

Teaching To Justice:

Christian Faculty

Seek “Shalom” In

Different Disciplines

Editor: Julia Stronks, J.D. Ph.D.
Director, Lives of Commitment Project
Whitworth University
jstronks@whitworth.edu

Copyright 2008 Julia K. Stronks

Table of Contents

Introduction	Pg. 4
Nicholas Wolterstorff on Shalom Julia K. Stronks, Whitworth University	Pg. 5
Teaching to Justice: Introduction	
Educating Students in North American Christian Higher Education from Privilege Toward Social Justice Andrew Christian van Gorder, Baylor University	Pg. 7
Just Pedagogy: The Spirit, the Self, and the Other Jean Corey, Messiah College Emerson Powery, Lee University	Pg. 30
“Only Connect”: The Social Action and Justice (SAAJ) Program at Pepperdine University Maire Mullins, Lee Ann Carroll, Jeff Banks, Pepperdine University	Pg. 37
Teaching to Justice: International Education	
Whitworth Central America Study Program: IDI (Intercultural Developmental Inventory) Mary A. Alberts, Whitworth University	Pg. 48
Learning from Inequity: A Case Study in International Education Pamela Corpron Parker, Whitworth University	Pg. 51
Teaching to Justice: Theology	
Moving from Sunday Mornings to Every Square Inch Matthew Kaemingk, Princeton Seminary student at time of writing	Pg. 56
A “Women and Faith” Class Engaged in On-line Dialogue With Middle Eastern Women Sister Martha Ann Kirk, University of the Incarnate Word	Pg. 62
Certificate in Urban Congregational Ministry Tim Dolan, Whitworth University	Pg. 79

Teaching to Justice: Economics

Doing “Good” and Doing “Well”: Shalom in Christian Business Education Pg. 83
 Smith, Steen & VanderVeen , Hope College
Reprinted with permission from the Christian Business Academy Review

The Spokane Neighborhood Action Program (SNAP) Project Pg. 94
 Douglas F. Laher, Whitworth University

Teaching to Justice: Theatre

Re/Creating Communities: Case Studies in Community-Based Theatre Pg. 99
 Brooke Keiner, Whitworth University

Theatre Freshman Seminar Pg.116
 Diana Trotter, Whitworth University

Teaching to Justice: Oral History

The “Whitworth Rock”, Japanese American Alumni, and other Issues of Justice Pg.123
 Janet Hauck, Whitworth University

Teaching to Justice: Math and Computer Science

Preparing for a Career in Mathematics and Computer Science Pg.129
 Donna Pierce and Peter A. Tucker, Whitworth University

Teaching to Justice: Communications

Being George Pg.137
 Virginia Whitehouse, Whitworth University

Teaching to Justice: Education

Literature and Shalom: Teaching Freshman Students to Read Pg.141
 Deborah Bowen, Redeemer University

Starbucks, Education and Literacy Pg.153
 Lisa Laurier, Whitworth University

A Call for Reaching the “*Least of These*”: A Conceptual Framework for Equipping Educational Leaders to Reach the Marginalized Peoples of the World

Linda D. Grooms, Regent University, Laurie R. Matthias, Trinity International University, Louis B. Gallien, Jr., Regent University

Pg.157

Teaching to Justice: Biology

The Biology of HIV/AIDS: A Case Study in Community Engagement

Frank Caccavo, Jr., Whitworth University

Pg.172

Introduction

In 1999 I attended a conference that had a profound impact on my life as a teacher-scholar. As a tenured political science professor at Whitworth University, two books under my belt and a decent reputation with students, I was nonetheless uneasy with the professional life I was living. I love the law and I taught a lot of law-related courses. I was at an institution that valued the perspective I brought to faith and political life—everything should have been wonderful. Still, I was restless, searching for meaning, and I began to think about returning to the practice of law which I had left years earlier.

Then, things changed.

The conference I attended was called “The Good News About Injustice” put on by the International Justice Mission. Gary Haugen’s book of the same name had just been released and IJM was a new organization in Washington D.C. dedicated to freeing enslaved children from bondage around the world.

I attended it because I thought I would get some information about lawyers doing justice work in different fields, but what I received was a powerful new way to think about the work I was already doing.

I have grown up in the Reformed Christian tradition and I know all the right words about teaching through the eyes of faith. My scholarship integrated faith and learning in my field and I was known on our campus as a leader in this type of thinking.

But, at this conference, at the age of 39, I suddenly “got it.” The Christian life is about loving God with all my heart, soul and mind, and loving my neighbor as myself. It may sound silly but I had never really thought this through with respect to my vocation as a professor.

Nicholas Wolterstorff was one of the keynote speakers at the conference and his words and guidance have changed my teaching. These days, working toward God’s shalom in this broken but redeemed world characterizes all that I do in the classroom. And, I am always on the lookout for others that can challenge me and share with me their perspectives on this task.

This collection of “Teaching to Justice” projects demonstrates that Christian faculty all over the country are working to help students understand the role they can have as agents of shalom. These faculty are eager to share their work in the hope that others will join the effort.

Julia K. Stronks, J.D. Ph.D.

Whitworth University

Nicholas Wolterstorff on Justice and Shalom

Julia K. Stronks, Whitworth University

Nicholas Wolterstorff is the Noah Porter Professor Emeritus of Philosophical Theology at Yale University. He has written over a dozen books on topics from aesthetics to politics, and he is known internationally for his commitment to the pursuit of God's shalom.

Recently most of Wolterstorff's speeches have been collected in two books, *Educating for Life* and *Educating for Shalom*, both edited by Clarence Joldersma and Gloria Goris Stronks of Calvin College.

In his writing, Wolterstorff makes a plea for Christians to consider the unique task of a Christian educational institution. In these days of accreditation, concerns about academic excellence, diversity, culture wars and the explosion of technology, it is all too easy for Christians to get caught up in the academic discourse of every other educational institution in the country. Writing from a Reformed Christian perspective, Wolterstorff challenges Christian educators to be different. In doing so, Wolterstorff invokes the claim of the Dutch Christian prime minister and theologian Abraham Kuyper:

“No single piece of our mental world is to be hermeneutically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry: “Mine”

--Abraham Kuyper

Wolterstorff argues that the task of a Christian college is to seek God's justice in all the disciplines. He explains, “What I mean is that we must not just teach *about* justice – though we must; I mean we must teach *for* justice. The graduate whom we seek to produce must be one who *practices* justice.”

Grounding his plea in Biblical guidance, Wolterstorff provides six theological principles as foundation for his argument.

1) A Good Creation

What God produced was good. “God's intent was that we would flourish, that we would find our *shalom*, in this world. And flourish in spite of the incursions of evil into this created order. God has not abandoned the creation; on the contrary, Christ's resurrection is the vindication of the created order.” (Educating for Shalom, p. 280) God is working within humanity for the world's maintenance and even progress through his redemptive and common grace.

2) The holistic effects of evil and sin.

Sin impacts our will, our reason, our technology, our discourse, our relationships, our social structures, all of created is deprived.

3) *The holistic scope of Christ's redemption.*

God as the creator of all things has made himself the redeemer and reconciler of all things fallen.

4) *Authentic faith is not an addendum to our lives but is holistic and pervasive*

It is the “fundamental orientation and energizer of our lives. Authentic faith transforms us...[however] The scope of divine redemption is not just the saving of lost souls but the renewing of life as a whole, and beyond that, the renewing of all creation.”

5) *God's Sovereignty over All of Life*

“...the scriptures are a guide not just to salvation but to our walk in the world – to the *fundamental character* of our walk. They are a *comprehensive* guide.”

6) *His “Lordship must remain over all life”*

It “cannot be closed up within church walls or Christian circles.”

If our God “works in the world, then there [we] must put our hand to the plow so that there too the Name of the Lord is glorified.”

Basing his perspective on these principles, Wolterstorff argues that the Christian university should work to teach three things. First, students have to understand the modern day dynamics of capitalism, nationalism, and religious diversity. Universities must help students think through what Scripture has to tell us about these things. Second, we have to give students alternative ways of thinking and living in the modern world. We need to ask “what should be the goals of medicine, and of law, and of business, and of farming, and of education, and of recreation?... we must struggle to see to it that no one of these sectors dominates our life as a whole – that our life together does not become economized or politicized or whatever; and that each sector pursues goals leading to health rather than illness.” (p.98) And, third, students must see that a commitment to justice should impact our world locally and globally. We must work to be sure that the weak and the sick and the young are protected from oppression and that they also have a voice in our communities. But, Wolterstorff goes further in arguing on behalf of Shalom. He says that Shalom goes beyond peace, it is more than justice, it exceeds right relationships. Shalom is taking **delight** in community and every discipline taught in a university has something to contribute to all of this work.

Wolterstorff recognizes that students will often struggle with this sort of teaching. He identifies two common student responses to large social justice issues. First, immobility. To combat this we must help students see the worth of taking small steps on a few issues. We are a part of the body of Christ and we do not have to do everything. Wolterstorff says that part of living the struggle for justice is learning to cope with the fact that evil powers are still alive and active in our world. The second struggle students have is “inutility” or the feeling that no matter what one does it is never enough. For this syndrome Wolterstorff encourages us to recognize that the Kingdom belongs to God, not to us. We place our endeavors in the hands of God and we pray “Thy Kingdom Come.”

In the essays that follow, faculty work to implement Wolterstorff's call to teach to and for justice.

Educating Students in North American Christian Higher Education from Privilege Toward Social Justice

Andrew Christian van Gorder, D.Phil.
Department of Religion, Baylor University

North American and European models of higher education often claim to be committed to the nurturing of social justice. Set in a context of privilege and wealth, however, Paulo Freire's book, *The Pedagogy of the Oppressed*, describes that most education shares some complicity in the maintenance of an unjust status-quo of oppression. Following Freire, this paper focuses on how educators among the world's privileged can encourage students to move from postures of ignorance, guilty remorse, or paternalistic activism vis-à-vis the world's oppressed towards a respectful, dialogical inter-relationship.

Introduction: "Re-Inventing Education for Social Justice"

"We must walk rapidly but not run. We must not be opportunists, nor allow our enthusiasms to make us lose the vision of concrete reality." - Amilcar Cabral

Brasilian educator Paulo Freire believed that "only through communication can human life hold meaning."¹ For Freire, the empowering communication of values that promote mutual respect were interchangeable, and the conviction that education is capable of being a powerful force for social transformation² is the foundational assumption of his (1970) book, *The Pedagogy of the Oppressed*. Implicit in this premise, however, is that those who oppress also use education to advance their desire to control. This is a concern for me as I teach at a wealthy North American University committed to Christian education but also very dependant upon financial assistance from middle class and upper middle class students and their families.

A number of key issues arise. Education for the "children of the oppressor," unwilling to surrender status, wealth, and privilege, often objectifies the plight of the oppressed and denies that the privileged have any complicity in their plight. The intent of this paper is to explore how Freire's ideas about education might apply to the fostering of social justice in North American Christian Higher Education. How do Freire's ideas apply to a context where our constituents and colleagues may be well-intentioned but are often ignorant and protected by layers of wealth, social status, and privilege?

I will explore a number of key themes from the vast spectrum of Paulo Freire's writings that have particular applicability to moving North American students in Christian Higher Education toward active participation in social justice. Because so much of Freire's writing is dedicated to the applicability of pedagogical ideas, I will also discuss various Freirean methodologies of dialogue, problematization and questioning in the context of liberative education before the paper closes with some personal reflections about how this research has affected my own teaching journey amongst North American college students.

The majority of students that I teach at a private, North American, faith-based university are either from the middle-class³ or are wealthy and come to their experience of higher education with little social awareness of the injustices of the world or their possible complicity in the persistence of those problems.⁴ Further, the North American culture they have been cocooned within has promoted the “anesthetization of the mind”⁵ and discouraged a critical examination of the systemic nature of social injustice. A Freirean analysis asserts that the poor are “all but invisible” to the “non-poor.”⁶ What does this perspective mean for educators intent on motivating students toward fostering social justice within a context of privilege? How can educators encourage privileged students to gain progressive solidarity with the oppressed without, at the same time, constructing a cosmetic (and unhelpful) veneer of guilt? Freire advocates that the privileged should become increasingly “accountable” to the oppressed.⁷ This requires individuals to seek a “profound rebirth”⁸ marked by the self-denial of their own privilege and desire to control. This theme of self-denial provides unique challenges to those committed to Christian Higher Education. This paper introduces a few avenues for the relation of Freire’s ideas about the role of education in the promotion of social justice to North American students of Christian Higher Education.

Social Justice “Education for Liberation”

Paulo Freire can be considered revolutionary in his commitment to “education in the service of liberation.”⁹ He taught that education was capable of dislodging students from intellectual stasis and rigid conformity to an unjust status-quo. Education should empower students to respond thoughtfully to the social controls that sustain and undergird oppression.¹⁰ Because of these views, Freire is sometimes called a liberation “theologian” due to his intent to foster liberation¹¹ and empower the oppressed to be able to “name the world.”¹² This concerns are closely related to his own religious and political background as a practicing Roman Catholic working for the World Council of Churches. Education provides the best hope for empowering the oppressed¹³ because, in Richard Schull’s words, education is capable of being a “subversive force.”¹⁴

The ideas of subversion would hardly seem to be a popular starting point for North American Christians. And yet, subservience (to cultural norms that oppress) may have to be countered by subversion. It is Freire’s argument that the oppressed of the world live in subservience to the world’s privileged in fatalistic silence. Those religious faith teaches us to care about remain under-educated and trapped beneath imposed layers of pervasive ignorance. This is a “dominated” status which is reinforced by educational models that are selected by those in power to maintain ongoing and superimposed systems of economic, social, and political domination.¹⁵ Can North American Christian scholars benefit from this freirean analysis? I believe the answer is yes!

Paulo Reglus Neves Freire was born into abject poverty on September 19, 1921 (Recife, Brasil). When he was 13, Freire suffered deeply from the death of his father. In 1943, he began law school and began to study the relation between poverty and educational structures. This research became his doctoral dissertation which was accepted by the University of Recife in 1959.

In 1964, Freire was arrested and held for seventy days by the new Brazilian military dictatorship for, in his words, “the sin of having loved his people too much.”¹⁶

Once released, Freire fled to Bolivia and then, settled in Chile. He accepted a one-year teaching appointment at Harvard University in 1969 and in 1970 began working at the World Council of Churches where he “roamed the world as a tramp” assisting that religious organization to promote social justice through education. Freire loved the travel that his WCC position forced him to undertake because he said that travel afforded him the opportunity to regularly “re-encounter” himself.¹⁷ Freire was a prolific writer. While this research focuses on the *Pedagogy for the Oppressed*, Freire’s later corpus of writings are very important because of the ways that they clarify and rework ideas he introduced in earlier publications.¹⁸ In 1979, after 16 years in exile, Freire returned to Brasil and held a number of professorships before suffering a massive heart attack on May 2, 1997.

Freire’s ideas relating education with social justice never devolved into theoretical abstractions. Freire was committed to a union of theory with social practice that was capable of negating the status-quo limitations set against the oppressed. He wrote that “liberation is praxis: the action of men and women upon their world in order to transform it.”¹⁹ Freire believe that injustice is not a static inevitability because any individual (or community) no matter how “submerged” beneath oppressive realities is able to lift itself out of a mindset of defeat and begin to dialogue with hope and reason in order to overcome injustice. Education provides people with the opportunity to realize this potential because it reinforces within students a sense of dignity and self-worth. The oppressed, through education, come to see themselves as hopeful, confident creators of culture and the subjects, rather than the objects, of history. The Christian message of hope rings with particular resonance with Freire’s ideas of education that “heals.”

One way to connect Freire’s ideas with the challenges facing educators in North American Christian Higher Education is to help students observe the central role that faith played in his own intellectual formation. Freire’s nomination for the 1993 Nobel Peace Prize spoke of his “authentic Christian humanism” as a motivating force in his passionate life’s work.²⁰ Freire “never had to fight for his faith; because it was integrated into his identity...creating a natural sensibility that made justice a necessity. His awareness of lack and the needs of the poor came out of his faith in Jesus.”²¹ Freire had a faith that linked the compassion of Christ with Marx’s desire to bring revolution for social equality and justice. This was a wedding of enthusiasms that, one observer noted, “surprises certain Christians and makes Marxists suspicious.”²² It is easier to understand Freire’s Christian Marxism, however, when you look at the context of his pedagogy. McLaren and Lankshear observe, “As is true for other radical Christians in Latin America, Freire’s personal knowledge of extreme poverty and suffering challenged his deeply felt Christian faith grounded in the ethical teachings of Jesus in the Gospels. Freire’s pedagogy is founded on a moral imperative to side with the oppressed.”²³ Freire’s faith was expressed in his ethical actions and values. Because he lived in a world of religious authorities who often failed to confront injustice (and who even supported oppression at times), Freire took every chance to challenge the “priests and the religious” to “convert to a prophetic understanding and practice of the gospels and in strengthening others in their manifest option for the poor.”²⁴ Declarations about an “option for the poor” are in keeping with South American liberationist theological advocacies but also resonate with North American and European theologians who advocate for social justice through ethical religious action. Of course, the very notion of using liberationist resources

in a religious context might make some very nervous given the Marxist theory that is often intermixed with Biblical references from such sources. I would hope that the pressing challenges of the social injustices of our time would encourage us to examine all resources and possibilities while fully assuming that what each of us might find of particular value may have nothing to do at all with any ideas originating with Karl Marx.

Conscientizacao and Liberating Education

In Freire's view, all educational structures and theories begin within specific political frameworks and points of view. These presuppositions are never objective.²⁵ An educator functions not only as a teacher but also as politician, artist, and advocate and should not be viewed as a "cold, neutral technician"²⁶ who rises above political realities related to injustice, wealth, and privilege. Education is, in fact, often the very "essence of oppression"²⁷ supported by the powerful who, with insistent assertion, "desire conquest"²⁸ over those whom they oppress. The oppressor focuses on "changing the consciousness of the oppressed and not the situation which oppresses them"²⁹ by teaching worldview assumptions that portray injustice as an inevitable Darwinian justice and the oppressed as those who have chosen (and are happy in) their lot and station in life. The oppressed are given, by the oppressors' education, a rationale for their domination. The oppressed are educated to accept their vanquished status as being inevitable and perhaps even honorable and desirable. In this way, the oppressor goes unchallenged, and the oppressed embrace what Freire calls an "oppression-hosting conscience"³⁰ where the worldview assumptions of the oppressor become "housed within"³¹ the victim's own way of thinking. Education, in both content and delivery,³² becomes a weapon whereby the subjugated learn to adapt to the world of their oppressor.³³ The implications of these conclusions for educational advocates for social justice in Christian Higher Education are significant. Curriculum, faculty hires, financial aid, and questions about the allocation of funds will be dramatically different when such a Freirean view of educational function and structure is embraced. The sum of these conclusions is what Freire calls, in Portuguese, "*conscientizacao*."

Conscientizacao is a somewhat difficult-to-translate term speaking of the ways that an individual, through education, comes to learn of the social, economic and political contradictions of the world and to address those elements with either passive acceptance or active resistance.³⁴ Freire saw conscientization as a social and collective process and not merely an individual exercise. The entire class of the oppressed, because they consigned to be "dismissed from life,"³⁵ often come to regard education as threatening, at worst, or as a meaningless exercise in futility, at best. Education is threatening because it can create false hopes. For those who are poor, education can be seen to be meaningless because of its call for free opportunity in a context where such prospects are remote or entirely illusionary. Even if the oppressed gain a level of freedom to rise above predestined fate, such "advancement" often leads them to become complicitious in the oppression of that class above which they have risen.

This is the familiar hopeless world of resignation that Freire is trying to dismantle among those suffering injustice in the world. It is easy to see this same cycle inverted where privileged college students do not see themselves directly as being oppressors and are not interested in exchanging the familiar world that they have come to know (which

gives them security and status) to launch out into the terrifying uncertainties of dismantling a world constructed for their benefit. This analysis finds a possible solution in Freire's notion of the development of *conscientizacao* among North American college students who would progressively shift in their perspective from the naïve to the critical, from a posture of privilege and entitlement to the confidence and awareness of an agent within society who is able to work for social justice.

To combat the blossoming of *conscientizacao*, Freire writes, those in power often try to maintain the status-quo through education by keeping the vanquished from realizing that they are being victimized.³⁶ Victims of social injustice need, in a moment of insight, to recognize what actually is happening to them in the larger scheme of things. Instead of this epiphany,³⁷ many remain resigned to the lobotomized "security of conformity"³⁸ where those who suffer injustice are afforded, at least, some "guaranteed space"³⁹ where they know their place and make sense of the world.

The same process applies to North American collegiates often born and educated in wealth and privilege. North America's existing educational system has no self-defeating mechanism to foster within the fortunate any notion that they enjoy the benefit of their lives because of their unintended complicity in social injustices. Injustice is either obscured (in the immediate) or highlighted in the remote and distant. Education for the fortunate, to put it mildly, is not usually focused on promoting an awareness of the "invasive nature"⁴⁰ of social injustice.

Even more problematic is the fact that North American youth from religious communities especially are encouraged to see themselves as those who are actually deeply concerned about the plight of those, according to Freire, that they are actually allowing to remain beneath yokes of social injustice. These fortunate people blessed with social status and the privileges that come with wealth and education invariably protect their status as privileged by paternalistically thinking of themselves as those who can provide help and hope for oppressed people who are in need of their assistance (be it the gift of their religion or their politics).

This issue of particular concern when talking about teaching social justice in a context of Christian Higher Education. Paternalism, according to Freire, creates an emotional bond of control and dependence between the oppressed and their oppressors.⁴¹ In North America, students are often encouraged to enter the social services or be involved in "ministry" to the poor with the focus entirely on alleviating immediate symptoms while paying scant attention given to the ways that such ministries and services actually perpetrate social injustice and are rooted in paternalism. "Solutions" are offered by the fortunate to the unfortunate. Those in the know often see themselves as "defenders of freedom"⁴² against the "demonic action of marginals, rowdies and enemies of God."⁴³ Religious and educational structures, if they are not careful, can easily fall into this trap of offering paternalistic solutions that actually only serve to raise the self-esteem of those who are in power while, at the same time, forcing the oppressed into even greater dependence on their so-called assistance.

Without diligence, scholars working in North American Christian Higher Education can avoid talking about the Sudan's and Bosnia's of our world and focus only on contexts that are far less challenging in their demands for a response. Such education, according to Freire, promotes silence for the sake of order.⁴⁴ Those who do not actually want to confront such challenges seek to bury this obligation in a web of

complexification that allows people to keep on doing what they have always done before. Instead of action, conversations blur about the “need” to “define what is correct or incorrect.”⁴⁵ A smokescreen of nuance becomes a protective shield for those who work on providing definitions while feeling that they are safely outside of the problem. While the poor of the world often face intellectual “mutism,”⁴⁶ those in contexts such as North American religious Higher Education readily offer paternalistic solutions that free the fortunate from seeing their own direct role in oppression. Education provided by paternalists does not help the victims of social justice in any real way because it is seen, according to Freire, to be basically irrelevant.⁴⁷ Victims of social injustice come to internalize “the opinion that the oppressors hold of them”⁴⁸ while privileged students observe at a safe distance (Freire mirthfully calls the oppressor in this role, “the Professor”) the miserable plight of others with sympathetic paternalism. Maybe they will pray for them or organize a mission trip or service outreach and return with slides and vivid stories of poverty and their courageous forays into places that were dirty or where the food was suspect.

For Freire, students of privilege are in danger of not seeing their own potential because they lack *conscientizacao*. A lack of *conscientizacao* in our North American students will foster in them both the myth of what Freire calls the “oppressor ideology” where ignorance is absolutized and enforced on both protagonists.⁴⁹ The fortunate American student might come to accept his or her role as “professionals” who can “help” by educating/transmitting their religious solutions (learned, importantly, in contexts that accept oppression as a *fait accompli*) on those who do not “fit” into the way they see that the world should function. Education among the fortunate, according to Freire, defines an “educated person” as one who is an “adapted person because he or she is a better ‘fit’ for the world.”⁵⁰ Christian faith has much to say about such disturbing accommodation to social injustice especially when supported in the name of God.

What Freire harshly refers to as “indoctrination” promotes an imposed tranquility with everything defined by those who are in the know and whose authority to know and command cannot come into question.⁵¹ This analysis explains why Freirean educators, among the world’s privileged and elite, encourage students to “think” instead of “understand” an externally imposed evaluation and (in terms of methodology) advocate questions.

Conscientizacao is stunted by a host of factors. In North American Higher Education one way to limit *conscientizacao* is through idealistic sectarianism (often in the name of religious or political zeal for “truth”). The fortunate view the oppressed through a lens of pity that filters out any ability to see themselves in the picture. While Freire speaks of the oppressed as being “manipulated by a series of myths”⁵² which are upheld by a “series of deceits and promises,”⁵³ the same can be said for the privileged in educational structures that, on a systemic level, fundamentally exist to promote the (unjust) status-quo.

Religious sectarianism, according to Freire, looks at the world with “naïve and magical perception”⁵⁴ which explains the other while releasing the self from any relation to the other’s plight. Universalistic claims are mythical “one-size-fits-all” solutions that need to be superimposed on any context.⁵⁵ What sectarians share in common is that they seem “to suffer from an absence of doubt” in their conviction.⁵⁶ Privilege makes idealism even easier to embrace because sectarianism helps explain their own good fortune by

providing an imposed narrative framework on the world. Because the privileged “understand” from a distance the plight of others they become unable to actively participate from within a given context in all of its fluidity and harrowing uncertainty. This is why idealists often lack what Freire calls a sense of “concrete-ness” needed to educate the privileged toward social responses that are fundamentally respectful.

Important for the purpose of this analysis is the observation Freire makes that *conscientizacao* is often eroded by “cultural invasion.” This term alludes to the Marxist idea that those who “rule” civic society with economic control also seek to “rule spiritually.”⁵⁷ Education in North America should give attention to the ways that the embrace or promotion of globalized cultural iconography leads to “cultural invasion.” Educational structures themselves also invade cultures because they are framed as paternalistic responses to those who suffer injustices. Freire writes that education often is used by cultural “invaders” to “penetrate” cultures out of disrespect to cultural potentialities. He goes on to say that educational methods and models that come from the privileged to the oppressed inhibit,

...the creativity of the invaded by curbing their expression... The invaders mold; those they invade are molded. The invaders choose; those they invade follow that choice-or are expected to follow it. The invaders act; those they invade have only the illusion of acting, through the action of the invaders.⁵⁸

“Cultural invasion” attacks victims of social injustice because the privileged accept the intrinsic inferiority of the oppressed, and the oppressed feel that they need to “adhere” to the cultural values of the invaders. The educational structures of those with privilege function to ensure that this cycle continues. Freire writes “Whether they are in nurseries or universities” oppressors are prepared “to become the invaders of the future.”⁵⁹ This cycle will be interrupted by educational models that promote “cultural synthesis” instead of “cultural invasion.”

In Freire’s alternative model our students in North American Higher Education should not relate to the oppressed with distancing paternalism. They should avoid trying to “teach or to transmit or to give anything but rather to learn with the people.”⁶⁰ Education that promotes social justice will not objectify the oppressed. The fortunate will come to understand, according to Freire, that either indirectly or directly they are either the “spectators or directors” in the present-day realities of social injustice. One of the main reasons that North American Higher Education continues to facilitate paternalism is because it usually fosters in students “a strongly possessive consciousness.”⁶¹ The privatized, individualized religious nomenclature of many North American university students exemplifies this attitude: it is not unusual to hear students speak of their God as “my personal savior” independent of any articulated communal identity.⁶² Social justice, however, cannot be “packaged and sold.”⁶³ It must be embraced by a non-possessive and direct “contact with the world;” it cannot see the oppressed as objectified problems that need to be “solved.”

Instead of fostering within our students a continued sense of themselves as mere “consumers” with purchasing power, Freirean values encourage educators to develop within them a sense of their own human identification with the oppressed. Freire states that those in power “*have* instead of *are*. For them having more is an inalienable right, a right they acquire through their own effort.”⁶⁴ The commoditization of education among

our students typifies one important way that education supports the maintenance of an unjust social status-quo.⁶⁵

Educators for social justice can proactively encourage *conscientizacao* by generating an attitude of awareness through critical reflection, a pre-requisite for liberative education. Our students can gradually “emerge from their submersion and acquire the ability to intervene in reality as it is unveiled”⁶⁶ instead of seeing the world from their ideals and expectations. Through *conscientizacao*, both the wealthy and poor become “masters of their (own) thinking”⁶⁷ and are able to live with each other in mutual respect and authentic dialogue.

Humanization and Dehumanization

A major theme in Freire’s work as it relates to education for social justice in North America is how education can lift the oppressed from dehumanizing marginalization (“a living death”⁶⁸) to affirmation and self-respect that empowers victims of social injustice to “transcend”⁶⁹ social limitations. We should work to foster in our students an appreciation for the intrinsic human worth of all who experience social injustices and explore ways that suffering can be alleviated from a posture of solidarity instead of paternalism. While Freire observes that the oppressors often minimize or disregard the victimization of the oppressed in order to advance their own self-interests, educators for social justice, aware of this tendency, can encourage our students to hear voices of suffering even when articulated in rage and violence.

Education, for Freire, often maintains social stability and discourages change. This maintenance is most easily accomplished by both the rich and poor adopting an “attitude of adhesion”⁷⁰ to the dictates of those with real structural power. Once again, this is not always apparent because the cold force of oppression is often hidden under the guise of “solicitous paternalism”⁷¹ by the guardians of the status-quo. Oppressive sustaining mechanisms (including religious vehicles) obscure what they are actually doing by emphasizing their paternalistic concern or “mission” to assist the poor while all they are actually doing is allaying their own sense of guilt.⁷² Anyone who has worked in a North American University has seen ample expressions of what Freire calls the “false messianism”⁷³ coming from the educated elite whose actual, but unstated, intent is their own professional or personal interest. Verbose paternalism objectifies the poor and thwarts genuine humanizing solidarity⁷⁴ with brothers and sisters who find themselves victims of injustice. Idealistic paternalism “absorbs” the actual experience of individuals into a categorical one-dimensional designation of “neediness” as imagined and defined by those standing at a distance making their academic observations. Any sense of a critical, autonomous *conscientizacao* is obliterated when the privileged educate from this reference point.

Educators in North America who are seeking to reverse the tsunami of paternalistic objectification will teach in such a way as to discourage their students from seeing other people as a “project”⁷⁵ or as objectified victims floundering in an identity limited to injustice alone. Such projections systematize and organize themselves around a host of stereotypes which make any concrete quality of individual personhood increasingly difficult to appreciate. North American educators are sometimes guilty of

defining the non-European world in such a way as to emphasize difference, making “the very concept of the Third-World ... a total abstraction.”⁷⁶

To be consistent, a Freirean cannot “humanize” a person (and in so doing, objectify) but can only acknowledge what is already true: our shared humanity. Those suffering injustice must gain, through “conquest,”⁷⁷ their own dignity because it does not belong to anyone else to give to them. This has important ramifications for promoting social justice in North America. The task of a Freirean educator in such contexts is merely to “unveil the world of oppression”⁷⁸ and expect that both rich and poor will begin to “believe”⁷⁹ in their own intrinsic ability to become progressive “transformers of reality through creative labor.”⁸⁰ As both rich and poor gain greater *conscientizacao*, paternalistic charity in both directions is replaced by authentic, humane relational generosity.

Freirean education, rooted in *conscientizacao*, expects that the relationship between the rich and poor will result, not only in social justice but also in the “liberation of the oppressor.”⁸¹ Unless this happens, it is predictable that our students will, according to Freire, probably gain increasing social power and find their predetermined role in the dehumanization of others and the distribution of resources. Such a role also dehumanizes them and makes it increasingly difficult for the student to extract themselves from such a role except as they seek to divest themselves of those benefits (e.g., wealth or opportunity).

The Christian faith speaks of the humanizing power of self-denial and the divestiture of social power in the example of Christ who came not to rule (or educate) remotely but through incarnational participation in relational commitments expressed as self-denial. Christian Higher Education should encourage an understanding of our world as it actually is (a “modest proposal”!) and an awareness of the actual social injustices of this world and our relation to those. This will leave, in Freire’s view, no alternative for our students and ourselves but what he calls “class suicide” where we willingly divest ourselves of privilege (in essence, becoming traitors to our own self-interests). Those of us who are concerned about social justice will invariably repudiate “all that draws them toward middle-class standards and the natural attraction of that kind of class mentality, and to identify themselves with the working classes.”⁸² Is this not what the ethical values of St. Francis of Assisi, Leo Tolstoy, Caesar Chavez, Dorothy Day, Martin King or Desmond Tutu actually call Christians to embrace? Where, however, among North American Higher Education are such exemplars being developed? Even when our students gain a small measure of awareness of what is actually happening in the world, the tendency, according to Freire, is for them to retreat ultimately to safer instincts of self-protection that return their lives to those “marks of their origin: their prejudices and their deformations, which include a lack of confidence in the people’s inability to think, to want, to know.”⁸³ Education that facilitates injustice discourages analysis or promotes perpetual inquiry without tangible resolution.

Freire returns to the theme that “conversion” from the ranks of the economically fortunate to solidarity with victims of social inequities is usually erased by objectification and paternalism. The fortunate “believe that they (or their particular group) must be the executors of the transformation”⁸⁴ simply because it is the nature of privilege to foster in people the assumptions that they should “impose” or “force” themselves and their solutions on those who are oppressed.”⁸⁵ Using decidedly Christian theological

terminology, Freire calls for those seeking justice through education to “incarnate justice, through communion with the people.”⁸⁶ Another predominant motif in Freire’s work, which is complimentary to the views of Che Guevara, explains that “communion with the people must be more than mere theory; it must be integral to the life of the revolutionary.”⁸⁷ Education is expressed not only by words but through the visible, tangible decisions of lifestyles and identifications.

Dialogue will characterize solidarity with the oppressed. In the Christian narrative, Christ teaches “in the midst” of and in solidarity with the world’s oppressed (Phil. 2:1-8).⁸⁸ For Freire “the person who proclaims devotion to the cause of liberation who is unable to enter into communion with the people whom he or she continues to regard as totally ignorant is grievously self-deceived.”⁸⁹ Both incarnation (the Christian term) and communion (the Marxist model) call for action from *within*, as opposed to *for*, the oppressed.⁹⁰ Instead of utilizing these models of self-denial, our students are tempted to take solace in objectifying a paternalistic “activism,” which Freire dismisses as “action for action’s sake.”⁹¹ What actually happens in North America is that students are trained in how to become quixotic “armchair-revolutionaries” who are able to frequently engage in superficial and symbolic gestures in the guise of “opposing” social injustices. One recognizes this pattern in a reliance on “slogans, communiqués, monologues and instructions”⁹² instead of a lifestyle of identification and solidarity with the poor. In the worst case Freirean analysis, North American Higher Education, because it maintains privilege, invariably is an exercise in self-promotion and will not result in any substantive social change. Paternalistic idealists “fiddle while Rome burns” as they look at problems from outside their own personal involvement. We actually become part of the problem because we do not promote social justice in our education. Dr. Martin King had such paternalistic idealists in mind when he wrote in his “Letter from Birmingham Jail” that the most problematic enemies of injustice were not the Knights of the Ku Klux Klan but actually the “white moderate who is more devoted to order than to justice.”⁹³ This is a sobering challenge for us to reconsider.

North American Higher Education that sets out to maintain the status-quo will be characterized by the abstraction of the “other” into generalized categories⁹⁴ that underscore the difference and the vulnerability of the poor. Our students are in danger of looking at the poor as distant and “inanimate things”⁹⁵ who are to be understood within the parameters of social injustice and not within the primary framework of their humanness. The “noble savages” are hosts to cancerous problems needing the medication that paternalistic, generalized solutions are able to “prescribe.”⁹⁶ This allows us (often through educational and religious institutions) to advance “pious, sentimental and individualistic gestures” without having to risk “genuine acts of love.”⁹⁷ We sentimentalize the noble savagery of the poor while framing them tightly within, what Freire describes as, “subjectivist immobility.”⁹⁸ It is explained to our privileged students that the fault of injustice lies within the failings of the poor because they cannot rise to privilege even though they supposedly have that opportunity. It is often the case that our students and we ourselves are reticent to recognize any systemic complicity with furthering the plight of the marginalized. When confronted with their complicity in the maintenance of the status-quo we often, in Freire’s observation, dismiss such accusations because they merely “see things differently.”⁹⁹ Subjectivist immobility allows us to “create” an oppressed category of beings which are fundamentally “outside” the

framework of our own world, while at the same time objectification of the poor allows us to live in, what Freire calls, a “world without people.”¹⁰⁰ Liberative education addresses both tendencies by encouraging *conscientizacao* and the Biblical self-denying solidarity shown in the life of Jesus Christ.

Freire is emphatic: “Any pedagogy which begins with the egoistic interests of the oppressors (often cloaked in the false generosity of paternalism) itself maintains and embodies oppression.”¹⁰¹ Oppressors, by definition, cannot initiate liberating education. How does this relate to our task of education for social justice in North America? Freire challenges us to explain that we should not be complicitous in the preservation of the status-quo and to call for subjectivist immobility to be countered by seeing the “social ways”¹⁰² that injustice is promoted. Anesthetizing social welfare programs, according to Freire are expressions of “class-robbery” because they have become “instruments of manipulation” that “ultimately serve the ends of conquest” because they “sedate and distract victims of injustice from” being aware of the “true causes of their problems.”¹⁰³ While paternalistic social programs are presented as “realistic solutions,” they fail inevitably because they are not systemic and because they, in essence, assign blame to recipients, which leads to the poor embracing a “fatalism and despair”¹⁰⁴ that fosters “a lack of vision.”¹⁰⁵ The poor come to see themselves as social “outsiders,” while, in actuality, they are very much “inside the social structure which made them ‘beings for others.’”¹⁰⁶ We are all God’s children.

Both rich and poor, according to Freire, often turn to religion for “magical explanations” of a God to whom they “fatalistically transfer the responsibility for their oppressed state.”¹⁰⁷ If a Holy God is responsible for their plight, then nothing can be done to change their situation: “The oppressed see their suffering (the fruit of exploitation), as the will of God- as if God were the creator of this ‘organized disorder.’”¹⁰⁸ Religion can be used among the wealthy to force prophetic voices calling for change into silent acquiescence. A vivid example of this comes in the relation that religion has with the history of slavery within the United States. Of course, a host of religious leaders have also challenged all of us to oppose injustice (e.g. Gandhi, Malcolm X, Bishop Romero, and The Dalai Lama).

Both rich and poor must free themselves from false or idealistic notions of the world and begin to see a world that actually exists. Education can foster rebelliousness against the status-quo and frame such rebellion in moral and religious terms as an act of courageous love which is “committed to others.”¹⁰⁹ Injustice will not be challenged as long as education reduces our students to vanquished “receptors” and “passive entities with their education making them even more passive still.”¹¹⁰ Asserting the “right to be human”¹¹¹ breaks the power of the privileged to control others, but it also restores to the privileged a sense of their own humanity which had been “lost in the exercise of oppression.”¹¹² Popular religious views sustain injustice by resisting unsettling social change. For Freire, revolution is not the goal but only a transitory phase delineating the boundary between injustice and greater justice. Education is a neutral force that can either sustain injustice or support positive social change. The narrative forms that education takes among either the rich or poor will determine whether it becomes a force to challenge individuals to question (rebel against) injustice or accept its inevitability.¹¹³ Educators must particularly guard against talking about the world as if it were a “motionless, static, compartmentalized and predictable fact.”¹¹⁴ For Freireans there is an

“eminently pedagogical character of the revolution”¹¹⁵ and that is why Freire entitled his book *The Pedagogy of the Oppressed* rather than *The Pedagogy for the Oppressed*; both rich and poor are responsible to struggle for their own liberation.

Dialogue, Problematization, and Questioning

Freirean education does not resort to “top-down”¹¹⁶ methodologies that “castrate curiosity”¹¹⁷ because the world is vastly problematic and unpredictable and cannot be contained by restricting ideological paradigms. Our students should engage in “unveiling” the world with “authentic words”¹¹⁸ of genuine dialogue which will lead to relationships of mutual respect and cooperation.¹¹⁹ Dialogue vaults over the slogans that propaganda uses to explain and organize information instead of promoting “freedom”¹²⁰ which leads to “mutual learning”¹²¹ between teacher and student, between rich and poor.

The methodology Freireans use to foster dialogue is “problem-posing education” which breaks the “vertical patterns”¹²² characteristic of “non-dialogical education.”¹²³ Freirean educators may frequently generate tension within the classroom because education is capable of degenerating into a “vacuous, feel-good comfort zone”¹²⁴ or an egoistic “form of group therapy that focuses on the psychology of the individual.”¹²⁵ We may have to push students away from the comforting “bubbles” of their wealth and convenience and challenge them to seriously engage the world as it actually exists for most individuals suffering injustices. Problem-posing education counters the “colonizing forces”¹²⁶ of authoritarian educators who do not encourage students to confront social injustices but to “accept without question.”¹²⁷ Problem-posing encourages students to perceive the world critically and not as a “static reality” that is always in the process of “transformation.”¹²⁸ Freire would probably agree with the American Transcendentalist Henry David Thoreau that American education was often theoretical instead of practical and outside the realm of daily life;¹²⁹ however, he would add that this non-dialogical form of education for the fortunate exists by design as a way to maintain social inequality. We should constantly be reforming our own ideas about the questions we are presenting to our students.¹³⁰ Because both teacher and student are in dialogue with the problem that is at the center of their learning experience neither agent can be a docile spectator. Students become “critical co-investigators in dialogue with the teacher.”¹³¹ This approach fosters creativity and leads to emerging *conscienitizacao* in the classroom among students, who gain critical understanding, and among educators, who are able to be less controlling and more “mutual” with their students.¹³²

Brasilian scholar Maocir Gadotti speaks of the liberative educator as an “organic intellectual”¹³³ who, with genuine humility, continues in an on-going quest for dialogue with others and with the world as it is. Educators for social justice in North America will challenge our students to ask how they are able to participate in genuine dialogue while at the same time being removed, offended, or closed off from those suffering injustices. Gadotti challenges students to ask: “How can I dialogue if I am closed to- and even offended by-the contribution of others? How can I dialogue if I am afraid of being displaced, the mere possibility causing me torment and weakness? Self-sufficiency is incompatible with dialogue.”¹³⁴ Humility is requisite in educational partnerships that seek to foster social justice along with an “intense faith in humankind.”¹³⁵

Education in North America can often degenerate into a monologue; the mere transfer of information. Freire calls this the “banking concept of education” where so-called learning actually becomes, “an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and “makes deposits” which the students patiently receive, memorize and repeat.”¹³⁶ Our students are seen to be “adaptable and manageable beings” that must learn to “accept the passive role imposed on them.”¹³⁷ This banking concept of education stifles creativity and discourages inquiry.¹³⁸ Students have deposited¹³⁹ within them a “focalized”¹⁴⁰ and “fragmented view of reality” because praxis and engagement with life are divorced from education. Because the world is not “revealed” it cannot be “transformed.”¹⁴¹

We should take to heart Freire’s warning that one of the greatest dangers that education faces in becoming a tool to sustain injustice is the tendency to harden any idea into a system expressed through a dominating “bureaucracy [that] annihilates creativity.”¹⁴² Freire sought to foster, in contrast, “co-intentional education” where the teacher and student are both subjects together in the re-creation of the world. At the level of their own interrelationship, the teacher and the student have to avoid the temptation to model the paternalism of a “teacher-student contradiction” by exchanging the “role of the depositor, prescriber, domesticator for the role of being a student among students.”¹⁴³ The Bible also teaches us to regard each other with greater mutuality instead of in terms of our titles or levels of credential or life-experience. Humility facilitates mutuality.

Concluding Comments: “Different Tomorrows are Possible”

Paulo Freire encountered many critics who dismissed him as a “utopian visionary”¹⁴⁴ who relied on a “utopian vision that invests and empowers his critical analysis.”¹⁴⁵ Freire is not alone among scholars who have looked at ways that education can challenge the status-quo. Some North American Christian scholars advocate for what Douglas Jacobsen calls “faith-informed scholarship”¹⁴⁶—the integration of faith with learning in the hopes of critically encouraging students to become active in combating social injustice. While this has obvious merit, Freire might warn us to guard against the inherent paternalism that is possible in any sectarian approach. Unfortunately, many discussions in North America focus on questions of injustice divorced from their social contexts and thus, encourage students to think in individualized, ethical terms by looking at the relation between personal lifestyle and oppression. While this is important, it does not go far enough in addressing the systemic nature of injustice and in making education what Freire thinks that it can become: “a force for radical change.”¹⁴⁷ Of course, the role that we play directly in the maintenance of an oppressive status-quo is often ignored altogether¹⁴⁸ or framed in frail ethical terms with little integrative effect.

Freire warned that “in the United States the task of emphasizing the reality of injustice is much more difficult” because educators often find themselves taking on a “political posture that renounces the myth of pedagogical neutrality.”¹⁴⁹ Speaking of his own experiences while working in the United States, Freire wrote that when he first arrived people told him that he first needed to gather all the facts before he could make a sound conclusion; Freire responded that “the facts do not have a life of their own, unrelated to other things.”¹⁵⁰ Freirean ideas about educating for justice among our

students continue to gain a strong following, and it is the case that “many liberal and neo-liberal educators have rediscovered Freire as an alternative to the conservative domestication education that equates free-market ideology with democracy.”¹⁵¹ This paper has not been an attempt to examine all of the “dynamic currents” within Freire’s methodological and educational philosophy¹⁵² but to consider instead how his ideas of relating education to the relationship between rich and poor can be meaningfully communicated in North American Christian Higher Education.

Paulo Freire’s claims about the relation between social justice and education offer many important points of departure for North American Christian Educators who seek to educate their students to gain a clearer “awareness of the necessity to transform reality.”¹⁵³ We should both model and encourage our students to take risks and specific concrete actions of solidarity with the oppressed.¹⁵⁴ As this dialogue continues, our role as teachers will become less directive as a provider of information and leader, and we will become an equal with our students who will increasingly “take charge of their own learning.”¹⁵⁵ Freire predicts that, as that happens; our students will have no choice but to recognize that the resources and benefits of their lives that they have enjoyed (*pre-conscientizacao*) were actually serving to “control the submerged and dominated consciousness of the marginalized either directly or indirectly. . . . [They will then become] strangers in their own communities.”¹⁵⁶ Freirean educational approaches will invariably stress the conviction that “the liberty or freedom of the rich is always in relation to the lack of liberty or freedom of the poor.”¹⁵⁷

Because North American Higher Education is often, in Freire’s words, an exercise in “middle-class narcissism,” all of us need to work against any “form of education designed to de-skill and domesticate teachers.”¹⁵⁸ We must avoid feeding our students a fundamentally “de-complexified” view of the world and of those who have not “earned” the same privilege and wealth that they enjoy.¹⁵⁹ Social justice educators should accept and “begin in the space where they are”¹⁶⁰ to address the assumptions that our students bring to the classroom. Because teaching social justice invariably involves the “de-colonizing of the mentalities,”¹⁶¹ we must avoid both “the deception of palliative solutions”¹⁶² and the “trap of essentialist arguments”¹⁶³ where “mind-numbing and universalizing”¹⁶⁴ reductionism down-plays any systemic understanding of the underlying nature of social injustices.

While “indispensable indignation gives one the courage to fight”¹⁶⁵ it helps no one if our students fall into a swampy morass of despair induced by a sense of their individualized guilt and role as oppressor. Although the confrontational posture of the Hebrew Prophets may be enticing for some of us to emulate, Freire calls educators to assume a “posture of simplicity and the absence of triumphalism, which will reveal on the one hand, a deeply rooted sense of security and, on the other, a true humility that does not spend itself in false modesty.”¹⁶⁶ Instead of having “dogmatist super-certitude that . . . we know what the students should know,”¹⁶⁷ educators should seek to be both relevant and humble, both flexible and tolerant. Our teaching will be marked by flexibility and sensitive patience.

Of particular concern to faith-based educators is Freire’s assertion that there is an ever-present danger that “Christians might get stuck at the level of the spirit, the soul, the subjectivity”¹⁶⁸ instead of working for substantive social transformation. Well-intentioned educators might content themselves in assuming the role of functioning as

“explainers of correct interpretation,”¹⁶⁹ while all they are actually doing is passing on their own dogmatic paternalism to another generation in the name of some universalized, over-arching religious or moral self-assigned “mandate.” We need to assist our students to reach beyond “the narrow horizons of our own villages” and gain an increasingly [responsive and accountable]... global perspective on reality.”¹⁷⁰

Paulo Freire lived a life characterized by “patient impatience”¹⁷¹ with the paternalism of the liberal and privileged experts on injustice that he encountered in numerous contexts of privilege. One sustaining aid for Freire were the examples he found within social history that gave him hope that oppression could be struggled against and that education could be an ideal vehicle for the creation of what Freire called a “community of liberating remembrance.”¹⁷² One Freirean educator, Bishop Arnes of Sao Paulo conceded, “When we are teaching the students of the wealthy and powerful, if our education cannot forge revolutionary people, at least we can ensure that our students do not become fascists.”¹⁷³ We should try to be transparent and vulnerable with our students and speak with them honestly about their personal culpability and role in ongoing systemic social injustices. Our task is to join our students in this proactive struggle and seek, with mutuality, to facilitate each other’s learning and development of *conscientizacao*. There is no one “solution” to confronting injustice through education, but the writings of Paulo Freire offer an interesting starting point for discussion and engagement. While Freire studied Marxist ideology he could not be called a thorough-going materialist or determinist. Further, while Freire was primarily focused on the status and needs of the victims of injustice, his ideas also have clear ramifications for our students in North America. An example of that potential might be thinking of solidarity in terms of the example of Jesus among the poor and the *conscientizacao* of Jesus as defined by his ideas expressed in the Sermon on the Mount or to describe cultural identity in its relation to the community of Christian faith in a given locale.

Freire believed that education could create for students a “world of possibilities”¹⁷⁴ instead of serving the status-quo by imprisoning naturally inquiring and curious minds in cells of silence and submission. Those of us who come after Freire are fortunate to enjoy the benefit of his passionate challenge to our pedagogy. Our task is to engage our students so as to empower their own *conscientizacao* and to work with them in sharing a dialogue of mutual respect with those among us who are poor. Freire summarized his own integration of his faith with his life’s work when he wrote shortly before his death, “One of the central questions for us as Christians is that, we often speak *about* Easter but we never *do* Easter... The making of Easter is the process of becoming committed, completely committed... not to the preservation of the status-quo, but to the creation of the world, and in favor of those who are poor.”¹⁷⁵

Endnotes

1. Paulo Freire, *Pedagogy of the Oppressed*, translated by Myra Bergman Ramos, New York: Penguin Books, 1970 (1990), 58. Hereafter this book will be referred to as Freire (1970).
2. Paulo Freire and Antonio Faundez, *Learning to Question: Pedagogy of Liberation*, Geneva: WCC Publications (1989), 27. Speaking of ideology in Alice Frazer Evans, Robert A. Evans and William Bean Kennedy, *Pedagogies for the Non-Poor* by, Maryknoll, N.Y.: Orbis Books (1987), 223: Freire says, "Ideology often functions as a ...false consciousness, as a distortion or inversion of the real reality or the real concreteness. It's something which puts a kind of veil over reality and over the world. It's something which says that A is B and not A is A. There are interests, social interests, which make it possible for ideology to operate and work."
3. Evans, Evans and Kennedy (1987), 233: "Freire spoke of the middle class as being like tourists who can move back and forth into lower and upper-class situations." The quote Kennedy is referring to is found on 227: "The middle class is obviously not the dominant class, the dominating class. And for this reason the middle class can go back and forth between the dominant class and the oppressed. And because they have this freedom to make little journeys back and forth, like tourists, then they feel themselves without guilt. And free. And truly, they are not. Intellectuals are always thinking that they're free."
4. Evans, Evans and Kennedy (1987), 136ff. In "Pedagogies for the Non-Poor," Evans, Evans and Kennedy discuss the "Chrysalis Program" for the transformation of theological education in North America.
5. Ana Maria Araujo Freire and Donaldo Macedo, editors, *The Paulo Freire Reader*, New York: Continuum Books (2001), page 2.
6. Evans, Evans and Kennedy (1987), 240. William Bean Kennedy writes, "The non-poor live in such isolation from the poor that they easily hide in their cocoon and blame the victims because they neither know the hurts nor understand the causes of such hardships as layoffs or unemployment. In non-poor churches there are no hungry people-or at least no visibly hungry people- so people lack any immediate feeling for the suffering of hunger...What the cocoon does is cushion the problems and make suffering seem remote. It narrows the ideological horizons, circumscribes interpretations and severely limits imaginations which could envision a better world."
7. A group of Sisters of Notre Dame de Namur working in Hartford and Cincinnati in 1980 used Freire's text and approach and faced immediate challenges from the "non-poor" who forcefully resisted infringements against their privilege: "Those who opposed them were of the same faith, rooted in the same Bible, but still did not see the situation with the same eyes. The non-poor were opposing the human rights of the poor in their own community whose resources they not only controlled, but with real power, resisted sharing." From Evans, Evans, and Kennedy, (1987), 190
8. Freire (1970), 43.
9. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 40.
10. Freire (1970), 42, cites Herbert Marcuse's texts, *One Dimensional Man* (1964) and *Eros and Civilization* (1955) as two primary texts in the development of his ideas about social control.
11. Freire (1970), 69. Freire writes, "Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection....saying that word is not the privilege of some few persons, but the right of everyone. Consequently, no one can say a true word alone-nor can she say it for another, in a prescriptive act which robs others of their words."
12. Evans, Evans and Kennedy (1987), 226: "It is impossible to think of education without thinking of power...if you want to transform the world, you have to fight power in order to get it. But for me, the question... is not just to get power, but to reinvent power."
13. Freire (1970), preface.
14. Paulo Freire and Donaldo Macedo, *Literacy: Reading the Word and the World*. South Hadley, MA: Bergin and Garvey Publishers (1987), 121: "Schools do not operate in an overt manner...the question of power is always associated with education. The large number of people who do not read and write does not represent a failure of the schooling class. Their expulsion reveals the triumph of the schooling class. In fact, this misreading of responsibility reflects the schools hidden curriculum (see Henry Girout on this subject)."
15. Freire quoted in Ana Maria Araujo and Donaldo Macedo, eds., 20.
16. Paulo Freire, *Pedagogy in Process* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 112.
17. A book written with Ira Shor, *Pedagogy for Liberation: Dialogues on Transforming Education*, South Hadley, MA: Bergin and Garvey Publishers (1987) and a book written with Myles Horton, *We Make the Road by Walking: Conversations on Education and Social Change*, edited by Brenda Bell, John Ganetti, and John Peters, Philadelphia: Temple University Press, are of particular note for a further examination of the relationship between conscientization and the elite. Freire's discussion of neo-liberalism and the political aspects of education in two books published posthumously, *Pedagogy of Freedom* and *Pedagogy of Imagination*, are relevant for contemporary applications of Freire's ideas on justice. In chapter two of Peter Mayo's recent book: *Paulo Freire's Legacy for Radical Education and Politics*, Westport, CT: Praeger Publishers (2004), the author makes a strong case that Freire's writings must be seen in their entirety.
18. Freire (1970), 60.
19. Freire, Ana Maria Araujo and Donald Macedo, eds., 39.

