitions of giftedness differ. Some experts view giftedness as based only on intelligence (g) and others view giftedness based on both intelligence (g) and other talents. Still others view giftedness as connected to intellect, talent, and task commitment (Reis and Renzulli 2010). In the USA, a definition was agreed to in 1972 in *The Marland Report*. The federal definition of GATE specifies five areas of giftedness: intellectual, specific academic, artistic, creative, and leadership that must be identified and nurtured (Ross, as cited in Cannaday 2010, p. 22). I define GATE as a blend of both the federal definition and Reis and Renzulli's perspective that hard work can play a part in a gifted child's success:

> Those students who have above average ability or talents in intellectual, academic, artistic, creative or leadership pursuits, due to either inherent ability and/or increased task commitment.

When left unidentified, student giftedness can remain unrealized potential, disallowing teachers from differentiating instruction for gifted children, and causing a failure to meet the needs of the unidentified child. The child's potential is limited and often his/her gift is wasted as a result. As such, it is essential that students' gifts be officially identified in order that student gifts and talents can be nurtured.

Unfortunately, the methods used to place students into GATE programs are often described as faulty due to low representation and access for Culturally and Linguistically Diverse (CLD) groups such as Hispanics, African Americans, and low socioeconomic status (SES) students (Ford 2011; Van Tassel-Baska 2000).

> It [The achievement gap] is most often used to describe the troubling performance gaps between African-American and Hispanic students, at the lower end of the performance scale, and their non-Hispanic white peers, and the similar academic disparity between students from low-income families and those who are better off (Editorial Projects in Education Research Center 2011).

Educational advantages and disadvantages for CLD and low-SES students continue to increase in a "rich get richer, poor get poorer" cycle (Merton 1995). This phenomenon, the *Matthew Effect* (Walberg and Tsai 1983), is so named after a parable Jesus presents in Matthew 25. In that parable, Jesus explains that a master has given each of three servants a sum of money (talents) according to each mans' abilities. One servant receives one talent, another receives two talents, and a third receives five talents. The men who received two talents and five talents, respectively, work hard and grow their talents. The servant who was given only one talent, in fear that we will lose what he has, buries the money and fails to grow the talent as charged by his master. When the master returns, he praises his servants who worked hard and increased what they were given, and admonishes the servant who buried his talent as wicked and slothful. The master takes the talent from that servant and gives it to the servant who grew his money the most. Jesus sums up the point of the parable by noting: "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what they have will be taken from them" (Matthew 25: 29).

Although the passage in Matthew speaks of the faithful living in the Kingdom of God, educational researchers have taken the words literally and used it as causally analogous to the achievement gap. Although originally described from a literacy perspective only, the Matthew Effect is also seen in the identification processes for GATE programs. There is a clear achievement and identification gap in GATE programs which, throughout the country, have disparities in the identification of low-income and minority students (Ford 2011). Gifted students from low-income or minority backgrounds are identified less often for gifted programs and may have an increased possibility of being identified for special education programs. CLD and low-SES students are identified for special education at a disproportionate rate to their white or Asian counterparts (Ford 2011). Students rich with early access to educational materials, early literacy, and other advantages are more likely to be identified for gifted programs, receive services, and grow their gifts and talents. Those who are poorer in these things, due to socioeconomic and other factors, are often left unidentified, and their potential as gifted individuals is not met.

It is important to recognize that mainstream interpretations have not accurately depicted the parable's intent, however. Rather than viewing the parable from a rich get richer and a poor get poorer perspective, a better application of the parable in Matthew 25 is a call to stewardship of giftedness. Educators, noticing the gifts of their students, should make effort to maximize these intellectual gifts rather than allowing them to be hidden and not invested in significant learning. According to Lockwood (1998) in his article *Biblical perspectives on Education for the Gifted and Talented*,

> If all students have different personalities, abilities, and interests, then they also have different needs. As far as possible, educational opportunities ought to be tailored to suit each student…in biblical terms, their talents need to be given due recognition and cultivated, so that they develop to their maximum potential (p. 118).

This actually serves as a sober reminder that those gifted students who are left out of gifted education programs due to low-SES or CLD status may face an uphill battle when it comes to receiving services for aid in academic growth and achievement. The occurrence of having the "decked stacked against them," can be liberally described as educational "oppression." How unjust it is that those in authority in schools would allow this "gold" (NIV) to remain hidden and thus its potential ignored.

Paulo Freire in his seminal text, *The Pedagogy of the Oppressed*, notes, "The Oppressors do not favor promoting the community as a whole, but rather selected leaders" (Freire 1997, p. 124). In the case of our low-SES and CLD students, the system often inherently fails to recognize children's gifts and talents due to their SES or CLD status. The system, in turn, fails to educate to those gifts and talents. Such a system qualifies as oppressive toward the gifted SES and CLD communities as a whole. The continued negative results of the so-called Matthew Effect in gifted identification practices necessitates an ethical response from Christian educators in order to meet the needs of all gifted students rather than only Caucasian, Asian, middle-class, or rich students. Christian educators must act from a standpoint of supporting the oppressed, rather than furthering their subjugation so that gifted children will have the opportunity to grow their "talents" as Christ wants us to participate in the growth of the Kingdom. We must, as teachers, recognize that all students have been placed in our "care" *In Loco Parentis* and that we have "an obligation to care about every student," (Kohl, as cited in Lake 2004, p. 115). This obligation to care through inclusive advocacy parallels Christ's story about who is invited to be guests at the great feast in the Kingdom of God. He explains "the master told his servant, 'Go out to the roads and country lanes and compel them to come in, so that my house will be full.'" (Luke 14: 23). Advocacy for the identification of CLD and SES students is an action of love for gifted students that is necessary for leveling the playing field in the GATE arena.

According to GATE identification research, multiple measures should be used in order to better find and more importantly serve a variety of gifted students, especially those of CLD and low socioeconomic status (Reis and Renzulli 2010). These measures should include (but are not limited to), parental identification, teacher recommendation, student self-recommendation, test scores, IQ test scores, alternative assessment scores, portfolio assessments, etc. Further, best identification practice often includes the use of equal opportunity measures such as an identification point system, wherein individual students earn points based on the measures listed above and entrance into the gifted program is dependent on earning a preset number of points. Equal opportunity for low-SES and CLD students can be implemented in the point system by automatically granting additional points to students disadvantaged by systemic societal racism or classism.

It is hoped that through a variety of identification procedures as well as additional advocacy in the form of equal opportunity measures, all students with specific gifts and talents can be identified and served, allowing each student the opportunity to grow. Lockwood's exhortation for Christian schools also applies to individual Christian teachers, wherever they may have influence: "all, not only some, are talented, which involves Christian schools in the active search for the unique talents of each individual student" (Lockwood 1998, pp. 121–122). If we hearken back to the initial comments in this section, the specific talents we must identify for the GATE-defined gifted child will often differ from the talents and gifts that a general education student possesses. However, we must still search for talent in all children, not just those with advantages. It is a Christian obligation of the gifted education teacher to search out and serve gifted students according to their individual potential. Murphy states it neatly when he notes, "While the achievement gap defines equity in terms of groups, the reality is that equity must be determined one student at a time (Murphy 2009, p. 11)."

GATE Differentiation: Issues and Practical Solutions

Once identified for gifted programming, there is a need for differentiation of instruction in order to meet the individual intellectual, academic, and creative needs of gifted youth. The No Child Behind Act of 2001 (NCLB), has been criticized by supporters of gifted education due to its intense focus on low-achieving students, with little attention to the needs of the gifted and talented population (Badley and Dee 2010). "Gifted students often find themselves grouped with the middle in classrooms, and there they wait for their peers to catch up, for their teachers to provide challenging content, and for their schools to address their unique needs" (Badley and Dee 2010, p. 19). Although there may be some hope for gifted programming with the passage of the Every Student Succeeds Act of 2015, there is no road map or guarantee that gifted programming and funds will improve. Unfortunately, there exists in society confusion and myths regarding gifted students' needs and abilities (Fiedler et al. 2002).

Myth 1. The first myth justifies the lack of differentiation for gifted students because they can "make it on their own." The myth fails to acknowledge that gifted youth may not thrive in a classroom when left unchallenged by instruction that parallels their specific aptitudes (Fiedler et al. 2002). While gifted students may do well on generalized achievement tests without specialized attention, gifted children benefit cognitively from working on material that challenges through its novelty, depth, and complexity. They also flourish when working with other gifted students, as they gain the social and emotional support of like-minded, intellectual peers. Without additional attention, gifted children may fail to thrive in a classroom that requires them to function below their individual ability level. Gifted student talent and ability may stagnate if not exposed to challenge causing gifted students to underachieve. General education instruction may not provide the level of challenge that the gifted child needs and gifted education experts "contend that all children who have needs that cannot be met by general instruction deserve appropriate treatment and resources" (Badley and Dee 2010, p. 25).

Gifted students may also figuratively and literally drop out of the educational experience when forced to sit through years of lessons that lack challenge. The statistics on drop out rates in the USA vary, but studies conducted from the 1970s to 2002 indicate that gifted students drop out of school at a rate between 18 and 20 % (Marland 1972; National Research Center on the Gifted and Talented 2002 as cited in Vanderkam 2008). Moreover, these statistics do not take into account the gifted underachiever who has figuratively "dropped out" of his/her learning experience. A child that does little to no homework but is able to pass tests cannot be said to have gained a great deal from a course. One tenet of good teaching is the need to know your student's abilities and prior knowledge and to respond accordingly. When gifted students are placed in inclusive classrooms and given no differentiated instruction, neither their abilities nor their prior knowledge are being acknowledged. Fiedler et al. (2002) argue that by failing to meet gifted students individual differentiation needs, "our school systems are giving tacit approval to create underachievement in one group so that the needs of the other ability groups can be served" (Fiedler et al. 2002, p. 2). Gifted students who are forced to "make it on their own" are caused, in part, by poor stewardship on the part of the teacher. The result is not just wasted potential, but the waste of a special child made in God's image. Gifts and talents that God has "fearfully and wonderfully made" are being ignored and left idle. Ephesians 5: 16 urges "make the most of every opportunity." As Christian teachers, each child's potential is an opportunity to add to the health and wholeness in the world.

Considering this first myth, how do Christian teachers nurture the gifted child? Differentiated instruction and practice is the short answer. The need for a provision of high level, challenging material is a differentiation necessity for gifted students. This can be done through gifted practices of acceleration, novelty, depth, and complexity.

Acceleration occurs when a student is moved to a higher grade level or when a teacher either provides gifted students with above-grade instructional materials, or allows them to move more quickly through their same grade instructional materials. However, as not all gifted children are socially and emotionally ready for acceleration to another grade, it is important to also provide in grade inquiry-based activities that provide novelty, depth, and complexity to meet the "challenge" needs of gifted students. Differentiated instruction for the gifted is recommended in all areas of classroom practice, including differentiation of content, process, product, and environment (Berger 1991). Utilization of critical thinking through activities that promote deeper understanding allows the gifted child to learn the same standards as their classroom peers, but engagement increases due to higher levels of challenge and interest. Like Israel's King Solomon, who was gifted by God in wisdom and knowledge (2 Chronicles 1: 10), gifted students often yearn to learn more and more. Yet in order that they truly gain wisdom as well as knowledge, it is the Christian teacher's responsibility to facilitate gifted children's learning through higher-order thinking activities that focus on the depth of understanding.

With the advent of the Common Core State Standards, and the inclusion of Depth of Knowledge questions and activities within the content areas, a leveling approach has become popular with students, in which activities are leveled according to complexity (Webb 1999). This approach is not specific to the gifted population, nor is it new. Leveling has long been used in GATE differentiation through a variety of activities including leveled questioning, cubing, and activity menus (Costa 2009). The teacher develops questions utilizing different levels of thought. Bloom's (1988) Taxonomy of educational objectives, or Costa's habits of mind (2009) are often used in question development.

Another activity that allows for leveling material based on its challenge level is cubing. Cubing is a versatile strategy, similar to a contract, which allows teachers to plan different activities for different students or groups of students based on student readiness, learning style, and/or interests (Tomlinson et al. 2001). Leveled activities are listed on the six sides of a cube, and students are able to move up in challenge level based on the cube the teacher provides.

Activity menus can also be implemented with gifted students and are similar to cubing as they allow for a variety of leveled activities. However, activity menus are often used as an extension when the initial work in a class is completed. This is an especially useful differentiation strategy for gifted students, because they can study a topic with more depth and complexity, while the rest of the class may still be learning basic facts (Winebrenner 2012).

It is essential to recognize that differentiation activities for gifted students require the teacher to take a student-centric approach, rather than the traditional "sage on a stage" teacher-centric approach. Inquiry and constructivist pedagogical activities require gifted students to think critically, develop their own understandings, and move beyond the basics. Providing these differentiation strategies is essential in delivering equity for gifted learners because "every child deserves an excellent education, and perhaps differentiation offers the hope that they will receive the content they need through appropriate strategies so that they can more fully achieve their educational potential" (Renzulli and Reis 2008 as cited in Badley and Dee 2010).

The provision of such strategies should be viewed as obligatory for Christian teachers in light of the Christian value for equity. In a review of Haas' book, *The Concept of Equity in Calvin's Ethics*, Groenewold discusses Calvin's view of equity as developed through history by philosophers from Aristotle to Aquinas, as well as to the "Golden rule" discussed in Matthew 7: 12.

> His [God's] law seeks to promote love on all social relations as implemented through the Golden Rule of *equity*…The concept of *equity* is the interpretive rule that teaches us the meaning of God's law and how we ought to live a life in love to God and our neighbor (p. 118).

Equity is a Biblically supported action on the part of the Christian teacher. Teaching with equity, therefore, is a moral responsibility. Christian teachers of gifted students have an obligation to provide equity through differentiated curricular choices and teaching strategies such as those discussed above. Once the moral obligation Christian teachers hold in terms of differentiating curriculum for gifted learners is understood, the mainstream understanding of best practice in differentiation for gifted students is the necessary next step.

Myth 2. The second myth, that gifted education is elitist, assumes that a child's ability, or lack thereof, determines the worth of that child. In the educational arena, we have consistently rejected the notion that a child with a learning or intellectual disability is somehow less than a child with average or above average ability. So, why is it acceptable to assume that a child with high potential is somehow better than children with average or below average ability? In the area of athletics, educators and society in general have no problem with taking a child with special athletic ability and nurturing that talent with specialized sports programs. Yet, when the gift is academic in nature, there is a misguided belief that nurturing potential somehow gives an unfair advantage to the gifted child (Fiedler et al. 2002). If adults involved in the education decision-making process conclude that gifted children are somehow "better" than other children, they in turn model that belief for the children in question. It is unfair to both the gifted child and the regular education child to color some children's natural ability as superior. If we understand that, as stated in 1 Corinthians 8: 1, "Knowledge puffs up while love builds up," it is our Christian obligation to model love for gifted children by accepting them as they are. Emphasizing their gifts by assuming they need no support suggests that they are "better than," while acknowledging their individual differences and gifts and guiding their potential on the path to growth, models love.

In, *A Biblical Ethics for Talented and Gifted Education*, the authors note that the language use in discussing gifted ethics can shed light to the true nature of gifted education as egalitarian rather than elitist. "The language of individual differences is less incendiary than the language of superiority" (Montbriand 1995 as cited in Badley and Dee 2010). A Christian commitment to justice requires schools to make adjustments for gifted students, just as accommodations are made for struggling students (p. 27). Adjustments in level as discussed earlier, adjustments in depth and complexity of content, and adjustments in classroom environment are all appropriate for gifted student development. However, one of the most important adjustments Christian teachers of the gifted may need to make is an adjustment in their own thought processes and beliefs about gifted students. Believing that gifted kids are all the same, requiring no specialized intervention, is destructive toward the both the self-esteem and the potential of those children. A gifted child's potential is limitless and often results in societal advances. Failure to nurture such potential destroys more than the child's individual possibilities, but also those societal possibilities.

Myth 3. A third myth that the gifted can function as role models for other students, consequently improving class climate and overall learning, is also erroneous. This myth relies on incorrect assumptions. First, this assumes that all gifted students are motivated, well behaved, and appropriate models for other students. Another supposition of this myth assumes is that ability levels in an inclusive classroom are not so disparate as to keep peer scaffolding from working. According to Vygotsky's zone of proximal development (Gredler 2012), a child can learn from a peer who is able to function slightly above but not extremely above his ability level. In a typical inclusive class, the ability level of the gifted student may be too far removed from that of most other students to allow for a reciprocal learning relationship. This can make the gifted student more of a tutor than a learner, detracting from his/her learning experience. This curricular choice for gifted students can also promote the earlier myth of elitism in gifted education, by continually reinforcing to the gifted child that he/she is smarter than the other children, recalling to mind the earlier Biblical understanding that "knowledge puffs up" (1 Corinthians 8: 1).

Instead, gifted students benefit from the differentiated grouping practice of cluster grouping (where gifted identified students are placed in classes together). Cluster grouping places gifted children with others whose learning levels may be much less disparate. In cluster groups, the gifted are allowed to experience socialization and peer scaffolding in order to study complex concepts and pursue topics with depth and complexity (Fiedler et al. 2002). The provision of gifted clusters allows the gifted child the opportunity to learn with intellectual peers while not hindering their opportunities to develop social relationships with other students who may have their same interests. Likewise, the gifted child is accepted as he are she is.

GATE Social and Emotional Needs: Issues and Practical Solutions

As has been evidenced in this chapter so far, gifted students may have different needs than other student populations. The social and emotional development of the gifted is no exception. Gifted individuals often have a reputation for idiosyncratic behaviors; the "absentminded professor," the "hyperactive prodigy," the "over-emotional author," the "sensitive-artist," the "dorky misfit," etc., and images of gifted individuals seen in popular media (e.g., consider television and film portrayals of Albert Einstein or Mozart) seem to bolster this impression of the gifted as excitable, emotional, passionate, and socially awkward. The true social classification of gifted individuals is of course more complex. While according to Neihart et al. (2001) gifted students are usually at least as well adjusted as any other group, there is some accuracy in describing the gifted as having possible developmental risks in the social and emotional realm due to heightened sensitivities.

Silverman (1994) found that high IQ coincides with earlier moral development; similarly, Dabrowski's Theory of Positive Disintegration, which includes five dimensions of personal development toward self-actualization, indicates that gifted individuals may be more prone to displaying psychological "Over-Excitabilities" or OEs than the general population (Daniels and Piechowski 2009). The OE(s) an individual may experience can include heightened sensitivity to intellectual, emotional, imaginational, sensual, and/or psychomotor stimulus. A student with emotional OE, for example, might demonstrate higher levels of empathy, sensitivity to societal issues and problems, and moral responsibility as compared to the general population (Daniels and Piechowski 2009). Although, gifted students may not experience more social or emotional problems than other students (Reis and Renzulli 2004 as cited in Cannaday 2010), individuals experiencing early moral development and greater potential for empathy and sensitivity can and do have social and emotional risks specific to their needs. It is here that *shalom* is needed, at its most fundamental level. Ravitzky (2003) notes that *shalom* is "derived from a root denoting wholeness or completeness," and its significance is not limited to one domain but ranges over several different contexts, physical, moral, and divine (p. 1). The gifted, as a result of their increased empathy and sensitivity, may lack internal *shalom* since they can be more prone to bouts of existential depression as they grapple with difficult moral questions and their own emotional responses to world events (Webb 2012).

> Because gifted children are able to consider the possibilities of how things might be, they tend to be idealists. They are simultaneously able to see that the world is falling short of how it might be…gifted children feel keenly the disappointment and frustration which occurs when ideals are not reached…When gifted children try to share these concerns with others, they are usually met with reactions ranging from puzzlement to hostility. They discover that others, clearly do not share these concerns, but instead are focused on more concrete issues (p. 1).

Addressing the affective needs of the gifted learner is not an easy task. One result of existential depression in gifted individuals, as with any depressive experience, is loss of interest in the world around them, as well as extreme inability to cope. Ravitsky (2003) argues that although *shalom* can be a state of being in peace, it can also be the pursuit of peace. This pursuit can be emotional, political, communal, etc. It is essential to guide GATE students toward the affective pursuit of *shalom*. According to Martin and Martinez de Pison (2005), gifted individuals "may be unable to confront more existential dimensions of life such as pain, suffering, illness, and failure…[and] one extreme consequence of this dysfunctional insistence on self and performance, can be seen in suicidal behavior of some 'gifted students'" (p. 159).

Because each child is an individual with differing needs and potential problems, there can be no single response to the social and emotional issues of gifted students. Kyung-Won (1992) suggests bibliotherapy as one feasible method for helping gifted youth cope with social and emotional problems. The premise of bibliotherapy is engagement through reading, with characters that are going through and coping with similar problems as the reader. Bibliotherapy allows the gifted young reader to feel less alone with, and more at peace with, his/her problems, thus aiding in the gifted child's pursuit of *shalom* within their minds and hearts. Other *shalom*-enhancing actions GATE personnel can take to aid gifted students development of social and emotional well-being include collaboration with counselors, providing access to mentors, giving students a voice in their learning process, providing opportunities for inquiry-based learning, supporting gifted student self-efficacy, and collaborating with the community in order to provide other learning opportunities (Van Tassel Baska and Johnson 2007).

Service Learning, "a method by which students learn and develop through curriculum integration and active participation in thoughtfully organized service experiences that address the needs of their community" (Bohnenberger and Terry 2008, p. 46) can address many of the suggested actions provided above. Involvement in service can function as practical ministry and may allow gifted students opportunities to contribute to the Kingdom of God, thus increasing *shalom* in their own communities. From an affective perspective, involvement in service can act as an outlet the gifted child can use to cope with injustice. Taking action may provide meaning to the gifted student experiencing existential depression due to observation of meaningless, horrific events. Service allows students to get outside of the classroom, to work with mentors rather than just the teacher (Lee et al. 2008), and provides students with an ethical, involved model, in the mentor.

