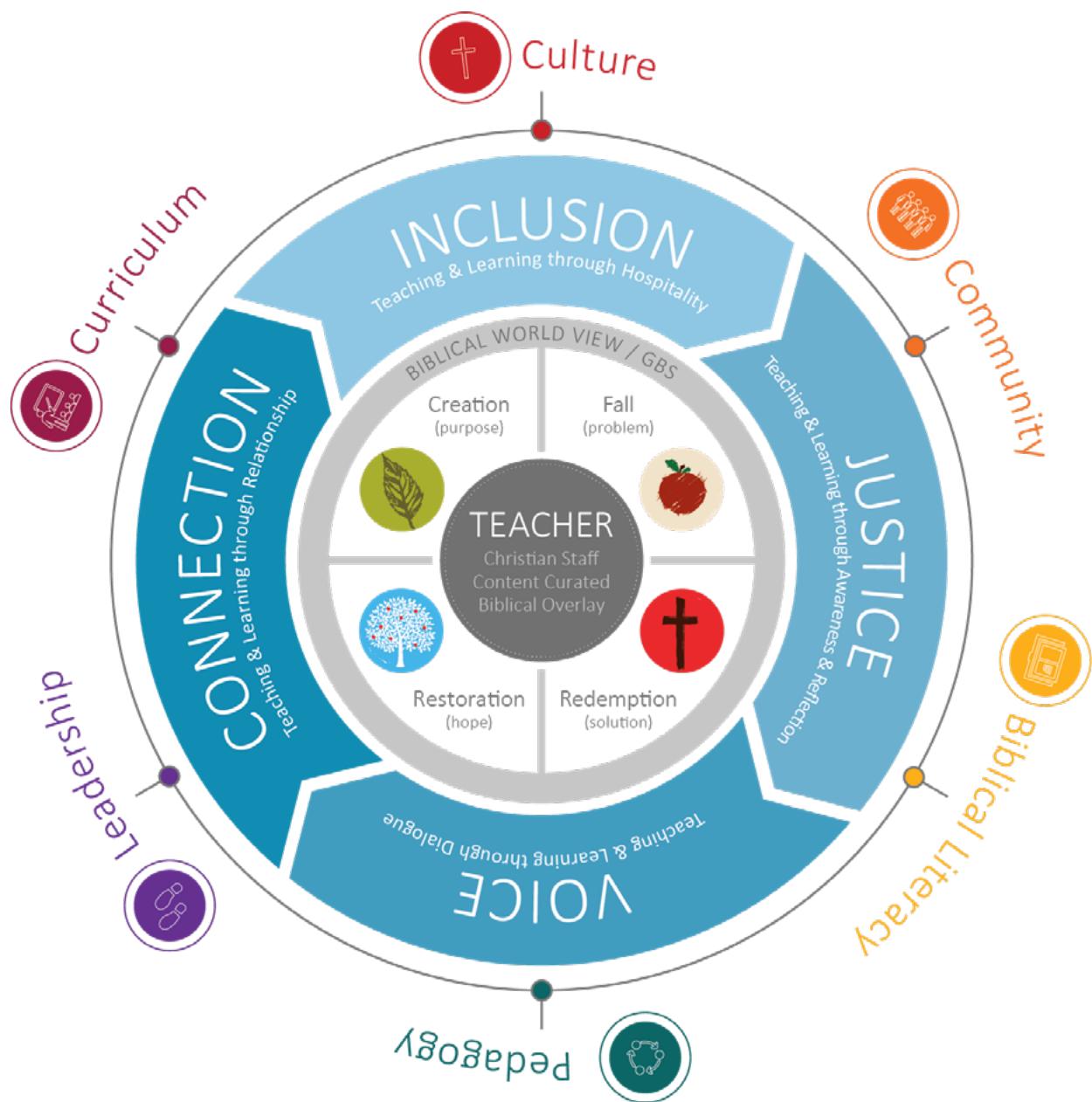


PeRL

Pedagogies enabling Redemptive Learning



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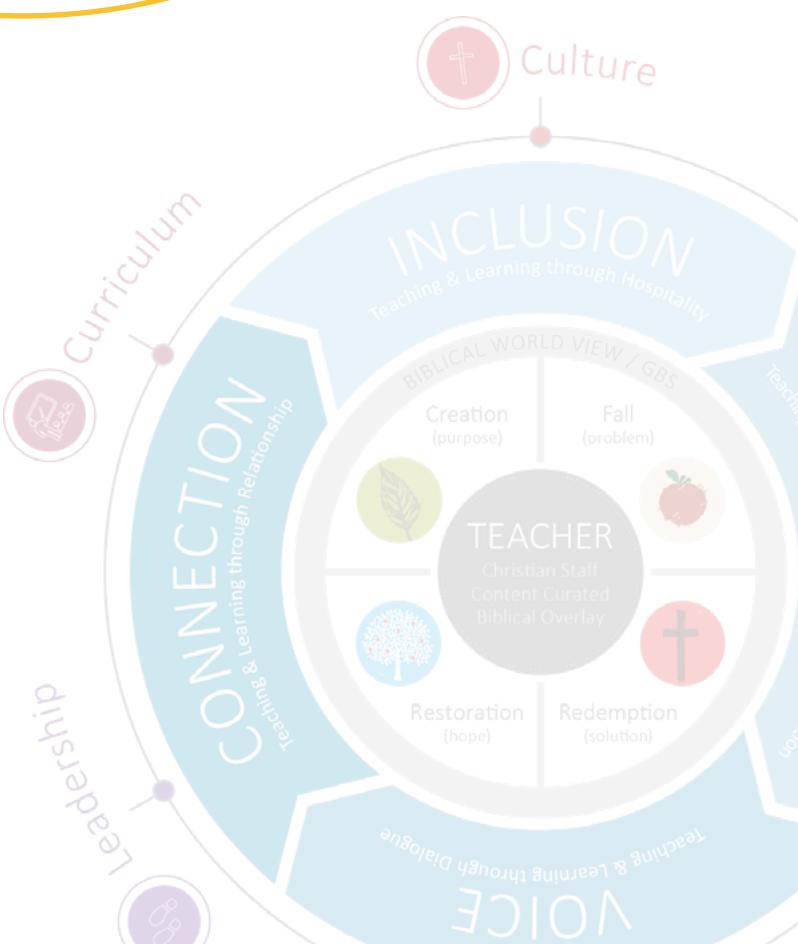
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PART 1

Pedagogies enabling Redemptive Learning

PeRL



Content and Structure

Amongst other purposes, Christian schools aim to ‘equip students to embrace biblical truth, strive for academic excellence and model Christ-like leadership to influence their homes, churches and communities for Christ.’¹ (Christian Schools Australia, 2020a). These aims require consistent development of key characteristics of Christian education; that it is biblically-based, Christocentric, incarnational, service-oriented, and redemptive.

In 2017, CSA developed an architecture approach to capture the essential elements of Christian schooling that would assist a school in retaining and developing their Christian distinctive and missional focus. At the core of this architecture are six levers which include: culture; community, biblical literacy, pedagogy, leadership and curriculum (See Figure “Figure 1 | CSA Architecture Levers” below).

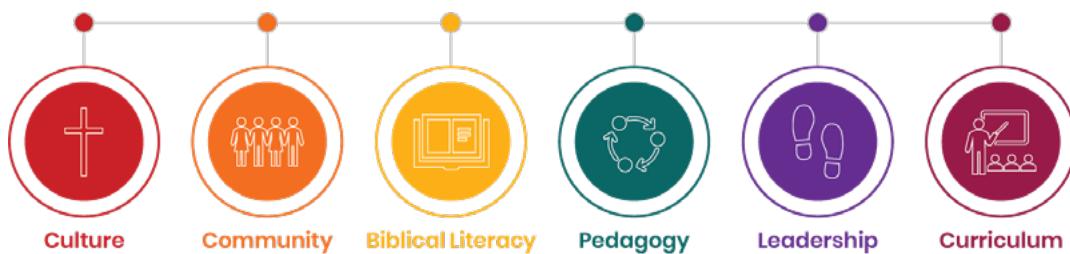


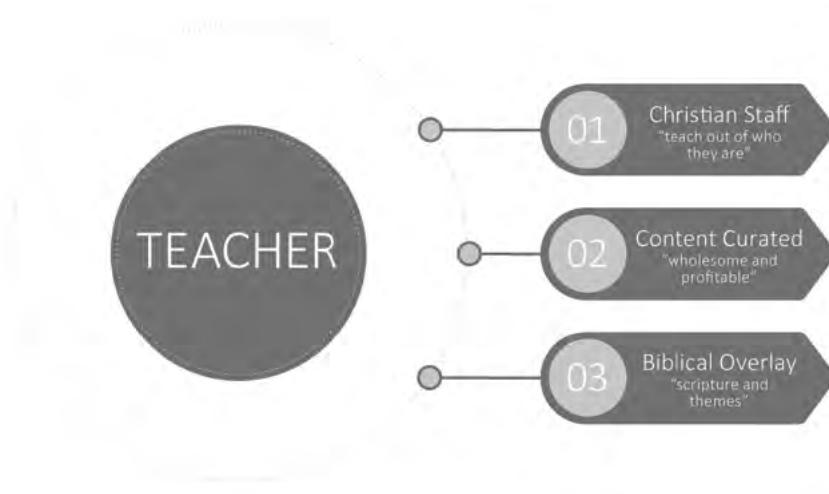
Figure 1 | CSA Architecture Levers[§]

Each of these six levers is not standalone rather builds upon and informs the others to provide an explicit intentional approach to Christian schooling. By actively considering each six of the elements, a school effectively builds a framework to ensure all aspects of Christian school life reinforces and develops their core Christian distinctive, values, beliefs and outcomes.

At the very **basic level**, all CSA schools commit to employing Christian Staff. We believe that Christian staff teach and interact out of “who they are”. Specifically, who they are in Christ. As they are transformed into His likeness their behaviours, interactions, outlook are uniquely shaped according to His image.

¹ Christian Schools Australia, 2020a

Schools may go further and encourage staff to curate the content which they are exposing students to. Often following a Philippians 8:4 approach: "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent and praiseworthy, think about such things." And finally, many schools will encourage staff to have biblical overlays in what they are doing. To identify biblical themes or to incorporate pertinent scripture. (See "Figure 2 | CSA Common Biblical Overlays" below).



These are all good and beneficial things, which provide a good foundation. But this is only the first step schools and teachers can take on their path to embedding a Christian Distinctive in not only in the life of the school, but more importantly the lives of students.

Figure 2 | CSA Common Biblical Overlays[§]

Level 2 is about explicit training of staff in the concepts of a biblical worldview. Students and staff are challenged by a range of worldviews and it is important for them to be able to identify the worldview that is being presented to them when they explore issues, narratives and viewpoints presented to them.

CSA has developed a tool to help teachers adopt a biblical worldview in their teaching called **God's Big Story**. This tool is underpinned by four lenses centred on **creation, fall, redemption and restoration** (see "Figure 3 | CSA God's Big Story, Biblical Worldview"). Simply put, this approach looks at the purpose, the problem, the solution and the hope which is found in God. This is an intentional and explicit approach to presenting curriculum which helps structure lessons.

CSA has produced a range of resources which tie into the Australian Curriculum covering the Key Learning Areas and the Cross-Curriculum Priorities. It is a revelatory approach meaning we seek to show where God is in the curriculum, not try to artificially imbed or overlay God into the narrative.

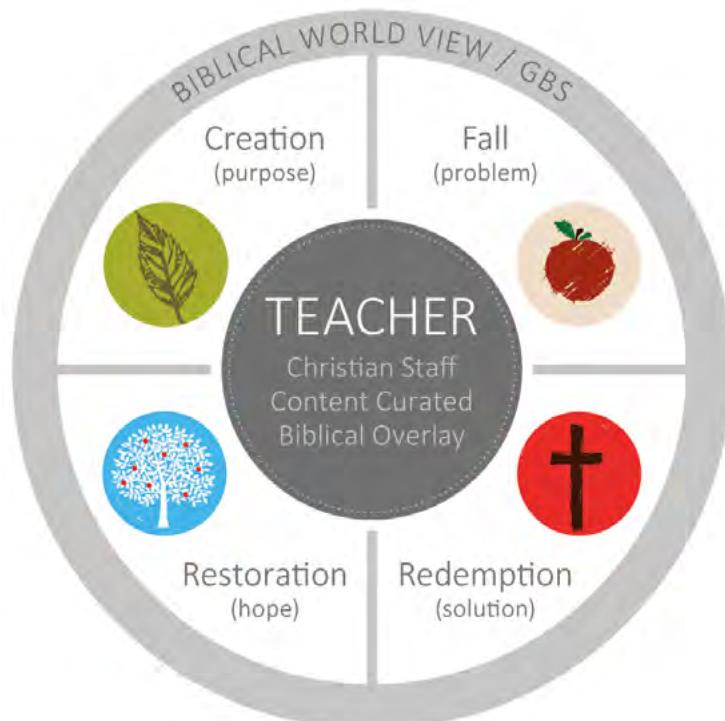


Figure 3 | CSA God's Big Story, Biblical Worldview[§]

The **next level** is aimed at creating deeper propositions. In relation to Pedagogy, this next level outlines a four-fold pedagogical approach to enable redemptive learning, through Christian teachers and curriculum (see "Figure 4 | Four-fold Pedagogical Approach", below). These four pedagogical approaches include: Connection, Justice, Voice and Inclusion. This Pedagogies enabling Redemptive Learning (PeRL) resource outlines this four-fold pedagogical approach.

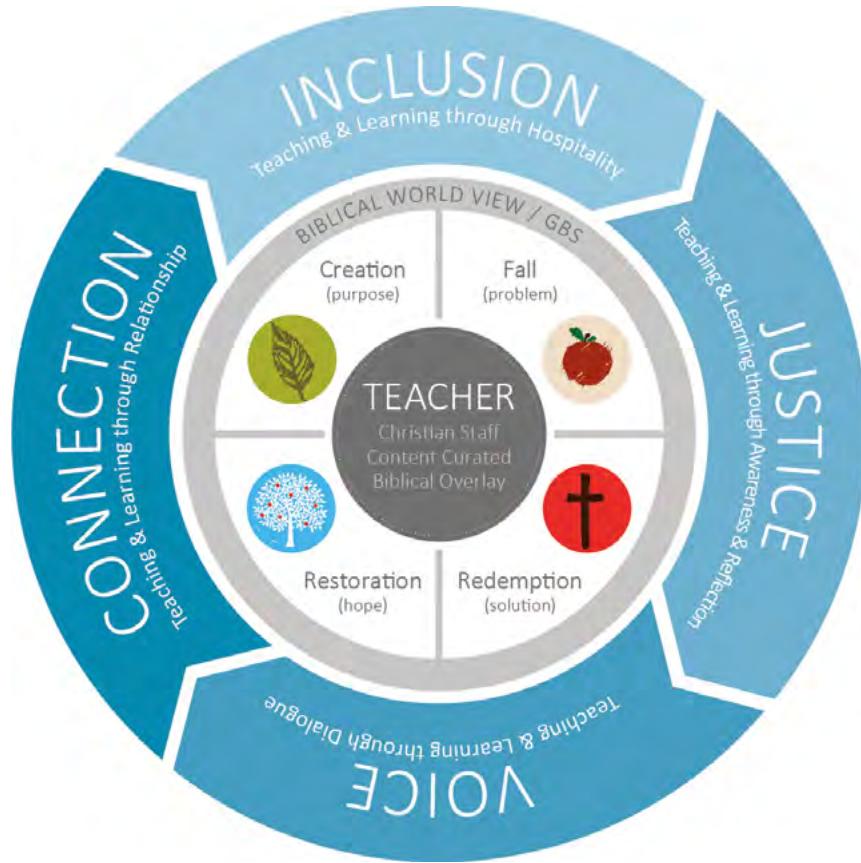


Figure 4 | Four-fold Pedagogical Approach[§]

And then **finally** we see how Christian Pedagogy is embedded in the broader CSA Architecture identified in "Figure 1 | CSA Architecture Levers" on page 4. Pedagogy does not sit alone, but is informed by and informs the other elements or levers, which make up a Christian school. See "Figure 5 | Christian Pedagogy embedded in CSA Architecture" (beside, right).

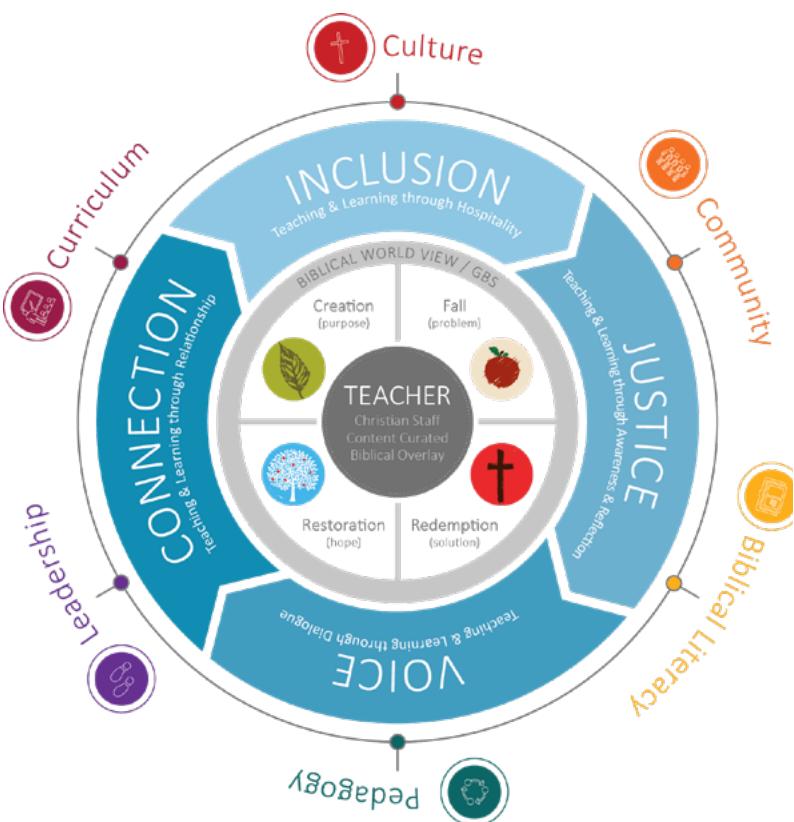


Figure 5 | Christian Pedagogy embedded in CSA Architecture[§]

This PeRL resource is a two-part publication focused on the theories and practices of pedagogies enabling Redemptive Learning. Specific approaches considered include a **Connection** approach, **Inclusion** approach, **Justice** approach and **Voice** approach.

"Figure 6 | Critical Pedagogy Approaches Enabling Redemptive Learning" (below) outlines the four-fold PeRL pedagogy approach. A *Connection* approach influences the teaching and learning environment and practices mainly through relationship. An *Inclusion* approach relies on deliberate inclusion of hospitality as a learning tool. A *Justice* approach employs critical consciousness, and a *Voice* approach relies on and enables student agency in the learning process. All four approaches inter-relate and reflect pedagogical concepts that can bring about transformational learning and holistic flourishing of individual students.

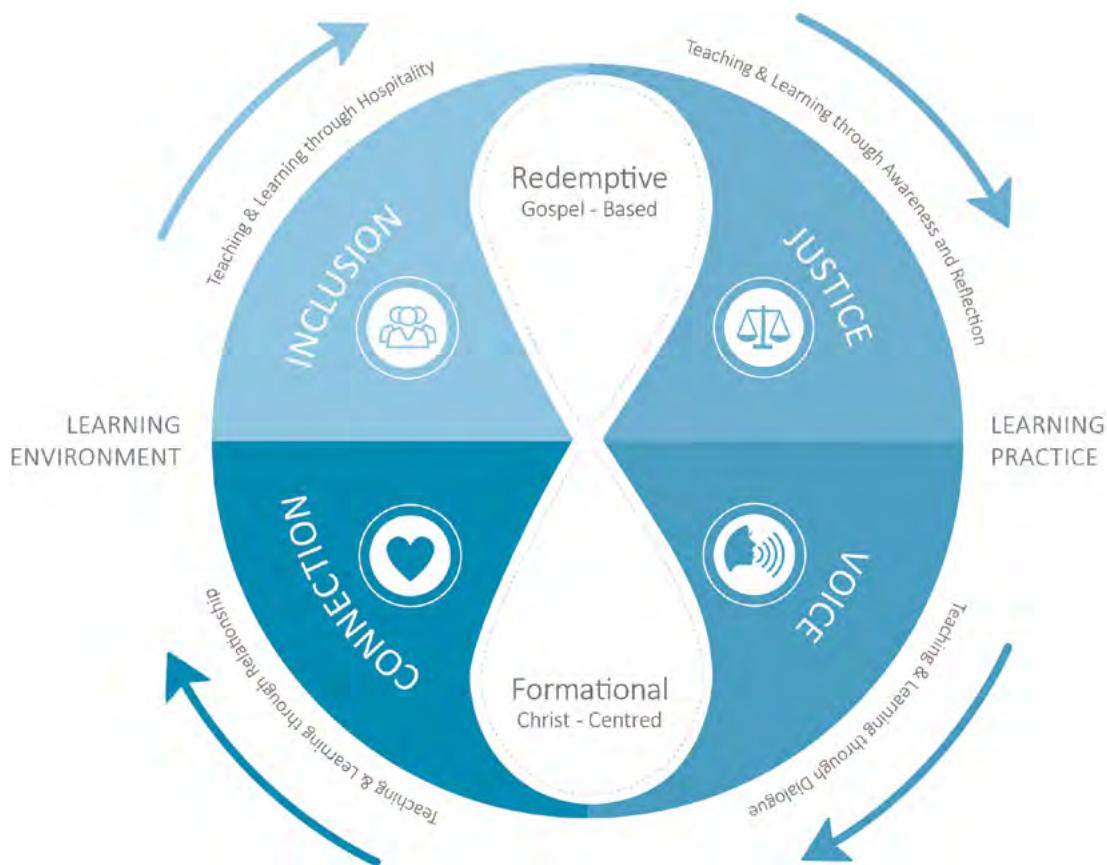


Figure 6 | Critical Pedagogy Approaches Enabling Redemptive Learning

The objective of this *PeRL* resource is to provide teachers with valuable information about pedagogies that is grounded in research, and which can easily be translated into practice to assist in teaching for redemptive outcomes. Hence, the resource is divided into two parts:

- **PART 1 | Pedagogies enabling Redemptive Learning**
- **PART 2 | Pedagogies enabling Redemptive Learning Field Guide**

As shown in "Figure 7 | PeRL Structure" (below) **Part 1**, in narrative form, calls for a *pedagogical shift* in Christian education, outlines the need for *deeper learning* to combat contemporary challenges, and *discusses the qualities inherent in four critical pedagogy approaches* identified as enabling redemptive learning. This part is designed to enrich educators' insights into the context, rationale and benefits of the pedagogies and undergirds the more practical purposes of the Field Guide in Part 2.