20. Personal interview with Professor Anna Marie Saul, 8/04/05, Pontifical Universidad Catholica, Sao Paulo, Brasil.
21. Paulo Freire, *Pedagogy of the City*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 233.
22. Peter L. McLaren and Colin Lankshear, eds., *Politics of Liberation: Paths from Freire*, London: Rutledge (1994), 15.
23. Freire, Paulo and Antonio Faundez (1989), 66. In this same page, Freire writes that Christians should, “Assume the role of subjects in studying the gospels which they no longer simply read...from the standpoint of the oppressor.”
24. Peter L. McLaren and Peter Leonard, editors, *Paulo Freire: A Critical Encounter*, London: Rutledge (1993), 66: “In educational approaches in the United States, the privilege of experience over theory has led to an unashamed celebration of empirical realism, impartial and disinterested knowledge and a refusal to recognize that all forms of analysis are simultaneously forms of advocacy....The ideal of impartiality actually serves to mask the ways in which dominant perspectives claim universality and justify forms of domination.”
25. Paulo Freire, *Pedagogy in Process*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 131.
26. Freire (1970), 127.
27. Freire (1970), 119-120.
28. Freire (1970), 55.
29. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 21.
30. Freire (1970), 144.
31. Freire, Paulo and Donaldo Macedo (1987), 121: “Not only the propaganda content of the schools but also the scheduling, the discipline and the day to day tasks required of the students create a quality that gradually incites rebelliousness on the part of children and adolescents. Their defiance corresponds to the aggressive elements in the curriculum that work against the students and their interests.”
32. Because of this Freire warns that the methodologies for social transformation are just as important as the content of the educational curriculum. He states that it is naïve to hope that the oppressor will abandon their agenda and the recognition that “true humanists...cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit.” Freire (1970), 59. In North America, the issue of educational methodology and its relation to racism has examined these same issues; see Jonathan Turner, Royce Singleton, Jr. and David Musick, editors, *Oppression: A Socio-History of Black-White Relations in America*, Chicago: Nelson-Hall Publishers (1987), 139.
33. An excellent discussion of conscientization in the work of Freire is to be found in chapter 8 of Peter Roberts book, *Education, Literacy and Humanization: Exploring the World of Paulo Freire*, Westport, CT: Bergin and Garvey Publishers (2000).
34. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 7.
35. This idea is also discussed in Franz Fanon’s, *The Wretched of the Earth* (New York, 1968), 52, and also in Fanon’s, *The Colonizer and the Colonized* (Boston, 1967).
36. Freire (1970), 85: “In general a dominated consciousness which has not yet perceived a limit-situation in its totality apprehends only its epiphenomena and transfers to the latter the inhibiting force which is the property of the limit-situation. This fact is of great importance for the investigation of generative themes. When people lack a critical understanding of their reality, apprehending it only in fragments which they do not perceive as interacting constituent elements of the whole. They cannot truly know that reality. To truly know it they would have to reverse their starting point: they would need to have a total vision of the context in order subsequently to separate and isolate its constituent elements and by means of this analysis achieve a clearer perception of the whole.”
37. Freire (1970), 30.
38. Freire (1970) quoting Pierre Furter, *Educacao e Vida*, (Rio de Janeiro, 1966, 26-27), 73.
39. Freire (1970), 137.
40. Freire (1970), 47.
41. Freire (1970), 19.
42. Freire (1970), 127. In this same page Freire writes, “Since it is necessary to divide the people in order to preserve the status-quo and (thereby) the power of the dominators, it is essential for the oppressors to keep the oppressed from perceiving their strategy. ...In order to divide and confuse the people, the destroyers call themselves builders and accuse the true builders of being destructive.”
43. Freire (1970), 120: Freire notes: “The question: ‘Do you know who you are talking to?’ is still current among us.”
44. Freire, Paulo and Donaldo Macedo (1987), 122.
45. Freire (1970), 87.
46. Freire (1970), 97: “Bode observed that the peasants became interested in the discussion only when the codification related directly to their felt needs. Any deviation in the codification as well as any attempt by the educator to guide the decoding discussion into other areas, produced silence and indifference.”
47. Freire (1970), 45.
48. Freire (1970), 114-15.
49. Freire (1970), 57.
50. Freire (1970), 57.
51. Freire (1970), 128. Freire writes that, “Within certain historical conditions, manipulation is accommodated by means of pacts between the dominant and the dominated classes-pacts which, if considered superficially, might give the

- impression of a dialogue between the classes. In reality however, these pacts are not dialogue, because their true objectives are determined by the unequivocal interests of the dominant elites. In the last analysis, pacts are used by the dominators to achieve their own ends.” Page 128.
52. Freire (1979), 129.
53. Freire (1970), 66.
54. Paulo Freire, *Education for Critical Consciousness*, London: Sneed and Ward (1973), 44.
55. Freire (1970), 21.
56. Freire, Paulo and Antonio Faundez (1989), 74. Freire writes, “Marx and Engles in the *Holy Family* taught that the class which rules a society materially also rules spiritually. Their ideas are the ideas that prevail in society...that seeks to impose its superiority over other cultural expressions... (even) while espousing a false cultural pluralism.”
57. Freire (1970), 133. The discussion continues on 134: “All domination involves invasion-at times physical and overt, at times camouflaged, with the invader assuming the role of the helping friend...Cultural conquest leads to the cultural inauthenticity of those who are invaded: they begin to respond to the values, the standards, and the goals of the invaders. In their passion to dominate, to mold others to their patterns and their way of life, the invaders desire to know how those they have invaded apprehend reality-but only so they can dominate the latter more effectively. In cultural invasion it is essential that those who are invaded come to see their reality with the outlook of the invaders rather than their own; for the more they mimic the invaders, the more stable the position of the latter becomes.”
58. Freire (1970), 135. Another source of preparation is in the home where “parent-child relationships usually reflect the objective cultural conditions of the surrounding social structure. If the conditions which penetrate the home are authoritarian, rigid, and dominating, the home will increase the climate of oppression. As these authoritarian relations between parents and children intensify, children in their infancy increasingly internalize the parental authority.”
59. Freire (1970), 161.
60. Freire (1970), 40.
61. Freire (1970), 56: Freire writes that many see themselves as “...possessors of a consciousness: an empty mind passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my cup of coffee, all the objects before me-as bits of the world which surround me...” This theme is picked up in Evans, Evans and Kennedy (1987), 244: Baum states, “The stress on Jesus as personal savior is always linked, therefore to the defense of the political status-quo. The individualistic religion of traditional evangelical and fundamentalist Christians legitimizes the individualism of our economic system, while they present their message as nonpolitical, it has significant political consequences. The privatization of sin and conversion, fostered in Catholicism by the confessional practice, is promoted in the Protestant Churches by the traditional evangelical stress on personal conversion to Jesus (Gregory Baum, *Religion*, 209).
62. Freire (1970), 49.
63. Freire (1970), 41.
64. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 10-11: “By refusing to deal with class privilege the pseudo-critical educator dogmatically pronounces the need to empower students, to give them voices. These educators are even betrayed by their own language. Instead of creating pedagogical structures that would enable oppressed students to empower themselves, they paternalistically proclaim, “we need to empower students.” This position often leads to the creation of what we could call literacy and poverty pimps to the extent that, while proclaiming the need to empower students, they are in fact strengthening their own privileged position...one can be empowered so long as the empowerment does not encroach on the “expert’s” privileged, powerful position. This is position of power designed to paternalistically empower others.”
65. Freire (1970), 90.
66. Freire (1970), 105.
67. Freire (1970), 152.
68. Freire (1970), 65.
69. Freire (1970), 27.
70. Freire (1970), 119.
71. Freire (1970), 136.
72. Freire (1970), 126.
73. Freire quotes Hegel: “True solidarity with the oppressed means fighting at their side to transform the objective reality which has made them these beings for another.” Freire (1970), 31.
74. Freire (1970), 35.
75. Paulo Freire, *Learning to Question: Pedagogy of Liberation* in Freire, Ana Maria Araujo and Donaldo Macedo, 218.
76. Freire (1970), 29.
77. Freire (1970), 36.
78. Freire, quoted in Catherine Walsh, *Pedagogy and the Struggle for Voice: Issues of Language, Power and Schooling for Puerto Ricans*, Westport, CT: Bergin and Garvey, 1991, 134.
79. Freire (1970), 155.
80. Paulo Freire, *Pedagogy of Hope: Reliving the Pedagogy of the Oppressed*, translated by Robert R. Barr, New York: Continuum, 1995, 89.

81. Paulo Freire, from *Pedagogy in Progress*, in Freire, Ana Maria Araujo and Donaldo Macedo, 120. Freire quotes Amilcar Cabral who says that class suicide is the only “real option of the middle class in the general picture of the struggle for national liberation.”
82. Freire (1970), 42.
83. Freire (1970), 42.
84. Freire (1970), 113: “Domination, by its very nature, requires only a dominant pole and a dominated pole in antithetical contradiction; revolutionary liberation, which attempts to resolve this contradiction, implies the existence not only of these poles, but also of a leadership group which emerges during this attempt... To simply think about the people, as the dominators do, without any self-giving in that thought, to fail to think with the people, is a sure way to cease being revolutionary leaders.”
85. Freire (1970), 111.
86. Freire (1970), 151.
87. Freire (1970), 58.
88. Freire (1970), 43.
89. Freire speaks of “meaningful mutual engagement” where revolutionaries liberate others while also liberating themselves. To do this they have to have a methodology of investigation which happens in the context of constant dialogue. Freire cites Mao Tse Tung: “I have proclaimed for a long time: we must teach the masses clearly what we have received from them confusedly.” From Andre Malraux, *Anti-Memoirs* (New York, 1968, 361-362) quoted in Freire (1970), 74.
90. Freire (1970), 69.
91. Freire (1970), 48.
92. Martin Luther King, Jr. quoted in A. Christian van Gorder and Lewis T. Tait, *Three-Fifth's Theology: Challenging Racism in American Christianity*, Trenton, NJ: African World Press, 2002, 185.
93. Freire (1970), 38: “The oppressor... obviously never calls them ‘the oppressed’ but—depending on whether they are fellow countrymen or not—‘those people’ or ‘the blind and envious masses’ or ‘savages’ or ‘natives’ or ‘subversives who are disaffected, who are ‘violent,’ ‘barbaric,’ ‘wicked or ‘ferocious’ when they react to the violence of the oppressors.”
94. Freire (1970), 41: “The more the oppressors control the oppressed, the more they change them into apparently inanimate ‘things.’ This tendency of the oppressor consciousness to ‘in-animate’ everything and everyone it encounters, in its eagerness to possess, unquestionably corresponds with a tendency to sadism... a perverted love—a love of death and not of life.” In the context of these comments Freire quotes and refers to similar ideas expressed by Erich Fromm in *The Heart of Man* (New York, 1966), page 32.
95. Freire (1970), 42.
96. Freire (1970), 32.
97. Freire (1970), 32.
98. Freire (1970), 34.
99. Freire writes, “To deny the importance of subjectivity in the process of transforming the world and history is naïve and simplistic. It is to admit the impossible: a world without people. This objectivist position is as ingenious as that of subjectivism, which postulates people without a world. World and human beings do not exist apart from each other. They exist in constant interaction. Marx does not espouse such a dichotomy, nor does any other critical, realistic thinker.” Freire (1970), 33.
100. Freire (1970), 36.
101. Karen Lebacqz, *Justice in an Unjust World: Foundations for a Christian Approach to Justice*, Minneapolis: Augsburg Press (1987), 56.
102. Freire (1970), 133.
103. Freire, quoted in Evans, Evans and Kennedy (1987), 222.
104. Freire (1970), 94.
105. Freire (1970), 55.
106. Freire (1970), 144-145.
107. Freire (1970), 44.
108. Freire (1970), 70.
109. Freire (1970), 57.
110. Freire (1970), 38.
111. Freire (1970), 38.
112. Freire (1970), 65.
113. Freire (1970), 52. He goes on to say that. All too often the focus within education is on “the sonority of words and not their transforming power... Narration with the teacher as narrator leads the student to memorize mechanically the narrated content. Worse yet, it turns them into “containers,” into “receptacles” to be “filled” by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.” Pages 52-53.
114. Freire (1970), 49.
115. Stanley Arnowitz and Henry Giroux, *Education: Still under Siege*, Westport, CT: Bergin and Garvey (1993), 64:

- “The first responsibility of the educator is to validate the experience of the student including her aesthetic experience and to learn from students. This view corresponds to Paulo Freire’s notion of education as dialogue. Dialogical education is not the same as the old concept of student-centeredness.” See also Henry Giroux, *Theory and Resistance in Education: A Pedagogy for Opposition*. South Hadley, MA: Bergin and Garvey Publishers (1983).
116. Paulo Freire, *Learning to Question: Pedagogy of Liberation* in Ana Maria Araujo and Donaldo Macedo, eds., 222.
117. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 9.
118. Freire (1970), 148, citing Martin Buber’s *I and Thou* (1958).
119. Freire (1970), 74.
120. Freire, Paulo, *Pedagogy in Process*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 152. Freire goes on to write that in mutual learning both the student and the teacher “...take their own daily lives as the object of their reflection in the process of this nature. They are required to stand at a distance from the daily lives in which they are generally immersed and to which they often attribute an aura of permanence. Only at a distance can they get a perspective that permits them to emerge from that daily routine and begin their own independent development....always remembering that every practice is social in character.”
121. Freire (1970), 61.
122. Freire (1970), 61: “Through dialogue, the teacher-of-the-student and the students-for-the-teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on “authority” are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other mediated by the world, by the cognizable objects which in banking education are “owned” by the teacher.
123. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 9.
124. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 10.
125. McLaren and Leonard, editors (1993), hooks, bell (Gloria Watkins), article, “bell hooks speaking about Paulo Freire, the man, his work”, 147. In the same page she suggests that her students read both Freire and the ideas of Malcolm X “...as a way to quench the thirst of those who long for change.”
126. Freire (1970), 136.
127. Freire (1970), 64.
128. Henry David Thoreau from *Economy*, 14-15, cited in *Uncommon Learning: Thoreau on Education*, Martin Bickman, editor. Boston: Houghton Mifflin (1999), 6.
129. Freire acknowledges that “Teachers and students are not identical, and this for countless reasons. After all, it is a difference between them that makes them precisely students or teachers. Were they simply identical each could be the other...dialogue is not a favor done by one for the other, a kind of grace accorded. On the contrary it implies a sincere, fundamental respect on the part of the subjects engaged in it, a respect that is violated or perverted from materializing by authoritarianism. Freire, Paulo excerpted from *Pedagogy of Hope: Reliving the Pedagogy of the Oppressed* in Freire, Ana Maria Araujo Freire and Donaldo Macedo, eds., 248.
130. Freire (1970), 62.
131. Freire (1970), page 67: “Problem-posing education, as a humanist and liberating praxis, posits as fundamental that people subjected to domination must fight for their emancipation. To that end it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world- no longer something to be described with deceptive words-becomes the object of that transforming action by men and women which results in their humanization.
132. Maocir Gadotti, *Pedagogy of Praxis: A Dialectical Philosophy of Education*, translated by John Milton, Albany: State University of New York Press (1996), 45: Dr. Gadotti uses the term in the context of the works of theoretician Antonio Gramsci.
133. Freire (1970), 71.
134. Freire (1970), 71. Freire goes on to write in this same discussion: “...without this faith in people, dialogue is a farce which inevitably degenerates into paternalistic manipulation...trust is established by dialogue. Should it founder, it will be seen that its preconditions were lacking. False love, false humility and feeble faith in others cannot create trust...nor yet can dialogue exist without hope. Hope is rooted in men’s incompleteness, from which they move out in constant search-a search which can be carried out only in communion with others. Hopelessness is a form of silence, of denying the world and fleeing from it...As the encounter of men and women seeking to be more fully human, dialogue cannot be carried out in a climate of hopelessness. If the dialoguers expect nothing to come of their efforts, their encounter will be empty and sterile, bureaucratic and tedious.” Pages 72-73.
135. Freire (1970), 53.
136. Freire (1970), 54.
137. Freire (1970), page 58: Creativity is stifled because “the banking concept of education is necrophilic. Based on mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action and leads women and men to adjust to the world, and inhibits their creative power.” In this same context Freire also quotes Reinhold Niebuhr in *Moral Man and Immoral Society* (New York,

1960).

138. Freire (1970), page 60: “Liberating education consists of acts of cognition, not transfers of information.”

139. Freire (1970), 122-123: “One of the characteristics of oppressive cultural action which is almost never perceived by the dedicated by naïve professionals who are involved is the emphasis on a focalized view of problems rather than on seeing them as dimensions of a totality. In “community development projects” the more a region or an area is broken down into “local communities” without the study of these communities both as totalities in themselves and as part of another totality (the area, region, and so forth) - which in turn is still part of a still larger totality (the nation, as part of the continental totality)-the more alienation is intensified.”

140. Freire (1970), 54.

141. Freire, Paulo, *Pedagogy in Process* in Freire, Ana Maria Araujo and Donaldo Macedo, 117.

142. Freire (1970), 56.

143. McLaren and Lankshear, 15: “As Freire says, to be utopian is not to be merely idealistic or impractical but rather to engage in denunciation and annunciation. By denunciation Freire refers to the naming and analysis of existing structures of oppression, by annunciation he means the creation of new forms of relationships and being in the world as a result of mutual struggle against oppression.”

144. Barry Harvey, *Politics of the Theological: Beyond the Piety and Power of a World Come of Age*. New York: Peter Lang (American University Series), 1995, page 103. Harvey also relates the critique of Freire offered by Peter Berger than he is guilty of “philosophical error and political irony.” I very much appreciate Barry’s assistance and proofreading in the development of this article.

145. Douglas Jacobsen and Rhonda Hustedt Jacobsen, eds., *Scholarship and Christian Faith: Enlarging the Conversation*, New York: Oxford University Press (2004), 153.

146. Harvey Holtz, Irwin Marcus ed. al. editors, *Education and the American Dream: Conservatives, Liberals and Radicals Debate the Future of Education*. South Hadley, MA: Bergin and Garvey Publishers (1989), 2.

147. While preparing this research I was given a book entitled *Teaching As An Act of Faith: Theory and Practice in Church-Related Higher Education*, Arlin C. Migliazzo, New York: Fordham University Press (2002). None of the 14 articles in this book addressed social justice education and the index listed no references to poverty, racism, injustice or class. Sociology and social ethics received scant attention.

148. Freire, Paulo and Donaldo Macedo (1987), 127: He also writes, “These educators (in the United States) cannot reduce themselves to being pure education specialists...educators must become conscious individuals who live part of their dreams within an educational sphere.”

149. Evans, Evans and Kennedy (1987), 225.

150. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 6.

151. Much of Freire’s work focused on adult-education and literacy projects. Freire is probably best known for the “Freire-method” of literacy education. This specific context of his work is discussed in *The Pedagogy of the Oppressed* but is not the primary focus of the text. Instead, it is symptomatic of his vision for social justice. Another important theme in Freire’s writing is the dual and ambiguous nature of those who are oppressed (on page 147 Freire quotes Che Guevara on the dual/conflicted nature of the oppressed).

152. Freire (1970), from a footnote on page 123.

153. Freire (1970), 158.

154. Derrick Jensen, *Walking on Water: Reading, Writing and Revolution*. White River Junction, VT: Chelsea Green Publishing Company (2004), 195.

155. Freire (1970), 123.

156. Evans, Evans and Kennedy (1987), 219.

157. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 1.

158. In this context Freire cites in a footnote a political poster in Brasil that encouraged the people, “You don’t need to think, he thinks for you! You don’t need to see, he sees for you! You don’t need to talk, he talks for you! You don’t need to act, he acts for you.” From *Education for Critical Consciousness* and cited in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 93.

159. Paulo Freire and Ira Shor, *A Pedagogy for Liberation: Dialogues on Transforming Education*, Boston, MA: Bergin and Garvey Publishers (1987), 61.

160. Paulo Freire, *Literacy: Reading the Word and the World*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 184.

161. Freire (1970), 164.

162. Antonio Dorder, *Culture and Power in the Classroom: A Critical Foundation for Bicultural Education*. South Hadley, MA: Bergin and Garvey (1991), 120.

163. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 19.

164. Paulo Freire, *Pedagogy of the City* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 231. In this section Freire writes, “My sensitivity makes me have chills of discomfort when I see, especially in the Brazilian northeast, entire families eating detritus in landfills, eating garbage; they are the garbage of the economy that boasts about being the seventh or eighth economy in the world. My hurt sensitivity does more, however than just give me chills or make me feel offended as a person, it sickens me and pushes me into the political fight for a radical transformation of this unjust society.”

165. Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 136.
166. Paulo Freire in *Pedagogy of Hope: Reliving Pedagogy of the Oppressed* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 247.
167. Evans, Evans and Kennedy (1987), 220.
168. Patrick Shannon, *Broken Promises: Reading Instruction in Twentieth Century America*, South Hadley, MA: Bergin and Garvey Publishers (1989), 135.
169. Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 153.
170. Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 122.
171. Peter L. McLaren and Peter Leonard (1993), in the article by Peter McLaren and Tomaz Tadeo da Silva, "De-centering Pedagogy: Critical Literacy, Resistance, Suffering and the Politics of Memory, quoting Giroux, 74.
172. Interview, Dr. Moacir Gadotti, Director, Institute Paulo Freire, Sao Paulo, Brasil, August 8, 2005.
173. Freire, Ana Maria Araujo and Donaldo Macedo, eds., 19.
174. Paulo Freire quoted in Evans, Evans and Kennedy (1987), 229.
175. The term "morally serious pedagogy" is taken from the title of Shawn Floyd's essay published in Christian Scholar's Review, 37:3 (Spring 2007) 245-261. Floyd focuses on the development of the virtues, "their nature, and the means by which we acquire them" (247), providing a brief overview of Aquinas's view of the virtues, the views of contemporary philosophers, and then, how virtue might be incorporated in particular classroom settings such as a literature class or an economics class. The SAAJ program, however, is broader in its scope because it involves a core group of faculty from various disciplines and impacts the general education sequence, thus reaching students across the curriculum rather than in an individual classroom.

Bibliography

- Aronowitz, Stanley, and Henry Giroux. *Education: Still under Siege*. Westport, CT: Bergin and Garvey Publishers, 1993.
- Bickman, Martin, ed. *Uncommon Learning: Thoreau on Education*. Boston: Houghton Mifflin Publishers, 1999.
- Darder, Antonio. *Culture and Power in the Classroom: A Critical Foundation for Bicultural Education*. South Hadley, MA: Bergin and Garvey Publishers, 1991.
- Evans, Alice Frazer, Robert A. Evans, and William Bean Kennedy. *Pedagogies for the Non-Poor*. Maryknoll, NY: Orbis Books, 1987.
- Fanon, Frantz. *The Wretched of the Earth*. New York: Grove Press, 1968.
- Freire, Ana Maria Araujo, and Donaldo Macedo, editors. *The Paulo Freire Reader*. New York: Continuum Books, 2001.
- Freire, Paulo. *Education for Critical Consciousness*. London: Sneed and Ward, 1973.
- _____. *Pedagogy of Hope: Reliving the Pedagogy of the Oppressed*. Translated by Robert R. Barr. New York: Continuum Books, 1995.
- _____. *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Penguin Books, 1990.
- Freire, Paulo, and Antonio Faundez. *Learning to Question: Pedagogy of Liberation*. Geneva: WCC Publications, 1989.
- Freire, Paulo, and Donaldo Macedo. *Literacy: Reading the Word and the World*. South Hadley, MA: Bergin and Garvey Publishers, 1987.
- Freire, Paulo, and Ira Shor. *A Pedagogy for Liberation: Dialogues on Transforming Education*. Boston: Bergin and Garvey Publishers, 1991.
- Gadotti, Maocir. *Pedagogy of Praxis: A Dialectical Philosophy of Education*. Translated by John Milton. Albany: State University of New York Press, 1996.
- Giroux, Henry. *Theory and Resistance in Education: A Pedagogy for Opposition*. South Hadley, MA: Bergin and Garvey Publishers, 1983.
- Harvey, Barry. *Politics of the Theological: Beyond the Piety and Power of a World Come of Age*. American University Series. New York: Peter Lang, 1995.

- Holz, Harvey, Irwin Marcus, Jim Dougherty, Judy Michaels, and Rick Peduzzi, eds. *Education and the American Dream: Conservatives, Liberals and Radicals Debate the Future of Education*. South Hadley, MA: Bergin and Garvey Publishers, 1989.
- Jacobsen, Douglas, and Rhonda Hustedt Jacobsen, eds. *Scholarship and Christian Faith: Enlarging the Conversation*. New York: Oxford University Press, 2004.
- Jensen, Derrick. *Walking on Water: Reading, Writing and Revolution*. White River Junction, VT: Chelsea Green Publishing Company, 2004.
- Lebacqz, Karen. *Justice in an Unjust World: Foundations for a Christian Approach to Justice*. Minneapolis: Augsburg Press, 1987.
- McLaren, Peter L., and Colin Lankshear, eds. *Politics of Liberation: Paths from Freire*. London: Routledge, 1994.
- McLaren, Peter L., and Peter Leonard, eds. *Paulo Freire: A Critical Encounter*. London: Routledge, 1993.
- Memmi, Albert. *The Colonizer and the Colonized*. Boston: Beacon Press, 1967.
- Migliazzo, Arlin C. *Teaching As An Act of Faith: Theory and Practice in Church-Related Higher Education*. New York: Fordham University Press, 2002.
- Shannon, Patrick. *Broken Promises: Reading Instruction in Twentieth Century America*. South Hadley, MA: Bergin and Garvey Publishers, 1989.
- Turner, Jonathan, Royce Singleton, Jr., and David Musick, eds. *Oppression: A SocioHistory of Black-White Relations in America*. Chicago: Nelson-Hall Publishers, 1987.
- van Gorder, Andrew Christian and Lewis T. Tait. *Three-Fifth's Theology: Challenging Racism in American Christianity*. Trenton, NJ: African World Press, 2002.
- Walsh, Catherine. *Pedagogy and the Struggle for Voice: Issues of Language, Power and Schooling for Puerto Ricans*. Westport, CT: Bergin and Garvey, 1991.

*Just Pedagogy: The Spirit, the Self, and the Other*¹

Jean Corey, Messiah College
and Emerson Powery, Lee University

Voices We Hear

“It is essential that we build into our teaching vision a place where spirit matters”
bell hooks

“their community is characterized by rules for reading that are famous for their openness
on the question of who can read”
Mary McClintock Fulkerson

“I pray for your freedom”
Dad
(on the day before the presentation)

Introduction

Jean’s Situatedness

Six years ago, after teaching several years as an adjunct and eventually full time instructor at an evangelical Presbyterian college, I took a full time position at Lee University, an open admissions Pentecostal liberal arts university. I assumed this move would be out of the frying pan and into the fire (so to speak—Lee’s mascot is the Flames). It seemed like all of the frustrations that I found teaching at a conservative evangelical school would only be magnified. In retrospect, what I knew of Pentecostalism had been primarily informed by Steve Martin’s film *Leap of Faith* and Lee Smith’s novel *Saving Grace* (neither would be considered reliable sources). I expected to find a school fully entrenched in the Southern fundamentalist mindset. Not long after I took the position at Lee, I realized I would have to revise my assumptions about Pentecostalism. Indeed, I have found the Pentecostal world to be a strange and mysterious one--not because it is peopled with con artist preachers like Martin’s character, or men like Lee Smith’s Virgil Shepherd who use the authority given them by the church to seduce and victimize women--such characters can be found within any religious institution. What I found strange and mysterious about Pentecostalism was that although most Pentecostal denominations include structures and ordinances that reflect the sexist, racist, and elitist values found in the larger culture, those who had been traditionally disenfranchised, particularly women, seemed to enjoy more power and influence, and have more sites for agency than most mainline denominations who have long offered sanctioned positions of leadership to the disenfranchised. In my attempt to make sense of this “other” world, I found myself continually landing in Emerson’s office. I was like Faulkner’s Shreve, a northerner who is always asking his southern roommate Quentin to tell about that “other” world he lives in: “Tell about the South. What’s it like there. What do they do there. Why do they live there. Why do they live at all.”¹ Emerson’s attempts to “tell about” Pentecostalism have been no less complicated than

Quentin's. There is much about Pentecostalism that frustrates attempts to categorize or systematize.

Emerson's Situatedness

I am a 1989 alumnus of Lee. In 1996, I returned to Lee with “fear and trepidation,” because I returned (in my mind) as a much more conscious reader, more aware than ever of which “voices” I integrate into my interpretations.¹ Some of those voices were attuned to the Spirit of my upbringing, and others were not. But I considered involvement in a “liberal arts” education to be one way to break down the so-called divide between the “sacred” (through which the Spirit speaks) and the “secular” (through which, I was told, the Spirit rarely, if ever, speaks).¹ In the language of my upbringing: “I wanted to be found faithful,” so I returned to Lee. Yet, I struggle to be faithful. For me, this does not mean faithful only to my tradition—the holiness, Pentecostal Christian tradition of my Afro-Caribbean heritage. It is a tradition whose roots are hotly debated. In the words of one of the leading historians of Pentecostalism, Walter Hollenweger,

“So far Pentecostalism has presented itself as a kind of arch evangelical phenomenon. It sees itself as combining evangelicalism with “fire,” dedication, mission success, speaking in tongues, and gifts of healing. *But that will no longer suffice . . .* Its roots in the black oral tradition of American slaves, in the Catholic tradition of Wesley, in the evangelical tradition of the American holiness movement (with its far-reaching political, social, and ecumenical programs) . . . qualify it as a movement that is not just a subdivision of evangelicalism “on fire.” It is inherently an ecumenical movement.”¹

That tradition has implications for how we teach. I am reminded of Chester Himes' 1960s essay, “The Dilemma of the African American in the U.S.”:

“(That reader) is in conflict with (one's)self, with (one's) environment, with (one's) public. The personal conflict will be the hardest. (The reader) must decide at the outset the extent of (one's) honesty. (She or) He will find it no easy thing to reveal the truth of (one's) experience or even to discover it. (That reader) will derive no pleasure from the recounting of (the) hurts. (She or) He will encounter more agony by (one's) explorations into (one's) personality than most non-(African Americans) realize. For (that reader) to delineate the degrading effects of oppression will be like inflicting a wound upon (one's) self.”¹

Yet this conflicted-self attempts to deconstruct and reconstruct a more complex life of living faithfully in the world with the tensions of the prevailing theological tradition all around me. As Ralph Ellison's famous narrator in *Invisible Man* said, “I myself . . . did not become alive until I discovered my invisibility.”¹ I am grateful that I have a dialogue partner like Jean, one less burdened by the tradition but more open to Spirit, with whom I can share my sense of the tradition's failures, desires, and potential.

Lee's (Public) Self-Description

“Lee University has emerged in recent years as a significant Christ-centered liberal arts institution of national reputation. Lee has seen remarkable growth in faculty and students and impressive physical improvements over the last few decades. It is the largest private institution in the Appalachian College Association and the second-largest private university in the state of Tennessee.¹

Lee’s student enrollment has more than tripled from 1,214 students in 1986 to 3,849 in 2004. Affiliated with the Church of God, Cleveland, Tennessee, Lee’s commitment to an inclusive enrollment policy brings in students with a variety of religious traditions,¹ academic abilities, and ethnic and socioeconomic background. Ethnic diversity has increased over the past five years from 8 percent in 1998 to 17 percent in 2004, one of the highest percentages in the Council of Christian Colleges and Universities. The fall 2004 student body included students from 48 states, 57 nations and five continents. . . .”

Of course, the catalog narrative I just read is the official and institutional self-description, so terms and phrases like “national reputation,” “remarkable growth,” and “impressive improvements” while not necessarily incorrect are clearly meant to fit into the self-congratulatory genre common to all university catalogs. In fact, we assume you have seen them in (or, even written them for) your own institutional affiliates. But the “inclusive enrollment policy,” while bringing its own educational challenges,¹ is for us an essential element of our theological commitment. If the Spirit can really infuse all persons, then Lee ought to be about such inclusiveness as well... even (especially?) in the classroom environment!¹

Just Pedagogy: Spirit, Self, and the Other

Though we teach in a school that is rooted in the Pentecostal tradition, our students’ understanding of spirituality is more influenced by the theologically rooted paradigms Michael Emerson and Chris Smith attribute to white evangelicals than by a commitment to the educational implications of their pneumatological heritage (cf. Cheryl Bridges Johns’ *Pentecostal Formation: A Pedagogy among the Oppressed*; James Loder’s *The Transforming Moment*). This paper explores our attempt to provide educational experiences that expand students’ vision of the work of the Spirit in their intellectual development, allowing them to embrace a spirituality that continually calls them into the struggle of justice. Because we agree with Sharon Welch’s claim that “we need differences to see injustices that are fundamental, and constitutive of a political, ethical, or religious system,”¹ we know that students’ capacity to see difference is crucial in an education committed to justice. An interdisciplinary course taught by two very different instructors - different disciplines, different genders, different races, different faith traditions, different temperaments - seemed a perfect setup for students to begin to practice “the art” of seeing difference. Along with the set-up, we knew what we did in class would have to allow students to discover a new way of reading self, scripture, and the world. So our focus in the class was not as much on **what** we read, but **how** we read. Once one acknowledges this fact, a sense of humility may allow one to appreciate the

experiences of others. It is here—in the fusion of one’s self, the tradition/text, and the other—where the Spirit’s informing presence may instigate liberatory learning with consequences for the surrounding world.

Luke 10

Only the Gospel of Luke records the famous story traditionally called “The Parable of the Good Samaritan.” Of course, throughout the ages, this story has been dissected for insight into the human condition and issues related to Christian service and care in the wider society. A prevailing question of the role of the religious establishment in basic issues of common societal good hovers over this depiction in Luke. For our purposes in this presentation, we are more interested in the setting of this occasion when Jesus told this striking story about the “neighbor.” An unknown lawyer, that is, an expert scribe trained in ancient Jewish law, comes to Jesus to pose a question of grand significance, “What must I do to inherit eternal life?” Jesus’ response is well-known: “What is written in the law? How do you read?”¹ It is the second question that has stimulated our interest over the last three to four years and drives our pedagogy: How do you read? In fact, we suggest, based on this passage, that how one reads (or, one’s hermeneutical choices) has much to do with how one views the neighbor. As one theologian puts it, albeit with different intentions, “good hermeneutics makes good neighbors.”¹ We would see it a bit differently. That is, “good hermeneutics” (or, determining “how one reads”) allows us to appreciate the different reading habits of others, and “good hermeneutics” allows us to become good “neighbors” to others. Reading well leads to living well. Living well leads to care for the other. Care for the other forces us to re-read and revise how we read. Therein lies our hermeneutical circle.

Pedagogy (Reading), Self & Other¹

I. A. Richards claims the critical study of reading is actually the study of misreading. It is our ability to embrace ambiguity—to step in and out of context, to empathize and analyze, to anticipate and rethink, to name and reflect—that makes us good readers. Reading is much more than the decoding of symbols—it is the making of meaning. We bring as much to reading as we take away from it; an engaged awareness of the transaction is essential for honest and productive exchange.

We begin many of our joint teaching experiences with Langston Hughes’ poem, “theme for English B,” because we think it allows our students to see the complexities of making meaning. The white instructor in Langston Hughes’ “Theme for English B” tells his student, the narrator, to “Go home and write a page tonight. And let that page come out of you--- then, it will be true.” The narrator, a young black man knows the relationship between writer, reader, and text to be more complex than this. Yes, he has personal preferences and experiences that have shaped who he is, but because he is a young black man living in a hegemonic society where older and white means “somewhat more free,” he also knows that the his personal history and identities are shaped by his historical and social identity as well.

We see in Langston’s poem the tension between essentialism and social construction that figured prominently in the conversation of the academy during the last

quarter of the twentieth century—a conversation that made many Evangelicals nervous. The idea of social construction threatened Evangelical’s beliefs about truth and how we know it (claim to the truth). Though many of our students are unaware of the conversation itself, their beliefs about the self have been very much shaped by this conversation, which all too often has been framed as binary oppositions.

Reading well is a difficult enterprise for most of us, but it can be particularly difficult for 18 and 19 year olds who have grown up in white, southern Evangelical homes (in any given class this will include over half of our students) that have encouraged defensive reading. Wary of wrong thinking, they read in ways that protect their beliefs and values. As well, many of our students have grown up in homogenous communities where they have been taught to fear difference, which has allowed them few opportunities to engage ideas and perspectives different from their own. These students can often perceive serious engagement of diverse ideas and perspectives as a breach of loyalty to their family and church community. Along with fear of wrong thinking and wrong believing, most of our students have grown up with the myth that that there is one correct meaning, and they don’t want to get it wrong. Concern for right thinking, right believing, right meaning won’t allow these students to lean into the reading – as a result they read in ways that distance writer, text, and reader. No wonder so many of our students hate to read! We’re interested in a pedagogy that allows students to engage in *generous* reading.

We are hesitant to use the word *generous* here. In our own Southern evangelical culture, the word is often reduced to being polite, and the best way to be polite is to avoid conflict—the best way to avoid conflict is to not get too personally involved. This notion of generous is driven by fear just as much as our description of defensive reading above. We are interested in reading that is generative, that is, it multiplies and grows/groans.

[An example is in order.] We taught a study/trip in Ecuador titled “Reading from the Margins.” During the trip, a young white woman from a Southern Baptist home in Birmingham confessed that all our reading and discussion made her fearful. I assumed she meant fearful about her faith. “Oh no! Not at all,” she said. “I’m afraid of going home.” Beth was right to be nervous about going home. She had spent four weeks investing herself fully in the making of meaning. As she read texts offering different experiences and beliefs, in a context that challenged her understanding of the world, with a community of “other” readers, she was willing to read herself—again and again and again. Re-reading leads to revising – and Beth wasn’t too sure how her revised self would fit back at home. This is generous reading – being courageous enough to invest ourselves fully in the process of making meaning – even when there is every chance we will encounter conflict along the way.

According to Cornel West, all “forms of serious education have to do with wrestling with forms of evil, with unjustified suffering, and unnecessary social misery.”¹ West calls for a “blues sensibility” that deals with “the dark side of whatever society one finds oneself. And that is why the blues sensibility has never been confined to any particular people with skin pigmentation.”¹ Though it’s not confined to skin pigmentation, a blues sensibility comes a little more readily to those who come from a tradition of struggle. Dealing with the dark side of our society necessitates talking about race . . . and gender . . . and class . . . often a conversation that many white males (faculty and students) are reluctant to enter. As one student explained to me “I’m always the bad

guy and I don't know what to do with it.” It seems our best strategy for helping all of our students—oppressors and oppressed—move toward generous reading is to help them discover the ways their own personal stories of struggle and exclusion. Teaching towards justice requires a pedagogy that acknowledges the fears and inner conflict these students are facing, but at the same time calls them to challenge the status quo. Certainly, if we want to encourage our students toward generous reading, reading self and other well, including texts from multiple perspectives and cultures is a good start; but transforming, liberatory education demands a pedagogy that creates space for multiple voices in the classroom by valuing the experiences, aesthetics, ways of thinking and knowing of others.

Pedagogy & Spirit: “Making Room at the Table”

What might happen if, following bell hooks’ notion (in *Teaching Community*), “we build into our teaching vision a place where spirit matters.”¹ As Mary McClintock Fulkerson’s study of Pentecostal women has shown, their “rules for reading . . . are famous for their openness on the question of *who* can read.”¹ (our italics)

Such pedagogy, we would suggest, would be . . . education that allows for disruption (i.e., Spirit *subverts* hierarchy and order), a disruption that is what we call “the Spirit’s order”; it is a radical openness in classroom engagement; it expects and—when it occurs—is willing to allow for room that alters the “planned lesson” or “prepared lecture.” In response to persons (including both of us) concerned with the lack of necessary “basic information,” there is always the helpfully prepared handout.

Such pedagogy, we would suggest, allows room for concern for the other’s opinion, trusting our “students” as “humans.”¹ The Spirit coerces us to make room for the other.¹ As Sharon Welch concludes, though without any explicit pneumatological leanings, “Seeing difference is a learned art—and an essential task.”¹ “We need differences to see injustices that are fundamental, and constitutive of a political, ethical, or religious system.”¹ Sensitivity to otherness is critical for “just pedagogy,” because it forces us to read, to listen, and to revise our presuppositions about ourselves (i.e., our constructions and the origins of our myths about our identities) and about others (i.e., our constructions and the origins of our myths about the identities of others). (Self-)Representation is crucial for the development of appropriate identities, but so is the allowance for others to voice their own representation.¹ As bell hooks notes, “shared sensibilities” may lead to the “construction of empathy.”¹

Yet, noticing, recognizing, and understanding the other’s point-of-view is no simple process. Habermas’ “theory of communicative action” may be apropos. It is a theory of understanding in which one “stands” in the position and prejudices of the other.¹ “The ability to perceive correctly and arrive at a critical consciousness of the world,” as Tejeda, Espinoza, and Gutierrez suggest (in “Toward a Decolonizing Pedagogy,”) “does not come automatically; it is itself the product of praxis.” It is also an awareness of the Spirit as Other (big “O”), who expects more hospitality of us than we expect of ourselves. In their study, they follow wisely Freire’s insistence on a pedagogy “that engages with the oppressed in reflection that leads to action on their concrete reality.”¹

Such ideas are not far removed from an engaged spirituality. We desire to heed a womanist perspective on spirituality, as Emilie Townes defines:

“Womanist spirituality . . . is a deep kneading of humanity and divinity into one breath, one hope, one vision. Womanist spirituality is not only a way of living, it is a style of witness that seeks to cross the yawning chasm of hatreds and prejudices and oppressions into a deeper and richer love of God as we experience Jesus in our lives. This love extends to self and to others. It holds together the individual and the community in a soulful relationship

Womanist spirituality is the working out of what it means for each of us to seek compassion, justice, worship, and devotion in our witness. This understanding of spirituality seeks to grow into wholeness of spirit and body, mind and heart—into holiness in God. Such cogent holiness cannot hold its peace in a world so desperately separate from the new earth.”¹

And, we would add, such spirituality must affect our pedagogical practices in direct ways.

Such pedagogy, we suggest, may allow for open-ended classroom sessions . . . because of the Spirit’s on-going informing activity. The professor does *not* always need to have the last word. This is much more postmodern than what some prefer. But, it seems to us, the Spirit’s activity in educational settings often leaves “loose-ends” . . . and that is the nature of it. The Spirit’s pedagogy may not be as interested in meta-narratives (or necessary, and oftentimes premature, classroom closure) as in engagement with student learners maintaining an open invitation to the conversation.

Summary

Spirituality and justice should be an obvious connection for educators who take seriously the biblical tradition that love for God and love for neighbor are inseparable (Luke 10 and Micah 6:8). The truth is that spirituality far more often works against cultivating concerns for justice and liberation. Perhaps this can be explained by a constrained view of the Spirit that informs spirituality focused on the inner life of teacher and learner. Cornel West advocates education that brings together the “spirituality of genuine doubting” as modeled by Socrates and “the compassion, spirituality of genuine giving” as reflected in the tears of Jesus (and the groans of Paul, we would add).¹ Hope for good standing with faculty and administration encourages an education of certainty and arrogance rather than spiritualities of genuine doubting and genuine giving. Embracing either spirituality is difficult. Embracing both simultaneously is near impossible. Perhaps the Spirit’s pedagogy—that is, disrupting organized classroom assignments, making room for the other, and allowing open-ended sessions—may guide us into areas of justice we have not yet begun to envision. May the Spirit allow us opportunities to re-imagine the educational and institutional structures outside of the classroom . . . as well as those within.

**“Only Connect“:
The Social Action and Justice (SAAJ) Program at Pepperdine University**

Maire Mullins, Lee Ann Carroll, Jeff Banks, Pepperdine University

How does one teach justly and for justice in the 21st century university? How does an institution answer the call of Micah 6:8 “to seek justice, love mercy, and walk humbly before God”? Is it possible to incorporate “morally serious pedagogy” into the academic curriculum, a pedagogy that will have a transformative effect on students without being coercive or inhibiting?¹ Five years ago, a group of committed faculty members at Pepperdine University worked together to craft a program that would offer an alternative to the general education sequence of courses by proposing a cluster of courses related to the theme of Social Action and Justice. Using the Great Books program as its model for the General Education sequence (a program already in place at Pepperdine), and drawing upon the strengths of the Volunteer Center on campus, the proposed Social Action and Justice Program would open up a space in the curriculum where faculty and students could work together over an extended period of time on social justice issues. Students and faculty would support each other’s development intellectually and spiritually while reaching out to engage with the greater Los Angeles communities beyond Pepperdine. The faculty who put together the original proposal for the program decided on the name “Social Action and Justice” to signify the program’s focus, and also to create a useful acronym: SAAJ. Five years later, the program has proven to be an even greater success than its creators could have imagined. It has impacted the general education curriculum, enriched and enlivened the university’s mission, and fostered in students a deeper understanding and commitment to social justice, often resulting in life choices that are connected to social justice issues such as law, teaching, nonprofit management, and postbaccalaureate volunteer work.

Faculty who planned the curriculum for the SAAJ program wished to build connections that would go beyond what is possible for a single teacher in a single classroom with a group of students for one semester, by offering instead an extended, sequenced series of courses. In his book Exiles from Eden: Religion and the Academic Vocation in America Mark Schwehn notes that “Over the course of the last century, the modern university has ceased ... to attend to character formation, or it has imagined that *such attention should be an ‘extracurricular’ enterprise having little or nothing to do with knowledge*”(italics added).² By embedding meaningful service learning activity within an *academic* component of the general education sequence that takes place in the first year of the students’ undergraduate career, the SAAJ program educates students not only in theory but in practice. Students read about homelessness, poverty, and racism in the Los Angeles area, and then go into Skid Row to serve the homeless meals, to see poverty first hand, and to understand more deeply the racism and classism that creates these conditions. Students put their hands in the wounds of the community to grasp more deeply their role in the healing of those wounds; often students who have taken SAAJ

change their majors or their focus. They decide to devote their lives to nonprofit organizations, to the practice of law that will help immigrants, to teaching underprivileged youth. Envisioned as part of the general education sequence, the SAAJ program not only impacts the wider curriculum, it also weds the university's mission to service learning and academic instruction.

Perhaps most importantly, the SAAJ program deeply influences students by shaping and opening their worldview and their understanding of economic and social injustice, and their role in creating and nurturing a more just society. Nicholas Wolterstorff writes “. . . when I ask how we can cultivate the doing of justice and the struggle for it in students, I have in mind more than the knowledge and skills necessary for acting justly and for promoting justice. I have in mind the *disposition* to act thus. How can we cultivate *that* in them? How can we form their character in this regard?”³ Indeed, the formation of character is a complex process and involves many constituencies, from family to friends to teachers and mentors. Character formation is linked inextricably to vocation, and vocation is one area that students are deeply concerned about in their first year of university study. It is a time of exploration, of trial and error, and of decision making. Many pressures can be exerted on the student, from their parents to their peer group, to their professors, regarding their choice of major. If the student can see that major as being linked to the concept of vocation, then the disposition that Wolterstorff writes about can be cultivated through academic study and social action. Vocation has been defined in many ways, but A.G. Sertillanges, in his book The Intellectual Life: Its Spirit, Conditions, Methods, captures most aptly the qualities of character formation and disposition that Wolterstorff, Schwehn, and Floyd call for in a university education; Sertillanges writes, “A vocation is not fulfilled by vague reading and a few scattered writings. It requires penetration and continuity and methodical effort, so as to attain a fullness of development which will correspond to the call of the Spirit, and to the resources that it has pleased Him to bestow on us.”⁴

Thus, a crucial contributing factor in the formation of character is an academic curriculum that brings together meaningful service learning, rigorous academic coursework, and inspirational role models in the classroom. Because many students are making decisions about their life's work in their first year of studies at a university, involving students in meaningful service learning that is connected to an academic program across disciplines has an immediate and significant effect on their choice of major and vocation.

Like many other universities struggling to make the liberal arts core matter, at Pepperdine the undergraduate students enter an environment where the push and pull between the liberal arts core and the upper level pre-professional coursework clash. Students are eager to move quickly through their general education sequence of courses so that they can begin courses in their major. Although the university as a whole enrolls approximately 7800 full-time and part-time students, the undergraduate college (Seaver College) is small, with an enrollment of approximately 2900 students. The students at Seaver College are required to complete a set curriculum of 65-75 units of general education courses, about half the total units for graduation. The majority of students major in career-oriented programs in Business (with degrees in Accounting, Business Administration, and International Business) or in Communications (with degrees in

Advertising, Journalism, Public Relations, Telecommunications, Intercultural and Organizational Communication, and Speech). Other career-oriented programs that are popular with students include Teacher Education which offers an undergraduate teaching credential program, Nutrition, Sports Medicine, Physical Education, Computer Science, and in the land of show business, high quality programs in Theater and Music. Shawn Floyd, writing more generally of the careerism that has gripped the academy, notes,

While Christian Colleges profess a commitment to the virtues, the manner in which those institutions' curricula are structured and administered does not always facilitate the sort of moral education they profess to offer. The careerist mentality that drives their educational philosophy often makes moral formation an ancillary task of college teaching. Worse still, such a mentality may actually reinforce practices that are contrary to virtuous formation. (255)

Like undergraduates at other institutions, some of Pepperdine's students become impatient with core general education course work that seems to have little relationship to their personal or career goals. Pepperdine's undergraduates arrive on campus with their cell phones, their laptops, and their ipods; nevertheless, they seek meaningful connections with those in need and wish to pursue lives of service. Yet many of the students say that they want to make a difference in the world and feel called to do so; indeed, this is one of the reasons why they chose Pepperdine University.

Several other conflicting institutional goals are also evident. Students pay over \$40,000 per year to attend Pepperdine; about 70% receive scholarships but many are from affluent families and wealth is conspicuously displayed. Pepperdine grants financial aid in order to attract high-success high school students, outstanding athletes, members of the school-affiliated Churches of Christ, and some diversity in the student body. Students and parents expect continuing academic success in return for the high cost of tuition or the sacrifices necessary to support a student even with financial aid at an expensive school. Malibu presents its own challenges for a Christian University: Pepperdine at once promotes the beauty of its setting while distancing itself from the materialism and hedonism of its neighbors. Recruiting for diversity at times comes in conflict with the conservative Christian culture of a campus located in a notoriously expensive retreat from urban Los Angeles. In the entering class that included our study students, 70 per cent of the students identified themselves as white and 23 percent as students of color, mostly Hispanic and Asian, while 7 percent of students chose not to identify race or ethnicity. Of the total student body, more than 7 percent are international students, many of whom are from Muslim, Hindu, Buddhist, and other religious traditions. These international students are generally from wealthy families who can afford to pay full tuition for an American education in relatively protected surroundings. Though the effort is made to recruit a diverse student population, not all students feel welcome or at home on a still predominantly white campus located in an extremely wealthy community.