In a study by Bohnenberger and Terry (2008), one gifted service-learning participant, Latoya, discussed how service learning impacted her life choices. She noted that involvement in a service-learning project changed the way she wanted to live as an adult. Mentors involved in the service-learning experience helped Latoya find peace in self and hope for her future self. Similarly, several months after participating in another service-learning program, participant gifted students indicated feeling personally attached to their communities and expressed a belief in making a difference (Lee et al. 2008). Through service to their communities, gifted students can take action to address social injustice. Numerous imperatives in the scripture call for such action: According to the Talmud of Jerusalem Ta'anit 4: 2, as cited in Ravitzky, "By three things the world is preserved, by justice, by truth, and by peace, and these three are one: if justice has been accomplished, so has truth, and so has peace" (p. 2). Psalm 34: 14 asserts "seek peace and pursue it." Romans 14: 19 affirms "let us therefore make every effort to do what leads to peace and mutual edification." Finally, Isaiah 1: 17 states, "learn to do right: seek justice. Defend the oppressed" (NIV). The Christian teachers can encourage gifted students to find *shalom* personally by facilitating opportunities for them to contribute as servants of *shalom* in their communities.

Conclusion

Viewing GATE within a *shalom* framework requires the Christian teacher to reflect seriously on the ethical dimensions inherent in teaching gifted students. GATE identification practices must be implemented with an understanding that (a) Every child has gifts as granted by God, but not every child is “gifted,” according to gifted education definitions and (b) All gifted children, regardless of culturally linguistically diverse or socioeconomic status should have equitable opportunity for identification into gifted programs. Contextually, it becomes a matter of social justice against oppression when gifted students are left unidentified and underserved in our schools.

Further, GATE differentiation practices also fall under the auspices of Christian ethics. Societal myths regarding gifted children continue to prevail and harm the academic success of gifted youth. Such myths include erroneous beliefs that gifted programming and differentiation are elitist, and gifted students can succeed on their own without support. These myths must be dispelled through equitable differentiation practice and advocacy. Current best practices in the differentiation for gifted learners include ability grouping, and the differentiation of content, process, and product using a wide variety of inquiry-based strategies, including leveling techniques. Equitable action on the part of the teacher requires differentiation in practice. Such an approach is explicit within the Christian educator’s faith convictions.

Finally, recognition of and support for, gifted students’ social and emotional needs is also the responsibility of the Christian teacher. Gifted students may be susceptible to existential depression due to both early understanding of advanced moral and intellectual concepts and psychological over-excitabilities. As such, gifted children may need different and additional social and emotional support, utilizing methods such as bibliotherapy and service learning. Such pursuits are done in order to maintain coping strategies and healthy self-concept and allow for the pursuit and acquisition of *shalom* within the student.

Recognizing and understanding that moral imperatives exist contextually in GATE is the first step to improving practices in identification, differentiation, and affective support. In order to contribute to the Kingdom themselves, Christian teachers must approach their task from a perspective of social justice, by shouldering the responsibility of teaching gifted students with equity, inquiry, and care.

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Chapter 10
Lesbian, Gay, Bisexual, and Transgendered Students' Experiences in School: What Can the School Community Do to Ensure School Success?

Ben C. Nworie and Nilsa J. Thorsos

Abstract This chapter examines how lesbian, gay, bisexual, and transgendered (LGBT) students, as a result of being alienated and oppressed by bullies and those who reject their lifestyle, become an at-risk, minority population of learners. The chapter engages in a brief discussion of where the LGBT orientation derives from, according to the perspectives of literature from different disciplines, and the Christian worldview. Based on the school experiences of LGBT learners, authors propose a model by which the school community can create a safe and successful school environment that promotes positive school experience for LGBT students.

Introduction

Individuals who identify themselves as lesbians, gay, bisexual, and transgender (LGBT) may have different backgrounds in terms of ethnicity, socioeconomic, religious, or spiritual beliefs. Their sexual orientation and, therefore, their identity are atypical from societal norms. LGBT students are a sexual minority who, because of their sexual orientation, face various challenges such as social prejudices, discrimination, verbal and physical harassment, threats, intimidation, and victimization. Therefore, LGBT students represent a minority population of at-risk learners. Some estimate that they currently make up between 10 and 20 % of students in schools (Friend 2014; Fisher et al. 2008). Though it is difficult to determine the exact number of these students who identify as LGBT learners, it

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is thought that LGBT students are likely to be in most American schools, and in every classroom, although many may not openly identify as LGBT (Fisher et al. 2008). Overall, there seems to be a growing trend in the number of students who identify as LGBT (McCarthy 2016).

What qualifies LGBT students to fit into the category of at-risk learners? A consideration of the definition of "at risk" offers some clarification. According to Capuzzi and Gross (2006), the term *at risk* includes "a set of causal/effect (behavioral) dynamics that have the potential to place the individual in danger of a negative future event" (p. 6). By definition, at-risk youths are those who are not likely to complete high school or who may graduate well below their potential. LGBT students fit into this description. Many from this population also deal with at-risk factors such as drugs and alcohol abuse, emotional and physical abuse, risky sexual behaviors, teenage pregnancy, disaffection with school and society, and high physical and emotional stress which may impede their educational progress (Capuzzi and Gross 2006; Fisher et al. 2008). The challenges they face both at school and at home (for some of them) put them at risk for poor school and personal adjustment outcomes. For example, over 35 % of sexual minority adolescents reportedly being verbally abused by a family member because of their sexual orientation are at risk emotionally and academically.

Similarly, the risk of bodily harm or death which sexual minority youth frequently encounter is well documented. Here are a few examples:

Fred "Frederica" C. Martinez Jr. In 2001, Fred "Frederica" C. Martinez Jr., a 16-year-old transgender teen who traveled to the Ute Mountain Roundup Rodeo, was found dead in a sewer pond in a rocky canyon five days later. Teachers, counselors, and friends described the student as a healthy, happy, well-adjusted freshman at Montezuma-Cortez High School. At the end of the rodeo that night, Martinez met Shaun Murphy, an 18-year-old at a party and accepted a ride from Murphy and one of his friends. Murphy was later arrested and charged with second-degree murder. Martinez was, at the time, the youngest person to die of a hate crime in the USA. Martinez's injuries included a slashed stomach, a fractured skull, and wounds to the wrists, and cause of death was exposure and blunt trauma. Murphy pleaded guilty to second-degree murder and was sentenced to 40 years on June 4, 2002 (Anderson-Minshall 2012).

Gwen Amber Rose Araujo is a beautiful teenager who lived in a small community in Northern California dreamt of becoming a Hollywood makeup artist some day. However, on October 3, 2002, at a party to which she went wearing a miniskirt for the first time she never returned home. The mother did not know where the 17-year-old Araujo who was transgender was for days, until police were led to her gravesite. The men who killed Araujo were all considered her friends. Her local high school in Newark, California, part of the Silicon Valley, about 30 miles from San Francisco, was in the process of rehearsals for The Laramie Project, a play about the anti-gay murder of Matthew Shepard. In September 28, 2006, the then California governor Arnold Schwarzenegger signed into law the Gwen Araujo Justice for Victims Act (AB 1160) which was the nation's first bill to address the *use of panic strategies, denying defendants the ability to use societal bias against their victim in order to decrease their own culpability for a crime* (Anderson-Minshall 2012).

Sakia Gunn. On May 11, 2003, fifteen-year-old Sakia Gunn who loved to play baseball, got good grades, dreamed of playing in the WNBA, and spent time hanging out with friends was waiting at a Newark bus stop with her friends after visiting New York's Chelsea Piers along the Hudson River, an area where scores of young LGBT people usually gathered on the weekends. Two men in a vehicle pulled over and invited the girls to come to their car. The girls turned down the men's sexual propositions because they were gay. But one of the men in the car, Richard McCullough who did not like rejection, stabbed Gunn in the chest before fleeing the scene in the car. Gunn reportedly died shortly after the stabbing. Her life has also been memorialized on film in Dreams Deferred: The Sakia Gunn Film Project just like Shepard, and some others (Anderson-Minshall 2012).

Lawrence King. On February 12, 2008, in Oxnard, California, Lawrence King, a 15-year-old, was shot twice in the head, in a computer laboratory at his junior high school by a 14-year-old, Brandon McInerney (Fisher et al. 2008).

Stories such as these shock our culture and should break every heart. When anyone, including those who claim strong religious and moral convictions regarding sexual ideals, condones hurtful attitudes and actions, even slightly, they have abandoned the heart of God and aligned themselves with sin. Jesus explained his mission, in contrast to the activity that characterizes the evil one this say: "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full" (John 10: 10). Without question, the Christian educator must take a sincere stand for unprejudiced peace and justice. The way of shalom is to love the "other"—those who are different—even the so-called "enemy" (Matthew 5: 44–47).

Shalom is about right relationships, and in Jesus' economy of values, true neighborliness, as embodied by the "good" Samaritan, takes action to care for those in need no matter what their religious affiliations, cultural labels, or orientation. Willard (1998) explains that this is not merely "nice legalism," but rather "in God's order, nothing can substitute for loving people.

And we define who our neighbor is by our love. We make a neighbor of someone by caring for him or her" (p. 110). To be "homophobic" is not akin to the love of God which "keeps no record of wrongs" (1 Corinthians 13: 5). St. Paul adds, furthermore, "Love does not delight in evil but rejoices with the truth. It always protects…" (1 Corinthians 13: 6–7). Even if a Christian teacher has no moral ambiguity about the wrongness of homosexuality, they should be even less vague that godly compassion must intersect with their professional ethics. They are required to be protectors and called to be advocates for the vulnerable. LGBT students are a sexual minority and an at-risk population of learners. As such, they need the necessary supports from their teachers, as well as a positive, inclusive school environment, to help them experience school success.

There are, of course, differing views about the sources that cause or influence the LGBT sexual orientation, and the Christian educator would do well to stay informed and up-to-date in this dialogue, which rightly will include theological viewpoints (Satinover 1996). The focus here is based on the acknowledgement that the school experiences of LGBT learners are predominantly negative, and undeniably unpleasant. Upon becoming aware, and thus more empathetic of the LGBT experience, school professionals—along with other stakeholders—should work to effectively design school success environments and strategies, for the LGBT students.

What Are the School Experiences of LGBT Learners?

Before we examine the status of the school experiences of LGBT learners, it is necessary to remember the significance of the adolescence developmental period in the overall life experience of a young person. Adolescence is an important developmental milestone in human life. Much of this time is spent by teenagers introspecting about and developing their core belief structures and the foundations of their identity. During this adolescent period, LGBT students encounter social barriers that negatively affect their academic and overall social development in schools (Morgan et al. 2011) In his book about bringing up girls, Dobson (2010) remarks that the most paralyzing fear for a girl in the adolescent years is "the prospect of being left out, rejected, criticized, or humiliated" (p. 203). Many LGBT learners during these adolescent years are subjected to very high levels of stress and pain in their social, emotional, and educational experiences (Biegel and Kuehl 2010).

What are the impacts of anti-homosexual bias, and the LGBT lifestyle on the educational experiences of the LGBT youth? For one thing, their frequent experience of fear, anxiety, and isolation at school may hinder LGBT students from being able to concentrate on academic tasks and learn effectively (Fisher et al. 2008; Growing up LGBT in America). Similarly, the anti-homosexual bias of negative peer pressure and verbal victimizations experienced by the LGBT young people in the school setting may induce depression and hinder concentration on academic tasks, thereby negatively impacting their school experience and their educational outcomes.

As a result of the incessant negative peer pressure, physical harassment or assault reported by 60 % of LGBT students, and verbal victimizations experienced by over 80 % of them, LGBT students face higher rates of school truancy and academic failure. They not only show lower GPAs, they also evidence lower rates of enrollment in postsecondary education (Fisher et al. 2008; Morgan et al. 2011, p. 5). About 32 % of LGBT students miss school because of the harassments, as well as because of fear for safety. This is a high rate of missing school when compared to a national sample rate of 4.5 % (Morgan et al. 2011, p. 5). Since adolescents spend a large portion of this critical developmental period in school settings, it is important for educators to work toward the creation of environments where students feel safe to learn, grow, and figure out their individual identities (Morgan et al. 2011).

Strategies to Create a Safe and Successful School Environment for LGBT Students

It is the legal and moral duty of teachers, and the schools they work in, to provide a positive and safe school environment for all students, including LGBT students. The Office of Civil Rights of the United States Department of Education has guidelines which prohibit sexual harassment and the existence of a school environment that will be considered sexually hostile for students, not excluding students who identify as LGBT (Fisher et al. 2008). Furthermore, for over ten years, the courts have ruled in favor of schools providing equal access for all students as well as protecting them from harm and harassment (Fisher et al. 2008).

We propose a three-tiered model of intervention, such as the response to intervention (RTI) process, which is currently used with success in education. The RTI process used in education is an inclusive, multi-tiered, school-wide, and problem-solving initiative covering both general and special education in collaboration with families from the early school years, and it is designed to identify and address the academic and behavioral needs of struggling learners early so as to provide access to needed interventions.

Just as the RTI process consists of at least three tiers, the intervention approach being proposed, by which the school community can create for LGBT students school success environments that promote positive school experiences and outcomes, will consist of three tiers. The three tiers are as follows: a macrolevel which targets the entire school community, a mezzolevel aimed at the classroom level, and a microlevel of intervention which aims to serve a very small group of LGBT students such as individual students who are encountering significant academic, social, and emotional problems.

Macro Level of Prevention and Intervention

Macro prevention refers to policies, strategies, procedures, and actions at the district and school-wide levels that promote positive social, emotional, and academic development for the entire school community. Such macro level practices promote a school-wide climate and environment that is positive, accepting, and safe for all students, including sexual minority students. Since bullying is very commonly experienced by LGBT students, bullying prevention and intervention is a prime example of a macro level school practice.

Bullying is the unwanted, aggressive, angry, or painful behavior by a child or group of children against a more vulnerable child or group of children. The high incidence and devastating effects of bullying in schools are comparable to the combination of the high incidence and destructive effects of cancer and coronary heart disease in the wider society today. School-wide policy and training on bullying is one way for schools to promote a climate of acceptance and safety for all students, including sexual minority students, in an environment that fosters healthy interactions between students. A bully-free environment is a conducive environment for learning (Fisher et al. 2008).

Bullying in schools directed against LGBT youth is widespread, despite legal protections and provisions (Fisher et al. 2008). The sexual minority students face a unique set of safety concerns. More than 85 % LGBT students face harassment because of their sexual or gender identity. Another 20 % or more of these sexual minority students are physically attacked. In part because of the excessive harassment and safety concerns they face daily, the suicide rate for LGBT students is believed to be about 4 times higher than that of their peers in the straight population (Biegel and Kuehl 2010). Many educational institutions have failed to develop adequate institutional policies and practices that adequately address the serious bullying-related issues and concerns of LGBT youth (Biegel and Kuehl 2010).

The first step in creating a bully-proof school community is for the administration to put in place a code of conduct which includes a a zero tolerance policy with a clearly spelled out anti-bullying. The policy may need to include explicit guidance designed to safeguard LGBT students. For example, the following guideline provided by Shore (2014) is helpful:

- Take all bullying incidents seriously, even those that seem minor.
- Take immediate action to ensure the student's safety.
- Tell the aggressor that bullying is unacceptable and reiterate the specific consequences for bullying (rules/consequences should have been clearly stated at the beginning of the year and clearly posted).
- If the bullying is verbal, intervene to stop ridicule immediately.
- Report the incident to the principal or designated person (per school policy).
- Follow school policy for disciplinary action and other required steps (p. 3).

The administration should also create an anti-bullying task-force and designate a leader or coordinator. The name and contact information of the anti-bullying task-force leader should be made visible by being posted in the cafeteria, the school nurse's office or clinic, the school office, the student handbook, and the school Web site. Counselors and staff trained in bullying prevention and intervention should work together as a team with the task-force coordinator to develop and maintain the school's anti-bullying program. The anti-bullying task-force and the administration should engage in frequent and effective communication with students, families (especially the parents), and the community about ways to create more positive school climate and ways to prevent or solve bullying problems.

Bullying usually takes place where or when adults are not present. As part of the effort to curb bullying, and further the school climate improvement process, it is necessary to identify places where bullying occurs and to take action to make such places safer. The anti-bullying task-force, the administration, and teachers in addition to working together to identify those places where bullying frequently happens should find creative ways to help immediately remove them. For example, students or staff can be trained and assigned to monitor these locations, and cameras can be added to help with the monitoring. Typically, most students at the middle and high school level have cell phones, and most schools have security or campus police. Students should be provided with a phone number to call for immediate help and should be encouraged to call for help if they find themselves in danger.

Arm students with helpful anti-bullying strategies and skills, such as what Coloroso (2004) calls the four most powerful antidotes to bullying which are as follows: "a strong sense of self, being a friend, having at least one good friend who is there for you through thick and thin, and being able to successfully get into a group" (p. 137). Additionally, provide emotional support to a student who is bullied as soon after the bullying incident as possible. In an imperfect public system, these are the kinds of ideas that resemble the hope for shalom.

Another way for schools to promote a climate of acceptance for LGBT students is by using printed materials, mass media, staff, and professional developments to educate the school community. Students, parents, teachers, and other members of the school community need education on issues pertaining to the LGBT community, such as issues about gender identity and sexual orientation, provision of community resources (e.g., counseling centers for families), and correcting misinformation related to the LGBT community.

Credible reports indicate that teachers lack the comfort or knowledge base to effectively address the issues related to the LGBT student population (Morgan et al. 2011). It is significant that "as of 2005, less than 40 % of school districts offered any kind of education about sexual orientation, and only 30 % of schools offered staff development activities" (Fisher et al. 2008, p. 82). Professional development opportunities can be provided by school administration for teachers that address their knowledge base on gender identity and sexual orientation issues, as well as other topics relevant to the LGBT population.

Studies show that faculty and other professionals do benefit from education that broadens their horizons on LGBT issues and helps in the essential task of creating safer and more inclusive school environments. For example, in an experimental mixed-methods field design by Dessel (2010) that tested outcomes of an intergroup dialogue intervention on public school teacher attitudes, feelings, and behaviors toward LGB students and parents, the quantitative findings of the research indicated that dialogue participation resulted in statistically significant positive changes in attitudes, feelings, and behaviors. The data analysis of the study confirmed positive changes as a result of dialogue participation.

Mezzo Level of Prevention and Intervention

The mezzo tier is concerned with the classroom level. Not only packaging and presenting the curriculum in an inclusive manner has the potential to help create a more positive school climate for LGBT students, but it also has the potential of helping them engage in effective learning. Classroom teachers, working in collaboration with school administration, can play a big role in making this happen.

A recent study in Canada found that teachers and administrators played a significant role in the effective implementation of strategies and programs that were found to be successful for supporting LGBT students in Canadian Catholic schools, just as the strategies and programs have been successful in the public, secular schools in the USA. With the support from the administration, the Canadian teachers became creative with their specific subject material. Consequently, they introduced "small but positive changes in the curriculum and the inclusion of LGBT-specific initiatives" (Liboro et al. 2015, p. 170). Here is an example of the incorporation of LGBT material into the curriculum by one of the Canadian teachers in the study, as shared by an administrator.

> Just today, I got called in by the head of one of the departments because he wants to put a number of frameworks and lenses to go through English literature … and he wants to put the gay-lesbian lens as one of the lenses to choose from. So if they want to, students can choose to discuss a tale through the lens of queer studies (Liboro et al. 2015, p. 171).

Other ways that teachers can incorporate LGBT material into the curriculum include the following: discussion of an article or editorial commentary in a newspaper or news magazine about the LGBT community, use of safe language (instead of words such as "joto" and "faggot"), giving room for students to read and discuss works by sexual minority authors, providing students the opportunities to write papers on popular artist, athlete, or influential individual who is a member of the LGBT community, and crafting projects or developing curriculum that portrays how people with divergent views or beliefs work collaboratively, harmoniously, and productively together. Examples for such project or curriculum work might include: military people from different countries and divergent backgrounds fighting together against a common enemy, Russian Communist Cosmonauts working together with American Christian Astronauts on space projects, etc.

Wong and Wong (2009) theorize that in the process of effective learning, the teacher does more than make a difference. Their dictum is that the teacher is the difference. They, therefore, insist "it is essential that the teacher exhibit positive expectations toward all students" (Wong and Wong 2009, p. 11). It is common knowledge that for personal or religious reasons, many teachers still feel uncomfortable addressing the topic of homosexuality and that teaching practices are linked to teachers' beliefs and attitudes toward students having a positive or negative effect on student achievement (Klehm 2014). Is it possible, therefore, that an approach based on grace, not shame, welcome, not rejection, would make a long-term impact on a student? God demonstrated active love "while we were yet sinners" (Romans 5: 8), and now, those who have received that love are compelled by it (2 Corinthians 5: 14) to serve as agents of shalom in where there is confusion. No matter what their current comfort level or how intractable their religious convictions, it is the teacher's responsibility to create a safe learning environment for every student in their classroom (Morgan et al. 2011).

Micro Level of Prevention and Intervention

The micro level of intervention targets a very small group of LGBT students, such as individual students who are encountering significant academic, social, and emotional problems. Teachers can use small group and individual counseling to provide coaching and coping skills for LGBT students who are encountering significant academic, social, and emotional problems such as depression, self-esteem issues, and poor school attendance.

Another example of the micro level of intervention could be individualizing the educational program of a student with disabilities receiving special education services who may be experiencing serious academic, social, and emotional problems related to persistent bullying. This can be done through Individualized Educational Program (IEP) and the 504 plans such as those used in special education. The IEP and the 504 plans are designed to support the student in the pre-K to 12 setting. Both plans are free of cost; they are developed and intended to address the student's academic, behavioral, and social concerns. However, there are several differences between both plans. For example, in order to qualify for special education services, a student must qualify under one of the 13 disability categories according to the Individuals with Disabilities Educational Act (IDEA) of 2004 (Friend 2014; Turnbull et al. 2016; Yell 2016). If a student with a disability is found to be a victim of bullying, the IEP can be useful to address the issue in his IEP.

The 504 plan is a "blueprint" for how the student will have access to learning. The 504 plan is derived from Section 504 of the 1973 Rehabilitation Act which is a civil rights law to stop discrimination against an individual with disabilities and has two requirements: to have a "disability" which may include "learning and/or attention issues" (Yell 2016). The 504 plan has broader definition than IDEA of a disability (Yell 2016). While we are not labeling all LGBT students as disabled, we are making the case that in some cases, a student would qualify for the 504 plan as a result of being threatened and harassed, emotionally and physically harmed by others, and hence suffering emotional and mental distress which will impact their ability to learn and/or attend to learning. In the case of an LGBT student who might be experiencing attacks from a bully, the 504 plan will be useful since the negative results can affect the child's academic performance and social adjustment. Because the IEP or 504 is in effect, a contract and to be implemented by the school, it gives either the IEP or 504 team considerable power in dealing with a bullying situation.