Part 2, in *Field Guide* format, provides a *summary of each pedagogy approach* combined with *practical discussion, ideas, illustrations, examples and guidance* for effective use in various year levels or learning areas to enable redemptive learning.

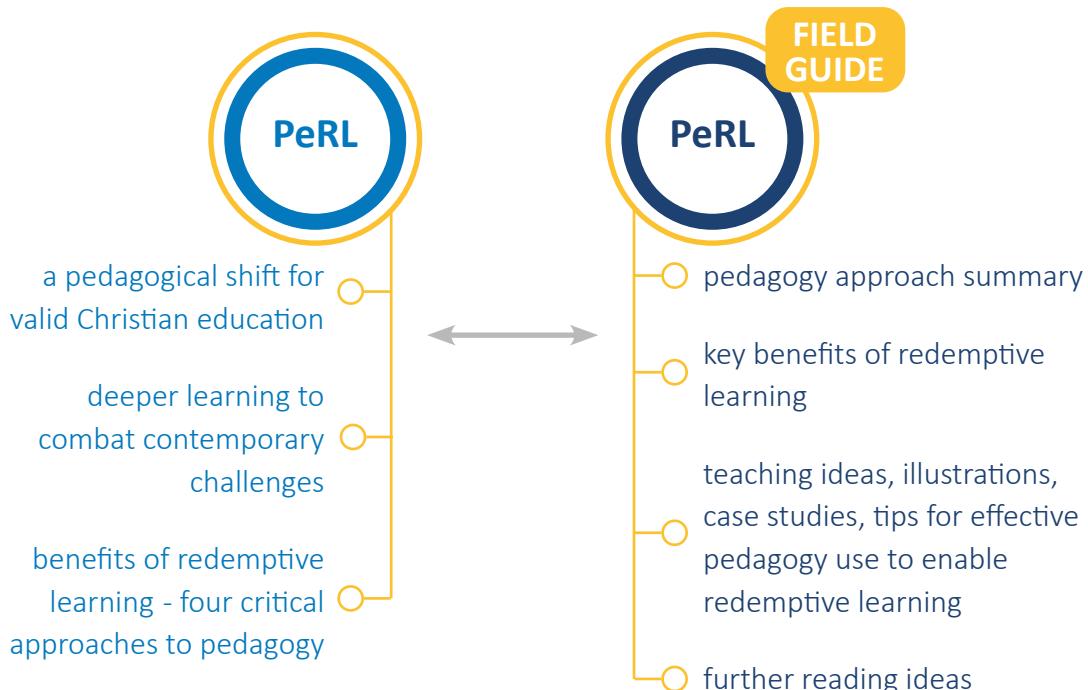


Figure 7 | PeRL Structure

The following discussion in Section 2: *Pedagogical Shift* encourages the need for revisioning pedagogy to ensure the validity of Christian education. This provides some context for Section 3: *Pedagogy Approaches in Enabling Redemptive Learning* which argues the critical benefits of the four pedagogical approaches in relation to key characteristics of Christian education. Section 4 outlines some qualities of *Deeper Learning*, which the four pedagogy approaches enable, and which are needed to face contemporary challenges to Christian Education.

Pedagogical Shift

To enable deeper learning there are increasing calls for Christian educators to make a pedagogical shift to praxis methodologies. Such methodologies are described as critical in nature through their combination of the content and intent of theory with purposeful and reflective practice. Praxis reflects the fact that humans construct meaning; understanding what we contribute to teaching and learning by recognising the ways in which we construct knowledge, is an essential part of understanding what that knowledge is and what it can be used for.

For many the term ‘pedagogy’ has become mere idiomatic jargon; curiously profession specific, it has undergone a process of semantic corruption, churned out ad infinitum as a proxy for “teaching”. At best it has become a matter of controversy²; at worst the arguments have become reductionist in tone whilst seeking not to be prescriptive.³ Even the more recent papers⁴ settle on the unhelpful classification of pedagogy as the ‘science and art of teaching’⁵. It is a ‘body of knowledge to be drawn upon’ or a ‘scientific enquiry’ to engage in. Any such definition neglects the historical derivation of pedagogy as a process of leading children out of childhood, ‘accompanying learners; caring for and about them; and bringing learning into life’.⁶

Such a view of pedagogy stresses the immediacy of the personal relationship between teacher and student in context. In Greek society, “Pedagogues” (paidagōgus) were people; pedagogy was not a discipline. They were entirely distinctive from the teachers of the day (didáskalos) and would be tasked with walking alongside a child offering practical support and protection. More profoundly, pedagogues were moral guides to be obeyed⁷; admonishing, encouraging and supporting young adolescent males on their journey to becoming men. Education is thus understood as a social process.⁸ The behaviours described above are characteristic of the types of relationship encouraged in the new testament – we are to hold each other to account and walk closely together and sharpen each other.

Etymologically, we see two derivations worthy of discussion. The more common pedagogy comes from the Greek “pedo”, which itself has its roots in “pais” or "boy/child," especially “a son”. The British root word pedagogy is better than the original Latin paedagogy because it avoids confusion with the “ped” meaning “foot”. However, I think that it helpful to recall that distinction because of where the bible says education will happen which suggests a relational process, “teach them....when you walk along the road” (Deuteronomy 11). So pedagogy becomes a literal “walking with” children as they grow and the etymological links to feet are, perhaps, appropriate. It reminds us of the need to “be” with children; online learning can and never will never replace the need for classroom immediacy. Scripture points to why this is the case. Teachers are called to be incarnate, to do life with young people – their school “sons” and daughters. Ultimately, their care for young people points back to our

Praxis reflects the fact that humans construct meaning; understanding what we contribute to teaching and learning by recognising the ways in which we construct knowledge, is an essential part of understanding what that knowledge is and what it can be used for.

2 Ko & Sammons, 2010

3 Ireson, Mortimore and Hallam, 1999

4 Siraj-Blatchford et al., 2010

5 Gage, 1985

6 Smith, 2012

7 Young 1987: 156

8 Dewey, 1910

In Christian education
"there remains a significant gap in [the] conversation when it comes to thinking concretely about how faith shapes teaching and learning processes."

- David Smith

creator; people will know the very nature of God through genuine models of discipleship. One might argue that the teacher/student relationship is the key mechanism to share the gospel. 'By this [these behaviours/these actions] everyone will know that you are my disciples'.

As such, pedagogy is as much about who we are and not what we do.

There is no doubt that teacher practices are a crucial contributor to the quality of learning that occurs within classrooms.⁹ By and large, teachers speak of pedagogy as a toolbox of teaching methods; a means to transfer knowledge from the teacher to the learner. Pedagogy is utilised in various ways to varying effect. At worst, pedagogy is used merely to produce specified outcomes and separated from the personhood of the teacher or learner. At the level of detached technique only, pedagogies do not need to be critical in nature. Any method will suffice if the aim is for the basic transference of knowledge from teacher to learners, but good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.¹⁰ Good pedagogy is designed not to teach another but to enhance

learning in another.¹¹ In this way, pedagogy is the means by which a body of knowledge, understandings and desires can be translated, placed in context, and individually and communally understood by teachers and learners in order to be lived in community.

Good pedagogy is obviously powerful, and a deliberate and mindful approach is needed by teachers to use such methods to best effect. It must also be understood that pedagogy is not a singular concept – it is an overarching term, under the umbrella of which emerges a range of pedagogical approaches or frameworks. Previous constraints of traditional and conservative theological influence on Western Christian education has, however, contributed to a lingering tendency in Christian education to avoid pedagogies other than a purely teacher directed approach. This avoidance, it has been argued, constrains the acceptance in Christian education of 'qualities associated with deep learning – thinking critically, grappling with nuance and complexity, reconsidering inherited assumptions, questioning authority, and embracing intellectual questions' (Mehta & Fine, 2019, p. 38), and also contributes to an unhelpful binary notion of either secular or faith-based pedagogy.

David Smith (2018, p.140) asserts that faith can and should inform pedagogy whilst recognising that in Christian education 'there remains a significant gap in [the] conversation when it comes to thinking concretely about *how* faith shapes teaching and learning processes.' Alongside other well-respected Christian educators,¹² Smith urges Christian teachers to consider more thoughtfully the nature of pedagogy in faith-based schools because there is no straight or simple path from bible verses to pedagogical choices.¹³

As with all pedagogies, professional factual knowledge combines with presuppositions and assumptions, and personal experiences and motivations, to form conceptions of the telos of Christian education. From the original Greek word, the noun *telos* (plural *teloi*) literally means 'end', and in a literary or philosophical sense *telos* relates to that which is an ultimate object or aim. Theologically we utilise *telos* in the sense of

9 Connell (2009); Sellar & Cormack (2007, p.2)

10 Palmer (2017)

11 Watkins & Mortimore (1999, p.3)

12 For example, Cooling (2006); Pazmino (2008); Swaner et al. (2019); Wolterstorff et al. (2002)

13 Smith (2018, p.37)

teleological – as a focus on the future – the things to come. Combined with an Aristotelian vision for the good life¹⁴ telos may be considered in terms of human responsibility and hope of the fulfilment of love and God's purposes, which guide our moral and spiritual purposes and make our current lives meaningful.

Ensuring the telos of Christian education relates to Kingdom purposes requires deliberate work to recognise and face contemporary challenges by reimagining and revamping previous ideas and processes that may have become limiting silos. Pampuch and Iselin note that silos can reduce flexibility, adaptability, engagement and synergy, and encourage the active breaking down of silos as a biblical principle.¹⁵

So a pedagogical shift requires teachers' reflection about the beliefs on which their pedagogical choices are based; beliefs about theology, curriculum content, learning context, the learner. Teacher beliefs about the nature of Christian education are also influenced by school definitions of key characteristics; biblically-based, Christo-centric, incarnational, service-oriented, and redemptive.

These beliefs are shaped by teaching practices that reveal the relevance and significance of content, and the needs, receptiveness, potential, and abilities of learners. As Jerome Bruner (1996, p.3) notes:

Any choice of pedagogical practice implies a conception of the learner and may, in time, be adopted by him or her as the appropriate way of thinking about the learning process...Pedagogy is never innocent. It is a medium that carries its own message.

Culturally relevant pedagogy, for example, uses cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant to and effective for students.¹⁶ Christian (and other faith-based) pedagogy will similarly reflect Christian knowledge, and so on, but there are contesting notions of exactly what defines 'Christian' pedagogy.¹⁷ Much has been written about education being defined as 'Christian' because it occurs within a Christian institution, or because the teachers identify as Christian or display Christian values, love or humility or because the ideas taught are Christian, presented from a Christian perspective or in relation to the Spirit or the Bible. Smith (2018, p.3) notes, however, that most literature on Christian education

barely mention(s) the pedagogical process or the way students experience and interpret learning...What happens if we shift focus and ask not just what Christian ideas are taught, but what might be Christian about the teaching and learning practices among which we invite students to live?...Even where the content taught and the character of the teacher is not an issue, the way the pedagogical furniture is arranged is vital.¹⁸

Miller's *MindShift*¹⁹ in relation to Christian education laments the notion of the 'Christian school machine' that focuses on protecting students from the world, teaching static knowledge and assessing discipleship.

The gospel-based hope undergirding Christian education is too powerful to be trapped in standardized, machine-like institutions.

Ensuring the telos of Christian education relates to Kingdom purposes requires deliberate work to recognise and face contemporary challenges..

14 (Aristotle, 1976) - Aristotle spoke of the good life as one that had a balance of virtues and meaningfulness in fulfilling human purpose.

15 Pampuch & Iselin, cited in Swaner et al. (2019, pp. 94-95)

16 Gay (2000)

17 Smith (2018)

18 Smith (2018, pp.3-8)

19 Miller, as cited in Swaner et al. (2019, p. 22)

"...many of today's Christian school teachers are opening their instructional toolboxes, only to find they lack the tools needed to engage today's... students."

- Swaner & Green

So, we need to reframe the challenges that Christian schools face right now as opportunities, which can drive teachers and schools to take new risks...

This is reminiscent of Paulo Freire's (2011) call to overcome the old banking model of education which persisted far too long post the Industrial Revolution. Miller writes in relation to challenges such as community, leadership and identity, yet the same notion of freeing the hope within, and embracing and reimagining, education holds true for pedagogy. Christian education is not immune to the concern that the current system fails to produce graduates who are prepared for the demands of a postmodern world, or the concern that 'many of today's Christian school teachers are opening their instructional toolboxes, only to find they lack the tools needed to engage today's...students.'²⁰

Effective pedagogy has the power to bring knowledge to life and understandings to bear fruit in society. A pedagogical toolbox filled with pedagogies whose essence is critical and praxis-focused may serve contemporary Christian education very well.

Praxis is discussed further in 4.3 below. Essentially praxis is a way of teaching that combines theory and practice; together they bring deeper learning. Combined with Christian concepts praxis develops intellectual and moral dispositions at once. As Aristotle termed it – practical wisdom.²¹ Tredinnick (2017) sees such pedagogy in a Christian sense as holistic and uses the metaphor of a place where we dwell, like a house in which the environment allows for intellectual and spiritual formation- the house offers new windows to see through; windows that may assist learners to develop redemptive and reconciliatory attitudes to *their* world.²²

Pedagogy should enable meaningful and moral understandings to develop, and teachers and students to create knowledge and be agents of change. This links pedagogy to integrity²³ and to a biblical ethical imperative²⁴ for teachers to teach responsibly and wisely, which requires first understanding the power pedagogies hold, and thoughtfully considering their best use.

The next section considers some of the key concepts of pedagogy that enable redemptive learning and includes discussion of four pedagogical approaches: a **Connection** approach, **Inclusion** approach, a **Justice** approach and a **Voice** approach. These four approaches are also described in the practical Field Guide (Part 2 of this Pedagogies Enabling Redemptive Learning Resource).



20 Swaner & Green, as cited in Swaner et al. (2019, p.8-9)

21 Schwandt (2015, p. 250)

22 Miller, as cited in Swaner et al. (2019)

23 Sisson (2009)

24 James 3:1

Pedagogical Approaches enabling Redemptive Learning

Redemptive Learning

3.1

What we are to do within education and what the outcomes of education will be, depends largely on our understandings of the overarching story which provides the meaning and motivation behind that education. As philosopher Alasdair MacIntyre says, 'I can only answer the question 'What am I to do?' if I can answer the prior question, 'Of what story or stories do I find myself a part?'"²⁵

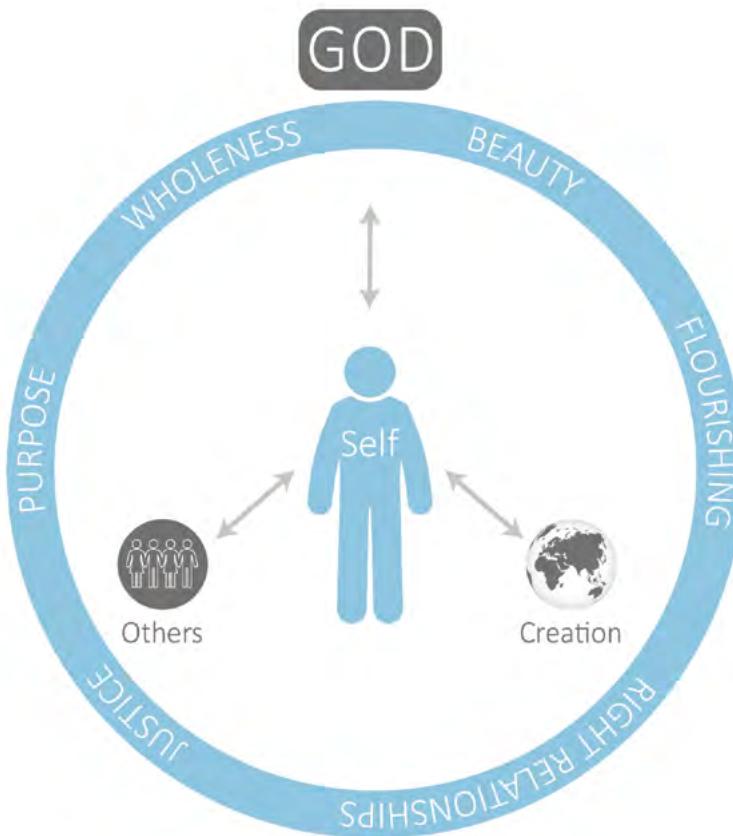


Figure 8 | An example of Shalom[§]

It is the redemptive story of God and his creation that is inexorably linked to the telos or purposes of Christian education. As God's revelation and source of truth for all life, the Bible's *shalom* meta-narrative frames God's purposes for creation; wholeness, flourishing, right relationships, justice, and beauty.²⁶ See "Figure 8 | An example of Shalom" (left).

It is the redemptive story of God and his creation that is inexorably linked to the telos or purposes of Christian education.

Both teachers and learners are people of God's story who are engaged in everyday work that forms the self and shapes our world.²⁷ In this sense, engagement in the process of education is part of "...a faithful response to co-create in establishing the kingdom of heaven..." (Beerens et al., 2019, np). In understanding education as a kingdom process, Christian educator Donovan Graham speaks of the importance of 'looking for principles and concepts derived from the Word, both directly and through inference, that... form a framework for redemptive teaching.'²⁸ This reminds us that the Bible

25 Alasdair MacIntyre (2007, p. 216)

26 Brueggemann (1982)

27 Beerens et al., (2019, np)

28 Donovan Graham, Ed.D. (2009), is a former professor of education at Covenant College in USA and the current director of the Centre for Teacher Renewal.

Co-creation requires application of analysis and discernment if Bible truths are to be faithfully integrated into educational subject areas and community.

is the essential, though not exclusive, content of Christian education. It provides a sufficient though not exhaustive guide for faith and life²⁹ and so the process of co-creation requires application of analysis and discernment if Bible truths are to be faithfully integrated into educational subject areas and community.³⁰ Analysis can enable students to see that the redemptive nature of Christian education reflects an oft-held negative view that the brokenness around us is ample evidence that we fall short of God's standards, and that our society bears little resemblance to the Kingdom of God. Students are encouraged to consider the implications of the Christian gospel- that despite our shortcomings, in the death of Jesus, God has offered forgiveness and reconciliation to everyone, and on this basis we are to fix problems in order for reconciliation to occur. Spiritual discernment provides the hope for students that God is with us *in* the brokenness.

As Christian teachers our minds and hearts are extended to our students; we have received grace and want to dispense it to others, and an intelligent and mindful use of pedagogy is required. Redemptive learning outcomes begin in positive relational learning environments, (**Connection**), extend further with development of student emotional, behavioural and cognitive engagement³¹ (**Inclusion**), and encourage greater awareness and reflection (**Justice**) that enables powerful learning conditions for transformation and agency (**Voice**). Such pedagogy approaches impact personal growth by being internally persuasive to students and speaking to their formation identity;³² this is the space within students where healing, deliverance, justice and renewal may occur.

Redemptive learning outcomes begin in positive relational learning environments, (**Connection**), extend further with development of student emotional, behavioural and cognitive engagement (**Inclusion**), and encourage greater awareness and reflection (**Justice**) that enables powerful learning conditions for transformation and agency (**Voice**)

29 Pazmino (2008, p.71)

30 Cooling (2006)

31 Killen (2016)

32 Bakhtin (1981)

Critical Christian Pedagogical Approaches

As stated earlier, pedagogy is not a singular concept – it is an overarching term, under the umbrella of which emerge a range of pedagogical approaches or frameworks. Similarly, varying approaches emerge under the label of Critical Pedagogy, which is a teaching philosophy that encourages students to critique structures of power and oppression. In Christian teaching, critical pedagogy enables a teacher to use his or her own understanding to enable students to appropriately question and challenge inequalities in order to produce redemptive change.

"Figure 6 | Critical Pedagogy Approaches Enabling Redemptive Learning" (below) shows the interrelated nature of the four such pedagogical approaches considered in this resource. They work together to positively influence the learning environment and understandings of students. Considered and used from a gospel-based and Christ-centred perspective, these pedagogical approaches can powerfully influence student redemptive and formational understandings and development.