The SAAJ program was instituted in 2002 to create a series of linked courses focused on issues of social justice and diversity within the general education program. The faculty who implemented the program had two institutional strengths to build upon: the Great Books program, which provided a successful model of the way in which

general education courses could be crafted into a more coherent sequence of courses within the core curriculum; and the Volunteer Center, a strong presence on campus that already had many volunteer opportunities in place and contact information in the community to draw upon. Nevertheless, in order to implement the program it was necessary to draw up a proposal and to bring the plan before university committees for ratification and implementation. In order to do so successfully and in a timely fashion, the proposal included the following elements:

- 1) Mission match. By demonstrating common ground with the institutional mission of strengthening students for lives of purpose, service, and leadership, the SAAJ program clearly exemplifies Pepperdine's mission and could be used to showcase the ways in which learning communities, service learning, and interdisciplinary study could be successfully implemented in the general education sequence. Mission match was the key component of a successful curricular initiative.
- 2) Recruitment. Service learning appeals to students, many of whom arrive at Pepperdine with a clear sense that they wish to serve but little understanding of how to do so in an academic environment. The SAAJ program serves as a draw for students who wish to make a difference, many of whom come from a Christian background. The internships appeal to parents, who see a practical application and connection to employment opportunities beyond Pepperdine.
- 3) Retention. Strong learning communities are created as students become involved in service projects, go to Skid Row in downtown L.A. and to homeless shelters together with their professors, share meals, and discuss and write about their experiences. Students relate to each other on a more personal level as they share service activities and ground these activities within a social justice framework.
- 4) Assessment. Students turn in portfolios that contain essays, research project materials, reflections on their service learning activities, and responses to on campus lectures. Learning is thus evaluated from numerous assignments that combine critical thinking skills and integration of reading and discussion. Comprehension is assessed through mid term and final examinations. At the end of each semester a survey is distributed to students to gauge the success of the social justice components of the curriculum. Strong emphasis is placed on developing writing skills in a variety of settings so that students are prepared for their upper level coursework.
- 5) Curriculum. Students who complete all four segments of the SAAJ program receive credit for the following courses: First year seminar, English 101, the general education literature requirement, and Religion 301. The courses in the program actively promote the development of academic and "real world" skills such as critical thinking, research, writing, oral presentation, and use of

technology. The program builds in service learning and experiential learning opportunities that serve others.

The faculty who planned SAAJ believed that developing a commitment to social justice and action is a long-term process that cannot be accomplished in a single course. They also believed that general education, instead of being a checklist of disparate courses, should help students develop an expanded and more mature worldview. The SAAJ proposal was approved with strong support from faculty committees and from administration, and the program was put in place in the fall of 2002.

Students begin the SAAJ program in the first semester of their first year. Initially in the pre-registration process the summer before their arrival on campus, first year students choose between the Great Books Program, the SAAJ program, or the General Education sequence of courses for their first semester of study at Pepperdine. The Great Books Program typically enrolls 120 students; SAAJ offers four sections for a total of 80 students, and the rest of the entering first year class (usually roughly 500 students, depending on that year's final enrollment figures) enrolls in the general education sequence. More than likely, the SAAJ program will not expand beyond its current four sections because the larger the cohort group, the more difficult it will be to create unity and community within and among the students. The demand for the program even before students arrive on campus is dramatic and reveals the way in which this program speaks to this generation of university students, many of whom have purposely selected Pepperdine because of its Christian mission. The SAAJ program allows students to explore their commitment to social justice within an academic environment, thus shaping their sense of vocation while providing them with experiential learning.

The features of the SAAJ curriculum include:

- *Using a seminar / discussion format for teaching, emphasizing respect for others while encouraging open discussion of difficult issues. This format creates a setting in which strong bonds are forged among students as they grapple with contemporary social justice issues.

- *Creating a learning community of eighty first-year students and four professors who support each other in studying difficult issues and working for social justice. The class meets once a week on Wednesdays (from 11:30-3:30). This block of time is used to schedule field trips off campus. When the classes meet on campus, a lunch break allows the students and professors to share a meal together and to discuss the morning's readings and activities.

- *Creating a new reader each year focused on social justice and diversity issues, especially examining inequality in American society as related to race and ethnicity, gender, social class and poverty, religion, sexual orientation, ability and disability, and other social identities. Additionally, classic and current full-length books, films, and guest speakers with "real world" experience are built into the curriculum.

* Getting students out of the campus setting of Malibu and into the Los Angeles area through field trips and service projects. The students visit Skid Row, homeless shelters, and women's shelters, and complete twenty hours of service work outside the classroom.

*Teaching research, writing and speaking skills for community action as well as for academic purposes. Challenging students to take responsibility for their own learning by engaging in service projects and then writing papers about their experience, sharing their ideas in an oral presentation format, and conducting research on social justice issues and leaders.

*Designing activities, assignments, and assessment materials that ask students to use their learning to examine their own goals, values, and beliefs -- especially in relationship to Christian values and their own future vocations. Students come into a deeper understanding of the meaning of their faith and its connection to the human condition.

*Having students complete an internship in the fourth semester of their SAAJ program. The internship allows students to work with an organization in the community directly, and to experience first hand the kinds of opportunities that are available in the professional world for putting social justice theories into practice.

One of the most valuable aspects of the SAAJ program in terms of learning outcomes, the shaping of students' vocations, and the forming of spiritual and religious identity has been the internship component. Internships integrate practical work experience with a directed, reflective academic component. The internship experience helps students to develop personal, professional and academic competencies. Students use the workplace for academic study; however because this is an internship they will need to go beyond the common experiences of an employee. Study, reasoning, and reflection supplement their work experience to help them develop new skills and knowledge.

A primary and fundamental goal of the Internship Program is to help students develop the competency of self-directed learning. Typically it is quite different from learning experiences that they have encountered thus far in their educational career. At times the internship might be difficult, but it is almost always rewarding and a beneficial experience in preparing students for their career. In addition, the Internship Program helps students develop in the areas of self-assessment, faith-work integration, career exploration and professional development. Students are asked to find their own internships which must be approved by the professor. Finding an internship and interviewing for it are a part of the learning process. When needed, faculty provide advice and counsel to the intern.

As part of the SAAJ program, students are required to attend an internship seminar which is designed to bring students together with other interns to process and reflect on what they are learning and experiencing in their internship. Attendance is required and is considered as part of the overall grade for the internship. A minimum of

60 hours is required in order to get credit for the course. Students are given a worksheet to give to their on-site supervisor who will sign off on the hours worked. It is extremely important that students clearly understand what their sponsoring organization and supervisor expect from them. What will their responsibilities and duties be? What are they expected to accomplish by the end of the internship? How will the student's performance be evaluated? Students are required to meet with their site supervisor and clarify their job description in writing. In many cases the sponsoring organization may already have a written job description. If not the student must take the initiative to put into writing their understanding of what the supervisor requires. The supervisor is asked to review this document and approve it. A copy of the job description is submitted to the professor and a copy included in a final portfolio.

At the conclusion of the internship an evaluation should be completed by the site supervisor. The supervisor uses the evaluation as a basis of offering feedback to the student. Essential components of work performance include meeting time commitments of the internship (duration, punctuality, attendance) and having a positive attitude. A formal evaluation is sent from the employer to the faculty member conducting the seminar.

Students are required to write two formal papers during the course of the internship and as a way for them to reflect on their experience. These papers are expected to be of professional quality. Listed below are the assigned topics:

*Assignment one: It is essential for a person who is new to an organization to become familiar with his/her organization as quickly as possible. Students are required to write a report summarizing what they have learned about their internship site's mission, goals, structure, co-workers and culture.

*Assignment two: During the course of their internship students will most likely observe or be involved in an ethical dilemma. We are all faced with the prospect of making the right decisions in a complex world. Students describe an ethical dilemma they have observed or been involved with at their site. What was their reaction to this ethical dilemma? Students include an analysis of the ethics involved, and also describe how the dilemma was temporarily or permanently resolved. Finally, students are asked to comment on whether they feel the resolution would be pleasing in the eyes of God, and why?

If students have not been involved in an ethical dilemma they are asked to determine what potential ethical problems could arise.

Students are also required to keep a journal that records the events, thoughts and feelings that appear significant to them during the course of the internship. This forces students to take time, on a regular basis, to reflect on their internship work. These journals are shared with other interns during the seminar. Students are required to submit a portfolio at the end of the internship. Included in the portfolio are a title page, table of contents, and an executive summary including a job description, learning objectives, and an updated resume. Some recent SAAJ internships (which must be for a non-profit organization): America Reads, School for Disabled Children, an elementary school in an underserved area, the Mayor's office, Habitat for Humanity, a Women's Shelter, United

Cerebral Palsy, Reading for the Blind, School on Wheels, Boys and Girls Clubs, Church Outreach.

The following are some student comments that help make the connection between an internship in Social Justice and Pepperdine's Christian mission:

"The most important concept was that our vocation is to help our neighbor. I have known this my whole life but I don't think I ever put this into practice until this year with SAAJ. I breathe deeply as I know now that good thoughts will never be enough again. My innocence is gone – for me, both a curse and a blessing. Sadly and happily it's time to grow up."

"A change in me that is a result of SAAJ is my appreciation for what I have in life. All too often I take for granted what God has given me and before this class I never stopped to think about how fortunate I am. By working with those less fortunate than I am and helping them I have a much better appreciation for those gifts that I have received from God."

"I am not really strong in my faith but SAAJ definitely helped me direct my career goals toward one of service, purpose and leadership."

"Without SAAJ I would still be lost..."

"Joseph had his dreams, Moses his burning bush, David his anointing, and Jesus his baptism with the voice of God from heaven.

Why can't I have a burning bush?

Today I no longer seek a burning bush or even a descending dove. Instead I've learned that I am not seeking signs but I am seeking dirty feet, tired feet, swollen feet in need of a simple and oh so satisfying wash.

Wanted: dirty, tired feet."

As each fall semester ends, the SAAJ program has four cohort groups of students, with an initial enrollment of 60-80 students in each group, and a small amount of attrition from the first semester course to the second semester. Some of the reasons for attrition include:

- 1) Conflict with other required courses. Students in biology and sports medicine have labs in the second semester that conflict with SAAJ, which meets from 11:30-1:00 and from 2:00-3:30 on Wednesdays. In the future, the program faculty need to work out these conflicts with the Natural Science Division or advise students in these majors not to enroll in the SAAJ program.
- 2) Some students felt workload or grading was too demanding.
- 3) Transferred to another university.
- 4) Dropped out of school due to health, psychological, or personal reasons.

The students from the SAAJ program move into positions of service leadership on campus. Two SAAJ students have served as student coordinators of the first service

learning activities in Pepperdine's international programs. Students tutored children in English in Buenos Aires, Argentina, and Florence, Italy. Students in Pepperdine's Florence program also traveled to Albania and stayed with families, learning about conditions in Albania and the work of one mission group there. Other SAAJ students served as coordinators of various service projects through our campus volunteer center. More SAAJ students will move into these positions next year.

In the fall of 2005, as part of the ongoing assessment of the SAAJ program, the faculty drafted the following goals and outcomes for the program:

1. Students will demonstrate their understanding of key contemporary social problems. They will be able to:
 - a. Explain how issues of diversity (race, religion, age, class, ability, gender) affect our understanding of social problems.
 - b. Analyze the theories, dreams, and actions of social theorists and activists.
2. Students will demonstrate effective written communication skills. They will be able to produce a portfolio of written work that evidences the ability to generate, draft, and revise substantive writing for a variety of audiences
3. Students will demonstrate effective oral communication skills.
4. Students will use critical thinking skills appropriate to understanding social problems.
5. Students will explore their goals, "calling," and spiritual, religious, moral, and ethical values in relationship to those encountered in reading, discussion, and service work. They will be able to explain how circumstances of diversity (race, religion, age, class, ability, gender) affect our understanding of social problems
6. Students will develop skills to promote their own learning and well-being. They will be able to:
 - a. Analyze the meaning and value of higher education.
 - b. Describe the culture and the academic procedures of Seaver College, including the Christian mission of the university.
 - c. Locate and utilize resources to support learning and well-being.
 - d. Collaborate in a learning community of students, faculty, and staff.
 - e. Make a healthy and successful transition to college life

These six components of the program will serve in the future, along with surveys and other assessment data, as ways to measure the success of the program. When asked if these goals and outcomes were reflective of their experience in the SAAJ program, a cohort group of students in the fall of 2005 responded positively and enthusiastically to the effect that the course and the program has had on their academic and spiritual growth, and their successful transition to college. Below is a sampling of their responses:

"This class has helped me develop skills to promote my learning and well-being. . . . Most importantly, it helped me transition from the rough and carefree streets of Bakersfield to the college life at Pepperdine University."

"After reading about and discussing several issues such as homelessness, 'rape culture,' citizenship, and female genital mutilation among other issues, I found myself

thinking and writing about these issues after class and for other classes. Also, experiencing homelessness first hand on a field trip enabled me to personally see the struggle which made the situation all the more real to me.”

“SAAJ has made me a more critical thinker. I have learned to think more clearly, to be more open minded, and outside of my box when it comes to issues of justice. I feel that when I think of the homeless or the physically disabled I understand more about them and their struggles. . . . The Bible says to help those in need. Until this semester I don’t think I really understood what it meant to be in need. Now I know more and feel I can fulfill the word of God in a more precise manner.”

“This semester has been one of enlightenment. I have never really spent time reading about social issues in such depth, partly because of the time it takes and partly because I didn’t realize how relevant such issues are today. . . . I was morally and ethnically challenged and convicted as I often found myself relating the issues to my life and those around me.”

Faculty also find teaching in the program to be rewarding as the learning environment and the service learning component provide students and teachers with a community of committed and active learners. Informal weekly meetings of the SAAJ faculty help to strengthen and underscore the program’s objectives, as faculty discuss that day’s readings and class activities, student responses to the assignments, and the effectiveness of particular pedagogic techniques. During the semester break and before the next academic year, SAAJ faculty meet to discuss the readings for the following year, and each faculty member recommends essays, novels, and films. Workshops are also planned. In past years the SAAJ program has sponsored workshops on Diversity and on Domestic Violence for the larger cohort group. Guest speakers are also part of the planning process for the following semester or the following year. In the fall, the students take an “urban plunge” in which the group goes to Skid Row to visit homeless shelters or women’s shelters to witness how the homeless, the abused, and the displaced live. Students also visit the Museum of Tolerance in Los Angeles; in the fall of 2005 in two sections of the SAAJ program students studied the history of the Japanese Internment camps, visited the Japanese American Museum in Little Tokyo, ate a Japanese lunch, and studied the short stories of Hisaye Yamamoto, a Japanese American writer who was removed with her family to an internment camp in Poston, Arizona.

The SAAJ program thus represents one way in which universities can shape general education requirements in order to provide an invigorating learning experience for undergraduate students that integrates service learning. The creation of a smaller cohort group within the larger entering first year class creates community and commitment within the larger academic setting. Not all students will want to be a part of this program; by having students self-select and by limiting the number of sections the program creates leaven in the student body that yields students who are not only committed to social justice, but who have been among and worked with the poorest of the poor and who know how to shape the theory and knowledge they have gained into action and into effective policies, programs, and organizations. The interdisciplinary nature of the program allows students to become familiar with issues of social justice such as

human rights, poverty, the environment, the interplay of religion and culture, and the role of social activists in American and global societies. The program includes historical, theoretical, and practical perspectives on social issues providing knowledge and opportunities for social action to students interested in a variety of vocations. Students leave the program with a deeper and more informed understanding of how their choices of worldview and vocation will affect their lives and society in the twenty-first century. Nicholas Wolterstorff asks “Will a curriculum aimed at shalom teach for justice? Will it present to its students the injustice and the deprivation of the world? Will it teach them to recognize those? Will it ask if anything can be done about those wounds? Will it ask what should be done about them? Will it teach for liberation? I cannot escape the conviction that it will.”⁵ The SAAJ program both answers and asks these questions, challenging its students by teaching “*about* justice” and “*for* justice,” creating a graduate who “*practices* justice”: thus providing a model of one way in which faculty can teach justly and for justice in the 21st century.

¹ The term “morally serious pedagogy” is taken from the title of Shawn Floyd’s essay published in Christian Scholar’s Review, 37:3 (Spring 2007) 245-261. Floyd focuses on the development of the virtues, “their nature, and the means by which we acquire them” (247), providing a brief overview of Aquinas’s view of the virtues, the views of contemporary philosophers, and then, how virtue might be incorporated in particular classroom settings such as a literature class or an economics class. The SAAJ program, however, is broader in its scope because it involves a core group of faculty from various disciplines and impacts the general education sequence, thus reaching students across the curriculum rather than in an individual classroom.

¹ Schwehn, Exiles from Eden (Oxford: Oxford UP, 1993), 45-46.

² Educating for Shalom: Essays on Christian Higher Education, Ed. Clarence W. Joldersma and Gloria Goris Stronks (Grand Rapids, Michigan: Eerdmans, 2004), 136-137.

³ A.G. Sertillanges, O.P. The Intellectual Life: Its Spirit, Conditions, Methods, Trans. Mary Ryan (Washington, D.C.: Catholic University of America P, 1946, rpt. 1987), 4.

⁴ Floyd, 255.

⁵ Wolterstorff, 24.

Whitworth Central America Study Program IDI (Intercultural Developmental Inventory)

Mary A. Alberts, Whitworth University

As technology and communications continue to make the world smaller, Whitworth University, a small faith-based institution affiliated with the Presbyterian Church, USA, continues its commitment to expand and deepen the intercultural competencies of its students, staff, and faculty. This is done through a variety of strategic activities including international recruitment, overseas study programs, on-campus multicultural events, and the globalization of core curriculum. The long-time bedrock of Whitworth's internationalization efforts has been the Central America Study Program, in which students and supervising faculty spend over four months traveling throughout Central America working on various projects designed to provide support for the poor and indigenous populations of the countries.

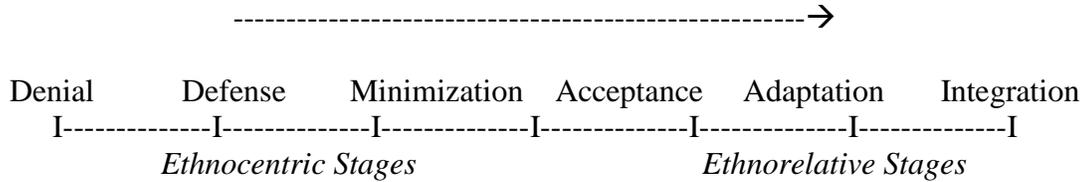
The primary goal of the Central America program is to provide a framework within which participating students can experience, in a deeply profound way, the differences of culture and social economic status. Years after graduating from Whitworth, many alumni recall their participation in the Central America study program as "life-changing" and the most significant element of their college education. With no shortage of anecdotal evidence of the positive impact of this program, faculty members have long sought a reliable way to quantify whether this experience truly changes their worldview and increases their potential for interacting effectively with other cultures. Thanks to the support of the Murdock Foundation, we were able to conduct a pre- and post study of the 2005 Central America Study Program participants using the Intercultural Development Inventory (IDI) developed by Dr. Mitchell Hammer and Dr. Milton Bennett.

Developmental Model of Intercultural Sensitivity (DMIS) and Intercultural Development Inventory (IDI)

The IDI is a 50-item, theory based paper and pencil instrument that measures intercultural sensitivity as conceptualized in Bennett's Developmental Model of Intercultural Sensitivity (DMIS). A framework for explaining the reactions of people to cultural differences, the DMIS model assumes that as one's experience of cultural difference becomes more complex, one's potential competence in intercultural relations increases, moving from a more ethnocentric (one's own culture is central to reality) to a more ethnorelative (one's own culture is experienced in the context of other cultures) worldview.

Developmental Model of Intercultural Sensitivity

Experience of Difference



As a stage model, the DMIS is a six-phase model of changes in worldview structure. Observable behavior and self-reported attitudes, as measured by the IDI, serve to reflect the underlying worldview at each stage. The model implies that progression along the continuum can be facilitated through training and education. Generally movement along the intercultural sensitivity scale is unidirectional, as one seldom regresses from more complex to less complex experiences of culture. Occasionally a phenomenon known as “reversal” is seen, where an adopted culture is viewed as superior to the culture of one’s primary socialization. The faculty advisors speculated as to whether we would observe this phenomenon in the students when they returned from Central America.

Research utilizing the IDI indicates that the depth of multicultural experience, as opposed to breadth, is essential to one’s development of intercultural competency. Extensive protected travel as a tourist may not result in an expanded understanding of one’s own culture or other cultures. Realizing this, the coordinators of the Central America Study Program incorporated relevant curricular content, as well as pre- and post adjustment seminars for the students, providing in depth knowledge of the countries to be visited and multiple opportunities to process the experience.

Results

As the scope of our study was limited, the coordinators were primarily interested in whether we could actually quantify the shift in intercultural perspective regularly reported by Central America Study Program participants. This was done by administering the IDI to the students prior to their departure and departure preparation, and again after their return to campus. As with most adults, the participants scored in the Minimization range of the IDI scale. In this range, there is usually recognition and acceptance of superficial cultural differences such as eating, customs, etc. while holding that all human beings are essentially the same. While still ethnocentric in orientation, this stage is a transition from the more virulent Denial/Defense into Accommodation/Adaptation.

The results of the pre- and post group inventories indicate a positive shift in how the participants perceived their intercultural competencies, as well as a positive shift in their placement on the developmental scale (see scale below.) Without a more in depth review of the findings, it is difficult to say whether this 3.37 point (or 4%) shift is statistically

significant. However, according to research and views expressed by Dr. Bennett and Dr. Hammer, it would be unlikely that a measurable shift in scale placement would take place without some form of meaningful cross-cultural intervention, such as that experienced by the participants through education and travel.

The more significant shift, and the one that created much optimism for the coordinators of the program, was the positive shift in the “AA” scale. This scale measures the participant’s ability to comprehend and accommodate to complex cultural differences. In the pre-test, the participants scored in an “in transition” stage of the scale (see scale below.) After their Central American experience, the participants moved decidedly into the “resolved” range, suggesting that this shift in their ability to navigate cultural difference had expanded significantly, increasing their potential for effective intercultural interaction. Again, it is difficult to comment on the statistical significance of these results without additional review, but we felt that a 14% (.7) shift along this continuum was worth noting, and warrants further study.

Teaching to Justice, Learning from Inequity: A Case Study in International Education

Pamela Corpron Parker, Whitworth University

Faith and justice issues are deeply rooted in the particularities of my own history. For the first eight years of my life, I grew up in a small village along the upper branch of the River Kwai. My parents worked as medical missionaries with the economically and politically marginalized tribal groups along the Thai-Burmese border. As a child, I shifted easily between several linguistic, religious, and ethnic communities. I grew up believing in a God of many languages and peoples. My fascination with the complex negotiations of language and culture began here, as did my understandings of the inequities of class, ethnicity, gender, and religious belief. As I enter mid-career as an English and Gender Studies professor at Whitworth College, I am still working out these confluences and disjunctions in my vocations as a scholar, teacher, and global citizen.

To my understanding, a liberal arts education should provide more than career training; it is foundational to future learning and can instigate important questions, such as “Why am here?” and “How am I to live?” A *Christian* liberal arts education should expand that search beyond narrow specialization to the broader meanings of vocation, in its practical *and* spiritual meanings. For me, this means forging a deeper understanding of Whitworth’s mission to “follow Christ, honor God, and serve humanity.” In other words, Whitworth’s “education of mind and heart” must go beyond the essentially contemplative activities of reading and writing to the larger arena of activism—to determining what it means to *serve humanity*. Certainly, students need to integrate what they *know* with what they *believe*, but they must also fuse what they *believe* with what they *do*.

As members of local, national, and global communities, we all need to understand our locations in the larger material and spiritual realities that surround us. We must also find the courage to speak against injustice in all its forms and choose some particular arena for activism. Most Whitworth students come from privileged backgrounds, but few have seriously considered their privileges or recognize the sometimes subtle inequities facing others in their immediate communities. By their college years, they have absorbed conflicting and often competing messages about the meanings of success, most of which are determined by self-interest than social justice. My students are frequently confused by the myriad of sexual, social, and spiritual identities presented to them, and they struggle to navigate their way through an overwhelming number of choices. Within the framework of Western materialism, higher education can become little more than a vocational Baskin & Robbins, a 4-year fitting room for trying on various identities, consuming resources, and postponing the inevitable realities of adulthood.

In my darker moments, I worry that my literature courses are just another “flavor of the month.” I worry that our work together will merely shore up their privileges and ensure the continuation of their relatively sheltered lives. More often, however, I am surprised and moved by my students’ earnest search for meaningful vocations—work that both engages them deeply and contributes significantly to their communities. As one of my students wrote, “I want my life to be something giving and real. Not comfortable and

easy and sheltered from pain.” For me, this is what “teaching to justice” means for Christian teachers. We are called to provide more than the proverbial “value(s) added” curriculum for our students; we must strive to create learning contexts that consistently underscore the creative tensions between our privileges *and* responsibilities as faithful (or faith-filled) global citizens, community members, and children of God.

Feminist theories have provided me with some useful analytical tools for exploring injustice and the social constructions of power, as well as for understanding the intersections of gender and culture. I am especially interested in how Christian religious communities articulate and regulate gender roles. At Whitworth, we act on these assumptions daily but rarely pause to examine how they might shape, strengthen, or damage our relationships. Too often we ignore or oversimplify the complex dynamics of faith and gender, or we operate as if these categories are fixed rather than fluid aspects of human experience. One of my cross-listed courses, “Gender and Faith in Film and Literature,” begins with this intersection of religious faith and gender. I ask my students to consider how their gender influences their understanding, experience, and performance of faith. Reciprocally, I ask them how their faith influences their gender identity. For many Christians, this is a new question—a question that challenges and even threatens some. Though they may acknowledge some Islamic women suffer from sexism and religious persecution, or recognize Buddhism’s patriarchal hierarchies, they are less likely to identify injustice at work in their own religious traditions, churches, and intimate relationships. By studying the gender systems of other religious traditions, students investigate their own traditions with fresh eyes and bring new tools for analysis; they can understand its strengths and failings as well as its cultural specificity.

These questions brought me back to Thailand and to my parents’ vision of social justice within an international context. A sabbatical release in 2003 allowed me to return to Thailand for the first time in twenty years. My goal was to develop a Jan term program that would give Whitworth students the opportunity to enter into Thai culture in an accelerated, integrated format. With two faculty collaborators (Gordon Watanabe, a professor of intercultural education, and Kyle Usrey, Dean of the School of Global Commerce), I created an interdisciplinary curriculum that explored the influence of globalization on Thailand’s economic, educational, religious, and family structures. While Thailand provides us with a specific case study, I wanted students to gain intercultural training they could adapt to a variety of international settings and to their local communities. In designing the course, we committed significant time and resources to studying Thailand *before* we got there. The introductory course “front-loaded” the students with historical, political, and literary materials (see attached syllabus for WS/HU 349: Introduction to Thailand Studies). We also focused on travel preparedness and intercultural training, building in an opportunity for independent travel to allow students to exercise these new skills midway through the trip. Whitworth’s Off-Campus Studies Office provided significant logistical support, as did the Office of External Relations at Payap University, a historically Presbyterian college in Chiang Mai, Thailand.

Once we arrived in Bangkok in January 2004, I asked students to act as participant-observers in the richly complex “text” of Thailand itself. Throughout the trip, we recalled and applied some of our Fall semester theories regarding globalization. Students processed their experiences continually, both through formal and informal writing assignments, discussions, and brief oral presentations. One student wrote,

Bangkok represents the clash of Thai and Euro-western [world views], a city tied together with *sois* (street markets), the Skytrain, and the constant construction of high-rise buildings . . . The contrasts and separation between upper and lower class are stark and boldly present. . . Chiang Mai is like Bangkok's younger brother, striving to keep up yet maintain its own identity. The tribal villages are worlds unto themselves, coping with the onslaught of globalization and with *farang*, like me, traipsing through to gawk and go away.

During their journey, students kept travel journals and polished excerpts for regular "travel-blogs" we posted with digital photos on the Whitworth Webpage. Their assignment was described as follows:

Regular Travel Journal Entries/Minimum of 15 for the term.

50%

As a means of recording and reflecting on your journey as a Western traveler and "cultural other," you will maintain a regular journal of your experiences, impressions, epiphanies, questions, and confusions. You should pay particular attention to those points of discomfort and insecurity; herein lie your greatest opportunities for growth and insight. We are not traveling to "serve the underprivileged," convert them to our worldviews, or objectify a developing culture. Instead, we hope to respectfully learn from the fascinating differences and commonalities we share with the Thai people and their beautiful, complex home. You will occasionally read selections from your journal to the group, and we should be able to see evidence of careful application of the reading materials from the Introduction course.

Students' journals served as their intercultural field notes, providing them a safe place to process their experiences and articulate their insights. Moreover, their writings gave me with an immediate assessment of their engagement with the course objectives (See attached Course Syllabus for WS/HU 350: Thailand Studies).

These student-travelers frequently remarked on what one of them called "a vast divide between knowing and understanding"; that is, their perplexing inability to fit a complex culture within their previous paradigms. "Exposure to such a different culture has been a lesson in disorientation and [has created in me a] suspicion of my former sheltered little world." They struggled with a humbling realization of their own limitations, their culturally-specific knowledge, and with their positions as the cultural Other, however privileged. I press students to examine these disjunctions, to follow their discomfort to greater insights about their small role in the larger global context. In these vertiginous moments, students can appreciate their privilege but also realize the limitations of their privilege. They can concede the spiritual poverty of the consumption model and embrace the richness of cultural distinctions—their own and others. One student lamented the sometimes painful process: "Reality has dug its nails through me from many corners: in the eyes of beggars, the stench of poverty, in the fake smiles of the bar girls." She concluded, "Acquiring knowledge about a culture and getting to know it is different than being comfortable with that knowledge or that country." While students openly admire the Thai, their hospitality, energy, generosity and business acumen, they also recognize the challenges facing a quickly developing nation as well as the sometimes exploitative role the West has played in that development. As one student quipped, "The

dollar sign tattooed across my forehead became tedious when we were incorporated into the Wealthy Western Tourist Circuit—a caravan of double-decker tour buses that whisked shoppers along Sangkempang Road. The US Dollar commands a great deal of power in Thailand, but it took me a little while to realize that all my experiences were colored by this fact.”

Throughout their stay, we moved students beyond the “Wealthy Western Tourist Circuit” as often as possible to engage them in intercultural communication and interfaith dialogues with Thai students, professors, and religious leaders, including several Whitworth alumni. We visited important Buddhist shrines, participated in discussions with Buddhist monks, and heard lectures from scholars at Payap University’s Institute for the Study of Religions and Culture. For many students, this was their first opportunity to encounter people from a non-Christian culture. While occasionally defensive and judgmental, they came to a respectful appreciation of Buddhism’s pervasive presence in Thailand. After a visit to the Grand Palace, one student wrote,

The real drama is not within the stone walls where [foreigners] and Thai alike are stooped in awe before the Emerald Buddha, but outside in the courtyard where the pilgrims, weary from untold miles of travel, lift their incense and prayers to the heavens. I want them to teach me what it means to be so reverent, learn from their humble worship, and yet cling to the personal God I know to be real. I have not lost my God in Thailand; I think He’s just grown a bit.

Students also experienced global Christianity first-hand through worshiping in Thai churches, visiting several NGOs and mission groups, and interacting with international Christians, including a visit with Whitworth alumni Caleb Stewart, who is currently serving in the Peace Corps in Thailand.

Most significantly, students participated in two-week internships and service-learning sites in Chiang Mai. With support from the Lilly and Murdoch Foundations, we sent Whitworth’s Service Learning Coordinator, Keith Kelley, to an international Service Learning conference in Chiang Mai the week prior to our arrival and brought his Payap University counterpart to Whitworth the previous year. These local relationships proved invaluable for our entry into the community. My students worked in three agencies: New Life Center, which served women at risk for sexual trafficking; the Saori Center, dedicated to disabled adults; and the House of Love, a shelter for AIDS orphans. Education students were placed with partner teachers in Thai primary and secondary schools, while the international business students worked with local NGOs and entrepreneurs to develop micro-lending projects. Students found these local agencies provided them with more authentic opportunities to engage with local people and to gain a greater appreciation for the human cost of rapid economic development. They could put a name to social injustice, a face to sexual exploitation, a hand to economic vulnerability. At the conclusion of their Service Learning experiences, students wrote reflective essays and gave oral presentations of their findings to their peers. I asked them to reflect specifically on the intercultural challenges they faced and to come to some conclusions about global faith and gender issues. I wanted them to articulate how they had been changed by their experiences in Thailand, and in Chiang Mai particularly. Their writings revealed both subtle and substantial shifts in their understandings of social

injustice, both abroad and at home: “It’s funny how I had to fly half-way around the world to recognize that there’s prostitution on the streets of Spokane—and to care.” One student confessed to feeling initially upset by his Service Learning placement in a women’s shelter because he felt “limited by gender.” In retrospect, he reflected, “I value my experience of feeling out of place because of my gender; it gave me a unique perspective into the world of the Other. I haven’t been the Other before as a white male, and I know working with [these women] helped my development as an individual more than their healing.” Another student admitted to being “burned out by the indirect trauma” of witnessing the struggles of at-risk women in her hometown, but her trip to Thailand re-energized her and helped her realize “how much I have missed service within my own community.”

Traveling with students is both a privilege and a challenge. With careful planning, local input, and service opportunities, their experiences can launch a lifelong exploration of justice in many cultures, including their own. Traveling has long served as a metaphor for enlightenment; Buddha, Mohammed, St. Francis of Assisi, and Paul (among others) encountered the holy while traveling from one place to another. A traveler’s inherent vulnerability—both her reliance on the kindness of strangers and the inevitability of the unexpected—creates a context for learning about justice on both a personal and global scale. If we give students the intercultural tools to enter other cultures with openness and respect, they can bring home far more than a suitcase full of souvenirs. When we travel, we not only encounter the human face of the stranger, we also become that stranger. In these moments of curiosity and disequilibrium, we can experience the holy and embrace the Other with greater compassion and humility. When people engage with one another across the boundaries of geography, culture, and religious belief, we give justice an opportunity to thrive—and travel throughout world.

Shalom: Teaching for Social Engagement Moving from Sunday Mornings to Every Square Inch

Matthew Kaemingk, student, Princeton Seminary

Reformation must be universal... reform all places, all persons and callings, reform the benches of judgment, the inferior magistrates... Reform the universities, reform the cities, reform the countries... you have more work to do than I can speak... Every plant which my heavenly father hath not planted shall be rooted up.¹

*Sermon given to the English House of Commons in 1641
by puritan minister Thomas Case*

“You have more to do than I can speak...” these are serious words, words of duty, of divine calling, of vocation. In fact, all else aside, one could easily mistake Reverend Case’s rant for a revivalist exhorting his followers to the holy work of saving souls. However, to the reader’s surprise he isn’t speaking to missionaries, pastors, or Sunday school teachers but to politicians of all people. For the work of God, according to Case, is not only found in the world’s cathedrals but in its marketplaces, its school houses, its courtrooms, and yes even its parliaments.

According to Case, the creator himself has come not only for the redemption of our souls but he has come “to make his blessings known, far as the curse is found” just as the old hymn rings. And these public servants are being called to join God in rooting up every plant which he “hath not planted” whether they are thistles in our hearts, or briars in our laws.

In his wonderful book *Until Justice and Peace Embrace*, Nicholas Wolterstorff cites this specific sermon by Case as one example of what he calls “world-formative Christianity.” Regarding the Reverend Case professor Wolterstorff explains that

This Puritan preacher has in his mind’s eye the general structure of his social world, and it is this that he subjects to his withering, somewhat hysterical attack. Clearly his assumption is that social structures are not something natural... They are the result of human decision, and being made by us, they can be altered by us. Indeed, they *must* be altered by us for they are fallen and corrupt.²

According to Wolterstorff, the pastor’s reformed belief that Christians have an obligation to become not merely private vessels for God in their personal lives but also dynamic social agents enlisted in his worldwide redemption. This reformed belief represented a major shift from the formerly “world-averse Christianity” of the middle ages. Followers of this ethic went on to establish universal education programs, public transportation systems, prison reform, the abolition of slavery, and countless other projects that strengthened civil society. They worked for social restoration not because they simply wanted to make society better, though they did, but because they believed these tasks to be very real and acceptable acts of worship, callings, or what they called

vocations.

The course entitled the Biblical Theme of Shalom and described below aims specifically to recapture this biblical call to serve the kingdom of God in the public realm. It further endeavors to help our students personally reflect on this calls relevance to their own vocations and areas of study. The course is designed specifically for non-theology majors who are interested in what may be called “public square ministry” in such spheres as public schools, law offices, media outlets, social service agencies, and corporate headquarters. It aims to train and encourage students to think biblically about how they can use their specific gifts to be agents of God’s redemption and reconciliation not only in their personal lives but through these so-called secular callings. For “Faith is not an addendum to our existence, a virtue, one among others. The faith to which we are called is the fundamental orientation and energizer of our lives...” writes Wolterstorff “... no dimension of life is closed off to the transforming power of the spirit... The scope of divine redemption is not just the saving of lost souls but the renewing of life as a whole, and beyond that, the renewing of all creation.”³

We teach that God is not merely interested in our Sunday mornings activities but in every square inch of the affairs of the public domain. He yearns to redeem it all of its injustice, pollution, greed, godlessness, depression, violence, and fear. Just as the great reformed theologian and politician Abraham Kuyper once wrote, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: 'Mine!'"

Teaching at a Christian College that stands within this Reformed tradition one might be led to believe that this commitment to working for the common good of our forefathers still stands strong, but it does not. There are two significant barriers that we experience in the teaching of these values, the first is cultural and the second is theological. The American cultural values of individualism, personal ambition, and financial success present difficult challenges to any instructor who suggests that the Christian life might involve service, sacrifice, or even a cross. On the theological side, many of our students are the intellectual descendents of evangelical leaders like Dwight L. Moody who once said “I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, Moody, save all you can.”⁴ While Moody’s evangelical accomplishments are certainly venerable, his view that the world is comparable to the Titanic, a sinking behemoth that will surely pull us down if we do not flee, is no doubt a formidable obstacle to our stated goal of encouraging students to think about Christian service *within* the world.

It is amidst this individualistic culture and a theology that can sometimes view “secular” work as polishing the brass on the Titanic that we teach. Our class attempts to set up in some small way an alternative to these dominant worldviews. We do this by helping the students see within the pages of the Bible a creator that is not calling his creatures to flee creation but to engage in its redemption as an act of worship. In doing this, we help them think about how their careers in area such as business, science, politics, economics and the arts might be fashioned into beautiful *instruments* of “secular” worship. We teach this as an obligation that is as true for us as it was for the prophet Micah who was told to “do justly, to love mercy, and to walk humbly with your God.”⁵

It is at this point that the Hebrew idea of *shalom* becomes invaluable to our goal. Cornelius Plantinga who has written numerous times on this topic of shalom defines it quite well when he writes:

The webbing together of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets call shalom. We call it peace, but it means far more than mere peace of mind or a cease-fire among enemies. In the Bible, shalom means *universal flourishing, wholeness, and delight* – a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed... Shalom, in other words, is the way things ought to be. ⁶

Plantinga also finds this word useful in defining what the ultimate goal of Christian higher education ought to be when he writes:

[This is] what Christian higher education is for. It's for *shalom*... It's for restoring proper relationships with nature and other humans and God, and for teaching us to delight in the wonders of creation that remain... Of course we become equipped for jobs. But that's not the final point of college education. The reason is that as Christian people we shall still have to ask what those jobs themselves are for... [We must ask] how will the knowledge, skills, and values of my Christian college education—how will these things be used to clear some part of the human jungle, or restore some part of the lost loveliness of God's world, or introduce some novel beauty into it? *That is, how do my education and work make for shalom?* ⁷

Throughout the course students are asked this most basic question “how will I use my gifts to ‘clear some part of the human jungle’ and work for the restoration of God’s shalom?”

Being a biblical studies course we attempt to answer this question based on informed biblical reflection. Hence, the bulk of our time is spent following the biblical narrative from Genesis to Revelation as a dynamic story in which the Creator establishes a world of abundant shalom, mourns its perversion and fall, sends his son to lead a redemptive rebellion against that perversion, and finally in his second coming restores all of creation’s shalom to its original wholeness. We look for clues as to what God’s intentions are for our families, our communities, our businesses, our courts, our governments, and our relationship with our Lord and his creation.

Here are some examples of this investigation: we look at Exodus and we see the liberation of a people enslaved and discuss the significance of a God that hears the cries of people being oppressed. Studying the laws of the Sabbath and the Jubilee we see a God attempting to redeem a corrupt marketplace that exploits its workers and abuses the land. With the monarchy and the prophets we discuss the significance of a God that is angered with the corruption of Israel’s courts, landowners, and rulers, the oppression of its poor, the opulence of its rich, and the hypocrisy of its religious. In the life and ministry of Jesus we see his holistic restoration of the physical creation (his miracles), his restoration of just and loving relationships (his teachings), and his restoration of

humanity to its creator (his death and resurrection). In the Acts of the Apostles students discuss the significance of the new community that is committed to holistic evangelism through a combination of the spoken word, service to others, and loving fellowship. We discuss the ways in which this community breaks down its culture barriers surrounding race, gender, and class and possible implications for our lives and churches. Finally in Revelation we see a comforting vision given to those who were being persecuted of a final restoration where there will be a new heaven and a new earth, where he will wipe away every tear and make all things new.

Throughout the course, students also read a number of texts authored by those who are trying to think through these biblical commands and how they can be applied in the 21st century. The first text we use is entitled *Sidewalks in the Kingdom*, and it outlines a pastor's exploration of how the local church can seek the health and restoration of their local neighborhood. It discusses contemporary issues like suburbanization, gentrification, new urbanism, and community development. In *Good News and Good Works* by Ron Sider students read about the 20th century's theological debate between evangelical's and social justice advocates regarding whether it is more important to preach to the poor or to serve them silently. Students then discuss Sider's belief that both camps have sadly severed the true and holistic gospel into two parts, destroying that which ought not be separated. Cornelius Plantinga's book *Not the Way it's Supposed to Be: A Breviary of Sin* encourages the students to think of sin as vandalism of God's shalom, and to define it as any perversion of God's whole and flourishing relationships between people and community, nature, and himself. We discuss how sin not only infests our hearts, but also our social structures and manifests itself in societal evils like racism, poverty, and oppression. *Exclusion and Embrace* by Miroslav Volf explores the theology of reconciliation and the biblical command for justice and forgiveness in relationships that are aiming for shalom. In addition to these readings students look at other relevant articles and watch films that may raise contemporary questions about working for God's wholeness and shalom in the public realm.

Along with Biblical and applicatory texts students are asked to discuss issues together in online forums that are provided on the class's website. Students are asked to discuss how the biblical values of shalom might relate to or influence their lifestyle choices, financial stewardship, vocational choices, and political leanings. No specific answers are required only honest and informed reflection. Many have expressed that these discussions sessions have helped them to think through the questions brought up by lectures and readings.

Students are also asked to compose a final vocational and life application paper. Within the paper students apply relevant course material and personal experiences to their own vocational goals and lifestyle choices. Here they are given a chance to flush out what it might look like for them to live a life that is faithful to God's shalom. Students are given considerable flexibility on this paper to ensure that they are able to explore God's unique call for service in their lives. Below are some quotes from their parting reflections.

Previously [for me] Christianity and politics did not mix. Political rhetoric was too critical, too hateful, and too competitive... Throughout the semester I began to

see how God was present in everything, including government... I'm intimidated by [the call of] shalom, but with Christ before me... I am willing to further explore and advocate shalom...

My eyes were opened to a God that cares for spiritual needs as well as physical.

This semester has been very insightful, in the sense that ten minutes after I get out of my shalom class I go to my Juvenile Justice and Delinquency class... I go from seeing how God intended the world to be and how to live striving for that, to seeing how the sin of man has completely destroyed God's shalom. I want to bring shalom into the lives of youth...

I am going to be a counselor some day and this class has helped me to realize how important the work that I am doing is for the kingdom.

Shalom opened my eyes to worldwide problems and why it is important for me to care about them. Before this class I thought it was sad what happened in other places (other than America) but I didn't really feel I had a responsibility to do anything about it.

I want to be a nurse... I want to provide for people's physical needs, but also listen to their hurts and frustrations and offer my deepest prayers. This is the holistic approach I want my vocation to look like... All aspects of humanity are intertwined. So are aspects of health.

One student even wrote a poem:

Shalom is

A dance of inner peace,
 Leaps of abandonment to the will of God.
 A color of royal blue justice in the marketplace,
 Loyal judgments for fair trade and square deals.
 A symphony of harmony between a daughter and her father,
 Chords of sweet melody between nations.
 A tapestry of clear unpolluted skies,
 Woven bands of purple, pink, and orange in an Alaskan sunset.

In his book *Educating for Shalom*, a title which encapsulates the goal of this course, Nicholas Wolterstorff asks his colleagues in Christian higher education a difficult question:

“Suppose now that you agree with me that the goal of Christian education is to equip and energize our students for a certain way of being in the world, not just a way of thinking, though certainly also that, but for a certain way of being – a *Christian way*, not one of your standard American ways of being. Suppose further that you agree with me that this way of being can be described thus: to

pray and struggle for shalom, celebrating its presence and mourning its absence. How do we do that? What is the pedagogy – and indeed the curriculum – for an education with that goal?”⁸

This course is the first attempt of many to answer that question; being only two years old it is still very much in development. Many new pedagogical tools have yet to be employed how we teach the students “for a certain way of being” but daily we strive on helping our students and ourselves move from making him the Lord of our Sunday mornings to the Lord of every square inch.

¹ Wolterstorff, *Until Justice and Peace Embrace* (Grand Rapids, MI: Eerdmans, 1983), p 8-9.

² Wolterstorff, *Until Justice and Peace Embrace* (Grand Rapids, MI: Eerdmans, 1983), p 9.

³ Wolterstorff, *Educating for Shalom* (Grand Rapids, MI: Eerdmans, 2004), p. 283.

⁴ Micah 6:8 (New International Version)

⁵ David J. Bosh, *Transforming Mission* (Maryknoll: Orbis, 1991), p. 318.

⁶ Cornelius Plantinga Jr., *Not the Ways It's supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Eerdmans, 1995), p. 10.

⁷ Cornelius Plantinga Jr., *Educating for Shalom: Our Calling as a Christian College* (<http://www.calvin.edu/about/shalom.htm>)

⁸ Wolterstorff, *Educating for Shalom* (Grand Rapids, MI: Eerdmans, 2004), p. 97.

A “WOMEN AND FAITH” CLASS ENGAGED IN ON-LINE DIALOGUE WITH MIDDLE EASTERN WOMEN

Sister Martha Ann Kirk, University of the Incarnate Word

In the University of the Incarnate Word Religious Studies class “Women and Faith,” students participated in an on-line dialogue with women in the Middle East. While the content and context of this class were unique, the method of an on-line dialogue which engages students, supplements news in the popular media, and invites critical thinking could be used in many disciplines. I discovered that I could not “be in control” of what was posted and sometimes disagreed with ideas or approaches, but I continued to recognize the value of learning that was coming from a quest for knowledge, truth, and justice beyond both me and the students. People sometimes wrote with bad grammar or misspelling, but remembering that the original Greek text of Mark’s gospel had bad grammar and run-on sentences, I tried to be patient with these budding writers and to respect Hebrew and Arabic speakers willing to write to us in English.

Parker Palmer in *The Courage to Teach, Exploring the Inner Landscape of a Teacher’s Life* writes of the “subject-centered classroom” where all gather around concepts searching together for deeper truths. This is different from the “student-centered classroom” in which their ideas dominate. The “subject-centered classroom” contrasts with the “teacher-centered classroom” where teachers are endeavoring to control and dominate with their own ideas and points of view. (Palmer, 1998, 115-120) At the same time, the teacher needs to be responsible that learning is taking place, that different points of view are being respected, and that indifferentism, cynicism, or fear do not trap students.

I approached the historical and theoretical content of the “Women and Faith” class through some of women’s experiences today. We considered “traditional” things like cooking and sharing meals, engagement, marriage, and friendships among women. We considered “courageous” things like challenging the power structures and dominant voices in patriarchal cultural arrangements (e.g. marriage in the bible), government, or religious institutions. Whether considering Sarah about 3800 years ago following where her husband was called and obeying him for his convenience and safety, or contemporary women considering which spouses’ career and dreams should take precedence, I would pose question about equal human dignity and equal human need. Is jealousy and competition the same whether between Sarah and Hagar or the women in class seeking the same opportunity or partner? What are ways that we might start to recognize God’s world of abundance and live in economies of abundance not of scarcity? Time, goods, forgiveness, and grace are abundant if we learn to recognize and to share.

During class periods, dramatic stories of ancient women in prayer service contexts were shared. Discussion questions were posed. Out of class students read the historical text and once a week they were to post an entry in an area of the Women’s Global Connection web site that been designated exclusively for our class. Women’s Global Connection (www.womensglobalconnection.org) is a web site on which both men and women may initiate discussions. Faculty anywhere may use it. The site was initiated by the Incarnate Word Sisters with assistance from many U.I.W. faculty and other friends. The site

Rooted in a commitment to promote the dignity of all persons and to honor the web of interconnectedness of all life on Earth, we embrace the presence and the power of the feminine expression of the Devine. Women's Global Connection offers a virtual gathering place for sharing women's wisdom, experience, and spirituality for the purpose of nurturing transformative change and building a just and sustainable global community.

Students were reading the textbook *Women of Bible Lands: A Pilgrimage to Compassion and Wisdom* with stories of ancient Jewish, Christian, and Muslim women which I had written after a sabbatical in the Middle East and four other study trips. The web discussion "Daughters of Sarah and Hagar Seeking Peace" was designated on the web site

to build friendship and understanding with people of the Holy Land, an area sacred to Jews, Christians, and Muslims. The discussion has been initiated with students of the Women and Faith class of the University of the Incarnate Word, San Antonio, Texas, USA, and students and friends of Birzeit University near Ramallah and of Bethlehem University in Bethlehem, Palestinian Territories, and some friends in Jerusalem. This is a 'cyber pilgrimage' to the sacred center of the Holy Land and to the sacred center of ourselves. We seek authentic sharing and compassionate listening to learn, to heal, to reconcile, to grow, to create justice and peace, and to celebrate.

In this article, the names of the people who had messages on the website are changed, but an effort has made to give a sense of each person. Knowing that personal relationships and family are extremely important in Middle Eastern cultures I began the discussion.

I am a professor of Religious Studies at the University of the Incarnate Word. Since 1991, I have both lived at Tantur Ecumenical Institute between Jerusalem and Bethlehem for a research sabbatical and taken groups of students and friends to get to know Bible lands and Palestinians and Israelis seeking peace.

<http://www.uiw.edu/holylandtour/index.htm>

I hope that my students can get to know some of my friends across the globe. I want to thank Rasha who has been inviting students from Bethlehem University and Birzeit University and other friends into the discussion. I really love visiting both campuses and the libraries have been helpful for me in my research on ancient and modern women. http://www.uiw.edu/holylandtour/anc_women.html

I grew up in south Texas and entered the convent to become a Catholic Sister when I was sixteen. Now I think that was young---but I am very

happy and have no regrets. It is a joy to be a teacher and encourage people seeking knowledge and trying to develop their gifts.
<http://www.uiw.edu/holylandtour/kirk.html>

My mother lives about two hours away in Cuero and she is a wonderful friend and inspiration to me. She has loved teaching all her life---she just retired at 80! My brother, sister-in-law, and two nieces also live there. They have enjoyed meeting Wisam from Beit Sahour when he has come to Texas. Please introduce yourself.

Zenobia, a student wrote,

I am a part time student at Incarnate Word University in San Antonio, Texas. Where I hope that some day I will get a B.A. degree in Education. I am a native of San Antonio. Married and have two beautiful children. My daughter is a junior in college and my son a junior in high school.

I am a woman on a journey toward success. As a "journey woman", I carry my system of values wherever I go. My system of values plays a vital roll in my life. My values are priceless to me because they can never be destroyed. My career goals are significant elements of my everyday life, which depends upon the degree of higher education; I must obtain in order to be successful in life. My career goals are set by my values of hard work, dedication, perseverance, integrity, and most of all determination. As I set my goals of becoming an accomplished "millennium women" in the twentieth century. I know that with the education I have obtained, and the knowledge that I am about to conceive "I can accomplish anything".

I have worked as a dental assistant for nineteen years and a computer lab technicians for four years.

A man in the class, John, wrote,

My name is Standing Eagle and I am very honored to participate in this circle. I am married and have a beautiful and wonderful wife and two beautiful children. I come from a wonderful and supportive family of eight. My beliefs are simple. All things are sacred and come from the Mother/Father Creators. All things are connected, and that which affects one of us is felt by all. To realize that the Creators work through us with every breath is to truly be touched by the hand of God. My prayers are that this be a wonderful experience. Niewen

It is so beautiful to hear the blessings and honor you give to your family. I hope you share your thoughts with them regularly. My prayer for you is that the warm winds of heaven blow softly upon your house and the house of your family. May the Great Spirit bless all who enter there. May your

shoes make happy tracks in many snows, and may the rainbow always touch your shoulder.

Rebecca is a Jew who lives in Jerusalem and is a leader in the Gush Shalom peace group. She wrote,

Gush Shalom together with other organizations calls for (a day of the worldwide campaign against the war)

No to the War Against Iraq! Yes to Living in Peace and Justice in the Middle East!

American attack against Iraq is getting closer, and all the peoples of the Middle East, including us - Israelis and Palestinians - are going to pay its price: death, destruction and more wars. And still, the Israeli public is indifferent towards it, and perceives it as a natural disaster which cannot be prevented. It is time to raise our voice against it, for the sake of all of us, for our future in the Middle East.