In either of the cases, the IEP or the 504, the meeting should include the LGBT student, parent, teacher, and school administrator. The meeting provides an opportunity for the IEP/504 team to identify resources and strategies for stopping the bullying and protecting the student. If behavior or skills deficits related to the student's disability are contributing to the child's being bullied, they should be addressed in the IEP/504 plan. Certain disabilities interfere with social competence, making students especially prone to bullying. Students in special education usually have been administered formal evaluations that are part of their file. It is important to review these evaluations, consider the nature of the student's disability (with particular attention to intellectual, communication, and social skills deficits), and conduct an informal assessment of social competence.

Conclusion

The intent of this chapter has been to highlight and decry the extremely stressful, non-inclusive learning environments that many LGBT students are subjected to, and to propose a three-tiered model for creating safe environments and strategies that will help the students experience school success which will include staying in school and participating actively, feeling included, getting improved GPAs, being able to concentrate on academic tasks and learning effectively, lowering the rate of school truancy and academic failure, and showing higher rates of enrollment in postsecondary education. The intent of the chapter has not been to glamorize or endorse immoral activities done in the name of homosexuality any more than there would be such intent for similar goings-on by heterosexual students. Even if it could be definitely and unmistakably proven that homosexuality is, as claimed by activists, biochemical and immutably genetic in origin (which is usually the basis for the argument against the position of scripture) would immoral actions committed by a homosexual then become morally defensible? For example, if a heterosexual male who has the biochemical, genetic wiring to lust after women, and to engage in sex with as many women as possible, both before and after marriage, if he decides to act on his natural, biological inclinations, would that absolve him of his immoral, promiscuous actions? As Dobson (2001) points out, promiscuity for unmarried heterosexuals is the exact moral equivalent to promiscuity for homosexuals.

The question of this chapter has been "what is the obligation of the Christian community in the face of the fact of homosexuality in the face of the adverse circumstances, and poor school outcomes, to students who identify as LGBT?" What should the Christian response be? The approach of the Christian community as it relates to homosexual-identifying youth is indicated in the Scriptures. We are to be Christ's ambassadors, reconciling the world to himself through his love and grace (2 Corinthians 5: 19). We are to be compassionate, helpful neighbors (Luke 10: 25–37) exhibiting our Christian values, such as kindness and acceptance through practical action. The public school is a pluralist context culturally, religiously, and even in terms of gender and sexual orientation. Those who gather for worship, on the other hand, have confessed common allegiance to Christ and have agreed that the Scriptures provides authoritative principles and standards for *their* moral practice. The church must, therefore, struggle over its criteria for participation and membership (Grenz 1998). The school and teachers of individuals classes, however, especially Christian teachers, should provide a clear and consistent welcome to all those who come seeking knowledge, truth, and wisdom.

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Chapter 11
Collaboration in Special Education: Bringing Shalom to the Individual Education Program Meeting

Craig W. Bartholio

Abstract This chapter is a combined product of years of experience as a special education practitioner and professional development in the area of faith-learning integration. Metaparadigms of special education was used as a novel framework for faith-learning integration in the field of special education. Specifically, the concept of collaboration was utilized as a model of the process of faith-learning integration. The concepts of expertise, motivation, and group dynamics are presented as underpinnings to collaboration, specifically to the development of an Individual Education Program (IEP) meeting with the goal of achieving shalom.

Introduction

Several chapters in this book focus on pedagogical or in-class dynamics. This chapter will highlight an extension of the classroom and aims to illuminate the act of the development of an Individual Education Program (IEP) through the lens of Christianity and identifying ways and means of producing a culture of shalom. There are the two fundamental questions that provide the foundation for the proceeding sections: How do you build shalom in the development of an Individual Education Program (IEP)? How do you build Shalom in special education? In answering these questions, we will inevitably answer the pragmatic question of how do you develop shalom when working with a variety of both professionals and family members before, during, and after an IEP meeting, knowing you are working with individuals from a variety of or no faith traditions? For those of you who work in the field of special education, the idea of an IEP meeting can bring mixed thoughts which may include struggle, conflict, anger, frustration, sadness, resolution, happiness, celebration, and longing. Special education is imperfect,

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often divided, and contains continual discussion about disabilities and the injustice that exists within the school environment. When a special educator, novice, or experienced attains to the process of collaboration in the development of an IEP with a posture of shalom, the ideas of completeness, wholeness, health, and relational harmony become part of the conversation. The relevant act of entering into discourse with others with the intention of shalom as an ideal, even though we exist in a place that true peace and togetherness will not exist, provides a place in the middle for us to mediate our ideals, all the while working toward shalom and gives a reason for moving toward peace.

Families and IEP Meetings

The development of an IEP meeting requires the combined resources of a variety of individuals, both familial and professional. When parents and the school district come together in an effort to create an IEP for a specific child with an identified disability, the meeting can take several paths. People in general have a difficult time agreeing on one solution. As a result, groups of individuals often engage in great discussions and debates to come to some resolution in solving an issue. At an IEP meeting, information is continually shared across the table; however, the knowledge base of parents of a child with an IEP varies, and the filter that the professionals and adults (including the parents) use in the meeting can temper how information is interpreted. During an IEP meeting, both the district and the parents are trying to convey their own personal/professional message regarding a student with identified needs. Sometimes the perspective and the filter that individuals use either create a conflicting message or prevent the participants from truly seeing and hearing one another. It is important to gain an understanding of the conflicts that have occurred during an IEP meeting. Conflict discourse during an IEP meeting often leads to the development of negative feelings on both sides of the table (parents and professionals) (Fish 2006); increased levels of confusion regarding the IEP process (Reiman et al. 2010), the existence of language barriers (Lo 2009), and issues of cultural and linguistic diversity cause distrust from the parents of a child with a disability toward the district professionals (Salas 2004). These types of issues can create a series of additional IEP meetings to resolve not only the original issue of the annual program development for a child with disabilities, but also to resolve issues that have bubbled up as a result of the incongruent discourse that occurred as a result of misaligned focus and personal perspective filters.

The information provided in this chapter allows professionals and researchers a novel way of looking at faith-learning integration and the field of special education. An aim of this chapter is to present how the use of metaparadigms can be utilized to establish a holistic lens regarding a field of special education. For the purposes of this chapter, the concept of collaboration in reference to conducting an IEP meeting will be utilized as a means to establish how to investigate this specific area of special education from the lens of Christianity. The proceeding sections will investigate the concepts of metaparadigms of special education and collaboration as a means to establish a heuristic on how a Christian special educator approaches such an important meeting (IEP) for a child with an identified disability. By utilizing the knowledge and strengths of all stakeholders involved, establishing a framework of collaboration through respect and understanding, in an effort to create a truly unique individualized education program, the potential for togetherness, peace, and shalom will have an opportunity to emerge.

Metaparadigms of Special Education

Viewing collaboration within the field of special education from a Christian faith integration perspective requires building upon this framework to view the integral relationships that exist in a collaborative effort. For this framework, it is critical to view the major components within a discipline and identify the major interwoven discipline-specific constructs that create the discipline. An effort will be made to compartmentalize the "knowledge" within a discipline; we will refer to these discipline-specific constructs as metaparadigms. A metaparadigm concept is a set of ideas and propositions that create the phenomena with which a discipline is known. A metaparadigm is the most general concept of a discipline and functions as a framework for which subsidiary concepts evolve (The Free Dictionary 2015).

With respect to Hasker's (1992) definition of faith-learning integration, I will attempt to utilize the concepts of metaparadigms as a framework to establish the relationship that is inherently connected between the field of special education and the Christian faith (Fowler 2013). The development of this framework will allow a new line of theoretical research of faith-learning integration in the field of special education using the proposed metaparadigms and their subsidiary constructs as a means to establish connections between the Christian faith and the field of special education. This article's intended audience is primarily geared for novice special education professors looking for a heuristic in conducting faith-learning integration research. The information provided in this article allows professionals and researchers a novel way of looking at faith-learning integration and the field of special education. An aim of this article is to present how the use of metaparadigms can be utilized to establish a holistic lens regarding a field of study (special education) that allows a researcher to choose either a preferred topic or to systematically address all aspects within the domain.

The field of special education can be viewed as a multitude of interwoven metaparadigm layers aimed in providing a meaningful educational experience for eligible students. Each metaparadigm plays a significant role in the educational process and are critically connected in creating the gestalt of special education. I propose that the metaparadigm concepts that support a theoretical framework for special education dispositions include Person, Society, Education, and Disability (see Table 11.1). The identified metaparadigm concepts together establish the conceptual framework for the discipline. Removing or substituting a single paradigm

Table 11.1 Pre–During–Post IEP meeting suggested actions

Pre IEP meeting	During IEP meeting	Post IEP meeting
Provide clear logistical information of meeting location to the parent	Introductions. Allow everyone to introduce themself and how they are involved with the student	Assign action steps to stakeholders
Have all prepared reports provided to the parent 5 days prior to the IEP meeting	Establishing IEP meeting norms: (1) We are all here for [student name] (2) Be respectful of the meetings time frame (3) Respect one another—no personal attacks (4) Keep all discussion focused on the child	Follow through on your personal action items
Have all stakeholders review their report with the parent prior to the IEP meeting		Contact the parent within a week to debrief about the IEP
Make a phone call or personal visit with the parent(s) prior to the IEP meeting to go over draft IEP	Follow the IEP agenda Acquire input from the parents at multiple opportunities	Follow up with the other stakeholders on their action items
Send home proposed IEP meeting agenda prior to meeting date		

Bartholio (2013)

concept changes the original discipline into a new focus. The four metaparadigms that constitute the discipline of special education (Person, Society, Education, and Disability) have their own unique characteristics (see Fig. 11.1).

Each metaparadigm concept contains subsidiary constructs that create the identity of the metaparadigm concept (i.e., Person, Society, Education, or Disability). The subsidiary constructs for the metaparadigm of *Person* include personhood, dignity, wholeness, student, and abilities (intellectual, physical, emotional, and social). The subsidiary constructs embedded within the metaparadigm concept of *Society* focus on community, school, work, and home. The subsidiary concepts for the metaparadigm construct of *Education* include teaching, the learning environment, collaboration, leadership, and curriculum. Finally, the subsidiary constructs that are found within the metaparadigm concept of *Disability* include embodiment, ableness, normative perspective (Reynolds 2008), and transactional justification (Reynolds 2008). The field of special education can be viewed through metaparadigms, each with their own subsidiary constructs. It is through one of the subsidiary constructs that this chapter is attempting to establish a relationship between faith and knowledge in the hopes of establishing a Christian collaborative model to be utilized within the field that provides a framework for the possibility of shalom during the development of an IEP.

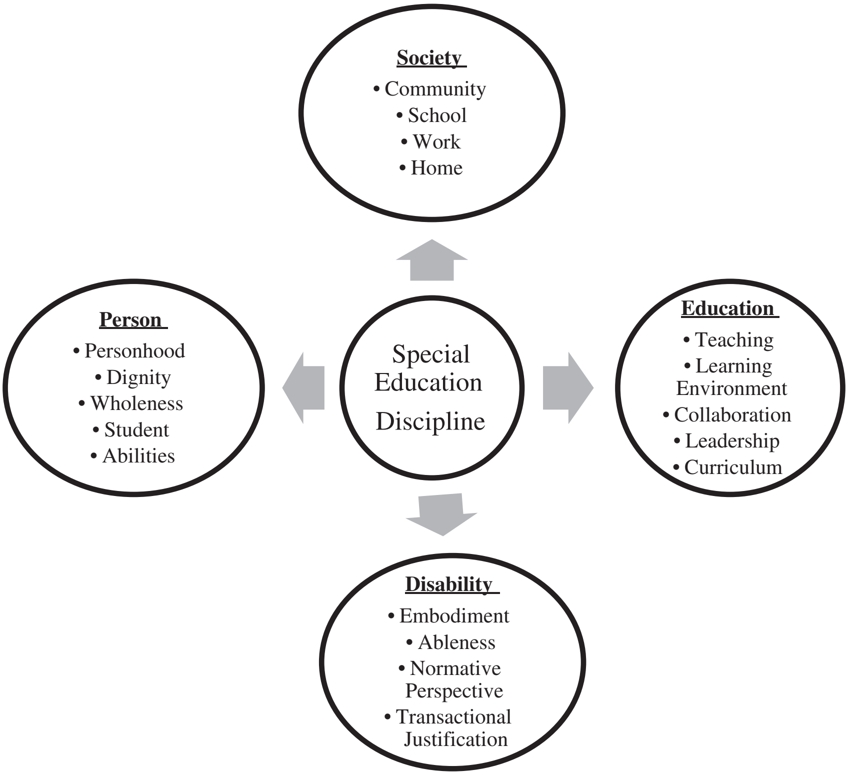
Society
• Community
• School
• Work
• Home
Person
• Personhood
• Dignity
• Wholeness
• Student
• Abilities
Special Education Discipline
Education
• Teaching
• Learning Environment
• Collaboration
• Leadership
• Curriculum
Disability
• Embodiment
• Ableness
• Normative Perspective
• Transactional Justification

Fig. 11.1 Framework for metaparadigms of special education

Collaboration in Special Education

Collaboration is a term that embodies a multitude of actions and sharing of expertise from multiple individuals that, when combined, provide the nature of collaboration. It is initiated with the consent of individuals working together in a group, organization, or a community setting that involves the tactful process of mediating individual's effort and skill to achieve a goal. According to the Oxford English Dictionary (2012), collaboration is defined as "united labor, co-operation; esp. in literary, artistic, or scientific work." While this establishes a foundation for collaboration, it does not possess the intricate constitute components that collaboration truly embodies. Therefore, a review of collaboration from different perspectives is necessary to funnel down to a working definition of collaboration that crystallizes the actions conducted within the work of special education. Appley and Winder (1997) addressed the need for a definition of collaboration as a response to the current free market system where individuals and organizations act upon self-interests for the purpose of survival. Furthermore, interactions among individuals and/or organizations are viewed as meeting needs among participants. As a result, Appley and Winder (1997) conceptualized a definition of collaboration based upon a value system,

> Individuals in a group share mutual aspirations and a common conceptual framework; (2) the interactions among individuals are characterized by "justice as fairness"; and (3) these aspirations and conceptualizations are characterized by each individual's consciousness of his/her motives towards the other; by caring or concern for the other; and by commitment to work with the other over time provided that this commitment is a matter of choice (p. 281).

Winer and Ray (1994) in their review of the research on collaboration indicate that collaboration exudes a mutually beneficial, well-defined relationship, joined into by two or more individuals or organizations in an effort to acquire greater results working in concert than alone. This definition begins to address one of the critical components the author deems a critical reason for collaboration: The idea that two or more individuals working together can accomplish greater works, or faster works, when combining resources.

Collaboration in special education consists of several key actions: working as a team; having open lines of communication; performing active listening actions; being aware of the messages your non-verbal behavior may be communicating; utilizing "we" messages instead of "I" messages; and utilizing a gentle inquiry method to obtain information from parents who are reluctant to speak up in meetings (Downs-Taylor and Landon 1981).

Downs-Taylor and Landon (1981) further suggest that honest and open dialog between all stakeholders comprises the critical ingredient toward a successful collaborative effort. The dialog needs to consist of honest discussion of the relevant issues approaching the conflicting items under a basis of trust and perspective taking. The action of dialog provides an opportunity for equal investment for all participants becoming invested in the resolve for a solution.

Reviewing the historical and current definitions on the concept of collaboration sheds light into the multiple complexities involved. The concept of collaboration is commonplace in the field of education. Common thematic elements focus around orchestrating the multiple layers of individual responsibilities from the group's participants in order to achieve a desired outcome. Prior research has focused on collaborative teaming (Knackendoffel 2007), assessing the benefits of collaboration on student achievement (Goddard et al. 2007), and general education and special education collaboration (Friend et al. 2010). Even though the concept of collaboration is threaded throughout current research in education and specifically special education, an operational definition of collaboration in the field of special education is absent. Creating a working operational definition that addresses the complexities involved in the field of special education requires encapsulating the critical components from the current definitions provided within the research and melding the unique aspects associated with the field of special education. Therefore, an operational definition for collaboration in the field of special education needs to address these critical aspects and incorporate an expanded focus and breadth. For the purposes of this article, collaboration, especially in the field of special education, will be defined as:

> Collaboration in Special Education requires the social contract of two or more individuals to share or extend individual effort including knowledge and expertise during an agreed upon period of time in either a discrete single effort or through multiple trials in order to achieve a perceived goal. The success of this process is contingent on the individual's motivation, level of expertise and their ability to utilize needed available resources to create, problem solve, or accomplish a task in a perceived easier effort than if the individual's attempted to accomplish the task on their own (Bartholio 2016).

This expanded definition takes into account the amount of qualitative and quantitative effort and expertise supplied by all individuals involved in the specific collaborative effort. The level of participation within a collaborative movement will vary based on certain qualifying criteria: (1) The level of expertise an individual has within the needed area of support; (2) the qualitative importance their level of expertise; and (3) the perceived benefit/contribution to the overall collaborative result. Therefore, the act of collaboration encompasses an inherent division of needed support from all stakeholders that may or may not provide intellectual, physical, or output return that is commiserate in the individuals supplied initial investment of intellectual, physical, or emotional contributions. Simply, the effort one puts forth in a collaborative task is not necessarily aligned with the payoff the person receives from the completed project. In fact, individuals who put forth limited effort [i.e., social loafers (Erez and Somech 1996)] may reap greater benefits than others who provide a substantial load of the resources needed to complete the task. Therefore, it is relevant to discuss the composite actions and issues that, once compiled, create a beneficial collaborative effort. These constituent factors to collaboration include individuals' motivation, development of expertise, and group dynamics. These constructs simultaneously provide evidence of how collaboration works, but also display its inherent limitations.

Development of Shalom in IEP Meetings

According to Griffin et al. (2003) beginning special education teachers experience a multitude of complex challenges creating a stressful first few years on the job. Griffen et al. (2003) cite that role ambiguity, lack of administrative support, lack of resources, adhering to IDEA regulations and limited time to collaborate all contribute to trying and stressful initial years of teaching in the field of special education. Teaching is often an isolated effort. As a result, both novice and experienced teachers often feel required to complete all tasks given to them individually. However, new practitioners often lack intimate knowledge of school culture and how to obtain assistance from colleagues. Additionally, the competitive nature of teaching enhances personal pride and self-efficacy, thus blocking any attempt at obtaining needed assistance, which often mediates the perceptions of inadequacy as a beginning teacher, but also tempers the ability to acquire information that potentially is needed for first-year success. Furthermore, this lens of isolation does not lend oneself to the expression of shalom through collaboration. Especially since One of the most significant challenges for new special education teachers is to understand the IEP process well. A process that can be viewed through the different metaparadigms of special education: Society, Person, Disability, and Education.

Briefly, an IEP is a legal document that articulates a student's present levels of performance; develops goals based on areas of need; and includes a proposed educational placement with possible additional supports and services to provide a qualifying student with an opportunity for educational benefit over the following year. Mediating all the requirements of conducting a legally compliant IEP meeting, with district and parents expectations, is a difficult task to accomplish. Fortunately, conducting an IEP meeting involves multiple stakeholders, including the parents (or responsible adult(s)), educational specialists, general education teacher(s), school site/district administrator(s), and other related professionals involved with the particular student with an IEP.

There are several reasons to conduct an IEP meeting: (1) determine a student's potential eligibility for special education supports and services (i.e., initial or triennial review); (2) review the previous years accomplishments (annual review); (3) review assessments completed by either the District or by an independent evaluator (i.e., District psychologist completed functional behavior analysis (FBA) or an independent speech and language assessment, for example); (4) make adjustments to the IEP through an addendum to reflect a number of potential reasons (e.g., transition, progress on IEP goals, or to implement a behavior support plan (BSP); and (5) address the parents concerns (i.e., parent requested an IEP meeting). Furthermore, there are multiple possible outcomes to an IEP meeting: parents can agree to the IEP as a whole, agree in parts, ask for addition assessments, disagree with it, or file a complaint (due process violation) to the state. Success in an IEP meetings is predicated by the preparation completed by the District IEP team and the accumulative work completed by all the professionals involved in the IEP process. For a District to position oneself in obtaining a successful IEP meeting, each stakeholder must work in a collaborative effort. An IEP meeting can be rifted with conflict, marred by discussions that promote separation and the development of silos containing perspectives incongruent from each other, thus leading away from a resolution and peace (shalom). Shalom aims for togetherness, relational harmony among those involved in such meetings. As a result, the need to discuss individual roles and a heuristic to aid in the development of an IEP meeting that represents shalom is necessary.

Collaboration and The IEP Meeting. The purpose of the IEP meeting is to determine which stakeholders will be invited to the meeting. There are provisions in IDEA (2004) to exclude members of an IEP team meeting if their area of focus will not be discussed or their participation could be provided through written documentation presented at the IEP meeting through a facilitator. Nevertheless, each stakeholder present at an IEP meeting plays a role toward the outcome of the meeting. The potential stakeholders involved in an IEP process include, but are not limited to, the parents, student, special education teacher, general education teacher, site and/or district administrator, related service providers, community liaisons, and parent support individuals (i.e., advocates and/or legal council). Each individual present at an IEP meeting automatically becomes a stakeholder in the outcome process and a member of the collaborative process. All stakeholders enter into the IEP collaborative process with their individual perspectives, motivation, and expertise in an effort to affect the potential outcome of the IEP meeting. The posture of IEP meeting members often dictates the success of the IEP process. This is often evident in the group dynamics that is present during the meeting process. As part of developing a culture of collaboration among IEP team members each stakeholder's position, responsibilities, commitment, and tangible connection to the by-products of the IEP meeting needs to be discussed briefly in order to provide the overall sub-context involved in an IEP meeting. As stated previously, entering into a collaborative effort at an IEP meeting is not always successful.