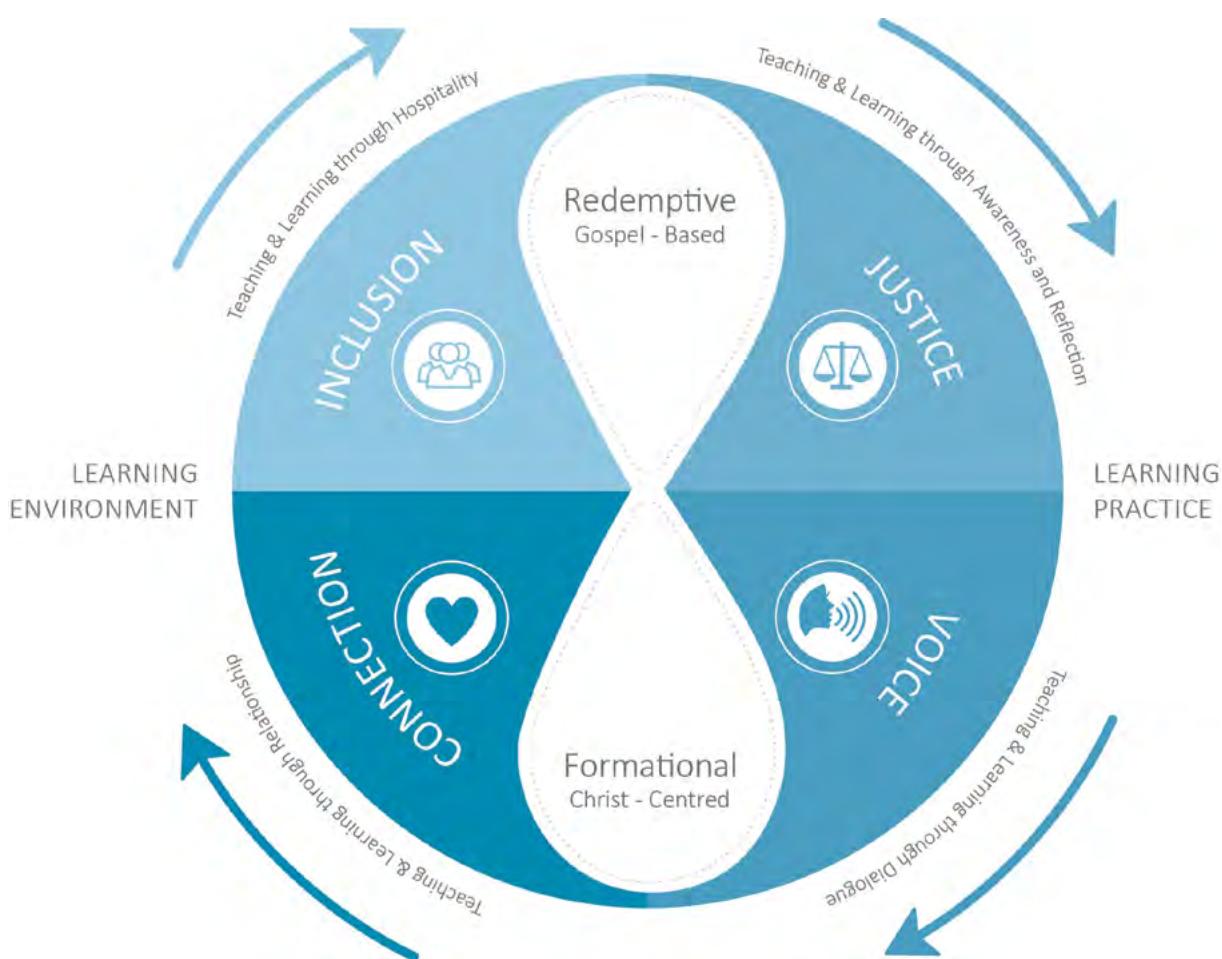


Figure 6 | Critical Pedagogy Approaches Enabling Redemptive Learning

The essence of each approach is identified on the outer circle of the diagram:



A **Connection** approach highlights that learning and knowledge acquisition is enhanced in relationship and in community



An **Inclusion** approach hospitably invites and welcomes all participants into the teaching and learning process as co-creators of knowledge and wisdom



A **Justice** approach promotes a reflective awareness of self in relation to the world



A **Voice** pedagogical approach enriches student expression and engagement through dialogue.

Although all four pedagogical approaches are inter-related, they can also be viewed as building on each other to scaffold student learning to greater breadth and depth. For example, a *Connection* approach creates an effective base through a positive and communal learning ethos where all participants in the learning space feel they belong. An *Inclusion* approach builds on relationship by actively inviting and welcoming all students to the learning process. That learning process is deliberately and thoughtfully planned to ensure that the ethical and service purposes of learning are reinforced in the learning tasks as well as in the learning space. The trust and security of a connective and nurturing space affords learners the courage and confidence to accept the personal and academic challenges inherent in a *Justice* approach. The benefits of these three approaches frees learners to express themselves and their understandings through a *Voice* approach.

These four pedagogical approaches are all critical, social and ethical in nature.³³ And each approach applies critical, social and ethical learnings to the key aspects of four common learning domains; thinking and skills, knowledge, learner understandings, and learning environment.

³³ Sellar & Cormack (2007, p.28)

"Figure 9 | Critical pedagogical elements by domain" (below) highlights the content and outcomes of a teaching process that is critical in nature. Learning characterised by these qualities enables deeper understandings that can flourish teachers and students alike. These learning qualities do not specifically align with any single pedagogical approach, rather all of the four approaches contribute to these qualities.

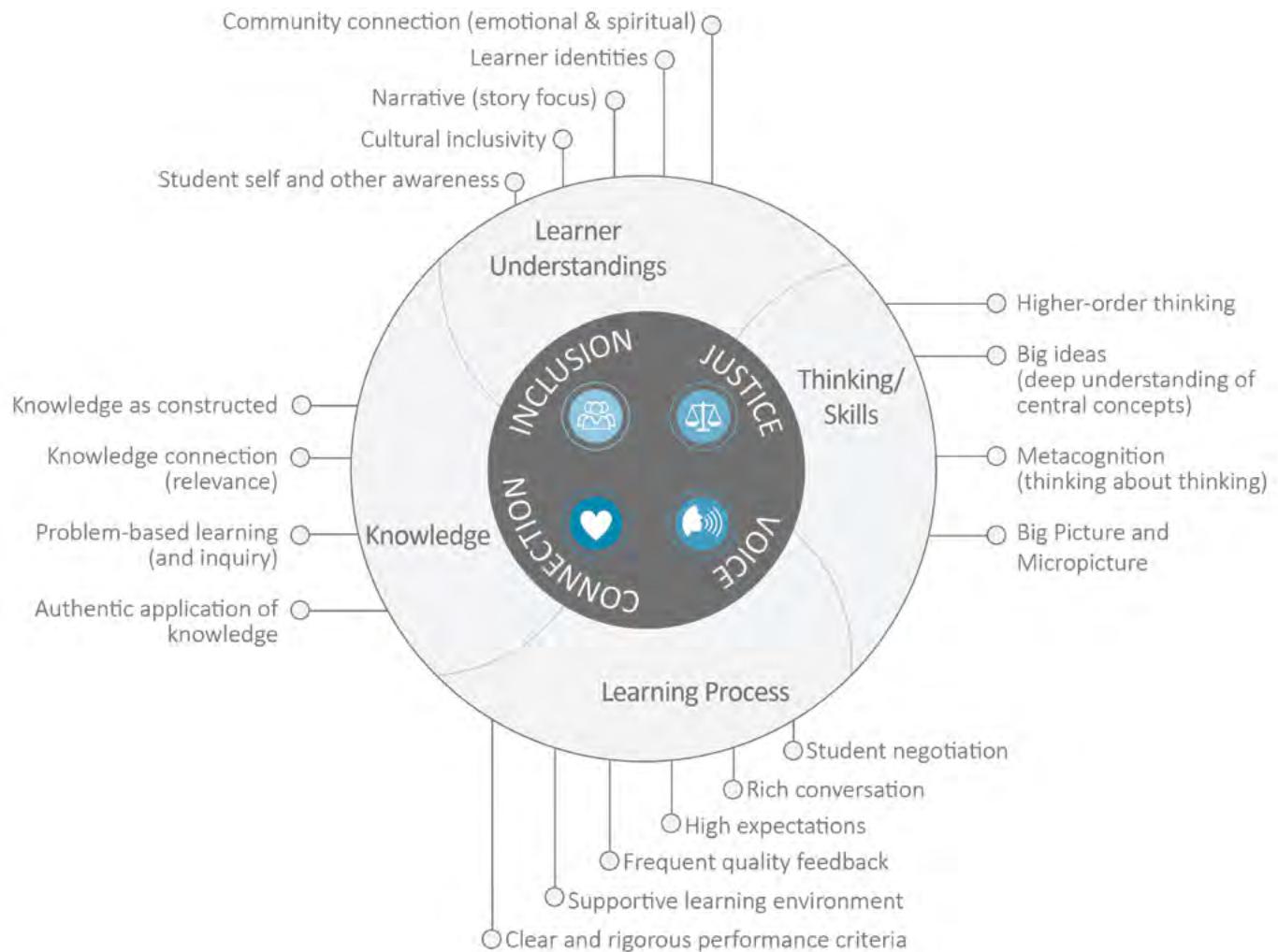


Figure 9 | Critical pedagogical elements by domain[§]

Applied to the vocation of teaching, an intentionally reflective approach to faith equips teachers, through their own transformation, to apply critical thinking in order to richly understand Christian concepts and to authentically teach from that basis; and thus, to teach in transformational ways that equip their students to learn transformationally, to value redemption and to do good in their world. Other redemptive-focused benefits of Christian pedagogical approaches include mutual classroom engagement in authentic teaching and learning, development of well-considered approaches to justice, equality, power and authority, and deeper commitment to the knowing, accepting and loving of self and others. Such understandings emerge in classrooms richly filled with experiences and activities that include freedom of being, differentiation, knowing students (**Connection**), engaging students and teachers in a community of truth (**Inclusion**), critical reflection and inquiry into and for a better world (**Justice**), and honouring student voices by enabling students to be producers of knowledge (**Voice**).

Freedom of Being and Becoming

The power of Christian transformation is reflected in the freedom embedded in the Gospel's *good news* of Christ. Redemption from not knowing to knowing God, from being in darkness to seeing the light, from decay to wholeness. This is transformation based on our human freedom to choose, and which is inspired by the Holy Spirit who guides us to all truth and the freedom of Christ. Freedom seems an integral component of redemption. In relation to education, deep understandings of such freedom, emerge as students are offered freedom to engage and to understand in relation to their authentic self which is found ultimately in the one who created them and in whose image they are made. Personal characteristics of the redemptive teacher can be an effective model and encouragement in this process where students are afforded freedom to be and to become, to investigate, reflect on their own and others' faith understandings, and to deconstruct and reconstruct them in relation to biblical concepts.

The freedom afforded in learning by such pedagogy is reflected in the varied and trusting ways Jesus encouraged the disciples to learn.

Jesus included a range of instructional methods, including didactic teaching, narrative and story-telling (parables), modelling (washing disciples feet), guided practice (feeding of 5,000), and unsupervised practice (sending disciples out in pairs)...The task of Christian educators is to translate these principles into the 21st century classroom. When making this translation [it is important to engage with] literature and research on how students learn best, and which educational practices have significant impact on student outcomes.³⁴

Jesus taught by engaging others through highly authentic relationships- journeying with them in everyday practical issues as well as deeply spiritual issues that concerned them. He did not always give disciples the answers but trusted them to work it out. This style is replicated in Dewey's proposal of aesthetic education (engaging learners at a personal level to create possibilities for awareness of issues of social justice) as opposed to anaesthetic education (transmission teaching of predetermined knowledge to be acquired in reductive or summative format). Based on this, the thoughts and perspectives of students can be developed carefully into a range of effective and transferable critical thinking skills.³⁵

Jesus did not always give disciples the answers but trusted them to work it out.

Jesus' teaching was also culturally relevant. Cultural pedagogy utilises cultural knowledge, prior experiences, frames of reference, and individual understandings of ethnically diverse learners to make learning effective.³⁶ These redemptive pedagogical approaches invite individuals to more broadly and deeply consider ways in which they impact their culture and community, as well as the ways in which they are moulded by their community context.

34 Swanson & Ackerman (2017, pp. 26-27)

35 Costigan (2013)

36 Gay (2000)

Differentiation as an Act of Service

A learning community founded on differentiation can shape learning redemptively. Students are supported academically through considered differentiation, emotionally through supportive environment, and socially through encouragement and interaction. Differentiation can be seen as a skill when it is in fact a philosophy or way of thinking.³⁷ It is useful to equate differentiation to ‘loving our neighbours [students] as ourselves’; what do our students need in order to facilitate understanding and engagement? As a teacher we could ask ourselves: *What might I need if I was that student?* Emotional support in the classroom includes establishment and maintenance of an emotionally safe environment but it is effective differentiation that makes learning equitable by providing each student what they need to reach a point where they can be successful in learning.

It would be unrealistic to expect that all students would be engaged or critically thinking at all times. However, establishing a classroom environment based upon the grace and holistic aims of differentiation allows for varying engagement of every student. Classrooms can be complex and challenging in their dynamics, as teachers we only see the ‘tip of the iceberg’ with each individual. A positive classroom environment can at least be a place that is a ‘safe haven’ and at most can be a place of meaningful growth and transformation. This is where pedagogical approaches such as *Connection, Inclusion, Justice, and Voice* become a means of service to the learning community – they invite differentiation, complement one another and can be used individually or together as tools that powerfully engage students and help them to individually grow cognitively, emotionally and spiritually, for the benefit of the community.

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Connection: Knowing Students



Jesus modelled deep relational connections with all whom he came into contact. An example of this is in *Luke chapter 10*, where Jesus sends disciples in pairs to enter ahead of the places he would visit. Jesus asked lots of complex things of his disciples on this mission, implying depth of knowledge and relationship. It is worth noting that there were seventy-two people in this group, not just the twelve in the inner circle we tend to think of.³⁸ The purpose of the mission was not just to tell people of Jesus but to relationally prepare the way for Jesus coming. Jesus modelled deep and intimate friendships that invited, required, and enabled real engagement and deeper understandings.

We have to remember that in considering our approaches to Christian pedagogy, connection is the key. The Bible speaks of God even before the creation of the universe (Genesis 1:26) as being in perfect relationship as a trinity- father, son, and spirit. Our desire to be connected, to be in relationship and community, flows from the one in whose image we are created. Furthermore, this embodiment of connection and relationship is personified in the fact that ‘God came down’ in the person of Jesus and dwelt ‘among us’ (John 1:14). This incarnational posture is our starting point as Christian educators to connect and cultivate meaningful relationships with students entrusted to our care. It is also our foundation upon which to engage in authentically Christian pedagogies within our classrooms.

In his relational teaching research Loe (2018) highlights the known strong correlation between high quality relationships and high quality wellbeing and reiterates that Christian education must be a relational enterprise. From a Christian pedagogy perspective, a relational approach can enable deep flourishing through learner understandings of self and others.

At a curriculum level ongoing commitment to knowing students is a standard requirement in the Australian Professional Standards for Teaching (Australian Institute for Teaching and School Leadership, 2017). However, there is a spiritual level of awareness and Christian pedagogy approaches open to Christian teachers that enables them to not only incorporate this standard but go beyond it. Christian pedagogy approaches can enable relational learning that combines key elements of rationality, creativity, morality, freedom and faith. This matches well with a definition³⁹ of the individual made in God’s image as:

Rational - thinking is woven into the fabric of our existence (Gen 2: 19); Creative – we are not only capable of diverse ideas and things, but called to be diverse in order to be God’s partners in managing the creation; Moral – anything that goes against God’s character is wrong (Micah 6:8); Free and responsible – as beings in His image we are free to make choices with responsibility for those choices and their consequences; and Faithful – we are creatures of faith who make commitments to perceived truth and act accordingly.

By using Christian pedagogies which factor in these Godly characteristics, teachers give students opportunities to recognise and use the faculties they have been given, for redemptive purposes.

³⁸ Melissa Lipsett 2018

³⁹ Donovan Graham 2009



Inclusion: Classrooms as 'Communities of Truth'

A *Connection* pedagogical approach builds genuine relationship as a living base upon which teachers can nurture their students' personhood and studenthood as image bearers. As a nurturer, a teacher deliberately plans their interactions with students in ways that will enable edification⁴⁰; the building up and support of each learner and their learning. Inclusion requires authentic and hospitable teaching, allowing a seat at the table for all to engage and be welcomed into the learning process. A redemptive perspective on teaching argues that vulnerability is a form of authenticity which enables humility in our relationships. 'Stories of flawed and broken characters enabling help and justice despite their own wounds and damages are parables for our complex times.'⁴¹ The paradox of vulnerability of course is that it engenders trust and honesty that leads to security and resilience. Vulnerability also forms the basis for hospitality.⁴²

In learning terms, it is characteristics such as vulnerability, authenticity and humility that are found in real and truthful educational community. The genuine celebration of diversity – not homogeneity, and unity – not division, is represented in the biblical⁴³ picture of the holy which represented cultural and ethnic differences—Jews, Gentiles, men, women, literal family, friends, brothers and sisters in Christ – (e.g. the Greek word for 'fellow' is my blood relative), the poor, the rich, slaves and the free- all are equally included in this list. It is in, and through, such community that the universality of the truth of the Gospel is highlighted.

In a classroom community, where truths are spoken and valued but also investigated and questioned and tested against varying perspectives, such truths can be formational and transformational. Palmer (2017) describes, for example, how a classroom can be a 'community of truth' where teachers are humble and vulnerable enough to offer real hospitality to their students. Such teachers value truth enough to keep critically questioning, reflecting on, and modifying their pedagogical practice on the basis of it.⁴⁴ The classrooms of such teachers are centred on trust and respect where students feel supported to think aloud, make mistakes, consider possibilities and make connections individually and together.

Building a rich and critical learning community through *Connection* and *Inclusion* pedagogical approaches allows teachers to engage in a richer, more paradoxical model of teaching and learning than traditional models allow, and opens the way for a *Justice* pedagogical approach to be effective.

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⁴⁰ Romans 15:1-4

⁴¹ Tredinnick 2017, p.69

⁴² Palmer 2017

⁴³ Romans 16:1-16

⁴⁴ Loe (2018)

Justice: Doing good in the world



Where hope in Christ motivates teachers work then such work is an act of worship⁴⁵and an act of service. The call of Micah 6:8 encourages Christians to actions that reflect what we know to be good; to do justice, love mercy and walk humbly with God. Loving, merciful, humble and just teachers may enable learning outcomes that are loving and just. The hope is that in response students will commit their lives, in faith, to follow Jesus and, empowered by the Spirit, commit to serving others and the world. ‘Christian pedagogy must include the theory and practice of service as a requirement of learning and faith. In this sense pedagogy should always be about doing, not just knowing, Christ’s work.’⁴⁶ Through genuine service Christ-like values are exemplified, causes of peace and justice are enacted, and people are edified and enabled to flourish in community through the nurturing of wellbeing. Thus, healing and renewal are possible from the formation and transformation of student understanding.

The formational and transformational power of pedagogy is an important focus of the work of Paulo Freire (1921-1997), described as ‘one of the most important and influential writers on the theory and practice of critical education in the twentieth century and [who] remains extremely influential today’.⁴⁷ Freire’s courageous educational work to liberate Brazil’s poor and illiterate from structural oppression highlights the freeing and transformational power of self-reflective education processes.⁴⁸ Freire viewed teachers as transformative intellectuals whose responsibility included facilitating their own and students’ *humanization*; which is critical awareness of their human nature and inter-relationship with their world. Freire (1970, p.17) also wrote that pedagogies must *conscientize*; that is, they must enable students to ‘...perceive social, political, and economic contradictions and take action against...[oppression]’; the outcome of education should be the doing of good in the world.

This is best achieved through a pedagogy approach that allows learners to engage in their transformation through participatory dialogue between teacher and student, where questioning and problems can be a learning source. In this sense, *praxis* does not mean practice that follows theory but practice which infuses theory.⁴⁹ In redemptive pedagogies, basic theoretical reflecting and interpreting of the world is not sufficient; there is a direct connection between reasons and action⁵⁰ and so learning should prompt the learner to be willing and able to act to enable change. In this sense, *praxis* enables teachers to not merely reproduce the status quo of already known knowledge but to create learning spaces where students are free to question it, contest it and transform it where needed to bring good to society.⁵¹

Humble and just teachers may enable learning outcomes that are loving and just.

Such an approach develops in students, ways of engaging in learning and responding to knowledge with a commitment to question, to imagine and to then act meaningfully to contribute to the restoration of all things the way God originally intended. Biblically

45 Price (2019)

46 Kieser & Parsons (2013, p.9)

47 Apple (2001, p. 128)

48 Macedo (2011, pp. 12-13)

49 Trainor (1998, p.3)

50 Burbules & Berk (1999)

51 Muro 2012. Portions of this paragraph are taken from Price, T. (2019). An investigation of teacher understandings of justice in the context of evangelical Christian schooling. [Doctoral dissertation, University of South Australia].

conceived, the most comprehensive purpose for humanity as a whole, and education therein, is shalom. This Hebrew word, translated as “peace”, comprises duty and delight through right relatedness with God, others, self, and creation. In short, shalom represents the common good of humanity and the holistic flourishing of all creation and ALL things. In this tension between kingdom now and kingdom come, students are encouraged by a justice pedagogical approach to realise that injustice, abuses in power and authority and inequality can be challenged in their time through acts of redemption and transformation, whilst also recognising that a day is approaching when Christ will return and all things will be restored to what God originally intended.

A classroom design of appropriate, structured, and considered learning conditions, can create space for positive change at a foundational level. An approach such as Freire's can enable Christians to deeply experience and understand the transformational and redemptive nature of their faith and their purpose. The very nature of transformation liberates humans from unhelpful, binary, simplistic ideas and assumptions regarding complex themes and practices and frees them to think differently about new possibilities and alternatives. Transformation in a Christian classroom frees students to think creatively about God's redemptive purposes and their part in those purposes. Such a Christian approach to learning enables both broad and deep understandings of concepts; through historical-contextual investigation of the essence and purposes of God. A Christian approach, through humanization, also enables fulfilment of democratic ideals as people recognise the nature of their human traits and the part they play regarding relationships and power and homogenous social structures.