On Saturday, 15 February, dozens of demonstrations will be held in cities throughout the world, against a futile military attack for the sake of control over oil and other dubious aims. Ta'ayush has invited all the movements, political parties and organizations to join a mass Arab-Jewish demonstration on that same day. Let's express our opposition to the world's sheriff, who seeks to inflame the middle east. Arabs and Jews, Palestinians and Israelis, let's express our demand to live here together, in peace and justice. On February 15th we will hold a demonstration in Tel Aviv, from 18:00. More details will follow soon - please reserve the day!

A first year student who really blossomed in the class wrote in her first posting,

My name is Maria Flores and I am 18 years old. I was born and continue to live in San Antonio, Texas and I attend the University of the Incarnate Word as a freshmen. As of right now I am planning a major in biology with a minor in psychology. I work on campus in the Business Office . . . I am privileged to work there. Although business/accounting is not my major, I'm just trying to make myself a more well-rounded person and I am learning a lot there. I still currently live at home and I am the youngest of three children. My sister is 24 years old and my brother is 21. My mother is very proud to be the only one of her siblings and relatives to have had all three of her children attend college, even though my brother and I are still attending. This is an honor for her being as how she did not make it out of junior high and my father did not make it through high school.

A young woman in the Bethlehem area wrote,

Hi everybody. My name is Rana, and I am a Palestinian girl who lives in a small town called Beit-Sahour, next to Bethlehem. I am a last year student of architecture at Birzeit university. Right now , we are living under curfew over here, and so I have much time to spend on the net, as if we didn't, I would be always busy doing all the things that I or my family might need to have before it's curfew again... Nice way of living!!

I am looking forward to enjoy your friendship, and lets all keep praying and working for a better human understanding.

I wrote mentioning the names of all in the discussion so far,

Thanks for entering the conversation. We all need each other. Friends, remember the first night of class when we watched the CD of the Palestinian engagement party with people singing and dancing. Well that was Rana and George's engagement party, so now you can chat with her.

Please remember in the third message of this discussion I suggested looking at web sites to know a little about each others universities. Rana studies at Birzeit University. Tonight in class I did a drama about Ruth and Neomi and how Ruth picked up barley in the fields. Beit Sahour where Rana lives. Is in the area of Ruth's field.

A mature U.I.W. student with a grown family, Hilda wrote,

Hi Rana, You can be sure many of us are praying for a better understanding and for peace. We all feel the unrest. It must be very hard to have a curfew and such a lack of freedom to go and come as you would choose. I will pray for you and all the people around you, I will pray for all the people here and for myself too, that our prayers are answered with a better life and understanding and respect for all humankind.

A young enthusiastic U.I.W. student Shelly posted,

hi rana, it is really and truly wonderful to be given this opportunity to be involved in this! you know, im such a dork but the one thing i was wondering was how different architecture school is in palenstine than it is here, basically that's what i do!

besides that I am praying, i know God's plan is bigger than anything i can imagine. sometimes though it's hard to sit back and wait for clarity, even knowing it may never come! That is one thing i do know. But my God is huge and he sure has done some miraculous things in my life, all i have to do is be willing to believe!!

Shelly's inquiry about studying architecture in that country showed me that students were starting to cross boundaries and build friendships.

Fortunately a Jewish woman here in San Antonio who writes dramas invited us to her latest creation at Jumpstart Theatre. I posted,

Friends in the Middle East, we are going to a play called "Lost Recipes" that was written with both Arabic and Jewish women contributing writing. The title means that we have lost some of the recipes for friendship, for wisdom, for life. . . and we need to try to find the lost recipes.

I wish that you were here because we are having supper at my convent home first and people are bringing food, you could bring wonderful food like the women of Beit Sahour bring to us when we stay at the Arab Women's Hostel (near the Lutheran High School in Beit Sahour).

Zenobia responded enthusiastically to the play,

I'm so glad that each and everyone of you enjoyed the play "Lost Recipes". The play shared the recipes of life we all need, male and female. It taught us the values of love, peace, wisdom, friendship, courage and hope. It also gave us the ingredients on how to apply them to our everyday life. But most of all it was an inspiration to women. Peace be with all of you.

For almost a decade I have known Abigail, an Israeli who has been a leader in Women in Black of Jerusalem. These women and men who believe that violence from either side cannot solve problems, stand in vigil every Friday afternoon inviting people to work together for understanding. When Women in Black were nominated for the Nobel Peace Prize, Abigail was the delegate sent to Europe to represent them. I posted about her and a message from her.

Abigail is the head of the Coalition of Women for Peace, which includes the Women in Black; Bat Shalom; The Fifth Mother (formerly Four Mothers Movement); Machsom-Watch; NELED; New Profile; Noga; TANDI; and WILPF. She is sorry that she does not have time to participate in answering questions, but she is sending news and invites you to www.coalitionofwomen4peace.org She writes of their meeting:

We spent three hours making plans for the coming 6 months: How to get our views into the media (into the TV, radio talk shows, the newspapers), what kind of message to put on posters that would combat racism and support a belief in peace, how to deepen the boycott of settler products, and other actions that we plan for the coming weeks.

And in a grand gesture of defiance to the election returns, we decided to hold a major international event in June -- the anniversary of the occupation -- to take place simultaneously in Israel, Palestine, and

internationally, linked to each other by video conferencing. This would allow the voices of Israeli and Palestinian peace activists to finally reach large numbers of people on the other side, most of whom would be surprised to learn of their existence. Imagine simultaneous rallies, visible to each other on giant screens, and Israeli and Palestinian speakers declaring live that 'WE REFUSE TO BE ENEMIES'? That would be breathtaking.

Then I posted an image of a weekly “Women in Black” vigil in Jerusalem where we were standing with Israeli and Palestinian women holding signs, “We refuse to be enemies!” At the vigil pictured, Nurit Peled was speaking on her commitment to co-existence. Nurit Peled, an Israeli, and Izzat Ghazzawi, a Palestinian, both of whom have had a child killed in the violence, work towards a safe viable state of Palestine next to a safe state of Israel. They were awarded the prestigious Sakorov Prize by the European Parliament. Nurit was telling about her 13 year old only daughter who was killed by a Palestinian suicide bomber. When Palestinians came to console her about this, Jewish friends said that she should not talk to them because they were the “other side.” Nurit responded that the “other side” is both Israelis and Palestinians who use state-sponsored or terrorist violence. “Our side” is the people of the world who believe that violence never stops violence.



Rana, the Palestinian student wrote,

Well, here I am once again. I hope you enjoyed your play, and the food as well. Maybe one day we can cook something together, once we find the "lost Recipes" who knows!!

I think most of you watched the CD of the engagement party of Wisam and I... It seems that this couple has decided to get married. And they want

to do it quickly, as they can't wait to that moment. So they have been planing during the last year to get married this month, and they set a date, the 22 february, of course you would have been all invited to share them their joy, if they ever managed to keep it as they planned. But what happened is that they no longer can get married on that date, and all their plans were just ruined...I can hear you wondering why??

As you know, right now, and for some years ago, lots of years, we are living under Israeli occupation. One of the tiny things this occupation can do is to force us stay home, and to be threatened to get killed if we get out to our very close balcony..I have an uncle who was shot and killed that way last year. That is called living under curfew. We spend weeks under curfew. WE have been spending a big part of our lives under curfew. People do not go to work, students go once a week to their schools, life is completely stopped and controled by the Israeli Side. It's like we are living according to their "desires", and they decide when we should or should not act like ordinary human beings. Anyhow, our marriage is just delayed, as everything is delayed with this curfew, and with all the other circumstances the occupation implies. Then with this coming war on Iraq, we do not how things will end up over here, or how it will end up in Iraq, or in the States either. You know I was telling Sister Martha I always keep thinking that why anyone, like an ordinary American soldier, or an Iraqi should deal with the war and pass through all the bad things it carries.... I mean these soldiers who are now away from their families and beloved, and who were just about to enjoy life.... instead of that, they are involved in a war that has nothing good but damage to human beings...

Elena, a mature U.I.W. student replied,

I am in tears as I read your message about the curfew that keeps you from making your dreams of marriage a reality for now. And even more serious for the fear and the threats of death that are imposed on you and your community on a daily basis.

I just completed a week long course on racism last week and I pray that I will never be the same again. Much of our time was spent learning about systems and the need for systemic change. So many of our systems in the U.S. and in so much of the world are corrupt and indeed dehumanizing. And yet most of us here in the U.S. blindly pay homage to them thus becoming a part of the problem. I came to understand that systems have a common language that so often separate us as the sisters and brothers that we truly are. We are all very much connected in soul and spirit and yet we are so ignorant to each others history, to each others personal stories.

I am so honored and feel privileged to be part of this circle. I want to know your story, Rana and I pray that as I learn your story I can gain courage to become an active participant in making a difference for you and your community. Know that I cry with you through the injustices and I dream with you for the day when life will be all that God desires life to be for all of us.

U.S. mainstream news had many stories of Saddam Hussein's weapons of mass destruction and why the U.S. should attack Iraq. At the same time, the largest peace demonstration in the history of the world was held because the internet connected people of different countries inviting them to demonstrate on the same day with the same purpose, questioning that starting a war would solve problems in Iraq. Rana wrote,

Hi! Were you amazed when realising the number of people who went in the streets asking the leaders not to attack Iraq!!! I was!! And I liked that a lot. That just made me feel better, thinking that we can make a difference. And thinking that people are still willing to understand better, and to act in the way they feel is right. So I guess that gives us much more hope, that we, you and me, can make this a better part of the world.

A U.I.W. student Ann who is active at her church wrote,

I just got back from a bible study group and we were discussing the night before Jesus was put to death. It is interesting that Jesus prayed so intently that he was sweating blood. It is so comforting to know that God is there for us waiting for us to just throw all our burdens upon him. He provides us with such wonderful things in life to enjoy that sometimes it is easy to get caught up in the frivolous things that we forget what really matters to us.

Students were reading *Women of Bible Lands: A Pilgrimage to Compassion and Wisdom*. This is the first book to associate stories about or by Jewish, Christian, and Muslim women with over 200 sites in Israel, Palestine, Sinai, Egypt, Tunisia, Iran, Iraq, Jordan, Lebanon, Syria, Greece, and Turkey. The stories of women from the nineteenth century B.C.E. to the ninth century C.E. are from the Bible, the Qur'an, and many other sources, originally written in Hebrew, Greek, Latin, Syriac, Coptic, or Arabic. As my class was getting messages on-line about violence in Hebron, we read of Sarah, the wife of Abraham being buried there. When I received news from the Israeli woman Abigail about Hebron I posted some information on the place.

Hebron is a place sacred to Jews, Christians, and Muslims with the tombs of Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. Herod the Great (37-4 BCE) build around the tombs, then Christians and Muslims added. Today a mosque is one side and a synagogue is on the other in the tomb area. Abraham means "friend of God," but Abraham's descendants have

not learned to be friends. Gila describes what has happened near the tombs.

Abigail, the leader in Israeli women's peace groups wrote,

Israelis razed the Palestinian food market in Hebron. This completes the work of the settlers in this city, whose teenagers would regularly overturn Palestinian stalls and laugh, a grotesque Israeli version of Hitler Youth, as soldiers look on. In fact, this was the second blow to this market: In 1994, when the settler Baruch Goldstein gunned down 29 Muslims at prayer in Hebron, the Israeli authorities responded by banning Palestinians from the street where the previous market had stood. Well, explained the army after raiding the market, we did it because 22 Israelis have been killed by Palestinians in the Hebron area in the last 3 months. What they do not mention is that 155 Palestinians were killed by Israelis during the same period (see <http://www.btselem.org>) -- 25 in a week. And it was not the tomato vendors who did the killing, anyway.

One of the Palestinian students expressed gratitude that Abigail was trying to clarify issues and build understanding. The students in my class were also required to attend the classic play *Elektra* which was performed by our university Theatre Department. I posted my reflections on the play,

When I read of killing people because the other side killed people because the other side killed people. . . I think of how sad and STUPID vengeance is. The Greek tragedy, ELEKTRA by Sophocles, that our class is seeing this week looks at the cycle of vengeance. The family of Atreus, the son of Pelops was cursed because he invited his brother Thyestes to a feast, where he served the latter's children. Thyestes swore to revenge this. His son Agamemnon wanted the god's favor to win a battle with Troy so he sacrificed his eldest daughter Iphigenia. His wife Klytemnestra, angry about this, sought revenge and had him killed. Then Electra and her brother Orestes took revenge on their mother and killed her. About 2500 years ago, Sophocles wrote,

"A never ending chain
Of Vengeance stains this land,
Each link a new grief wedding anger
To spawn children of Violence crying for Revenge.
Ever with us at home are the offspring of this misery,
Suffering and shame."

As I hear talk of war, I fear that this will "spawn children of Violence crying for revenge." Violence never stops violence. Let us listen deeply. God is calling us to break out of this vicious cycle.

We studied Christian martyrs who would not submit to the idols of empire, to the quests for power and wealth at the expense of human dignity and life. About that time Rebecca, the Israeli peace activist active in Gush Shalom wrote of Rachel Corrie of the U.S. who was trying to protect a Palestinian home from being devastated by an Israeli bull dozer. Was Rachel a martyr or a foolish person who was the victim of an accident? This was Rachel's message from Jerusalem,

WE forward the sad but courageous statement of the parents of Rachel Corrie [23 year old US student, part of the International Solidarity Movement, killed by an Israeli bulldozer as she was trying to protect Palestinian homes from being demolished], followed by a moving "letter from Palestine" which she sent them on Feb. 7, 2003, two weeks after her arrival in the Gaza.

March 16, 2003

"We are now in a period of grieving and still finding out the details behind the death of Rachel in the Gaza Strip. We have raised all our children to appreciate the beauty of the global community and family and are proud that Rachel was able to live her convictions. Rachel was filled with love and a sense of duty to her fellow man, wherever they lived. And, she gave her life trying to protect those that are unable to protect themselves. Rachel wrote to us from the Gaza Strip and we would like to release to the media her experience in her own words at this time.

Thank you.

Craig and Cindy, Parents of Rachel Corrie

Excerpts from an e-mail from Rachel on February 7, 2003:

I have been in Palestine for two weeks and one hour now, and I still have very few words to describe what I see. It is most difficult for me to think about what's going on here when I sit down to write back to the United States--something about the virtual portal into luxury. I don't know if many of the children here have ever existed without tank-shell holes in their walls and the towers of an occupying army surveying them constantly from the near horizons. I think, although I'm not entirely sure, that even the smallest of these children understand that life is not like this everywhere. An eight-year-old was shot and killed by an Israeli tank two days before I got here, and many of the children murmur his name to me, "Ali"--or point at the posters of him on the walls.

We read the text section on the Islamic Sufi mystic Rabia of Basra. Her courage to stay focused on God's purpose for her life and not to give in to what others wanted of her gave us encouragement. Her beautiful prayer texts of union with God bringing complete joy and fulfillment nurtured our spirituality. The city where Rabia lived, Basra, was being attacked by U.S. forces. A U.I.W. student Cindy wrote on March 20, 2003,

What should I say? We are at war. Hatred, oil, terrorism, brutality, egos, media, FEAR, superpower's, bombs, guns, stupidity, blown way out of proportion, the innocence of my generation lost to the proverbial fear that this could possibly be the beginning of the apocalyptic WWIII, Bush and his pride, my friends on the line, why did we interfere in the first place, FREEDOM, dictatorship, sadness, terrible sadness.

I find it nearly impossible not to scream, "Why?". I just want one solid reason why this is happening. When did the straw actually break the camels back? Was it 9-11? Was it when Bush put down an ultimatum and the end result was not to his favor? I am tired of hearing survival of the fittest and population control, has there not been enough bloodshed from the Korean, Vietnam and WWI and WWII to have learned some kind of lesson? I just want to buy the world a coke.

From the Bethlehem area, Rana wrote,

Hello everybody,

Right now, it's about one past midnight, I can't sleep, I am watching Tv, and what I can see would not help me sleep at all. There are pictures of the injured and killed civilians in Iraq. It sometimes can be out of reach to imagine how war can ever be. It means complete destruction, and it could be complete destruction of humanity. I believe that what the Iraqi people are facing right now should call us to pray deeply for them. There are kids killed over there, and there are people burnt to death, and many other painful situations.

My sister, a 13 years old, could not sleep in her bed yesterday. She is too old to sleep next to my parents, but that is what she did yesterday. She felt so scared after the news she heard about a 12 year old girl killed in Bethlehem yesterday. She goes to the same school as my sister. She was shot, and her family was all injured, when some Israeli soldiers suspected their car.

I just refuse the fact that people's life is that cheap, that someone with some kind of weapon, either here in Palestine or in Iraq or any other part of the world, can decide whether one has the right to go with his life, or should be just finished (killed), as easy as that. Although that sounds completely impossible, at least to someone who has become used to living under such circumstances, but may this fact change to be some kind of history one day. Let us just pray for that. As I always believe We are ALL born to live, and We are all born to enjoy this precious gift God gave us.

For the St. Mary's University President's Peace Commission, I had been invited to exhibit some of my art. I decided to do a participative installation dedicated to Israeli

Refusniks (selective Conscientious Objectors who will defend their country, but not go into Palestinian Territories) and to Rachel Corrie and the thousands around the world who seek nonviolent solutions to conflict. Part of the exhibit was pages and pages of internet print out about the Israeli Refusniks and about Rachel. Their news was quickly spread all over the world. Then persons seeing the exhibit were invited to write letters which would be forwarded to the Israelis (some of whose mothers we know) and to Rachel's family. Persons were also invited to write up their comments on large sheets of paper on the wall between parts of the exhibit. Then pictures of this were posted on the internet so that people could continue the dialogue, continue writing comments. My students were invited to be part of this and pictures and text were posted on Women's Global Connection for the internet dialogue to continue. (Rachel Corrie's parents found this exhibit and solidarity from around the world comforting. They now devote much of their time to promoting the International Solidarity Movement.)

Aida is a U.S. woman of Palestinian background who is married to a U.S. person of Jewish background. They are both involved with the International Solidarity Movement. She wrote from Gaza:

I am drinking coffee with Chris, who was Rachel Corrie's friend and encouraged her to come to Gaza, Chris suggests that Rachel died because the soldier **didn't see her. Not that he didn't see her physically, for it is only too clear that he did, but that in some larger sense he didn't See her, see her as a human being, see her as a precious life to be valued.**

That Unseeing is the root of my own people's relationship to the Palestinians. I was never taught to hate them, only to discount them. When they taught me the story of Israel's founding in Hebrew School, the Palestinians were brushed aside, either not mentioned or dismissed as somehow not mattering.

I can understand how, to my grandmother raised in abject poverty in a Russian shtetl and living in slightly-less-abject poverty in Duluth, the Palestinians could disappear she never came to this land, never met one of its people. I can comprehend how Jews from the concentration camps and refugees fleeing Nazi Europe could long for a state of their own, and how from Hitler's Germany Palestinians weren't much of a visible presence in the consciousness of terrified people needing a refuge.

But those who were actually there on the land, creating the "facts on the ground" of their time, must have noticed and deliberately chosen to unsee that there was another people standing in the way, doing their best not to be bulldozed into oblivion. As Sharon and Bush and all their supporters and all who stand by silently and justify the current murders don't see. As we are not shown the victims of the bombs of Baghdad.

There's a Bible story haunting me that seems tangled up with this all. It's one they never focused on in Hebrew School: the story of the Levite and

the Concubine. It goes like this: A Levite was traveling with his concubine and is given shelter for the night by an old man in the town of Gideon in the territory of the tribe of Benjamin. During the night a pack of men demand to have sex with him. Instead, the host and the Levite send out the concubine, who is gang-raped and left for dead on the doorstep. When the traveler reaches home, he cuts up her body into twelve pieces and sends one to each tribe, to call them to war.

The war is bloody and involves several rounds of smiting and killing sixteen thousand here, twenty thousand there, in a frenzy almost as senseless as our current assault on Iraq, until Benjamin is defeated and all the other tribes swear not to give their daughters to wife with Benjamin. Whereupon they realize they have committed genocide, wiped out a tribe of their own. Repenting of this ethnic cleansing, they find some innocent town which has not participated in this oath and simply kill all the men and all the women who have known men, and give all the virgins to Benjamin. I am thinking about this as I try to fathom what has been done to the mind of the bulldozer operator to make him capable of deliberately crushing a beautiful young woman under his machine, and trying to comprehend the hatemail and diatribes her death has evoked along with the paeons of praise and the martyr posters.

When teaching spirituality, I emphasize the paradox that persons need to enter into the challenging realities of the world and share responsibility to create a better future. At the same time we dwell in the reign of God. We need to rest in the mystery of God's plan and God's time. One of the U.I.W. students who is married to minister, Zenobia, often posted messages exploring that paradox,

Please take a moment to relax your mind and humble your heart to focus on Christ. Friends that pray together, stay together. Dear Lord, I thank you for this day. I thank you for my being able to see and to hear this day. I'm blessed because you are a forgiving God and an understanding God. Please keep us safe from all danger and harm. Help me to start this day with a new attitude and plenty of gratitude. Continue to use me to do your will. Continue to bless me that I may be a blessing to others. Keep me strong so that I may help the weak. Keep me uplifted so that I may have words of encouragement. I pray for those that are lost and can't find their way. I pray for those who are misjudged and misunderstood. I pray for those that don't believe. But I thank you that I believe. I believe that God changes people and God changes things. I pray for all my sisters and brothers. For each and every family member in their household. I pray for peace, love and joy in their homes. I pray that every eye that reads this knows there is no problem, circumstance, or situation that God can not solve. I pray that these words be received into the hearts of every eye that sees them.

Near the end of the semester, my mother suddenly had to have surgery and I got a substitute to take care of the students. The class was to have a symbolic meal using the Passover book from Temple Beth El. I posted a message to the students the next day,

Many thanks for the prayers and good wishes for my mother. She had open heart surgery TWICE yesterday. May God hold her. In all of this I realize how much I love her. In this special season of Passover and of Easter, I have been reflecting on an ancient text used in the Passover books that we have. The story says that the Hebrew people escaped from the slavery of Egypt and crossed through the Red Sea. Then the Egyptian armies tried to follow them and they drowned in the sea. "Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, 'My creatures are perishing, AND YOU SING PRAISES?'" While some news media in the U.S. seems to be full of jubilation about Iraq, I can't really rejoice. People are suffering, I think that God weeps with all people who suffer.

I keep thinking of the experiences with my mother in the hospital. So many doctors and nurses who are doing everything that they possibly can to save her life and the lives of others. War seems so absurd----when parents work so hard to raise children, when doctors work so hard to save lives, then wars just destroy them. Just as the world has delegitimized slavery as a civilized practice, war must be delegitimized. God does not rejoice that "we won," God weeps that humankind is still so backward as to turn to killing.

A recent Catholic Church document said, "War is a defeat for humanity."

My mother's life is precious. The life of each person is precious to someone. May this Easter season, a season of new life help us cherish life.

Over two-hundred messages were posted on the web site during the semester. These were some things that emerged from this class: 1) the power of faith and hope to sustain one in trials, in places of violence, and in times of war, 2) an open question "Would there be more justice and compassion if women's voices were stronger in religions and governments?" 3) the challenge to fully develop their gifts and actively contribute to religions and society. Democracy, prophesy, engagement, and discernment are needed. Students began to echo the saying of the Israeli and Palestinian women peacemakers who stand together in Jerusalem, "We refuse to be enemies." The students felt we have cyber-friends all over the world and we refuse to be enemies.

Despite the imperfect writing, these are some of the spontaneous student messages that indicated they were engaged and learning. Shelly wrote on May 5, 2003

I am so happy to be a part of this class and this web site!!!!

You know y'all are really mushy and I feel like if everyone in the world was like this, praying for each other, encouraging each other, loving strangers, we would live in one happy world! I know this class has been encouraging for me to be a bridge to the next person and love them and pray for them.

Sharon who had come back to finish a degree after raising a family, shared the following:

As our class draws to an end I am sad, I hope this dialogue of care continues. I have learned much from several of your words. Thank you. I have smiled, and been saddened to tears. I have felt hope and confusion. This is the stuff of life. Peace be with you.

As was mentioned in the beginning of this essay, Parker Palmer values the subject-centered classroom where neither teacher nor students are dominant, but the quest for knowledge beyond both. Parker writes, "Such a classroom honors one of the most vital needs our students have: to be introduced to a world larger than their own experiences and egos, a world that expands their personal boundaries and enlarges their sense of community. That is why students often describe great teachers as people who 'bring to life' things that the students had never heard of, offering them an encounter with otherness that brings the students to life as well." (Palmer, 1998, 120)



POSTSCRIPT

The article above reflects on class experiences in the spring semester of 2003 when the U.S. was approaching war with Iraq. Since that time over 3,400 U.S. persons have been killed in Iraq. The John Hopkins Medical Center report estimates that over 600,000 Iraqi civilians have died as a result of the conflict. Due to damage and danger in this past year, only about 30% of Iraqi children have had regular school. About four million Iraqis have become refugees.

In May 2007, I was with three church groups trying to assist Iraqi refugees who have fled to Jordan. The churches estimate that about a million refugees are in Jordan and most of them lack resources and legal status. I remembered the good experiences mentioned above that I had with my students developing understanding and compassion through exchanges with peoples of other cultures. I am now encouraging U.S. educators to develop exchanges with these Iraqi refugee children whom I photographed and others through a movement called, "Creating Art, Creating Friendship."

To see some of the art of Iraqi children, to borrow an exhibit, or to learn about how children in your area could exchange art with the Webdeh Center in a church in Amman, Jordan, see www.IraqiChildrensArt.org.

To participate in a youth exchange with letters carried to and from Baghdad, write Letters For Peace, 18520 32nd Avenue North, Plymouth, MN 55447 or contact Tim Carlson, 763-476-2718, timcarls2@msn.com. Web: <http://lettersforpeace.pbwiki.com/>

Maria Montessori has said that establishing lasting peace is the work of education. All politics can do is keep us out of war.

WORKS CITED

Palmer, Parker. *The Courage to Teach, Exploring the Inner Landscape of a Teacher's Life*. San Francisco: Jossey-Bass Publishers, 1998.

"Daughters of Sarah and Hagar Seeking Peace," Retrieved September 15, 2005 from www.WomensGlobalConnection.org

Certificate in Urban Congregational Ministry
Weyerhaeuser Center for Christian Faith and Learning

Tim Dolan, Whitworth University

Studies have found that the city of Spokane has some of the highest poverty rates in the state of Washington. The east and west central neighborhoods, which border downtown, are often cited as the poorest urban neighborhoods in the state. Although there is evidence that some urban renewal is beginning to happen in the downtown area, many poor, homeless, and needy people have not benefited from this renewal. Poverty, racism, injustice, and neglect are still prevalent and pose a significant challenge to those who provide resources and support to marginalized persons.

A number of downtown, central city churches have been trying over the years to reach out and minister to the poor and marginalized of the city. They have often been able to do significant ministry with very limited resources. But the external needs they are facing are ever increasing, and many of these churches are now struggling with their own internal challenges, including aging congregations and declining memberships. For the most part, these churches do not have enough financial and/or human resources to adequately cope with the growing tidal wave of need. In addition, these churches often felt isolated, alone, and inadequate to meet the challenges before them. Yet ironically, these urban churches are often the first place people who are poor, homeless or hungry go seeking resources and support.

Although they are on the front lines of meeting human need, many of the lay and clergy leaders in these inner city churches have little formal or informal training in how to lead and manage a highly complex organization (like the church) in an ever changing urban environment. Most seminaries and Bible schools do not teach these skills in their educational programs. In addition, many of these churches, historically, have not pooled their resources well, or partnered together in ways that cross denominational, racial, or ethnic boundaries.

One of the goals of the Weyerhaeuser Center for Christian Faith and Learning at Whitworth College is to equip all church leaders (both lay and clergy) to be more effective in their ministries to their local communities. Because urban church leaders have an enormous task, and face unique challenges, the Center developed a Certificate in Urban Congregational Ministry (CUCM) and offered it to a pilot group of six churches located in Spokane's urban center. One pastor and three key laypersons from each of the six churches were invited to participate in the program.

The CUCM was designed to give pastors and lay ministry teams practical skills and tools to lead and manage churches and Christian organizations in rapidly changing urban environments. Our goal was not only to provide practical knowledge and skill in understanding the urban challenges facing them, but also support in ministry, networking opportunities, and an experience of participating in a multi-denominational and multi-racial cohort learning group. Our desire for this program was to intentionally build bridges between the white and black Christian communities in Spokane.

Six urban churches were selected representing different denominations and theological traditions (Presbyterian, Lutheran, United Church of Christ, Baptist, African Methodist Episcopal, and Church of God in Christ). Three of the congregations were primarily African-American in membership, and three were primarily Caucasian. Four of the pastors were male, two were female. In addition to the pastor, we invited three lay persons from each congregation to participate. So often, pastors get involved in programs like this but have no one to share their learning and insights with once they return to their congregations. By inviting a team of four to participate from each congregation, there was much less chance that the new learning would simply “die on the vine” once the learning experience was over.

Each of the participants covenanted to meet one Saturday a month (9:00 am – 3:00 pm) from October to June. Rather than meeting on the suburban Whitworth campus, we felt that the sessions would be more effective (and relevant) if we met in an urban setting. Therefore, we alternated meeting between three of the churches (one Caucasian, two African-American).

In addition to the once a month meeting, we divided the participants into three groups of eight and asked them to meet at least one additional time between the monthly sessions for sharing, prayer, and mutual support. These groups were intentionally designed to be as denominationally, ethnically, and theologically diverse as possible. Because this was a pilot project, the certificate was heavily subsidized financially by the Center for Faith and Learning. In order to get enough participants, the tuition for the program was kept at a minimum.

Before we designed the certificate, a number of urban pastors were contacted and interviewed to get their feedback on what they felt was most important to include in a certificate program of this nature. From their feedback, and from our own understanding of urban ministry, we designed a program that was very similar to our already existing Certificate in Leadership and Church Management program, but with a decidedly urban focus to it.

Eight topics were covered in the monthly sessions. The eight topics included: 1) The Church in the City. This session focused on a biblical vision for the city, the missional nature of urban ministry, and the unique dynamics of urban congregational ministry; 2) Leading the Church in the City. This session emphasized transformational and servant leadership and leading change in urban congregations. For these first two sessions, an African-American professor from one of our denominational seminaries gave the presentations; 3) Communication. This session focused on dealing with and managing conflicts with individuals and groups in congregations and the importance of communication in advancing partnerships and collaboration with churches, the public and private sector, and philanthropic organizations; 4) Stewardship, Planning, and Advancement. This session highlighted basic principles of church financial management, fundraising, and deferred giving and endowments; 5) Management and Administration. This session zeroed in on working effectively with volunteers and staff, recruiting and training volunteers, and leading and managing complex nonprofit organizations; 6) Planning for the Future. The focus of this session was the theological basis for planning, developing and maintaining goals and vision, and leading the church into the future; 7) Maintaining Balance in Ministry. This session focused on the importance of staying healthy by managing one’s time and one’s life, dealing with burnout and stress, and

understanding leadership and emotional systems; and, 8) Growing the Congregation. In this last session, the focus was on how to become more inviting and welcoming as a congregation and strategies for reaching out and connecting with the community.

The means of instruction that was used by most of the presenters was primarily lecture, but we also encouraged small group discussion and large group interaction. Given the make up of the group, the discussions were usually lively and very stimulating. Because of schedule conflicts, the participants were not always able to get together in their small groups between class sessions. Those who did come together for these smaller gatherings reported that this experience was one of the most enriching aspects of the certificate. Lunch was provided at each session, and participants were encouraged to use the lunch time, not only to eat, but to mix and mingle with members of the group they did not know. Some of the best conversations occurred around the lunch table.

We assessed the effectiveness of the certificate program primarily through written evaluation forms and debriefing as a large group at the end of the experience. Participant's comments were very favorable regarding the overall impact of the certificate on their personal lives and ministries. Many people commented that one of the best elements of the program was its interdenominational and interracial makeup. Participants made connections with groups of people they never would have normally associated with if they had not been brought together in this venue. Participants also discovered that they are not alone in their ministries – they face many of the same problems and issues and can turn to one another for help and support. They discovered that they can accomplish much more together than they can separately.

One tangible way this interdenominational and interracial group began to demonstrate their unity together was through shared worship services. During the time they were meeting, the six churches worshiped together on at least three different occasions. They not only attended each other's churches, but also exchanged pulpits and combined choirs which resulted in dynamic and vibrant worship. The spirit that was generated by this powerful common worship lingered long afterwards and created a deep desire for more of these kinds of experiences.

Towards the end of the certificate program, the participants began talking about establishing some kind of ongoing support and ministry network that would carry on once the certificate was completed. At one of the last sessions, a strategic plan was drafted that set in motion a new organization that would not only keep the group together, but provide a vehicle for continuing and expanding the ministry that had already begun. The group decided to name this new initiative Spokane City Christian Churches United in Ministry. Each of the six pastors committed to being a part of this new organization, and it also included three staff members from the Center for Faith and Learning.

The following mission statement was adopted as a part of this new organization: "Our mission is to seek ways to support and develop urban ministries in the churches of Spokane, reach out to the underserved in our community, and engage Spokane through our faith in God, Jesus Christ, and the Holy Spirit." Four key result areas were identified as being essential to the success of this new organization – building trust and relationships with one another, creating an ongoing organizational structure to fulfill the mission, exploring projects that could be shared together, and participating in joint educational opportunities.

As a beginning, the pastors covenanted to meet together at least once a month for continued trust building, prayer, and exploring ministry options. After some deliberation, the group decided to attend together a Christian Community Development Association conference for the purpose of enhancing their understanding of urban ministry. It is hoped that, by attending this conference together, the group will gel even more and begin to get a clearer vision of where God is leading them in the future.

Thomas Smith, Todd Steen & Steve VanderVeen, Hope College
Reprinted with permission CBAR

Doing “Good” and Doing “Well”: Shalom in Christian Business Education

INTRODUCTION

Charles Colson writes that Christians have an obligation to pursue not only the Great Commission (Matthew 28) but also the Cultural Commission (Genesis 2). In other words, Christians are commanded not only to tell others about the Good News but also to redeem culture by “boldly and confidently” committing to “engaging contemporary culture with a fresh vision of hope” (Colson, 2004). This vision of hope is based on a vision of shalom, or the “webbing together of God, humans, and all creation in justice, fulfillment, and delight” (Plantinga, 2002, pp. 14). Therefore as Christians in the pursuit of shalom, one of our desires should be to determine how we can most effectively implement the Cultural Commission. We believe that the most effective way for us to engage in this mandate is to pursue God’s calling,¹ and that our calling has two dimensions: to do “good” and to do “well.” As economics and business faculty in a Christian college, then, we believe it is important for us to address the issue of how we prepare students to do “good” and to do “well” as alumni given their calling to business. Thus, our paper will (1) define “good” and “well” from a particular Christian worldview, showing how they are connected to the idea of shalom; and, it will (2) outline theoretical propositions that connect the alumni outcomes² of doing “good” and doing “well” with student outcomes and with the learning environment.

DOING “GOOD”: A FRAMEWORK FOR UNDERGRADUATE EDUCATION

We define doing “good” in terms of the biblical notion of shalom. Shalom describes not only a future condition — the end of time when “justice and peace embrace” (Wolterstorff, 1983) — but also that which we strive for now. We think the pursuit of shalom incorporates the Cultural Commission and calls us to the social response of doing “good.” This means we are to develop “right relationships” at three levels. The first relationship we strive for is a right and harmonious relationship to God (Wolterstorff, 1983, p. 70). As the prophet Isaiah said: “In the last days, the mountain of the Lord’s temple will be established as chief among the mountains” (Isaiah 2:2 NIV), meaning that “shalom is perfected when humanity acknowledges that in its service of God is true delight” (Wolterstorff, 1983, p. 70). The second relationship we strive for is a right and harmonious relationship to other human beings (Wolterstorff, 1983, p. 70). As the Psalmist said: “Love and faithfulness meet together, righteousness and peace kiss each other” (Psalm 85:10 NIV). The third relationship we strive for is a right and harmonious relationship to our environment (Wolterstorff, 1983, p. 70). As Isaiah prophesied, “My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest” (Isaiah 32:18 NIV).

ABSTRACT: *As Christian business faculty members, we believe it is our purpose to prepare students both to do “good” and to do “well.” We therefore offer in this paper:*

(1) definitions of “good” and “well” from a particular Christian worldview and (2) theoretical propositions that connect the alumni outcomes of doing “good” and doing “well” with student outcomes and the learning environment.

It is very difficult to *a priori* define a concept such as “right relationships.” But we can talk about the “fruits” of right relationships. This is similar to the way difficult Biblical concepts such as “being filled with the Spirit” and “knowing what is in the heart” are understood. These concepts are not *a priori* defined; rather, the Bible discusses the “fruits” of the Spirit and the sharpness of our tongues. Likewise, we can think of right relationships in terms of their fruit; in other words, those who live in proper relation to God, people, and creation will leave the fruit of justice in their wake. For God has showed us “what is good,” and he requires us to “act justly and to love mercy and to walk humbly” with Him (Micah 6:8 RSV). If our students’ calling is in the sphere of business, then it is our task, as economics and business professors at a Christian college, to prepare them to develop right relationships (doing “good”) in this field. One of the many positive results that stem from these right relationships is the fruit of justice. We now turn to connecting the alumni outcome of doing “good” to student outcomes and the learning environment.

Disposed To Do “Good”

In order for alumni to do “good,” we believe we must help prepare alumni to be disposed to do good. To understand the power of dispositions, we must develop an understanding of the person as it relates to behavior. First, we are creatures of habit; that is, we partake in certain undertakings without thinking. But before that, we are creatures of dispositions; that is, we have tendencies or the capacity to act in certain ways. Thus while we have the freedom to choose whether we will act a certain way, we are still inclined to act in ways based on our dispositions. As I see it, we all have an enormous array of *dispositions* (emphasis ours), the activation of which accounts for a great deal of what transpires within us. Each of us is disposed, for a vast array of specific cases, to respond in such-and-such a way upon such-and-such stimulation in such-and-such circumstancesIndeed, it seems to me that far and away the most fundamental concept in contemporary psychological models of the person is the concept of a disposition (Wolterstorff, 2004a, p. 59).

Since dispositions precede actions, we believe we must focus on influencing dispositions. If we desire that our alumni do good, then we have to mold their disposition to do good, for we believe that the right disposition can lead to beneficial action. For example, as business people, will our alumni be disposed toward treating all employees, customers, and suppliers with dignity or will they be disposed toward “squeezing” pennies out of them? If alumni are more disposed toward treating everyone with dignity, more beneficial actions will ensue. Therefore,

P1: Alumni are likely to do more good (pursue right relationships with God, others, and creation) the more they are disposed toward doing “good.”

Ability To Empathize

But what influences dispositions? Wolterstorff concludes that there are five shapers of inclinations to act: discipline (classical conditioning), modeling (operant conditioning), reasoning, radical conversion, and empathy (Wolterstorff, 2004b, p. 99). Traditionally faculty members have utilized the first three of these shapers to dispose students to behave in the “proper way.” For example, faculty use grades, extra credit, and verbal and non-verbal feedback to reward and direct student initiative. They also model proper behavior by trying to “walk the talk.” In addition, faculty members devote much time and effort to teaching students moral and ethical frameworks in order for them to utilize rational thinking for doing what is right. Although much less frequent in its use, faculty may also attempt radical conversion. However, one option Wolterstorff believes is underutilized in academe and yet highly effective as a means to influence dispositions is the use of empathy.³ Our dispositions model of behavior parallels hierarchical models used in the study of consumer behavior and advertising; that is, we believe tendencies to act in certain ways are related to cognitions (thinking) and affect (feeling). Therefore, we see two sides to empathy, an intellectual (cognitive) and an emotional (affective) side. Intellectual empathy “implies understanding cognitively” the circumstances of others, otherwise known as “perspective taking” (Sparks and Hunt, 1998, p. 96). Emotional empathy, on the other hand, can follow from intellectual empathy or it can be a response “induced by the emotion of others” (Sparks and Hunt, 1998, p. 96). Both types of empathy are related to the formation of dispositions. Thus, we believe that traditional methods used in academe for developing dispositions (conditioning, modeling, and reasoning) could be enhanced by the building up of empathy in students. To help students develop a disposition toward doing “good,” Wolterstorff suggests the following strategy: Critical ethical discussions conducted in the academies of the well-to-do in the West lose touch with human reality. To compensate, a Christian university must do what it can to confront its members with the suffering of the world — partly to let us learn from the wisdom so often present in the voices of the suffering, partly to evoke in us the empathy that is the deepest spring of ethical action, partly to remind us that an ethic that does not echo humanity’s lament does not merit humanity’s attention (Wolterstorff, 2004c, p. 133).

Academic Intimacy

In other words, by utilizing the traditional techniques and by confronting students with the suffering of the world, we can better “spring” them into doing “good.”⁴ While traditional techniques such as reasoning can motivate students intellectually, confronting students with the suffering of the world can motivate students emotionally. The motivational tension in their “springs” is based on the extent to which students feel and know what the suffering feel. Developing empathy among students, then, should foster dispositions such that when students are alumni they will be more disposed to do “good.” Therefore,

P2: Alumni are likely to be more disposed toward doing “good” the more they are able to empathize with others.

Emotional Characteristics

We now turn to the challenge of developing in students the ability to empathize with others. (Refer back to Figure 1 for a summary of our theoretical connections.) As mentioned above, this challenge has two dimensions. One dimension is intellectual: we want to develop in students the ability to understand others (this dimension will be addressed later in the paper). The other dimension is emotional: we want to develop in students the ability to feel what others are feeling. If, for example, students feel what those subjected to injustice feel, students may develop an inclination, or a stronger inclination, toward working for justice. We argue that certain emotional characteristics are related to the development of empathy. We believe that empathy is the result of what the emotional intelligence literature calls “social awareness.”⁵ Social awareness has been described as “being attuned to how others feel in the moment” (Goleman, Boyatzis, and McKee, 2002, p. 30). To become socially aware requires that one first become self-aware, meaning that one must become aware of one’s vision and values, strengths and weaknesses, and emotions (Goleman, Boyatzis, and McKee, 2002, pp. 31, 111ff). Being self-aware of one’s vision and values and strengths and weaknesses allows one to better take the perspective of others; being aware of one’s emotions allows one to better feel what others are feeling.⁶ Thus, the ability to empathize begins with self-awareness and is then applied in social settings. According to Goleman, the emotional characteristics of self-awareness and social awareness significantly contribute to “what makes people do well in the practicalities of life” (Goleman, 1994, p. 42). We argue that these emotional characteristics also significantly contribute to one’s ability to do “good” in life, because their emphasis is on the *social* aspects of intelligence. This line of thinking extends the benefits noted in the literature on emotional intelligence beyond the realm of personal success and into the realm of social justice. Therefore,

P3: Alumni are likely to be more empathetic with others the higher the level of the emotional characteristics (self-awareness and social awareness) they acquire as students.

Academic Intimacy

All education takes place in a learning environment. In order to better develop the emotional characteristics of self-awareness and social awareness necessary to better empathize with others and to ultimately acquire a stronger disposition to do “good,” we believe that a business education must be delivered in a learning environment that has a high level of “academic intimacy.”⁷ It is the direct effect of several variables, endogenous and exogenous, as well as their interaction, that creates a particular learning environment and determines the level of academic intimacy in that environment. Endogenous variables, those under the control of faculty, include the types of pedagogical strategies used, the amount of student reflection required, and the amount of faculty feedback given. Exogenous variables, those beyond the control of faculty, include the student/faculty ratio and the type of student. These exogenous variables influence the

effectiveness and intensity of the three endogenous variables. Two of the endogenous variables that influence the level of academic intimacy in the learning environment are student reflection and faculty feedback.⁸ Reflection is the idea of “not only contemplating an issue or event but moving to the point of making an assessment in order to affect change in the contemplator’s established frame of reference” (Schutte, 2002, p. 7). Faculty feedback is a process that can then enhance these changes.⁹ A high level of academic intimacy is achieved through the proper amount of the complementary and synergistic processes of student reflection and faculty feedback. This has the natural result of making students more self-aware by helping them discover their vision and values, strengths and weaknesses, and emotions (see Goleman, Boyatzis, and McKee, 2002, pp. 60, 61).¹⁰ The proper amount of reflection and feedback also helps students become more socially aware. This occurs because student reflection and faculty feedback help students broaden their frame of reference to include not only their own but that of others (see Schutte, 2002).

A third endogenous variable that influences the level of academic intimacy in the learning environment is the types of pedagogical strategies used. One pedagogical strategy relevant to our outcomes of providing students with *emotional* characteristics is experiential learning.¹¹ Experiential learning can be defined as a way in which learners are in “direct contact with the subject of study. They do not merely think about [the subject of study] or consider doing something with it; rather they are actually encountering the topic of investigation” (Keeton and Tate, 1978, as reported in Schutte, 2002, p. 3). This experience provides a rich opportunity for deeper student reflection and faculty feedback. Therefore, a higher level of academic intimacy is achieved when experiential learning is intentionally coupled with student reflection and faculty feedback. An even higher level of self-awareness and social awareness can be achieved when these experiences expose students to those less fortunate, or “confront” them with the “voices of the suffering” (Wolterstorff, 2004c, p. 133).

The effectiveness and intensity of these three endogenous variables are significantly influenced by two exogenous variables. A low student/faculty ratio enables professors to assign more reflective exercises which provide professors the opportunity to effectively probe student thoughts. In addition, a low student/faculty ratio makes it possible for faculty to increase the level, frequency, and quality of feedback. Active and curious students also influence the effectiveness and intensity of the endogenous variables. Students who are more active and curious are more likely to engage in reflection and then process and incorporate the feedback (see, for example, Schutte, 2002) necessary to make the learning environment more academically intimate. Thus, endogenous variables are more effective when they work in a collective fashion. Endogenous and exogenous variables can also work independently and compensate for each other. For example, although faculty do not have much control over whether students are active and curious, students are more likely to participate within certain pedagogies when the student/faculty ratio is low. In other words, the factors of pedagogical strategies and student/faculty ratio can compensate for a lack of active and curious students by enhancing their passion and increasing their accountability. In summary, we believe that the necessary emotional characteristics are better learned in a learning environment that has a higher

level of “academic intimacy.” Academic intimacy is the result of the direct effect and the interaction of several variables. The learning of the emotional characteristics of self-awareness and social awareness are enhanced when these variables interact to create a learning environment with a higher level of academic intimacy. Therefore,

P4: Students will acquire a higher level of the emotional characteristics necessary for doing “good” the higher the level of “academic intimacy” within the learning environment.

Up to this point we have described the alumni outcome of doing “good.” In this discussion, we have outlined several propositions related to ultimately achieving this outcome. For a summary of these propositions, refer back to Figure 1. In particular, we have argued that to achieve this outcome alumni need to become disposed to do good. To develop this disposition, alumni need to develop as students the character trait of empathy. This trait is built on student outcomes that include the emotional characteristics of self-awareness and social awareness. We believe that the degree to which students achieve these outcomes is highly dependent upon the student’s learning environment, and we argue that this environment must be structured in order to achieve higher levels of “academic intimacy.”

DOING “WELL”: A THEORETICAL FRAMEWORK FOR UNDERGRADUATE EDUCATION

We turn now to the alumni outcome of doing “well.” We define doing “well” in terms of the biblical notion of shalom. As Christians we are called to do “well,” which we believe is a *personal* response to the Cultural Commission. Being called to do “well” means that God invites us to be successfully engaged in whatever stations he calls us to. In other words, we are to work with all of our heart, “as if working for the Lord, not for men” (Colossians 3:23 RSV). As with trying to define “right relationships,” it is difficult to *a priori* define the concept “successfully engaged.” But similar to our approach to understanding “right relationships,” we can talk about the “fruits” of being successfully engaged. We believe two of the fruits of being successfully engaged in one’s calling are genuine delight and fulfillment. If students find their calling is in the sphere of business, then it is our task, as economics and business professors at a Christian college, to prepare students to be successfully engaged (doing “well”) in this field. One of the many positive results that stem from being successfully engaged is the fruits of delight and fulfillment. Thus doing “good” and doing “well” are complementary in terms of pursuing shalom in that together they engage in the “webbing together of God, humans, and all creation in justice, fulfillment, and delight” (Plantinga, 2002, pp. 14). We now turn to connecting the alumni outcomes of doing “well” to student outcomes and the learning environment. These connections are highlighted in Figure 1.

Intellectual Characteristics and Knowledge: The Skill/Knowledge Loop

The competence to do “well” (be successfully engaged in the sphere of business) is the result of the interaction of four types of knowledge, the type of interaction that should

occur in a solid liberal arts curriculum, and certain intellectual characteristics, fueled by a disposition toward learning. How frequently this interaction occurs determines how “well” alumni do in the stations to which they are called. We call this interaction the “skill/knowledge loop.” 12

The four types of knowledge are foundational, broad, relational, and deep. Foundational knowledge refers to “language” and “logic.” While language provides alumni with the vocabulary of business, logic teaches them “how to use a language,” such as how to “define” terms and “make accurate statements, how to construct an argument, and how to detect fallacies in an argument” (Sayers, 1947). Language and logic are foundational because language provides the vocabulary for broad, relational, and deep knowledge while logic provides the rules that undergirds relational and deep knowledge. Broad knowledge can be defined as a far reaching but shallow knowledge. In other words, alumni with broad knowledge know a little about a lot of things. This makes it possible for them to relate to various specialists within organizations and to “draw on all the knowledge and insights” of the various academic disciplines (Drucker, 2001, p. 13).

Relational knowledge can be defined as the type of knowledge that makes it possible for managers to “find a third way,” or to synthesize disparate information. Relational knowledge helps alumni to “make connections” between “spheres of knowledge,” and “transfer intellectual skills” across subjects (cf. Sayers, 1947). Thus relational knowledge is related to broad knowledge in that one needs broad knowledge in order to make connections. For example, Alfred Sloan had much success in finding a “third way” between the extreme centralization of Henry Ford’s corporate organization at Ford Motor Corporation and the extreme decentralization of William Durant’s corporate organization at General Motors. His third way, “Decentralization with Coordinated Control,” was based on his knowledge of political governance.

Deep knowledge can be defined as “perspectival knowledge” (further addressed in next section). This type of knowledge makes it possible for managers to understand not only the theories utilized by various business specialists but also to discern the assumptions underlying those theories. As such, deep knowledge makes it possible for alumni to see and reframe issues and phenomena by questioning and revising the assumptions of models and theories meant to address those issues. For example, because of Douglas MacGregor’s deep knowledge, we now have the ability to reframe questions regarding job design because we know that the use of Theory X assumptions leads us toward alternatives quite different from options based on Theory Y assumptions.¹³

The four types of knowledge enhance the ability of alumni to make decisions, to dialog persuasively, and to learn (intellectual characteristics). First, alumni need skills in decision-making. This is because managing a business is, in essence, decision-making (Drucker, 1954, p. 351; Kerin and Peterson, 2004, p. vii). At the same time, decisionmaking enhances the learning of knowledge. This is because knowledge is learned through an iterative process, and in order for the iterative process to work,

decisions must be made. In this iterative process, people learn by making decisions and then observing and reflecting on the repercussions of those decisions. If, for example, a manager decides to change his organizational structure from a centralized one to a decentralized one, she likely already increased her breadth of knowledge. At the same time, her depth of knowledge will increase because she will learn whether her assumptions about workers hold true. Finally, she will also gather some insight concerning the wisdom (or lack thereof) behind existing political structures (relational knowledge).

Second, alumni need skills in persuasive dialog so that they can effectively “find out what other people are after,” understand other people, and then be able to get their ideas “across” (Drucker, 1954, p. 36). Therefore, students need to be placed in situations that force them not only to present their ideas persuasively but also to defend those ideas and critique the ideas of others. Because learning occurs through an interactive process, the ability to present and defend ideas and the ability to listen to and critique the ideas of others is a critical skill.

Third, alumni need the ability to independently learn. We define learning simply as gaining knowledge or skill. This is a critical skill for alumni to have given the increasing ambiguity and complexity of the management decision-making environment. According to researchers at Massachusetts Institute of Technology and Harvard University, well-paying jobs of the future will be those that are hard to reduce to a “recipe.” These “attractive jobs . . . require flexibility, creativity, and lifelong learning” (BusinessWeek Online, 2004). Clearly, the more alumni have learned how to learn, the more able they will be to acquire the necessary and applicable knowledge.

While the level of intellectual characteristics and knowledge acquired determines *how able* alumni are to engage in the skill/knowledge loop, their level of inclination toward learning determines *how often* alumni engage in this “loop.” Thus, to do “well,” alumni need a disposition toward lifelong learning. The more they are disposed toward learning, the more they will engage in the iterative process; the more they engage in the iterative process, the more skilled they will become in terms of making decisions, persuasive dialog, and learning how to learn. The more skilled and knowledgeable alumni become, the more successfully engaged they will be in the sphere of business. Therefore,

P5: Alumni will do better (more “well”; that is, be more successfully engaged in the sphere of business) the more often they engage in and the more able they are to engage in the management skill/knowledge loop.

How often and how able *alumni* are to engage in the skill/knowledge loop depends on how often and how able they are to engage in the skill knowledge loop as *students*. This is because learning skills and knowledge is a continuous iterative process fueled by a disposition toward lifelong learning. As professors of economics and business, it is, then, our responsibility to not only provide students with the necessary intellectual skills and knowledge, but also to implement pedagogies that instill a true joy for learning that will help begin and continue this process of selfdirected learning.

