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

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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.

[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

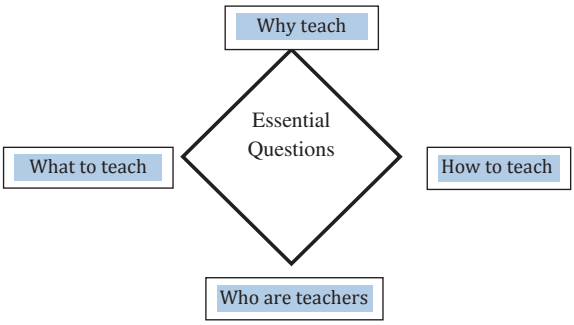

Fig. 2.1 Four essential questions

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