Praxis enables teachers to not merely reproduce the status quo of already known knowledge but to create learning spaces where students are free to question it, contest it and transform it where needed to bring good to society.

Voice: Honouring Student Voice and Agency



As students benefit from relationship and nurturing by understanding themselves and others, and recognising their part in redemptive processes, so they need space for their voice and agency to be expressed. Through their own expression and by reflecting on others' voice and perspectives they will further mature both in their understandings of God's creation and in how to best love and care for their neighbour. This approach to pedagogy highlights the significant learning benefits of including student perspectives, experiences, and choices in the learning process. Student voices are honoured⁵² as image bearers and are inspired and encouraged to develop in confidence, as they are included and affirmed in their growth. This sounds simple but it is often difficult for teachers to surrender space in the classroom to honour student voices in teaching environments that feel overcrowded with pressures to 'get through' content or micro-manage assessment. There can be a temptation to feel space is given, but in reality, overtly control responses. Truly honouring student voices involves students being taught careful listening, affirmation and opportunities to process thoughts and construct knowledge openly. Honouring voices occurs between teacher and students and among students as they honour each other. Such an approach does require skilful handling so that students are equipped to actively listen to others and respond constructively without teacher intervention. This can create deeper learning and a powerful redemptive space for students at all levels.

Truly honouring student voices involves students being taught careful listening, affirmation and opportunities to process thoughts and construct knowledge openly.

A Voice pedagogy approach also enables students to be active participants and producers instead of passive receivers of knowledge and truth.⁵³ In relation to *Deeper Learning*, Mehta and Fine (2019, p. 6) commented that:

In the spaces that teachers, students, and our own observation identified as the most compelling, students had opportunities to develop knowledge and skill (mastery), they came to see their core selves as vitally connected to what they were learning and doing (identity), and they had opportunities to enact their learning by producing something rather than simply receiving knowledge (creativity).

Opportunities to develop richer understanding for students require deliberately crafted spaces where students can connect to knowledge, apply it, and explore its contexts (including problem solving). Christian pedagogical approaches enable this process.⁵⁴ When students develop conceptual understanding, it is easier to retain knowledge and understand connections, especially for struggling students. As knowledge is processed and explored as a class community all students benefit. As shared and individual understanding is gained there is dual benefit – understanding can be outworked through assessment tasks, but there is also opportunity for personal growth as students connect to meaning.⁵⁵ The pattern of investing to produce something worthwhile and delighting in it is part of being made in God's image: All of life is seen as a creative act in which we use our minds, our emotions, our wills – our entire being – to form and utilise concepts.

52 Shields (2007)

53 Stewart (2010, p. 3)

54 Tomlinson (1998)

55 Graham (2009, p. 81)

A classroom environment that is positive, engaging and productive enables students to be affirmed and develop a sense of growth not just in their knowledge but in their understanding. As a learning culture is established using Christian pedagogy approaches there is opportunity for rich learning which can be scaffolded into strong responses for assessment.

Establishing an effective Christian learning culture in a classroom also includes building learning dispositions with students. Teaching that incorporates characteristics of a Christian learning disposition can be powerful.⁵⁶ Some of the characteristics demonstrated by ‘good’ learners are:

- **Grace** | caring for those whom with they learn
- **Compassion** | serving others and supporting the learning of those around them
- **Humility** | knowing when to step forwards and lead, and when to sit back and let others share ideas
- **Seeking** | to know and understand the world around them – so that they might be a voice for justice

When creating such learning opportunities in the classroom, Christian educators can also incorporate opportunities to develop learning dispositions. Agreed codes of conduct can be formed using good learning characteristics as a starting point for students of all ages. When used together, these redemptive pedagogical approaches and effective Christian learning dispositions can be mutually beneficial.

Mindful use of pedagogical approaches such as a *Connection, Inclusion, Justice and Voice* approach facilitates the deep learning required for redemptive outcomes.

Deeper learning is characterised by notions of equity, the reimaging of traditional teaching methods, authentic learning and ‘having students create and contribute knowledge rather than just passively receive it.⁵⁷

Deep learning enables learners to see both the micro and macro-picture and to make connections between concepts, to understand in ways that stimulate real change.⁵⁸

Deeper faith learning requires broad and deep participation in concepts and ways of learning which are undergirded by hope and justice. The deepest hopes for ourselves and others in God’s world are empowered by effective engagement in knowledge building and the development of understandings that can shape human character. Proponents of such **deeper learning** encourage a celebration of the learner, a mindfulness of learning design, and a responsiveness to culture.⁵⁹ A pertinent question is:

How might Christian educators pedagogically achieve such deeper learning for themselves and for their students in order to discern key Christian elements of knowledge and enable consistency of ‘learning, loving and living God’s Big Story’?⁶⁰

Deeper learning is characterised by notions of equity, the reimaging of traditional teaching methods, authentic learning and ‘having students create and contribute knowledge rather than just passively receive it.

Pedagogies stimulating **deeper learning** create the conditions for critical learning which complements Christian education’s aim to provide transformational learning environments, and strategies and assessments that enact grace. The four Christian pedagogical approaches mentioned earlier can bridge the gap between what Christian schools state as their philosophy and what actually happens in classrooms.⁶¹ Pedagogies that enable the gaining of and understanding of knowledge have been prevalent for many decades, however, pedagogies that offer deeper understandings, and meaningful transformation are rarer. Pedagogies that enable reflective and deeper understandings of the contexts, the power and the realities surrounding knowledge are distinctively valuable to Christian educators who seek to emulate and encourage experiential and deeper redemptive understandings of our world. Learning outcomes of such pedagogies are that:

Deeper learners apply their knowledge and skills to produce beautiful work that solves real problems. They share it with an authentic audience who can be blessed and shaped by it...Learning that draws the learner beyond self, deepens self. As students apply their learning to renew school, community and the natural world, an internal renewal and character development mirrors this external ‘making of all things new again.’ Any Christian school that pursues deeper learning will design learning that facilitates both inward and outward renewal as students explore their role in God’s story.⁶²

57 Mehta & Fine (2019, p.12)

58 Mehta & Fine (2019, p.6)

59 Goodlet et al. (2017)

60 See key elements of God’s Big Story curriculum. Christian Schools Australia (2018, p. 6)

61 Brookfield (2017); Graham (2009)

62 Beerens et al., 2018, np

The purpose of pedagogy is less about provision of answers or engaging learners in facts than it is about enabling learners to ask questions and to understand how their own holistic formation impacts their construction of meaning. Deeper learning proponents understand that the shape of the world is formed in many ways by the formation of its inhabitants. Christian education concerned with the holistic formation of learners can empower them to enact grace, truth and redemptive acts in creation. Deeper learning experiences require content ‘designed to provoke complex thinking, inspire beautiful work and form students into the character of Christ,...[pedagogy that] enables rigorous conversations, creative connections [and] constructing meaning together [to] deepen understanding of ourselves...’⁶³ These are hope-filled outcomes.

We know that developing understandings required for deeper learning requires change, and change can be scary. Swaner et al. (2019, p.110) remind us however, that ‘the goal is to bring our fears about change in Christian education into submission to truth through the love of God (1 John 4:18) and in doing so...move toward hope.’ We are encouraged that in embracing fear of loss, diversity, creative conflict or change we often find that fear has been a catalyst for positive and healthy learning. Replacing fear with hope opens the way for the asking of questions, which deeper learning and redemptive learning pedagogies promote and celebrate.

" ...the goal is to bring our fears about change in Christian education into submission to truth through the love of God (1 John 4:18) and in doing so...move toward hope."

- Swaner et al.

Contemporary Challenges to Christian Education

4.1

Whilst research findings from earlier international studies⁶⁴ are encouraging in showing Christian education as clearly effective in ‘educational attainment and employment, citizenship and community-mindedness, and religious formation’⁶⁵ there is also growing current concern amongst those deeply committed to Christian education and the hope it offers regarding its validity and effectiveness in the face of diverse, complex and disruptive contemporary challenges. For example, Swaner et al. (2019, pp. 1-2) note dissatisfaction with ‘resistance to change, entrenched and ineffective practice, and malaise towards innovation...observed in Christian education as a whole. Identifying and facing fears, asking questions and developing inter-related and critical understandings all serve Christian educators well in recognising, mitigating and managing contemporary challenges in Christian education. In post-modernity, Christian education is not immune, for example, to the challenges of organisational blind spots or bias in perspective, or the educational impact of Positivism and Neoliberalism.

⁶³ Beerens, et al. (2018)

⁶⁴ Green & Cooling (2009) Beth Green et al, Cardus Education Survey <https://www.cardus.ca/research/education/>.

⁶⁵ Swaner et al. (2019, p.5)

Key Questions to guide redemptive learning approaches

The pedagogy approaches discussed have potential to prompt student deeper understandings. Deeper understandings prompt questions which can both counter challenges to Christian education and enhance redemptive concepts. These include for example:

- What if, in light of our worth as reflectors of God's image and in connecting to our shared story of God's redemptive purposes in our world, education was primarily concerned with shaping our hopes and passions – our visions of the 'good life' – and not merely about the dissemination of cognitive religious knowledge?⁶⁶
- What if the primary work of (Christian) education was the transforming of our imagination rather than the saturation of our intellect?⁶⁷
- What if faith and character formation is less about teachers forming Christian students and more about forming flourishing *shalom* conditions for students' own formation?⁶⁸
- What if service is not about acts of social justice as mission and evangelism and more a matter of living justice as a reflection of God's covenantal nature, which is just?⁶⁹
- What if redemptive teaching comes about less as a focus on what is broken and trying to find ways to fix it than it is about helping students to experience God *in* the brokenness and helping them to understand the conditions that form brokenness, see their own cultural and personal part in that, and to develop the type of understandings and abilities to change those conditions, such that restoration may occur?

What if faith and character formation is less about teachers forming Christian students and more about forming flourishing shalom conditions for students' own formation?

66 Smith (2018)

67 Mehta & Fine (2019)

68 Benson (2018)

69 Price (2019)

Praxis Pedagogies

A final note on praxis as a pedagogical tool. Because they derive from critical pedagogies, praxis is a natural outworking of the four pedagogy approaches discussed in this resource.

In education, historically, theory (involving thinking and knowledge) is considered as the basis for practice (doing). Praxis, however, infuses the theory with practice. In this way, praxis as a pedagogical tool proves to be more than modelling or learning about practice from theory. Rather, concepts are taught by using the concept.⁷⁰ This kind of knowledge is linked to Aristotle's concept of *phronesis* (practical wisdom). It demands an intellectual and moral disposition toward right living and the pursuit of human good, and therefore requires learning to include student understanding, judgement, and interpretation.⁷¹

Christian education is of course focused on enabling dispositions to right living, but praxis pedagogical practices are not, however, commonly used. This two-part *Pedagogies enabling Redemptive Learning* (PeRL) resource speaks into that pedagogy gap between knowledge and transformation taking place in teaching and learning. Christian teachers are developing in who they are as educators, and becoming more knowledgeable about Christian theology and curriculum, and recent focus on relational teaching and understanding that we teach who we are means authentic teaching is increasingly possible in Christian schools.⁷² Now is the time, then, to ask further questions about the 'how' of transformational teaching for meaningful, hope-filled, and just transformational learning. Christian educators are recognising the need for critical thinking about the telos of Christian education but telos combined with the use of pedagogies to enable deeper learning can more adequately enable teachers and learners to face contemporary challenges, and to better respond to the call to faithfully participate in God's redemptive story in our postmodern world.

Christian educators are recognising the need for critical thinking about the telos of Christian education but telos combined with the use of pedagogies to enable deeper learning can more adequately enable teachers and learners to face contemporary challenges, and to better respond to the call to faithfully participate in God's redemptive story in our postmodern world.

⁷⁰ Ben et al. (2016)

⁷¹ Schwandt (2015, p. 250)

⁷² Loe (2018); Palmer (2017)

Pedagogical approaches such as *Connection*, *Inclusion*, *Justice* and *Voice* freely enable students to think rationally, creatively, morally, faithfully, and responsibly for redemptive purposes. Redemption via Christ's resurrection post-death on a cross is the heart of the biblical story of a creator; whose image we bear and with whom we relate and serve. Redemption is at the heart of the purposes of Christian education. As such, key questions arising are how redemptive learning might be defined, and what types of pedagogy can best enable redemptive understandings.

A single definition will not suffice to describe redemptive learning. We can conclude that, at the least, redemptive teaching and learning (see "Figure 10 | Redemptive Teaching and Learning", next page):

- ○ Recognises the responsibility of a faithful response to co-create in relation to the Kingdom of God.
- ○ Occurs in response to the wholeness, flourishing, right relationships, justice and beauty of the personhood and purposes of Christ.
- ○ Brings about restoration, renewal, flourishing and development into mature faith.
- ○ Engages people in meaningful transformation and truth.
- ○ Is characterised by justice and humility.
- ○ Recognises innate worth, and equality.
- ○ Is motivated by love and service.
- ○ Reflects covenant relationship.

Any one of the above characteristics alone is a big ask for any teacher to fully understand — let alone convey to another, or utilise consistently in pedagogy. Multi-layered and varied understandings and in-depth discernment is needed for such a task. Given the well-noted effect of teachers on their students,⁷³ the significance of values pedagogy on the spiritual development of students,⁷⁴ and the mandate of a Christian call to enact the gift of teaching,⁷⁵ Christian teachers must grapple with questions concerning what it means to teach redemptively.

⁷³ Connell (2009)

⁷⁴ Lovat & Toomey (2007)

⁷⁵ Wolterstorff et al. (2002)

Redemptive Teaching & Learning

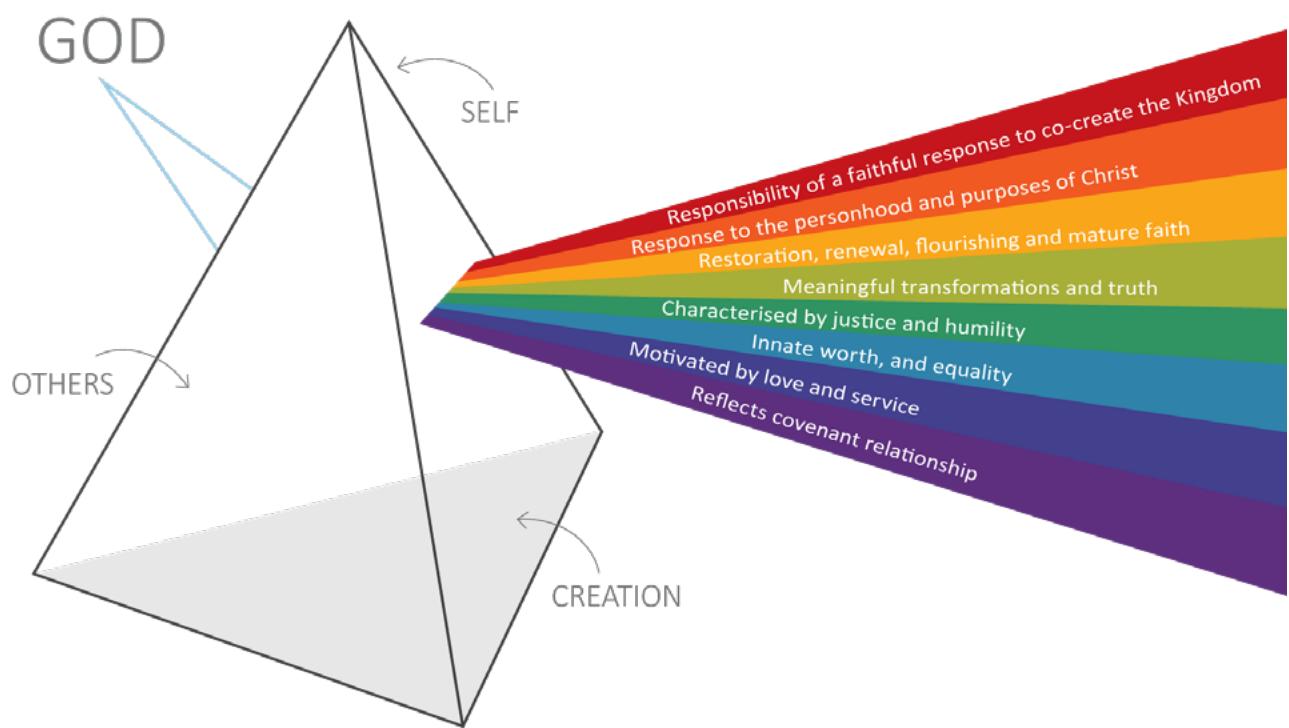


Figure 10 | Redemptive Teaching and Learning[§]

Part 2 of this resource *Pedagogies enabling Redemptive Learning Field Guide* is an introductory resource to encourage and enable teacher use of the four pedagogy approaches. We hope it may prove useful as a starting point to incorporate pedagogies that can enable redemptive learning in the classroom.

Axiological	relating to the study of values, ethics and aesthetics
Binary	relating to concepts or systems as composed of two parts, e.g. this and/or that, one and/or the other, black and/or white, right and/or wrong
Christocentric	having Christ at the centre
Criticality	in education – questioning the validity of knowledge, concepts and ideas through application of intellect, logic, depth, equity, justice; pedagogy that is critical in nature
Conscientization	enabling learners to bring good to society through critical and praxis pedagogy that helps them to freely recognise the status quo of knowledge and assumptions, and then to question it, contest it and transform it where needed
Empiricism	the theory that all knowledge is based on experience derived from the senses. Stimulated by the rise of experimental science, it developed in the 17th and 18th centuries, expounded in particular by John Locke and David Hume
Epistemological	philosophy relating to the theory of human knowledge and its limits, with regard to its methods, validity, and scope, and the distinction between justified belief and opinion
Humanization	critical awareness of our human nature and inter-relationship with our world. Awareness of our human power to do good and evil in the world
Incarnational	relating to Christianity - human embodiment of God; representing the nature or spirit of God
Ontological	relating to or based upon being or existence
Metacognition	reflective thinking about the processes of thinking
Metanarrative	an overarching account of events that provides a pattern or structure that gives meaning to beliefs and experiences
Metaphysics	the branch of philosophy that deals with the first principles of things, including abstract concepts such as being, knowing, identity, time, and space
Neoliberalism	a political and economic theory of advancing human flourishing by increasing individual entrepreneurial rights and freedoms
Praxis	in this resource praxis is used to describe critical pedagogy practice that infuses theory. Learning that uses the theory being learned in a way that enables the learning of the theory. E.g. scaffolding a learning task to teach about the concept of scaffolding, using a reflective task to teach about the concept of reflection
Positivism	a philosophical system recognizing only that which can be scientifically verified or which is capable of logical or mathematical proof, and therefore rejecting metaphysics and theism
Telos	Greek (noun - plural teloi) literally means 'end', and in a literary or philosophical sense telos relates to that which is an ultimate object or aim. Theologically we utilise telos in the sense of teleological – as a focus on the future – things to come
Transformational	process of changing

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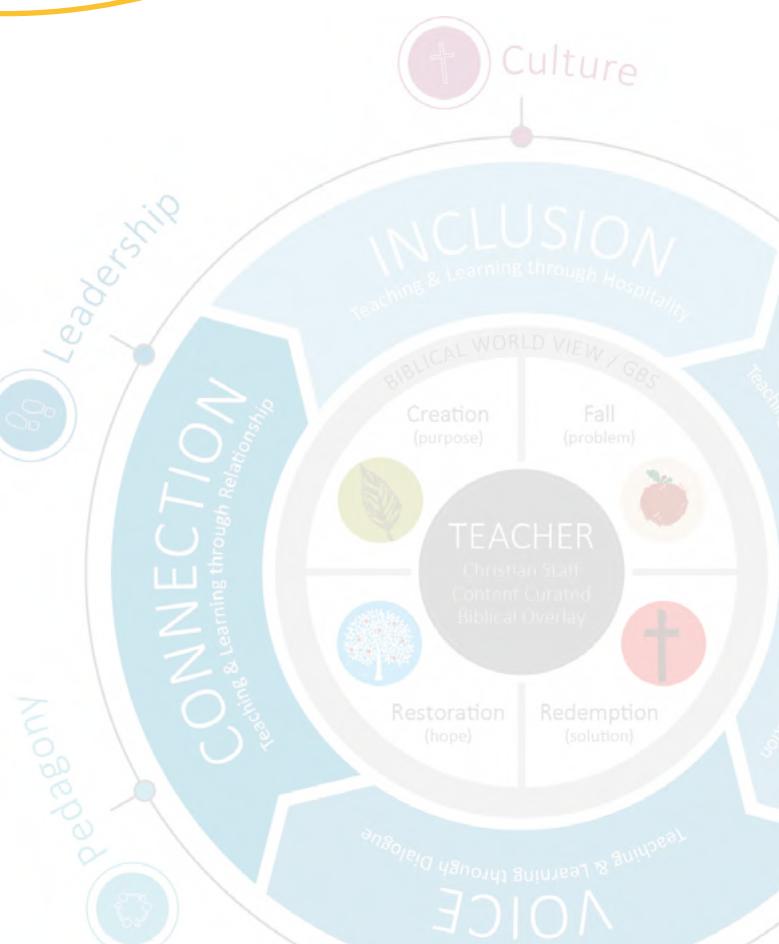
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FIELD GUIDE

PART 2

Pedagogies enabling Redemptive Learning

P e R L





Connection: Teaching and Learning through Relationship

Research shows that having a range of close relationships is beneficial to physical and mental health. It tells us that well connected people live longer and more productive lives than those who are socially isolated; that they are happier at home and at work; that they experience a greater sense of belonging; and that they both participate more in their communities and require less support from social and health services over time.

Better relationships between people, what we might call relational health, also improves individual and group well-being, self-esteem, motivation and social engagement. In turn, these relationships enable people to overcome disadvantage and achieve better outcomes in a range of areas, including academic attainment and educational achievement more broadly.