The act of a collaborative effort represents the fusion of each individual's motivation, expertise, and overall group dynamics in an effort to resolve a task. Collaborative efforts are often utilized to resolve complex problems. The success of collaboration is often determined by the team's ability to mediate the input–process–output sequence. In regard to the completion of an IEP meeting, success will be determined upon the fluid sharing of individual's expertise, the proper motivation from all participants, and a cohesive group working to create a plan that provides the opportunity for success for a student with an identified disability.

While there are numerous reasons for an IEP meeting to not turn out as planned, if all stakeholders enter into the meeting with a Christian focus toward the needs of the student and not a focus on the adult's perspectives or needs, the meeting has a greater chance for success. The concept of a Christian focus derives from the expectation that a professional of the Christian faith will approach their work, tasks, and actions from a Christian lens of wanting excellence, using empathy, and being Christ-like in fulfilling the responsibilities of the role they serve in an effort to achieve shalom. One of these actions focuses on the approach someone takes entering into a meeting.

When I draw from the Christian faith tradition, there are certain practices that help people center themselves and find peace prior to entering into an activity, transaction, or discourse. The following suggested actions provides both novice and experienced special educator's a means to become centered prior to entering into an IEP meeting and commit themselves to striving to achieve the concept of shalom, even in the face of those whose goal is the opposite. However, these job aids are not limited to an IEP meeting but can be utilized in a variety of collaborative settings. These actions are not listed in sequential order and may be revisited, internally, at any moment during an IEP meeting. They each draw from different aspects of the metaparadigms of special education. Some suggested actions include the following: (1) Pray for guidance, calmness, ability to listen and understanding, thus ridding yourself of potential biases and preconceived notions; (2) view all members in the meeting as equal stakeholders acting in a relational trinity striving for shalom during the meeting; (3) understand your professional role within the meeting and the guidelines that are tied to your role; and (4) have a conflict resolution protocol for those unexpected times of struggle. While these actions may appear commonplace, simplistic, and trifle, they also provide the opportunity for anyone to become being at peace with him/herself and prepared for whoever comes into the meeting with an opposing lens. These actions provide an opportunity for anyone to develop a posture of shalom, even in the presence of conflict.

It is recommended that the special education teacher enters into an IEP meeting having a posture of shalom. Additionally, having an understanding of the different stages of an IEP meeting is critical to the potential overall success. Table 11.1 provides an overview of suggested actions a special education teacher should take or facilitate at the pre, during, and after an IEP meeting time frame. When completed, each of these items helps promote a positive relationship between the home and school.

Relationships, Collaboration, and Perichoresis. Novice, and sometimes even experienced, special education teachers often do not fully comprehend the connection between the families of children with disabilities, themselves (as the special education teacher), the school district as an entity, and the school district's program for students with disabilities. Often, special education teachers align themselves with the parent, or family, of a student with special needs against the school district in an effort to acquire desired supports and services for the student in question. There are multiple factors involved with the development of this type of relationship (rates of communication, desire to connect with the family, desire to be accepted as the teacher, etc.). However, a relationship where the special education teacher sides, or aligns, themself with the parents often creates a rift between the home school district and the family. Instead of the three entities working in a collaborative way, they sometimes are at odds with one another. There are some similarities between the interactions of the family with a child with special needs, the special education teacher, and the home district that mirrors the Holy Trinity of God the Father, the Son, and the Holy Spirit. If we look at special education as a trinity on its own, the individual entities, when working in a Christian collaboration effort often "…move around, making room, relating to one another without losing identity" (Pinnock 1996, p. 31). In the world of special education, each participant has their own separate identity, but has relational ties to one another in the creation and support of an individualized education program for a student with a disability. Moltmann, as stated in McGrath (2011), presented support for a social doctrine of the Trinity. Moltmann, the doctrine of the Trinity, is the union of the three divine persons, relatively independent, but work in community with one another. Moltmann goes on to present how the Trinity provides a wonderful example of a true "human community" (p. 258) not only in the church but in society as well. An insightful analogy how a collaborative IEP meeting contains the same elements of the Trinity's relational interactions among the three divine persons (Pinnock 1996).

When within the public school system, it can be assumed that not everyone involved in the development of an IEP comes from a Christian faith tradition. Every stakeholder involved in the process may come from different faith traditions. This can be a challenge for the Christian special education teacher. However, one needs to keep in mind how his/her interactions between the district, the special education professionals, and the parents addressing the student's needs somewhat mirror the relationship between the trinity: The Father, the Son, and the Holy Spirit. According to Gregory of Nanzianzus (as cited in Pinnock (1996)), the relationship between the Father, Son, and Holy Spirit is an entity "…moving around, making room, relating to one another without losing identity" (p. 31) can be compared to a dance (*perichoresis*) among the Trinity. Similarly, the dance of information, emotions, and desires between the district, teachers, and the parents of a child with a disability often occurs during an IEP meeting. Davis (2015) would argue that community sharing within an IEP meeting allows our hearts to connect through empathy. This allows us to become interconnected, as Jesus is interconnected with God, the Father, and the Holy Spirit. If individuals are interconnected, or are provided the opportunity to become interconnected through a perichoresis communal exchange of ideas, the possibility exists for a collaborative IEP meeting infused with a Christian perspective, not to determine specific elements within the IEP, but to allow a space of conversation, connecting those within the meeting to truly empathize and hear one another. If this type of space is provided, then the barriers previously mentioned earlier, such as negative feelings (Fish 2006), levels of confusion regarding the IEP process (Reiman et al. 2010), existence of language barriers (Lo 2009), and issues of cultural and linguistic diversity (Salas 2004) that cause distrust from the parents of a child with a disability, have to become greatly minimized or eliminated from the collaborative environment.

Each stakeholder in the collaborative work should be able to witness a Christ-like model in the words (the expression of expertise) and actions (motivation) of others in the collective (group dynamics). As a result, integrating a Christian perspective into a collaborative effort constitutes the melding of one's faith into each of the constituent elements of the group's overall goal attainment. Self-reflection upon personal actions and determining their true representations of Christ's will should continually mediate post-reflective sequencing of interactions and meaning. Thus, the outcome from the group's unified efforts becomes a reflection of God's greater works and truly embodying the ideals behind 1 Corinthians 3:9, "For we are God's servants, working together; you are God's field, God's building" (NRSV). Fowler (2001) tackling the issue of work as a spiritual endeavor, concluded that while work is good, even in the face of adverse situations, work becomes spiritual when the individual's innate gifts and expertise contributes to not only all stakeholders embedded in the individual's nested world, but provide glory to God as well. In addition, the individual's spirituality transcends the interpersonal relationships and creates a personal lens to view all relations (Fowler 2001). As a result, the spiritual integration within one's work is foundational to all successful collaborative efforts. Specifically, how we work within one another in a collaborative basis demonstrates benefiting individuals with disabilities mirrors our personal integration of faith into our working capacity and brings to life the ideas behind Paul's teachings, specifically, as in Romans 8:28, "We know all things work together for good for those who love God, who are called according to his purpose" (NRSV).

Conclusion and Future Research Implications

Teaching in special education is a vocation. The role of the special educator is to serve the needs of students with disabilities and their families. In successfully meeting their instructional role, special educators cannot work in isolation, but in a cooperative integrated effort with all stakeholders. Therefore, when working in a collaborative effort, all stakeholders need to possess a dual focus: (1) on the group's objectives and their individual role in the task completion; (2) a conceptual awareness of how God is working through you with each team member (perichoresis). This integration of faith-based perspective on the interworkings of the collaborative effort is the goal of a Christian perspective for collaboration.

If we review some of the works Jesus performed while here on earth, then one can infer that Jesus took time to become familiar with individuals marginalized by their current society. Many of these actions, miracles, and healings Jesus performed were upon those in society that were marginalized, such as blind and "dumb" man (Matthew 9:27–34), those with disabilities (Matthew 17:14–21), the ill (Luke 13:10–17), the sick (Luke 14:1–6, Matthew 8:1–4), and those filled with evil spirits (Luke 8:26–39). Being the Christ in today's society, one can infer that as educators we need to pay close attention to those with disabilities as well as individuals without disabilities to close the gap of those students who have been historically marginalized. All individuals must be viewed as having equal importance regardless of intellectual or physical abilities. However, as a society that promotes inclusion and equal access to all by providing a voice to those who have none, over time, our success will be assessed on how far we un-marginalize those with physical and intellectual disabilities and create a community of shalom. Therefore, the overall situation of where individuals with disabilities exist within society is a reflection of what we have accomplished as Christians following God's call for us to help those who are less fortunate in life.

Let us remember the words in Matthew 25:35–40. Individuals with disabilities embody some to all of these needs, depending on their individual severity level of presenting abilities. Therefore, what we as Christian's do for individuals with disabilities, we fulfill the words of Jesus Christ in providing for those who have limitations in providing for themselves. Christian educators need to emulate Christ in our thoughts and actions. As a result, our work as Christians needs to project the teachings of Christ. Furthermore, within the field of special education how we work with, support, and promote individuals with disabilities is a reflection of how true to heart we as Christians fulfill the teachings of Christ.

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Chapter 12
Effective Teaching and Jesus: Do Jesus' Instructional Methods Align with Effective Teaching Research?

Calvin G. Roso

Abstract Too many students are being left behind in the learning process and ineffective teaching is often the blame. Effective teaching research provides a practical approach to helping teachers improve how "they deliver their knowledge skills while interacting with students in the classroom" (Stronge in Evaluating what good teachers do: eight research-based standards for assessing teacher excellence. Eye on Education, Larchmont, p. 43, 2010). Many educators claim that Jesus Christ was the "Master Teacher," but would Christ be considered an effective teacher by today's teaching standards? The purpose of this study is to: (1) Identify how Jesus implemented effective instructional delivery strategies in His teaching, and (2) Analyze Christ's teaching methods for further insights to help teachers in the K-12 school. The study used the framework of Stronge's Instructional Delivery Assessment tool (Stronge in Evaluating what good teachers do: eight research-based standards for assessing teacher excellence. Eye on Education, Larchmont, 2010), along with related components from assessment tools by Danielson (The framework for teaching: evaluation rubric (ed). Charlotte Danielson, 2014) and Marzano (The Marzano teacher evaluation model. The Marzano Research Laboratory, Englewood, 2013), to study the instructional delivery strategies of Jesus in the Gospel of Matthew. Specifically, the study examined Jesus' use of differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance or relatedness. The results were that Jesus consistently applied the effective instructional delivery strategies of differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance in His teaching. Christ's use of instructional delivery strategies also offers practical tools for Christian teachers in K-12 schools.

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Personal Context

As a child, I often felt left behind in school. In elementary school I was eager to learn and eager to please my teachers, but eagerness alone did not always bring academic success. There were a number of years when I missed the first few days of school and, therefore, missed some important foundations to learning that year's subjects. Because of this, I often felt everyone else knew the next page to turn to, or the next step to solve the problem. And there I sat, fumbling through my books, trying to catch up. But feeling a little lost in elementary school was usually okay because even if other kids harassed me, my teachers were empathetic. Mrs. G, Mrs. H, and Miss V taught kids—not subjects—and they each took the time to make sure I understood even if my understanding required extra time after school.

Middle school was a different story. In a multi-building, multi-floor complex that housed nearly 1000 students, it was a challenge to not get beat-up in the hallway on your way to class (nowadays it is called "being bullied," but back then middle school usually included a lot of getting beat-up in the hallway). Another challenge was seventh-grade math class. New concepts emerged faster than I could comprehend the previous concepts. And students' questions were strongly discouraged by the instructor because "We have a lot to cover this hour." Mr. S was the math instructor, and he presented the subject in the linear approach that he and the textbook were comfortable with.

There were similarities between high school and many of my undergraduate classes. In the classes where I struggled most, I pretended not to care. ("I'm just not a math person.") My study habits matched my attitude, which was often apathetic—unless the instructor connected with me. There were a few teachers in high school and college, however, who took the time to encourage me. Because of teachers like Mr. R, and Dr. A, I kept plodding through the courses until I graduated.

It was nt until I was in my early thirties that I began to understand my own learning preferences. I realized that I learned most effectively when teachers connected with me in the process. These teachers found ways to help me understand concepts that were new, and helped me put these new concepts into practice. And because of a teacher's encouragement, while a college senior I finally realized, "I can do this. I can get this stuff!" I now know that the effective teachers in my life were those who used most, if not all, of the principles promoted in current effective teaching research.

The Problem

Many students today are left behind in classroom learning. In my conversations with teachers over the past 25 years, people easily identified the "good" and the "bad" teachers in their own educational journeys—as well as how students were impacted in ways that went far beyond the classroom. How we teach, whether good or bad, has an effect on our students.

> So many students are physically present and psychologically absent. About 40 percent of students go through the motions, neither trying hard nor paying attention. So many cut class and are truant, so many admit to cheating to get through, so many lose interest because they cannot keep up, and so many are bored by the lack of appropriate challenge. So many do not learn that ability is not enough and effort is crucial. About half of students who drop out say their classes were not interesting, and about two-thirds say not one teacher cared about their success in learning at school. Not all is rosy with teachers, teaching, and school (as cited in Tomlinson 2014, para. 1).

Teachers, like many professionals, can be distinguished by the following: "(1) They act on the most current knowledge that defines the field, and (2) they are client centered and adapt to meet the needs of individuals" (Tomlinson and McTighe 2006, p. 11). As educators, it is our job to understand current knowledge and research regarding effective instruction and use that research to meet the needs of our students.

My Study

How do good teachers teach? Research shows that good teaching begins in the classroom with effective instructional delivery (Stronge 2010).

> The primary difference between effective and ineffective teachers does not lie in the amount of knowledge they have about disciplinary content, the type of certificate they hold, the highest degree they earned, or the years they have been in the teaching profession; rather, the difference lies more fundamentally in the manner in which they deliver their knowledge and skills while interacting with students in their classroom (Stronge 2010, p. 43).

The purpose of this study is to: (1) Identify how Jesus implemented effective instructional delivery strategies in His teaching, and (2) Analyze Christ's teaching methods for further insights to help Christian teachers in the K-12 school.

Mark 3: 13–14 says that Jesus appointed the disciples for two reasons: (1) That they might be with Him, and (2) that they might live sent. The role of the disciple of Christ is to live sent—to promote *shalom* (i.e., well-being and tranquility)—in the world (Ravitzky 2009). What does being with Christ and promoting shalom like in the classroom? This can be answered by analyzing how Jesus Christ, the master teacher, interacted with and taught the multitudes, the congregations, the small groups, and the individuals. This chapter compares concepts in effective instructional delivery strategies to Christ's teaching methods in the Gospel of Matthew, which is often called "the teaching gospel" (Drane 2001).

Research Questions

Although Jesus Christ was not a classroom teacher, per se, there is no doubt that He was an effective teacher and, as such, His methods are worth our study. The study proposes to answer the following questions: (1) How are the teaching methods of Jesus Christ supported by research in effective instruction? And, (2) how can the methods and teachings of Jesus help teachers improve their classroom instruction?

Methodology

As Christ followers, we learn shalom as we prioritize knowing Christ and as we practice life with Him (Mark 3: 13–14). When we prioritize Christ in our own lives, we begin to see that He has called us to go and equip others and one way to do this is through education. Byrne (1977) says the biblical purpose of education is to (1) reveal God through the curriculum and instruction, and (2) qualify others to reveal God also. Hocking (1971) defines education as “both the nature and process of communicating truth as well as the result of having learned the truth” (p. 8). Therefore, as Christian educators, our job includes equipping students to recognize what is true in their academics and in their future professions.

There are multiple theories and tools related to assessing classroom instruction but not all are necessarily research-based or teacher-friendly. In order to present practical tools for effective teaching, my study used the framework of Stronge’s Instructional Delivery Assessment tool (2010) along with related criteria from Danielson (2014) and Marzano (2013). Stronge’s model was chosen because of its clear and concise approach to assessing instruction through observing differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance. (Because of the uniqueness of Jesus’ teaching, this study did not use Stronge’s research on assessing instruction, student assessment, classroom management, or other components of classroom observation that would not apply.) The study examined Jesus’ use of differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance or relatedness in the Gospel of Matthew. The Gospel of Mark was also briefly analyzed to supplement some of the stories presented in Matthew.

Jesus and Effective Teaching

It is important to note that the settings where Jesus taught were not a traditional classroom and typically His listeners were not children, but adults. While the 12 apostles were considered His students, the majority of those Christ taught were listeners—much like those listening at a church or a conference in today’s setting. Nevertheless, Jesus was a teacher—a master teacher—and much can be learned from His teaching methods. This study identified over 75 different teaching lessons in the Gospel of Matthew. In the lessons, Jesus taught multiple topics employing methods that align with Stronge’s (2010) effective teaching research.

Differentiated Instruction

Differentiated Instruction Theories and Research. Both theory and research advocate that a "one-size-fits-all" approach to education fails a large percentage of students (Tomlinson et al. 2003). Differentiated instruction is a way teachers attempt to meet the needs of all students through differentiating or varying classroom instruction (Stronge 2010). Teachers in differentiated classrooms "support students who learn in different ways and at different rates and who bring to school different talents and interests" (Tomlinson 2014). In addition, teachers in differentiated classrooms focus on whom they teach, where they teach, and how they teach, with effective learning for all students as the goal (Tomlinson and McTighe 2006).

Marzano (2013, p. 4) suggests that teachers plan for differentiated instruction by asking, "What will I do to communicate high expectations for all students?" (p. 4). Danielson (2014) suggests teachers master the skills of "flexibility and responsiveness" (p. 77) in making ongoing adjustments to meet the needs of individual students whenever necessary.

> Even the most skilled, and best prepared, teachers will occasionally find either that a lesson is not proceeding as they would like or that a teachable moment has presented itself. They are ready for such situations. Furthermore, teachers who are committed to the learning of all students persist in their attempts to engage them in learning, even when confronted with initial setbacks. (Danielson 2014, p. 77)

In order to improve student learning, teachers must focus on meeting students' needs in the areas of student readiness, student interest, and student learning styles (Tomlinson et al. 2003).

Differentiated Instruction and Christ. When analyzing Jesus' use of differentiated instruction, I looked for ways He varied the setting and size of group He taught, the methods He used to teach, and how He adjusted His teaching focus, style, and content based on the instructional setting, student readiness, and/or student learning style. In the book of Matthew, Jesus taught by the sea, from hillsides and boats, in graveyards, in the homes of tax collectors and friends, in synagogues, during storms, while walking on the water, in crowds, during meals, at a well, and during the Passover.

Jesus changed His focus on who He was teaching (e.g., crowds or individuals) nearly 90 different times. Multiple times Jesus switched from teaching crowds to make "aside" comments to His disciples or individuals to add further clarification. Jesus taught His disciples the most (30 times), then individuals (21 times), crowds (20 times), Pharisees, rulers, and leaders (13 times), and groups of three (3 times). Jesus often switched whom He was talking to (e.g., while walking through a crowd He spoke with the centurion, His disciples, the woman with the issue of blood, and then the centurion again).

Jesus seemed committed to teaching everyone He encountered about the grace and mercy of God. He taught both the elite (e.g., Pharisees and Sadducees) and those who were marginalized by society (e.g., lepers, tax collectors, and adulterers). He taught adults and children, rich and poor, the sick and the well, and men and women. To some Jesus presented an easy grace ("Go and sin no more"), while to others grace cost much ("Sell everything you have, give it to the poor, and follow me").

It is safe to say that Jesus did not use a one-size-fits-all approach to instruction. Jesus often changed His method of instruction based on who He was speaking with—for some He spoke in parables, some He healed by speaking, while others He healed by touching, etc. Some of the different teaching methods Jesus used were modeling correct behavior, parables, Socratic dialogue, preaching, teaching, healing, and object lessons:

> From whom do the kings of the earth collect duty and taxes—from their own sons or from others?…. The sons are exempt. But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours. (Matthew 17: 25–27)

Jesus' instructional approach exemplified the skills of "flexibility and responsiveness" (Danielson 2014, p. 77) advocated for differentiated instruction.

Differentiated Instruction for Christian Teachers. Jesus' methodology showed He worked with smaller groups (the disciples) much more often than He worked with the crowds. He also pulled people aside to further their individual understanding. A simple approach to differentiated instruction is to scan each week's lesson plan to make sure we are intentionally teaching to both groups and individuals throughout the week. We should also make sure we are teaching to learning styles in each content area throughout the week. To further support all students, we should also offer choice on our assessments (e.g., use reports, tests, and projects). Keep in mind, however, that Jesus did not seem to use a systematic approach to education. I believe that Jesus used what we now call differentiated instruction because He continually loved all people and sought to help all people—the elite and the marginalized—experience shalom through God's grace and mercy.

Cognitive Challenge

Cognitive Challenge Theories and Research. Challenging students cognitively requires helping them understand how to apply lower-level information to new settings and situations. The goal is for students to not simply memorize facts, but to understand the underlying concepts being presented critical thinking (Bloom 1956; McTighe and Wiggins 2005). By challenging students cognitively, "The teacher provides in-depth explanations of academic content and covers higher-order concepts and skills thoroughly" (Stronge 2010, p. 44). Marzano (2013) says that instruction for critical thinking requires teachers to:

1. Identify critical information
2. Organize students to interact with new knowledge

3. Preview new content
4. Chunk content into "digestible bites"
5. Help students process new information
6. Help students elaborate on new information
7. Help students record and represent knowledge
8. Help students reflect on their learning (p. 4).

Cognitive Challenge and Christ. To assess cognitive challenge (i.e., teaching for critical thinking), I observed how Jesus taught understanding and instruction while also scaffolding previous learning to new concepts. When observing the content of what Jesus taught, it is apparent that He challenged the existing paradigms of His listeners. For example, the Sermon on the Mount (Matthew Chaps. 5–7) includes multiple lists of seeming contradictions: Blessed are the poor in spirit, blessed are those who mourn, blessed are the meek, blessed are those who are persecuted, etc. The same sermon compares and contrasts current knowledge with new knowledge: "Do not think I have come to abolish the Law." Four times in chapter five, Jesus said, "You have heard that it was said… But I tell you…" Words such as "therefore" and "but" were also used in the Sermon on the Mount to help the listener link previous learning to new learning. In addition to this sermon, Christ said and did things that many of His listeners would have seen as reference to, or fulfillment of, earlier prophecies (Matthew 8: 14–16; 12: 15–21; 21: 1–11). The result of Christ's teaching was that people were amazed "because He taught as one who had authority" (Matthew 7: 29).