To instill this joy for learning and to help give students the necessary intellectual characteristics and knowledge, we need to provide students with the proper context for continuous learning. We believe this means we need to expose students to an environment where ambiguity and complexity exist. This type of environment not only challenges students (and, therefore, instills a joy for learning for those students who are most likely to engage in the skill/knowledge loop and do “well”), it also reflects the environment in which business decisions are made¹⁴ (see Deming, 1986, Pfeffer, 1992). If, then, we can provide for students this environment and begin them on the continuous iterative process of learning via the interaction of intellectual characteristics and knowledge, then it stands to reason that our students, as alumni, will continue this practice. Therefore,

P6: Alumni will be more *able* to engage in the management skill/knowledge loop the higher the level of intellectual characteristics and knowledge they acquire as students; alumni will more *often* engage in the management skill/knowledge loop the more they are disposed toward lifelong learning as students.

Academic Intimacy Revisited

Earlier we argued that all education takes place in a learning environment. In order to help alumni develop the emotional characteristics that lead to doing “good,” we asserted that the learning environment required a high level of academic intimacy. We also argued that it is the direct effect and the interaction of several variables, endogenous and exogenous, that creates a particular learning environment and determines the level of academic intimacy in that environment. One endogenous variable that influences the level of academic intimacy in the learning environment is the types of pedagogical strategies used. One pedagogical strategy relevant to the outcomes of providing students with *intellectual* characteristics is “perspectival” learning. “Perspectival Learning” is learning to see phenomena, old and new, from various viewpoints (perspectives) (VanderVeen and Smith, 2005). Because it introduces students to ambiguity and complexity, “perspectival” learning provides a rich opportunity for deeper student reflection and faculty feedback. Therefore, a higher level of academic intimacy is achieved when “perspectival” learning is coupled with student reflection and faculty feedback. Many times it is faculty feedback that encourages students to continue to be disposed toward learning, despite the frustration that comes from being exposed to ambiguous and complex situations. “Perspectival” learning, then, not only helps students obtain the intellectual characteristics that lead to doing “well,” but also helps *students* gain “intellectual empathy” (mentioned earlier in this paper) which leads to doing “good.”

In summary, we believe that a business education must be delivered in a learning environment that has a higher level of “academic intimacy.” Academic intimacy is the result of the direct effect and the interaction of several variables. The learning of the intellectual characteristics of knowledge of terms and concepts (relevant vocabulary),

skills in decision-making and persuasive dialog, and a disposition toward lifelong learning are enhanced when these variables interact to create a learning environment with a higher level of academic intimacy.

CONCLUSION

The main purpose of this paper was to address the issue of preparing students to do “good” and to do “well” as alumni given their calling to business. Therefore, our paper (1) defined “good” and “well” from a particular Christian worldview, showing how they are connected to the idea of shalom; and it (2) outlined theoretical propositions that connect the alumni outcomes of doing “good” and doing “well” with student outcomes and with the learning environment. Embedded in our discussion of the propositions were descriptions of pedagogical strategies and tactics that cultivate a soil for preparing students to pursue shalom. In this way we believe we can prepare students to do “good” and to do “well” as alumni given their calling to business.

ENDNOTES

1 We agree with those scholars who believe we are called both to “sainthood” (our “general” calling) and to a specific occupation (our “particular” calling) (see Hardy, 1990, pp. 80ff).

2 We use the term “alumni” instead of “graduates” because the phrase “alumni outcomes” seems better suited to discuss the activities of our former students than does the phrase “graduate outcomes.”

3 We do not contend here that empathy “trumps” other means of influencing dispositions including radical conversion. However, we do wish to focus on empathy in particular because we think it has generally been neglected as a means of influencing dispositions.

4 While we realize that our definition of shalom involves doing “good” within three sets of relationships, we choose to concentrate on relationships among people. We also realize that these relationships are interrelated in that when we pursue justice for the “least of these,” we do so to Christ in service to God. In addition, we note that pursuing justice for others has implications for nature and our physical surroundings in that the “least of these” have a right to flourish and delight in God’s creation. Wolterstorff includes this right in his definition of “primary justice” (Wolterstorff, 2005).

5 Goleman, Boyatzis, and McGee (2002) seem unclear on this point. We hold that empathy is a result of social awareness and that social awareness is a result of self-awareness. In other words, higher levels of self-awareness lead to higher levels of social awareness which lead to higher levels of empathy.

6 The reason being aware of one’s emotions allows one to better feel what others are feeling has to do with the intervening step of self-management (Goleman, Boyatzis, and McKee, 2002). Being aware of one’s emotions allows one the opportunity to manage those emotions. Being able to manage one’s emotions then allows one the opportunity to feel the emotions of others. In other words, by managing one’s own emotions, one leaves more room to experience the emotions of others.

7 We define “academic intimacy” in broad terms as a measure of the quality and quantity of student/faculty collaboration. We understand “intimacy” is a concept with negative connotations. However, we wish to emphasize the power individualized teaching has on learning. Learning among individual students is enhanced the more they come into contact with individual instructors and the more they work with individual instructors on particular and significant academic projects.

8 Student reflection is collaborative in the sense that faculty provide the “fodder” for students to reflect upon. Both student reflection and faculty feedback can occur both inside and outside of the classroom.

9 Faculty feedback is normally thought to be comments on papers, exams, and homework assignments. This type of feedback enhances intellectual characteristics and will be referred to later in this paper. We wish to extend the definition of faculty feedback to include that which enhances the emotional characteristics of self-awareness and social awareness.

10 The impact of student reflection and faculty feedback on intellectual characteristics will be discussed later in the paper.

11 There are other pedagogical strategies available that can influence (both positively or negatively) the level of academic intimacy in addition to experiential learning such as knowledge dissemination, service learning, online classrooms, etc.

12 This idea is developed more fully in a discussion about the “management skill/knowledge loop.” See Smith and VanderVeen (2006).

13 Clearly, foundational, broad, relational, and deep knowledge are related. Ideally, one would have deep knowledge in all academic disciplines so that one could make connections. Realistically, we know there are tradeoffs. In a management theory class, for example, should faculty survey a broad spectrum of management models and theories or a narrow spectrum but at a deeper level? Such considerations are beyond the scope of this paper.

14 A decision-making situation is ambiguous when some phenomenon is encountered for the first time or when resolution to a problem is unclear. A decision-making situation is complex when there are multiple dimensions and viewpoints (perspectives) to deal with.

REFERENCES

- BusinessWeek Online (2004, March 16). The Future of Work. Retrieved March 16, 2004 from http://biz.yahoo.com/bizwk/040316/b3875615_1.html.
- Colson, C., & Morse A. (2004). Reclaiming Occupied Territory. *Christianity Today*. Retrieved August 1, 2004 from <http://www.ctlibrary.com>.
- Deming, W. E. (1986). Out of the Crisis. *Boston: MIT Center for Advanced Engineering Study*.
- Drucker, P. (1954). *The Practice of Management*. New York: HarperBusiness.
- Drucker, P. (2001). *The Essential Drucker*. New York, NY: Harper Business.
- Goleman, D. (1994). *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books.
- Goleman, D., Boyatzis, R., & McKee A. (2002). *Primal Leadership: Realizing the Power of Emotional Intelligence*. Boston: Harvard Business School Press.
- Hardy, L. (1990). *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Haugtvedt, C., Petty, R., & Cacioppo, J. (1992). Need for Cognition and Advertising: Understanding the Role of Personality Variables in Consumer Behavior. *Journal of Consumer Psychology* 1, 3: 239-260.
- Kerin, R. A., Peterson, R. A. (2004). *Strategic Marketing Problems: Cases and Comments*. Upper Saddle River, NJ: Prentice Hall.
- Pfeffer, J. (1992). *Managing with Power: Politics and Influence in Organizations*. Boston: Harvard Business School Press.
- Plantinga, Cornelius (2002). *Engaging God's World: A Christian Vision of Faith, Learning, and Living*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Sayers, D. (1947). The Lost Tools of Learning, New York: *National Review*. Retrieved from <http://www.gbt.org/text/sayers.html>.
- Schutte, K. J. (2002). Journey or Destination: A Study of Experiential Education, Reflection, and Cognitive Development. Michigan State University, working paper.
- Smith, T. M., & VanderVeen, S. (2006). Toward a Distinctive Undergraduate Management Program. *Christian Higher Education*, in press.
- Sparks, J. R., & Hunt, S. D. (1998, April). Marketing Research Ethical Sensitivity: Conceptualization, Measurement, and Exploratory Investigation. *Journal of Marketing*, 62, 92-109.
- VanderVeen, S., & Smith, T. M. (2005). A Timeless Model for Management Education. *Christian Higher Education*, 4:2, 109-128.
- Wolterstorff, N. (1983). *Until Justice and Peace Embrace*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Wolterstorff, N. (2004a). A Psychological Model of the Person That is Biblically Faithful, in *Educating for Shalom: Essays on Christian Higher Education* (edited by C. Joldersma and G. Stronks). Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Wolterstorff, N. (2004b). The World for Which We Educate, in *Educating for Shalom: Essays on Christian Higher Education* (edited by Joldersma and Stronks). Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Wolterstorff, N. (2004c). The Project of a Christian University in Postmodern Culture, in *Educating for Shalom: Essays on Christian Higher Education* (edited by Joldersma and Stronks). Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Wolterstorff, N. (2005). Justice, paper presented at the Conference on Spirituality, Justice, and Pedagogy, Calvin College. Grand Rapids, MI, September 22.

**Teaching to Justice:
The Spokane Neighborhood Action Program (SNAP) Project**

Douglas F. Laher, Whitworth University

This paper will first cover the issue that prompted me to construct the SNAP project used in my Microenterprise Development class. Next I address how the project relates to my theological commitments. Furthermore, I describe the pedagogy used to enhance student learning. I then explain how this project fits within the theory or concerns of my discipline. Finally, I describe my assessment and how I know that the students met the stated learning objectives.

The issue that prompted me to construct the SNAP project

I met Dr. Kyle Usrey, former dean of Whitworth College's School of Global Commerce and Management (SGCM), during the summer of 2001. I quickly discovered his vision and deep desire for our business students to utilize their liberal-arts business education in the fields of social and community enterprise. I agree with Dr. Usrey "that many of our students want careers in big business, and we indeed gladly help prepare them for careers with the likes of Boeing, Amazon.com, and Microsoft." He has said, that an "increasing number of students want to work in small businesses (the real engines of growth in the jobs market) or to start their own businesses as entrepreneurs." Dr. Usrey and I share a common vision and desire to use business as a ministry to the poor, empowering them to operate their own productive activities with dignity.

In 2002, the SGCM developed a partnership with Kerri Rodkey, Economic Development Manager of Spokane Neighborhood Action Programs (SNAP). Through our conversations with Kerri, I came to realize that Microenterprise Development is an integrated, holistic approach to dealing with the issue of poverty and fit well with the mission of Whitworth College, "to provide its diverse student body an education of the mind and heart, equipping its graduates to honor God, follow Christ, and serve humanity." As I reflect on this period of my life, God was preparing me to use my talents and passion for business to minister to the poor.

How the project relates to my theological commitments

In October 2003, I had the pleasure of meeting David Bassau, the founder of Christian Microenterprise Development (CMED). David Bassau started Opportunity International (O.I.) in 1976. Today, Opportunity International has grown into a global network, with support partners in seven countries (Australia, New Zealand, United States, Canada, United Kingdom, Germany and France) and indigenous Implementing Partners in 27 countries. Every day at least 2,500 families receive help from O.I. - that's one job

created or maintained every 35 seconds - and these results improve every year. (Bassau, 2004)

His story is an inspiration to me as I seek God in regards to my purpose on earth. During his week long visit to Whitworth College, I spent numerous hours with him during classroom lecture, community consultation, in prayer, and in worship. I witnessed first hand the humbleness of God's servant who has dedicated his life to building assets for God's kingdom rather than his own. Bassau is credited with helping tens of millions of people out of poverty by using his talents to teach grass roots entrepreneurship thus transforming individuals and communities economically and spiritually. During his visit, we had the opportunity to know each other on a personal level. I shared with him that I was starting a Doctor of Business Administration program at Anderson University and my passion to make a difference in the life of the poor. He shared with me that there is little empirical research validating the impact of

CMED on individuals and the family unit, in particular as it impacts the community and the local church. He also shared his desire to train/help the man/ husband in the biblical paradigm of fulfilling his responsibility to his family. He asked if I would be interested in working with him to research these issues. I knew at that moment what my dissertation topic was going to be. Currently, I am planning a trip to Manila, Philippines to conduct research for my dissertation. Part of my research focus is on the creation of productive jobs as the key for poverty reduction. I believe policy-makers concerned about poverty need to focus on helping growth processes spread to areas where poor people live. Today, wealth can be created faster than ever before as poor areas benefit from innovations made elsewhere. In addition, I believe capable institutions, both firms and governments, are required and they emerge and prove themselves in competitive environments. Opportunity International is one of those organizations.

The pedagogy used to enhance student learning

Kerri Rodkey and I developed a Microenterprise Development (MED) class that takes a hands-on approach to business planning and business consulting. It emphasizes the growing movement of using Christian Microenterprise Development (CMED) as a poverty alleviation strategy and ministry.

Our MED class is based on experiential learning methods, and focuses more on skill-building than theory. The majority of class work is done in teams of two students and a low-income entrepreneur from SNAP. The team collaborates throughout the term on a business plan for the entrepreneur. The professor or guest lecturers' introduce new concepts through brief lectures each class period, and facilitate questions and discussion about each of the business cases. Student teams make presentations on elements of the business plan, and consultation practice is conducted as small group and class discussions.

The final project includes two Whitworth College students partnering with a low income entrepreneur. They work to complete and present a business plan to a team of Business Development Specialists, entrepreneurs, directors from the Small Business Development Center and other invited guests. Those SNAP entrepreneurs, with a completed business

plan, may apply for a loan of \$500 to \$10,000 from the Northwest Business development Association.

We designed the curriculum with the following objectives:

- To understand the history and practice of microenterprise globally.
- To develop skills in business consulting, particularly in understanding and overcoming the challenges faced by low income entrepreneurs.
- To gain experience in business plan development and becoming comfortable with the process of starting a small business.
- To understand how to access community development loan funds.
- To explore the biblical meaning of “Business as a Mission,” and “Kingdom Business.”
- To teach the students the hands-on application of business development
- To facilitate the assistance, to the low income entrepreneurs, with research, writing, and generating of business ideas.

How this project fits within the theory or concerns of my discipline

Brealey & Myers (2003) states, “one of the fundamental goals of managers, especially owner-managers, is to maximize shareholder wealth and the worth of their business.” Van Duzer & Dearborn (2003) states that “most business schools teach that a corporate manager's primary responsibility is to maximize shareholder value by taking all possible actions within the bounds of the law.” I asked myself, how should a Christian finance professor help his students wrestle with this ethical dilemma?

There is plenty of room for unethical behavior even within legal limits of business. We need something more. To help prepare Christian business leaders for the marketplace in which they will compete; we need biblical model for business.

I believe John Wesley has developed an appropriate model to help me wrestle with the presuppositions of finance and the ethical and moral dilemmas inherent in my discipline. In Wesley (1921), a model for financial decision making is eloquently illustrated. Wesley states that, “if there is ever a doubt on what to expend, calmly and seriously inquire, (1) In expending this, am I acting according to my character? Am I acting herein, not as a proprietor, but as a steward of my Lord’s goods? (2) Am I doing this in obedience to His Word? (3) Can I offer up this action, this expense, as a sacrifice to God through Jesus Christ? (4) Have I reason to believe, that for this very work I shall have a reward at the resurrection of the just?” If I am developing business leaders, who practice this biblical model in the marketplace, I am “equipping our graduates to honor God, follow Christ, and serve humanity.”

Assessment of stated learning objectives

As previously stated, we designed the curriculum with the following objectives:

- To understand the history and practice of microenterprise globally.
- To develop skills in business consulting, particularly in understanding and overcoming the challenges faced by low income entrepreneurs.
- To gain experience in business plan development and becoming comfortable with the process of starting a small business.
- To understand how to access community development loan funds.
- To explore the biblical meaning of “Business as a Mission,” and “Kingdom Business.”
- To teach the students the hands-on application of business development
- To facilitate the assistance, to the low income entrepreneurs, with research, writing, and generating of business ideas.

My assessment is designed to test and measure the students understanding and abilities in the aforementioned objectives. The following are the point possibilities for the components of the Microenterprise Development class:

POINT

POSSIBILITIES:	Attendance and Participation	50 points
	Trusted Advisor Assignment (3 parts x 33pts.)	100 points
	Financials	25 points
	Draft Business Plan #1	25 points
	Draft Business Plan #2	25 points
	Final Business Plan	100 points
	Final Business Plan Presentation	50 points
	Teammate/Entrepreneur assessment	<u>50 points</u>

TOTAL

425 POINTS

References

- Brealey, R. & Myers, S. (2003). *Principles of corporate finance, Seventh Edition*, McGraw-Hill.
- Bussau, D. (2005). *The creation of a sustainable working solution to poverty began when two wealthy entrepreneurs decided there was more to business than making money*. Retrieved from <http://www.opportunity.org.au/article> on May 10, 2005.
- Usery, K (2004). *Dean's welcome*. <http://www.whitworth.edu/Academic/Department/SGCM/> . Retrieved July 25, 2005.
- Van Duzer, J. & Dearborn, T. (February 2003). *The profit of God, finding the christian path in business*. Retrieved from www.Christianitytoday.com on May 5, 2005
- Wesley, J. (1921). *The Use of money*. In M. L. Stackhouse, D. P. McCann, & S. J. Roels (Eds.) *On moral business: classical and contemporary resources in ethics in economic life* (pp. 194). Grand Rapids, MI: Eerdmans. Retrieved from <http://gbgm-umc.org/umw/wesley/serm-050.stm> on July 26, 2005.

***Re/Creating Communities:
Case Studies in Community-Based Theatre in Higher Education***

Brooke Keiner, Whitworth University

Art and incarnation

In her book *Walking on Water*, Madeline L’Engle argues that all true art is Christian art. That is, true art is an incarnational activity, an act of creating “cosmos in chaos.” True art—good art—speaks deep truth, illuminating both the darkness and the glory of creation.

Further, L’Engle believes that “each work of art, whether it is a work of great genius, or something very small, comes to the artist and says, ‘Here I am. Enflesh me. Give birth to me.’ And the artist either says, ‘my soul doth magnify the Lord,’ and willingly becomes the bearer of the work, or refuses; but the obedient response is not necessarily a conscious one, and not everyone has the humble, courageous obedience of Mary (18).”

The job of the artist then, is to be a “birthgiver;” to be open to the artistic call and to go boldly in the direction of their calling. They must be obedient to the work, seeking truth without judgment, and showing that truth to the world without censoring its unattractive parts. Mary Zimmerman describes the pull of an artistic calling: “I have felt the will of a text asserting itself—I’ve felt the drive it has towards living, towards life...we have all felt the palpable presence of the text entering the room. My job is to be an open door” (Theatre Topics 35) When an artist, no matter what their religious beliefs, embraces an artistic calling, and engages in the artistic process, bringing a story, a painting, a song, into being, they have been a part of the incarnation of the divine.

As a professor of theatre at Whitworth College, I’ve had the opportunity to witness the incarnation of the divine, both for students and audiences on many different occasions. We recently restaged a show that we created at our school nine years ago, titled *the body image show*. It’s a collection of sketches that address the factors behind how people form self-image, particularly about their bodies. During the 45-minute production, actors take turns dropping their characters, and speaking to the audience as themselves, revealing their own personal struggles with body image. We have staged the show four times now, with different groups of actors, and every time we do the response is overwhelming. In post show discussions people fight through tears to share a particular moment that impacted them and why. We receive letters and emails of gratitude. Other students stop our student-actors in the halls and talk about how the show changed the way they look at themselves in the mirror each morning. The students who are part of the show express similar evolutions. Throughout the process of putting together the show students must be honest and vulnerable while examining the murky territory of their own fears and biases. They must then turn around and talk to audiences about the very things they were trying so hard for so long to conceal. By and large, participants report that they look at the

world through different eyes—eyes more compassionate and appreciative of the human body—after having been a part of the production. *the body image show*, is just one example of the ways in which theatre can serve as a medium for the incarnation of the divine. It is also an example of how, when theatre does incarnate the divine, showing the deepest truth about human life and offering a portrait of cosmos in the chaos, positive social change is bound to be an outcome.

Theatre and civic engagement

As much as theatre is for me a holy act, an act of incarnation and worship, it is also a political act. Whether I am working with a group of people to create a show about socio-economic discrimination, or re-staging Wilder's *Our Town* for our mainstage season, I see myself as a civic servant, creating space and impetus for dialogue, understanding, and change. In the theatre we pose questions and we ask the stage to help us discuss them. Further, theatre is about humanity. Even when the characters are frogs, or spirits, or trees, we imbue them with human characteristics, letting them be metaphors for our human lives. A painting may depict a landscape, music may communicate emotion, but theatre will always reenact humanity. Our stages then (whether they be in performing arts centers or on street corners) are also places in which we play with humanity, creating and recreating the constructs under which we live. We can show not only the way things are, but the way things have been and the way things could be.

Theatre is also a collective art. As New York director Lisa Peterson said in an interview with *American Theatre* magazine, "it isn't theatre is you are doing it by yourself" (104). At its most basic level, theatre is a collective between actor and audience. But in most of our traditional theatre, there is actually a complex web of creators and interpreters—directors interpret the work of the playwright and articulate a vision for the project; actors interpret the instruction of the director and create character; designers interpret the work of the playwright and the vision of the director and create the visual world of the play; audiences interpret the performance and construct meaning from the event. Bringing a work of theatre to fruition requires cooperation, bargaining, and decision-making; they are inherent in the work. Those who participate in theatre participate in a group process in which each person has an agreed upon role, and is responsible to the group for the duties of that role. For the span of the project, a community is created, and must build together their artistic recreation of humanity.

Theatre a revolutionary act?

While I do believe that theatre has the greatest potential to show truth and affect positive social change, I also believe that this potential is not always met. Held captive by largely subscription-based audiences, caught up in romantic beliefs about edifying the classics, and paralyzed by the effects of group-think, our theatres are barely surviving, let alone catalyzing positive change within their communities. The old solutions are not working for our current problems. If we truly want theatre that generates, shapes, and sustains community, we need new ways of creating and presenting new work.

In his book *Theatre of the Oppressed*, Augusto Boal addresses similar concerns. He describes “Aristotle’s coercive system of tragedy” and its cathartic effects on audiences, designed to purge them of their desire to act against the status quo. And this system is alive and well today, he argues, “in disguised form on television, in the movies, in the circus, in the theaters” (47). After laying out his detailed argument against Aristotelian tragedy, he poses another form of poetics, a form that stimulates the spectator to transform society through revolutionary action.

When I first read about Boal’s ideas as an undergraduate, I held him at arms length. The word “revolution” terrified me. I envisioned people leaving the theatre, buying weapons, and storming city hall. But the revolution that Boal envisions is not one of violence. In Boal’s revolution, theatre is the weapon. Describing his vision for a new kind of theatre he says:

“The poetics of the oppressed focuses on the action itself: the spectator delegates no power to the character (or actor) either to act or to think in his place; on the contrary, he himself assumes the protagonic role, changes the dramatic action, tries out solutions, discusses plans for change—in short, trains himself for real action. In this case, perhaps the theatre is not revolutionary in itself, but it is surely a rehearsal for the revolution” (122).

Boal envisions a theatre that teaches people to think for themselves. As a teacher, how can I *not* get behind that!? If his vision is realized, audiences no longer sit with the expectation of being passively entertained, but engage in the action of the play, practicing solutions for a more equal and just society.

Weaving it all together

I’ve been a Christian and a theatre artist for as long as I can remember. That is, I do not remember a time when both Christ and theatre were not a part of my life. (I had really great parents.) But my process of uniting these two callings is only about a decade long.

As an undergraduate student at Whitworth College I was asked to interact with and attempt to answer 2-questions: What does it mean to be a Christian in theatre, and how is theatre shaped by your Christian worldview? I knew right away my answer wouldn’t be about theatre that only reenacted Bible stories or reinforced moral behavior. This kind of evangelical Christian theatre had never been authentic for me. I was more interested in real people, in real situations, watching them struggle, fail, and struggle again. And my professors were okay with that. All they asked was that I wrestle with the questions, discussing them in and out of class, experimenting with answers in projects and productions, all the while learning to articulate my beliefs and conclusions.

As a graduate student at New York University in 2001, my spiritual and artistic beliefs were again challenged and strengthened, as in the wake of the September 11th terrorist attacks I suddenly felt the traditional forms and avenues of religion and theatre that I had been pursuing were empty and ineffectual. I went to church the following Sunday and

listened to the pastor talk about grief and loss, banning together as a community, and praying for peace. I remembered Boal, and the new forms that he forged to help alleviate oppression in his country. I read about and took workshops in devised theatre, learning new ways to create work that broke traditional molds. I became fascinated by artists like Penny Arcade and Spalding Gray who created non-traditional work that directly addressed the issues that were afflicting them and their communities. And after wading around in despair and fear for a while, I found I had a new sense of duty as a citizen of the world, a new understanding of oppression and suffering, and a new resolve to use my artistic talents in creative, different and powerful ways.

It is with these foundations of education, life experience, and scholarship, that I now find myself on the other side of the lectern, striving to weave together my beliefs and convictions in a way that is authentic, fulfilling and artistically and academically excellent. I try to be open to artistic calling, leaving enough space in my life to answer the call when it comes. (Although at times when the call comes, I feel more like Aaron than Mary—certainly you don't mean me, Lord!?). I pay attention to what is going on in my community, and ask myself, in what way could theatre address this problem? I've learned to open up doors and invite others to be a part of the process, so that we can learn from each other and share our resources. And always, I am aiming to inspire and teach others to do the same.

What follows are descriptions of three projects that I have initiated at Whitworth that I think best represent my efforts to unite the truth-seeking theatre with social justice issues. Call them, "case studies in theatre for social justice." In each case, I have tried to outline the details of the project, offer insights into how decisions were made, and include practical information for replicating such a project.

Performing work with a social justice focus

When I began teaching as an adjunct at Whitworth College, one of my first assignments was to assume leadership for our touring group, then called Troupe Whitworth. Traditionally, the group's director had created children's theatre pieces based on the work of a children's author (i.e. Dr. Seuss or Shel Silverstein). In recent years, the group had functioned under the leadership of a student in their senior year who received scholarship money to direct the show and book performances. Because the group changed hands every year, there was very little opportunity to build relationships with local schools; teachers and principals didn't know what to expect or who to contact from year to year. Furthermore, because Whitworth students tend to have full academic and extracurricular schedules, it was difficult for the group to find times they could perform during the public school day. Thus, when I assumed responsibility for the touring group, my basic goal was to build a program that was consistent and more available.

I decided that offering the same show for a couple of years would allow us to build a reputation and reach more schools. As I thought about what kind of a show a Christian college like Whitworth, could offer to a public school community, there seemed to be an overlap between the message within the bullying and harassment curriculum in the

schools and Christ's message to "do unto others what you would have them do unto you" (Matthew 7:12, NIV). I had read in *American Theatre* magazine about a script called *Cootie Shots*, and a colleague also suggested the script and lent me a copy. Fully titled *Cootie Shots: theatrical inoculations against bigotry for kids, parents, and teachers*, the script is a collection of skits, poems, and songs that were created in Los Angeles under the direction of Norma Bowles of Fringe Benefits Theatre and her colleague Mark E. Rosenthal. Through workshops and discussions, students, parents and teachers were given the opportunity to talk about issues of bullying and harassment in their communities and were then lead through a process of creating material that communicated the problem and offered an alternative to bullying behaviors. I liked the script immediately, and it became our new touring show. Over the course of the next three years, I worked with three different groups of students to put the show together and take it into local elementary schools. During that period of time, a process developed. Below is an outline of that process, with suggestions for how others might engage in a similar project.

1. Casting—when doing work that has specific social justice intent, I think it's important to work with people also have an interest in social justice. Thus, as I advertised and recruited participants for the project, I specifically talked about the social justice purposes of the show. On flyers I listed some of the issues the show addressed (i.e. racism, sexism, and ageism); on the audition form I asked students to describe their interest in the project. I also believe that a show about embracing diversity should have a diverse cast. And so I visited student meetings (like the Black Student Union and our Multi-cultural Student Leadership Group) and talked about the project and the potential impact it might have in our community. And finally, because in my experience, theatre work that addresses issues of social justice can appear hollow or false if it is preachy or condescending, I wanted a group of participants who were, or could learn to be, self-aware, open-minded and compassionate. Thus I crafted the auditions so that instead of watching students do readings from the script, I watched students interact in pairs and groups as they played games and created short performances. In the end, I always ended up with a group of passionate, smart, and talented students, whose willingness to share their own life experiences left a unique mark on each production.
2. The rehearsal process—ideally, a cast for a project that uses theatre as a means for social justice has all of the above traits AND experience performing. But in our case, about one-half to two-thirds of each cast had no training or experience in theatre. And while this posed certain challenges and required perhaps more coaching on my part, I refused to let our rehearsal process become focused around teaching acting technique and skill. I insisted on a rehearsal process that focused instead on building ensemble and giving each participant an opportunity to learn about injustice and grow into a more socially conscientious human being. For these things to be possible, a group needs three things: a safe space to share and experiment without judgment or criticism; an opportunity to learn about

experiences other than their own; and a clear and attainable goal with an identified leader pushing them towards it.

- a. To create a safe space—I began by asking the students what they needed from me and from each other to feel like our rehearsals were a time in which they could be honest and vulnerable. Together we formulated guidelines that included ideas about confidentiality, listening, responding with questions instead of criticisms, forgiveness and grace, and the willingness to take risks and make mistakes. When I felt that one of these guidelines was violated, I intervened with a reminder about the guidelines. And at the end of each rehearsal I gave specific praise based on how the group had respected each other during our time together. I also believe that if the goal is to encourage students to be honest and vulnerable, the leader must demonstrate honesty and vulnerability. And so, I made sure that during times of personal sharing, I shared, and when I had a question, I asked it. In this way, the leader was not just an objective other in the room, but an equal participant who was also growing and learning.
- b. Creating an opportunity to learn about experiences other than their own—once the group had chosen six sketches to focus on (there are over 50 in the *Cootie Shots* book and we wanted only enough material to fill 30 minutes), each addressing a different issue for which school kids are typically bullied or harassed, I decided to dedicate one preliminary rehearsal to each of the six issues. I established a format wherein the first hour and a half of the rehearsal was spent with a guest speaker who talked from his or her experience about the issue and then lead a discussion or exercise based on the issue, allowing for student sharing, and facilitating questions and answers; and the last hour and a half was spent working on the sketch that dealt with that issue. So, for instance, at one rehearsal, the assistant dean of students visited the group to talk about discrimination based on sexual orientation both at Whitworth and as she had witnessed its effects on her family. Because sexual orientation is a very complicated issue for many Christians and it continues to be a source of conflict for many of our students, our speaker chose not to talk about the theological beliefs surrounding the issue, but to disclose a personal and sometimes heartbreaking account of what it is like as a mother to witness the effects of her son being harassed at school. Other students teased him mercilessly for being “gay,” because he didn’t play sports, his voice hadn’t changed, and he didn’t display other behaviors deemed typical of his gender. After sharing her story, our speaker answered our questions and challenged us to think about the ways in which we discriminate against people because of assumptions we make about their sexual orientation. The group talked for awhile about their own experiences, and then we worked on “Everybody Loves Double Dutch,” a skit in which a boy is teased by another boy because he plays jump rope instead of football. As a result of our guest’s story and our subsequent discussion, the students were able to authentically portray the emotions and circumstances within the skit. But more importantly to me, the students left the rehearsal with a deeper

understanding of a complicated and often faith-challenging issue, and a resolve to address discriminating remarks in their own circles of friends.

- c. Defining a clear and attainable goal and leading towards it—in many ways our goal was like any theatre production’s goal—to get the show on its feet. But in addition to blocking and polishing, the director of a group that is working on a show with a social justice focus needs to help the group keep that focus in mind. One way to do this is to help the group determine and then understand their potential audience. For us that meant deciding between lower and upper elementary students. After lengthy “when I was in elementary school...” and “kids today...” discussions, we decided that the lower grades would be a better choice for us because they are more impressionable and malleable at such a young age. This also helped us determine that 30-minutes of performance material would be a good amount of time, given their attention spans, and would also be feasible for the amount of rehearsal time we had allotted. Then as we set about determining which sketches to include in our performance I asked them to think about what sketches the nine-, ten-, and eleven-year-olds need to see, as well as which sketches they were most interested in as performers. In this way, we were keeping our audience in mind while making these foundational decisions, and began a habit of doing so during the rest of our process.
3. The Product—each of the three productions of Cootie Shots that I have directed had successful school tours with 8-13 performances. After each performance, the cast would introduce themselves and give a brief statement about why they were a part of the show (i.e. “I do Cootie Shots because I believe that we can all learn to ask questions about our differences instead of making fun of each other for them”). Then I would ask the audience to raise their hand if a) they had ever been made fun of for something, b) they had ever seen one of their friends made fun of for something, and c) they had ever made fun of someone else. I helped them define the terms “bullying” and “harassment,” and asked what some of the reasons we bully and harass each other are (and clarified, not what we make fun of each other for, but why we do it). Then, using the reasons they offered, I asked what they could do instead (i.e. if a student offered “we might make fun of someone because we are jealous of them,” I would ask, “what could you do instead of make fun of someone that you are jealous of”). I would end the discussion, with examples of bullying and harassment that should be reported to a “trusted adult” (an adult who has your best interest in mind)—anytime some physically hurts you or threatens to hurt you, or if you are repeatedly harassed by the same person or group of people. I would then give them a few minutes to ask the cast questions. As they filed out of the auditorium, the cast and I would line up by the door and give them high-fives as they walked by.

In conclusion, directing a production that has a specific social justice focus can be a life-changing experience for both cast members and audiences. The rehearsal process becomes even more important than usual, as you make room for cast members to share

their experiences and learn about complex social issues. Theatre becomes a vehicle for that learning, as “putting on a show” is what brings the group together every week. Instead of just gathering to discuss issues of diversity and discrimination, the group gathers to create something that they hope will help solve the problems.

Creating work with a social justice focus

In the fall of 2002, while working on our first *Cootie Shots* production, I contacted Norma Bowles of the Fringe Benefits Theatre Company to ask for permission to do the show and to talk about our mutual interest in theatre for social justice. During our conversations Norma mentioned the Theatre for Social Justice Workshops and Institutes that she conducts around the country (visit www.cootieshots.com for more information). After talking with my colleagues, we decided that hosting such an institute at Whitworth would be a great educational opportunity for students across our campus. The institute was scheduled for January of 2003 and would focus on issues of socio-economic discrimination.

1. Planning for the project—as I discussed the socio-economic focus with Norma, I told her that one of things Whitworth students experience most profoundly during their college years, is a strong sense of community and connection to each other, but a disconnect from anything beyond the campus. Students joke fondly about the being “behind the pinecone curtain” (our campus is covered with pine trees) where they are tightly linked to each other, but virtually cut off from the rest of the city. Norma and I quickly agreed that part of this project’s objective should be to open up that curtain, unveiling the socio-economic realities in Spokane, and giving students a greater understanding of what community looks like outside of Whitworth.
2. We formalized the following goals for the institute: 1) to create a new theatrical work that addressed issues of socioeconomic discrimination at Whitworth and in Spokane; 2) to bring together people from all strata of society so that the new work would represent many points of view; 3) to build bridges between the Whitworth community and the greater Spokane community.
3. Finding participants—if the project were to truly address issues of discrimination, we would have to create an environment of difference, where ideas, beliefs and experiences conflicted and collided. Thus, my first challenge as project coordinator was to find a group of participants that accurately represented both the Whitworth and Spokane communities.
 - a. Finding student participants was easy. I set up a one-credit class for which students could register. To receive credit they needed to attend 4 of the 5 sessions. I asked faculty members if I could have 5 minutes at the beginning of one of their classes to talk about the project. I sent an email out to the entire student body. In the end, 20 students received credit for attending the institute.

- b. Finding community participants was a more difficult challenge. I started by asking people that I knew were interested in social justice if they would like to participate or if they could think of community people who might be interested. I made phone calls and went to meetings. I invited people to bring their friends and family members. I told them that no theatre experience was necessary and that everyone's experience would be honored. I did everything I could to go beyond my own boundaries and reach into neighborhoods where I was clearly an outsider, seeking the company and commitment of people who shared my passion, if not my privilege.
4. Revising our intentions—in the end, I had very little to show for all of my footwork. Most people were too busy to commit to an entire week of evenings. I called Norma, frantic, on the verge of canceling the institute. Determined, however, that the institute was a much needed opportunity for students and for Spokane, and equally committed to bringing a wide array of voices to the table, we decided that we would commit the first night of the workshop to storytelling and would try to get as many people as possible to attend that first session, even if they couldn't come back during the rest of the week. I made all the phone calls and visits again, and this time was able to amass a list of 30 people who would commit to coming to the first night of the institute and share their experiences.
5. The process—on the first night 50 students and community members converged in our black box theatre space and were invited to talk about the issues of socio-economic discrimination they had witnessed or experienced. We used video and audio recorders to document the stories so that we had a record of them should participants not be able to return. We insisted on respect, and agreed upon and enforced a rule that when someone is sharing, everyone else is listening. We asked questions to clarify terms and places referred to in stories. We made sure that everyone who had something to share got the opportunity. At the end of the first workshop, Norma, Cynthia and I met to talk about everything that had been shared, and discussed plans for the rest of the week.

Each successive night of the workshop we had between 10 and 15 participants. We used improvisations and sculpting techniques developed by Augusto Boal to explore the topic further. We talked about possible structures for the work. We wrote and rewrote short scenes. Every session began and ended with discussion, and at the end of the night the leaders always met to debrief what had transpired and what would come next.

6. The product—on the third night of the institute, the group decided to structure the work as a parody of *The Wizard of OZ*, titling it *The Wizdom of SpokOZ*. Dorothy is a Whitworth student who comes from a less privileged family than her new dorm-mates seem to come from. She falls asleep on a bench on-campus and “wakes-up” in downtown Spokane where a Native American woman helps her find a path that will lead her to Wizdom. This “Good Witch” character is based on a

Native American woman who shared with us the background of her tribe and how socio-economics affect her community today. The Scarecrow is a homeless man in a soup kitchen line, and is based on the experiences of an African-American man who came to most of the workshops and talked about being black, unemployed, and “invisible.” The Lion is a working-class citizen on a picket line outside of a WalMart-type organization, again based on a regular attendee who talked about her experiences with government-subsidized health care organizations. The Tinman is a corporate CEO who cuts checks for a never-ending line of open hands, but feels he is cut off from his family and the people he is trying to help. This character is based on the stories of a Whitworth student who talked about her dad and how much he worked when she was growing up so that she and her siblings could go to college.

7. Wrapping up—on the last night of the institute, we handed out scripts, and read through our collaborative work. There were a few areas we identified as “weak,” or still needing more attention. We decided that a public reading would be a good next step and a few months later, we offered such a reading, inviting all the participants to return and hear the final product of the institute. We held a talk-back afterwards, inviting feedback and asking specific questions about our areas of concern. We also distributed and collected evaluation forms.

8. Audience and participant responses—we did two formal evaluations for the project, one with the audience who attended the reading and one with the institute participants. The audience survey asked attendees to rate on a scale of 5 (agree) to 1 (disagree) the following statements:
 - I thought this script...
 - ...accurately represented all socio-economic groups
 - ...accurately represent my socio-economic group
 - ...was thought provoking
 - ...was entertaining
 - ...helped me better understand socio-economic discrimination
 - ...helped me realize how I discriminate based on socio-economics
 - I consider myself...(circle one)...
 - Upper/Wealthy class, Middle class, Working class, Poor, Homeless

Over 85% of the audience agreed with each of the above statements (only 4 people marked a 2 or a 1 for any of the statements). About 8% were in the middle (marked a 3) on any of the statements.

Our evaluation of the participants was a bit more in-depth. In a written survey, we asked the participants to rate the following statements using a “not at all, a little, moderately, quite a bit, a lot” scale:

- a. I am more knowledgeable about discrimination based on socio-economic status because of my participation in the institute. (More than 75% marked “Quite a bit” or “A lot.”)

- b. My attitudes towards people of different socio-economic status than my own have changed because of my participation in the institute. (More than one-half marked “Quite a bit” or “A lot,” and an additional 25% marked “Moderately.”)
- c. I believe my behaviors toward people of different socio-economic status than my own will change because of my participation in the institute. (Each participant scored this statement exactly as they had scored the one before it.)
- d. I have a greater interest in theatre arts because of my participation in the institute. (75% of participants marked “Moderately,” “Quite a bit” and “A lot;” we also added an “already interested in theatre arts” category for this statement and 10% of participants marked that option.)

We also asked participants to respond to the following prompts:

- a. The best part of the institute was...
- b. The most challenging part of the institute was...
- c. Any other constructive criticism?

By and large, the group agreed that the best part of the institute was the diversity of the group and the subsequent opportunity to meet people who come from different backgrounds and experiences. Students and community members talked about having their “eyes opened” and their “hearts changed.” When asked what challenged them, their answers varied. Some thought the actual theatre work (the improvisation, writing dialogue, choosing a structure) was difficult; others talked about their personal struggles with the issue, finding the courage to share, and working to accept different versions of “the truth.” And a good number of participants also stated that the hardest part was coming face to face with their own stereotypes and discriminatory behaviors.

I included the last prompt so that participants felt welcome to share any thoughts they had about the process, sort of a “one last chance to debrief” kind of prompt. Most people responded with positive “thank you” and “great work” type comments. But there were 3 students who expressed dissatisfaction and bitterness about the project. And while I had anticipated this (they had been quite vocal about their dissatisfaction and bitterness all along), it was still very hard to read, and even harder to include in my evaluative report to our funding sources. One student was upset about the way that Christianity was portrayed in the final play. A participant had shared a story about a homeless Jewish man who tried to go to a homeless shelter that was run by a Christian church. When the man refused to join them in prayer before the dinner meal, he was asked to leave. We wanted to include the story in the script because it showed a concrete example of the ways in which Christians have been known to discriminate against the less fortunate based on feelings of righteousness and moral superiority. Further, the soup kitchen in our play was run by a Christian woman, and she welcomed everyone in the line and provided food without stipulation. So we felt we had equally shown

both sides of Christian charity—the important role it plays in the lives of many homeless people, and the fact that it’s good intentions don’t guarantee it will be fair and just.

The other two dissatisfied students felt that the play we developed was not consistent with the mission of Whitworth College, to “honor God, follow Christ, and serve humanity.” One student attributed this to what she called an “emphasis on looking inward for change” and felt that this was an “existential and postmodern” approach. To be perfectly honest I’m not exactly sure what this student was upset about. The play absolutely encouraged individuals to examine themselves and then work to change the qualities and behaviors that they found and didn’t like. Perhaps this student felt that change only comes from God and that any other form of change is temporary and inauthentic. I’m not really sure. And as far as I know, Whitworth doesn’t teach a particular kind of “change,” either inward or outward. But I know that both Whitworth and the Bible do teach students to seek justice and to love mercy. And asking people to examine their behaviors and motives around an issue such as socio-economic discrimination seems to me an entirely appropriate thing to do in pursuit of those goals.

The other comment regarding our inconsistency with Whitworth’s mission stated that “people who have money and that are giving money to groups that need them are doing NOTHING wrong if that is the only way they can help.” This comment troubled me, probably because it’s the issue that hits closest to home for me too, as thirty dollars is automatically debited from my back account each month by World Vision, and this does give me a feeling that “at least I’m doing something.” In our play, this issue surfaces in the Tinman character, who is a CEO, found at his desk, systematically cutting checks for a long line of charity organizations who thank him and then criticize him behind his back (“No skin off your back, you cheapskate!”). Both the Scarecrow (a homeless man) and the Lion (a working class citizen on a picket line) are naturally sympathetic characters, and so it was crucial that the audience care about the plight of the Tinman as well, if we were to achieve our goal of showing discrimination at all levels of socio-economics. We went round and round in discussion and rehearsal about this character. But part of the problem is that we didn’t have any CEO types in the room. The Upper/Wealthy class was represented in our group by Whitworth students, to whom the wealth did not really belong. They come from privilege, but are only just beginning to see that, and are extremely defensive of their parents and the choices that they made so that their kids could go to college someday. The other problem is that in the movie, the Tinman has no heart, literally, and when our Tinman joins Dorothy and the Scarecrow on their journey, he too is looking for a heart. We tried very hard to distinguish the fact that our Tinman doesn’t need a heart because he is cruel or uncompassionate (as in, “that guy has no heart”), but because he feels disconnected from his family (he’s at the office all the time) and his community (he doesn’t know the people he’s trying to help). As the Scarecrow says, “we don’t want charity man, we want change!” We tried to show that no one should be exempt from a process of examining their

behaviors towards people who are different than themselves, including those who give money and those who receive money. Discrimination is based on prejudice, and cutting or receiving checks every month doesn't make you immune to harboring stereotypical beliefs and acting on them. That was our intent, but I'm not sure we achieved it.

When compiling the feedback, I included all of the comments that we received, even the negative, unfounded and troubling ones, and sent them the dean, who did call and ask about why a handful of students were so upset. I tried to provide context and offered what explanation I could. In the end, she seemed satisfied and was pleased to see that the overwhelming majority of feedback was positive and that it indicated that a good educational and community-building opportunity had occurred.

I believe our institute was a great success, and I know that Norma (to whom we are so very grateful) agrees. She included excerpts from the script in a subsequent Fringe Benefits newsletter and continues to help me as I am working to find an opportunity (and funding!) to do a full production of the script. I attribute our success to three key factors—the diversity of the group that collaborated together, our policy that “everybody gets a chance to share,” and our dedication to representing within the play all of the viewpoints of the participants. Our work was a collaboration, in the truest sense of the word. And any positive social change that occurred—any lives that were enriched, any prejudices that were challenged and destroyed, any journey towards justice that was set into motion—was a result of the cooperation, courage, and compassion, of every person in the room.

Helping others create work with a social justice focus

My next foray into the world of theatre for social justice entails a process of using playwriting to develop writing skills, self-esteem, and the practice of self-reflection in teenaged students. During Jan-term, Whitworth students registered in “Community Arts in Practice,” will work with teens at an alternative high school to develop original 10-minute plays. Once the plays are developed, actors will rehearse the scripts and perform them in a staged reading style at a local performing venue.

My impetus for the project is two-fold. When I was in graduate school I performed an internship in the education department at the Manhattan Theatre Club (MTC) in New York City. As a self-described “home” for new American playwrights, MTC has always focused on the creation of new work, and their education department is no exception to this tradition with their Write on the Edge (WrOTE) program. In the WrOTE handbook he developed, David Shookhoff, Director of Education at MTC, describes the program's mission: “While the parent company [MTC] brings the work of proven artists to a general audience, WrOTE provides a forum that enables disenfranchised, often troubled, and sometimes inarticulate youth to find their artistic voices” (8). During the school year, MTC hosts a series of student matinees, bringing students from high schools all over New York City to see a mainstage production. MTC then deploys a group of ten trained

teaching artists into alternative schools in Manhattan and its surrounding boroughs, to teach playwriting skills to teens using the show that they saw together as a springboard, but drawing from their own life experiences to create the story and characters in their script. The teaching artists make eight to ten visits to the school, and work collaboratively with classroom teachers who help students write and revise their plays in-between teaching artist visits. At the end of the playwriting process, the teaching artist works with professional actors to stage the scripts, which are presented to the students in a staged reading fashion during a final school visit. “When two working actors... validate, or even transcend, the students’ written scenes by giving them vivid theatrical life, the effect is often astounding. Apathetic students are galvanized; hostile students become part of the group” (9). The final extension of the WrOTE program is the WrOTE Marathon, which happens in May, near the end of the school year. The ten teaching artists and their collaborating teachers choose representative script from their school, and these scripts are rehearsed and presented at MTC’s off-Broadway theatre for an audience of friends, parents, teachers, and the general public. Shookhoff sums-up the impact of the program:

“The power of this program is that it really does finally what theater is meant to do. It reflects and replenishes the community which gives it rise. You see it most powerfully in the performances, because the kids are writing about each other, but displaced, in the way that artist do—disguised—and what they write about and how they express it and what they choose is subject to the principle of artistic selection. You see work that is of the community and for the community, but that also helps the community transcend itself to see the possibilities and alternatives. It really exemplifies as much as any kind of theatrical experience the real roots and power of the theatrical form” (34).

The second inspiration for our playwriting project is the “Native Voices at the Atriy: Young Native Playwrights Project” (YNPP). In the fall of 2005, I saw staged readings of the scripts that had been developed by this project and was moved both by the work that the young playwrights had created and the relationships that were evident between the playwrights and their mentors. The collaborators for the project included The Atriy National Center, the Coeur d’Alene Tribal School and students from the University of Idaho’s BFA and MFA programs. They used a process similar to MTC’s but instead of launching a city wide, multiple-school program they chose to focus their efforts at one school, bringing university students to the tribal school’s classroom to acting as mentors and tutors during the writing process. And instead of using a produced play as inspiration, they asked the students to use metaphor to write about life experiences. This use of metaphor was clearly seen in the final scripts, as, for instance, a mermaid confesses to her unicorn best friend that she is nervous that they won’t be friends anymore if she leaves for the summer to go stay with her grandmother. And a basketball overcomes his fear of game time with the help and encouragement of his volleyball friend. The short plays were performed by Native American actors at the Northwest Museum of Arts and Culture (NWMAC). While each piece was performed, the playwright sat in a designated spot, and at the end of the play, they took a bow with the

actors. The impact of the experience on each student was impossible to deny; as the words they had written came to life and were understood and appreciated by the audience, I could see the trepidation that covered their faces melt away, replaced by confidence and pride. Through the use of theatre, young voices were heard and affirmed as insightful members of their communities.

Thus, I began planning a similar project for Whitworth students. Following the lead of WrOTE and the YNPP, I wanted to work with teens from an underserved community. Recognizing that the most significant parts of the project will be the mentorships and the staged readings of the scripts by outside actors, and that finding mentors and casting actors who are the same race as the student writers (unless another race is specified in the script) gives the experience and the scripts an essential element of authenticity, I was concerned about how we could duplicate this kind of a project at our school, which is a dominantly white, upper-middle class campus (the Under-represented Ethnic Enrollment rate at Whitworth is about 13 percent). Based, however, on my past success with projects that brought together people from different socio-economic backgrounds, I knew that working with a community of poverty was a viable option for the project. For one thing, I believe whole-heartedly in theatre's ability to empower and teach confidence, and students who come from less-privileged backgrounds desperately need opportunities to achieve and develop new sets of skills. Further, because the bedrock of theatre is dramatic action and the consequences of those actions, there is enormous opportunity in a playwriting project to teach students to take responsibility for their choices and to think about the impact those choices will have on their future, which is an essential lesson for teens from any background, but especially for teens who struggle, as at-risk teens do, with making positive choices. And finally, theatre projects can also be great motivators for students who already have many reasons *not* to attend school, and participation in arts projects has been statistically shown to improve attendance rates for students of all ages (see the report "Eloquent Evidence: Arts at the Core of Learning" initiated by the President's Committee on the Arts and the Humanities, for more information about the impact of the arts on learning and the educational environment).

Therefore, I chose to work with the Spokane Public School District's alternative school, Havermale High School. I contacted the school's principal who put me in touch with the vice-principal. While very interested in and supportive of the project, he pointed out that he couldn't make the project happen, a classroom teacher would have to agree to a collaboration and take the lead in initiating the project. So I wrote a short project description and the vice-principal emailed it to the teachers. An English teacher almost immediately responded, and in January of 2007, her 11th grade English class will be the "guinea pigs" for our project.

In the planning phases of the project, I also had to admit my own shortcomings and how they might get in the way of the project's success. While I am a skilled director and teacher, I am not a playwright. I have a strong understanding of play structure, conflict and dramatic action, but I have no idea how to write dialogue. I have led actors through the process of generating new material, but I have never even attended, let alone devised, a workshop in writing a new play. I knew that if the project were to succeed, I would

need someone who could fill in these gaps, with a group of alternative school teens. Luckily, I know such a person. She's a playwright and a friend of mine, and she also teaches at a local community college. And, for a small fee, she agreed to be a collaborator.

With all of the partners in place, I began designing the curriculum. I figured out how many in-school days overlapped for our Whitworth students and the public school students, and mapped out a calendar of school visits. I planned 6 hours of instruction (in both playwriting and mentoring) for our students before taking them into the alternative school, and I asked a student from the education department at Whitworth who did her student teaching at the alternative school last spring to come and talk with our class about where they should set their expectations, how to handle unfamiliar behavior, and how to set and maintain boundaries. During the school visits our playwright will lead workshops and Whitworth students will work with the teens to develop their ideas, refine their structure and edit their scripts. At the end of our time together, the plays will be collected and I will cast Whitworth and community actors and direct them in staged readings of the new works. We'll print programs with each participant's photo and publicize the event in the local arts calendar. The staged readings will be performed twice, once at Whitworth, and once at the NWMAC.

My hope is that the project, as Shookhoff describes, will be about community. I hope that Whitworth students will learn about a culture other than their own. I hope that the alternative school students will learn about action and consequence and will be empowered by their own words presented for them on a professional stage. And I hope that the audiences who come to see the performance realize that these are powerful and important voices for our present as well as our future.

Works Cited

Boal, Augusto. *Theatre of the Oppressed*. New York: Theatre Communications Group, 1985.