Humans by nature are relational beings. Good relationship brings an air of connectedness between people. Being connected provides a sense of belonging and purpose, and consequently drives engagement and motivation to achieve something positive, whatever that may be – personal, professional, economic, or educational. Teachers and education experts agree to the relational nature of education, (i.e. in teaching and learning). Thus, teachers ‘connect’ with their students by knowing them and establishing positive relationships to enable engaged and effective learning. Jesus used and modelled deep relational connection in his teaching (see Section 3.5 in Part 1 of Field Guide).

A kingdom-of-God-shaped relational learning space invites students to be people of grace, compassion, kindness and humility. To be the people they are becoming...

- James Pietsch

Having a profound connection with others (i.e., close relationships) is beneficial to physical and mental health.¹ Thus, in teaching and learning, the foundation of good pedagogy is good relationships.² It is through our connections with others that we discover about ourselves...Our need for relationships and social contact is natural and life enhancing.³ As discussed in Part 1 of this PeRL resource, the significance of relationship is founded on the redemptive heart of the gospel message in Mark 12:31, to ‘love your neighbour as yourself’. Thus, in the context of teaching and learning in the classroom, a teacher’s deep connection with his/her students creates positive outcomes on their emotional and cognitive growth, as a direct influence on how they engage in learning.

As teachers we should always remember that having good relationships with our students develops their self-perception, attitudes and motivation towards schooling or particular areas of learning. It is clear, then, that an individual student’s effective acquisition of knowledge and development of their understanding depends on their positive relationships with other students and the teacher. This is realised by the teacher intentionally connecting with

¹ Dr Rob Loe of Relational Schools in the United Kingdom (see, www.relationschools.org)

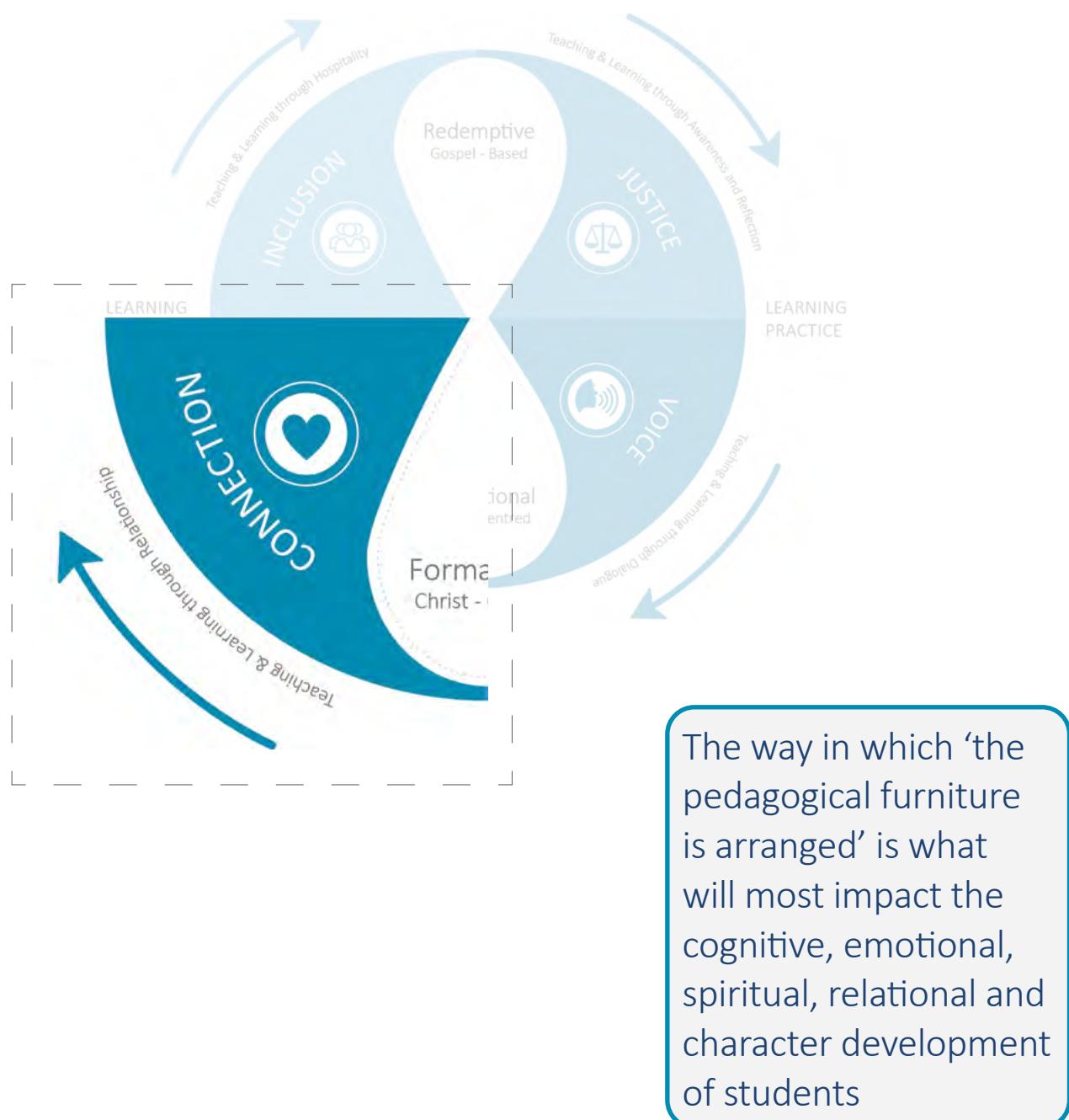
² Boyd, McNeill & Sullivan (2006)

³ Fraser, Price, Aitken, Gilbert, Klemick, Rose, & Tyson (2007, p. 42)



students. It is important to note though, that deep learning will not come simply from strong connection or good relationship. Nor will it suffice educationally for teachers to care for or even love their students. In the context of the demands of redemptive teaching and learning, love has to be enacted in particular pedagogical choices and behaviours.⁴ In relation to Christian education, it is not the friendliness of the classroom, the curriculum content or the character of the teacher that matters most. Rather, the way in which ‘the pedagogical furniture is arranged’ is what will most impact the cognitive, emotional, spiritual, relational and character development of students.

In Part 1 of this Field Guide, we are reminded that a *Connection* approach highlights the strength of knowledge and understanding in community when all participants belong. In this PeRL Field Guide, a Connection pedagogical approach is defined, as a relational approach to teaching which is a ‘first step’ in establishing an effective learning environment. This environment serves as a solid base upon which Inclusion, Justice and Voice pedagogical approaches may build.



⁴ Smith (2018, p. 116)



Key Pedagogical Features



Considered as a subset of, and foundation to pedagogies that are critical in nature, a **Connection** approach is defined through a relational lens which highlights ‘the systematic construction of appropriate relationships within the schooling process...[that] develop organically through social interactions and through deliberate instructional methods.⁵ Teachers need to remember that in relation to pedagogy a **Connection** approach is less about honing or managing relationships that naturally occur in a communal space, and more about deliberate nurturing of a relational learning-focused space. The embodied nature of the relationship between the teacher and the students, and knowledge, is intentionally constructed within a shared human space⁶.

Such relational learning equips learners to become partners in their own lifelong education⁷. A **Connection** approach also reflects other characteristics that value learning through interactions with places and things, and opportunities for shared sustained thinking⁸.

Benefits of Redemptive Learning



As Christian teachers, we obviously want to know the key benefits for redemptive learning of implementing a Connection pedagogical approach. A teacher who implements a **Connection** approach to teaching and learning:

- **Develops character:** Relational modelling and challenge focused on allowing students to be the people they are and are becoming.⁹
- **Matures students and enhances relational skills:** Focuses on the quality of the interactions between teachers and students helps to develop classroom community and promotes academic growth through social and emotional growth.¹⁰
- **Strengthens Christian teaching and learning:** A relational approach invites teacher and students to consider what might be Christian about the teaching and learning practices among which they interact and learn.¹¹
- **Requires humanization and conscientisation:**¹² A relational pedagogy space intentionally requires consideration of what it means to be human together.¹³ Creation of a safe, challenging and dynamic classroom¹⁴ increases reflective and critical thinking about God’s purpose for creation, about general human responsibility for the world, and students’ particular place in it.
- **Increases democratic actions:** Positive relationships increase interpersonal skills, invite reflective behaviours, and empower students to control their learning environment and take responsibility for their own learning.
- **Prompts social justice:** through negotiating of individual and communal seeking and sharing of knowledge.¹⁵

5 Crownover & Jones (2018, pp. 18-19)

6 Bergum (2003)

7 Boyd, MacNeill, & Sullivan (2006)

8 Khoo, Merry, Bennett & MacMillan (2015)

9 Smith (2018, p. 140)

10 Reeves & Le Mare (2017)

11 Smith, D.I (2018)

12 Freire (2017)

13 Freire (2017)

14 Boyd et al. (2006)

15 Crownover & Jones (2018)





It is always useful for teachers to see, through an actual example, how the implementation of a **Connection** approach could impact a classroom learning environment. Aitken, Fraser, and Price (2007) conducted a two-year exploratory study of how developing a deep connection enhanced student learning and engagement in Drama through negotiated spaces between teachers and Primary school children (in New Zealand).

IDEA 1 | CASE STUDY: DRAMA

An approach called ‘process drama’ was implemented by teachers. Instead of working towards a performance, students engage in a series of structured improvisations with emphasis on the process of collaborative discovery and idea development. The main aim of this approach is to build skills of engagement, empathy and problem solving, rather than focussing on developing technical skills. A key feature of the process drama approach is that the teacher often participates alongside students by taking one or more roles in the drama. This phenomenon is called ‘teacher-in-role’ and allows the teacher to shift authority and power structures within the imagined reality, thereby transforming relationships.

The teachers involved in the study who took on a role found that they could ‘open space’ for students. During the improvisation phase of a drama class, teachers found they took risks alongside their students and often ceded decision-making power to students. A specific example is provided:

In one junior class example, where the teacher, in the role as hungry wolf, was searching for the pigs (the students), the pigs had to decide where and how they would hide. Where there was not enough room in each of the houses they had built, the students had to come up with alternative solutions, which, after some hesitation and confusion, they duly did. There was not enough room in the three houses for the 30 plus students to hide and alternatives had to be quickly seized upon. It would have been inappropriate for the teacher in role as wolf to make suggestions of where to hide so the decision-making power was very much the students.

In this example the teacher no longer owns the drama, rather, it is co-constructed. It is clear that teaching in role affects the teacher-student relationship that can liberate both teachers and students from the conforming rituals of the everyday classroom. In this particular case study students had the freedom to offer their own fictional solutions within the imaginary world that had been co-created, thus, allowing the teacher and students to experiment and learn from each other. Implementing a relational approach leads to real engagement, which leads to real learning. As learning becomes more authentic, opportunities for authentic assessment follow.¹⁶

Aitken and her colleagues also provide advice on how ‘transfer’ of power is managed when a relational approach is employed. Students must ‘earn’ the privilege of sharing power. However, teachers are warned that this is not easy to judge as it requires thorough knowledge of the student, a sense of security in one’s social role as ‘teacher’, and a degree of skill and ease with the conventions and strategies of particular learning areas (such as Drama).

Overall, this case study clearly indicates that a connected relational approach opens up spaces for negotiation that enable teachers to be more responsive to what students bring to their learning. This makes for co-ownership of, and deep engagement in, learning.

¹⁶ Aitken et al. (2007)



IDEA 2 | 5Es MODEL: SCIENCE

A connection approach could be implemented across a range of learning areas, such as science, where problem solving skills and social skills are developed. One such example of implementing a connection approach is through the use of the 5Es Instructional Model¹⁷ of teaching science that is suitable for all schooling levels, but more so for Primary and Middle Years.

We generally design our classroom learning environment to be one that is student-centred. The 5Es model is constructivist and student-centred. It encourages a dynamic and deep relationship between the students and the teacher enabling for the five stages of the model to be carried out effectively. Not only does the model develop relationship between the teacher and students, but also relationship between students and their peers. We need to remember that a relational approach is also about students collaborating and developing relationship with their peers.¹⁸ Students may act as teachers and mentors to peers who are struggling with challenging concepts. Peers as teachers could mitigate the problem of one teacher attempting to meet all the fine-tuned needs of individual students, which can vary greatly across any number of students in a class.¹⁹

The five phases (or the 5 "Es") comprise Engage, Explore, Explain, Elaborate, and Evaluate. Each phase is described briefly below:²⁰

- **Engage:** this phase elicits students' prior knowledge, stimulates interest and gathers diagnostic data to inform teaching and learning. A unit begins with a lesson that mentally engages students with an activity or question. It is designed to capture student interest, and provides opportunity for them to express what they know about the concept or skill being developed, and helps them to begin to make connections between what they know and new ideas. It follows then that it is important for the teacher and the students to develop positive relationships that enable students to be more open to express their ideas.
- **Explore:** in this phase, students carry out hands-on investigations in which they can explore the concept or skill. They grapple with the problem or phenomenon and describe it in their own words. This phase allows students to acquire a shared set of experiences that they can refer to, to help each other make sense of the new concept or skill. This phase provides multiple opportunities to experience hands-on learning and represent student thinking. Again, a deep connection (i.e. positive relationship) between students and teacher is essential for this phase to work effectively.
- **Explain:** the purpose of this phase is to support students to develop scientific explanations, drawing from their experiences and observations, using presentations.
- **Elaborate:** this is where students are provided opportunities to apply what they have learned to new situations. This phase develops a deeper understanding of the concept or greater use of the skill. In this phase it is important for the teacher to encourage students to discuss and compare ideas with each other. In a classroom environment that has established positive relationships, students feel safe and encouraged to share their thoughts and ideas.
- **Evaluate:** this is the final phase of the teaching model. This is where students have the opportunity to review and reflect together on their own learning, and on their new understanding and skills.

¹⁷ The 5Es Instructional Model is based on effective learning cycles promoted by Atkin and Karplus in 1962. Their effective learning cycle involved three key elements: *exploration*, *term introduction*, and *concept application*.

¹⁸ Fraser et al. (2007)

¹⁹ Fraser et al. (2007)

²⁰ Description of each phase of the 5Es model is adopted from the Primary Connections website: <https://primaryconnections.org.au/5es-teaching-and-learning-model>



These phases are also considered elements for a complete learning cycle. Research studies²¹ in science and mathematics education have established that the 5Es Instructional Model is most effective especially when students are encountering new concepts for the very first time as there is opportunity for a complete learning cycle.

Encouraging relationship building between students through the 5Es model works by placing students in small groups (4-5 members) where each group have members taking different roles – leader, note taker, collector of information (data collector), presenter, etc. Members in each group take turns in each role depending on how long the topic is, or how many activities there are in a topic. Depending on the gender composition of a class, teachers may also think about gender distribution in each group.

Table 1, "Summary of teacher and student role and actions within the 5Es instructional model",²² below summarises the role of the teacher and the students in the 5Es instructional model. This should enable teachers to see more clearly why implementation of a Connection approach would make the 5Es model effective. A Connection approach provides a solid foundation to effective implementation of the 5Es model.

Table 1 | Summary of teacher and student role and actions within the 5Es instructional model

5Es	Teacher's Role And Actions	Students' Role And Actions
Engage	<ul style="list-style-type: none"> Creates curiosity Raises questions Elicits responses that uncover what the students know or think about the concepts 	<ul style="list-style-type: none"> Asks questions such as “Why did this happen? What do I already know about this? What can I find out about this?” Shows interest in the topic
Explore	<ul style="list-style-type: none"> Encourages students to work together without direct instruction Observes and listens to students' interactions Acts as consultant for students Asks probing questions to redirect students' investigations when necessary 	<ul style="list-style-type: none"> Thinks freely within the limits of the activity Tests predictions and hypotheses Forms new predictions and hypotheses Tries alternatives and discusses them with others Records observations and ideas Suspends judgement
Explain	<ul style="list-style-type: none"> Encourages students to explain concepts and definitions in their own words Asks for justification and clarification from students Formally provides definitions, explanations and new labels Uses students' previous experiences as basis for explaining concepts 	<ul style="list-style-type: none"> Explains possible solutions or answers to others Listens critically to others' explanations Questions others' explanations Listens to and tries to comprehend explanations offered by teacher Refers to previous activities Uses recorded observations in explanations

21 Examples: Açışlı, Yalçın, & Turgut (2011); Tuna & Kaçar (2013)

22 Adopted from the document “Summary of the 5E Instructional Model” published by the University of Kentucky (<https://www.uky.edu/~jwi229/saas/5E.pdf>)



5Es	Teacher's Role And Actions	Students' Role And Actions
Elaborate	<ul style="list-style-type: none"> Encourages students to apply or extend concepts and skills in new situations Refers students to existing data and evidence and asks questions such as “What do you already know? Why do you think so?” 	<ul style="list-style-type: none"> Applies new labels, definitions, explanations and skills in a new but similar situation Uses previous information to ask questions, propose solutions, make decisions and design experiments Draws reasonable conclusions from evidence Records observations and explanations Checks for understanding among peers
Evaluate	<ul style="list-style-type: none"> Observes students as they apply new concepts and skills Assesses students' knowledge and skills Provides students with formative feedback to enhance their thinking and behaviours Allows students to assess their own learning Asks open-ended questions such as “What do you know about x? How would you explain x? Based on what evidence?” 	<ul style="list-style-type: none"> Answers open-ended questions by using observations, evidence, and previously accepted explanations Demonstrates understanding or knowledge of concept or skill Evaluates his or her own progress and knowledge Asks related questions that encourage future investigations



Can you identify other learning areas that would benefit from the Relational pedagogy approach implemented within the “teacher-in-role” method or the 5Es instructional model?

Further readings are provided at the end of this section.





Potential Issues to Consider

In Part 1 of this PeRL resource, we are reminded that there are barriers and impediments to relationship building. For effective implementation of a Connection approach in the classroom, we need to acknowledge and anticipate that there could be issues and, thus, questions around the following aspects²³:

- **Students' participation:** teachers need to be aware and understand that student participation can be understood in terms of their involvement in meaning making, knowledge construction and mutual will formation.²⁴ Also, student participation could occur in forms that may not match the teacher's expectations of behaviour or degree of involvement. This may be brought about by a number of factors including personality and personal experiences, cultural, ethnic and/or religious background. As Australian classrooms are becoming more diverse in these aspects, teachers need to develop a more robust psychological understanding of different student personalities and behaviours, and cultural capacity to be able to address this potential issue. This, therefore, has direct bearing towards how teachers connect and relate to students, which in itself is a potential issue when implementing a relational approach to teaching.
- **Ethical responsibility:** this potential issue could be more apparent in upper year level schooling subjects that include topics that touch on moral, social and political issues, especially when students are given opportunities for student-initiated actions and open conversations. This could lead to an unpredictable set of learning experiences, so great care needs to be exercised by the teacher to minimise unnecessary issues related to agency, power and efficacy in the classroom.
- **Ethics of care:** caring and relationship are both significant educational goals as they are fundamental aspects of education, and a foundation for ethical decision-making.²⁵ However, teachers need to exercise attention as caring sometimes can be misunderstood as something that is relationally inappropriate.

²³ Ljungblad (2019)

²⁴ Von Wright (2006)

²⁵ Noddings (1999)



Further Readings



Aspelin, J. (2014). Beyond individualised teaching: A relational construction of pedagogical attitude. *Education Inquiry*, 5(2), 233-245. <https://www.tandfonline.com/doi/pdf/10.3402/edui.v5.23926>

This article is intended as a reading for teachers to enable them to reflect on their pedagogical attitude and how this could be perceived from a relational perspective. In this article three different types of teacher-student relationships are considered.

Pietsch, J. (2018). Character Reborn: A Philosophy of Christian Education. Acorn Press.

Dr James Pietsch sets out an approach to education that focuses on learning character, whereby students in the Christian school context experience and practice the values of the kingdom of God.

Seçer, S.Y. E., Yücel-Toy, B. (2020). Impact of writing course design based on 5E Learning Model on writing skill instruction and development. *International Online Journal of Education and Teaching (IOJET)*, 7(3). 760-783. <https://files.eric.ed.gov/fulltext/EJ1258455.pdf>

This article provides ideas on how to use the 5Es model to enhance high school students' writing skills. Ideas on how to employ a Connection Approach could easily be extracted from the article.

Smith, D.I. (2018). On Christian teaching. Practicing Faith in the Classroom. W.B. Eerdmans.

David Smith is director of the Kuypers Institute for Christian Teaching and Learning, and professor of education at Calvin College, Michigan. In this text he intelligently and critically considers how faith can form the actual process of teaching, and highlights the significance of critical pedagogies for faith-based learning.