Jesus' instructional style also required His listeners to apply what they learned to real-life problems. Looking at the Sermon on the Mount holistically, we see that Jesus identified critical information, condensed information into smaller chunks, and used figurative language (e.g., analogy, simile, and metaphor). Multiple times in the Gospel of Matthew, Jesus taught through problem-based learning:

- "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give" (Matthew 10: 8).
- "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath" (Matthew 12: 11–12).
- "They do not need to go away. You give them something to eat" (Matthew 14: 16).
- "He took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people" (Matthew 15: 36).
- "If your brother sins against you, go and show him his fault… if he listens to you, you have won your brother over" (Matthew 18: 15).
- "Therefore, go and make disciples of all nations … teaching them to obey everything I have commanded you" (Matthew 28: 19).

Jesus' use of stories and parables also indicates His ability to challenge cognitively. Jesus' stories engaged students and added relevance to the topic He was addressing. Matthew 13 says "He told them many things in parables" (13: 3) and

"He did not say anything to them without using a parable" (13: 34), but "when he was alone with His disciples, he explained everything" (Mark 4: 34). When assessing the content of Jesus' teaching and His instructional strategies, it is apparent that He challenged and equipped His listeners to understand the higher-order concepts presented (Bloom 1956; McTighe and Wiggins 2005; Stronge 2010).

Cognitive Challenge for Christian Teachers. Differentiated instruction while also challenging students cognitively means teaching to the high end—not the low end—and teaching differently depending on the student or the situation. Jesus always taught to the higher levels of learning. Jesus used what are now research-based methods to help His students succeed. However, when teaching deeper issues, Christ acknowledged that not everyone would understand, so He employed silence and time to reflect (versus stepping in and giving the correct answer). Christ also gave different "assignments" to different individuals (e.g., some He forgave, while He told others to sell their possessions). For Christian teachers to challenge students cognitively requires us to teach to higher levels of learning instead of simplifying our curriculum to meet the needs of the weakest. A simple way to do this is to "upgrade" student learning objectives from lower levels of thinking to higher levels of thinking. Bloom's Taxonomy (1956), Bloom's Taxonomy revised (Anderson et al. 2001), and Bloom's Digital Technology (Churches 2008) all offer tangible ideas for strengthening learning objectives and learning outcomes. We can also implement self-reflection assignments requiring students to synthesize and apply what they have learned to current problems.

Student Engagement

Student Engagement Theories and Research. Educational research shows that students learn by doing—by practicing and applying—information into different contexts (Tomlinson and McTighe 2006). Student engagement in the classroom means that the teacher is not the only one talking. Instead, the teacher supports student learning by "keeping students on task and encouraging them to actively integrate new information into prior learning" (Stronge 2010, p. 44).

Marzano (2013) says the teacher who masters student engagement:

1. Notices when students are not engaged
2. Uses academic games
3. Manages response rates
4. Uses physical movement
5. Maintains a lively pace
6. Demonstrates intensity and enthusiasm
7. Uses friendly controversy
8. Provides opportunities for students to talk about themselves
9. Presents unusual or intriguing information (p. 4).

Student engagement is maintained through effective relationships with students (Marzano 2013). The effective teacher

1. Understands students’ interests and backgrounds,
2. Uses verbal and nonverbal behaviors that indicate affection for students, and
3. Displays objectivity and control (p. 4).

“The best evidence for student engagement is what students are saying and doing as a consequence of what the teacher does, or has done, or has planned” (Danielson 2014, p. 65)

Student Engagement and Christ. I assessed Jesus’ application of student engagement principles by studying what Jesus did, what He required His listeners to do, His interaction with listeners, and His disposition toward those same listeners. We see throughout the book of Matthew that Jesus often required participation from those listening, engaged in dialogue with audience members, and showed compassion toward those He saw. In addition, Jesus showed comfort and encouragement through His use of physical touch.

Matthew’s account of Jesus’ ministry shows He often required His listeners to act upon His message. When Jesus preached, He required repentance (Matthew 4: 17), and when He taught He required practice—“Everyone who hears my words and puts them into practice” (Matthew 7: 24). Even when Jesus helped people emotionally and physically, He required participation:

- “Come to me, all you who are weary and burdened, and I will give you rest” (Matthew 11: 28).
- “‘Stretch out your hand.’ So [the man] stretched it out and it was completely restored, just as sound as the other” (Matthew 12: 13).
- “If you believe, you will receive whatever you ask for in prayer” (Matthew 21: 22).

When Jesus talked one-on-one with people, He challenged their thinking and gave them hope. He called the disciples to follow Him and told them they would fish for men. Time after time, He responded to the disciples’ questions and to their doubts. He told the Pharisees, “Go and learn what this means: ‘I desire mercy, not sacrifice’” (Matthew 9: 13). And to the blind He asked, “Do you believe that I am able to do this?…. According to your faith it will be done to you” (Matthew 9: 29). Christ even began a conversation with the demonic of Gerasenes: “What is your name?” He asked him (Mark 5: 9), before He proceeded to cast out the demons.

Jesus’ most consistent method of student engagement was His active love and compassion for them. Jesus asked the disciples to follow Him—not the other way around (Matthew 4: 19). The Gospel of Mark says, “Without delay [Jesus] called them” (Mark 1: 20) so they could “be with him” and so He could send them (Mark 3: 14). As an engaging teacher, Jesus clearly recognized the needs of those He taught:

- “He saw Peter’s mother-in-law lying in bed with a fever” (Matthew 8: 14).
- “When Jesus saw their faith, he [spoke] to the paralytic” (Matthew 9: 2).
- “As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth” (Matthew 9: 9).
- “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 9: 36).

- "He looked at those seated in a circle around him and said …" (Mark 3: 34).
- "Jesus looked at him and loved him. 'One thing you lack,' he said" (Mark 10: 21).

Jesus understood how powerful an appropriate touch could be in drawing individuals to engage in the healing message of the gospel. When Jesus healed Peter's mother-in-law, Jesus touched her hand and helped her up (Matthew 8: 14; Mark 1: 31). He healed a man with leprosy—who perhaps had not felt the touch of another human hand for many years—by reaching out and touching him (Matthew 8: 3). And, when Peter began to sink (afraid and perhaps also embarrassed), "Immediately Jesus reached out his hand and caught him" (Matthew 14: 31). These and multiple other examples in the Gospel of Matthew show that Jesus mastered the art of student engagement through noticing them, providing opportunities for them to talk, and through building effective relationships with them (Marzano 2013).

Student Engagement for Christian Teachers. Jesus Christ was proactive in building relationships with students and in requiring students to participate in the learning process. Jesus came to earth and pursued mankind (e.g., "We love Him because He first loved us."). Christ also valued doing over hearing ("He who hears My words and does them…"). No matter how large the crowd, Jesus saw individuals—not multitudes. A friend of mine once told me, "Jesus had the unique ability to walk slowly through a crowd." We, too, can slow down to take time with individual students. As teachers who follow Christ's example, we engage students in practical, hands-on application of what they are learning because we know that doing brings understanding and practice brings permanence. Most importantly, we choose to engage students because we see each individual as a soul that needs Christ. We engage students by standing at the door when they enter the classroom and greeting them individually, by asking them about themselves, by believing the best in them even on their bad days, and by going out of our way to reach those who are marginalized by society and by their peers (Lee 2010).

Effective Questioning

Effective Questioning Theories and Research. Questioning plays an important role in education, with nearly 75 percent of classroom teaching being done through questioning (Doyle 1986). Effective questioning asks questions at multiple cognitive levels (Lee and Roso 2010; Stronge 2010) and "focus[es] on ideas rather than facts [to] better enable students to move toward understanding" (Lee and Roso 2010, p. 104). "High-quality questions encourage students to make connections among concepts or events previously believed to be unrelated and to arrive at new understandings of complex material" (Danielson 2014, p. 59). Chuska (2003) says higher-order thinking questions:

- Are open-ended
- Call for [student] reflection

- Can be answered based on students' knowledge
- Are interesting to students
- Motivate or stimulate thinking
- Demonstrate a search for understanding
- Allow for individual input based on prior knowledge
- Provoke more questions
- Raise students' curiosity
- Challenge preconceptions (as cited in Lee and Roso 2010, p. 105).

Effective Questioning and Christ. Quality questions are intentional, have clear focus, involve students at multiple cognitive levels suitable to the situation, and are clear and concise (Walsh and Sattes 2005). As observed in the book of Matthew, Jesus used multiple cognitive levels of questioning, with the majority of His questions requiring higher-level thinking. Jesus asked questions that required reflective thinking (Matthew 6: 27), linked back to previous learning (Matthew 12: 3), required commitment (Matthew 9: 28; 16: 26), and assessed comprehension (Matthew 13: 51).

> In the forty-five questions that Jesus asked in the book of Matthew, the great majority of these questions focused on higher-level thinking skills as identified in Bloom's taxonomy. Seventy-three percent of the questions can be categorized in Bloom's second level—comprehension, with all but five (Matt. 17: 25, 19: 4, 21: 42, 22: 20, 22: 32) of these thirty-three questions also requiring higher-level thinking skills… Jesus knew the power of a question. One right question asked at the right situation could change the whole direction of his audience's thinking. (Lee and Roso 2010, pp. 110–111)

Jesus' prolific use of questioning encouraged students to move beyond previous learning to new understandings (Danielson 2014) of God and man.

Effective Questioning for Christian Teachers. The questions Jesus used were diverse, cognitively challenging, personal to the individual, and relevant to the situation. Jesus asked open-ended questions and He used questioning to bring deeper understanding. Christ also used questioning to build relationship with the students, differentiating His questions based on the person. Christian teachers should prepare cognitively challenging, open-ended questions to promote student engagement and understanding. If there are specific answers we want to review through questioning, prompt students by saying, "We are going to ask some review questions." Don't stay there, however. Move to a time where you ask questions that begin with words such as "What do you think…," "Why do you suppose…." While questioning, don't be afraid of silence—give students time to reflect. Then, if a student's understanding is weak, don't give the "correct" answer. Instead, ask follow-up questions to help the student dig deeper.

Relevance

Relevance Theories and Research. Effective teaching methods connect new information to students' previous learning and interests and, therefore, encourage student participation in the educational process (Roso 2010). Students become interested and engaged in the learning process because the information is relevant. "Making instruction relevant to real-world problems is among the most powerful instructional practices a teacher can use to increase student learning" (Stronge 2010, p. 45). "Skilled teachers embellish their explanations with analogies or metaphors, linking them to students' interests and prior knowledge" (Danielson 2014, p. 55).

Relevance and Christ. Making instruction relevant encourages student participation to increase student learning (Stronge 2010). Jesus created relevance by discussing previous learning (Matthew 5: 17, 21, 27, 33), using career-related analogies (Matthew 4: 19; 21: 28; 21: 33), discussing current political issues (Matthew 12: 24–37; 22: 15–22), and meeting people's physical, emotional, social, and spiritual needs. In addition, Jesus often created relevance in His conversations with people by using probing statements and questions to get to the root issues:

- "Take heart, son: your sins are forgiven" (Matthew 9: 2).
- "Why are you so afraid?" (Matthew 8: 26).
- "But what about you? Who do you say that I am?" (Matthew 16: 15).
- "Why do you ask me about what is good?" (Matthew 19: 17).
- "What is it you want?" (Matthew 20: 21).
- "John's baptism—where did it come from? Was it from heaven, or from men?" (Matthew 21: 25).

Through the use of metaphors, current events, and probing questions, Jesus made instruction applicable to real-world problems, thereby increasing student learning (Stronge 2010).

Effective Use of Relevance and Relatedness for Christian Teachers. While Jesus employed all of the tools of effective instruction, relatedness seems to be the thread that held it all together. Jesus told stories about fishing to fisherman and stories about crops to other crowds. Jesus asked lower-level questions initially, but used higher-level questions as the conversation progressed. He engaged individuals in conversation, not to just to promote learning, but more importantly to meet their needs (e.g., "What do you want?"). God is a God of relationship and Jesus Christ exemplified this characteristic in His teaching methods. You have heard it said, "Teachers teach students, not subjects." I believe that Christ's example tells us, "Teachers teach individuals." Our methods match our goal to equip students to be with Christ and live for Him:

> We help our students sense that God calls them to be stewards of the God-given gifts within and around them…. We encourage students to be and become committed to and involved in Kingdom service (Van Brummelen 2002, p. 51).

Conclusion

This research shows that the teaching methods of Jesus Christ support current research in effective instruction. Jesus' methods included differentiated instruction, cognitive challenge, student engagement, effective questioning, and relevance. As teachers who are Christians, we will do well by following Christ and following His teaching methods. Like Christ, our job is to live sent, promoting shalom in the classroom by effectively connecting with students.

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Chapter 13
To Mentor Is to Teach: Following Christ and Classrooms of Mutual Peace

Ann Palmer Bradley

Abstract Once new teachers enter the K-12 setting, the call to mentoring relationships has strong historical, social, and cultural foundations. Not only is mentoring "best practice" for educational stakeholders in terms of mentoring teacher candidates and new teachers, it is also a worthy approach for student learning. Research overwhelmingly supports the conclusion that providing high-quality, well-trained mentors is an effective means for producing efficacious, self-confident, and proactive individuals. The chapter examines a biblical approach to mentoring, how this can inform the practice of mentoring, emphasizing the mindset and practices that teachers can utilize with students in their own classrooms.

Schools and the Call to Mentoring

College and university teacher preparation programs have long embraced the notion of mentoring novice educators. The ideal goal of mentoring is for a seasoned teacher to serve a less unproven colleague in building both their competence and capacity. *Competence* is expertise or a skill set based on experience, an ability to do something successfully or efficiently while *capacity* requires an internal locus of control and strong personal efficacy, a belief in one's own ability to complete the tasks and reach their goals. Bandura (1997), a pioneer in efficacy theory, offers this explanation:

> People's beliefs in their efficacy… influence the course of action people choose to pursue, how much effort they put forth in given endeavors, how long they will persevere in the face of obstacles and failures, their resilience to adversity, whether their thought processes are self-hindering or self-aiding, how much stress and depression they experience in coping with taxing environmental demands, and the level of accomplishments they will realize. (p. 3)

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The characteristics he describes are critical to teachers as they deal with problems they did not cause, make decisions without enough information and fix things that are not really theirs to fix (Crow and Matthews 1998). Bandura's insights point to the need to develop and implement professional mentoring programs and networks that develop self-efficacy in new teachers. Self-efficacious teachers continue to believe they can be successful and effective with their students and hold to this position throughout their careers despite challenges and the often unstable environment of schools.

While all of this should be kept in mind in terms of professional preparation of teachings both in teacher education programs and in the schools that hire novice teachers, this chapter will apply the concept of mentoring to the vocation of the Christian educator in the public school classroom. As a rich paradigm of learning, mentoring has tremendous practical merit for how teachers think about themselves, their students, and their relationship with each other around pedagogical tasks. This is supported by Judeo-Christian history in which learning encounters are epitomized by what is now described as mentoring.

Foundations

The established origin of the word "mentor" comes from Homer's *Odyssey*. During the Trojan War (around 800 B.C.), a wise friend of the king, Mentor, was given the responsibility to teach and protect the king's son, Telemachus. As a concept, the term "mentor" later surfaced again in a French novel by Mothe-Fénelon (1699), "Les Aventures de Telemaque," which became the model for novels about the education of princes or heroes. "Mentor" was first documented as an English expression in 1750.

Anthropologists tell us that nearly every society has had "elders" of some kind giving the practice of mentoring a commonplace presence throughout history. Apprentices were guided by senior craftsmen as they learned their trade and in the academic world students have often learned in the home of the scholar. Mentoring also took place in the early church, where novitiates were typically assigned a spiritual superior to help discover God's will for their lives.

A significant body of research (Bandura 1977, 1986, 1997; Cohen and Galbraith 1995; Mone et al. 1995; Pajares 1996; Ragins 1999; Sosik and Godshalk 2000; Zachary 2000) has shown personal development is stimulated in these types of developmental relationships. Personal development is facilitated in this "*relationship of care*." Ideally that relationship results in growth for both the mentor and the protégé (Allen and Poteet 1999), although ultimately "the trip belongs to the traveler, not the guide" (Daloz 1986).

Relationships serve as an essential source of support as one makes transitions throughout life. Activities in a mentoring relationship that enhance an individual's internal sense of competence, identity, and effectiveness are referred to as "mentor functions." These functions include role modeling, acceptance-and-confirmation, counseling, and friendship. It is this type of interpersonal relationship that fosters mutual trust and increasing intimacy that consequently affects a protégé in personal and lasting ways (Kram and Brager 1989). Most professionals can point to one or more adults who have fostered their growth in this manner in the process of personal maturity as well as during the stages of career development.

Mentoring literature (Kram 1985; Ragins and McFarlin 1990; Sosik and Godshalk 2000; Wilson and Johnson 2001) identifies numerous personal traits and skills desirable in persons who mentor others. Most often identified are confidentiality, dependability, authenticity, high moral and ethical standards, honesty, integrity, and professional competence. Additionally, in this type of relationship, protégés may help set the mutual agenda through their questions. Mentoring can be seen as a multifaceted process based upon a relationship that opens up the mentor's life to the person they are mentoring. This relationship draws the two together so one might intentionally teach and equip the other (Aven 2003; Kolb 1984). This emphasis on relationship is a key point of intersection between Christian values of love, mutuality, and service and the social science concept of mentoring.

Biblical Origins and Insights

To find an approach to mentoring that can be supported theologically, the first place to look is the scriptures. Examples abound throughout both the Old and New testaments. In Genesis 2, God is found engaging in a one-to-one relationship with Adam. He anticipated Adam's limitations and provided guidance. God listened to Adam's need, provided him with a partner, and presented a teaching-learning model for the mentor-protégé relationship. While they were not equal in status, they nonetheless had a powerful and personal bond (Beaudoin 2003).

The scriptures also point to other significant mentoring associations: Moses and Joshua, Elijah and Elisha, Barnabas and Paul, Paul and Timothy, and Jesus and His disciples (Moore 2007). Examination of interactions such as these can provide some insight into the power of mentor relationships. Teachers can begin to imagine how relationships like these could inform how they approach and serve their students in regard to the goals of learning in school.

Moses provides a number of examples of fulfilling a mentor's role for an entire nation beginning with the institution of parental instruction to the children of the Passover story as in Exodus 12. He highlighted a shift of attention from the older generation (in the wilderness) to the new (who would enter the Promised Land). He demonstrated that the role of spiritual "eldering" was not the exclusive responsibility of the prophet but belonged to all the people of God. God specifically directed Moses to shift some of his responsibilities for meeting the needs of the people to the elders (Exodus 18; Numbers 11). In Deuteronomy, he was able to focus on *discipling* a new generation and the teaching and appointment of his successor, Joshua.

Elijah exemplifies the transmission of a sacred inheritance to the next generation. During their days together Elisha would "pour water on Elijah's hand," a practice that indicated Elisha was in the apprentice position with Elijah, his mentor (2). The impact of this relationship was seen when, at his departure in the fiery chariot, Elisha called him "my father, my father." Subsequently Elisha inherits Elijah's role as father/mentor to the "sons of prophets," taking hold of his cloak after he ascended to Heaven (2 Kings 2: 13–15) (Anderson 1999). Here is a powerful example of one person passing competence and capacity to another.

In the Old Testament, "elder" is a name frequently used to indicate a person of authority who is entitled to respect and reverence (Genesis 50: 7). For example, Moses shared his commission with the "elders of Israel" and seventy of them were selected to bear with him the burden of teaching, encouraging, and judging the people (Exodus 3: 16, Numbers 11: 16–17). In the New Testament church, elders served as the "pastors," "leaders," and "rulers" of the flock (Ephesians 4: 11; Hebrews 13: 7; 1 Thessalonians 5: 12) (Easton 1893, 2005). While the word "mentor" is not used in scripture, the Greek term *meno* (a reference to something enduring) is found in the New Testament one hundred and eighteen times and thirty-three times in the Gospel of John alone. In his farewell messages, Jesus frequently used the term to express the "steadfast relationship" he enjoyed with His disciples (Carruthers 1993; Beisterling 2006). Careful study of the New Testament provides additional synonyms for "mentor" including *elder* and *teacher* (Moore 2007).

Although the term *discipler* does not actually occur in scripture, clearly there is a link to persons called *disciples* and to the kind of *discipleship* Jesus practiced and called for (Matthew 28: 18–20). Discipleship suggests certain goals in the mentoring process such as entering into relationship with Christ, becoming like him, and being sent out by him into the world (Luke 6: 40). It is also about focusing on others in selfless servanthood (2: 1–8). Authentic discipleship is to become a living example for others to follow: "Follow my example," said the apostle Paul, "as I follow the example of Christ" (1 Corinthians 11: 1) (Elwell 1996). The words *follow* and *follower* are also helpful. In the New Testament, *following of the incarnate Son of God* was commanded explicitly, "Follow me" (Matthew 4: 19). Following Jesus meant and means to enter into intimate relationship with Him and share not only His kingdom work, but also its final reward: eternal life (Luke 18: 30) (Elwell 1996).

Later the apostle Paul illustrated a succession strategy to mentoring, first as a protégé to Gamaliel and Barnabas, and later as a mentor to Timothy and others. He clearly spelled out the call and importance of mentoring in his letters—" And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Tim. 2: 2). Paul explained to the elders at Ephesus, "You know how I lived the whole time I was with you" (Acts 20: 17) and "In everything I did I showed you that by this kind of work we must help the weak" (v. 35). He reminded them, "Whatever you have learned or received or heard from me, or seen in me—put it into practice" (Phil. 4: 9). Essentially Paul was telling his congregations, "I showed and told you, now you show and tell them." His message was that if a Christian leader is not mentoring someone, he or she is not living up to his or her calling (Beisterling 2006).

There is sound scriptural support for the calling of God's people to be responsible for mentoring the next generation (Murrell et al. 1999). The disciples needed to learn how to relate to God and what type of people He wanted them to become. They needed to learn to follow, to obey, and to be humble, self-sacrificing, servants. Jesus gave them ministry tasks to help them learn these things and even allowed them to sometimes fail. He used day-to-day dilemmas to illustrate higher truths. Many of the principles that arose in days of old still have profound present-day applications in many arenas, including today's public schools.