Ceraso, Chris. *Write on the Edge: A Handbook*. New York: Manhattan Theatre Club, 1998.

L'Engle, Madeleine. *Walking on Water: Reflections on Faith and Art*. New York: North Point Press, 1980.

Zimmerman, Mary. "The Archeology of Performance." *Theatre Topics* 15 (2005): 25-35.

"Twenty Questions." *American Theatre* Nov. 2004: 103.

Theatre: First Year Seminar
Diana Trotter, Whitworth University

The main goal of Whitworth College's First Year Seminar is to encourage incoming freshmen to begin thinking about what it means to live out their faith actively in the world. Specifically, we want students to think about what it means to do justice, live ethically, and to consider their roles as members of a community actively involved in civic engagement. The course meets once a week for 55 minutes, and each section has 16 students. While there are certain required elements common to all sections of First Year Seminar, each faculty member is free to decide the specific structure of his or her course as long as the material chosen has some connection to the overall course goal. Most courses include assigned readings, guest speakers, and the required course elements such as attendance at convocation and a community service activity. Students process the work through short papers and class discussions.

While I find papers and class discussions both valid and useful, I wanted to try something different in my course. Positive community involvement requires us to be active citizens with a strong sense of empathy for and connection to others. It also requires partnerships of mutual respect and support between individuals, groups, and between our personal concerns and the public good. Ethics and social justice need to be more than theoretical ideals; they need to be put into actual practice and become integrated into how we live out our lives. Therefore, I believed that teaching for social justice and civic engagement would be most effective in an active, participatory classroom where students are encouraged to engage with the course material in ways that involve not only their minds, but their bodies and hearts as well.

I once heard a colleague ruefully describe the students in his lecture class as "talking heads" – rational brains with the ability to speak rather than whole embodied beings with lives extending beyond the classroom. But if our goal is to develop community members actively engaged in working for the common good, and whose lifestyle choices – the work they do, where they live, what they eat, how they spend their money – are grounded in a fully integrated sense of themselves as part of a larger whole, then we must teach to the whole person. The reality is that students' lives are not lived out exclusively, or even primarily, in the classroom. Since their experiences outside of class generally have far more impact on the way students will choose to live, integrating the course material with those experiences will help students connect theory with practice and perhaps choose to live their lives in a way that embodies what they've learned.

Committed to making the course actively participatory, inter-relational, and connected to the students' lived experiences, I turned to the work of several interactive theatre practitioners, primarily that of Brazilian theatre artist Augusto Boal and those who have developed his work in various ways. Boal's basic premise is that theatre is not something you see, it is something you do. Everyone, regardless of training or interest in the arts, can make use of theatre to explore ideas, solve problems, create relationships, and change the world. In fact, he claims, theatre is the best method to achieve these goals because it is interactive and interpersonal. Theatre requires its participants to take action in the moment. At the same time, since it's only make-believe, theatre provides a safe framework for testing possible actions and witnessing their potential outcomes. Over the

past several decades Boal and others have developed hundreds of simple games and exercises drawn from traditional theatre practice that can be adapted and applied in an endless variety of ways.

I designed my course to use this model of interactive theatre work as a way to process and integrate the course material including readings on vocation, justice, and civic engagement. Rather than writing papers and discussing the readings in class in the traditional sense, students would “discuss” the material through active theatre-based exercises that drew on their personal experiences.

I had several goals in mind when designing the course. First I wanted to facilitate active participation. I wanted students to be out of their chairs doing something rather than sitting and listening or talking, and I wanted everyone involved. In class discussions, it is very easy for certain students to dominate while others never participate at all. I also wanted to remove myself from the central focus whenever possible. Even in the liveliest of discussions, the students tend to direct their comments to the professor rather than to each other, and it is often the professor who determines who gets to speak and when. My second goal was to make the class interactive and relational with students working together to bring their personal individual experiences into a group process. I also wanted to find a different language through which to express ideas and experiences, and finally I wanted to help the students integrate the course material with their whole selves: body, mind and heart.

The first order of business was for the students to introduce themselves to each other. Student introductions are standard in many seminar classes, especially course like freshmen orientation. I’ve done them myself using various models from going around the room having students give a specified set of information about themselves to more creative means such as having each student take as many or as few sheets of toilet paper off of a roll as they wish and then asking them to tell the class one thing about themselves for each piece of paper they took. However, I wanted students not only to do something more active, but also to go beyond introductions and begin establishing relationships and a sense of responsibility towards each other.

I brought in big sheets of poster paper with boxes of crayons and colored markers and invited the students to create a poster inspired by the phrase “I am from...” The students got out of their chairs and scattered around the room – mostly on the floor – writing and drawing while one of my student Teaching Assistants played soft jazz on the piano. The atmosphere was relaxed and fun and soon students were chatting with each other while they worked, moving around the room to swap colors and occasionally breaking into brief moments of dancing when the music got particularly lively. When the posters were finished, I divided the students into small groups where each student shared their poster with the group. This gave each student the opportunity not only to speak but to be seen as the posters expressed who they were in a visual way. Because the students spoke through pictures as well as words, they tended to move beyond just facts such as their hometown and their intended major, and included more personal content such as drawings of their pets, favorite landscapes like the ocean or the mountains, and special memories. Many included poetry to express themselves more abstractly and emotionally. The choice of colors, arrangement of images, and drawing styles also revealed something about each student. Having the posters gave the students something tangible that they could keep and refer back to after the class ended. Most of them expressed pleasure at

their own work and stated that they planned to hang them on their dorm room walls, put them in a scrapbook, or send them home to their parents. After the formal presentations, students spontaneously began comparing their posters finding connections and asking further questions.

Theatre came into play in the final piece of this assignment which was designed to begin creating an awareness of our responsibility toward others. After all the posters had been introduced, I asked students to volunteer to present someone else's poster, with their permission, to the whole class. Now that each of them had gotten the chance to speak and be heard, they were encouraged to turn their focus to someone else's story, to introduce them and become a kind of champion of their cause. This was clearly the most valuable part of the assignment; once a student had spoken on behalf of another, they felt a certain investment in and responsibility toward that subject. And they were reminded of how much they had in common with each other.

In reflecting on the exercise, the class talked about how each student composed his or her version of reality through what they chose to present about themselves on their poster. Because they had a tangible object in their posters students were able to analyze their own self-presentations in a way that invited them to become critically aware of how they participate in the creation of their individual identities and their place in the group.

As part of their work on self-knowledge and vocation, the students worked with Strengthsquest, an on-line assessment tool many of the seminar sections were using that identifies the student's top five strengths out of about 30 different possibilities. I gave the students a variety of take-home exercises to help them explore their strengths and the various possible applications, and reviewed these exercises in individual appointments outside of class. In the class itself, we played with a simple story-telling form called 3-sentence stories that I adapted from a performance practice called InterPlay. A 3-sentence story is exactly what it sounds like: a story told in 3 sentences. The goal is to tell a specific story, not just state facts or muse on an idea. The story should have a distinct beginning, middle and ending while avoiding run-on sentences and fillers. The form is surprisingly fun because it offers a detailed and colorful nugget of information that communicates more than one might expect and still leaves the listener intrigued to know more.

I wanted to use story-telling because of its fundamental differences from academic discussion. Stories are personal, specific and experiential. Words, as we know, can build walls as easily as they build connections. My experience with academic discussions in general is that they tend to be competitive rather than cooperative. The speaker speaks not so much to connect as to declare and to claim public space. The "listener" does not listen for understanding and empathy, but rather for points to refute and openings in which he or she can leap in and retake the public space with his or her own words. But with stories we listen openly and look for places to identify with the speaker rather than to argue or interrupt. A form as concise as the 3-sentence story allows for multiple stories to be told by multiple speakers; no one dominates and no particular story constitutes the "right" answer.

Once the students caught on to the idea of the form, we broke into three groups of five or six students each and held a 3-sentence story circle. Each group stood in a circle and students took turns telling 3-sentence stories about moments in their lives when they utilized one of their strengths successfully. Each student told a story in turn for one

rotation of the circle after which they were invited to tell stories as they felt inspired. To keep anyone from dominating the circle we agreed that while any student could tell as many stories as they wanted, no one could tell more than one story in a row. After several minutes, we mixed up the groups so that everyone could have a chance to hear from each of their classmates. I was concerned that once the obligatory story had been told, the students might lapse into silence – as often happens in class discussions. But to my relief this was not the case. Students jumped into the game with enthusiasm, and every student told several stories over the course of the exercise – partly because the exercise is fun, but also because the group process feeds on itself. One person’s story inspires another similar story in a kind of spontaneous call and response.

As each story was offered, themes and connections developed creating a kind of group story as students wove their experiences together. Although they had been instructed to focus on their successes, as the students became more comfortable, they also became more vulnerable and began to include stories of when things had not gone well for them. This led to similar stories as students empathized with each others’ struggles.

During the debriefing, students expressed delight at the realization of how effective they’ve been using their strengths in different areas of their lives. This realization gave them a sense of confidence about being successful in college, and about making a difference in the world. Inspired by this, we did another round of story circles this time with the students making up fictional stories about themselves in the future using their particular strengths to do justice and be effective community members.

Students also talked about how much easier it was to think of stories when they were telling them in a group. The form allowed them to recognize the importance of the group body in generating ideas and support. They also commented on how all the stories came together in a kind of collection that was stronger and more interesting than any individual person’s story. It was easy to make the connection between this discovery about story-telling and the importance of the group body in doing justice and community work.

One of the advantages of using theatre to process ideas in class is that theatre offers a different kind of language than regular speech. Story-telling is one example, but even more powerful is the use of physical images to create dialogue, explore problems, and uncover our own hidden assumptions. In a seemingly homogeneous group, such as the Whitworth College student body, language can threaten to reinforce a stereotypical perception of reality and erase individual differences in identity and belief. Hidden assumptions and opaque embedded meanings go unquestioned. For example, words such as “Christian,” “morality” and “community” are common in the Whitworth lexicon, and the unexamined use of these words in discussion and conversation gives the illusion of a communally held set of ideas and beliefs while often failing to communicate our true ideas.

Instead of discussing these concepts and their meanings in the traditional manner, we explored them through a Boal exercise called Circle Sculpting. In this exercise the students act as “sculptors” using their classmates’ bodies as human “clay.” Specifically, the students choose or are given a theme and then stand in a large circle. As they are inspired they step into the center circle and use other members of the circle to sculpt a physical image or tableau of an idea inspired by or expressing the theme. The “sculptor” does this by physically manipulating the bodies of his or her classmates until her or she

has created the desired image. The sculptor then rejoins the rest of the students encircling the image. The exercise is done entirely without speaking; no one is allowed to give verbal commentary or analysis. The image remains as it is until another student steps forth with a different idea at which point he or she can change the current image, or start over again with a completely different one. The only way to comment on, expand, or argue with an idea is to sculpt a different image. The image sculpting continues until a new theme is introduced.

It is important to allow this exercise plenty of time because inevitably the first images are usually stereotypical and obvious. For example, one of the themes we played with was the community of Whitworth College. Students began by sculpting images of students studying, praying together, reading the Bible, sitting in class, and walking together. While these images certainly reflect actual experiences, as the exercise continued the images became more complex and ambiguous. For example an image of a Bible study changed from a group of people facing each other with smiles on their faces, to one where there was clear disagreement. One student changed an image of several people laughing together by taking one person out of the group and placing them on the floor curled up in a ball facing away from and unnoticed by the group. A further modification moved the group so that they were pointing at the person on the floor. The final change brought in another person and placed them kneeling at the side of the person on the floor with their hand resting on the person's shoulder. In this example the students began with a general idea, identified a problem, and suggested a solution, without ever speaking out loud.

One advantage of circle-sculpting is that images are open-ended and allow for multiple interpretations. The intentional ambiguity of image making allows for each person to project his or her own story onto the image. At the same time, it is fundamentally a group image created by and carrying meaning for both the individuals and the group as a whole. No one person's idea or interpretation dominates. There are multiple images possible for every theme, and each image conveys multiple meanings. Unlike verbal discussion, images intentionally encourage and foreground different perspectives. They also move more slowly than verbal discussions allowing each person's perspective to be fully seen and embodied before moving on to the next.

Students can be asked to speak short words or phrases that describe how they "read" the image, what it feels like to them, what the image might be saying or what its headline or title might be. It's important to limit the participants to words or phrases rather than lengthy commentary, and to remind them they are speaking from their own perspective rather than trying to find the "right" answer.

Images also have the ability to exist side by side and still be fully realized and understood. In fact the existence of multiple images occupying the same space creates resonance and interaction among and between the different ideas being expressed as individual images merge into a larger picture. In another Image Theatre exercise called 3 Wishes, students created a group image where everyone's individual image contributed to one big picture. Using the theme of justice, each student moved into the designated image space and created an image with his or her own body that depicted the theme negatively – in this case, images of injustice. The images could be completely separate from what anyone else was doing, or they could be related or connected to images already in the space. When everyone has created his or her image and is in the space

together, they are asked to remember their positions. Next, the students repeat the process, only this time they are making an image of the theme, justice, at its ideal best – however they interpret that. Once again the students are asked to remember their ideal image.

Now we had two group images, one of injustice and one of justice, made up of several individual images all placed in the same space together. We paused at this point in the exercise to debrief about the process thus far. Students commented on how the group images were like a community with everyone doing his or her own thing as part of a larger whole. They noted how the creation of the image reflected the different roles people play in communities. For example, in order for the process to get started, one or two students had to take the initiative and jump in with their images. Some students created their images mindful of how they affected the images already in place; others created images that had no intentional connection to anyone else. Some students tried to keep their images separate from the group, while others deliberately joined their image to someone else's. They talked about how no single person could control the image while at the same time what each person did changed the total picture. They also noted that from their positions within the image they could not see the whole picture.

The students then went back and recreated the initial negative image. As the facilitator, I clapped my hands to signal the first of their three “wishes.” At the sound of the clap, each person in the image may make one physical change before freezing again in a new tableau. Their goal was to get from the negative image to the ideal image one physical change at a time. I gave the signal two more times to complete the three wishes. Some students were able to get to their ideal image in three moves and some were not. We continued to play with additional “wishes,” and explored where the image would evolve if they kept changing it even after reaching their initial ideal image.

After the exercise was completed, students described what they had to do physically to move from the nightmare to the ideal. For example, perhaps they had to turn around, raise their head, stand up, take someone's hand, or uncross their arms. Once students identified their actual physical movements, I invited them to analyze how that translated into the actions and choices they might need to make in real life to work for justice. In the follow-up quick-writes, I had the students brainstorm a list of specific things they could do to work for justice that very week based on what they had discovered through their movements. I asked them to write as quickly as possible without censoring any idea, no matter how seemingly trivial or grandiose. Ideas ranged from small things such as apologizing to someone and reading a newspaper to stay aware of current events, as well as bigger commitments like serving sandwiches to the homeless through one of the campus ministries, or attending a city council meeting. We then made a group list on the board and challenged each other to pick one thing we were willing to do over the next week.

These exercises represent examples of the kind of work we did throughout the semester in our attempt to use interactive theatre to study community engagement and social justice. One of the disadvantages to this methodology is that it requires a lot more in-class time than a more traditional approach. The format of a one-credit, one-hour a week class that not only has to cover the course material, but is also the place where first-semester freshmen get information about various academic processes, just doesn't provide enough class time to do more than sample these exercises. We often had very

little time for the actual interactive work once we had taken care of the week's questions regarding registration, how to use on-line resources and other practical academic issues.

However, despite these drawbacks, I believe the method of using interactive theatre exercises to teach social justice was successful in several ways. First, by involving the body and the emotions as well as the mind, these exercises helped students think more concretely about taking action. One of the requirements for all students taking First-Year Seminar was to write two mission statements, one at the beginning of the semester and one at the conclusion of the course. In these statements the students were asked to articulate their responsibilities to themselves, each other, and the larger community both for the present and throughout their lives. The first set of papers in my course was filled with vague and general statements such as "do God's will," "do good in the world," "lead a moral life," with very little specific explanation of what those goals entailed. By the end of the semester the students had become much more specific in defining what they meant by "doing good," and "serving others." Their papers were full of specific examples of what they wanted to do as community members, and there were many connections made between the goals they set and the exercises we did together in class.

Probably the most successful aspect of the course was that its very structure modeled positive community engagement. The students worked together cooperatively and creatively. The work invited them to bring their individual experiences, their feelings, and their bodies into class and apply them for the good of the whole. The structure of the exercises allowed everyone's input to be honored and encouraged collaboration rather than competition. In their course evaluations, which exceeded the college average in every category, the students stressed the importance of the relationships they created with each other. Repeatedly in the exercises the students commented on the importance of the group body and its dynamics in both the theatre work and in community engagement.

It is too soon to know whether or not this work will have any lasting impact for the students, but I suspect that it will if for no other reason than the students enjoyed the work. In their course evaluations a number of students commented that they liked the reading material – especially because they got to "play" with it in fun and creative ways. Because they enjoyed the material and engaged with it openly and eagerly, perhaps it will stay with them. They leave the class feeling good about the experience and interested in what they've studied. They've experienced themselves as active participants in a positive group process. And they have acted out ideas for changing their world.

*Teaching Oral History:the “Whitworth Rock”,
Japanese American Alumni, and other Issues of Justice*

Janet Hauck, Whitworth University

Who would have imagined that two young college students almost had a hand in changing the course of human history as we know it? It happened in March of 1942, but to this day, the memory of the incident surrounding the “Whitworth Rock” still brings a twinkle to one elderly man’s eye. And the story also brought a twinkle to my student’s eye, as she listened to the unfolding of the incident during an oral history interview, conducted for her oral history project assignment in my Introduction to Public History course at Whitworth College.

“I was told that I needed to ask you about the ‘Whitworth Rock’,” she began, as she sat with the man in his Spokane living room. “What exactly was that?” Her technique was excellent, and it is something she had learned and practiced in class before this interview took place. One of the things I teach my students during oral history instruction is to use the “Basic Six” when formulating interview questions – who, what, when, where, why, and how – to avoid a “yes” or “no” response, and to allow interviewees to tell their stories. Another teaching point is the need to do prior research before the interview. Both of these steps are evident in her questions above.

In my public history course, I devote an entire three-hour class session to training students in oral history interview techniques. Then we spend another three-hour session sharing the results of each student’s oral history project. But why spend so much time on something that many instructors might merely tack on as an added exercise for students, to flesh out a written research paper? Because, if the intention of an interview is not just to “get the facts”, but rather to delve deeper and “get the story”, instruction and practice are essential. I find that for most students, “getting the facts” comes easily, but to gain knowledge that adds to the historical record requires more intentional work.

Now let’s return to the story of the Whitworth Rock, to see how my student’s interview unfolded. The elderly man told her, “This was during the construction of Graves Gym... there was a lot of work being done turning over dirt and so forth... This fellow, named Sydney, was an artist and a very clever man, and he got this idea. In the old dorm... he had a room right across from me, and I would here this pecking going on. Chip, chip, chip... It went on day after day... Finally, I went up and knocked on his door. I said, ‘What’s going on in there?’ There’d be dead silence... Finally, he’d open the door just a little crack. And he’d say, ‘This is a private project, and he’d slam the door in my face.’”

My student was applying several good strategies at this point in the interview. She was engaging in non-verbal cues, such as nodding, eye contact, and affirmative phrases like, “Mm-hm” and “Wow.” She was also seeking descriptive words from the interviewee that would paint a picture of the event being discussed, for the benefit of present and

future historians. This distinctive – this *adding to the historical record*, as mentioned above – is one of the main purposes of oral history interviewing that I emphasize with students. A second distinctive is the fact that oral history *honors the person being interviewed*.

The true fact is that everyone has a story to tell; the hard fact is that people are growing older and dying before anyone interviews them to gain their stories. Not only does everyone have a story to tell, but each person's story is equally as important as any other. The theological imperatives, "You are worth more than many sparrows," and "The hairs on your head are all numbered," reveal the unique worth of each individual. In relation to others, there is also the imperative, "Love your neighbor as yourself." I tell my students that as citizens of this diverse world, we need to honor all stories, and to learn from them.

Gary Okihiro, in his book *Oral History and the Writing of Ethnic History* has said, "Oral history is not only a tool or method for recovering history; it is also a theory of history which maintains that the common folk and the dispossessed have a history and that this history must be written." (1) History has generally been told by the dominant members of a society at any given time, and there is much that has been left untold and unexamined. There are issues of justice and fairness that emerge from this problem, and another oral history project undertaken at Whitworth in the last several years has spoken directly to these issues.

Entitled *From Coast and Camp*, this documentary project collected stories from Japanese American alumni who attended the college during the years 1942-1945, to gain insight into their lives as those branded "enemy aliens" by their own government. Two recent alumni, trained in oral history techniques, conducted the interviews. The following excerpts from those interviews contain pieces of history that are only recently being brought to light, regarding the internment of Japanese Americans during World War II, and the violation of civil rights that resulted. I quote from the transcripts:

- "We had just 48 hours. You just get rid of your business and you do the best you can and discard everything... When people talk about pictures of years back, we don't have any."
- "One of the girls went to Garfield High School [in Seattle] every day with a Chinese girl friend. The day of Pearl Harbor, December 8, she refused to have anything to do with her... And she wore an 'I Am A Chinese' button, because she felt so threatened."
- "But when this thing happened that we knew we had to leave, the Dean of Women called me to her office and told me, you know, 'Don't feel bad,' and 'It'll turn out better.' And she says, 'Keep a record of everything that happens. Keep a diary, now.' ...I said to myself, 'My world's coming apart, and she's asking me to keep a diary.'"

- “I remember sitting on the back porch with my pup and saying, ‘What’re we gonna do,’ that we’d [have to] move. I was concerned about my dog... And so I took him down to Lake Washington about a week before we were going to leave and I released him. But he found his way back. That was a long way back. And so the only thing I could do was call the dog pound and they took him...”

The last excerpt has brought tears to the eyes of listeners, because empathy for a boy and his dog truly transcends time and culture. This was the goal of the *From Coast and Camp* project, conducted using grant money from the Washington Civil Liberties Public Education Program. Funding was given to create “a strategy for raising the level of public awareness regarding the WWII exclusion and detention of Americans of Japanese ancestry, so that the circumstances of this and similar events may be illuminated and understood.” A parallel goal was to work toward the prevention of future civil rights violations. It would not be a stretch to say that the students who conducted these interviews, as well as those who listen to the documentary, have become better world citizens as a result.

Pedagogically, it is a known fact that students learn best by doing. I have designed my oral history unit around this principal, with only the beginning of the first three-hour class session used for instruction. The majority of time is student-centered, as they select project topics, write interview questions, fill out interview release forms, learn to operate recording equipment, and practice interviewing each other. At the end of the session they re-assemble to report on their experiences. I ask questions like: Who learned something new? Who was given a “word picture”? Who asked the “why” question? We will discuss these points further, after this next installment of the Whitworth Rock tale.

The elderly man told my student, “I was just dying of curiosity to know what was going on in there. So finally, [Syd] let me in. He said, ‘If you come in, you’re going to have to participate in this.’ He says, ‘My hand is getting numb from chipping on this rock.’ And I looked over there, and sitting on the desk was this big, big rock... And already he’d started chiseling some inscriptions. And he had a book beside him of Old English letters... and as far as he’d gone in the chipping, it said, ‘10 DAY SENCE VIGE.’ That’s ‘voyage’ in the Old English. ‘JOHN HAS FEAVER.’ Then I got to chip in... And I put in ‘1703’, with a hammer and a nail punch.”

By this time, my student evidenced more than a passing interest in the story, as she used non-verbal affirmations like leaning toward the interviewee, and laughing appropriately. The man noticed this, and said, “You may have heard some of it.” As we had discussed in class, she responded with neutral words, “All I’ve heard... I’ve just heard that there’s a rock that they found.” This need for neutral words – both in question formulation, and in the actual interview – is extremely important in allowing the interviewee to tell the story as it happened.

He continued, “So the idea was to hide this rock or bury it... and age it, which we did. We took it down to a creek nearby. Allowed it to sit, and the moss began to accumulate. Well, after about two weeks, it had a very, very ancient looking appearance. So we

brought it back, and I said, ‘What are you going to do with it now, Syd?’ He said, ‘Well, you know what our plans are. We’re going to set it here and let it be ‘discovered’ by the workmen when they’re turning over the dirt, and so forth,’ which we did... Well, it took about two weeks. It got buried again, and then we had to unbury it... to excavate it out and plant it in another place.”

By now, empathy was building in my student. She listened as the man digressed, “We had certain levels of mischief... besides the Rock. We’d hide silverware from the dining hall... Do they still do that?” My student responded in kind, “Every year Mac Hall steals all the silverware during Parents’ Weekend, and then sticks it in the President’s lawn.” She was encouraging him to continue his story by sharing a similar one of her own. An excellent definition of empathy in the oral history context is this: “Empathy is the ability to project oneself into the personality of another person in order to better understand that person's emotions or feelings.” (2) I teach my students that as the interviewer is able to show empathy with the interviewee’s story, the story has the opportunity to deepen.

The elderly man went on, “Finally, one day [Syd] walked by me, and he said, ‘It’s been found.’... And he pointed up towards Ballard Hall. Right at the bottom of the steps... there was a group of students and a group of faculty, and there were newspaper reporters standing around taking pictures of this rock, which was sitting on a table. And here they had all this going on, and we looked and we thought, ‘Boy this is more than we even bargained for.’ You know, it was just wonderful... And the way the dating was set up, it was that... Lewis and Clark hadn’t been... it would have changed the course of history of the whole Pacific Northwest. It would have proved somebody was there long before Lewis and Clark!”

This interview has turned out to be a marvelous example from the relatively new field of public history, which is my specialization within the history field. The oral history interview is a natural way to impart history to the public. It also meshes well with a definition of public history that I give my students, which comes from the Public History Resource Center: “Public History is history that is seen, heard, read, and interpreted by a popular audience.” (3) This field readily addresses issues of justice, since, to fully understand the events of the present and the past, the stories of all members of society must be gathered; men, women, minorities, the young and old alike.

Another important issue in the public history field is the need for thorough and accurate research. All history that is presented to a popular audience must be as accurate as the public historian can make it. In the case of oral history, one also needs the ability to combine this research with information gathered through oral history interviews. I ask my students this; is “history” truly “his-story” (or “her-story”)? And I tell them that decisions must be made regarding what is “right”, and what is “remembered.” As noted oral historian Linda Shopes has so aptly stated, “An interview is a storied account of the past recounted in the present.” (4)

Let’s return for a final time to the story of the Whitworth Rock, to learn its unexpected conclusion. The elderly man said, “We finally decided that it had gone about as far as we

could let it go. And we thought we'd better tell Dr. Warren, the President, about it... Well, he was kind of shocked about the whole thing. But he got an article... he called the newspaper, and they came out with another article that said, 'Student hoax discovered.'... They exposed the whole thing and talked about it... And we weren't punished severely, but he admonished us and said that it could have been a very serious thing if it had gone back to the Smithsonian Institute like they had planned it. They had planned to take it back to the Smithsonian!"

This amusing story, related during the course of an hour-long interview, ends here. And while my student did a remarkable job, a reading of the entire transcript reveals that she did not ask the hardest question; the "why" question. This is typical of interviewers who are new at oral history, and it is a hard question for any interviewer to ask. Because when we ask *why* an interviewee did what he or she did, or felt what he or she felt, we are asking to be let into that person's innermost thoughts and motivations.

The interviewer must earn the right to ask the "why" question, by the way in which the set of interview questions is constructed. After her interviewee had warmed up to my student and willingly answered her "who", "what", "when", and "where" questions, she might have asked, "Why did you participate in the Whitworth Rock incident?" The man may have found it relatively easy to answer, since many people can identify with the experience of pulling a prank. Much harder would be to ask "why" of the Japanese American alumni, because their stories might be much more difficult to tell and to hear.

When conducting assessments of my students' oral history projects, I do indeed look for things like the asking of "why" questions. But more importantly, I look for evidence of the two oral history distinctives I have taught them from the beginning: *adding to the historical record* and *honoring the person being interviewed*. Through the final project assignment, which includes written analysis, partial transcription, and presentation to the class, I am able to assess the following: Have students pinpointed the importance of the information they have gathered? Has the information been set in historical context? Have they learned what went well, and what they might do better?

By the time students are ready to present their oral history projects to the class, I have observed an excitement and ownership of their topics that is a gratifying culmination to my instructional efforts. My students have presented projects on topics such as Russian immigrants, college roommates, members of the college's athletic teams, WWII veterans, college organizations and clubs, Japanese-American internees, African-American alumni of the college, female faculty members, retired faculty members, and multi-generational members of their own families. Several students have even produced online exhibits that combine photographs with excerpts from their interviews. (5)

In conclusion, I have received comments such as these on course evaluation forms, and consider them another gratifying culmination to my efforts, as well as an inspiration to continue training many more oral historians:

- “I gained so much perspective on how valuable history is. Being introduced to archives, oral history and so much more increased my respect for history and careers in history.”
- “Many of the skills that one learns (like interviewing, maintaining records, and preserving records) are applicable to other disciplines.”
- “I love the field of public history. It is a vital tool in preserving, researching, and interpreting history in order to present that history to the public.”

NOTES:

- (1) <http://www.personal.psu.edu/users/c/1/clm293/oralhist2.htm>
- (2) http://www.beyondintractability.org/m/empathic_listening.jsp
- (3) http://www.publichistory.org/what_is/definition.html
- (4) <http://historymatters.gmu.edu/mse/oral/interpret.html>
- (5) <http://www.whitworth.edu/Library/Archives/Onlineexhibits/Archive.aspx?ID=42&DesignedBy=Gary%20Kessie,%20Class%20of%202004&OrderNum=1;>
<http://www.whitworth.edu/Library/Archives/Onlineexhibits/Archive.aspx?ID=51&DesignedBy=Joan%20Lack&OrderNum=1;>
<http://www.whitworth.edu/Library/Archives/Onlineexhibits/Archive.aspx?ID=55&DesignedBy=Frances%20Heu&OrderNum=1;>
<http://www.whitworth.edu/Library/Archives/Onlineexhibits/Archive.aspx?ID=45&DesignedBy=Quantae%20Anderson,%20Class%20of%202004&OrderNum=1.>

BIBLIOGRAPHY / WEBLIOGRAPHY:

Baylor University Institute for Oral History Workshop.
http://www3.baylor.edu/Oral_History/Workshop.htm

Hauck, Janet E. 2003. “The Whitworth Rock.” *Nostalgia Magazine*. 5 (March): 31-33.

Oral History Association. <http://omega.dickinson.edu/organizations/oha>

Whitworth College. *From Coast and Camp to the Inland Empire: Japanese American Evacuation and Relocation to Eastern Washington during World War II*. Audio-documentary project completed April 2003.
<http://www.whitworth.edu/Library/Archives/CurrentProjects/Coast&Camp/Index.htm>

Course Review: Preparing for a Career in Mathematics and Computer Science

Donna Pierce and Peter A. Tucker, Whitworth University

Introduction

Many of our undergraduate advisees at Whitworth College in mathematics and computer science ask related questions regarding their discipline. Their questions suggest two things: First, they want to know more about, and be better prepared for, vocations in their discipline. Second, they want to understand how their faith and ethics will play into those vocations. We used three overriding questions, listed below, to motivate and direct a course to help students start to address their concerns, entitled “Preparing for a Career in Mathematics and Computer Science.”

The first overriding question is, “What can I do with a mathematics or computer science degree?” We explored three vocational directions: professional, graduate school, and mission work. As professionals, mathematics students know they can become teachers or actuaries, and computer science students know they can be programmers. However, students are often unaware of other possibilities that also use their skills. Further, they are often unaware of professional organizations in their discipline that can help them in their careers. Regarding graduate school, our students know of master’s and Ph.D. degrees, but they are unsure what is involved for, and the advantages of, each kind of degree. Finally, students interested in mission opportunities are unsure of how they can use their math or computer skills to help others. Our goal is to help them learn more about many of the opportunities that can be available to them, using resources available on the Internet as well as people directly involved in each vocational direction.

The second overriding question is, “How does faith and ethics fit in with mathematics and computer science?” Many of the sciences are secular in nature, and mathematics and computer science are not exceptions. Applying faith to mathematics and computer science is not as straightforward as disciplines such as history or literature. We want each student to explore how their own faith affects the way they approach their discipline. Further, ethical issues always arise during one’s career. We want students to be aware of many of the ethical issues that come up within their chosen discipline.

The final overriding question is, “What does it look like to be in a mathematics or computer science career?” This question goes beyond the question of what students can do with their degree, and more explores the issue of what is it like to be in a certain career. Specifically, for a given career choice, we want students to explore the following questions: What are the responsibilities for someone in that career? What are typical days in that career? What are the benefits for working in such a career? Finally, what kinds of

people excel in such a career? We want students to investigate these questions, so that they are more aware of the situations they may find themselves in as they progress in their vocation.

These three overriding questions helped us to plan and organize our course. We made the first offering of our course in the spring semester of 2005 to 14 mathematics and computer science students. In this paper we discuss specific details, including pedagogy, class structure, and student assessment, and then discuss analysis of this course by the students as well as the professors. Additionally, we will discuss changes planned for the next offering of this course.

Pedagogy

In courses such as ours, each student's research will go in different direction from other students. For example, different career choices will appeal to different students. Thus, we wanted each student to be able to do individual, targeted research on what interested them, and to be able to discuss their findings with other students. However, we did not want students to worry that this course would be taxing or time-consuming. It is important for students to understand what they are getting into, but, as this course is not required for graduation, we did not want the course requirements to take too much time away from other classes that they are also involved in.

With these goals in mind, we decided that the vocations course should be worth one semester credit. We met with the students for one hour each week, facilitated by faculty from mathematics as well as computer science. Generally, we met in a circle to facilitate an informal class discussion. As professors, we often tried to stay out of the conversation to allow students to interact. This approach occasionally resulted in lulls in the conversation. Often, however, conversations carried on at a reasonable pace. We provided cookies in an effort to increase the informal feel of the classroom setting. Guest speakers were invited to speak to class on occasion, and students also met with professionals outside of class time. The guest speakers and the outside visits gave our students opportunities to discuss perspectives on work and careers with many people in different vocations. Finally, as the outcomes of our course would (and should) be different for each student, we gave research assignments that forced students to investigate more about themselves and what kinds of careers they might be successful and happy in.

Class Structure

Our class was divided into three major components: the interface between faith/ethics and vocations in math and computer science; exploration of career options in math and computer science; and finally, practical considerations in preparing for a career. The order of presentation of these components is interesting. Later, we will discuss other orderings that we considered, as well as advantages and disadvantages of those orderings.

The first three weeks of the class were devoted to the theme of integration of faith, ethics, and discipline. Students read and discussed various articles on this theme and were encouraged to think about their career as a calling. Though all of the students taking the class were Math or Computer Science majors, many of the students did not know each other very well. Thus, the first class period was structured to help the students get to know each other and participate in class discussion without feeling too vulnerable. Students were emailed three articles [Bra01, Bra03, Stu01] which they were to read before the first class period. We added discussion questions at the end of each article that students were asked to consider and prepare to discuss in class. We included these specific questions in order to help students feel more comfortable and more willing to participate in class discussion. Most of the students had read the assigned articles and a discussion of these articles followed. At the end of the first class, many students expressed interest in choosing their own articles, ones they felt were more pertinent to their discipline or interests. Thus, the second week was set aside for students to share and discuss articles of their own choice on the theme of integration of faith and discipline. Databases containing relevant papers were made available to students, and students were free to use other sources. Discussion was more open the second class session with some students sharing more than others. We offered cookies for the first time, which seemed to create a more open and relaxed atmosphere. The third class meeting was devoted to the discussion of computer ethics. Students were assigned one common paper [Moo85] and a choice of four other papers [Joh92, Kac96, Lan03, War].

The second component of the class devoted six weeks to career exploration. Class sessions included guest presentations and the showing of two videos: *Careers in Mathematics* (produced by the American Mathematical Society in conjunction with the Mathematical Association of America and the Society for Industrial and Applied Mathematics) and *Preparing for Careers in Mathematics* (produced by the AMS). The purpose of these presentations was to expose students to different professional career options. Two presentations were given to help students learn about mission opportunities within their disciplines. First, Greg Lanctot, IT manager at Partners International, spoke to the class on the work of Partners International and opportunities for students to get involved. Second, we presented on the work of TechMission, a computer technology service organization that works in local communities as well as abroad. We also wanted to expose students to opportunities in graduate school. Thus, representatives from graduate programs in Computer Science (Dr. Steve Simmons, EWU) and Mathematics (Dr. Michael Kallaher, WSU) were invited to sit in during a class session. We divided our class into two groups based on discipline and met with these representatives in separate classrooms to focus the discussion on their specific disciplines.

A major highlight of this class component was a weekend field trip to Tacoma and Redmond. This trip had two pieces: attendance at the 2005 Pacific Northwest (PNW) Mathematics Conference at the University of Puget Sound in Tacoma (Friday night through lunch on Saturday) and a meeting with four Whitworth computer science alumni at the Microsoft campus in Redmond (Saturday afternoon). The math conference gave students the opportunity to see real research presented by both mathematics faculty and students. Students also enjoyed “hanging around with other math geeks”. At Microsoft,

students were able to ask questions of real professionals, who were interested in them as Whitworth students/graduates. The alums fielded many questions, including career advice. Often, four different opinions and answers were given, exemplifying the diversity of experiences and opportunities. Students remarked how helpful it was for them to hear of these professionals' own career journeys.

Also during this career component, students were working on projects outside of class. Each student took the SIGI self-assessment test and worked on the Job Search assignment (see attachment). They not only researched possible careers opportunities, but also read profiles of people working in those careers. The goal was for students to have an understanding of what the day-to-day aspects of the job entailed. This research helped the students formulate questions that they wanted to ask guest speakers, the alumni panel, as well as other alumni within their specific career interest. Finally, each student was put in contact with Whitworth alumni currently working in a field of that student's interest. The student was responsible for contacting them through email or by phone with specific questions regarding the alum's career.

The third and final component of the class was focused on how to prepare for a career. One class session was spent in the computer science lab researching internships and Research Experiences for Undergraduates (REUs). Students were encouraged to prepare the necessary documents to apply for these opportunities in anticipation on pursuing them the following summer. During this component, students set up and took part in mock interviews with staff in Career Services at Whitworth, and also received help on writing resumes and cover letters.

Outside of class during this component, the students were busy working on their final career paper (see attached guidelines and Career booklet). Students submitted possible career interests and we attempted to match each student with alumni in that field. This was done with the help of the Alumni office and their website. These alumni were initially contacted by the instructors of the class, requesting permission for a student to subsequently call/email them and ask them career questions. Most alumni were happy to help. All students received the name and phone number of an alumni to contact, usually one or two working in the specified career choice of the student.

Several class sessions were devoted to discussion of this final project. Students brought the rough drafts of their papers to class where they swapped them with other class members, to give feedback on how the papers could be improved or expanded upon. They swapped papers twice, once with another student within their discipline and once with a student outside of their discipline. Students found this very helpful, both from the input they received on their own papers and from the approaches and insights they saw in others' papers. Students then revised their papers and turned in their final copies during the last official week of class. These papers were then uniformly formatted and sent to the print shop for printing (see attached Career Booklet). A copy was made for each student in the class, along with several extra copies which are available for future classes to use.

The final class day was designated as an open forum day. Students were allowed to ask their instructors anything they wanted relating to career and vocation. Pizza and soft drinks were served. Many of the questions revolved around our own personal journey, how we got to where we are now, and the life of a faculty member. Additionally, we asked a question of the students, “How has Whitworth done?” That is, has Whitworth lived up to the expectations the students had when they arrived here as freshman?

Assessment

Assessment for this one-credit course was accomplished largely from their final paper. We wanted students to address the overriding questions discussed earlier. That is, we were looking for: discussion of faith integration with their discipline, discussion on how the SIGI assessment influenced their decisions, and exploration of people currently in their chosen vocation. “Thinking about who you are, where you want to go, and how you will get there.” Additionally, the intermediate projects and class discussion participation were also important.

Conclusions and Future Direction

Looking back, we felt that the course went very well and that our course goals were achieved. The students learned about their individual strengths and talents, thought about the relationship between their faith and discipline, and explored career options. The loose, informal structure of the class worked well, contributing to a relaxed and open atmosphere. We were also pleased by the participation and work the students put into the class, especially for only one credit. Students bought into the course (its purpose and goals) even if they were unsure of the rationale of certain projects. Attendance was very good, even for the weekend field trip to Tacoma/Seattle. Students’ evaluation comments were generally positive. They remarked on how they enjoyed the laid back atmosphere of the class. They said that they found it very fun and beneficial, extremely useful in preparing for a career. They also suggested that it be made a regular course offering as they felt it was beneficial to all students in mathematics and computer science.

More specifically, we felt that certain aspects of the course went particularly well and should remain a feature of the course whenever it is taught (if possible). The reading and discussion of faith and ethics papers served as a foundation for the career exploration component. The students read these papers carefully and shared their reflections and insights in informal class discussions. Many students regularly contributed to the discussion. The field trip was a highlight of the course. Computer science students found, to their surprise, that a math conference could be very interesting. Particularly, students enjoyed research presentations made by other undergraduate students. Math students remarked on how useful and informative they found the computer science alumni panel at Microsoft. The students also benefited from the diverse composition of the panel. This panel of alumni computer science graduates, included a woman who worked in the business sector, an independent consultant, and two men who worked for competing software companies, one of whom was from India. Their experiences, opinions and advice varied, but they all were committed to sharing what they had learned with our

students, answering any question that was posed to them. The class, though already very open in their sharing and discussions, seemed to bond as a result of this trip together. The final project, a write-up of the career search process, was an important piece of the course. It tied together the work and explorations that the student had done during the course, and helped them set goals for their next step. Consolidating these papers into one booklet turned individual student searches into potential stepping stones for others who use them to begin their own career exploration and searches.

As we look ahead to next year's class, there are changes and improvements that could improve the course. First, organization of the course requirements should be improved. Students were not always clear on project requirements. We need to make sure students have a better understanding of what is expected. If possible, we think it would be helpful for students to have input into the requirements of their final paper. We will reiterate to the students what we told them last time, "We don't know how flexible we can be, but if there are things you would like to see and have part of this course, please tell us." We also feel that there are pieces which could be added to the curriculum. For example, a professional development piece to the course whereby students learn more about being a professional in their field. This piece should include discussion of national organizations, conferences, statements of ethics, and how to submit papers to a conference.

Determining the most effective ordering of course components is difficult. Recall that we first presented faith and ethics integration, then career exploration, and finally career preparation. We felt that it was important to begin the course with the faith and ethics topics as they formed the foundation for exploring vocation. This way, when students interacted with guest speakers, panelists, and alumni, they could ask questions regarding faith and ethics. This sort of interaction was very important to us. However, some students expressed a desire to move the internship piece to earlier in the course when they still had time to actually obtain an internship for the summer. We could reorder our presentation to accommodate this issue, but clearly we could easily lose the faith and ethics interaction. We decided that the best strategy is to strongly promote internships during the fall semester, as many internship applications have a February deadline. This could be done by having students who have had internships share their experiences at ACM meetings and in upper division classes.

In our next offering of the course, we will reorder the topics within the faith and ethics component. Faith discussions are personal, and active discussion requires group trust. In the next offering, we will begin with the discussion of ethics in mathematics and computer science and then move on in the following weeks to the faith articles and discussions. We are also considering restructuring how the students prepare their discussion questions for these class sessions by having the students work through the ethic and faith articles together in pairs prior to class.

One important aspect of the course was pairing up each student with an alumni in their field of interest whom they could interview. The students indicated three fields of interest to us and then we searched through the alumni list for a person in at least one of those fields. We emailed and/or wrote to them, asking permission for the student to interview

them. Though many of our contacts did respond and offered valuable insight, many others did not respond. This could be in part to old, out-of-date contact information. We realize that we need to rethink, and rework, how we handle this assignment. Our current approach is to instill into our current students that we will be looking to them in the future to serve as mentors and advisors to the students coming up after them. Eventually this piece of the course should become one of the strongest components.

There are other minor adjustments/changes that we also anticipate making for the next time the course is offered. Realizing that we assigned a great deal of work for a one credit class, we've discussed ways to streamline some of the assignments. One way we could do this is to change the SIGI assignment, the Job Search assignment and the Internship search assignment into a form/checklist to fill out, rather than having the students write a one to two page paper for each of these assignments.. The purpose of keeping written records of their work is to use these records as a framework for writing the final project. Eventually we would like to develop a formal notebook for students to organize their work including faith and ethics readings; instructions, along with completion forms to fill out, for the various assignments; and a place for them to keep a copy of their resume, cover letter and internship applications. We envision a notebook similar to the one used by the Communication Department for their students' internships.

We really felt that this course was a success. The three overriding questions we mentioned at the beginning were addressed in our class discussions and projects. Students finished the class with a better understanding of what might come after graduation. The changes we have planned for future offerings we believe will make the course even stronger and more rewarding.

Bibliography

- [Bra01] James Bradley, "The Quest for a Quantitative Social Science," in Christian Scholarship, for What? September 2001, Grand Rapids, MI. URL: <http://www.calvin.edu/scs/2001/conferences/125conf/papers/bradley.htm> [Date Viewed: 09 August 2005].
- [Bra03] W. James Bradley, "On Disciplinary Boundaries," invited talk at *CCCU Disciplinary Workshop*, May 2003, Santa Barbara, CA. URL: <http://www.westmont.edu/~howell/cccu/Bradley.html> [Date Viewed: 09 August 2005].
- [Joh92] Deborah G. Johnson, "Proprietary Rights in Computer Software: Individual and Policy Issues." In Bynum, Terrell Ward, Walter Maner and John L. Fodor, eds. (1992) *Software Ownership and Intellectual Property Rights*, Research Center on Computing & Society. URL: http://www.southernct.edu/organizations/rccs/text-only/resources_t/research_t/intellectual_property_t/ownership_mono_t/johnson_t/introduction.html [Date Viewed: 09 August 2005].
- [Koc96] Krystyna Gorniak-Kocikowska, "The Computer Revolution and the Problem of Global Ethics" in Bynum and Rogerson (1996) *Global Information Ethics*, Opragen Publications, pp. 177-190. URL: http://www.southernct.edu/organizations/rccs/resources/research/global_info/gorniak/comp_rev_intro.html [Date Viewed: 09 August 2005].
- [Lan03] Ann-Marie Lancaster, "Acknowledging the Significance of Gender," URL: http://www.southernct.edu/organizations/rccs/text-only/resources_t/research_t/adap_tech_t/equity_access_t/lancaster_t/intro.html [Date Viewed: 09 August 2005].
- [Moo85] James H. Moor, "What is Computer Ethics?" in Terrell Ward Bynum, ed., *Computers & Ethics*, Blackwell, 1985, pp. 266-275. URL: http://www.southernct.edu/organizations/rccs/resources/teaching/teaching_moo/moor/moor_definition.html [Date Viewed: 09 August 2005].
- [Stu01] David Stucki, "Mathematics as Worship", in *Journal of the ACMS* (1:1), 2004. URL: <http://www.acmsonline.org/Stucki-Worship.pdf> [Date Viewed: 09 August 2005].
- [War] Willis Ware, "Contemporary Privacy Issues." URL: http://www.southernct.edu/organizations/rccs/resources/research/comp_and_priv/ware/intro.html [Date Viewed: 09 August 2005].

Being George

Virginia Whitehouse, Whitworth University

People in poverty say the word “poor” very differently than those with money. Those with even marginal wealth pronounce the word with a spit. Those in poverty say “poor” extending the oo, stretching out the vowels and making the consonants softer. This is not by accident. For those in poverty wear the word poor like a badge of honor saying, “I am a survivor. I feed and clothe my family from almost nothing. We are still here.” Yet when those with money choose to think about the poor, they think in terms of causes and cures generally tied to the immorality of sloth, wantonness, and addiction. These immoral labels become attached to cultural groups and ethnicities; being poor means being black, or Native, or Latino, and being black, or Native, or Latino means being poor.

A friend visiting from out of town asked what ethnic group made up the poor of Spokane. For whatever reason, this is not an uncommon question for my friends from more ethnically diverse communities. I explained, as I always do, that Spokane is 95 percent white and therefore almost all of the poor are white. He looked at me in utter shock, “What do you mean? How is that possible that the white people are poor?” I struggled calmly and gently to explain that poverty is not an intrinsic part of ethnicity, but rather part of a cycle. His wife said, “You are going to have to explain to him the cycle of poverty.” My answer was academic: poverty moves from the lack of opportunity for education and health care, to low self-worth and low productivity, and then back again. His expression was polite but blank: “What does that do with being white?”

Peggy McIntosh describes white privilege as “as an invisible package of unearned assets that I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious.” Those assets, what McIntosh calls “an invisible weightless knapsack,” provide easy entrée with limited hassle to schools, courts, doctor’s offices, and shopping malls. If you are white, the person in power, the person on TV, the person who is your boss, probably all look like you, and that shapes the way you view the world. Simultaneously your impression of other ethnic groups is greatly influenced by the amount and type of exposure. In the case of my friend and frequently my students who come from white middle class society, the exposure to those with different cultural experiences most often is limited and negative: poor means lazy and not white. In my intercultural communication classes, I have attempted to tackle misperceptions of culture and separate ethnicity from poverty. But that simply isn’t going to work if no one understands what it means to be poor.

Observations and shadowing may be effective for an advanced student who already has a broad worldview – they are ready to see through the eyes of another with limited condescending judgment and they may even be able to tell that person’s story. Less developed students who come with narrow and fixed worldview are not ready to watch in order to understand – they need “to be” to understand. They need a new knapsack.

Phase One (designed for advanced students): Writing George

Advanced students spend time talking with and getting to know adults from a range of low income levels at agencies such as at House of Charity, Shalom Ministries, St. Anne's Children and Family Center, Christ Kitchen, the Women's Drop-In Center, Christ Clinic, Second Harvest Inland Northwest Food Bank, SNAP, and Salvation Army Transitional Housing. Each of these agencies work with different types of clientele, ranging from the working or relative poor who may have jobs and homes but are under-insured and one paycheck away from disaster, to the abject or absolute poor who are dependent on charitable or public assistance, to the invisible poor who drift from the streets to soup kitchens and back again.

Students must make at least three visits to spend time with clients, but do not have to talk with the same clients every time. It's crucial that the students talk with those who are poor directly rather than getting second-hand information from the agency staff who serves them.

First Step: Students working in teams will create a composite picture of a person, clarifying the level of poverty now and in the past, work and health history, housing and transportation availability, and other aspects of their lives. Their first task is to write the back story for this composite person:

George: 35-year-old disabled and unemployed roofer with three children under the age of five; married to Martha; recovering addiction to prescription pain killers; no criminal record; no insurance – just moved from station wagon to transitional housing; car works sometimes.

Martha: 25-year-old mother married to George with three children under five; did not finish high school and has not worked in five years; no criminal record; not able to drive.

John: 21-year-old man who lost custody of a child after the mother disappeared; served time in prison as a juvenile and an adult; was raised in state foster system and completed high school; has job but no housing and no car.

Abigail: 50-year-old woman, widowed, with custody of 14-year-old grandson, who is growing fast and has been arrested for possession once, and a 10-year-old granddaughter, who suffers from fetal alcohol syndrome; jailed briefly ten years ago for passing bad checks; is marginally literate; no car; rents home; income primarily from state and federal aid.

The back stories will emerge as composites from their conversations with agency clients. To do this, students must be trained in how to have informal conversations with strangers who may be suspicious of their motives. Agency leaders may be helpful in educating students.

When writing the back stories, student teams must be encouraged to seek out and include appropriate accomplishments and successes, rather than only information for reports that look like dismal case histories. Most people have something that they feel at least somewhat proud of, be that having the courage to leave an abusive relationship, earning a citizenship award in school, being baptized, never having their children go hungry, etc.

Step Two: Once the composite is complete, the student teams will go back to the agencies to talk with clients about how their days are constructed: where do they go to wash clothes, how do they get a doctor's appointment, who do they talk with if a child has been arrested, where do they get clothes and how do they pay for it, where do they get vouchers for food (and what is the current name for food stamps), what obstacles do they face when applying for jobs, where do they apply for jobs, where do they go for support for recovering from addictions, where do they go if they want to get job training or child care, etc.

Student teams then outline a day in the life of their composite person, including bus routes and timelines, in as much detail as possible including potential obstacles and conflicts. All outlines must include some type of job application, contact with a government agency or official, a personal care item such as laundry, and a medical arrangement.

Step Three: Students will take the day's schedule back to the agencies in a final visit and ask clients if this outline looks reasonable and appropriate. (Note that the students are asking about accuracy of the timeline and not the composite.)

Finally, student teams will go to a used clothing store such as Value Village for a knapsack, purse, or other bag appropriate for the composite person. The teams then will put in items for the designed day and person, including the composite back story, photocopies of appropriate paperwork for meetings on that day, bus schedules, a wallet, and any other appropriate possessions. These knapsacks will serve as the basis for the students in Phase Two.

But the students in this phase, the knapsacks are almost a portfolio and should be evaluated as such: How appropriate are the back stories? Is the outline accurate and "doable"? Is the supporting information for the day complete, including all necessary paperwork copies and schedules? How creative were students in filling the knapsack with appropriate additional items? Student teams present their knapsacks, back stories, and outlines to the entire class, seeking feedback from supervising faculty as well as peers.