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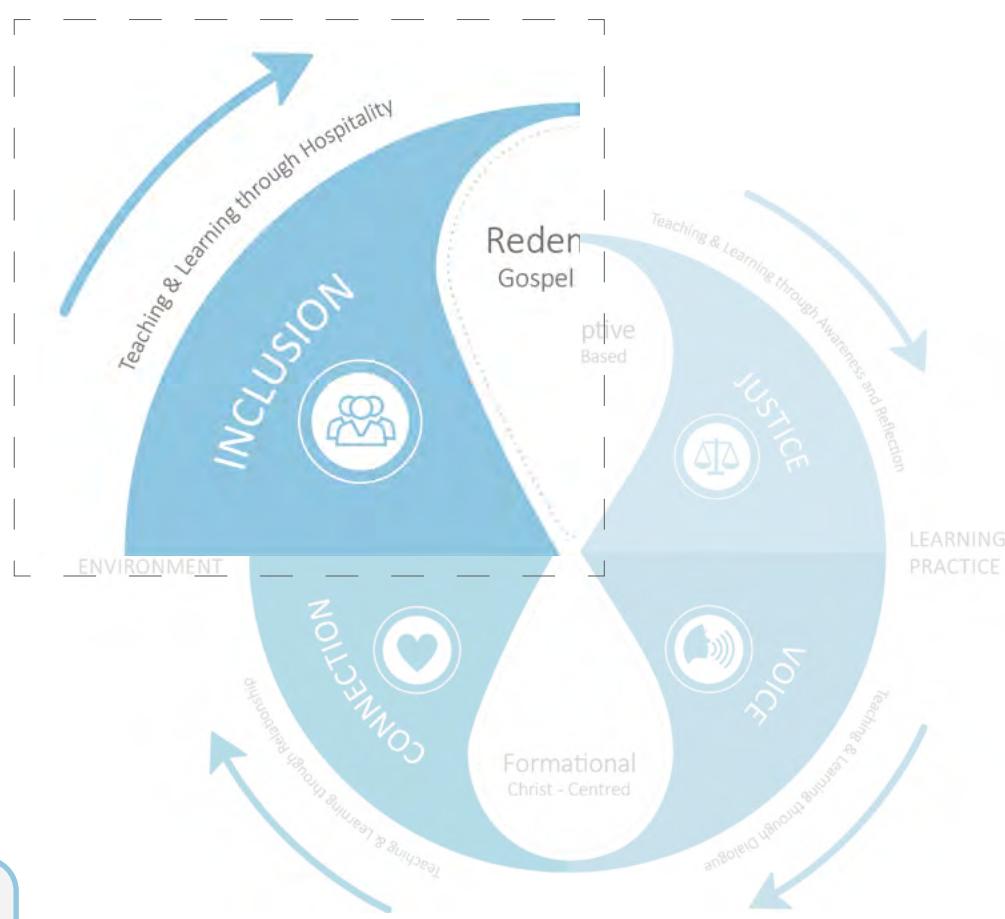
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Inclusion: Teaching and Learning through Hospitality

An **Inclusion** pedagogical approach builds on the relational basis of a **Connection** approach. Both approaches influence the learning environment in ways that better enable student critical consciousness and voice to emerge in the learning environment. Combined, all four approaches inter-relate and reflect critical concepts that can bring about transformational learning and holistic flourishing of individual students.



Inclusion-
celebration of
each individual
as an intentional
action arising from
the responsibility
to protect, care
for and develop
another.

Perhaps the first question to ask is what is the difference between a **Connection** approach and an **Inclusion** approach? They both have in common the potential to develop effective relationship and to create a classroom space that is positive, encouraging and open enough to enable learning. However, an **Inclusion** approach requires deliberate teacher planning for and inclusion of hospitality into learning; learning relationships, learning spaces, learning processes and



expected learning outcomes. Engagement, motivation, transformation and change that can come from this deliberately planned nurturing approach to student development comes from and builds on the good classroom relationships built through a **Connection** approach.

Connection establishes the comfort and trust of a learning space, but it is the intentional hospitable focus of that space that enables deeper challenge and development of student emotional, behavioural and cognitive engagement, that makes inclusion a pedagogical means of service that benefits the whole learning community. An **Inclusion** approach invites genuine differentiation and provides mutual classroom engagement; in authentic teaching and learning, development of justice understandings, and deeper commitment to the knowing, accepting and loving of self and others.

Redemptive learning outcomes begin in positive relational learning environments, (**Connection**) but extend further as teachers nurture students in a welcoming and accepting community of truth that has hospitality at its core, and edification as its outcome (**Inclusion**). An **Inclusion** pedagogical approach is internally persuasive and motivating for students and speaks to their formation identity; this is the space within students where healing, deliverance, justice and renewal may occur.



Key Pedagogical Features

2.1

An **Inclusion** pedagogical approach creates educational space for students to be welcomed and thus lies at the heart of the Gospel. Such hospitality is not only found in many specific incidents throughout Scripture, but more broadly characterises the Christian narrative. God as host stretches out his arms of welcome in the crucified Christ so that we might no longer be ‘foreigners and aliens, but fellow citizens with God’s people and members of God’s household’ (Ephesians 2:19). God creates space for us to be and to become. Similarly, the invitation is to consider how pedagogy may afford learners space to be and to become.

In relation to hospitality as the heart of an **Inclusion** approach, Henri Nouwen’s description of spiritual hospitality (below), reveals that the heart of hospitality is essential to a critical pedagogical approach:

The paradox of hospitality [as a pedagogical approach] is that it wants to create an emptiness, not a fearful emptiness, but a friendly emptiness, where strangers [learners] can enter and discover themselves created free, free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adopt the lifestyle of the host [teacher], but the gift of a chance for the guest [learner] to find his or her own.



AN INCLUSION PEDAGOGICAL APPROACH:

- ○ **Impacts positively on behaviour in the classroom:** It is not primarily concerned with managing behaviour, which comes more from a *Connection* relational approach. An *Inclusion* approach focuses on deliberate engagement of students in their own learning, and thereby prevents and redirects misbehaviour.
- ○ **Promotes just learning outcomes:** Hospitality is not charity – but shared humanity, and as pedagogy, hospitality is a form of justice that facilitates meaningful learning.
- ○ **Facilitates high-level engagement in meaningful learning:** Engagement can be defined as cognitive, emotional and behavioural investment. When students feel that their contributions to learning will be genuinely acknowledged, listened to, and valued as a necessary part of everyone's learning then engagement is increased.
When importance is placed on welcoming students into a place of mutual sharing in which they are somehow connected – that space is enriched in value and meaning.
- ○ **Enables transformational learning:** Transformational learning may be defined as learning that 'transforms problematic frames of reference to make them more inclusive, discriminating, reflective, open, and emotionally able to change.' Transformation evolves out of exploring frames of reference: dispositions, worldviews, preferences, beliefs, and perceptions of others.
- ○ **Invites criticality of thinking:** An *Inclusion* approach to pedagogy allows hospitable space for students to discover and express the understandings they already have. It encourages learners to connect their life experience with larger questions, issues, and perspectives because they are given freedom to explore and express their growing understandings in safety and peace.
- ○ **Recognises the worth of each student, and of 'the other':** As Christian educators, our most important task is helping students discover who God has made them to be and how they can participate to the fullest in God's story (Ephesians 2:10). This requires genuine celebration of whomever we are. As Palmer (2017) says:

Hospitality means receiving each other, our struggles, our newborn ideas, with **openness and care**...The classroom where **truth is central** will be a place where every stranger and every strange utterance is met with **welcome**.

- ○ **Promotes educational equity:** Every student is valued as a guest in the classroom.
The relationship between host (teacher) and guests (students) flows in two directions, each giving to the other. The aim is to ensure all students are and perceive themselves to be welcomed to contribute to shared learning.
- ○ **Stimulates intellectual and social-emotional development:** Creating a hospitable space for students to share their learning means there is greater opportunity for all students to metacognitively explore and extend their thinking – solve problems, raise questions, inquire together. Students are also benefitting from the teacher as a role model of hospitality – learning what it means to enact empathy, humility, gratefulness.

Hospitality is not to change people, but to offer them space where change can take place ... the liberation of fearful hearts so that words can find roots and bear ample fruit.

- (Nouwen 1986, 71)





Benefits of Redemptive Learning:

See Section 3.6 *Inclusion: Classrooms as 'Communities of Truth'* in PeRL Part 1 for further discussion of an Inclusion pedagogical approach.

AN INCLUSION PEDAGOGICAL APPROACH

- **Is incarnational and formational:** Shaw (2002, 13) notes, ‘in as much as God is by nature hospitable and relational, so hospitable teaching is a natural outworking of our being created in his image.’ As a Godly calling, the act of teaching will shape and form the teacher, as well as their students.
- **Enables human flourishing through enacted values of diversity, inclusion, and justice:** Christian schools should reflect the diversity that Revelation 7:9 indicates will characterise heaven. Biblical lessons to love our neighbour as ourselves (Mark 12:31), to live humbly and harmoniously with those who differ from us (Romans 12:16), and to do justice and love mercy (Micah 6:8) are all part of human flourishing. True hospitality and inclusion requires nothing less than realistic perspective and genuine celebration of self and other. *‘Reality is not only blue or only green: it is multi-coloured, a rainbow.’*
- **Encourages transformation as a practice of truth:** An *Inclusion* pedagogical approach rejects the idea of students unthinkingly accepting notions of truth transmitted from teacher to student. Rather, student and teacher are required to listen discerningly and respond faithfully to whatever personal implications there might be for the ‘truth’ that is being discussed and discerned by the community of learners; a process facilitated by the teacher and by the students.
- **Focuses learning process and outcomes on hope and beauty:** In line with Ephesians 2:10, the goal of education is for students to learn to create beautiful work. Beautiful work takes time and is revised and refined through a process of critique, honest feedback, and revision. We celebrate not just the final product, but the process to get there. Work is most beautiful when it has a real-life application, thereby enabling students to engage with God’s restorative work in the world.
- **Enables moral thinking:** Moral thinking in a hospitable classroom promotes students’ inquiry and allows them to transform knowledge to make personal meaning and connections. Equipping students to challenge their own assumptions, bias and stereotypes, broadens their knowledge, deepens their understandings, and frees students to utilise more authentic ways to make sense of the world around them.
- **Gives space for learners to develop and practice apologetics:** Being ethically effective and positively influential in a relative world requires logical and realistic arguments based on truths in Scripture (read and understood in historical and critical context), increasing knowledge and understandings of who God is (an on-going relational journey), and passion for justice (to seek the good and edification of others).
- **Forms authenticity and integrity:** Freedom to investigate, to play with, to challenge, to accept or reject beliefs, ideas and values, and to agree and disagree with one another and with the teacher; enables students to authentically engage with Christian faith.
- **Facilitates reconciliation:** Hospitality is a relational, reconciling event. Now, no longer strangers²⁶, we are drawn into a dynamic of hospitality that we might become God’s host to others.

²⁶ Ephesians 2:19





Following are two planning templates for teachers to complete, given their own year levels and subject areas. They are suitable for modification to Primary and Secondary levels. Teachers are encouraged to add to both tables in light of their own class context, and then to categorise current, and build new learning content, tasks and assessments on that basis.

TEMPLATE 1 | LEARNING SPACES

In *To know as we are known: education as a spiritual journey*, Parker Palmer (2003) discusses the notion of creating spaces for learning. From that we can elicit five spaces with which a teacher can enable an hospitable, and therefore, inclusive and transformational learning environment.



"Table 2 | Spaces for Learning- Teacher Planning Template" on page 51 , outlines these five spaces and some relevant questions or starting examples.



Table 2 | Spaces for Learning - Teacher Planning Template²⁷

Space for Learning	Teacher Questions	Teaching Ideas
Physical space	<ul style="list-style-type: none"> • Is my classroom set up geared to learning at various levels – or geared to teacher authority or entertainment? • Is the physical space welcoming to all? • Do students feel the space is ‘ours’? • How can I as teacher genuinely share the space with students? • Do students feel the physical space is safe? • Are students free to physically use the space whilst learning? 	<ul style="list-style-type: none"> • Zoned areas for specific learning • Relaxation available in all areas not specifically separated from learning zones • Set the space to match the purpose of the space
Intellectual space	<ul style="list-style-type: none"> • How can I broaden my students’ knowledge and thinking skills? • How can I cognitively challenge my students? • How can students use knowledge and understandings gained for good? • How can I help students help one another to learn? • In what ways can I learn from my students – and show them I am learning from them? • Do we always have to have ‘answers’? • How can we revel in the unknown? 	<ul style="list-style-type: none"> • Set broad and challenging reading • Tasks can encompass all viewpoints and data not just one focus or answer • Inquiry based tasks that are guided • Pose – and allow students to pose their own- solvable and unsolvable - problems Enable, through scaffolding, a variety of ways of finding or hypothesising solutions
Creative/ Dramatic space	<ul style="list-style-type: none"> • In what ways can my subject area include and experiential ways of knowing? • What is creativity in my subject area? • What are practical and physical tasks we can do to learn the same concepts students normally learn more passively? • How can I give students real authority in the classroom? • Do assessment tasks need set answers? 	<ul style="list-style-type: none"> • Create tension within tasks Play with symbolism • Use silence as well as speech • Allow students to devise learning and assessment tasks • Require students to move during and as part of learning?
Emotional space	<ul style="list-style-type: none"> • What makes me personally feel safe? • What physical (intellectual etc) spaces can I create to increase students’ emotional security? • How can I stretch my students emotionally through their schoolwork? • What type of tasks require mature EQ for success? • How can I scaffold students’ emotional development? • How do my students perceive that I trust them? 	<ul style="list-style-type: none"> • Invite students to learn and grapple with issues for themselves • Discuss the fear of feelings and feelings of fear, and unless Give time to process emotions as well as thoughts • Clearly explain and expect what is appropriate and positive • Set tasks that require students to consider other people’s emotions
Spiritual space	<ul style="list-style-type: none"> • How would I describe my teaching as spiritual? • How do I expect students to express spirituality? • What is the effect on my students of my expression of God, and of Christian beliefs? • Why do I see faith as intertwined with education? • How can I better use pedagogy to enable redemptive learning? 	<ul style="list-style-type: none"> • Intentionally create time for shared spiritual reflection • Investigate and compare and contrast the vocabulary of faith, religion, spirituality... • Create tasks that help students to put their particular faith stories in context of the bigger picture of God’s story

27 Tracey Price based on Parker Palmer (2003, Ch 5)



TEMPLATE 2: PARADOXICAL TENSIONS

Following are six paradoxical tensions that (Palmer 2017) recommends building into any inclusive learning space:

- 1. The space should be bounded and open.
- 2. The space should be hospitable and ‘charged’.
- 3. The space should invite the voice of the individual and the voice of the group.
- 4. The space should honour the ‘little’ stories of the students and the ‘big’ stories of the disciplines and tradition.
- 5. The space should support solitude and surround it with the resources of community.
- 6. The space should welcome both silence and speech.

Consider how the ideas provided below might fit into each of the 5 learning spaces identified in Template 1 (*physical, intellectual, creative/dramatic, emotional, and spiritual*). Teachers are invited to add specific teaching ideas relevant to their teaching areas and year levels.

Table 3 | Paradoxical Tensions Planning Template²⁸

Enabling transformational and redemptive learning	Teaching Ideas	Considerations
<p><i>Consider how such ideas can be put into specific practice in your subject areas and year levels.</i></p>		
1: The space should be bounded and open	<ul style="list-style-type: none">• Allows free thinking and free speech• Encourages creativity• Increases student responsibility for learning• Requires awareness of and empathy for ‘the other’• Reduces threat/fear – increases trust• Reinforces the journey not outcomes of learning	<ul style="list-style-type: none">• Guided investigation of real-life issues• Varying Discussion & Dialogue opportunities• Round-table seating• Student choice of different types / levels of a task that has the same content <ul style="list-style-type: none">• Boundaries are provided by the text, body of date questions that remain the focus of learning.• Needs structured task planning and careful questioning• Set clear boundaries but allow student freedom within them• Differentiation• Teacher flexibility and discernment• High-level interest content
2: The space should be hospitable and charged	<ul style="list-style-type: none">• Learning related to student interest• Increased task engagement• Invites learning engagement• Freedom to make mistakes and accept responsibility	<ul style="list-style-type: none">• Comfortable physical space• Self and peer tutoring and assessment• Open-ended and abstract tasks and assessment <ul style="list-style-type: none">• Teacher deliberate planning for a nurturing, hospitable environment• Clear knowledge of student abilities Safe environment and close teacher attention

²⁸ Tracey Price based on Parker Palmer’s Paradoxical Tensions (2017, Ch 3)



Enabling transformational and redemptive learning	Teaching Ideas	Considerations
<ul style="list-style-type: none"> Expectation of student hospitality Expectation of risk-taking (within boundaries) 	<ul style="list-style-type: none"> Open-ended and abstract tasks and assessment Shared teacher/student task design and learning processes Intellectual and emotional risk in task design 	<ul style="list-style-type: none"> Teacher passion for learning evident High expectation and scaffolding to achieve student motivation, passion, engagement
3: The space should invite the voice of the individual and the voice of the group		
<ul style="list-style-type: none"> Student voice valued (self and other) Oral argumentation skills developed Listening skills improved Authentic decision-making All sides/angles considered (not just 2 sides) Increases rational and constructive thinking Improves memory Increases acceptance of critique 	<ul style="list-style-type: none"> Dialogic tasks, e.g. role-plays Scaffold and teach decision-making models Physical space enables dialogic learning Structured Debates but with open-ended outcome (no winner or loser) Link individual learning and findings to group learning (and vice-versa) in 2-part tasks – so both are needed to complete the task Student critique of ideas, tasks, criteria, examples 	<ul style="list-style-type: none"> Planned inclusion of all students' voice Careful questioning and time for Reflection before answering Teacher modelling of respectful individual and group voice
4: The space should honour the ‘little’ stories of the individual and the ‘big’ stories of the disciplines and tradition		
<ul style="list-style-type: none"> Broadens and deepens knowledge and understandings Affirms and challenges perspectives Develops historical, cultural, spiritual understandings Develops empathy Negates fundamentalist and binary thinking Affirms contextual and inclusive understandings 	<ul style="list-style-type: none"> Tasks that allow students to place their self in context – historical, cultural, spiritual Timelines Critical thinking tasks Compare and contrast Identify origin of values and ideas, and archetypes Reflective tasks Translating big ideas to everyday meaning/actions Relating global issues/events to local community 	<ul style="list-style-type: none"> Teacher awareness of worldviews Balance of little stories and big stories Contextualising big and little stories Ensuring all student stories are validated Teacher broad knowledge and liberal understanding of historical, cultural, spiritual, philosophical ideas and events
5: The space should support solitude and surround it with the resources of community		
<ul style="list-style-type: none"> Supports students in academic learning and personal emotional development Helps students to evaluate their own and others' authenticity and integrity 	<ul style="list-style-type: none"> Open-ended tasks Moving from cognitive to emotive understandings (and reverse) in relation to a topic Evaluative tasks and values-based inquiry 	<ul style="list-style-type: none"> Building in varied learning experiences on a regular basis – busy, calm, large group, small group, individual, sharing, silent, shared or separate space...



Enabling transformational and redemptive learning	Teaching Ideas	Considerations
<ul style="list-style-type: none"> • Raises awareness of and challenges stereotypes and homogenous assumptions • Frees students to learn in varying ways at differing times • Allows students to self-pace learning – removes time pressure • Can increase student confidence in their own learning and encourages deeper learning • Highlights the value of encouragement and motivation 	<ul style="list-style-type: none"> • 5-angle investigations (students must identify and consider at least 5 'angles' on a concept/topic) • Student choice of assessment • Mix short and long-term projects 	<ul style="list-style-type: none"> • High-level flexibility with physical space • Teacher willingness to be vulnerable – and skilful care of student vulnerability • Teacher commitment to justice, mercy and humility
6: The space should welcome both silence and speech		
<ul style="list-style-type: none"> • Increases metacognitive and reflective thinking skills • Raises awareness of the value of cognitive and spiritual reflection • Respects student and teacher voice • Models appropriate learning attitude and response • Facilitates deeper learning 	<ul style="list-style-type: none"> • Involve varying levels of community in learning experiences (community coming to the classroom and students going into community) • Wellbeing and other programs • Self-paced learning tasks • Reflective, open-ended tasks in varying style (writing, drawing, music, reading, etc) • Critical thinking tasks 	<ul style="list-style-type: none"> • Teacher comfort levels with silence and management of silence as a learning tool • The difference between natural, charged or oppressive silence in learning • Most effective use of speech and silence in behaviour management

2.4

Potential Issues to Consider



- Teacher understanding of hospitality as an educational concept.
- Teacher commitment to deliberate planning for pedagogical processes and assessment processes that enable hospitality and inclusion in the learning as well as in the learning space.
- Consider ways by which students can define hospitality for themselves and create a hospitable classroom.
- Established and agreed boundaries of conduct and dialogue enhance freedom and inclusion in the classroom.
- Familiarising students with the language of hospitality; e.g. shalom, vulnerability, reconciliation, redemption.





Further Reading

Burwell, R., & Huyser, M. (2013). 'Practicing Hospitality in the Classroom'. *Journal of Education and Christian Belief*, 17(1), 9–24. <https://doi.org/10.1177/205699711301700103>

Nouwen, Henri J. M. 1986. Reaching out: the three movements of the spiritual life. New York: Image Books.

Henri Nouwen's timeless text is beautifully written encouragement to consider the significance of spiritual hospitality in our lives and in the lives of others.

Palmer, Parker (1993). *To know as we are known: education as a spiritual journey*. 1st ed. San Francisco: Harper.

Parker Palmer discusses the personal and professional spiritual journey that is education. This text also outlines the notion of 'Spaces for Learning' that is an excellent example of a hospitable teaching approach.

Palmer, Parker (2017). *The courage to teach: Exploring the inner landscape of a teacher's life* (20th Anniversary edn.) San Francisco: Jossey-Bass.

This is a must have text for any teacher's bookshelf! Parker Palmer explores the idea that 'We teach who we are' (p2) and expertly raises issues to consider for any teacher who takes their 'self' into the classroom.

For more information about Parker Palmer's work see <http://www.couragerenewal.org/>

Pohl, Christine D. 1999. Making room: recovering hospitality as a Christian tradition. Grand Rapids: Wm. B. Eerdmans Publishing.

Pohl discusses the centrality of hospitality to the Gospel, and to Christian practices. This text revisits the Christian foundations of welcoming strangers and explores the necessity, difficulty, and blessing of hospitality today.

Shaw, P. (2002). 'Education as hospitality: A Christian approach to teaching and learning.' *Theological Review*. 13:2, pp. 95-124.

Swaner, Lyn, Beerens, Dan and Ellefsen, Erik (2019). *Seven MindShift Principles for Christian Education*. ACSI.

This text discusses some of the challenges facing Christian education and suggests the need for a mind shift. Insights from a range of leading educators indicate ways in which schools can provide deeper and more authentic Christian education.