Practical Elements of Mentoring

A study that was conducted at the University of LaVerne in California collected input from 34 national and international mentoring experts across the field of education (Bradley 2006). Focused on the development of self-efficacy as a result of mentoring, the research examined the essential elements of and the barriers to effective mentoring. An extensive literature review and panel narratives were conducted. In a four-round iterative Delphi process, the expert panel provided, ranked, and prioritized elements, barriers, and desired traits and behaviors of mentors. Table 13.1 identifies essential elements for mentoring classified by six common themes. Christians will readily see parallels of these elements in how Jesus mentored and taught. Table 13.2 links related traits and behaviors to the six elements.

Improvement in Classroom Learning: The Goal of Student Mentoring

Bennis (2003) reiterated that "managers do things right, leaders do the right thing." This expression should also represent the twenty-first-century approach to mentoring and teaching. In strong, positive organizational cultures, great leaders prepare their people, develop them, challenge them, encourage them, and touch them with their vision and the passion for that vision. In much the same way, mentor-teachers guide their protégés-students. The behaviors described above correlate with faith-based approach to learning practiced by Jesus and, as has been noted, many persons in the Biblical narrative.

Intentional mentoring impacts many aspects of organizational life including its identity, or culture, job satisfaction, and job performance. When the twenty–first-century K-12 classroom is re-imagined as an organization, the benefits of teaching-as-mentoring result in similar goals: a sense of corporate identity for the student group and a belief in their individual and collective capacity to achieve

Table 13.1 Essential elements for mentoring to develop self-efficacy

Element	Descriptors	Jesus' approach
Belief in others	• The main goal is building capacity in the protégé—not building dependency • Viewing protégés as capable/positive and resourceful • "Walk the talk"	• He cast and communicated a life vision • Experiential learning—He gave the disciples ministry tasks to help them learn and even allowed them to sometimes fail • His love for His protégés endured through all their failures and imperfections • The disciples were allowed to determine some of the direction of teaching based on questions and life circumstances • He had to die to help them understand how great was His love for them
Trust	• Ability of the coach/mentor to build and maintain a trusting relationship • Absolute confidentiality • Trust in the process/es	• He provided His disciples a secure, mutually committed relationship • He desires intimate relationships with all (protégés)
Training	• Specific coaching skills • Professional competence in the field • Multiple approach training for anyone who mentors or coaches	• He taught the disciples with sensitivity and patience • Christ realized that some of what He taught might not be understood until much later
Process	• Use of data rather than judgments • Establishment of clear goals	• The disciples were called upon to care for the lost as much as He did • The disciples commitment to the Word and His teachings had to go beyond just a personal relationship with Him
Communication	High-level communication and dialog skills	• He used verbal instruction continually • He used the disciples' questions to guide His teaching • He used day-to-day dilemmas to illustrate higher truths
Time	Dedicated time and resources for the work	• He was with His disciples day in and out—in an enduring relationship

results (group efficacy). Students expend more energy in their work, persevere longer, set more challenging goals, and continue in the face of failure, becoming gratified by their accomplishments.

Classrooms such as these are environments that promote students' critical thinking skills by integrating reciprocal processes between teacher-mentors and students. This continuous process of inquiry embodies the mutuality that

Table 13.2 Essential mentor traits and behaviors

Theme	Traits and behaviors
Belief in Others	Authenticity—display a willingness to dedicate time to a protégé and empower the protégé providing resources, opportunities, and motivation to succeed
Trust	Personal integrity—demonstrate a commitment to build a trusting relationship, maintain confidentiality, and serve as a mediator of learning
Training	Professional competence—provide accurate, non-judgmental, constructive feedback through acceptance, confirmation, counseling, and friendship High degree of personal efficacy—consistently demonstrate congruence in personal and professional values, intentions, and actions
Process	Listen and ask open-ended questions that evoke reflection rather than giving advice or providing solutions Assess skill and knowledge level of the protégé and provide persuasory input about the capacity of the protégé to grow and learn
Communication	Be honest and weigh what needs to be said with compassion and objectivity and model and/or share problem solving strategies and effective interpersonal skills Limit sarcasm
Time	Exhibit balance in one's own life

characterizes a community of shalom, allowing teachers and students to interact dynamically, sharing their lives and influencing one another. It helps them make sense out of important ideas together, looking for multidimensional solutions. Learning becomes a creative process, neither boring nor tiring, when teachers and students are willing to be influenced by one another (Nouwen 1971) in a setting of health and harmony. An inquiry-based approach requires teachers, as agents of shalom, to ask themselves what shapes their practice. They will discover the need to enact a different set of behaviors from more traditional approaches. Postman and Weingartner (1971), for example, suggest:

- Teachers avoid telling students what they "ought to know."
- Teachers talk to students mostly by questioning, and especially by asking divergent questions.
- Teachers do not accept short, simple answers to questions.
- Teachers encourage students to interact directly with one another and avoid judging what is said in student interactions.
- Teachers do not summarize students' discussion.
- Teachers do not plan the exact direction of their lessons in advance and allow it to develop in response to students' interests.
- Teachers' lessons pose problems to students.
- Teachers gauge their success by change in students' inquiry behaviors (pp. 34–37).

Since a mentoring model of teaching invites students to ask meaningful questions that may not have easy answers, students who function best with this approach will share certain characteristics. According to Postman and Weingartner (1971), students will need confidence in their ability to learn without fear of being wrong, to enjoy solving problems and have an acute sense of relevance. They will need to be allowed to rely on their own judgment over those of other people or society and demonstrate flexibility in their point of view. They will respect facts and have the ability to differentiate between fact and opinion. They will not feel that they need to be hasty in answering nor will they need final answers to all questions finding comfort in not knowing an answer rather than settling for simplistic answers. These student characteristics are clearly not found in all students today but they can be developed through patient, consistent teacher behaviors along with encouragement, and support. The teacher-as-mentor makes possible this approach.

As teachers guide students to deeper consideration and reflection on the questions and processes rather than just "right answers," assessment strategies also look different. A similar focus on inquiry in formative assessment becomes more powerful as students are given opportunities to practice new skills and assess their own performances in the effort to "own their own learning" while still providing teachers with the necessary measurement of student learning and teaching effectiveness.

All of this aligns with the style Jesus used to mentor and teach His disciples and followers. The disciples enjoyed a personal relationship with their Rabbi that allowed time for them to work through important questions and self-reflect. He employed stories (parables) and examples that were relevant to his learners and he consistently used questions to guide them and check for understanding. He asked "Have you understood all things?" (Matthew 13: 51) and "Do you still not understand?" (Mark 8: 21). He allowed them to fail, persevering and taking ownership of their learning and learn from their "mistakes."

As teachers embrace this model of thinking, planning, and teaching, they must identify with a different set of professional dispositions and ask themselves a different set of questions that they may have previously:

- Hospitality: Do I create space for others to learn? How?
- Charity: Do my responses to others reflect the love of Christ? How?
- Compassion: Do I demonstrate that I care for others and do they know that I care? How?
- Humility: Can I admit that I don't know? What does that look like?
- Docility: Do I show others that I can learn from them? How?

These powerful questions help to guide teachers as they attempt to build this mentoring model of student learning with the intentional integration of Christian virtues.

Conclusion

Christians who teach via a mentor approach can verify that the faith-based call to love is truly possible. God's Spirit makes the believer's efforts powerful (Lottes 2005). By embodying this model of relational empowerment Christian teachers are bringing the personal touch back to an impersonal, individualistic, and spectator society. By using what is known about quality mentoring to create effective learning environments, veteran teachers can help shape efficacious, resilient, critical thinking students in addition to their commitment to supporting beginning protégés in the development of their competence and capacity as teachers. It may be that guiding others in this manner is the most powerful method by which the future can be shaped in the way of Christ, the prince of peace.

From ancient to present times, mentoring has been essential in the "training up" of the people. Through mentoring the protégé seeks maturity and the integration of his or her outlooks. Christ modeled with His disciples how tender teaching after a challenging and difficult learning experience can lead to important discussions between mentor and mentee. It can serve as a strong foundation for the growth and development of the protégé. Mentors can provide the caring and understanding heart of someone who has walked a similar path and a good mentor will use all the tools available on behalf of the protégé (Earle 1998). Because Christians hold to a belief that God's grace and love makes persons worthy, they must practice what they preach by freely sharing the grace of knowledge, believing that no matter their age, learners are capable, positive, and resourceful.

To mentor is to build capacity by means of facilitating an intentional relationship. That relationship requires balance. "We need our students as much as they need us…if we are to teach with life and vigor and hope, then we must recognize that we teach not just for our students and not just for the world, but for ourselves as well" (Daloz Daloz 1999). To serve as mentors can provide a reasonable response to the impersonal attitudes and individualism prevalent in today's culture (Clinton and Stanley 1993). Ultimately the success of schools in the twenty-first century depends on our ability to establish and maintain infrastructures for learning characterized by a sensitivity to the development of each person who plays a part. For the Christian teacher, mentoring integrates career and faith, providing a powerful means to impart goodness and love to the children and youth they teach. Jesus displayed this when "…he took the children in his arms, placed his hands on them and blessed them" (Mark 10: 16).

Appendix

The following are recommended strategies for overcoming barriers found in each of the core elements of mentoring.

Belief in Others

1. Demonstrate a consistent belief in the capacity of people to grow and learn—even oneself.

2. Provide a written description of the mentoring program including a philosophical statement defining its positive purpose and referring to the benefits of mentoring. This should be addressed in orientation to the program and clearly articulated throughout the district.
3. Use positive presuppositions throughout—concentrate on developing efficacy and consciousness.
4. Clear expectations and goals with very clear norms generated and adhered to.

Trust

Practical strategies to eliminate or diminish barriers to trust are shown below:

1. Mentor needs to realize that trust is essential to learning and without taking the time and effort to build trust; no learning relationship will follow. Mentor must acquire skills of trust building and rapport—listening intently, mirroring, non-judgmental questioning and responding.
2. Mentor and protégé need to consciously focus on building trust.
3. Hold open dialog in which mentors and protégés discuss trust.
4. Have both parties read books on the importance of trust.
5. Make confidentiality explicit as part of the coaching agreement. Inform administrator's supervisor that this is an essential component for success.
6. The protégé needs to know he/she is working with someone they can trust and share.
7. Include in a first "grounding conversation," specific agreements regarding confidentiality. These agreements should address who will know/not know about the coaching/mentoring relationship, what words will be said to those who know about the coaching/mentoring relationship, and what specific topics and information are confidential (perhaps everything), and, if there is a supervisor who holds some expectations regarding the coaching/mentoring, what precisely will and will not be shared with that supervisor.
8. Leave nothing to chance!!

Training

Strategies for appropriate mentor training include:

1. Provide a formal mentor training program.
2. Provide coaching of mentors, mentor support groups, and regular meetings.
3. Provide feedback loops regarding effective practices.
4. Provide a framework and process for coaching and mentoring (like the UC Santa Cruz—CLASS model) rather than expecting support providers to shoot from the hip.

5. Provide Cognitive Coaching^{SM} training.
    - Train mentors in purpose and goals of coaching, coaching maps, response behaviors of pausing, paraphrasing, probing, providing data, and questioning skills.
    - Provide meetings for mentors in which they share what works with support and practice sessions for the mentors.
    - Mentors need to be taught skills prior to being a mentor.
    - Provide training in dialog, communication skills for both parties—coach prior to beginning, as a prerequisite to being a coach and protégé in the beginning stages of the process.

Communication

Establish criteria for mentors:

1. Establish selection criteria for coaches/mentors; then select only coaches/mentors who are noted for their interpersonal and communication skills.
2. Program director must have clear criteria for the choice of mentors that includes communication skills in addition to a high level of professional experience.
3. Find a person who is a people-person to do the job and get him/her trained in Cognitive Coaching.

Provide appropriate training in communication and interpersonal skills:

1. Provide training in dialog, communication skills for both parties—coach prior to beginning, as a prerequisite to being a coach and protégé in the beginning stages of the process.
2. Go slow to go fast, communication skills need to be developed.
3. Mentor needs to be a good listener, asking the appropriate questions so the protégé can see for themselves what needs to be done.
4. Protégé (at the conclusion of each session) must be able to phrase, rephrase, and paraphrase action items and next steps.
5. Review expectations, procedures, guidelines, roles, address process for miscommunication, and stress open communication.
6. Use a variety of communication forms—feedback forms, written plans, journaling, and verbal discussions.

Time

The following are suggested strategies to overcome time constraints:

1. Set time as a specific goal, with success indicators.
2. Schedule in advance in each party's calendar and both keep sessions as a priority—only reschedule when absolutely necessary.
3. Establish regular meeting times, use electronic and phone connections, and use frequent short meetings instead of prolonged infrequent ones.
4. Put mentoring in place for a school year; put regular meeting dates on the calendar and make them a priority—does not have to be long—even 30 min will work.
5. The process takes time—agreement needs to be made in the beginning of the process must be established and adhered to.
6. Establish guidelines/requirements for coaching/mentoring, i.e., a minimum of two 45-min coaching interactions per month for a minimum of six months.

Process

Barriers to process center on the lack of a plan of action. Suggestions to remedy this include:

1. Discuss nature of mentoring relationship and how support can be coaching, collaborating and/or consulting early in relationship; assess protégé needs and use those needs to plan for action, maintain confidentiality, find ways to connect to personal concerns as well as professional concerns, use the Concerns-Based Adoption Model to diagnose and make decisions about interventions.
2. Provide a template and suggested activities for both parties.
3. Develop plan of action based on mentors who have contributed to value-added achievement gains by protégés.
4. Include social and trust building activities at onset.
5. Engage in a "grounding conversation" as the first major interaction. During this grounding conversation, the wants, needs, and expectations for a learning relationship are established; the purpose(s) for coaching/mentoring is(are) clarified; relationship norms/agreements are set mutually; and broad short-term and long-term goals are set for the coaching/mentoring experience.
6. Relationship needs to be structured to allow off-ramps at early intervals on a no-fault basis.
7. During the first meeting of coach and protégé, the coach should describe what the relationship would be like and the optimal commitments in time, trust, and insight on the protégé's part.

8. Set clear expectations for time, commitment, meeting times, and goals, and confidentiality should be discussed and agreed upon by both parties.
9. Provide suggested guidelines for short- and long-term needs and goals as well as means to evaluate progress.
10. Review the goals in measurable increments.

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Chapter 14
Exploring the Relationship Between Teacher Spirituality and Teacher Self-efficacy

Richard Barsh

Abstract There often exists an immense disparity between the idealized goals of classroom teachers and the actual shortcomings of these educators. Strategies have been devised and programs have been implemented to enable teachers to be successful; however, these practices often lack the empowerment to sustain teachers through the arduous tasks and demands of being an educator. Teacher education programs, professional development, and teacher curriculum are oftentimes not designed to equip teachers to overcome adversity and discouragement, let alone thrive in the teaching profession. The question is, then, "Why do some teachers persevere through adversity, even moving beyond toward excellence in the profession?" The research on teacher effectiveness has largely examined the techniques and strategies that equip teachers to be effective, but there is very little research that has investigated the effect of teacher spirituality upon teachers' beliefs regarding their own efficacy (teacher self-efficacy). A study was conducted which included 333 teacher participants from 2 school districts in San Gabriel Valley, California, representing elementary, middle, and high schools (Barsh 2015). The researcher sought to answer the following questions: Does spirituality impact teacher effectiveness? If so, then how does spirituality impact teacher self-efficacy?

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Introduction

The study of teacher beliefs is paramount to both better understanding and improving teacher effectiveness. Teacher beliefs, such as the topic of spirituality, are instrumental in influencing teacher decisions, which in turn, affect student achievement in the classroom. Perrone et al. (2006) found that teachers believed themselves to be more effective when they believed there was spiritual connectedness with the work they performed in the classroom. Spirituality, as a component of teacher beliefs, can impact multiple areas of educational practice. A teacher's spirituality consequently impacts a teacher's sense of efficacy in educational practice. According to Porter and Freeman (1986), pedagogy, curriculum, and the function of school community are just a few of the areas of teacher beliefs that impact teacher self-efficacy. Perrone et al. (2006) posited that teachers who recognize a spiritual connectedness with their work also perceive themselves as more effective.

It is important to note that teacher beliefs are not merely one among many of the factors that can affect teacher decisions, but is rather a bedrock foundation for teaching practices. Pajares (1992) posited that teaching practices themselves are only subject to improvement by a change in a teacher's belief system. Therefore, it was both necessary and advantageous to conduct a study on the relationship between the spiritual beliefs and self-efficacy of a teacher. The researcher's study was performed in concert with his dissertation. In general, the findings about the relationship between teacher spirituality and teacher self-efficacy are consistent with prior research (e.g., Coladarci 1992; Long 2008; Palmer 2000; Stanley 2011).

An instrument used by the researcher, the Daily Spiritual Experience Scale (DSES) [Underwood 2011, "Appendix 1: Daily Spiritual Experience Scale (DSES)"], included items that were either directly or indirectly related to the concept of "connection." The survey design itself closely measured the conceptual framework of "spirituality" in the present study. The researcher adopted Parker Palmer's (2000) definition of spirituality, which he defined as "the human yearning to be connected." It is interesting that participants' responses seemed to underscore the emphasis of "connection" identified within Palmer's definition. This is evidenced by the fact that four of the top five mean values were associated with the concept of "connection." For example, mean scores for item 2 ("I experience a connection to all"), item 11 ("I am spiritually touched by the beauty of creation"), item 12 ("I feel thankful for my blessings"), and item 13 ("I feel a selfless caring for others") indicate a value on transcendence and relational consciousness (Hay and Nye 2006), or "connection."

Factor analysis was conducted to reveal two constructs within the DSES, both of which reflected the common theme of "connection." Constructs were transformed and labeled as *connection to God* and *transcendent beliefs regarding life*. The fact that the DSES measured spirituality as a person's connection to God seems to affirm the findings from the literature on the subject of spirituality. Kanarek and Lehman (2013) identified prayer as one of the three salient ways a teacher attempts to connect with both God and students. The authors explained that connecting to God through prayer empowers teachers to connect to their students because the teachers felt more invested in students' lives by having prayed for their students. Furthermore, the impact of connecting to God upon teacher effectiveness is also recognized in the work of Walvoord (2008), who highlighted the teacher's role in engaging students in spiritual formation by helping students relate the course to their own spiritual and religious lives.

A second component of spirituality is the connection made with other people and things. The construct identified as *transcendent beliefs regarding life* was inherently reflective of Palmer's (2000) definition of spirituality. Most of the response items associated with this construct belonging to the DSES instrument-solicited participants' beliefs about how they relate to other people, as well as their feelings in relationship to experiences in life. This spiritual ability to see oneself in relationship to others is highlighted in the work of Hay and Nye (2006) by the phrase "relational consciousness." In a study by Zohar and Marshall (2000), participants who reported high efficacy often reported scores reflecting high spirituality. The authors explained that the participants' high spirituality was demonstrated to the degree individuals were able to recognize life's connectedness.

In addition to the DSES instrument, the researcher utilized the Teacher Self-Efficacy Scale (TSES, Tschannen-Moran and Woolfolk Hoy 2001, "Appendix 2") in order to measure self-reported teacher effectiveness, comprising of 3 constructs: *student engagement*, *instructional strategies*, and *classroom management*. As a teacher himself, the researcher believed these three constructs to represent a holistic approach in examining teacher self-efficacy. The operational definition of teacher self-efficacy was borrowed from the work of Dembo and Gibson (1985) who defined teacher efficacy as "the extent to which teachers believe they can affect student learning" (p. 173). Although research was conducted in the area of teacher self-efficacy (Tschannen-Moran and Woolfolk Hoy 2001), this study was original in that it explored the relationship between the variables in order to determine whether any relationship exists.

Relationship Between the Variables *Transcendent Beliefs Regarding Life and Connection to God*

Statistical analysis within the study revealed a direct relationship between the variables of *transcendent beliefs regarding life* and *connection to God*. That is to say, the study revealed that there is a positive relationship between a teacher's connection to God and the teacher's connection to matters relating to the rest of life. It is imperative to discuss the importance of this relationship between the variables because there are several implications. First, it should be noted that a relationship between the variables is consistent with the literature. Conceptually, spirituality is a combination of the two constructs and, specifically, a "connection" between the two constructs. In other words, a person's connection to God is inextricably fused with one's connection to most other areas of life, often the former informing the later. The Scottish Church's Council defined spirituality as "an exploration into what is involved in becoming human … an attempt to grow in sensitivity to self, to others, to the non-human creation and to the God who is within and beyond this totality" (McFague 1997, p. 10). Furthermore, Jacobs (2012) explained that spirituality can be conceptualized as an integration of many things, including belief in a higher power, prayer, and even transcendence. Beauregard et al. (2007) demonstrated the connection between the aforementioned constructs through the use of RSMEs ("religious, spiritual, or mystical experiences"), in which practices such as prayer, long drives, and even time with others were indicative of the relationship between the present study's variables of *transcendent beliefs regarding life* and *connection to God*.

It is no surprise that the constructs *connection to God* and *transcendent beliefs regarding life* are interrelated. In the design of her instrument (DSES), Underwood (2011) explained this shared relationship between the constructs. She clarified the design of the instrument, highlighting the inclusive nature of "connection" both to God and others:

> The scale is relational in construction, and it is not surprising that scores on the scale have correlations with our relationships with others in concrete ways. The compassionate love items describe moments when people stretch out to those around them in care and acceptance and the two love perception items describe moments that perceived care flows in from a transcendent source either directly or through individuals. Although beliefs that "God loves us", or that one ought to love others are both important, the DSES measures a felt sense of this love as it touches daily life, and might affect our decisions, attitudes and actions. The DSES provides the opportunity to examine how transcendent love and care may help to fuel love and care for others. (p. 44)

It may well be argued that the dimensions of the two constructs are mutually inclusive. That is, there can hardly be one without the other. They are both necessary for spiritual growth. Perhaps the Christian scriptures capture it best in illustrating the connection between loving others and knowing God. "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love" (I John 4: 7–8).