Phase Two (designed for introductory students and other adults): Being George

The supervising faculty member must add key items before anyone can take the knapsacks and "Be George" or any of the other composites for a day: a journal so that every person who becomes George can reflect in the same book; a water bottle and simple sack lunch; an appropriate but minimal amount of cash and change; and possibly a book of choice on poverty (though it should be explanatory rather than transformational since the focus of the day is on understanding rather than resolving). Students should only take their own identification – no cell phones, additional cash or credit cards, or other items.

The days are designed for individual students to travel alone, and primarily on the bus. While students may find comfort in traveling with friends, that arrangement will defeat the purpose of the experience. The starting point should be a neighborhood other than the college campus. Students who become George, Martha, John, or Abigail must be encouraged to see the day as a journey rather than a checklist of destinations. While traveling, they should talk with others along the way and listen to their stories where

possible. Observations should be recorded in the journal during the experience as well as at the end.

While some cross-gender assignments may be educational, it will be most appropriate to assign women to Martha and Abigail because men simply are not allowed at the sites that may be most appropriate, such as Christ Kitchen and the Women's Drop-In Center. Notably some government agencies or social service centers may only be open one or two days during the week – faculty may need to prepare alternate sites.

Finally, supervising faculty must determine what students will need to do at each stop along the journey and whether appointments need to be scheduled. While having students simply reach each site is valuable, students will learn more by at least making contact with someone at each stop.

At the end of the day, students write a debriefing paper (separate from the journal) responding to questions: When were you most comfortable? When were you least comfortable? Who was kind to you during the day? Who was not kind or was inappropriate? What did you use from your knapsack? What did you need but wasn't available? What would you add to George's story (or the story of another composite's) after this day? What do you think about George? What ethnicity is George? How did you draw that conclusion? If you had this experience to do over again, what would you do differently? Now that you've spent a day as George, what do you believe George wants you to know? What do you believe George would want you to do with this knowledge?

On the day papers are due, students debrief their experiences with each other, first in small teams with all the Georges in one group, all the Abigails in another, etc. Then, students debrief as a whole, addressing first the basic trials of the experience then moving to the more complex questions. Supervising faculty write the responses to questions on ethnicity on the board and students discuss comparisons and reasoning. Faculty must be prepared to respond appropriately to racist comments, understanding that they are, while painful, a part of the developmental process. Finally, the last two questions must be discussed. Students should leave with some understanding of what they have experienced and how they can use this new knowledge. They are ready to act and do, now that they have "been."

Literature and Shalom: Teaching Freshman Students to Read

Deborah Bowen, Redeemer University

One-sentence abstract:

Wolterstorff's argument for art as a form of action that enables us to anticipate shalom and Ricoeur's concept of the narrative intelligence developed in the reader of stories are tested out in a freshman non-specialist English class where the interpretation of literature, covered by the power of prayer, fosters both intellectual and moral virtues.

The instrumentality of art

What can art “do”? To judge by the religious kitsch in our culture—the tote bags bearing hologrammed versions of the crucifixion, the glowing heart-of-Jesus nightlights, the towels which will wrap you freshly bathed in Jesus’ love—we might argue that the idea that art can “do” things is much abused by contemporary Christians. A better understanding of what I mean by talking of art as “doing” things, art as an instrument, comes from Nicholas Wolterstorff, who wrote, back in 1980, that “[r]esponsible action is the vocation of man; shalom is his end,” and went on to explain how he saw the arts fitting in to this trajectory. He asserted that “[a]rt can serve as instrument in our struggle to overcome the fallenness of our existence, while also, in the delight which it affords, anticipating the shalom which awaits us.”¹ And this instrumentality of art is relevant to more than our individual private lives. Particularly in the west, where our aesthetic traditions have been shaped by the great metanarrative of Christianity, works of art make imaginatively available to the general public, whether believing or not, the stories and resources of the Christian faith. As Mark Walhout expresses it in *Literature and the Renewal of the Public Square*, “Christianity, through the literary traditions and works it has shaped, continues to be a prophetic resource for modern public life.”¹

As Christians we are called to make every effort to bring shalom into the world—shalom understood in the words of Joy, one of my students, as “a state of harmony between ourselves, God, and the natural world. It is the way God intended things to be.” So how can reading literature become an instrument for shalom in the lives of freshman university students? And what are the specifically spiritual dimensions of this process? As a university English teacher, I think about these questions a lot, particularly in core courses at the beginning of the fall semester when encountering non-specialist students, a number of whom don’t really much want to be in an English class.

Social instrumentality and textual priests

But first let’s back up a little. To say that a work of art does things, that it is an instrument of action, is neither new, nor confined to the Christian tradition. For many classical authors, the purpose of studying texts was to acquire the skills that enable one to wield linguistic power; language was not primarily signification, a kind of meaning, but a

kind of *action*. In her groundbreaking 1980 collection on reader-response criticism, Jane Tompkins asserted that in classical times literature was frequently conceived of as “an instrument of power whose value [was] to be measured by the force of the impression it produce[d],” and this was why its force had to be harnessed to the needs of the state.¹ Literature was thought of as “existing primarily in order to produce results and not as an end in itself”; what finally mattered most was the resultant behaviour, rather than the text.¹ Now, it seems to me that a considered Christian aesthetic must value *both* the results of reading *and* the text itself. But I would also suggest that, even in the twenty-first century, Christian teachers have too often continued to assume the norms of New Criticism in seeing a piece of literature as just “a work of art in itself,” and have concentrated too much on the text as a hermetically-sealed “object” to be decoded.

Certainly this is still the way most of my first-year students in a Christian college have been taught to read texts in their high-schools, whether private or public. Of course there is much to applaud in having students concentrate on “close reading”: paying close attention to the words of the text is of paramount importance, after all. But *whose* close reading—their own, the teacher’s, or that of some unnamed critic-in-print? The danger is that the students don’t learn the tools to “read” (a.k.a. interpret) for themselves. If you really want to understand this John Donne poem, implies the traditional approach, the teacher will translate it for you and tell you what it means. If you really want to understand this Shakespeare play, the professor will decode it for you. If you really want to understand even this contemporary American novel, the instructor will explain all its main themes and show you what you should be seeing in them. “When the literary work is conceived as an object of interpretation, response will be understood as a way of arriving at meaning, and not as a form of political and moral behavior,” writes Tompkins.¹ While we might reject the binary she sets up here (can’t response involve *both* meaning *and* behaviour?), it is still true that the problem with a New Critical hermeneutic is that it can be not only over-specialized but also decontextualized: literature is conceived of as something difficult that needs sophisticated interpreters, and something esoteric and precious, largely removed from political and social realities, so that its meanings may also remain unrelated to the demanding social circumstances of daily life.

But in fact the “turn to theory” has produced a very similar hermeneutical problem with a different set of specialists. Literary critical schools since New Criticism may have returned literature to the public square, but they have been so theory-laden that they are often perceived as obfuscatory, merely adding another layer of difficulty to the reading of literature, and so specialized that high-school students are still hardly exposed to them at all. These students have almost never heard of reader-response criticism, or the New Historicism, or even reading through gender, let alone structuralism, deconstruction, or post-colonialism as a mode of reading. And then in university the “theory” specialist takes over from the “close reading” specialist, and perpetuates the process of textual priesthood. Walhout, in his introduction to *Literature and the Renewal of the Public Square*, makes the interesting point that “the *marginalisation* of criticism—its transformation into a specialised academic discipline—has coincided with its *secularisation*. Once critics revered literature as a source of spiritual consolation and moral order in a post-Christian culture; now they analyse it as a product of linguistic codes and ideological contradictions.”¹ But whether revering the consolatory subtleties

of the text or analyzing and contextualizing its production, when talk about literature is thought of only as a specialized academic discourse, something largely unintelligible to the ordinary reader, the professor becomes the priest, the guardian of the fount of arcane wisdom, and interpretations of literature risk becoming esoteric and self-absorbed, even if they *are* ostensibly concerned with the relationship of the text to public life. Thus both kinds of hermeneutic can be disempowering to the student and therefore to the potential social effects of the literature.

A rather different stance is taken in a basic text for all first-year English courses at the college where I teach, Susan Gallagher and Roger Lundin's by now well-established little book *Literature Through the Eyes of Faith* (1989). There the authors express the democratic conviction that "[w]hen we read, we participate in life as we see how books structure, interpret, and communicate experiences and truths."¹ This "participation in life" is open to all readers. Yes, more skilful and sophisticated reading still needs to be learned; it is more than a matter of naïve identification with characters in a story, and of accepting as unproblematically mimetic the story's representation of reality. It involves an appreciation of the ways and means by which a book may shape, organize, interpret and present its material to the reader, and a recognition, then, of parallel hermeneutical activities in which the reader is engaged in the narratives of daily life. But if, as Walhout argues, Christianity still speaks to modern public life through the works of literary tradition, and if, as Gallagher and Lundin argue, readers actually participate in life through reading such literature, then literature really *matters* beyond the classroom. It is true that a reader's response to a book has a legitimate personal, private and psychological aspect; it is true that aesthetic appreciation, the enjoyment of a good book because it is beautifully crafted, is in and of itself a perfectly valid kind of action; it is also true that literary criticism informed by different schools of contemporary theory can develop rich insights into a book that are not immediately accessible to the untrained reader. But an overemphasis on dehistoricized universal truths or on the sophisticated analysis of formal elements, or an overloading with theoretical frameworks that threaten to predetermine the text's possibilities of meaning, are all capable of masking literature's particular ways of acting in a particular society, and thus of impoverishing it and preventing its being fully the kind of action the Christian is called to affirm.

Interpretation and the individual reader

We can go further, and suggest that literature has a central part to play in our very construction as human beings. The French phenomenologist and Protestant Christian Paul Ricoeur, who died in the early summer of 2005 at the great age of 92, wrote, "A life is no more than a biological phenomenon as long as it is not interpreted. And in the interpretation fiction plays a considerable, mediating role."¹ Ricoeur talks of what he calls "a narrative quality of experience" and of "human life as an incipient story."¹ "If it is true," he writes, "that fiction cannot be completed other than in life, and that life can not be understood other than through stories we tell about it, then we are led to say that a life *examined*, in the sense borrowed from Socrates, is a life *narrated*."¹ One of the things stories do is teach us to reflect on our lives by suggesting various aspects of the human condition and various ways to engage with them practically and contextually: stories develop what Ricoeur calls "narrative" or "prudential" intelligence, "which is

much closer to practical wisdom and moral judgment than it is to science and, more generally, to the theoretical use of reason.”¹ Here, then, is a middle way between life and literature that moves beyond theory to praxis. This narrative intelligence is not confined to an understanding of the narrative of the story, but includes too the making of meaning beyond the book. Thus narrative intelligence must be recognized as a necessarily *contextual* intelligence: Ricoeur writes, “The meaning or the significance of a story wells up from *the intersection of the world of text and the world of the reader*.”¹ So there is a looking for meaning that relates not just to the world inside the book, but to the world outside of it too. And this helps us appreciate what it means to say that literature enables us to participate in life.

Ricoeur makes a yet more far-reaching claim. He suggests that it is by using this “narrative intelligence” that we work to “recover (rather than impose from without) *the narrative identity which constitutes us*.”¹ Our identity, Ricoeur argues, is neither randomly discontinuous, as the poststructuralist would affirm, nor unified and self-present, as the traditional humanist would have assumed; he goes on to assert that a “narrative understanding of ourselves [is] the only kind of understanding that escapes the pseudo-alternative of pure change and absolute identity.”¹ We are not fully developed as individual selves at birth; rather, our selfhood is brought to maturity through a “narrative wholeness” that is gained in large measure by responding to cultural symbols such as the stories we receive through the literary tradition. Stories, by shaping the past in light of the present and thus enabling us to imagine the future, help us to shape ourselves.

Literature and shalom in the classroom

Ricoeur’s narrative middle path between a traditional humanist view of the self and a poststructuralist view provides a valuable approach in addressing the relationship of the contemporary student to the narrative fictions he or she is asked to read. I’d like now to consider the beginnings of this development of the “narrative intelligence” of a “life examined,” this process of a self “participating in life” through literature, for the student newly enrolled in a Christian college. In particular, how do first-year students who are not necessarily planning to study English learn to understand the significance of story at the intersection of the world of the text with their own world?

In the freshman class I’m going to discuss, we read one novel and about twenty stories, many of which struggled, as fiction is inclined to do, with what one student called the “misdirected things of creation,” or what Wolterstorff has called “humanity’s wounds”¹: family tensions, mental illness, adultery, racism, greed, social isolation, financial stress, class differences. There were thirty-five students in the class, and we met twice a week for thirteen weeks. The course served both as a core course in English and as one of the first required courses for the English major; in order to help both groups of students develop an articulate Christian view of literature, alongside the stories we also studied *Literature Through the Eyes of Faith*, and the students wrote brief journal responses to every chapter. My most powerful underlying objective in the course was to teach the students to read more skillfully. The stated course objectives involved exploring how fictional forms make meaning, learning an appropriate critical vocabulary to describe the characteristics of such forms, beginning to understand genres and their history, developing an awareness of the beauty and power of language as the medium of

narrative, and articulating a thoughtful Christian response to texts. I selected the stories with an eye to social geography (to include Canadian and British as well as American stories, but also some from “postcolonial” literatures), historical development, gender balance, and accessibility in terms both of the students’ sensibilities and of their pocketbooks (that’s to say, I used an anthology). My pedagogical approach was generally based primarily on questions, some few looking for a “correct” answer but mostly open-ended. I encouraged every student to participate in class discussion, and I developed a variety of group activities, worksheets, preparatory homework assignments, short presentations, etc. etc. to ensure that class times were lively and interactive. I worked hard to orchestrate discussion so that it allowed for fresh perspectives without going unproductively off-topic. By the time they reached the final examination, this particular class of students had written a mid-term test on literary concepts and their application, two short papers on the interpretation of stories, and their journal responses to the Gallagher and Lundin book; they had begun to articulate a specifically Christian “reading” of fiction. In the final examination, as well as questions asking for a close reading of short passages and other questions calling for an essay on what the students had learned about reading as interpretation, one option was to reflect on Gallagher and Lundin’s assertion that reading literature can help in the task of cultivating shalom (*LTEF* 44ff).

Now, even given that these written responses are from a final examination, and therefore are skewed by the fact that the students are likely to be saying what they hope will get them good grades, nevertheless I think it is true to say that these responses fairly reflect the students’ comments in class discussion and their free writing in interaction with their readings for class. These students’ responses articulate something about the *power* of literature: that stories can help in cultivating shalom by developing in their readers both the insight and the motivation to act justly and to serve compassionately. Their comments can be grouped under four headings: stories can (1) help us to understand other cultures, other people, and contexts that are foreign to us; (2) help us to reflect on ourselves, our own fallenness, and our responses to life; and (3) draw us in to feel respect or compassion for the confused and the damaged and the different. In each case, stories may suggest, explicitly or implicitly, appropriate kinds of just and compassionate action in response to such situations. But, and very importantly, I must add: (4) stories can’t save us. Here are some of those particular students’ responses, with most of the names changed, to protect the shy and the ungrammatical.

1: Literature helps us to understand other cultures, other people, and foreign contexts.

Andrea (*planning to major in psychology*): “Reading literature helps in cultivating shalom because it teaches the reader about different cultures and about how other people handle their own life situations. It helps us to adapt to others in the real world and shows us how we should be sympathetic towards others or even just to show a bit of kindness towards others.”

Elizabeth (*planning to major in psychology or social work*): “When we read, we are extending a hand out to the world, culture and people that may be very different from our own.”

Shelley (*undecided about a major*): “By reading we learn more about the world we live in and understand different aspects of it we did not know before. We will then be able to be at peace and harmony better with things that are different than [sic] we are used to.”

On one level, the students received the stories, in a fairly simple mimetic way, as educational about other cultures and people. Stories can help them to expand their horizons, more easily and inexpensively than world travel, and more manageably than being put into a telephone booth like Dr Who’s that catapults you through time and space. But I found it interesting that, where Andrea talked about what stories teach, and Shelley about what readers learn, Elizabeth saw her reading in itself as an active “extending a hand” to other people. All three emphasized the value of reading as a way of learning to appreciate cultural difference.

2: Literature may teach us about ourselves, our fallenness, and our responses.

Katherine (*undecided about a major*): “Learning to read well is like learning to know a person. It needs a lot of patience, just like when we were young, learning how to obey rules and learning how to trust. And if you have a few bad experiences of stories that you read, you may be scared to try again, just like if you trust someone and they break that trust, you may be scared to trust, until you have built it up again.”

Keith (*planning a double major in English and Phys. Ed*): “[These stories] give us deep insights to feelings we have never had, or bring up feelings we have forgotten all about. By not reading aesthetically [but] putting ourselves in others’ shoes we can begin to understand ourselves and others more. We can use reading well to work towards shalom, and escape from our viewpoint into another’s.”

These students saw the stories as being as much about themselves as about others. I had suggested in class that, like people, stories present themselves to you and ask you to pay attention to how they look, how they speak, what they are interested in. It’s not just that stories are usually *about* people, whom the author and the other characters are interpreting; it’s that, like people, stories have a kind of personality, one might almost say a presence, that asks for the reader’s time and attention. Katherine, not a particularly strong student academically, really latched onto this image, and expanded it here to explain her own wariness of fiction. Keith recognized that, as you learn to read stories, you may by analogy learn how to read other people, including yourself as ‘another’.

And then stories may confront you with things about yourself that you don’t like. Here is a comment in response to Flannery O’Connor’s “Everything that Rises Must Converge,” a story set in 1950’s lower-class Georgia, about a white woman and her son traveling on a bus with a black woman and her child, where the two women realize they are wearing the same hat:¹

Maria (*planning possibly to major in English*): “The author makes the claim that, even if we don’t realize it, we judge others. We are all racist to some extent. ... The way this story is written, you discover over the story that you, like the narrator, are not as open as you thought.”

For Maria, then, this story is *about* reader-response. The author’s claim that we are judgmental is in fact tacit; Maria makes it explicit.

Stories may also challenge you to respond in ways that are not natural to you. Here are some comments about the novel we read, Ethel Wilson’s *Swamp Angel*, set in

1950's rural British Columbia.¹ This is a story about a woman who has lost her husband and her child, and who in escaping from a humiliating second marriage sets out to make a new life for herself as the cook at a fishing-lodge.

Mark (*planning to major in Business*): “[Maggie has rescued the elderly Mr Cunningham, a guest at her fishing-lodge, from a severe lake storm.] She tucks him up in bed and offers him good hot soup, ‘life, in an awful-looking bowl.’ Maggie has been through so much in her life, and yet she is able to show so much compassion for someone she doesn’t know. The soup represents the pure compassion that she has shown from the bottom of her heart. She has every right to put poor quality soup in the bowl, because he doesn’t deserve it from her, just as she has every right to not show this random person any love, because she has known so much despair.”

Mark’s “reading” of the soup symbol is his own. His interpretation of this symbol in moral terms (“every right” . . . “doesn’t deserve”) moves his analysis out of the story into his own moral universe.

Roger (*planning to major in Religion & Theology*): “It is unnatural for a human to bless someone with grace. But clearly God has done this for us, which makes [it] possible [for us] to give and receive grace from each other. Maggie understands the operations of this grace and realizes that it is only possible if one serves another, [and] humbles their own position that they rightfully can claim but give . . . up for someone else.”

I had introduced the concept of grace in class, but Roger’s reading of grace in humility is his own—his particular intersection of the world of the text and the world of the reader.

Joy (*undecided about a major*): “Ethel Wilson does an excellent job of combining the theme of compassion with the reality of a fallen world. Wilson presents compassion as the beautiful thing that it is. But even better, she places it within the biblically accurate setting of a world far from perfect. Maggie is not a perfect person, and the passage [where Maggie forgives the neurotic Vera for her unkindness] leaves us uncertain as to whether or not Maggie will be able to continue to show compassion to Vera. The way Wilson has presented compassion in a world we recognize makes it a possibility rather than the impossible ideal that it would be if she had painted this beautiful picture of compassion in a perfect, ideal world.”

Joy’s reading of this scene again illustrates her “narrative intelligence” at work to identify the intersection between her world—“a world we recognize”—and the world of the book. The result is a growth in her narrative understanding of *herself* and her potential for building shalom through compassion. If stories may show you what grace looks like, in specific historically-situated real-life situations, then they can challenge the reader to show grace too.

3: Literature may help us to appreciate others’ problems, and to feel respect or compassion for the confused or damaged or different.

One story that had a particularly deep effect on the class in discussion was Charlotte Perkins Gilman’s “The Yellow Wallpaper.”¹ This story, set in 1890’s Connecticut, is about a woman in post-partum depression who is shut up by her well-meaning but obtuse doctor-husband in a room with yellow wallpaper, till she thinks she is trapped behind it and tears it all off. Here are three of the students’ responses to this narrative.

Susanne (planning to major in History & Art): “Literature can open our eyes to the world around us and can refine or widen our views of what we see and how we interpret that vision. The story ‘The Yellow Wallpaper’ helps that view to be widened . . . through the way a reader may see or even judge a person who may be suffering from a mental disorder or sickness. The author . . . is able to take the reader into the mind and personality of the character in the story. . . . The author brings our prejudgments to a halt and allows for freedom of exploration and curiosity into a subject that is hard for our society to grasp or even comprehend When the story is finished the reader is able to walk away, in some ways distressed, in other ways enlightened by this new window into one of the misdirected things of creation. A new understanding can be brought to light and a new respect may even be grasped through the help of the literature that has been read.”

The concept of “prejudgments” we had discussed briefly in class, in relation to the influence of Hans-Georg Gadamer. But Susanne’s explorative “curiosity” leading to an empathy she perceives to be difficult of access in “our society” is her own. The relationship she draws between understanding and respect is surely a significant step in the direction of shalom. A similar move can be seen in Joy’s comments, below, where her emphasis on the importance of discovering and being motivated into new “ways of serving” is very much part of her particular personality.

Joy: “Reading literature can help us to cultivate shalom by enabling us to see from the perspectives of people who are very different than [sic] ourselves. This allows us to relate to them, and to discover ways of serving them better. For example, Charlotte Perkins Gilman’s story ‘The Yellow Wallpaper’ is about a woman who gradually loses her mind because of a mental illness. Charlotte Gilman herself struggled with mental illness, and so the story gives unique insight into the loneliness and isolation that the mentally ill suffer. The reader is left at the end of the story with the impression that if there had only been someone there to truly listen to the poor woman, then perhaps things would have turned out much differently. This is the sort of understanding that can motivate and aid us in cultivating shalom.”

And again, Maria’s response to this story emphasizes “new views resulting in new reactions,” clearly her own in her own world.

Maria: “Literature gives life perspective, a new view of oneself, and historical understanding to the reader. Through grace we come to see situations in new ways. The story ‘The Yellow Wallpaper’ is written from the point of view of the person who is going insane. We see her frustrations of not being understood, being infantilized by her husband, and her inability to control what is happening to her. Mentally ill people are often shied away from due to lack of understanding. This story clearly shows the reader that mental illness is a disease, and there is nothing the afflicted can do about it. It gives us compassion for a woman who is trapped in an era with limited knowledge of mental illness as well as controlled by an unbalanced mind. The reader gains understanding. New views resulting in new reactions are formed by this story.”

**

So, it seems that to teach for shalom in the literature classroom is to tap into the instrumentality of art and the mediating role of fiction in understanding life. Even beginner, non-specialist, and in some cases not-very-motivated university students can learn to understand the strange and foreign, to recognize faults that reflect back on

themselves, to begin to narrate their own stories and thus their identities, and to feel compassion for the confused and damaged and simply different. It seems that Ricoeur's notion of narrative intelligence explains how student readers can even be motivated to act differently outside the classroom, as is suggested in the final comments of students like Susanne and Joy and Maria.

But one question I'm left with is how this learning of compassion and understanding and narrative identity relates to spiritual growth in the learner. What struck me as I read through these comments by my students last winter was how many of them are expressed in terms not unlike those that would *always* have been the goal of any English professor with a social conscience in any university. In the old days such a person would be a liberal humanist; these days he or she is more likely to be a Marxist feminist, or someone who has moved into the freighted area of cultural studies because of the emphasis there on social justice, the rights of the disenfranchised, and the dismantling of the white patriarchal establishment. But whatever the merits of such emphases, I want to ask: Where is the evidence of a truly *Christian* spirituality? Is 'common grace' so broad that what I was doing when I taught in the public university and what I am doing now in the Christian university context are so little different?

I think Gallagher and Lundin offer helpful insight here when they say, "Only the working of the Spirit can transform an understanding of literature's moral issues into action."¹ My fourth point about literature and shalom, above, was that literature cannot save us. Literature is not of itself morally or spiritually transformative; transformation is God's business. And so here I want to talk about classroom prayer.

In praise of the classroom prayer

As a Christian teaching in a college with a Reformed Christian perspective, I am conscious all the time that in teaching literature I am teaching a good creaturely expression of God's creativity under His sovereign care, and I am trying to be a good steward of His varied gifts. I want my students to understand literature as an extension of God's imagining and ordering of the world. And I don't want to be merely pietistic. But sometimes I get concerned that as Christian instructors we might talk too much *about* God's presence in our world and forget to talk *with* Him. I get concerned that we can inadvertently convey the idea that *knowing about* God's gracious and generous ordering in creation, and Christ's overwhelming love in redemption, is enough. I get concerned, in fact, that we can forget to ask for the indwelling and transforming power of the Holy Spirit of Christ in our daily lives.

To Wolterstorff again. In the early 1980's he wrote, "The graduate who prays and struggles for the incursion of justice and shalom into our glorious but fallen world . . . – that is the graduate the Christian college must seek to produce."¹ But a few years later he described his realization that the three great shapers of action that he had long recognized—discipline, modeling, and reasoning—need to be supplemented by two more: *empathy* and *radical conversion*.¹ Empathy we have discussed a little above: how reading literature can encourage empathy in students. But there is no pedagogical strategy for inducing radical conversion, which is perhaps why, said Wolterstorff, he had not mentioned it before. Surely this recognition is in itself a stimulus to reconsider the radical importance of classroom prayer, that conscious, public, and continual opening of the

whole academic enterprise into the presence of the One who alone can enable a spirit-filled and active communication between the mind, heart, and will at work for His shalom. On this reading, the spiritually-attuned nature of a number of my students' comments—their sensitivity to kindness and compassion, to their own failings, and particularly to the workings of grace—is indeed the work of a relationship not merely between student and text, but between student and God.

In the middle of that winter semester, a student came to me and asked, “Why do you read scripture and pray at the beginning of every class?” In the nine years I'd been at Redeemer University College, no-one had actually ever asked me this question before. I had assumed that it was obvious to all that in a Christian institution one has the special privilege of opening classes with scripture and prayer. It certainly felt like a huge privilege to me, coming from teaching in a public university setting. I habitually spend time choosing a passage of scripture that relates thematically or structurally—even sometimes as a counter-example—to the material we will consider in class that day. Following the reading with prayer is something I model in the first weeks of a course, because I want to teach students how the concerns of the Christian metanarrative are reflected in or sometimes countered by the concerns of the little narratives we study. I want to suggest that both scripture and prayer have a direct relevance to our work in the classroom beyond simply being a devotional interlude. But that question made me think.

After a pause I said something like this. “Well, I guess I am wanting in a very conscious way to invite God to be brooding over our classroom. It's a way of reminding us all that without God we can know nothing, we can discover nothing, we can learn nothing. It's also a way of pointing to the authority in the classroom, which is not me, and saying to the class, We are all children of a Divine Father who knows every one of us, and everything that we will discuss, and everything that we will leave unsaid. And reading the scriptures reminds us that God has given us His Word of Life, in the light of which everything else must be viewed—including everything we will read together in class that day. And so I am inviting God to be our Teacher, and asking that His Word in Scripture and in the Lord Jesus may be the light on our path.” As the semester progresses, I encourage students who would like to do so to take turns in opening the class with a scripture reading and prayer they have chosen themselves.

Faculty in Christian colleges have probably all heard it said, around the time of student evaluations, that those professors with the highest evaluations on the question about ‘Christian perspective’ are often not really thought-through as Christian scholars at all—they are just the pietists who open every class with prayer. And other faculty groan and nod. But I want to suggest that there is more to this prayer-in-the-classroom business than meets the jaded professional eye. Perhaps even the performative nature of public prayer is more important than we think, and perhaps the modeling that professors can do, in consciously inviting God into every classroom, is also the most *powerful* thing we can do, in enabling a communication between heart and mind—our students', and our own.

In an article in *Christian Scholar's Review* a few years ago, Douglas Henry affirmed that “we ought to view Christian scholarship as an activity the full moral worth of which fundamentally depends on the character, context, and motivation of Christian scholars.”¹ Henry was talking here about integrity as a scholarly or intellectual virtue, because he was concerned that the moral virtues had had more airtime recently than the intellectual ones. But I suspect he would not disagree if I put my overall case this way: it

is the constant *interplay* between intellectual and moral virtues that is the necessary air we breathe in a classroom where we want to work for shalom. Without the God who reveals Himself as the Way and the Life as well as the Truth, our teaching is a waste of time and we are of all people most to be pitied. Who is it who moves hearts and wills? Who alone has compassion on the history and multiple perspectives of every context? Whose idea was shalom, in the first place?

I have been challenged, then, to recognize that we need consciously to invite this God to work in our classrooms, asking that we and our students may experience the radical conversion of tender hearts and humble minds energized by God's Spirit. If, as Wolterstorff suggests, education should not just be a matter of the mind but should actively promote human flourishing, then the act of prayer in the classroom, an act that reminds us of our dependence, our creatureliness, and God's suffering for the wounds of the world, is perhaps the most powerful thing we can do to enable such flourishing to happen. This flourishing needs to be worked out not only in what our students write in their exams, what they know in their heads, but also in how the literature they—and their teachers—have read and responded to affects their actions in specific contexts beyond the classroom, and how it enables them to narrate their own stories—to bear witness—about developing their characters, their identities, in God. I can't measure the changes in Joy's service of the mentally ill, or Maria's treatment of people of colour, or Mark's embrace of compassion over rights, but I believe these students' growth in narrative understanding through their discovery of the instrumentality of art is at least a first step to changed behaviours. "When we read, we participate in life." In the end, shalom will be made manifest as teachers and students develop Christlike hearts, minds and wills; in how we treat each other in our living situations, how we respond to world news, how we spend our money, how we vote, how we make plans for our future lives and what we do with them—and how we ourselves pray. Lest we professors think that, by our insightful teaching about the instrumentality and the contextual specificity of art, we can bring shalom, Wolterstorff reminds us, "We place our endeavors in the hands of God; for all our action occurs in the context of the prayer 'Thy Kingdom come.'"¹ And to this I can only say, Amen.

Works Cited

- Gallagher, Susan V., and Roger Lundin, *Literature Through the Eyes of Faith* (San Francisco: HarperSanFrancisco, 1989).
- Gilman, Charlotte Perkins., "The Yellow Wallpaper" (1892) in Scholes, Robert, Nancy R. Comley, Carl H. Klaus, & David Staines (eds.), *Elements of Literature: Poetry, Fiction, Drama*, 3rd Canadian edition (Don Mills, ON: Oxford U P Canada, 2004) pp. 75-87.
- Henry, Douglas V., "Intellectual Integrity in the Christian Scholar's Life" in *Christian Scholar's Review* XXXIII:1 (Fall 2003) pp. 55-74.

- O'Connor, Flannery, "Everything That Rises Must Converge" (1961) in Scholes et al. (eds.), *Elements of Literature* (2004) pp. 245-256.
- Ricoeur, Paul, "Life: A Story in Search of a Narrator" in Valdes, Mario J. (ed.), *A Ricoeur Reader: Reflection and Imagination* (Toronto and Buffalo: U of Toronto P, 1991) pp. 425-437.
- Tompkins, Jane P., "The Reader in History: The Changing Shape of Literary Response" in Tompkins, Jane P. (ed.), *Reader-Response Criticism: From Formalism to Post-Structuralism* (Baltimore & London: Johns Hopkins U P, 1980) pp. 201-232.
- Walhout, M. D., and Susan Van Zanten Gallagher, eds., *Literature and the Renewal of the Public Square* (London U.K.: Palgrave, 2000).
- Wilson, Ethel, *Swamp Angel* (1954) (Toronto: McClelland & Stewart, 1990).
- Wolterstorff, Nicholas, *Art in Action: Toward a Christian Aesthetic* (Grand Rapids, MI: Eerdmans, 1980).
- Wolterstorff, Nicholas, *Educating for Shalom: Essays on Christian Higher Education*, ed.s Clarence W. Joldersma & Gloria Goris Stronks (Grand Rapids, MI: Eerdmans, 2004).

Starbucks, Education and Literacy

Lisa Laurier, Whitworth University

In a cozy neighborhood coffeehouse, elementary pre-service educators are engaging children in a project related to the story that was just read aloud; parents are looking over a packet of activities designed by the college students and the employees are serving hot chocolate, coffee and cookies. This collaboration promotes the love of literacy and offers parents new ways of working with their children as a part of Family Book Night at a local Starbucks.

PARENTAL INVOLVEMENT IN LITERACY ACQUISITION

Parental involvement has been repeatedly found to be a strong predictor of early literacy acquisition (Bus, van Ijzendoorn & Pelligrini, 1995). More recently it has been found that parental involvement continues to result in higher academic achievement throughout the high school years (Desforges & Abouchar, 2003) Parental involvement can be characterized in many ways. Research shows that reading to children can lead to greater attainment of reading skills and increased interest in reading (Snow, Burns & Griffin, 1998; Rowe, 1999). However, other types of parental involvement have begun to be studied. Baker and Scher (2002) explain that any way in which parents promote reading activity as valuable can increase a child's motivation to read and the probability of the child reading for pleasure. Such activities could be attending a story time at a library or bookstore, reading the newspaper or a magazine, purchasing books for the home and so on. Parental modeling of literacy skills is undoubtedly a significant asset to emergent readers but parental attitude towards literacy can be an asset for a child's lifetime. For most parents, the desire to help their child is strong, but knowing how best to be involved can be a confusing and even daunting task for many. This is particularly true for lower-income parents.

UNIQUE CHALLENGES OF LOW-INCOME FAMILIES

Low-income families often face particular challenges to be involved in their child's academic success. These families may have fewer books and other resources for reading growth available in the home. The parents that head these households may have inadequate education to allow them to achieve higher paying jobs and to provide models of good literacy behavior in the home. Oftentimes, they are working very hard to survive and have less time and energy to read or talk with their children. Statistics show the results of these challenges on the academic lives of children. According to Head Start research (2005) roughly half of lower-income children starting first grade are up to two years behind their peers in preschool skills; have less exposure to books and a more limited oral vocabulary. By kindergarten, middle to upper class children have experienced up to 1,700 hours of picture book reading while lower-income children have only experienced 25 hours of picture book reading on average. By first grade, these same children have a 5,000 word oral vocabulary versus a 20,000 word vocabulary of their more affluent peers. Looking at these statistics, it becomes very clear that failure to

provide resources for these parents to help their children and to engage their interest in doing so is to consign these children to struggles throughout their academic lives. Indeed, low-income parents often have less contact with schools and teachers and need more support from the community-at-large to support their involvement in their children's education.

With this in mind, students preparing to become elementary teachers in the state of Washington are expected to engage in effective interactions with families to support the learning and well-being of the children. These interactions are limited for the developing teacher as they spend time in the classroom prior to student teaching. Learning to help students develop as young readers is one thing; learning to involve parents in this development is another. Many parents say they don't know how to encourage their children to read (Handel, 1992). By exposing their children to print in a variety of ways, they can promote the value of reading while helping their children become better readers. This partnership provides opportunities for the pre-service teachers to think about the needs of the parents and to "plan for collaborating with families to support student learning" (PPA).

THE PROJECT:

During the spring of 2005, the Whitworth College School of Education partnered with a local Spokane Starbucks Coffee Company to create Family Book Nights. Every three weeks, a local Starbucks hosts the event that is free to families. During each Book Night, the elementary education pre-service teachers at Whitworth College select a high quality children's trade book to read aloud to participants. The children are then led through a related arts and crafts project. The adult participants are given a packet of activities based on the highlighted book and created by the Whitworth students. The activities are multi-disciplinary and each has a set of directions for parents and an explanation of purpose. Finally, each child is given a free book of his or her choice to take home. The books are purchased using Scholastic book points that are accrued during the year from orders made by the Whitworth students. During the event, all participants are treated to free hot chocolate or coffee and cookie samples by Starbucks and the employees also help facilitate the event by assisting with the art project. During the 2005-2006 academic year, particular attention is being paid to using Starbucks branches in or near to lower-income schools as sponsors for these events. Contact has already been made with the school with the highest percentage of children qualifying for free and reduced lunch (94% in 2004-2005) to ensure their assistance in marketing the event to parents and in encouraging their attendance.

RATIONALE FOR THE PROJECT:

Joyce Epstein, a noted educational researcher from Johns Hopkins University, identified six types of parental involvement that can impact a child's academic achievement (1996). Two of those types form the basis of the Family Book Night Project. Specifically, Epstein noted that learning at home is limited for many families simply because caregivers do not know how to help. Learning at home is best enhanced when families are provided with information about how to help their students either with homework or with other

curriculum-related ideas. The Project seeks to do this through the activity packets and by providing current information on literacy to parents through informal exchanges with the college students that occur before and after each event.

Furthermore, the pre-service teachers benefit as they collaborate with parents and grandparents in this non-threatening, community environment. Preparation for these Family Book Nights requires that they think about a different presentation of material so that the children will enjoy it but also so the adults will learn to value reading. They must plan for activities parents will be able to understand and replicate at home. During the presentations, the pre-service teachers have the opportunity to informally talk with the parents and find out more about information that would be useful to an adult reading with a child. Especially helpful is the actual sharing of information and reflecting on the successes of the evening. This project helps the elementary pre-service teachers to think beyond the classroom and into the community as a source of support for developing young readers.

As the Family Book Nights come to a close, the children head home clutching a project they made themselves with the help of a new friend who hopes to be a teacher someday. They have a brand new book of their own to share with family members, and the adults have new ideas for assisting their children in becoming stronger readers.

REFERENCES:

- Baker, L., & Scher, D. (2002). Beginning readers' motivation for reading in relation to parental beliefs and home reading experiences. *Reading Psychology, 23*, 39-269.
- Britto, Pia Rebello (2001). "Family literacy environments and young children's emerging literacy skills" *Reading Research Quarterly*; Oct./Nov./Dec. 346-347.
- Bus, A.G., van Ijzendoorn, M.H., & Pelligrini, A.D. (1995). Joint book reading makes for success in learning to read: A meta-analysis of intergenerational transmission of literacy. *Review of Educational Research, 65*, 1-21.
- Desforges, C., & Abouchar, A. (2003). *The impact of parental involvement, parental support and family education on pupil achievement and adjustment: A literature review*. London: Department of Education and Skills.
- Epstein, J.L., et al, (1996). *Partnership – 2000 schools manual*. Baltimore, Maryland: Johns Hopkins University.
- Performance-based Pedagogy Assessment of Teacher Candidates Office of Superintendent of Public Instruction, Olympia, WA 2004
- Rowe, K. (1991). The influence of reading activity at home on students' attitudes towards reading, classroom attentiveness and reading achievement: An application of structural equation modeling. *British Journal of Educational Psychology, 61*, 19-35.

Snow, K., Burns, M.S. & Griffin, P. (Eds.) (1998). *Preventing reading difficulties in young children*. Washington, D.C.: National Academy Press.

Starbucks Mission Statement (2005). Retrieved on June 27, 2005 from <http://www.starbucks.com>.

Starbucks Foundation (1997). Retrieved on June 27, 2005 from <http://www.starbucks.com>.

The National Head Start Literacy Corps Mission Statement (2005). Retrieved on June 20, 2005 from http://National_Head_Start_1_#A2885.pdf

A Call for Reaching the “*Least of These*”: A Conceptual Framework for Equipping Educational Leaders to Reach the Marginalized Peoples of the World

Dr. Linda D. Grooms is an Associate Professor of Educational Leadership at Regent University, Dr. Laurie R. Matthias is an Assistant Professor of Education at Trinity International University, and Dr. Louis B. Gallien, Jr. is a Distinguished Professor in the School of Education at Regent

Introduction

Over the past decade, federal and state accrediting bodies in the United States have increasingly mandated leadership and teacher education programs to design departmental or school-wide conceptual frameworks that demonstrate the distinctiveness of their pedagogical programs while making significant linkages to the overall mission of the college or university. NCATE, TEAC¹ and other similar accrediting organizations believe these frameworks should actually inform a program’s practice rather than stand merely as a rhetorical tool for their respective catalogues. Indeed, one such body has placed so much emphasis on these frameworks that if a program does not pass that particular category of their annual five year review, it fails the entire accreditation process, even if all other assessment categories are superior. Consequently, there is great urgency for educational programs to design frameworks that accomplish two important goals. On the one hand, such a framework must be conceptually sound; that is, it must demonstrate cohesiveness with the institution's mission and vision. At the same time, those seeking accreditation must provide solid material and physical evidence that their graduates “live and breathe” the framework's essential attributes, skills, and dispositions.

In creating such a framework, the first dilemma for leadership and teacher education programs usually centers on the product itself. Conceptual frameworks often exemplify one of two polar extremes: 1) the *structure*, which embodies a strict accountability approach to the review document, demanding clear and measurable outcomes but often devoid of “life” or 2) at the opposite extreme, the *essence* of the program, or the notion that students actually imbibe the principles laid out in such a document, while evidence in the formal documentation is negligible at best. This tension can frequently force an accreditation team into a quandary over the question: Is it better for the students to “live and breathe” the framework or, is it preferable that the institution has stated its abilities in precise and measurable written outcomes? Of course, both goals are preferred, but few institutions construct a document that can attain both the structure and the essence.

The second dilemma in creating a “living” conceptual framework is that even with the seriousness of this accrediting mandate, administrators and faculty who are authoring the frameworks for these programs often face tremendous difficulty coming to consensus in building a model² that accurately reflects what they are attempting to accomplish with their administrative and teacher licensure candidates. Thus, the process can also be dichotomous in form. For example, when a leadership or teacher education program undergoes significant changes, conceptual frameworks tend to be reviewed and revised. Many times the state and/or national accreditation visitation teams arrive in the middle of those revisions and a framework must be in place immediately with sufficient evidence found that it permeates the lives of students and faculty. Therefore, a dean, associate dean, or department chair often hurriedly authors a framework that will “get the department through the visit”; however, it is neither inspired nor “owned” by the faculty.

The opposite situation occurs when a department or school goes through the difficult work of collaboratively developing an indigenous, consensual model but the end result is so ideologically weak or devoid of spirit that it is merely “tolerated” by the department, having no breath of vitality or energy. Most conceptual frameworks are products of philosophical and pedagogical compromise among faculty and are not known as seamlessly webbed documents that inspire everyone to lift up the mission of the institution. Therefore, from its inception, the very process of formulating such a model purposes to “hit the middle ground,” and with this compromise, the document often does little to inspire or accurately inform the various constituencies about the *essence* of the program; it merely exists to obtain state or national accreditation.

For Christian colleges, the idea that we can afford to compromise what we believe about the mission of our institutions and the vocations of our students in order to pass an accreditation visit undermines the distinct calling that God has placed on both our lives and our institutions. Although we see the need for institutional accreditation, we assert that focusing exclusively on its requirements can remove the very soul of a Christian college or university.³ Therefore, any conceptual framework must be one that is biblically-informed and centered on the people that God has directed we serve and, if engineered well, can also pass accreditation standards.

The “*Least of These*”

With the purpose of fulfilling Christ’s call for us to be advocates for the “*least of these*” (Matthew 25:40, 45),⁴ we propose that Christian leadership and teacher education programs seriously consider integrating justice, spirituality, and pedagogy to reach out to those most often marginalized across the globe.⁵ We submit that through the intentional equipping of leaders and teachers to minister to these groups, we will be fulfilling our biblical mandate, while also having the efficacious impact of making our programs academically distinctive.

So, who are the *least of these* among us that should be at the heart of our service and teacher preparation programs? From our reading and understanding of Scripture, we have identified at least four groups--whose categories at times may overlap--who are in particular need of the services of the future educational leaders whom we train and equip in our programs: 1) individuals with disabilities or special needs; 2) those who have been historically subjugated, enslaved, or marginalized because of their ethnicity; 3) those who are economically disadvantaged due to their birth or unfortunate class situation in life; and 4) those who are fleeing oppressive governments, possibly victims of war and famine.⁶ So, how vast is the need of those that God has directed we serve?

Individuals with disabilities or special needs

The U.S. Census Bureau projects a total population in 2010 of almost 309 million people, approximately 53 million of whom will be children ages 5-17.⁷ The National Center for Education Statistics predicts that in 2014, there will be almost 57 million students enrolled in elementary and secondary schools.⁸ Many of those students will be identified by the U.S. Department of Education Individuals with Disabilities Education Act (IDEA) as having some type of disability or special need. Because IDEA also serves identified children prior to kindergarten age and beyond the normal age expectancy of grade 12—from ages 3 to 21—and data is collected separately for ages 3 to 5 and 6 to 21,⁹ it is difficult to precisely identify those in the 5-17 age category; however, in July

2004, the National Center for Learning Disabilities reported that nearly 2.9 million children were receiving special education services.¹⁰

Historically subjugated, enslaved, or marginalized due to ethnicity

Another group of marginalized individuals reflects those who make up the ethnic minority groups who have been formerly subjugated in American society. The U.S. Census Bureau projects that in 2010, of the approximately 53 million children ages 3-17, just over 8 million will be African-American, roughly 11 million will be Hispanic, and 9.2 million will be of other non-white races, including American Indian and Alaska Native.¹¹ In terms of higher education, the National Center for Education Statistics reports that in 2002, of the 16,611,711 students enrolled in degree-granting institutions, 4,880,548 or 29% represented minorities.¹²

Economically disadvantaged

The third group of marginalized individuals reflects those who are economically disadvantaged due to their birth or unfortunate class situation in life. According to the American Community Survey, in 2004, 13.4% of the population in the United States--just over 37 million people--were living at or below the poverty level,¹³ delineated in 2001 by the National Household Education Survey as annual incomes of less than \$20,000. These individuals were 28% less likely to enroll in any type of post-secondary education.¹⁴

To the ends of the earth

Although the above statistics focus on those marginalized within the United States, we must not neglect Christ's Great Commission that we are to go and make disciples of all nations (Matthew 28:19-20). The final marginalized group that is ready for the assistance of those we teach reflects individuals in developing countries who may be fleeing oppressive governments, often as victims of war and famine. Compounding this plight, according to The Centre for Development and Population Activities, as many as three-fifths of the 115 million children in these countries are girls.¹⁵ This problem is most severe in sub-Saharan Africa and Asia; however, this trend is indicative of the need for educational services across the globe.

The Call

These numbers herald that *the field is ripe for harvest* (John 4:35). It is time for us to be very serious about embracing Christ's mandate that we are to minister to the *least of these*: those who are hurting and those who are marginalized for one reason or another. Ronald Allen reminds us that "we, as Jesus' followers, are exhorted to do battle with those forces which oppress and dispossess individuals and groups. We are encouraged to bring about systemic change to upgrade the total quality of life."¹⁶ As Christian educators, we need to ask ourselves: Are we training our students to fight this battle? Are we equipping them to leverage and facilitate the needed changes to assist the dispossessed?

Repeatedly, Scripture mandates our need to defend the rights of others (Psalm 82:3; Proverbs 31:9); to seek justice, encourage the oppressed, defend the cause of and plead the case for the helpless (Isaiah 1:17); to save the children of the needy (Psalm 72:4); to rescue the weak and needy and deliver them from the hand of the wicked (Ps 82:4); to maintain justice and do what is right (Is 56:1); to show kindness to the needy (Proverbs 14:31); to preach good news to the poor, bind up the brokenhearted, proclaim freedom for the captives and release from darkness for the prisoners (Is 61:1). As institutions of higher education, our charge is to examine for what we educate our

students. Do we equip them with a goal of reaching out to the marginalized, or do we merely train them for self-pursuits? Young reminds us of our inheritance when we do the right thing for the sake of the *least of these*: “God promises intimate communion with those who ‘loose the bonds of wickedness’ and ‘let the oppressed go free.’”¹⁷

By any standard, these marginalized peoples have not had the opportunity for an “even playing field” or what many might call justice in its simplest form. They are often forced either directly or indirectly to rely on individuals from various institutions to offer them both a “voice” and particularly in this case, an equal education. With this plight, we posit two resounding questions: 1) Is it possible to have a conceptual framework for an educational leadership program that has both clear and measurable goals, while also having “life” that both students and faculty “live and breathe,” or is this too idealistic? And 2) what would a conceptual framework that centers on Christ’s commands for us to be advocates for the *least of these* possibly look like?

A New Conceptual Framework

As previously mentioned, with the purpose of fulfilling Christ’s call for us to advocate for the *least of these*, we propose that Christian leadership and teacher education programs seriously consider a new conceptual framework which incorporates three key components: spirituality, pedagogy, and justice (see Figure). Spirituality, the bedrock upon which the framework is built, emanates from what Christ called the first and greatest commandment: love the Lord your God with all your hearts, souls, and minds (Matthew 22:37). It is from this authenticity and transparency before God that we teach; therefore, the second component of the model, pedagogy, manifests the fruit of our spirituality. It is only from this authenticity and transparency with God that we can offer any measure of authenticity and transparency with our students. The third component of the framework reminds us of the delicate balance between prophecy and mercy in our attempt to administer justice to the *least of these*. The thread that weaves together the three major conceptual components--spirituality, pedagogy, and justice--is what Christ referred to as the second greatest commandment: love your neighbor as yourself (Matthew 22:39). Throughout the entire process, we must be ever-mindful of the need to have a single, clear vision, purpose, or goal. The pinnacle of our model reflects Christ’s basic command to seek first His kingdom and His righteousness (Matthew 6:33), thus challenging us to remember the necessity of keeping our eyes focused upon the author and finisher of our faith (Hebrews 12:2) in everything we undertake.¹⁸ Let us further examine the three components of the framework in more detail.

Justice

Marginalization most often results when natural rights are violated. When this occurs, injustice prevails. The antithesis of this injustice is a critical component in the new conceptual framework focusing on the *least of these*. Christians often incorrectly equate biblical justice with what Wolterstorff calls *retributive justice*, that is, a meting out of what is deserved or an official rendering of punishment for crimes committed against society.¹⁹ While Gushee agrees that “justice is often defined rather dryly as ‘giving each what is due,’”²⁰ he also contends that

justice is described passionately in Scripture as a state of affairs in human life that God actually ‘loves’ (Isaiah 61:8). What God loves is when he sees the vulnerable protected and the victimized healed and restored to life in community. Justice is

not cold impartiality but food for the hungry, shelter for the homeless, a fair trial for the poor, a family for the orphan, and liberation for the oppressed.²¹ What Gushee describes, Wolterstorff labels as *primary justice*.²² Providing further explanation, Wolterstorff views such justice “as a condition of society: a society is just insofar as people enjoy what is due them--enjoy what they have a legitimate claim to.”²³ A biblical justice, therefore, depends on rights. Justice in the Old Testament focuses specifically on the rights of

the widows, the orphans, the aliens, and the poor. What this has to mean is that a rule of thumb for determining whether there is justice in a society is whether justice is being rendered to such people; what justice requires is that such marginal people as these have standing in the community and a fair share in its goods.²⁴

This is what Wolterstorff would further render as *shalom* or a peaceful society.²⁵ In order to educate for *shalom*, we must concern ourselves with being in right relationship with God, with others in community, and with those who have been marginalized in society.²⁶ Eberly admonishes us that this “universal ideal of freedom, fairness, and moral equality” is for *all* and not just a select few.²⁷

Spirituality

Current theorists have responded to a general outcry that higher education has ignored the spiritual aspects of adult learning for far too long.²⁸ Even secular theorists acknowledge that the spirituality of students cannot and should not be ignored, although they are reluctant to define spirituality in terms of religion.²⁹ Definitions of spirituality include the metaphor of a journey,³⁰ a search for meaning,³¹ and an awareness of interconnectedness.³² Although these definitions are applied more often to the spirituality of students, they refer to the spirituality of the instructor as well. For example, experts in the field of adult education encourage teachers to engage in continual self-reflection.³³

Although self-reflection is crucial, as Christian educators we are compelled to define spirituality more specifically. Spirituality is the foundational piece of our model both because it was such an integral part of the life and ministry of Jesus Christ³⁴ but also because unlike current popular spirituality that tends to focus on enhancing the present life, Christian spirituality involves a quest “to affirm something that matters beyond life.”³⁵ Our spirituality involves a genuine desire to know God intimately.³⁶ We desire to know the heart of God and to participate in the things that matter most to Him.

At the heart of such spirituality is a genuine humility of spirit, a reaction deep in the soul to the majesty of God.³⁷ Humility is often difficult for those in academia, even for Christians. Higher education by definition typically promotes egotism and arrogance.³⁸ John Coe identifies two primary temptations in academia: “(1) autonomy (doing what we do in our own power) and (2) idolatry (finding our identity in ourselves and what we master).”³⁹ He insists that the only solution is to place everything we do at the cross of Christ with a humble heart.