Wolterstorff, Nicholas. *Educating for Shalom: Essays on Christian Higher Education*. Edited by Clarence W. Joldersma and Gloria Goris Stronks. Grand Rapids, MI: Eerdmans, 2004.

Wolterstorff speaks intelligently and thoughtfully about the telos or purpose of education as shalom. This text challenges all engaged in Christian education to develop deep understandings of shalom, to reflect justice in the classroom and to bring shalom to our world.



Justice:

Teaching Learning through Awareness and Reflection



From a Christian redemptive perspective, Christ is the source of hope. But hope is not something teachers can just tell their students they need or even give to them specifically, any more than they can give them faith. Rather, faith and hope through Christ is something students must recognise and value for themselves.

A **Justice** pedagogical approach can be a powerful tool to enable students to be hopeful and to apply that hope to their world, to create a better society, through reimagined and renewed understandings that have transformed them.

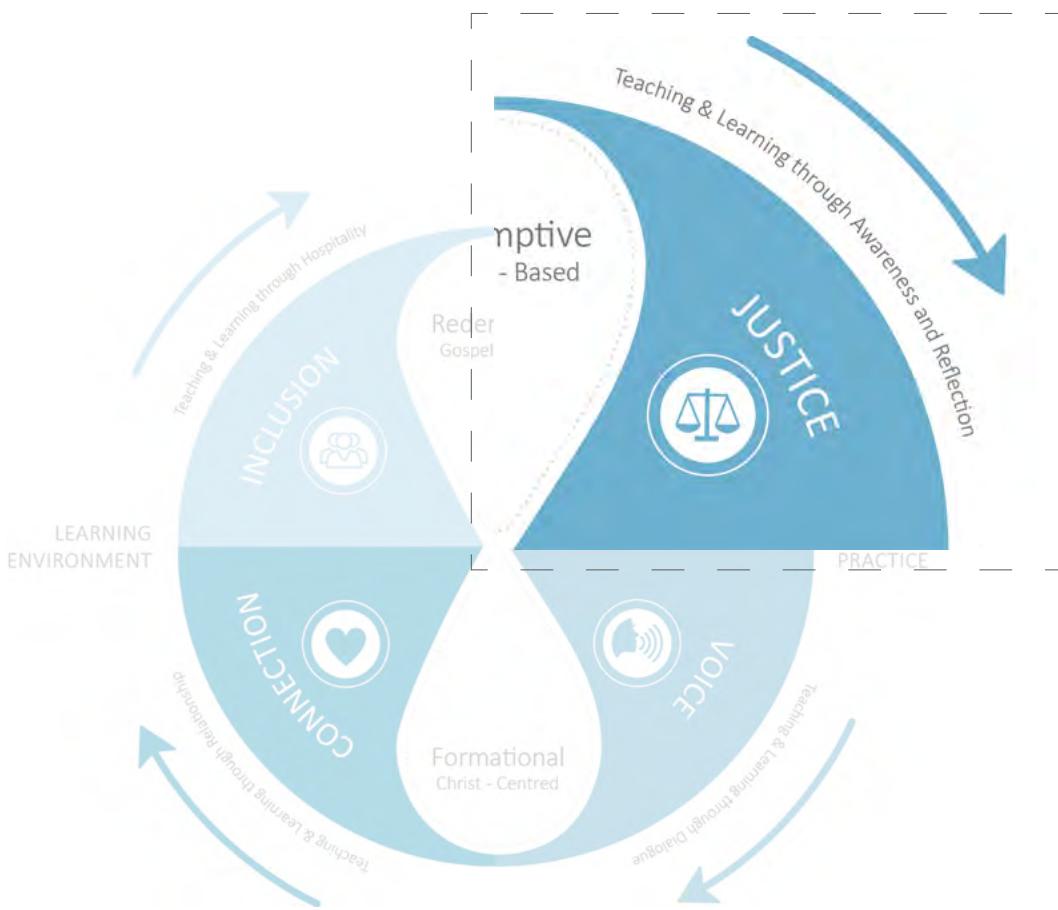
In relation to the telos, the hopes and purposes, of Christian education, which are outlined in Part 1 of this PeRL resource, a **Justice** approach enables meaningful and deeper learning that engages students in flexible and critical thinking, development of self-identity and collective-identity, reflection on their formation of dispositions, democratic participation, and social conscience. This type of teaching allows students to critically reflect on spiritual and intellectual beliefs and theories in which they can develop broader and deeper understandings of ‘truth’ and of the responsibility to redemptively live such truth.²⁹

A **Justice** approach is particularly effective when built on the foundational relationships of a **Connection** approach and the personal formation and awareness of an **Inclusion** approach. A **Justice** approach enables reflection and critical analysis of challenging and complex concepts. Once teachers and students are skilled at a **Justice** approach to teaching and learning, a **Voice** approach can further facilitate student ability to express and communicate their deeper learning through dialogue.

A Justice pedagogical approach is a way of empowering students to actively understand how power and people work and to generate good and just ways

²⁹ Freire (2010;2011)





Teaching that is meaningful helps students to consider, critique and establish beliefs, values and ideas about how people can live and flourish together. Such understandings require the combining of reason, faith, emotion, and hope.³⁰ Developing a critical awareness of the world and an awareness of our human nature and inter-relationship with our world are also essential ingredients for meaningful learning.³¹

Christian education aims for transformation; specifically a transformation in Christ that outworks in the transformation of our world. A **Justice** pedagogical approach is a way of empowering students to actively understand how power and people work and to generate good and just ways of being, through problem-posing activity and reflective learning practices.³² A Justice-focused learning space asks students to think and gives them time to consider problems posed, and to work together with their teacher and their peers to create ideas, to reimagine, and to deconstruct and reconstruct knowledge. Students are intentionally skilled in reflective and critical techniques that challenge their own thinking and the generally accepted ‘status quo’. Studies have shown that student academic results improve, and students feel more included and involved in the learning process in such classrooms.

A **Justice** approach employs ***praxis as a teaching and learning tool***.³³ Praxis, as shown in section 3.7 *Justice: Doing Good in the World* in PeRL Part 1, relies on the fact that students are not passive recipients of knowledge and so to richly engage students in meaningful and transformational learning requires teachers and students to actively and experientially construct their own knowledge.

30 Paulo Freire, *Pedagogy of the Heart* (2007, p. 94)

31 Freire calls this *Conscientizacao and Humanization* - Carnoy's 'foreword' to Freire's *Pedagogy of the Heart* (2007, p. 17)

32 Scorza, Mirra & Morrell (2013, pp. 18-19)

33 Paulo Freire (2007, p. 91)



Key Pedagogical Features



- ○ A **Justice** pedagogical approach places the **reflective inquiry and social awareness** of the teacher and the students as central to the teaching and learning process.
- ○ Teachers hold significant power in education's transformational process.³⁴ This approach seeks to be **highly inclusive of student knowledge and decisions**, but is strongly dependent on the quality of the teacher's ability to develop students' critical thinking.
- ○ **Teachers' understandings and skills in reflection, critique, and questioning are vital** to developing students' curiosity, sense of awe, and confidence in contributing justly to their world.
- ○ Transformation of understandings enables individuals and community to **move from the stagnation of the status quo to real hope, from existing injustices to justice**.
- ○ **Hope brings flourishing.** A *Justice* approach is not just about content or technique but about a process of building awareness and reflection that enables students to more fully appreciate their inherent human value and assists them to recognise their own power in relation to doing good in their world.³⁵
- ○ **Personal formation and redemptive dispositions are prompted** by the deeper learning from real-life problems posed, and through high levels of participatory teacher and student critical literacy and dialogue in the classroom.
- ○ **Students' social consciousness can be prompted** by authentic assessments requiring meaningful responses.³⁶

A *Justice* pedagogical approach is highly beneficial in inspiring and enabling students to understand the concept of redemption, to think redemptively, and to transform their world through redemptive acts

³⁴ Connell (1995); Van Brummelen (2009)

³⁵ Freire (2007, p.44)

³⁶ Serrano et al (2018)





Benefits of Redemptive Learning

Section 3.1 *Redemptive Learning* in Part 1 of PeRL identifies, redemptive teaching and learning is concerned with human formation and flourishing, responsibility to co-create as part of the Kingdom, and attention to restoration, renewal and transformation. It is characterised by relationship, innate worth, love, justice, humility, and service to God's world.

A JUSTICE PEDAGOGICAL APPROACH

A ***Justice*** pedagogical approach is highly beneficial in inspiring and enabling students to understand the concept of redemption, to think redemptively, and to transform their world through redemptive acts. Some of the benefits are:

- Higher order thinking skills enable students to engage more easily and more richly in learning. Students begin to see themselves as the main agents who engage with knowledge, texts, concepts, understandings, and thus **take increased responsibility for their own ideas and knowledge**.³⁷
- Self-reflective education processes have the power to free learners to deconstruct, to understand, and then to reconstruct and reimagine their world.³⁸ In this way, students begin to **explore their power to create, individually and as community, a more just society**.
- As teachers facilitate students' critical thinking,³⁹ students reflect on their worldview ideas and assumptions of meaning, and can more freely explore and reshape such meanings,⁴⁰ thus **meaningful and authentic personal transformation occurs**.⁴¹
- In relation to the redemptive telos or purposes of Christian education, a *Justice* approach invites the combining of theory and practice (praxis); students can **learn about justice by doing justice**, about love through love.⁴²
- Inquiry-based and differentiated teaching methods **enable relational outcomes and attitudes**.
- Application of critical thinking and discernment enables **biblical truths to be faithfully integrated** into educational subject areas and community.
- In relation to faith and personal formation, a *Justice* pedagogical approach genuinely **allows students to ask their own questions** and to wrestle with complex aspects of religion and spirituality, within the security of an overarching narrative of God and creation.

³⁷ Nouri & Sajjadi (2014)

³⁸ Macedo (2011, pp. 12-13)

³⁹ Brookfield (2017)

⁴⁰ Hart (2016)

⁴¹ Kalogirou & Malafantis (2012)

⁴² Freire (2000); Groome (1980)



- ○ Through engagement of democratic ideals⁴³ students learn to **recognise the nature of their human traits and the part they play regarding relationships, power and social structures.** Reflection on Christ-like values can also prompt genuine service to flourish the community and bring peace and justice to the forefront. Thus, healing and renewal are possible.⁴⁴
- ○ **Developing cultural sensitivities** can bring meaningful dialogue and deepen student appreciation of public life and their individual responsibility to it.
- ○ **Building knowledge from the experiences** and histories of students themselves broadens and increases the relevance of learning.
- ○ Creating a classroom space of appreciation and **celebration for diversity** (not just respect and toleration) brings informed challenge to all types of prejudice.⁴⁵

Thoughtfully and carefully utilised, a **Justice** pedagogical approach in Christian education can ensure a cycle of transformational and emancipatory attitudes and intentions, learning and teaching, understandings and actions that may redemptively continue through the next generation; to impact the world for good via Christian inspired shalom.

3.3

Classroom Ideas



Following are three classroom ideas for teachers to adapt to suit specific subject areas and curriculum framework. They are suitable for modification to Primary and Secondary levels.

IDEA 1 | VALUES (CHRISTIAN/RELIGION STUDIES)

This task outlined in "Table 4 | Critical Values Task Template" on page 61, has a critical pedagogical focus. It enables students to consider where human values come from (reflecting the character of God) and what they mean (based on how God treats humans). The task assists students to consider how their own enacting of values can bring good to their world.

43 Giroux (2007)

44 Alasdair MacIntyre (2007) discusses a revised version of Virtue Ethics that more closely resembles Gospel-based values.

45 Peter McLaren (2015 np)



Table 4 | Critical Values Task Template⁴⁶

Year Level:	Primary or Secondary	Subject:	Christian Studies
Topic:	Values- Isaiah 40		
Purpose:	To understand that the character of God is the source of human values		
Teacher:	Designate a number of verses of Isaiah 40 to each small group (ensure the whole chapter is covered by the class). Direct each group to compile a list of how God is described in their verses.		

Justice Pedagogical Purpose	Student Task
Honour Student knowledge & voice	<ul style="list-style-type: none"> • Each small group identifies the characteristics of God in their verses. • They discuss what they already know and think about those characteristics • e.g. God is a comforter (vs1), is tender & generous (vs2), glory (vs5), stands forever (vs8) etc.
Contextualise Broaden understanding Reclassify	<ul style="list-style-type: none"> • Broaden understanding by sharing together the findings from all groups (big picture)– and then as a whole class re-classify (details) into one list – e.g. God is..... • Discuss similarities of group findings and how that reinforces our understanding of who God is
Deconstruct Connect to social knowledge	<ul style="list-style-type: none"> • As a whole class, identify what each of God's characteristics would be as a human value – e.g. God is 'comforter' relates to people who are empathic, nurturing, caring. • Students describe each value in their own words, e.g. nurture means....
Reflect Humanisation (understanding of our human purpose and role)	<ul style="list-style-type: none"> • Original small groups reflect on what their own community and the wider world would be like if those good Christ-like values were expressed more.
Reconstruct Social Justice	<ul style="list-style-type: none"> • Each individual student synthesises the learning by planning 2 or 3 practical ways to show/enact one or more values in a real-life situation during the coming week. e.g. I will show care for my brother by helping him with his homework; I will encourage my mother by helping with the shopping; I will be generous by donating my pocket money to the Smith family.
Redemptive learning Conscientisation (awareness of our individual impact on others)	<ul style="list-style-type: none"> • The following week, as a class, share experiences and outcomes of acting out those values in real-life situations.



COMMENT ON ISAIAH 40 TASK

A traditional teaching model would have the teacher read aloud the scripture to the students (and perhaps ask some students to read aloud). Then the teacher would tell students some of the characteristics of God or perhaps write a list of them from student responses. The teacher would likely choose one or two characteristics and perhaps tell a biblical story that illustrates them. Students would perhaps write their own story or draw a picture of that characteristic. The learning outcome would be that students identify with one or two characteristics of God, consider how God treats us in that way, and perhaps how other people should model that same trait. Students though, learning about values, can remain distanced to the truth and power of this knowledge because the learning is at arms' length.

A JUSTICE PEDAGOGICAL APPROACH

In contrast, the learning outcomes of a **Justice** approach, as outlined in the task above, broaden student understanding of the range of God's characteristics, enable them to identify more closely with those characteristics as their own values, and challenge them to specifically enact such values to improve the human condition of people other than themselves. Students can engage more personally with this knowledge. They are encouraged to contextualise, deconstruct and reconstruct, humanise and conscientise in ways that enable redemptive outcomes to be personally practised, experienced and reflected on.

IDEA 2 | CRITICAL READING OF SCRIPTURE

Using the same critical model as shown in Idea 1 above, a **Justice** pedagogical approach can enable students to apply critical reading skills to enhance their understanding and use of scripture.⁴⁷ This task is adaptable to a range of curriculum learning areas and year levels.

Table 5 | Critical Reading of Scripture Task Template

Year Level:	Primary or Secondary
Subject:	Christian Studies or other learning area where scripture is used
Topic:	Bible as Text
Purpose:	To understand scriptures by applying critical textual reading skills
Teacher:	Students are to write a 300 word paragraph (opinion piece or persuasive writing) about a moral or other issue and support it with two passages of scripture.

Justice Pedagogical Purpose	Student Task
Honour Student knowledge & voice	<ul style="list-style-type: none">In a small group, students discuss their chosen issue/topic and assist each other to locate 2 passages of scripture they can use to support their writing.Students individually write their piece.
Broaden understanding Connect to social knowledge	As a class, teacher identifies and explains key skills of reading and writing text (in general): <ul style="list-style-type: none">Structure: How the entire text is put together – e.g. how do the chapters work together? Does the story go from beginning to end (linear) or does it

⁴⁷ Freirean critical model and Critical Reading of Scripture task created by Tracey Price 2014



Student Task	Justice Pedagogical Purpose
Humanization (understanding of our human purpose and role)	<p>start later in the story and flash back (cyclical)? Is there a tension or problem and is it resolved?</p> <ul style="list-style-type: none"> ● Content: What is actually written in the text and how it is written? Explore— genre (e.g. drama, poetry, song, letter) and style (eg analogy, direct instruction, parable) and technique (e.g. symbolism, onomatopoeia, metaphor). What choices of style or vocabulary has the author made and how does this lead us to read the text? ● Context: By whom, for whom, when and in what situation was the text written. The type of text indicates how we should read it – e.g. a novel, a documentary, a bibliography, a persuasive or opinion piece are all to be read differently because they have differing purpose. ● Purpose: What might the author's purpose be in writing the text? What purpose do we think it has, and why do we think that? Consider what a reader brings to any text, e.g. why is it that 100 people can read the same text and get different things from it? Consider if there are recurring meanings in different parts of the text that reinforce the meaning of the text as a whole. <p>As a class, discuss the concept that meaning is to be found within the interplay of all four of the above text reading aspects. Analyse and discuss example texts and how the way in which they are written helps us to know how to live as humans.</p>
Synthesise Deconstruct Reclassify 	<ul style="list-style-type: none"> ● As a small group, students, as part of a teacher-guided task, link (synthesise) key general skills of reading and writing texts to the Bible (as a text): Teacher allocates a section of scripture to each group (a different section to each group). Students read, discuss and identify the text aspects below in relation to their allocated scripture(s). ● Structure: How is the entire text (Bible) put together? – e.g. it is a five-layered revelation of Theology books (Pentateuch), which sets foundational understanding for the History books, which helps us understand the Wisdom books, all of which as Old Testament links into the New Testament Gospel books and finally the future books about living the gospel and revelation. Where does our allocated scripture fit in this structure? ● Content: What are some of the things actually written in the allocated scripture and how it is written? For example, genre (drama, poetry, song, letter, etc.) and style (analogy, direct instruction, parable, etc.) and technique (symbolism, onomatopoeia, metaphor, etc.). What choices has the writer made and how does this lead us to read it.?



Justice Pedagogical Purpose	Student Task
	<ul style="list-style-type: none"> • Context: By whom, for whom, when and in what situation was our allocated scripture written? • Purpose: What might the author's purpose be in writing our allocated scripture? What purpose do we think it has, and why do we think that? Consider what a reader brings to any text, why is it that 100 people can read the same text and get different things from it? Consider if there are recurring meanings in different parts of the text that reinforce the meaning of the entire text. <p>As a class, discuss key things each group discovered.</p>
Contextualise Reflect	<ul style="list-style-type: none"> • Individually, each student applies their new understanding of the Bible as text and reading skills to each of their own selected passages of scripture (for their persuasive writing piece). • Students then reflect on the meaning of those scriptures, after doing the critical task, has anything altered? Do students understand or see something different now? Or something they had not seen before? Would they describe them or use them in the same way now?
Reconstruct	<ul style="list-style-type: none"> • Students apply their new understanding of chosen scriptures to their written piece and rewrite sections where necessary.
Redemptive learning Conscientization	<ul style="list-style-type: none"> • In pairs, students share together how their reading of scripture as text helped them to renew their understandings of selected Scriptures.



IDEA 3 | MUSIC EDUCATION

Adapt the following table to suit your subject area and curriculum framework. This task is suitable for all year levels across Primary and Secondary.

Table 6 | The application of critical pedagogy to music teaching and learning⁴⁸

Critical Pedagogy	Empowering Musicians	Lesson Steps	National Standards	Lesson Form
Who we are	Engaging Musical Imagination	<p>Honouring Their World <i>Teacher engages the students in problem solving by creating an experience that presents a need to know.</i></p> <p>Sharing the Experience <i>Students and their teacher process the experience. They share feelings and reflect</i></p>	Experiencing Music (6, 7)	Exposition
Who they may become	Engaging Musical Intellect	<p>Connecting their World to the Concept <i>Teacher connects the experience to the musical concept using comparable concepts from the other arts, culture, or student out of school experiences.</i></p> <p>Dialoguing Together <i>Teacher presents the concept. Students gather the evidence they need to solve the problem.</i></p> <p>Practicing the Concept <i>Teacher provides students with an opportunity to practice the concept. A homework assignment or quiz might be included at this step.</i></p>	Connecting Music (8, 9)	Development
Who we might become together	Engaging Musical Creativity	<p>Connecting Word to World <i>Teacher invites students to find alternative solutions and new ways to use the information presented. Students have the opportunity to create something new.</i></p> <p>Assessing Transformation <i>Students and their teacher reflect and evaluate the work completed. The assessment rubric is applied at this step.</i></p>	Creating Music (3, 4, 5, 6, 7)	Improvisation
	Engaging Musical Celebration through Performance	Acknowledging Transformation <i>Students and their teacher celebrate the new learning through presentation, exhibition or other form of demonstration.</i>	Performing Music (1, 2)	Recapitulation

⁴⁸ Abrahams, F. (2005). The application of critical pedagogy to music teaching and learning. *Visions of Research in Music Education*, 6. Retrieved from <http://www.rider.edu/~vrme>



3.4

Potential Issues to Consider



- How teachers understand the purposes and transformational possibilities of a *Justice* pedagogical approach will underpin their effectiveness of its use in the classroom⁴⁹
- Developing teacher and student reflective thinking skills will enable more effective use of a *Justice* approach
- Developing teacher and student critical thinking is needed for success in problem-solving activities
- A *Justice* approach requires teachers to share authority and decision-making in the learning space
- Student-centred teaching requires highly effective planning and time management⁵⁰

3.5

Further Reading



Please Note: The recommended reading below is mainly about pedagogies that are critical in nature. Most publications to date discuss the philosophy and theory of such pedagogies rather than the practice of them. Similarly, many publications present understandings from a teacher rather than a learner perspective.

This PeRL publication is a small introduction to the practicality of transformative teaching and learning, particularly in relation to the redemptive ethos and purposes of Christian education. The Education faculty of Tabor College of Higher Education will continue to write into this space for pre-service and currently serving teachers.