Relationship Between Connection to God and Self-efficacy

Statistical analysis of the independent variable *connection to God* revealed no significant correlation with two of the dependent variables, labeled as *instructional strategies* and *classroom management*. However, this is not to say that *connection* *to God* does not have any impact at all. As stated earlier, previous statistical analysis demonstrated that *connection to God* is significantly correlated with the other variable, *transcendent beliefs regarding life*. Due to the direct effect that *transcendent beliefs regarding life* has on *student engagement*, it is correct to state that *connection to God* reveals a statistically significant indirect effect on *student engagement*. The findings regarding the impact of spirituality on teacher self-efficacy are consistent with much of the literature regarding spiritual development in the life of the teacher.

A word of caution should be noted at this point. Although *connection to God* did not have a direct effect on the dependent variables, its direct positive relationship with *transcendent beliefs regarding life*, and its indirect effect on *student engagement* should be carefully analyzed. There may be several reasons *connection to God* did not have a significant direct effect. It is possible that there are discrepancies in participants' understanding of items related to *connection to God* in the DSES instrument. Most of the questions lend themselves to how a participant "feels" (all items with the exception of items 11, 14, and 15). According to many religious beliefs and doctrines, feelings are not always a reliable indicator of what is true. Unlike feelings that may arbitrarily change with time and circumstances, theology and doctrine often serves as the foundation of truth by which many people live their lives. In addition to the possible lack of spiritual veracity in measuring feelings, many religions advocate a humble view of the individual, thereby dismissing any idea that an individual can live a life that has attained the highest level. Therefore, it may be difficult for some religious people to answer item 16 of the DSES with the response that they are "as close as possible with God," because it would imply that the participant has arrived at a particular pinnacle of spiritual attainment. Perhaps it is possible that participants' responses were lower for items related to *connection to God* due to these aforementioned concerns, thereby skewing the results. It is recommended that careful item analysis be conducted, quite possibly including the use of a different instrument to measure *connection to God*. An additional observation and recommendation should be noted here as well. Nearly all the items within the DSES are related to a "positive" incident, but some religious people may argue that authentic spiritual growth is also evidenced in and through times of difficulty, loss, and suffering. It is possible that had the items related to *connection to God* addressed a participant's desire to connect to God in and through life's troublesome times, participant responses may have yielded different descriptive statistics. Given the researcher's interest in how spirituality enables teachers to both overcome and thrive in their profession, it might have been advantageous to include items measuring such spiritual emphasis. Again, it is conceivable that these aforementioned observations may explain the lack of statistical significant direct effect in *connection to God* on the variables measuring teacher self-efficacy.

Relationship Between Transcendent Beliefs Regarding Life and Student Engagement

Statistical analysis seemed to reveal significant relationships between *transcendent beliefs regarding life* and the study's dependent variables. In particular, analysis revealed that a teacher's spirituality involving *transcendent beliefs regarding life* predicts a teacher's self-efficacy with regard to *student engagement*. The consistency of *transcendent beliefs regarding life* as a predictor of teacher self-efficacy associated with *student engagement* supports previous research findings that affirm the impact of teacher spiritual development and the benefits of student holistic engagement in the learning process (Martin and Dawson 2009; Silvern 2006).

These findings are consistent with literature whereby spirituality can enable teachers and students to better "connect" and "engage" with their subject matter and school community (Zohar and Marshall 2000). As Silvern (2006) maintained, a spiritually inclined teacher is likely to view life holistically, thus becoming better equipped to engage students in the learning process. King (2008) posited that a classroom founded upon spiritually grounded pedagogy will enable students to make connections between everyday life and what they are learning in the classroom. This ability to make connections is what Crick and Jelfs (2011) labeled as "learning power." The present study's findings suggesting a relationship between a teacher's spiritual beliefs and student engagement seem to support the results of previous research, which argued that the more a teacher is spiritually adept, the greater the students will engage in the classroom.

Relationship Between Transcendent Beliefs Regarding Life and Instructional Strategies

In one step of analysis, recalculation indicated that *transcendent beliefs regarding life* revealed a significant path with not only *student engagement*, but also with *instructional strategies*. These findings too support previous research that encouraged teachers to develop lessons and practices which assist in making meaningful connections to life (Council for Curriculum Examination and Assessment 2007; Green 2009). Crick and Jelfs (2011) submitted that as teachers engage in spiritual development, they can become more effective in their instruction by implementing practices that facilitate the development of critical thinking skills and the formation of solutions in problem-based learning. Spiritual development in both teacher and student alike can incite critical thought and inquiry, thus showing evidence of effective instructional practices. It is interesting that these findings from both the present study as well as previous research support the foundational goals of the Common Core, including increased rigor and college/career readiness.

As mentioned, statistical analysis seemed to reveal an indirect effect of *transcendent beliefs regarding life* upon *instructional strategies* through the variable *student engagement*. Silvern (2006) explained that as teachers and students are engaged in educating the spirit, student learning will occur at deeper levels of cognition. That is, as teachers use instructional practices that are spiritual in content [as identified in a meta-analysis by Gafoor and Kottalil (2011)], the more likely students will engage in the instructional strategies. Moreover, this ability of teachers to connect with and engage students, referred to as “connective pedagogy” or “relational pedagogy” (Bergum 2003; Boyd et al. 2006; Corbett 2001a, b; Corbett and Norwich 1999; Gadow 1999), is fundamental to effective instruction (Martin and Dawson 2009). Thus, research seems to affirm the indirect effect *transcendent beliefs regarding life* has on *instructional strategies* through the use of engaging students.

Relationship Between Transcendent Beliefs Regarding Life and Classroom Management

Research has revealed that many educational policies and programs have identified a connection between spiritual development and classroom management. Long (2008) described how teachers have been encouraged to make spiritual connections in the classroom because spiritual growth is critical to a values-driven approach to character education. It is both the teacher’s own spirituality and the development of the student’s spirituality that promotes a focus on character and behavior, which in turn, can facilitate effective classroom management practices. Holt et al. (2011) explained how teacher beliefs are related to classroom management and classroom climate, specifically stating that a teacher’s spiritual beliefs are important in creating a caring classroom.

Studies have revealed the correlation between teacher beliefs and the practice of building caring classroom environments and relationships with students. Linda’s (2002) meta-analysis compared characteristics of spiritually focused individuals, values identified by the National Council of Educational Research and Training (NCERT 1981) of teachers who promote values education among their students, and the attributes of academically resilient individuals as enumerated by various researchers (Gafoor and Kottalil 2011). The significance of this study is that Linda (2002) found the same spiritual attributes demonstrated in spiritually minded persons are often the same attributes held by academically resilient persons. These transcendent beliefs cited by the study as “caring” and “focused on relationships” are qualities that link spiritually minded teachers with effective classroom environments, whereby students are both resilient and demonstrate these shared values with the teacher.

Gafoor and Kottalil’s (2011) meta-analysis identified three areas in which students are affected by an education that encourages both spirituality and academic resiliency: “instruction,” “teacher behavior,” and “school ethos and environment.” Gafoor and Kottalil found transcendent beliefs affecting practice include developing self-awareness and self-knowledge, developing inner strength and resiliency, enhancing love and relationships, and encouraging reflection on experience. These instructional focus areas proved to be salient contributors in research encouraging both spirituality and resiliency. Due to the saliency of such instructional practices in their meta-analysis, it can be argued that these practices are indicators of effective teaching strategies, thus validating the use of the construct, *transcendent beliefs regarding life* in the current study. Furthermore, findings from studies show many shared techniques between "sacred" and "secular" approaches and, therefore, there should be no hesitation in integrating spirituality into everyday life of schools in secular societies.

Although *classroom management* was not directly affected by the variables in the more advanced statistical analysis, multiple regression between the variables of *transcendent beliefs regarding life* and *classroom management* did reveal a statistically significance relationship. Moreover, advanced statistical analysis did reveal an indirect effect between *transcendent beliefs regarding life* and *classroom management* via *student engagement*. As noted by Holt et al. (2011), a teacher's spiritual beliefs can facilitate student engagement, whereby students sense a caring classroom environment. For example, spiritual items, such as "I feel a selfless caring for others" (item 13 of the DSES) and "I accept others even when they do things I think are wrong" (item 14 of the DSES), make an indirect effect on *classroom management* effectiveness by initially engaging students in a positive manner as described.

Recommendations for Action

One of the purposes of the study was to show whether the spirituality of the teacher influences a teacher's ability to both survive and thrive within the profession. As teachers become disillusioned and discouraged regarding the demands of the teaching profession, it has necessitated investigation into the factors related to teacher beliefs about "connection" in their role as an educator and their sense of self-efficacy. Research into belief structures such as spirituality can yield profound results into the dynamics of teacher effectiveness (Ashton 1990; Ashton and Webb 1986; Brookhart and Freeman 1992; Buchmann 1984; Clark 1988; Dinham and Stritter 1986; Feiman-Nemser and Floden 1986; Fenstermacher 1979, 1986; Goodman 1988; Munby 1982, 1984; Nespor 1987; Tabachnick et al. 1979; Weinstein 1988, 1989; Wilson 1990). The following recommendations are proffered as actions to appropriate the "human yearning to be connected" which facilitate teacher effectiveness.

Findings from this study inform educators of the necessity to formulate a pedagogy that aligns with best teaching practices. Research exploring the affective influence of teachers has served as a catalyst for educational reform efforts, including the establishment of teaching standards that reflect the spiritual sphere (NCTE 2009). In bringing a more balanced approach to educational practices and pedagogy (Clarken 2008), educators are being encouraged to be spiritual people (Creighton 1999; Keyes et al. 1999; Maxwell 2003; Solomon and Hunter 2002; Thom 1984, 2002). As both the literature and the present study seem to affirm, spirituality is a system of beliefs that can enable teachers to both effectively engage and instruct students (Gooden 2000). Therefore, it is incumbent upon teacher education programs and ongoing professional development, to holistically train teachers in pedagogical development that accentuates the importance of "connecting" with students and making learning transcendent. Because there are many benefits to educational reform emphasizing spirituality, including greater moral productivity (Oberski and McNally 2007), it can be argued that the topic of the spiritual development of the teacher should be examined and even celebrated in the classroom.

It is interesting that administrators and schools were found to be more successful when they conducted staff development and trainings that focused on the spirituality of both its students and teachers (Graseck 2005; Guillory 2002; Hay and Nye 2006). Therefore, wise are the school district and staff that are not deterred from engaging in spiritual development of both teachers and students (Graham 2001; Linda 2002), but rather encourages holistic learning which leads to greater teacher effectiveness and increased student achievement (Bobeck 2002; Thom et al. 2005). Furthermore, it is recommended that principals and human resource officials in charge of hiring teachers be keen on how to best solicit information from prospective teachers on their pedagogical practices concerning developing "connections" with students. District employees whose responsibility it is to hire teachers must know what it is that "great teachers do." Therefore, district personnel should develop criteria that will best identify the quality of teacher who can make those connections in the classroom, ultimately predicting which prospective teachers best possess effective practices in student engagement, instructional strategies, and classroom management.

It is the recommendation of the researcher that teachers take an active interest in their own spirituality. I think it is imperative to remind the reader that spirituality does not simply refer to religious beliefs and practices (Koenig 2004; Richards and Bergin 1997). Although spirituality is very closely related to one's beliefs about God and even one's "connection" to God, the items included in the DSES seem to indicate that spirituality is more than mere intellectual beliefs or assent; rather, it involves attitudes and actions that transcend personal existence. Studies have suggested that spiritual development can help teachers overcome adversity, such as stress and anxiety (Pajares 1992; Stanley 2011), even empowering teachers to feel more effective in the classroom (Perrone et al. 2006). Due to the influential role of teacher beliefs, such as spirituality, on teacher behavior and its consequent effect on students and learning (Bandura 1986; Lewis 1990; Nespor 1987; Nisbett and Ross 1980; Posner et al. 1982; Rokeach 1968; Schommer 1990), teachers would do well to consider their professional role and development through the lens of a holistic self. Furthermore, teachers would serve their students well to cultivate a classroom environment and utilize instructional strategies that holistically develop the person of the student.

On a practical level regarding *instructional strategies*, this author recommends educators consider appropriating the spirituality of a teacher by helping students "connect" to the learning. Long (2008) suggested several benefits of spiritual development of teachers, including the ability of teachers to build rapport and work in communion with students (Martin and Dawson 2009). Instructional strategies that engage and connect teachers with students will ultimately enable teachers to become more effective for the very reason students will likely begin to feel more autonomy in their work and a greater satisfaction from meaningful engagement (Gooden 2000). Walvoord (2008) proposed four distinct spiritual roles educators can assume that will enable students to connect to their learning: "questioner," "applier," "voice," and "autobiographer." I suggest implementing Walvoord's roles within the classroom, thereby resulting in the teacher more effectively engaging students in the learning. Thus, educators should thoughtfully plan instruction that encourages students to play an active part in connecting to the content of their subject.

As noted earlier in the findings, the *instructional strategies* construct is directly related to *student engagement*. Due to the direct impact of spirituality on *student engagement* and spirituality's indirect effect on *instructional strategies*, it is the researcher's suggestion that teacher education programs and professional development infuse spiritual development as the core of its training. As teachers envision themselves "connecting" with students, demonstrating that the teacher both cares about the student and is interested in their learning, the student will become more engaged in his or her learning. Therefore, it is easy to surmise that while teachers become more engaged with the students, the teacher is more likely to commit to including instructional strategies that will better monitor and differentiate for student needs. One result is that teachers will feel a greater sense of self-efficacy and thereby continue in such strategies to ensure student achievement.

If in fact, as the study suggests, there is a positive relationship (either direct or indirect) between spirituality and teacher self-efficacy, then it is incumbent upon the educational community to learn what practices are being developed and employed, both in the way of spiritual development and teacher self-efficacy. In particular, the practices of minority teachers must be examined, especially related to instructional strategies and classroom management. As the study has suggested, non-White teachers are reporting both higher scores of spirituality and teacher self-efficacy. As a result, there needs to be greater collaboration efforts and opportunity given for teachers to share their practices. Most importantly, minority teachers need to take the lead in discussing how their spirituality influences their practice, with emphasis on instructional strategies and classroom management.

Due to the increasing populations of diverse students, it has become necessary to ensure that educators are doing their very best to implement pedagogy that leads to effective practices. In particular, minority teachers must take the lead in highlighting practices of student engagement, instructional strategies, and classroom management that will meet the needs of a diverse student population. Furthermore, collaboration between educators on holistic learning methods must be implemented, which, in turn, will better "connect" teachers with students who may be different from the respective teacher. Educators must be culturally and religiously sensitive to ensure connections are made between teacher, student, content, and learning.

Appendix 1: Daily Spiritual Experience Scale (DSES)

See Table 14.1.

Table 14.1 Daily Spiritual Experience Scale (with item numbers added)

		Many times a day	Every day	Most days	Some days	Once in a while	Never or almost never
1	I feel God's presence						
2	I experience a connection to all of life						
3	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns						
4	I find strength in my religion or spirituality						
5	I find comfort in my religion or spirituality						
6	I feel deep inner peace or harmony						
7	I ask for God's help in the midst of daily activities						
8	I feel guided by God in the midst of daily activities						
9	I feel God's love for me directly						
10	I feel God's love for me through others						
11	I am spiritually touched by the beauty of creation						
12	I feel thankful for my blessings						
13	I feel a selfless caring for others						

(continued)

Table 14.1 (continued)

		Many times a day	Every day	Most days	Some days	Once in a while	Never or almost never
14	I accept others even when they do things I think are wrong						
15	I desire to be closer to God or in union with the divine						
		Not close	Somewhat close	Very close		As close as possible	
16	In general, how close do you feel to God?						

Introduction: "The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you."

Appendix 2

Teacher Beliefs—TSES *Directions*: Please indicate your opinion about each of the questions below by marking any one of the nine responses in the columns on the right side, ranging from (1) "None at all" to (9) "A Great Deal" as each represents a degree on the continuum		This questionnaire is designed to help us gain a better understanding of the kinds of things that create challenges for teachers. Your answers are confidential								
1.	How much can you do to get through to the most difficult students?	1	2	3	4	5	6	7	8	9
2.	How much can you do to help your students think critically?	1	2	3	4	5	6	7	8	9
3.	How much can you do to control disruptive behavior in the classroom?	1	2	3	4	5	6	7	8	9
4.	How much can you do to motivate students who show low interest in school work?	1	2	3	4	5	6	7	8	9
5.	To what extent can you make your expectations clear about student behavior?	1	2	3	4	5	6	7	8	9
6.	How much can you do to get students to believe they can do well in school work?	1	2	3	4	5	6	7	8	9

(continued)

(continued)

7.	How well can you respond to difficult questions from your students?	1	2	3	4	5	6	7	8	9
8.	How well can you establish routines to keep activities running smoothly?	1	2	3	4	5	6	7	8	9
9.	How much can you do to help your students value learning?	1	2	3	4	5	6	7	8	9
10.	How much can you gauge student comprehension of what you have taught?	1	2	3	4	5	6	7	8	9
11.	To what extent can you craft good questions for your students?	1	2	3	4	5	6	7	8	9
12.	How much can you do to foster student creativity?	1	2	3	4	5	6	7	8	9
13.	How much can you do to get children to follow classroom rules?	1	2	3	4	5	6	7	8	9
14.	How much can you do to improve the understanding of a student who is failing?	1	2	3	4	5	6	7	8	9
15.	How much can you do to calm a student who is disruptive or noisy?	1	2	3	4	5	6	7	8	9
16.	How well can you establish a classroom management system with each group of students?	1	2	3	4	5	6	7	8	9
17.	How much can you do to adjust your lessons to the proper level for individual students?	1	2	3	4	5	6	7	8	9
18.	How much can you use a variety of assessment strategies?	1	2	3	4	5	6	7	8	9
19.	How well can you keep a few problem students form ruining an entire lesson?	1	2	3	4	5	6	7	8	9
20.	To what extent can you provide an alternative explanation or example when students are confused?	1	2	3	4	5	6	7	8	9
21.	How well can you respond to defiant students?	1	2	3	4	5	6	7	8	9
22.	How much can you assist families in helping their children do well in school?	1	2	3	4	5	6	7	8	9
23.	How well can you implement alternative strategies in your classroom?	1	2	3	4	5	6	7	8	9
24.	How well can you provide appropriate challenges for very capable students?	1	2	3	4	5	6	7	8	9

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Chapter 15
Let Shalom Roll Like a River: Education as a Never-Ending Journey for Shalom

HeeKap Lee

> *I hate, I despise your religious festivals; your assemblies are a stench to me. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream!*
>
> *(Amos 5: 21–24).*

Abstract Shalom is present where everything fits together and in its place as God intended. Even after man's sin in the Garden of Eden, God restored everything to its original status by the blood of His begotten son on the cross. God empowers us to build a shalom community in every institution and organization through teaching and educational interventions. This continuous task will be undertaken by teachers until Jesus comes back to earth. This summary of this book refocuses the topic of shalom which will continually be implanted to students in and out of classrooms by teachers. Two sets of interventions will be addressed in this chapter along with possible intervention strategies.

Introduction: Teachers as Shalom Makers

Shalom refer to the right order in which everything fits together in perfect harmony vertically (people with the Creator) and horizontally (people with each other). It is "the most promising concept for capturing God's and our mission in the world" (Wolterstorff 2002, p. 79). Shalom directs the purpose and method of education thoroughly and illuminates the opportunities for teachers to work with

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students in and out of their classrooms. As clarified in chapter two, the purpose of education is to restore the shalom relationship that was marred between the Creator and sinful human, other fellow humans, and between humans and other creatures. I truly believe that education provides a powerful means to transform the world as Jesus commanded to his disciples. Before He ascended to heaven, Jesus ordered to his disciples to teach and obey everything Jesus has commanded them (Matthew 28:19).

Therefore, the most important agenda in the shalom education model is emphasizing the role of teachers. By embracing the overarching goal of educating for shalom, teachers equip and energize students in both doing and being in the world as agents of transformation (Wolterstorff 2002). This chapter addresses several topics in order to emphasize the important role of transformative education in the shalom society. First, this chapter identifies the main characteristics of a shalom society. Then, by comparing the characteristics of current social environment (called toxic society) with that of shalom society, the two dimensions, individual and communal, are made.

Rethinking the Shalom Education Model

Shalom is the harmonious place where everything links together with integrity as the created cosmos as the whole (Wiles 2000). The shalom community was restored from its previous marred state via the atoning sacrifice of Jesus on the cross. As "the instrument of God to restore all of creation" (Wolters 2005, p. 121) educators can encapsulate God's vision of shalom into students' hearts through educational interventions in and out of the classroom. Here, I reiterate the key points of the framework of shalom-based education model, which I explained in chapter two briefly.

First, the direction of education is to restore the vision of shalom by regaining right and harmonious relationship with God, with other human beings, and with nature. In shalom education, students must be equipped with their original identity in which they are created in the image of God. All children are educated with sound skills, competencies, and gifts from God, and teachers have the responsibility to instruct them to the fullest extent so that students' gifts and talents are wholly developed to glorify God throughout their lives.

Second, shalom education recognizes the uniqueness of each student. Since all students demonstrate distinct characteristics, they need to be treated fairly and respectfully. One way to respect their individuality is to contextualize materials and resources based on their different cultural, social, and linguistic backgrounds and circumstances.

Third, in shalom education, students constantly explore their world and frequently encounter phenomena that they do not understand. By asking questions and collaborating with one another in authentic settings, students ultimately construct their own modes of their experiences.

Table 15.1 Shalom education model

Shalom education	Descriptions
The direction	Regaining the original identity and teaching students to the fullest extent
The content	Using contextualized pedagogies along with authentic materials and resources
The method	Inquiry-based learning process
Teachers' dispositions	Teachers are missional leaders, equipped with compassion, competence, and commitment

Finally, shalom education emphasizes dispositions of teachers who facilitate educational activities from the missional perspective (Roxburgh and Romanuk 2006). Lee (2014) identifies three dispositions of Christian teachers: compassion, commitment, and competence. First, teachers should be compassionate by caring for students enough to invest time and resources to help engage them. Second, teachers need to be competent and know their students' unique qualities and talents. Lastly, teachers need to be fully committed by understanding that teaching is a calling from God who implanted the seeds of divine qualities in children who bear His image.

The Table 15.1 is the brief summary of the shalom education model.