The texts recommended below are also primarily focused on adult education, but the principles are relevant and accessible across the learning levels.

Breunig, Mary (2005). 'Turning experiential education and Critical Pedagogy Theory into praxis'. *Journal of Experiential Education*, 28(2), pp.106-122.

Mary Breunig bases much of her work on the notion that the purpose of education is to develop a more socially just world. She discusses ways in which experiential education and a critical approach to pedagogy can work together in the classroom.

49 Chlapoutaki and Dinas (2016)

50 Breunig, M. (2005)



Brookfield, Stephen (2017). *Becoming a Critically Reflective Teacher* (2nd ed.). John Wiley & Sons.

Brookfield highlights the value of critically reflective teaching and learning through practical examples from the classroom. This text thoughtfully guides teachers through the processes of becoming critically reflective about teaching, and using critical reflection as a tool for ongoing personal and professional development.

Freire, P. (2000). *Pedagogy of the Oppressed. 10th Anniversary Edition*. London: Continuum.

This is the most widely known of educator Paulo Freire's works. It proposes a pedagogy of 'praxis' with a new relationship between teacher, student, and society. It is linked to Liberation Theology and is one of the key texts within the critical pedagogy methodology.

McLaren, Peter & Kincheloe, Joe, Eds. (2007). *Critical Pedagogy. Where Are We Now?* Peter Lang Publishing.

Peter McLaren and Joe Kincheloe are both strong proponents of critical pedagogy and write thoughtfully into this area in regards to education. This text considers how aspects of a Western postmodern society are negatively impacting the quality and meaningfulness of education. As they say, moral issues are eclipsed by market needs. This text is a helpful and broad collation of chapters addressing the usefulness of critical pedagogy in the 21st Century, and as an antidote to the political influences on education. It also discusses critical pedagogy use within the classroom.

Mezirov, Jack (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco: Jossey-Bass.

Jack Mezirow is well-regarded for his work in the area of critical teaching and its influence on transformative learning.

Palmer, Parker J. (2017). *The courage to teach: Exploring the inner landscape of a teacher's life* (20th Anniversary edn.) San Francisco: Jossey-Bass.

This is a must have text for any teacher's bookshelf! Parker Palmer explores the idea that 'We teach who we are' (p2) and expertly raises issues to consider for any teacher who takes their 'self' into the classroom.

Education (pedagogy) becomes the practice of freedom, the means by which men and women (teachers and learners) deal critically and creatively with reality and discover how to participate in the transformation (redemption) of their (God's) world.





Voice: Teaching and Learning through Dialogue

Teachers who want to encourage rich learning often wonder how they can make the most of whole class and small group discussion. How can teachers equip students to constructively ‘think aloud’ with each other and their teacher? How can teachers develop their students’ agency (investment and purpose) through voice? How can teachers construct rich learning opportunities for their students through dialogue?

Moving from discussion to a deeper dialogic approach invites students to reshape and strengthen their understanding of taught content or ideas with the guidance of their teacher.⁵¹ It aligns with classes operating as “communities of truth”⁵² where every student has the opportunity to listen, think, respond, and importantly develop their thinking further through using their **Voice** to question, expand, and consolidate ideas collaboratively with their fellow students. Encouraging talk at a deeper level specifically honours students’ **voices**⁵³ and provides opportunity to develop and practise their sense of agency and to participate in God’s redemptive purposes.

But how to do this?

The key factor is assigning time that is predominantly student-led and allowing discussion, questioning and thinking aloud to be generated by the students with each other.

Observing an English lesson as the teacher explained the theory of tragedy...the student in front of me turned to his friend and said; ‘It’s just like a rollercoaster ride where you pause at the top (trigger) before the big loop (Climax)...’ I thought, how many gems like that go unshared because there is not enough opportunity to dialogue together?

- Victoria Warren,
Professional Field Observation

The teacher facilitates the student led times by preparing formative tasks and scaffolding that equips students to develop their agency and **voice** (see below for teaching ideas). If the skills used in dialogue are taught and practiced throughout their schooling, by senior secondary years students should be able to demonstrate a sophisticated level of critical thinking with their peers, which is crucial for conceptual understanding and deeper knowledge.

The traditional mode of teaching is through transmission, which usually takes the form of initiation – response – feedback (IRF) and is essentially monologic (the voice of the teacher is the first and the last spoken). Developing students’ **voice and agency** is more about asking students to think and giving them time to reflect and then to respond in ways that allow them to discover their ideas, thinking processes and venture forth ideas in progress. This can be done by carefully structuring dialogue time in lessons at strategic points where students would most benefit (see classroom ideas, below). There are many benefits to crafting space for student **voice and agency**.⁵⁴ Students

51 Alexander (2004)

52 Palmer (2017)

53 Shields (2017)

54 Alexander (2001)

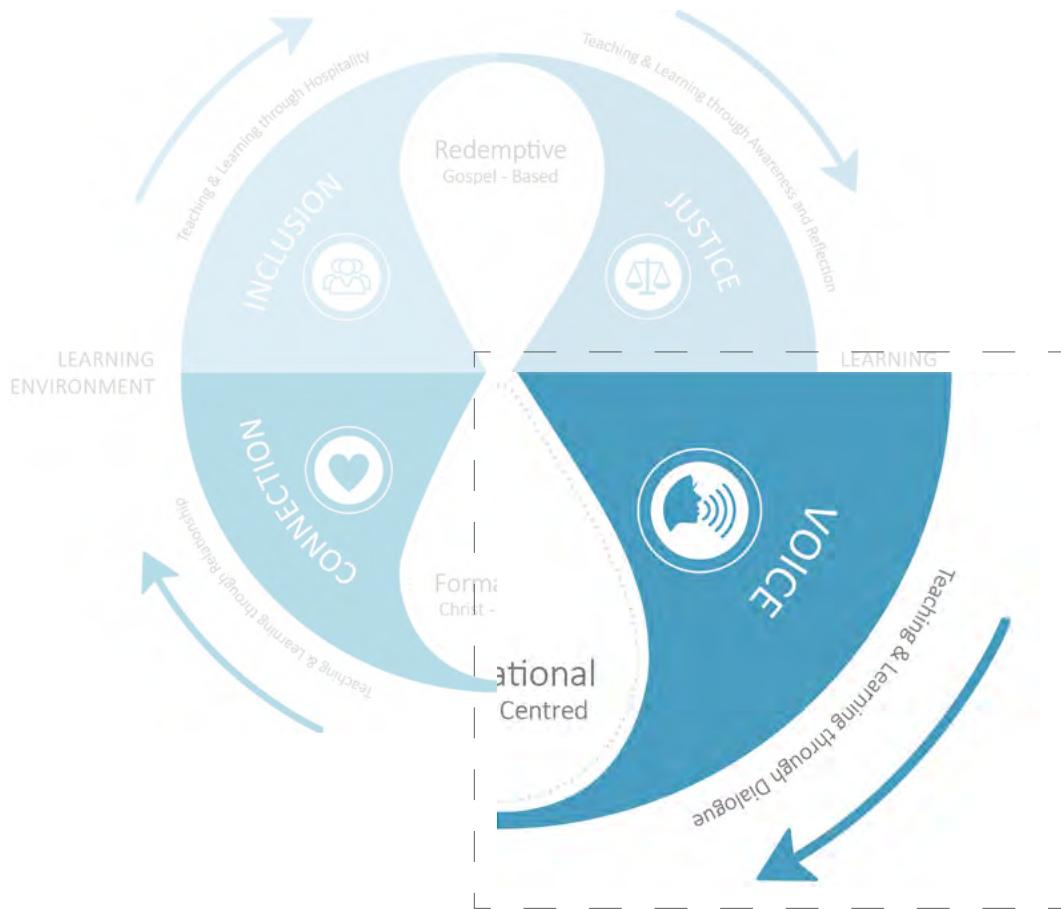


can be given freedom to unpack and consider, even challenge their own thinking (see "Table 7 | Types of questions students can use to extend or expand the dialogue session:" on page 70, below). Studies have shown that students attainment results are higher, especially struggling students, when this type of dialogic approach is used effectively.⁵⁵

There is also more active learning and significant improvement in the classroom climate as students feel more included and considered in their learning.

Classroom discourse is one of the most important influences on students experience of learning in schools (Skidmore 2016, p. 106).

In relation to the critical nature of the pedagogical approaches discussed in this PeRL resource, a *Voice* teaching approach focussed on dialogic teaching is a powerful redemptive learning tool once: an effective learning environment has been established through a *Connection* approach; students have developed high-level wellbeing and emotional maturity through an *Inclusion approach*; and, broad and deep understandings of power, equity and humility have been established through a *Justice* pedagogical approach.



55 Skidmore (2016)



Key Pedagogical Features



A **Voice** approach places the interaction between the students and their teacher in the centre of the teaching and learning process.

A VOICE PEDAGOGICAL APPROACH FOCUSING ON DIALOGUE

- Engages students in a process of meaning-making through socio-verbal interaction
- Builds upon and strengthens the class as a community in a shared quest to seek knowledge and truth
- Enables students to process and develop authentic understandings as they engage in episodes of critical discussion and inquiry
- Develops students range of lower and higher order thinking skills as they synthesise what they hear and are guided to respond.
- Allows for inclusion as each student participates in a range of dialogic experiences
- Extends students thinking as they reflect on their own and others' understanding and/or experiences⁵⁶
- Increases relational and hospitable engagement as the teacher is co-present as a concerned and learning other, available to guide and coach learners, as a member of a community of learners⁵⁷

The best times to make spaces in the classroom for this approach are:

- When students have built some knowledge and understanding of a concept/skill and can use the dialogue time to explore further by problem solving, questioning, and critically inquiring
- When learning would benefit by students bringing their own life examples, connections in thinking, relevant ideas or developing understandings
- At the end of a topic or unit when students can be given a case study, problem or question to analyse and discuss in depth and detail

⁵⁶ Skidmore (2016)

⁵⁷ Palmer (2017)





Benefits of Redemptive Learning:

A VOICE PEDAGOGICAL APPROACH FOCUSING ON DIALOGUE

- **Is community building:** Individual practices of critical dialogue enable communities of open and respectful dialogue to develop.
- **Enables critical thinking and genuine critique:** Dialogic spaces are where all participants have opportunity to ‘further explore what they have been taught and think for themselves about it.’⁵⁸ This is a key factor for formation and transformation.
- **Reduces competition and allows authentic formation:** Dialogic teaching is indicated by teacher-student interaction in which participation is managed by shared routines rather than through competitive bidding.
- **Is values rich:** Deeper learning through critical thinking and thoughtful dialogue inspires and allows learning to be filled with meaning, and to be understood, evaluated, justified, appropriately responded to and enacted with responsibility.⁵⁹
- **Is flourishing:** Through freedom within boundaries, contextualisation and honouring of their voice, students can think reflectively about a wide range of content and concepts. They are given opportunity to express and develop their process of thinking. Validation of their growing knowledge and understandings is a form of flourishing.
- **Encourages just thinking to create just solutions:** through the posing of real sociological problems, and facilitation of creative and critical thinking.

⁵⁸ Andal (2019)

⁵⁹ Matusov & Lemke (2015)



Remember that the aim is to move beyond surface discussion to dialogue that has more depth and detail. The essential features of ‘dialogic talk’ are:

- **Collective** (teachers and students address the learning task together)
- **Reciprocal** (teachers and students listen to each other to share ideas and consider alternative viewpoints)
- **Supportive** (students articulate their ideas freely without fear of embarrassment over ‘wrong’ answers and support each other to reach common understandings)
- **Cumulative** (teachers and students build on their own and each other’s ideas to chain them into coherent lines of thinking and enquiry) and
- **Purposeful** (teachers plan and facilitate dialogic teaching with educational goals in mind)

A *Voice* pedagogical approach that encourages student dialogue and agency can take place in whole class tasks, small group tasks and individual interactions with the teacher. Deeper learning is occurring when the following **Dialogic Indicators**⁶⁰ are present:

- The expression of students’ thoughts follow a process of reasoning
- The teacher sets an open and authentic question of high cognitive demand which aims to reveal ideas or opinions, and has no set answer
- Uptake occurs – the dialogue and learning is developed as each speaker listens carefully and builds on what has been said previously
- Occurrence of student questions increases as reflective skills are developed
- Open discussion takes place that is sequenced by participants who respond to each other
- The inner dialogue of the students is evident, which is shared either through dialogic tasks or with their teacher through journal entries or similar⁶¹

The aim of these dialogue opportunities is to gain a deeper understanding of an issue, topic or idea together. It is an opportunity to voice understanding as a journey together.

⁶⁰ Sedova (2017)

⁶¹ articulated by Hardman (2010)



- **Continuous questioning:** In a whole class discussion, students respond to an initial statement or question from the teacher. Each student who responds finishes with a question for the class. Another student responds to the question and finishes with another question. The cycle continues for a time frame determined by the teacher.
- **Open-ended questioning:** In whole class discussion, teachers first use open ended questions (no wrong or right answer), then ask probing questions for students to elaborate upon, and finally incorporate student answers into a statement, asking for additional thoughts and ideas. Students then repeat this process in small groups and record their findings. The teacher can then use the findings to make a class summary.
- **Power of the pause:** Build pauses for thinking into whole class, small groups and pairs tasks and discussions, to validate the need for students (and teachers) to process, synthesise and respond to content and to each other.
- **Concreting ideas:** It can help to have a few minutes of silent writing at important points in the student led dialogue so that thoughts, ideas and questions arising from the dialogue can be written down
- **Setting scenarios:** Dialogic discussion works best in scenarios where students can bring in their experiences and ideas, and when students are familiar with content so that they can further explore, strengthen and defend their ideas. See the Case Studies outlined below.
- **Building up skills for voice and agency:**
If students are not used to having time to dialogue with each other begin with pair work and smaller amounts of time – 5 to 10 minutes to discuss a problem/question then use Whole Class discussion to summarise their points. Expand to small groups of four and 15 minutes with students summarising their own points/questions etc. Then expand so that students can dialogue with each other.
- **Make it clear that this is student-led time.** Explain that silent pauses for students to think are helpful. Active listening is also important. You may want to build in strategies that allow student contributions in the the dialogue time to be recorded– act as scribe or appoint scribes, or record the session.

Use "Table 7 | Examples of Student Questions" on page 74, for types of questions students can use to extend or expand the dialogue session.



Table 7 | Examples of Student Questions⁶²



Type of Question	Action or Example
Open questions	How..?, To what extent...? Why do you think....?
Questions for clarification	Explain
Questions for elaboration	Expand
Questions that ask for generalisation	Where/when would this apply?
Questions for Structuring	What do we need to consider?
Questions for comparison	How is that different to...
Questions for substantiation	Justify...
Questions for linking	Can anyone see more connections? Add another idea?
Questions for engagement	What do you think? What would you do if...
Questions for integration	What general principles apply?
Questions for concensus	Why might some people agree?
Questions for focus	How does that help us/take us closer to solution?

DISCUSSION CASE STUDY 1: ENGLISH STUDIES

Primary: When studying the fantasy genre students were asked an open question: ‘Who is more important in *The Lord of the Rings* – Aragorn or Frodo?’ Students were able to make informed reasoned arguments, ask questions including the use of uptake (building upon responses to form more questions) and sequenced discussion⁶³.

DISCUSSION CASE STUDY 2: ALL LEARNING AREAS

Secondary: Students are posed an open and authentic question/problem. After initial discussion the class is divided in half with each half defending their perspective or idea to the other half. The class is then divided into quarters and the discussion continues – students are required to use their knowledge and examples from their notes. The class then explore each other’s ideas and perspectives as they work in smaller groups, until eventually they are working in pairs. By the end of the process students can be confident in their detailed knowledge and reasoning. All dialogic indicators (outlined above) are used in such a task.⁶⁴

62 Killen (2016)

63 Sedova (2017)

64 Warren, V. (2020) Unpublished Doctoral Thesis





Potential Issues to Consider

- Scaffolding their listening, questioning and responding skills by focusing on only one or two of the key concepts or indicators at a time, to prepare students for more open-ended tasks
- Established and agreed rules of conduct
- Careful and authentic content choice for dialogic tasks
- Management of personalities and passions to ensure equitable participation
- Ensuring teacher voice is an equal participant in task design, process and assessment



Further Reading

Dialogic Pedagogy: An International Online Journal

This journal contains numerous articles regarding dialogic Pedagogy. Particularly useful as it focuses on teachers in the classroom and offers guidance and thoughtful critical insight into using dialogic approaches.

Hardman, F 2010, 'Promoting a dialogic pedagogy in English teaching', in Jea Davison (ed), *Debates in English Teaching*, Routledge, ProQuest Ebook Central, pp. 36-47.

This article outlines how teachers tend to dominate discussion, and explains how an authentic dialogic approach compares to traditional Whole Class Discussion.

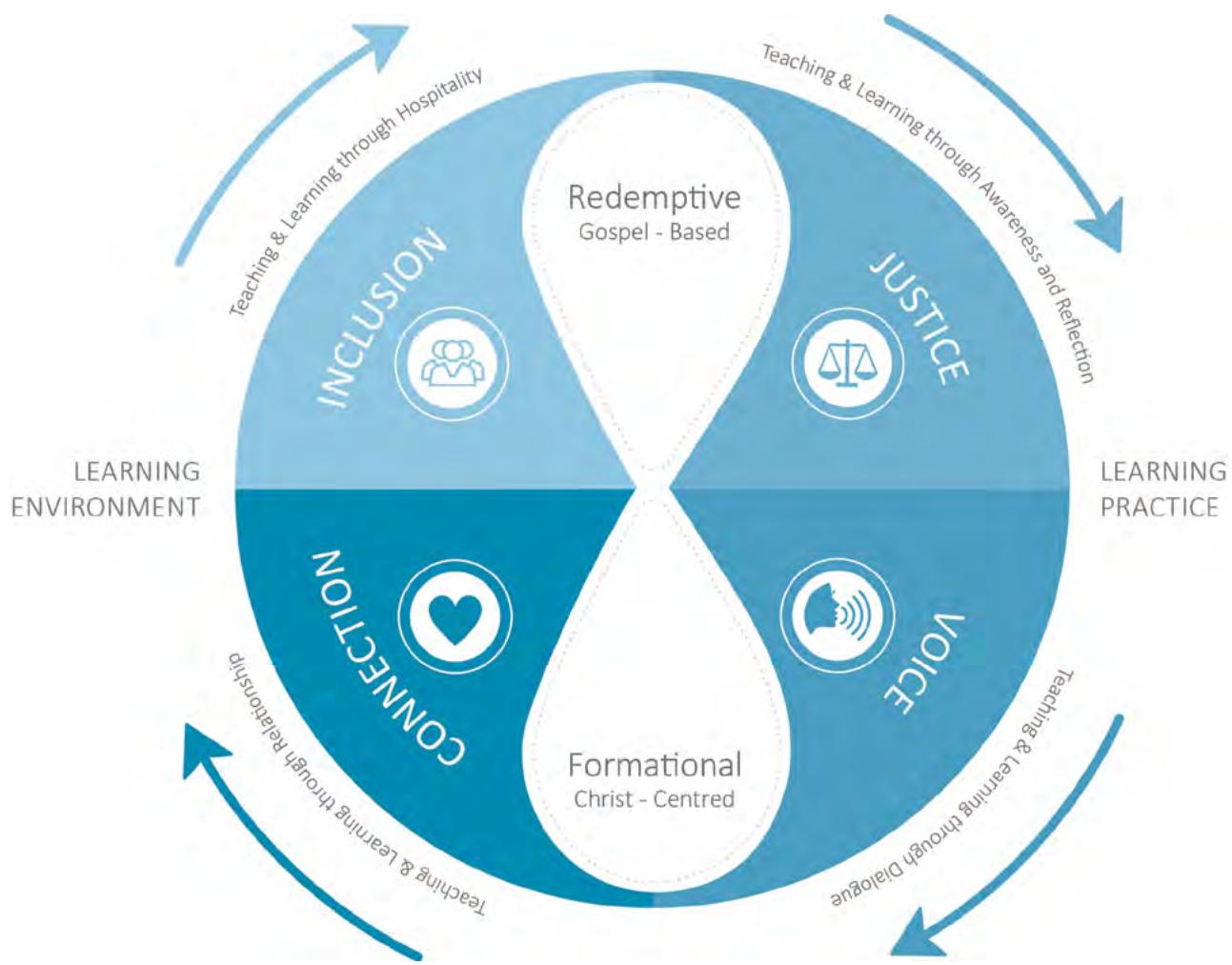
Sedova, K., (2017). A case study of a transition to dialogic teaching as a process of gradual change. *Teaching and Teacher Education*, vol. 67, pp. 278-290.

This article shows how teachers transitioned to dialogic teaching. It also contains information about 'dialogic indicators' that teachers can use as strategies to incorporate into their planning.

Skidmore, D., and Murakami, K. (eds), (2016). *Dialogic pedagogy the importance of dialogue in teaching and learning*. Bristol. Multilingual Matters.

This book provides a broad and in-depth theoretical perspective on dialogue in teaching. It explores the philosophy of dialogism as a social theory of language. Particularly useful are the sections that explain its importance in teaching and learning.





Project Partner



Industry Leading Protection

Schools are facing ever growing threats from sophisticated cybercriminals. These bad actors are exploiting any network vulnerabilities including any devices connected to or joining the school network.

In addition to these known threats a growing threat is posed for schools through a technique known as 'island-hopping'. In this scenario cybercriminals look to access a school's otherwise secure network through a less secure supplier or partner.

Once a cybercriminal gains access to a school's network they can cause substantial financial and service threats including data theft, extortion, reputational damage, financial crime, ransomware and more.

This is where Superloop's CyberHound solution stands out.

Not only providing its Advanced Threat Protection Suite - a multi-layered set of 9 independent layers of network protection tools, but also in providing the ultimate protection of its own services to manage these and other emerging cyber attacks.

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