Building a Shalom Community in the Toxic Society

God's beautiful creation has been tarnished by Adam's sin, and the world became deteriorated due to human beings' sinful desires and behaviors. The school and education environments exemplify this tarnished creation, reflecting the volatile culture it serves. In the past 20 years, schools have been catapulted into a culture of violence. By the end of elementary school, the average child will have witnessed 8000 murders and 1,000,000 other acts of violence on TV (Carlsson-Paige 1998, p. 26). There were 29,900 gangs and 782,500 gang members in this country in 2011 among which 28.3 % of public schools in cities reported gang activities (Parkay 2016). Garbarino (1997) argues that students have been exposed to socially toxic environments that have "become poisonous to their development just as toxic substances in the environment threaten human well-being and survival" (p. 13). He says,

> Social toxicity refers to the extent to which the social environment of children and youth is poisonous, in the sense that it contains serious threats to the development of identity, competence, moral reasoning, trust, hope, and the other features of personality and ideology that are for success in school, family, work, and the community. Like physical toxicity, it can be fatal, in the forms of suicide, homicide, drug-related and other life style-related preventable deaths. But mostly it results in diminished humanity in the lives of children and youth by virtue of leading them to live in a state of degradation, whether they know it or not. (Garbarino 2008, p. 29)

Toxic environments start with the disruption of relationships between students and their parents. This could take place in a single-parent household and/or multiple family transitions or during caretaker changes, which could lead to conflict and abuse from parents, child abuse, family member's exposures to alcoholism and drug use (Felitti et al. 1998). Toxic environments are transferred in schools through bullying, violence, and gun- and gang-related activities that lead to poor academic results and significant risks of injury and death (Hoare 2008). In addition, students who live in communities with a large incidence of street gang activity face significant risk of injury and death due to gang violence (Felitti et al. 1998). Students' exposure to this kind of a toxic environment continually leads to mental, physical cognitive, social, and spiritual development disorders (Garbarino 1995, 1997).

Sadly, toxic social environments have been strengthened and reproduced through education and school systems in three ways. Many critical pedagogists view school as a factory, arguing that school has been a tool of enculturation, an instrument by which the industrial age's paradigm was fulfilled by functioning as an agent for reproducing the existing dominant social structure and ideological apparatus. For example, Apple (1982) emphasized the importance of schools' explicit curriculums in the reproduction of consciousness in capitalistic societies. The hidden curriculum in the schools also reproduces the attitudes and personality traits upon which work in capitalist society depends (Bowles and Gintis 1976; McLaren 1989). Bourdieu (1971) asserts that cultural capital is what reproduces educational inequality in a school. In a classroom, the cultural capital of students who occupied subordinate class (ethnicity) positions is systematically devalued. The current condition of schooling and the education system treats students and children in a highly disciplinary and abusive manner.

Second, teachers' relationship with students as authoritarians through rigid teaching styles have reflected the toxic social environment. School systems were organized much like the mass production structures of manufacturing structures where students were treated like empty vessels in which knowledge and skills were to fill them. Freire (1970) identifies this kind of education as a banking concept that views children as "an empty mind passively open to the reception of deposits of reality from the world outside" (p. 247). Uniformity, control, and centralization are core virtues that students need to follow in school. Nouwen (1971) identifies three features of the current style of teaching: competitive, unilateral, and alienating. This kind of school environment exactly reflects to the toxic social environment.

Finally, toxic social environments strengthened via punishment-oriented discipline and classroom management strategies fail to reinforce positive, prosocial behavior. Hirschfield (2008) identifies this kind of school management system as the criminalization of school discipline. He writes:

> In schools that face very real problems of gangs and violence, rule-breaking and trouble-making students are more likely to be defined as criminals, symbolically, if not legally, and treated as such in policy and practice. In short, the problems that once invoked the idea and apparatus of student discipline have increasingly become criminalized (p. 80).

The effects of the criminalization of school discipline cause students' loss of instruction time and result in high dropout rate. Scott and Barrett (2004) identify that at an urban elementary school, students who were suspended lost twelve, 160 min of class due to office referrals and 462 h of class time due to suspensions. Consequently, 49 % of students who enter high school with three suspensions on their record eventually drop out of school (Balfanz et al. 2013).

It is ironic that schooling has lost its role as an agent for the social transformation that Jesus commanded. Rather it has become an object to be repaired. The toxic social context reproduced and strengthened through schooling and the educational system has led to the loss of children's real identity in God the Creator. Now it is time to rebuild and regain children's original identity by striving to create a shalom community as God originally intended.

Educational Intervention to Build a Shalom Community

The Bible clearly mentions that all human being are created in the image of God, which means that all people carry the same attributes as the Creator regardless of their situation, status, culture, and context. However, the image of God in humans has been stained by sin, which is defined as the "deliberate harming of humans by other humans" (Waller 2002, p. 13). This definition includes the creation of conditions that materially or psychologically destroy people's quality of life, their dignity, happiness, and capacity to fulfill basic material needs. Sin has impacted human society in two ways: (1) in the personal dimension, all humans lost their original identity as a creature of God and (2) in the communal dimension, original relationships with others and God were lost. First, sin destroys or diminishes humans' quality of life, their dignity, happiness, uniqueness, and capacity to fulfill basic material needs. The uniqueness and inherent value of every individual deteriorate when the desires and acts of sinful humans ignore the rights of others. Second, sin demolishes the doxological relationship between a person with other persons and with God because the success of human society is dependent on building relationships with others.

However, Jesus' redeeming activity on the cross fully reconciled the Creator and sinful human beings. Now we envision the right relationship (shalom) between us and God the Creator. God calls us to restore all areas of the world so that we can enjoy our original relationship with God alongside a peaceful integration within the society of God's people. Therefore, shalom offers hope for all humanity, and we hold the responsibility of building a community of shalom. Hence, Christian teachers need to restore all deviations of fallen social systems and relationships to the original status as God intended, especially under the toxic social environment of our current society.

How do we as Christian educators restore the original relationship as God created through education? The following section will explain two ways of interventions: individual and communal interventions. First, we need to regain our original identity, which is an uncompromising value throughout our lives. All students and children need to be equipped with sound spiritual values and competencies. Second, we need to do our best to build an ethical community where all the members have full and secured relationships. We are called to bring about human flourishing in our community, our society, and our world.

Individual Dimension

The Bible clearly mentions that all human beings are created in the image of God, which means that all people carry the same attributes as the Creator, regardless of our situation, status, culture, and context. Even though the effects of sin range widely, sin neither abolishes the essence of our original identity nor destroys the structures of creation (Wolters 2005). Therefore, education offers a redirecting and renewing function. Graham (2003) summarizes,

> Education is the process whereby we learn to act like God and to do His work. As we communicate with God in that process, and we study His creation, we are to do the work that He ha called us to do, and do it in His ways. (p. 52)

Therefore, when Christian education focuses on regaining human's original identity, children realize their inherent dignity and uniqueness as the image bearers of God. It is Christian teachers who educate children by emphasizing their spiritual identity and promote modes of human flourishing in all areas of human life (Wolterstorff 2004).

How do we implement interventions on the individual level? Three ways of interventions can be identified in this section. First, teachers need to instruct all students with the foundational concept of all instruction drawn from the biblical idea of Imago Dei (the image of God), which affects all people regardless of their situation, status, culture, and context. This concept demolishes every theory of superiority or inferiority that is in direct disobedience to God's principle. Cottrell (1999) summarizes how to interpret the idea of Imago Dei in several ways. Every human being possesses inherent dignity, meaning, and worth, whether it is the lowest, coldhearted person on earth or the noblest: dignity undergirds self-respect. Hence, we must have a unique respect for human life. With this perspective, we grasp a sincere desire to evangelize the lost (Cottrell 1999).

Second, teachers need to acknowledge the importance of spiritual values and competency in the school curriculum. Because spiritual values and competencies in the public education curriculum are lacking, Christian education's responsibilities have increased. Nord (1995) analyzed that the major reason for school violence lies in the spiritual emptiness or spiritual darkness of students. In her book, after discussed the paucity of meaning in students' lives, Kessler (2000) concluded that the root causes of students' violence in schools is a result of their spiritual emptiness. When guided to find constructive ways to express their spiritual longings, young people can find purpose in life, do better in school, strengthen ties to family and friends, and approach adult life with vitality and vision. Schoonmaker (2009) points out that classrooms are spiritual spaces whether or not we recognize it. Through education, all people can fulfill their inner wholeness as God's creation.

So, what kinds of spiritual values and competencies should be instructed to students? Kessler (2000) suggests that seven values can be included into the curriculum including deep connection, silence and stillness, meaning and purpose, joy and delight, creativity, transcendence, and initiation. Lickona (1991) identifies a set of virtues such as honesty, respect, and caring among today's youth. Beechick (1982) identifies a set of spiritual tasks that students need to develop, including:

- learning to show Christianly love in everyday life,
- continuing to develop healthy attitudes toward self,
- developing Bible knowledge and intellectual skills adequate for meeting intellectual assaults on faith,
- achieving strength of Christian character adequate for meeting anti-Christian social pressure,
- accepting responsibility for Christian service in accordance with growing abilities,
- learning to make life decisions on the basis of eternal Christian values, and
- increasing self-discipline (pp. 146–148).

In order to refocus students' spiritual identity, Brueggemann (2001) suggests an educational intervention that emphasizes valuing persons over property, valuing public concern over private interests, valuing equality over elitism, valuing well-being over productivity, valuing human dignity over competence, seeking power for the oppressed, and seeking right-mindedness for the fragmented. In essence, Christian educators need to facilitate flourishing through establishing personal, relational, and community virtues. Personal virtues include self-discipline, impulse control, good judgment, integrity, courage, perseverance, and self-motivation. Relationship virtues include caring, kindness, courtesy, cooperativeness, helpfulness, honesty, respect, understanding, and tolerance. Community virtues include citizenship, fairness, leadership, responsibility, loyalty, and trustworthiness (Kagan 2001, p. 52).

Finally, equipping students with spiritual intelligence competencies is another critical task in the school and classroom for the individual dimension of intervention. Zohar and Marshall (2000) outline some useful competencies, skills, or qualities of a spiritually intelligent person including the following:

- maintaining a higher degree of self-awareness,
- acquiring inspiration through vision and values,
- utilizing suffering and transcending pain,
- obtaining a holistic worldview,
- appreciating diversity, and
- asking why or what questions and seeking fundamental answers
- Compassion (p. 18).

Communal Dimension

Shalom is the presence of communal well-being. It is a doxological community which can be identified in three ways: hospitable, serving, and responsible community. Shalom is a hospitable community where all individuals are welcomed and valued. It is a serving community where all members appreciate one another, spend time together, and share with each other enthusiastically. God has made it clear that He sanctions the establishment of community, a reconciled people who enjoy fellowship with Him, with one another, and ultimately with all creation (Grenz 1998). The Bible clearly depicts this community in Acts.

> Everyday they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts. (Acts 2:46, NIV)

In order to build a hospitable community, Banks (1986) identifies three most defining characters: belonging, the sources of moral authority for the community, and the frameworks for explaining events for community. Peck (1987) describes what he considers to be the most salient characteristics of community, including inclusivity, commitment and consensus, realism, contemplation, safety, a laboratory for personal disarmament, a group that can fight gracefully, a group of all leaders, and a spirit of peace, love, wisdom, and power.

Palmer (1993) identifies hospitality as one of the critical characteristics when building a community in a classroom. Nouwen (1975) defines teaching as hospitality, saying, “When we look at teaching in terms of hospitality, we can say that the teacher is called upon to create for his students free and fearless space where mental and emotional development can take place” (p. 60). Classrooms should be the place of shalom, embracing all students, regardless of their difference in skin color, language, and racial differences. Rather than adopting punitive criminalized discipline, we can implement restorative justice discipline that engages all parties in a balanced practice and brings together all people impacted by an issue or behavior (Gonzalez 2011). Pepler (2006) asserts that all school teachers and leaders have the crucial role as social architects to ensure that children’s social lives are structured to encourage the development of healthy and egalitarian social relationships.

Shalom, therefore, is an ethical community which practices Christian values as the key standard of decision making. People in the shalom community understand and articulate the integration of a Christian worldview in their community. They practice Christian values and ethics in their lives and promote them to advance the quality of living. The Bible summarizes the list of Christian values that Christians need to practice in their lives.

> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. (Galatians 5:22–23, NIV)

Schools should be a place to practice spiritual intelligences and values. Lantieri (2001) suggests building a school with spirit in more intentional ways so that our classrooms could be places that facilitate spiritual growth. In order to build a school with spirit, schools would be valued, every individual would be honored, and education would be lifelong process. In addition, school leaders would shift from a centralized concept of power to approaches that help individuals and groups self-organize. Teachers would be more concerned with the spirit of collaboration and partnership, and an appreciation of diversity within the school community. School policies would acknowledge the interconnectedness with one another and with all of life by commitment to ecological principles, environmental limits, and social responsibility. Therefore, we should create and build a reliable and trustworthy classroom environment where all students are respected and engaged freely. This way students form together in new unity as children of God.

Third, shalom is a responsible community in which each person strives to obey what God asked to him/her. What God requires each person is mentioned in Micah 6:8, “He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.” Therefore, shalom means justice (Morris 1974). Justice is a relational concept, referring to doing all that is necessary to create and sustain healthy, constant, and life-giving relationships between persons (Marshall 1989).

Education is a social action process through which students tackle educational and social problems by working together to detoxify the social environment and to strengthen them to resist the toxic influences that cannot be changed in the short run (Garbarino 1997). The result of education can be measured by the extent to which people honor their obligation to live in relationships that uphold the equal dignity and rights of the other (Marshall 1989).

How do we build a responsible community in and out of classroom? In order to advocate and practice justice in a classroom, Christian educators must equip students with consciousness for justice and peace. They may encourage students in critical involvement concerning the ideologies, social movements, and belief systems that are shaping them and the world (Wolterstorff 2004). Critical pedagogists argue that school curriculum should be changed to include social action programs in the curriculum (Freire 1970; Banks 1986; Giroux 1988). Banks (1986) introduces the social action approach as the highest level of education in which students make decision on important social issues and take actions to help solve them.

Shalom is not merely cessation of strife, but a positive quality of individual and social life (Macquarrie 1973). Striving for social justice needs to extend to develop students’ consciousness for global security and peace. As educators for shalom, we need to resist any trial to ignore a child’s dignity and to ruin human relationships and human environments.

The Table 15.2 is the summary of the interventions that are described in this article.

Table 15.2 Shalom education interventions

Goal	Dimensions	Purpose	Interventions
Building a shalom society through education and schooling	Micro-level	• Regaining the image of God to all children • Increasing youths' moral convictions, social conscience and responsibility, or altruistic values	• Virtue/character education • Spiritual intelligence
	Macro-level	• Building a doxological relationships each other in the school and community • Striving for social justice	• Social architecture • Schools with spirit • Building schools for spiritual, ethical and responsible community • Social action, critical pedagogy

Conclusion

Shalom is "a vision of what constitutes human flourishing and our appointed destiny" (Wolterstorff 2004, p. 22). Shalom is not only the end goal of history, it also includes the process by which it is to be attained; that is to say, it includes strife, struggle, suffering, and is dynamic in the highest degree (Macquarrie 1973, p. 36).

In this article, I addressed several topics of Christian education. First, the essence of Christian education is to build a community of shalom. The beautiful world that God created was marred due to human sin and God sent his own Son to redeem the relationship. Therefore, Christian education is missional in its efforts to restore the world to the original status that God created. Second, this educational intervention should be established and implemented through two ways: individual and communal dimensions. However, this intervention should be not finished instantaneously; rather, it is implemented gradually until Jesus' second coming.

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Epilogue

Shalom, Teaching, and Right Relationships with God

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Shalom, as an idea, is focused on right relationships: right relations with God, with one another, among groups of people, and with the earth (Brueggemann 2001). Shalom is an invitation to a kind of systems thinking about schools and learning from a theological perspective. Careful readers will notice, therefore, that the Christian vocation to evangelism is the missing element in the pedagogy of shalom. Restoring right relations with God, the aim of the evangelistic task has been alluded to, but not addressed in detail.

The contributors to this book are passionate about The Gospel. They know, like missionaries from the past and the present, that a change of heart is fundamental to larger change in society. For William Carey, the "father of modern missions" and reformer in eighteenth-century India, conversion "was central to his understanding of how lasting reforms can take place" (Mangalwadi 1999, p. 81). He understood—as the authors in this collection do—that "the gospel…is the power of God that brings salvation to everyone who believes" (Romans 1: 16).

But they understand two additional truths that explain the limited emphasis on proclamation here. First, the editors and authors are aware that the gospel is more than just four steps and a prayer. "The gospel is good news not only about Jesus as a person" says Snyder (2001), "it also concerns God's purposes to bring reconciliation, or *shalom* to all creation through Jesus Christ" (p. 223). The "gospel of the kingdom" that was announced and embodied by Jesus himself (before his death and resurrection) is the gospel of *The Kingdom* which is indicative of the impact that Christ would make throughout history and among the nations as his followers went forth on his behalf. His parables illustrate the slow, steady transformation that gospel people bring to the worlds in which they live and work.

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> Again Jesus asked, “What shall I compare the kingdom of God to? It is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.” (Luke 13: 20–21)

William Carey understood this. As a reformer, “he believed, in obedience to Christ’s command to ‘go into all the world and preach the good news’, that reform, even dramatic improvement, was possible because God wanted to save human beings from their bondage to sin and Satan” (Mangalwadi 1999, p. 78). The gospel, working through he and other disciples of Jesus in India and England, was transformational at every level, including education, sometimes radically so. Carey understood that “structures which hinder shalom must be changed” (Yoder 1983) and so he “began dozens of schools for Indians children of all castes…. He wanted to develop the Indian mind and liberate it from the darkness of superstition” (p. 20), Carey stayed at his work, imperfectly for sure, for more than 40 years (1793–1834). He planted seeds of shalom in India, the Babylon, where he was called to serve as an intentional exile.

Another story out of India also illustrates the power of the gospel to impact cultural perspectives. Savitribai Phule (1831–1897) is known as the mother of modern Indian education. Wolf (2011) cites Mukesh Manas, professor of Hindi at Delhi University, who asserts:

> Modern India’s first woman teacher, Savitribai Phule, was a radical advocator of female and untouchables’ education, a champion of women’s rights, a milestone of trailblazing poetry, a courageous mass leader who stood strongly against the forces of caste and patriarchy [and who] certainly had her independent identity for her contribution. (2007) (p. 79)

Wolf adds his own commendation:

> Indian women owe her. For in today’s world, whether an Indian school girl reading English, an Indian woman who reads, an Indian woman who is educated, or an educated international *desi* woman, her education as an Indian female grows from the garden planted by Savitribai Phule. (p. 79, see also Bamani 2008)

The question is “why”? Why did Phule have such an impact? Wolf (2011) quotes extensively from Savitribai Phule’s husband, Mahatma Jotirao Phule. Their views, he argues, are compatible with one another (p. 95; see Phule 2002; Sardar and Wolf 2007).

> Savitribai called Jesus “Baliraja” (bali = sacrifice; raja = king), asserting that “His great teaching is: ‘You must love your enemy and do him a good turn’” (Phule 2002, p. 236). According to the way Savitribai saw history, Jesus was the “one, great champion of the downtrodden, the holiest of the holy, the great sage and lover of Truth, Baliraja” (Phule 2002, p. 73, originally written in 1873). According to Phule, when that Baliraja was crucified, a great movement of liberation was set in motion in Europe: “Millions became the followers of this Baliraja in Europe where he had brought about a tremendous upheaval. All of them began to work ceaselessly of establishing God’s Kingdom on earth” in consonance with the will of “the Almighty God, our great Father and Creator” (Phule 2002, p. 74; Sanneh and Carpenter 2006). And in her own lifetime, “followers of that Baliraja … came to India, preached and practiced the true teaching of their Messiah among the Shudras here. They thus emancipated the Shudras from the unnatural and inhuman slavery which was imposed by the wicked Brahmins” (Phule 2002 [1873], Part 10). The key social benefit was the practice of learning for all, a concept unthinkable and forbidden in

> the Brahmin system. There, learning was only for forward caste persons, specifically for Brahmin caste males. But Baliraja radically reached to teach and share all learning with all persons: backward caste, those without caste, and even—if it could be conceived—for females. In Baliraja, Savitribai found a luminary with a liberating voice, a person of virtue unimaginable. (pp. 87–88)

The shalom of God that had taken hold of William Carey, Jotirao Phule, and Savitribai Phule gave them eyes to see what was necessary for the welfare of India. As reformers, they could imagine what could be, because the blessings of God had taken hold in their own lives. They wanted this for others and they were intentional in their efforts.

Secondly, the contributors are aware that as professionals, their Christian credibility is based in part on their vocational integrity. For a Christian teacher to "sneak" Jesus into a lesson plan in hopes that a student will walk the aisle, confess faith, and be baptized is to not be above reproach before I watching world. The leadership within a school and the school district, not to mention the parents of the children who have been entrusted to them, believe that as teachers they are seeking to bring an excellent education to their children as the central obligation of their role.

That is not to say that opportunities to talk about Christ will not naturally emerge in or out of the classroom. Even so, discernment is required. Public school teachers, as professionals in a pluralistic society, should be ready to give thoughtful responses to those who notice that in their work, positive and fruitful results arise. Such responses should lead to conversation, not ill-timed proselytization. Pazmino (2001) notes:

> While assessing educational configurations, Christians must reaffirm the "common" or public good in the societal and global context. This must be done without losing our Christian identity. Christians affirm the bonds they share with all God's creatures and all of creation. The pursuit of the common good itself is a major task that requires sustain dialogue and willingness to demonstrate love in the social arena through the pursuit of justice and peace (*shalom*)…The identification of a common good for Christians results in educational efforts that affirm both Christian identity and openness to the other. (p. 167)

In the meantime, to practice the pedagogy of shalom as a teacher, with increasing creativity, excellence, and authenticity is likely to result in impressive and memorable experiences for students. One day, when they are walking in their own volition and remembering the place of wholeness and peace that a teacher created so that they could learn in safety and well-being, they may include Christ as part of their spiritual seeking. In his letter to the Thessalonians, Paul notes: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it" (1 Thessalonians 5: 23–24). The God of peace is working toward full transformation in the lives of those who love him. That is what he does. Christians, and Christian public school teachers in particular, can rely on him to follow through on his promise as they faithfully do their work by means of the pedagogy of shalom.

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