Even those who recognize the importance of their own spirituality may be reluctant or uncomfortable to engage in the necessary self-reflection.⁴⁰ This hesitation can have multiple causes, two of which may be the fear of being labeled anti-intellectual⁴¹ or the still-pervasive influence of objectivism on the academy.⁴² Nevertheless, Christian educators who seek the heart of God will humble themselves before Him in spite of the barriers to the authentic spirituality He desires them to have. Part of this humbling

process is the willing participation in daily self-reflection and self-examination which, for the Christian, leads to repentance and transformation.⁴³ Having experienced authenticity before God, the transformed teacher then demonstrates authenticity before his or her students, a quality not only valued by students⁴⁴ but also necessary to bring about the paradigm shifts necessary to achieve justice.⁴⁵

Pedagogy

Pedagogy connects our spirituality as teachers to our students and points them toward their own spirituality and thus toward the ultimate goal of justice for the *least of these*. We take a three pronged approach to pedagogy: focus, theory, and methodology.

Pedagogical focus: Reaching the marginalized

From such genuine spirituality flows a heart that desires to imitate Jesus Christ in every way. When Jesus Christ, the Master Teacher, lived and ministered among us, he deliberately chose to focus on the *least of these* and requires us to do so as well.⁴⁶ Everywhere he went during the three years of his earthly ministry, he met the marginalized of society and reached out to them in their deepest needs. By his example and also by his command, we Christians who bear his name can do no less. Wolterstorff explains:

Christian education cannot teach only for development; it must also teach for healing and reconciliation--and must do so in a way that is healing and reconciling. Christian education must be education that teaches for justice and peace while exhibiting justice and peace.⁴⁷

But what does such a focus look like in a Christian college or university? Other than strategic focus on the marginalized in programs, what would Christlike educational leadership and teaching look like in the classroom? How do we as professors model Christ's pedagogy and justice as well as stir it up within our students?

Pedagogical theory: Balancing the scale between prophecy and mercy

Pedagogy of any kind in any classroom demands a delicate balance of prophecy and mercy, depending on the students and the situation. Every teacher must learn with experience when to dispense grace and when to speak the truth forcefully. When we imitate Christ in our focus on the *least of these*, we must also seek this balance between law and grace, righteousness and compassion. Micah 6:8 compels us both "to act justly and to love mercy." To love mercy is to long for it, to focus on it, to adore it, to desire it. To act justly is to act upon something with justice, to take action toward justice and in a just manner. What did this balance look like in the life and ministry of Jesus Christ?

Christ had three kinds of students in the "classroom" of his ministry. The primary recipients of his healing touch and attention were the marginalized. Although their needs varied from deliverance to healing and from the need for food to resurrection from the dead, essentially Christ responded in similar ways. He took what faith they demonstrated, administered healing, met their felt needs, and touched them with abounding grace. There was little if any condemnation in his manner, and he did not hesitate to meet their needs. So also should we turn our attention to the needy in our classrooms. We must provide them a safe environment in which to heal; we must be Jesus Christ to them. We must not allow them to be the marginalized in our classrooms as they may have been in society at-large. Yet so often our attention is captivated by the brightest and best in the class. When we do that, we are living out Matthew 25:45, 46; in short, we are condemning ourselves. Our calling is to minister to the *least of these* within the halls of academia, and while

modeling this behavior, our pedagogy is reinforced so they in turn may go out and do likewise in the larger global society.

Another group of Christ's students was the Pharisees, often sitting critically at the edges of his classroom. He told many stories and did many miracles in their presence, his primary method of teaching them. At times he spoke strongly to them, condemning their legalism and their superior attitudes. By his actions and words, Christ was teaching these students that the *least of these* were on the heart of his Father. The Pharisees were the ones he had the harshest words for during his ministry. The ones who were mired in sickness--whether physical, emotional, or spiritual--received tenderness from him. The ones who were imprisoned in their own pride, on the other hand, received prophetic words and multiple object lessons.⁴⁸ Following Christ's example, we too must address the Pharisaical among us. Every class has a handful of students (particularly in Christian institutions) who consider themselves superior to their peers. They treat the marginalized at best with ignorance, at worst with open disdain. How we respond to this student group must also parallel the response of Christ. At times we must model social justice for the marginalized; at other times we must admonish this group's lack of compassion with prophetic words.

The final group of Christ's students was the disciples. Clueless about most of what he taught them, they were still willing to learn. Often Jesus would take time to explain his parables and miracles to them, patiently repeating the lessons of grace from his Father. So too, teachers often have disciples in their classes, students who are attempting to imitate the example they see modeled before them and who genuinely want to walk in humility toward justice. They simply require of us our patience and our love.

Pedagogical methodology

Although it is difficult and probably unwise to attempt to prescribe ideal teaching methods,⁴⁹ we present a few strategies that educational leaders have found successful in their attempts to teach for justice. Wolterstorff emphasizes the importance of evoking the empathy of students for the marginalized of society, stating "If people are to be energized to struggle to undo injustice, it is important that they listen to the voices and see the faces of the victims."⁵⁰ Such exposure to the perspectives of the marginalized can be accomplished through literature,⁵¹ through pictures and video,⁵² or through service learning projects.⁵³

Using the narrative of Christ's interaction with the woman at the well in John 4, Scarlato urges us in our interactions with our at-risk students to be willing to (a) shatter cultural norms, (b) meet them where they are, (c) develop their curiosity, (d) take a personal interest in them, (e) teach them truth, and (f) offer them an alternative to their way of life which is not working.⁵⁴ For all of our students, we must create the type of learning environment that communicates safety and invites community.⁵⁵ At the same time, we must challenge our students to go beyond the pat answers so prevalent in evangelical circles; we must convince them that if their actions do not match their speech, they have learned nothing.⁵⁶

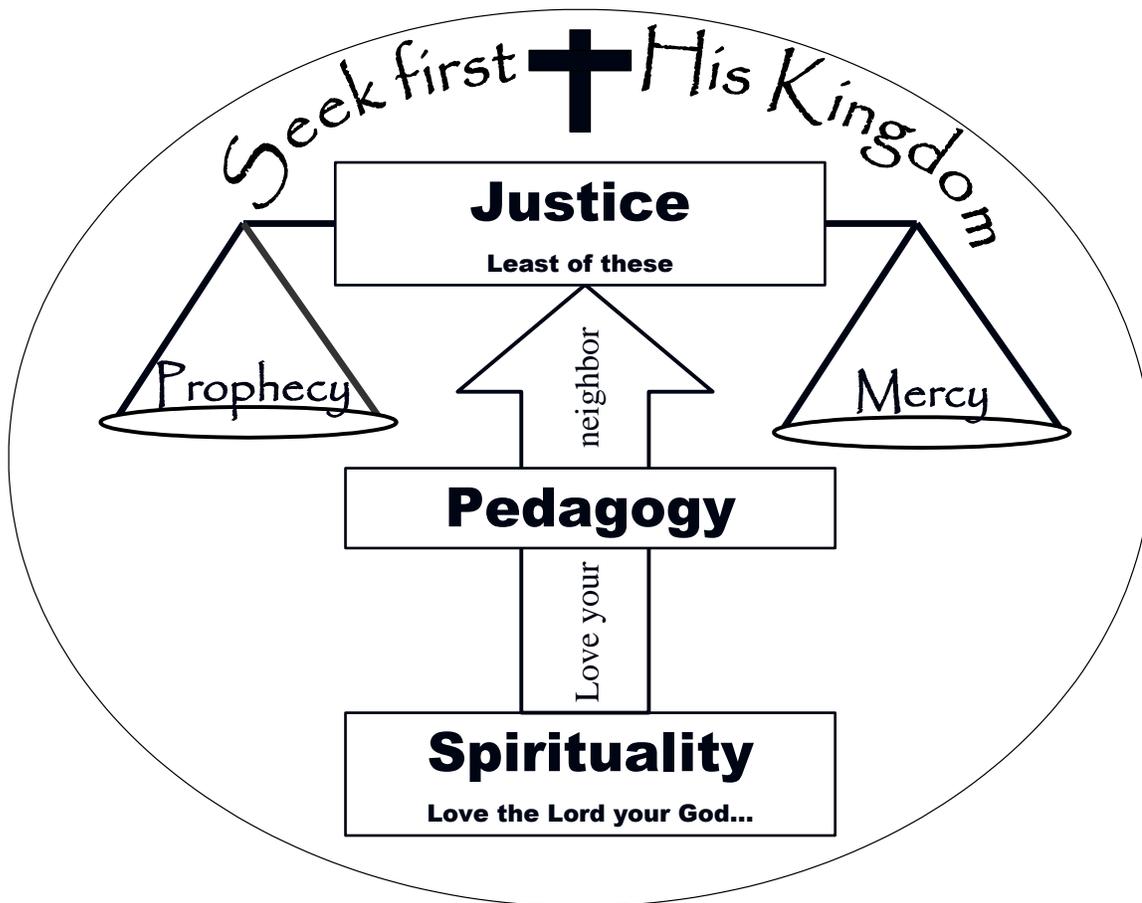
Of course, we cannot carry out any pedagogical strategy successfully if we do not nourish our own spirituality. According to Schwehn, humility "is both a spiritual excellence and a pedagogical virtue."⁵⁷ In our model, the focus on primary justice cannot be achieved without genuine humility which then permeates the teacher's spirituality and

pedagogy, resulting in a desire for biblical justice. Wilkes contends that social justice flows from a transformed life, which “starts with each one of us alone before God.”⁵⁸

Conclusion

At the onset, we posed two questions: 1) Is it possible to have a conceptual framework that has both clear and measurable goals, while also having “life” that both students and faculty “live and breathe,” or is this too idealistic? And 2) what would a conceptual framework that centers on Christ’s commands for us to be advocates for the *least of these* possibly look like? The response to the second question is most obvious. We think it is not only possible to create such a framework, but it is also incumbent upon us, as those in Christian colleges and universities who equip future educational leaders, to do so. The first question, on the other hand, begs your response as you forthrightly inspect your own programs: Upon graduation, how many of your students reach out to the *least of these* either by vocation or through volunteer work? How many meet the needs of individuals with disabilities or special needs? How many work with those who have been historically subjugated, enslaved, or marginalized because of their ethnicity? How many minister to those who are economically disadvantaged due to their birth or unfortunate class situation in life? And how many reach out to those from developing countries who may be fleeing oppressive governments, possibly victims of war and famine? In short, how many students are you sending into the global classroom who will replicate a biblical focus on spirituality, pedagogy, and justice that has been modeled for them? When these questions have been answered both quantitatively and qualitatively, we believe you will have a conceptual framework that both meets the *structural* accreditation requirements while also having its *essence* manifest in both your students and your faculty.

Figure
Ministering to the Least of These: A New Conceptual Framework



Footnotes

¹ National Council for Accreditation of Teacher Education and Teacher Education Accreditation Council, respectively.

² Throughout this article, the terms *conceptual framework* and *model* will be used interchangeably.

³ For a thorough discussion of the history of the secularization of American colleges and universities, see Marsden, George M., *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994) and Burtchaell, James Tunstead, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Grand Rapids, MI: Eerdmans, 1998).

⁴ All Scripture references are taken from the New International Version unless otherwise noted.

⁵ Over the past few years, there has been a surge of books emanating from the premise of ministering to the *least of these*. Curt Young (*The Least of These*, Chicago: Moody Press, 1983) addresses the defenseless and aborted child as the *least of these* while in reference to the *least of these*, Daniel J. Baxter (*The Least of These My Brethren*, New York: Harmony Books, 1972) focuses on the hope and miracles of an inner-city aids ward. In his reference to the mentally retarded, Andrew H. Wood (*Unto the Least of These: Special Education in the Church*, Schaumburg, IL: Regular Baptist Press, 1984, p. 89) reminds us that all children are uniquely created by God, while Nathan Shaw stresses that “when the Bible refers to widows, orphans and foreigners, it is referring to those who are most needy . . . [and that] God calls His church to restore honor and dignity to all who are hurting” (Shaw, Nathan, *Unto the Least of These: Expressing God’s Love to Widows and the Fatherless*, Grand Rapids, MI: Chosen Books, 2004, p. 15). Herman Hendrickx tells us that “Jesus did not just promulgate theories about liberation. He brought concrete salvation reaching the most fundamental needs of people. Jesus proclaimed the good news to the poor not only in words but also in mighty deeds” (Herman Hendrickx, *The Miracle Stories of the Synoptic Gospels*, San Francisco: Harper & Row, 1987, p. 25). Hendrickx continues claiming that “God shows his concern for the whole of humanity there where it is most threatened, in its poor and oppressed, in those who are forced to live in subhuman conditions. God’s—Jesus’—and our struggle for the poor and the oppressed is ultimately a struggle for the survival of humanity and human values” (p. 27). Shaw exhorts us to understand “the Father’s heart for broken and destitute lives—and obeying His call on our own hearts—[which] is going to result in His miraculous power being manifest in unprecedented ways” (Shaw, 2004, p. 13).

⁶ Parenthetically, we should emphasize that by identifying these groups as the *least of these*, we are in no way meaning this phrase pejoratively or implying that we are somehow superior to them. On the contrary, we believe that since Christ himself used this phrase to describe such peoples, we should do the same. Scripture clearly indicates that the *least of these* are on the heart of God; therefore, we have a sense of urgency to place them on our own hearts and on the hearts of our students as well. Additionally, God has given us a mandate not only to feel compassion but also to act with justice toward the *least of these*. To ignore such a biblical mandate would not only demonstrate moral cowardice, but quite simply, it would also be disobedient.

⁷ United States Census Bureau, *Statistical Abstract of the United States: 2004-2005* (124th ed., Washington, DC: United States Census Bureau, 2005), <http://www.census.gov/statab/www/sa04baa.pdf>

⁸ National Center for Education Statistics, *Digest of Education Statistics: Chapter 1, All Levels of Education* (Washington, DC: U. S. Department of Education, 2003b), http://nces.ed.gov/programs/digest/d04/tables/dt04_003.asp

⁹ United States Department of Education, *Twenty-fourth Annual Report to Congress on the Implementation of the Individuals with Disabilities Education Act* (Washington, DC: United States Department of Education, 2002), <http://www.ed.gov/about/reports/annual/osep/2002/section-ii.pdf>

¹⁰ National Center for Learning Disabilities, “LD fast facts” on The National Center for Learning Disabilities Web Site (July 2004), http://www.ld.org/LDInfoZone/InfoZone_FactSheetUpdate04.cfm, (12 September 2005). Additionally, the National Center for Education Statistics (*Digest of Education Statistics*, Washington, DC: U. S. Department of Education, 2003a, <http://nces.ed.gov/fastfacts/display.asp?id=64>) defines disabilities as including autism, deaf-blindness, developmental delay, emotional disturbance, hearing impairments, learning disabilities, mental retardation, orthopedic impairments, other health impairments, speech or language impairments, traumatic brain injury, or visual impairments. See also <http://nces.ed.gov/programs/coe/2005/notes/n07.asp> for detailed definitions of each term.

¹¹ U. S. Census Bureau (2005).

¹² National Center for Education Statistics, *Digest of Education Statistics: Chapter 3, Post-secondary Education* (Washington, DC: U. S. Department of Education, 2003c), http://nces.ed.gov/programs/digest/d04/tables/dt04_209.asp

¹³ Fronczek, Peter, *Income, Earnings, and Poverty from the 2004 American Community Survey* (Washington, DC: United States Census Bureau, 2005), <http://www.census.gov/prod/2005pubs/acs-01.pdf>

¹⁴ Kwang, Kim, Mary Collins Hagedorn, Jennifer Williamson & Christopher Chapman, *National Household Education Surveys of 2001: Participation in Adult Education and Lifelong Learning 2000-01* (National Center for Educational Statistics No. 2004-050, Washington, DC: United States Department of Education, 2004).

¹⁵ The Centre for Development and Population Activities, “Key Issues: Girls Education and Youth Development” on The Centre for Development and Population Web Site (7 December 2005), http://www.cedpa.org/keyissues/girls_edu_youth_new.html (8 December 2005).

- ¹⁶ Allen, Ronald J., *Our Eyes Can Be Opened: Preaching the Miracle Stories of the Synoptic Gospels Today* (Washington, DC: University Press of America, 1982) p. 5.
- ¹⁷ Young (1983) p. 198.
- ¹⁸ Perhaps one of the “things” that “shall be added unto us” as we “seek first his kingdom” might be a successful accreditation process [Matthew 6:33 KJV].
- ¹⁹ Wolterstorff, Nicholas, “Teaching Justly for Justice” (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- ²⁰ Gushee, David P., “Christian Worldview, Ethics, and Culture” in Dockery, David S. & Gregory Alan Thornbury (eds.), *Shaping a Christian Worldview* (Nashville, TN: Broadman & Holman, 2002) p. 117.
- ²¹ Gushee (2002) pp. 117-118.
- ²² Wolterstorff (2005).
- ²³ Wolterstorff, Nicholas, “The Grace That Shaped My Life” in Clark, Kelly James (ed.), *Philosophers Who Believe: The Spiritual Journey of Eleven Leading Thinkers* (Downers Grove, IL: InterVarsity Press, 1993) p. 266.
- ²⁴ Wolterstorff, Nicholas, “Teaching for Justice” in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002b) p. 280.
- ²⁵ Wolterstorff, Nicholas, “Teaching for Justice” in Carpenter, Joel A. & Kenneth W. Shipps (eds.), *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America* (Grand Rapids, MI: Eerdmans, 1987) pp. 201-216.
- ²⁶ Wolterstorff, Nicholas, “Teaching for Tomorrow Today” in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002c) pp. 91-143.
- ²⁷ Eberly, Don E., *Restoring the Good Society: A New Vision for Politics and Culture* (Grand Rapids, MI: Baker Books, 1994) p. 84.
- ²⁸ Riley, Naomi S., *God on the Quad: How Religious Colleges and the Missionary Generation Are Changing America* (New York: St. Martin's Press, 2005); Smith, Page, *Killing the Spirit: Higher Education in America* (NY: Penguin Books, 1991).
- ²⁹ Fenwick, Tara J., “Critical Questions for Pedagogical Engagement of Spirituality” in *Adult Learning*, 12:3 (2001) pp. 10-12; Sinnott, Jan D., “Introduction: Special Issue on Spirituality and Adult Development, Part 1” in *Journal of Adult Development*, 8:4 (2001) pp.199-200; Tisdell, Elizabeth J., *Exploring Spirituality and Culture in Adult and Higher Education* (San Francisco: Jossey-Bass, 2003); Zinn, Lorraine M., “Spirituality in Adult Education” in *Adult Learning*, 8:5/6 (1997) pp. 26-30.
- ³⁰ Lauzon, Al, “The Challenges of Spirituality in the Everyday Practice of the Adult Educator: Blurring the Boundaries of the Personal and the Professional” in *Adult Learning*, 12:3 (2001) pp. 4-6; Neiman, Alven M., “Self Examination, Philosophical Education and Spirituality” in *Journal of Philosophy of Education*, 34:4 (2000) pp. 571-590.
- ³¹ English, Leona M. “Reclaiming our Roots: Spirituality as an Integral Part of Adult Learning” in *Adult Learning*, 12:3 (2001) pp. 2-3; Sinnott (2001); Tisdell (2003); Tisdell, Elizabeth J. & Derise E. Tolliver, “The Role of Spirituality in Culturally Relevant and Transformative Education” in *Adult Learning*, 12:3 (2001) pp. 13-14.
- ³² Neiman (2000); Tisdell (2003); Tisdell & Tolliver (2001).
- ³³ English (2001); Lauzon (2001).
- ³⁴ Zannoni, Arthur E., “Jesus: Storyteller and Teacher of His Time—and Ours” in *Catechist*, 38:1 (2004) pp. 84-88.
- ³⁵ Taylor, Charles, “Spirituality of Life—and its Shadow” in *Compass*, 14:2 (1996) p. 10.
- ³⁶ LeClercq, Jean, *The Love of Learning and the Desire for God*, trans. Catherine Misrahi (NY: University of Fordham Press, 1982).
- ³⁷ Schwehn, Mark R., “A Christian University: Defining the Difference” in *First Things: A Monthly Journal of Religion and Public Life*, 93 (1999) pp. 25-31.
- ³⁸ Adrian, William, “Perils of the Life of the Mind: Lessons from the German University” in *Christian Higher Education*, 2:2 (2003) pp. 155-168; Neiman (2000); Williams, Clifford, *The Life of the Mind: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2002).
- ³⁹ Coe, John, “Intentional Spiritual Formation in the Classroom: Making Space for the Spirit in the University” in *Christian Education Journal*, 4:2 (2000) p. 90.
- ⁴⁰ Beyer, Keith, “Athens versus Jerusalem: Christian Instruction or Nurture?” in *Lutheran Education*, 138:3 (2003) pp. 195-200; Braskamp, Larry A., Lois Calian Trautvetter & Kelly Ward, “How College Fosters Faith Development in Students” in *Spirituality in Higher Education Newsletter*, 2:3 (2005) pp. 1-6.
- ⁴¹ Adrian (2003).
- ⁴² Neiman (2000).
- ⁴³ Rosebrough, Thomas R., “Christian Worldview and Teaching” in Dockery, David S. & Gregory Alan Thornbury (eds.), *Shaping a Christian Worldview* (Nashville, TN: Broadman & Holman, 2002) pp. 280-297.

⁴⁴ Braskamp, Trautvetter, & Ward (2005); Pressnell, Claude O., Jr., "The Spiritual Life of the Christian Scholar: Practicing the Presence of Christ" in Dockery, David S. & David P. Gushee (eds.), *The Future of Christian Higher Education* (Nashville, TN: Broadman & Holman, 1999) pp. 121-136; Thayer, Jane, Christine D. Bothne & Robert D. Bates, "Christian College Students' Perceptions of Faculty Spirituality" in *Journal of Research on Christian Education*, 9:2 (2000) pp. 205-221.

⁴⁵ Palmer, Parker J., *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998); Sparks, Dennis, "Honor the Human Heart" in *Journal of Staff Development*, 24:3 (2003) pp. 49-53.

⁴⁶ Hogan, Patrick Colm, "Christian Pharisees and the Scandalous Ethics of Jesus: Teaching Luke's Gospel at the End of a Millennium" in *College Literature*, 26:3 (1999) pp. 95-114; Scarlato, Mary, "At-risk and at the Well" in *Lutheran Education*, 134:5 (1999) pp. 269-275; Zannoni (2004).

⁴⁷ Wolterstorff, Nicholas, "Task and Invitation" in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002a) p. 258.

⁴⁸ Hogan (1999).

⁴⁹ Sandin, Robert T., *The Search for Excellence: The Christian College in an Age of Educational Competition* (Macon, GA: Mercer University Press, 1982).

⁵⁰ Wolterstorff (2002b) p. 282.

⁵¹ Bowen, Deborah, "Literature and Shalom: Teaching Non-specialist First-year Students" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005); Eads, Martha Greene, "Teaching Literature with a Lab: The Work of Love" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005); Thompson, Douglas E., "Life on the Margins: First-year Seminar Students Engage Economic Justice" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).

⁵² Kimball, Cynthia Neal, "Consciousness and Discomfort in the Face of Injustice" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).

⁵³ Audeoud, Martine, "Preparing Teachers for Their Prophetic Role?" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005); Batton, Alicia, "Studying the Historical Jesus through Service" in *Teaching Theology and Religion*, 8:2 (2005) pp. 107-113; Eads (2005).

⁵⁴ Scarlato (1999).

⁵⁵ Call, Carolyne, "Intellectual Safety: The Creation of a Climate for Spiritual Growth" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005); Harris, Breck A., "The Power of Creating a Spiritual Learning Community" in *Adult Learning*, 12:3 (2001) pp. 22-23; Lauzon (2001); Palmer, Parker J., *To Know As We Are Known: A Spirituality of Education* (San Francisco: Harper & Row, 1993).

⁵⁶ Wilhoit, James C., "Christian Adults and Spiritual Formation" in Gangel, Kenneth O. & James C. Wilhoit (eds.), *The Christian Educator's Handbook on Adult Education* (Wheaton, IL: Victor Books, 1993) pp. 51-63.

⁵⁷ Schwehn (1999) p. 28.

⁵⁸ Wilkes, Peter, "The Christian World View: A Radical Alternative" in Wilkes, Peter (ed.), *Christianity Challenges the University* (Downers Grove, IL: InterVarsity Press, 1981) p. 31.

Bibliography

- Adrian, William, "Perils of the Life of the Mind: Lessons from the German University" in *Christian Higher Education*, 2:2 (2003) pp. 155-168.
- Allen, Ronald J., *Our Eyes Can Be Opened: Preaching the Miracle Stories of the Synoptic Gospels Today* (Washington, DC: University Press of America, 1982).
- Audeoud, Martine, "Preparing Teachers for Their Prophetic Role?" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Batton, Alicia, "Studying the Historical Jesus through Service" in *Teaching Theology and Religion*, 8:2 (2005) pp. 107-113.
- Baxter, Daniel J., *The Least of These My Brethren* (New York: Harmony Books, 1972).
- Beyer, Keith, "Athens versus Jerusalem: Christian Instruction or Nurture?" in *Lutheran Education*, 138:3 (2003) pp. 195-200.
- Bowen, Deborah, "Literature and Shalom: Teaching Non-specialist First-year Students" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Braskamp, Larry A., Lois Calian Trautvetter & Kelly Ward, "How College Fosters Faith Development in Students" in *Spirituality in Higher Education Newsletter*, 2:3 (2005) pp. 1-6.
- Burtchaell, James Tunstead, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Grand Rapids, MI: Eerdmans, 1998).
- Call, Carolyne, "Intellectual Safety: The Creation of a Climate for Spiritual Growth" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- The Centre for Development and Population Activities, "Key Issues: Girls Education and Youth Development" on The Centre for Development and Population Web Site (7 December 2005), http://www.cedpa.org/keyissues/girls_edu_youth_new.html (8 December 2005).
- Coe, John, "Intentional Spiritual Formation in the Classroom: Making Space for the Spirit in the University" in *Christian Education Journal*, 4:2 (2000) pp. 85-110.
- Eads, Martha Greene, "Teaching Literature with a Lab: The Work of Love" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Eberly, Don. E., *Restoring the Good Society: A New Vision for Politics and Culture* (Grand Rapids, MI: Baker Books, 1994).
- English, Leona M. "Reclaiming our Roots: Spirituality as an Integral Part of Adult Learning" in *Adult Learning*, 12:3 (2001) pp. 2-3.
- Fenwick, Tara J, "Critical Questions for Pedagogical Engagement of Spirituality" in *Adult Learning*, 12:3 (2001) pp. 10-12.
- Fronczek, Peter, *Income, Earnings, and Poverty from the 2004 American Community Survey* (Washington, DC: United States Census Bureau, 2005), <http://www.census.gov/prod/2005pubs/acs-01.pdf>
- Gushee, David P., "Christian Worldview, Ethics, and Culture" in Dockery, David S. & Gregory Alan Thornbury (eds.), *Shaping a Christian Worldview* (Nashville, TN: Broadman & Holman, 2002), pp. 109-126.
- Harris, Breck A., "The Power of Creating a Spiritual Learning Community" in *Adult Learning*, 12:3 (2001) pp. 22-23.
- Hendrickx, Herman, *The Miracle Stories of the Synoptic Gospels* (San Francisco: Harper & Row, 1987).
- Hogan, Patrick Colm, "Christian Pharisees and the Scandalous Ethics of Jesus: Teaching Luke's Gospel at the End of a Millennium" in *College Literature*, 26:3 (1999) pp. 95-114.
- Kimball, Cynthia Neal, "Consciousness and Discomfort in the Face of Injustice" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Kwang, Kim, Mary Collins Hagedorn, Jennifer Williamson & Christopher Chapman, *National Household Education Surveys of 2001: Participation in Adult Education and Lifelong Learning 2000-01* (National Center for Educational Statistics No. 2004-050, Washington, DC: United States Department of Education, 2004).
- Lauzon, Al, "The Challenges of Spirituality in the Everyday Practice of the Adult Educator: Blurring the Boundaries of the Personal and the Professional" in *Adult Learning*, 12:3 (2001) pp. 4-6.
- LeClercq, Jean, *The Love of Learning and the Desire for God*, trans. Catherine Misrahi (NY: University of Fordham Press, 1982).
- Marsden, George M., *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994).
- National Center for Education Statistics, *Digest of Education Statistics* (Washington, DC: U. S. Department of Education, 2003a), <http://nces.ed.gov/fastfacts/display.asp?id=64>
- National Center for Education Statistics, *Digest of Education Statistics: Chapter 1, All Levels of Education* (Washington, DC: U. S. Department of Education, 2003b),

- http://nces.ed.gov/programs/digest/d04/tables/dt04_003.asp
National Center for Education Statistics, *Digest of Education Statistics: Chapter 3, Post- secondary Education* (Washington, DC: U. S. Department of Education, 2003c),
- http://nces.ed.gov/programs/digest/d04/tables/dt04_209.asp
National Center for Learning Disabilities, "LD fast facts" on The National Center for Learning Disabilities Web Site (July 2004), http://www.ld.org/LDInfoZone/InfoZone_FactSheetUpdate04.cfm, (12 September 2005).
- Neiman, Alven M., "Self Examination, Philosophical Education and Spirituality" in *Journal of Philosophy of Education*, 34:4 (2000) pp. 571-590.
- Palmer, Parker J., *To Know As We Are Known: A Spirituality of Education* (San Francisco: Harper & Row, 1993).
- Palmer, Parker J., *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998).
- Pressnell, Claude O., Jr., "The Spiritual Life of the Christian Scholar: Practicing the Presence of Christ" in Dockery, David S. & David P. Gushee (eds.), *The Future of Christian Higher Education* (Nashville, TN: Broadman & Holman, 1999), pp. 121-136.
- Riley, Naomi S., *God on the Quad: How Religious Colleges and the Missionary Generation Are Changing America* (New York: St. Martin's Press, 2005).
- Rosebrough, Thomas R., "Christian Worldview and Teaching" in Dockery, David S. & Gregory Alan Thornbury (eds.), *Shaping a Christian Worldview* (Nashville, TN: Broadman & Holman, 2002), pp. 280-297.
- Sandin, Robert T., *The Search for Excellence: The Christian College in an Age of Educational Competition* (Macon, GA: Mercer University Press, 1982).
- Scarlatto, Mary, "At-risk and at the Well" in *Lutheran Education*, 134:5 (1999) pp. 269-275.
- Schwehn, Mark R., "A Christian University: Defining the Difference" in *First Things: A Monthly Journal of Religion and Public Life*, 93 (1999) pp. 25-31.
- Shaw, Nathan, *Unto the Least of These: Expressing God's Love to Widows and the Fatherless* (Grand Rapids, MI: Chosen Books, 2004).
- Sinnott, Jan D., "Introduction: Special Issue on Spirituality and Adult Development, Part 1" in *Journal of Adult Development*, 8:4 (2001) pp.199-200.
- Smith, Page, *Killing the Spirit: Higher Education in America* (NY: Penguin Books, 1991).
- Sparks, Dennis, "Honor the Human Heart" in *Journal of Staff Development*, 24:3 (2003) pp. 49-53.
- Taylor, Charles, "Spirituality of Life—and its Shadow" in *Compass*, 14:2 (1996) pp. 10-13.
- Thayer, Jane, Christine D. Bothne & Robert D. Bates, "Christian College Students' Perceptions of Faculty Spirituality" in *Journal of Research on Christian Education*, 9:2 (2000) pp. 205-221.
- Thompson, Douglas E., "Life on the Margins: First-year Seminar Students Engage Economic Justice" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Tisdell, Elizabeth J., *Exploring Spirituality and Culture in Adult and Higher Education* (San Francisco: Jossey-Bass, 2003).
- Tisdell, Elizabeth J. & Derise E. Tolliver, "The Role of Spirituality in Culturally Relevant and Transformative Education" in *Adult Learning*, 12:3 (2001) pp. 13-14.
- United States Census Bureau, *Statistical Abstract of the United States: 2004-2005* (124th ed., Washington, DC: United States Census Bureau, 2005), <http://www.census.gov/statab/www/sa04baa.pdf>
- United States Department of Education, *Twenty-fourth Annual Report to Congress on the Implementation of the Individuals with Disabilities Education Act* (Washington, DC: United States Department of Education, 2002), <http://www.ed.gov/about/reports/annual/osep/2002/section-ii.pdf>
- Wilhoit, James C., "Christian Adults and Spiritual Formation" in Gangel, Kenneth O. & James C. Wilhoit (eds.), *The Christian Educator's Handbook on Adult Education* (Wheaton, IL: Victor Books, 1993), pp. 51-63.
- Wilkes, Peter, "The Christian World View: A Radical Alternative" in Wilkes, Peter (ed.), *Christianity Challenges the University* (Downers Grove, IL: InterVarsity Press, 1981), pp. 15-31.
- Williams, Clifford, *The Life of the Mind: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2002).
- Wolterstorff, Nicholas, "Teaching for Justice" in Carpenter, Joel A. & Kenneth W. Shipps, *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America* (Grand Rapids, MI: Eerdmans, 1987) pp. 201-216.
- Wolterstorff, Nicholas, "The Grace That Shaped My Life" in Clark, Kelly James (ed.), *Philosophers Who Believe: The Spiritual Journey of Eleven Leading Thinkers* (Downers Grove, IL: InterVarsity Press, 1993), pp. 259-275.
- Wolterstorff, Nicholas, "Task and Invitation" in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002a), pp. 253-264.
- Wolterstorff, Nicholas, "Teaching for Justice" in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002b), pp. 274-283.
- Wolterstorff, Nicholas, "Teaching for Tomorrow Today" in Stronks, Gloria G. & Clarence W. Joldersma (eds.), *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids, MI: Baker Academic, 2002c), pp. 91-143.

- Wolterstorff, Nicholas, "Teaching Justly for Justice" (Paper presented at the Kuyers Institute for Christian Teaching and Learning: Seminars in Christian Scholarship on Spirituality, Justice, and Pedagogy, Grand Rapids, MI, 2005).
- Wood, Andrew H., *Unto the Least of These: Special Education in the Church* (Schaumburg, IL: Regular Baptist Press, 1984).
- Young, Curt, *The Least of These* (Chicago: Moody Press, 1983).
- Zannoni, Arthur E., "Jesus: Storyteller and Teacher of His Time—and Ours" in *Catechist*, 38:1 (2004) pp. 84-88.
- Zinn, Lorraine M., "Spirituality in Adult Education" in *Adult Learning*, 8:5/6 (1997) pp. 26-30.

Author Affiliation

Dr. Linda D. Grooms is an Associate Professor of Educational Leadership at Regent University, Dr. Laurie R. Matthias is an Assistant Professor of Education at Trinity International University, and Dr. Louis B. Gallien, Jr. is a Distinguished Professor in the School of Education at Regent

The Biology of HIV/AIDS: A Case Study in Community Engagement

Frank Caccavo, Jr., Whitworth University

The focus of most collegiate courses in the sciences is typically the production of knowledge. Students are taught facts, figures and techniques that provide a structural framework for scientific problem-solving. Science faculty often feel burdened under the sheer mass of information that must be conveyed over the semester, and the hot breath of getting through the textbook provides a persistent tingling at the nape of their neck. This leaves precious little time for placing the information we present in a societal context. However, colleges and universities are now beginning to realize that civic responsibility is also a necessary component to student education. As faculty, we are charged not only with effectively conveying knowledge, but giving students practice in considering the implications of their knowledge (Vaz, 2005). Given the increasingly significant impact of science and technology on our lives, such practice should include engagement of students, our future scientific leaders, with the community so that they can begin to make connections between their disciplines and important public questions (Vaz, 2005).

A Scientific Context for Engagement

I teach a course for undergraduates majoring in biology called The Biology of HIV/AIDS. This course probes what it is about HIV/AIDS that allows this virus/disease to so effectively elude the considerable power of modern medicine and technology. Students learn that ultimately the answer to this question lays in the complex biological, socioeconomic, political and religious milieu in which this virus/disease thrives. Students find the concepts and information presented in this course both challenging and exciting. They must grapple with the taboo behaviors, and their own preconceptions and prejudices, associated with any sexually transmitted disease. However, gaining insight into the cutting edge medical research surrounding HIV/AIDS intrigues them. The statistics are shocking. Thirty nine million people are infected worldwide. Five million new infections occurred in 2004. Over 28 million have died of HIV/AIDS since 1981. There are 12 million orphans in Africa as a result of HIV/AIDS. These numbers, and the stories behind each of them, elicit tears in some students and a passion to effect change in others. A number of students in years past have expressed a desire to connect with the content in a more action-oriented or hands-on way. In considering these requests, it became apparent that the nature of this course provided an appropriate format for incorporating a community engagement component into the course objectives.

A number of higher education institutions have come to realize the critical role that they can play in responding to the HIV/AIDS pandemic. For example, Project Pericles, an initiative sponsored by the Eugene Lang Foundation, invites participating colleges and universities to “instill in students an abiding and active sense of social responsibility and civic concern” (Lang 2005). The Periclean Scholars program at Elon University is dedicated to making local and global communities aware of the issues surrounding the spread of HIV/AIDS in Namibi, Africa. Many American universities are partnering with universities in the developing countries hardest hit by HIV/AIDS. Washington State University, the University of Botswana and Botswana College of

Agriculture have incorporated HIV/AIDS into key components of their environmental science partnership. Southern New Hampshire University and the Open University of Tanzania are building a graduate-level program in community development containing a course focused on HIV/AIDS. Middle Tennessee State University has partnered with the University of Durban-Westville to address water sanitation and hygiene through education. Finally, the American Association for the Advancement of Science Africa Program has begun to develop undergraduate core courses on HIV/AIDS and its impact at African universities.

A number of pedagogical strategies for fostering community engagement in the classroom have been described (Schneider, 2005). These include collaborative inquiry, experiential learning, service-learning, integrative learning and project-based learning. The latter strategy worked best for this course. This strategy allows students to organize and develop unstructured problems, sometimes in contact with other students and frequently in contact with off-campus groups and organizations. Students bridge theory and practice and put knowledge to work in applied situations. (Schneider, 2005).

The theme for this component was community engagement defined as *the production of new knowledge and the placement of that knowledge in the service of moral aims* (Burns, 2001). Groups of three students wrote proposals in which they described how they would use their knowledge of HIV/AIDS for this purpose. The project goals were intentionally broad and open-ended, because I wanted students to make their own connections between the course content and the community. However, in order to provide context to the project, students met with HIV/AIDS activists from the local community. The class was divided into three groups and each group met with a different activist for approximately two hours. Students were graded on their attendance at these sessions and on the quality of three questions that they asked the activist. One of the activists was Steve Himley, executive director of Two Tunics. This organization is building anti-retroviral (ART) clinics in KwaZulu-Natal, South Africa. Two Tunics provides clinic staffing, operational costs (including ART drugs), and local personnel training in ART. Another activist was Susan Fabrikant, director of the Spokane AIDS Network (SAN). SAN provides emotional support, case management, food services and nutritional counseling and treatment adherence assistance to people living with HIV/AIDS in Spokane, Washington. The final activist was Susan Slonaker of Reach Ministries, which conducts summer camps and mentoring programs for children infected and affected by HIV/AIDS. Through their graded questions and beyond, students interacted with these activists to develop ideas and strategies for their community engagement proposals. The activists also agreed to be available to the students through telephone and email for additional support as their proposals progressed.

Small groups of students met with the different activists, rather than each activist making a presentation to the entire class, to foster interaction and engagement. Each group of students then developed a fifteen minute presentation summarizing the goals and programs of their activist's organization and provided this information to the entire class. This activity both reinforced the student discussions with the activists and provided additional proposal topic opportunities for each student. Following the presentations, the students formed their proposal teams and chose a topic.

A Community Engagement Proposal

The proposal was five to ten pages in length and due on the last day of class. It had three sections. The introduction addressed what community they were engaging, why they chose to engage this community, and what challenges they faced in engaging this community. The methods section described what information they were presenting and provided a rationale for why that information was important to the community they were engaging. The methods section also described how they would present this information and how the information would benefit the community. Finally, an assessment section described how they would qualitatively and quantitatively assess the success of their engagement.

Overcoming obstacles

David Caputo describes a number of obstacles that faculty face when trying to incorporate civic engagement into their courses (Caputo, 2005). Faculty must be committed to civic engagement as an integral component to the course. Rather than an add-on used to spice up a course, the faculty must see the civic engagement as a core value. Faculty must also be willing to do the extra work required to develop and administer the civic engagement component of the course. Organizations willing to participate and provide the type of engagement necessary for a meaningful student experience are often in short supply. Faculty must not only shake the tree but also organize what falls to the ground. This takes considerable time and further underscores the absolute requirement for faculty devotion to civic engagement as a core component to the course. Finally, the fact of the matter is that not all students want to be engaged. It is therefore important that faculty clearly define their expectations and make the engagement activity relevant to the course.

Conclusions

This project challenges science students to engage the community on two different levels. They must first interact directly and personally with HIV/AIDS activists. The proposal then encourages them to think about and describe ways of engaging a larger community through the prism of their scientific knowledge. Time restraints prevent the actual enactment of the proposals during the course. However, I hope that this exercise is stimulating enough that one or more students subsequently pursue their proposal through an independent study.

References

- Burns, D. 2001. Students and the engaged academy. *Liberal Education* 87 (1): 2-3.
- Caputo, D. A. 2005. Civic Engagement and the higher education community. *National Civic Review* 94(2): 3-9.

Lang, E.M. 2005. Project Pericles: A daring work-in-progress. *National Civic Review* 94(2):10-17.

Schneider, C.G. 2001. Toward the engaged academy. *Liberal Education* 87(1):18-27.

Vaz, R.F. 2005. Connecting science and technology education with civic understanding: A model for engagement. *Peer Review* 7(2):13-16.

Endnotes for article 1: Educating Students (Gorder)

¹ Paulo Freire, *Pedagogy of the Oppressed*, translated by Myra Bergman Ramos, New York: Penguin Books, 1970 (1990), 58. Hereafter this book will be referred to as Freire (1970).

² Paulo Freire and Antonio Faundez, *Learning to Question: Pedagogy of Liberation*, Geneva: WCC Publications (1989), 27. Speaking of ideology in Alice Frazer Evans, Robert A. Evans and William Bean Kennedy, *Pedagogies for the Non-Poor* by, Maryknoll, N.Y.: Orbis Books (1987), 223: Freire says, "Ideology often functions as a ... false consciousness, as a distortion or inversion of the real reality or the real concreteness. It's something which puts a kind of veil over reality and over the world. It's something which says that A is B and not A is A. There are interests, social interests, which make it possible for ideology to operate and work."

³ Evans, Evans and Kennedy (1987), 233: "Freire spoke of the middle class as being like tourists who can move back and forth into lower and upper-class situations." The quote Kennedy is referring to is found on 227: "The middle class is obviously not the dominant class, the dominating class. And for this reason the middle class can go back and forth between the dominant class and the oppressed. And because they have this freedom to make little journeys back and forth, like tourists, then they feel themselves without guilt. And free. And truly, they are not. Intellectuals are always thinking that they're free."

⁴ Evans, Evans and Kennedy (1987), 136ff. In "Pedagogies for the Non-Poor," Evans, Evans and Kennedy discuss the "Chrysalis Program" for the transformation of theological education in North America.

⁵ Ana Maria Araujo Freire and Donaldo Macedo, editors, *The Paulo Freire Reader*, New York: Continuum Books (2001), page 2.

⁶ Evans, Evans and Kennedy (1987), 240. William Bean Kennedy writes, "The non-poor live in such isolation from the poor that they easily hide in their cocoon and blame the victims because they neither know the hurts nor understand the causes of such hardships as layoffs or unemployment. In non-poor churches there are no hungry people-or at least no visibly hungry people- so people lack any immediate feeling for the suffering of hunger. . . What the cocoon does is cushion the problems and make suffering seem remote. It narrows the ideological horizons, circumscribes interpretations and severely limits imaginations which could envision a better world."

⁷ A group of Sisters of Notre Dame de Namur working in Hartford and Cincinnati in 1980 used Freire's text and approach and faced immediate challenges from the "non-poor" who forcefully resisted infringements against their privilege: "Those who opposed them were of the same faith, rooted in the same Bible, but still did not see the situation with the same eyes. The non-poor were opposing the human rights of the poor in their own community whose resources they not only controlled, but with real power, resisted sharing." From Evans, Evans, and Kennedy, (1987), 190

⁸ Freire (1970), 43.

⁹ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 40.

¹⁰ Freire (1970), 42, cites Herbert Marcuse's texts, *One Dimensional Man* (1964) and *Eros and Civilization* (1955) as two primary texts in the development of his ideas about social control.

¹¹

¹² Freire (1970), 69. Freire writes, "Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection. . . . saying that word is not the privilege of some few persons, but the right of everyone. Consequently, no one can say a true word alone-nor can she say it for another, in a prescriptive act which robs others of their words."

¹³ Evans, Evans and Kennedy (1987), 226: "It is impossible to think of education without thinking of power. . . . if you want to transform the world, you have to fight power in order to get it. But for me, the question. . . is not just to get power, but to reinvent power."

¹⁴ Freire (1970), preface.

¹⁵ Paulo Freire and Donaldo Macedo, *Literacy: Reading the Word and the World*. South Hadley, MA: Bergin and Garvey Publishers (1987), 121: "Schools do not operate in an overt manner. . . the question of power is always associated with education. The large number of people who do not read and write does not represent a failure of the schooling class. Their expulsion reveals the triumph of the schooling class. In fact, this misreading of responsibility reflects the schools hidden curriculum (see Henry Girout on this subject)."

¹⁶ Freire quoted in Ana Maria Araujo and Donaldo Macedo, eds., 20.

¹⁷ Paulo Freire, *Pedagogy in Process* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 112.

¹⁸ A book written with Ira Shor, *Pedagogy for Liberation: Dialogues on Transforming Education*, South Hadley, MA: Bergin and Garvey Publishers (1987) and a book written with Myles Horton, *We Make the Road by Walking: Conversations on Education and Social Change*, edited by Brenda Bell, John Ganetti, and John Peters, Philadelphia: Temple University Press, are of particular note

for a further examination of the relationship between conscientization and the elite. Freire's discussion of neo-liberalism and the political aspects of education in two books published posthumously, *Pedagogy of Freedom* and *Pedagogy of Imagination*, are relevant for contemporary applications of Freire's ideas on justice. In chapter two of Peter Mayo's recent book: *Paulo Freire's Legacy for Radical Education and Politics*, Westport, CT: Praeger Publishers (2004), the author makes a strong case that Freire's writings must be seen in their entirety.

¹⁹ Freire (1970), 60.

²⁰ Freire, Ana Maria Araujo and Donald Macedo, eds., 39.

²¹ Personal interview with Professor Anna Marie Saul, 8/04/05, Pontifical Universidad Catholica, Sao Paulo, Brasil.

²² Paulo Freire, *Pedagogy of the City*, in Freire, Ana Maria Araujo and Donald Macedo, eds., 233.

²³ Peter L. McLaren and Colin Lankshear, eds., *Politics of Liberation: Paths from Freire*, London: Routledge (1994), 15.

²⁴ Freire, Paulo and Antonio Faundez (1989), 66. In this same page, Freire writes that Christians should, "Assume the role of subjects in studying the gospels which they no longer simply read... from the standpoint of the oppressor."

²⁵ Peter L. McLaren and Peter Leonard, editors, *Paulo Freire: A Critical Encounter*, London: Routledge (1993), 66: "In educational approaches in the United States, the privilege of experience over theory has led to an unashamed celebration of empirical realism, impartial and disinterested knowledge and a refusal to recognize that all forms of analysis are simultaneously forms of advocacy.... The ideal of impartiality actually serves to mask the ways in which dominant perspectives claim universality and justify forms of domination."

²⁶ Paulo Freire, *Pedagogy in Process*, in Freire, Ana Maria Araujo and Donald Macedo, eds., 131.

²⁷ Freire (1970), 127.

²⁸ Freire (1970), 119-120.

²⁹ Freire (1970), 55.

³⁰ Freire, Ana Maria Araujo and Donald Macedo, eds., 21.

³¹ Freire (1970), 144.

³² Freire, Paulo and Donald Macedo (1987), 121: "Not only the propaganda content of the schools but also the scheduling, the discipline and the day to day tasks required of the students create a quality that gradually incites rebelliousness on the part of children and adolescents. Their defiance corresponds to the aggressive elements in the curriculum that work against the students and their interests."

³³ Because of this Freire warns that the methodologies for social transformation are just as important as the content of the educational curriculum. He states that it is naïve to hope that the oppressor will abandon their agenda and the recognition that "true humanists... cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit." Freire (1970), 59. In North America, the issue of educational methodology and its relation to racism has examined these same issues; see Jonathan Turner, Royce Singleton, Jr. and David Musick, editors, *Oppression: A Socio-History of Black-White Relations in America*, Chicago: Nelson-Hall Publishers (1987), 139.

³⁴ An excellent discussion of conscientization in the work of Freire is to be found in chapter 8 of Peter Roberts book, *Education, Literacy and Humanization: Exploring the World of Paulo Freire*, Westport, CT: Bergin and Garvey Publishers (2000).

³⁵ Freire, Ana Maria Araujo and Donald Macedo, eds., 7.

³⁶ This idea is also discussed in Franz Fanon's, *The Wretched of the Earth* (New York, 1968), 52, and also in Fanon's, *The Colonizer and the Colonized* (Boston, 1967).

³⁷ Freire (1970), 85: "In general a dominated consciousness which has not yet perceived a limit-situation in its totality apprehends only its epiphenomena and transfers to the latter the inhibiting force which is the property of the limit-situation. This fact is of great importance for the investigation of generative themes. When people lack a critical understanding of their reality, apprehending it only in fragments which they do not perceive as interacting constituent elements of the whole. They cannot truly know that reality. To truly know it they would have to reverse their starting point: they would need to have a total vision of the context in order subsequently to separate and isolate its constituent elements and by means of this analysis achieve a clearer perception of the whole."

³⁸ Freire (1970), 30.

³⁹ Freire (1970) quoting Pierre Furter, *Educacao e Vida*, (Rio de Janeiro, 1966, 26-27), 73.

⁴⁰ Freire (1970), 137.

⁴¹ Freire (1970), 47.

⁴² Freire (1970), 19.

⁴³ Freire (1970), 127. In this same page Freire writes, "Since it is necessary to divide the people in order to preserve the status-quo and (thereby) the power of the dominators, it is essential for the oppressors to keep the oppressed from perceiving their strategy. ...In order to divide and confuse the people, the destroyers call themselves builders and accuse the true builders of being destructive."

⁴⁴ Freire (1970), 120: Freire notes: "The question: 'Do you know who you are talking to?' is still current among us."

⁴⁵ Freire, Paulo and Donald Macedo (1987), 122.

⁴⁶ Freire (1970), 87.

⁴⁷ Freire (1970), 97: "Bode observed that the peasants became interested in the discussion only when the codification related directly to their felt needs. Any deviation in the codification as well as any attempt by the educator to guide the decoding discussion into other areas, produced silence and indifference."

⁴⁸ Freire (1970), 45.

⁴⁹ Freire (1970), 114-15.

⁵⁰ Freire (1970), 57.

⁵¹ Freire (1970), 57.

⁵² Freire (1970), 128. Freire writes that, "Within certain historical conditions, manipulation is accommodated by means of pacts between the dominant and the dominated classes-pacts which, if considered superficially, might give the impression of a dialogue between the classes. In reality however, these pacts are not dialogue, because their true objectives are determined by the unequivocal interests of the dominant elites. In the last analysis, pacts are used by the dominators to achieve their own ends." Page 128.

⁵³ Freire (1979), 129.

⁵⁴ Freire (1970), 66.

- ⁵⁵ Paulo Freire, *Education for Critical Consciousness*, London: Sneed and Ward (1973), 44.
- ⁵⁶ Freire (1970), 21.
- ⁵⁷ Freire, Paulo and Antonio Faundez (1989), 74. Freire writes, “Marx and Engles in the *Holy Family* taught that the class which rules a society materially also rules spiritually. Their ideas are the ideas that prevail in society...that seeks to impose its superiority over other cultural expressions... (even) while espousing a false cultural pluralism.”
- ⁵⁸ Freire (1970), 133. The discussion continues on 134: “All domination involves invasion-at times physical and overt, at times camouflaged, with the invader assuming the role of the helping friend....Cultural conquest leads to the cultural inauthenticity of those who are invaded: they begin to respond to the values, the standards, and the goals of the invaders. In their passion to dominate, to mold others to their patterns and their way of life, the invaders desire to know how those they have invaded apprehend reality-but only so they can dominate the latter more effectively. In cultural invasion it is essential that those who are invaded come to see their reality with the outlook of the invaders rather than their own; for the more they mimic the invaders, the more stable the position of the latter becomes.”
- ⁵⁹ Freire (1970), 135. Another source of preparation is in the home where “parent-child relationships usually reflect the objective cultural conditions of the surrounding social structure. If the conditions which penetrate the home are authoritarian, rigid, and dominating, the home will increase the climate of oppression. As these authoritarian relations between parents and children intensify, children in their infancy increasingly internalize the parental authority.”
- ⁶⁰ Freire (1970), 161.
- ⁶¹ Freire (1970), 40.
- ⁶² Freire (1970), 56: Freire writes that many see themselves as “...possessors of a consciousness: an empty mind passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my cup of coffee, all the objects before me-as bits of the world which surround me....” This theme is picked up in Evans, Evans and Kennedy (1987), 244: Baum states, “The stress on Jesus as personal savior is always linked, therefore to the defense of the political status-quo. The individualistic religion of traditional evangelical and fundamentalist Christians legitimizes the individualism of our economic system, while they present their message as nonpolitical, it has significant political consequences. The privatization of sin and conversion, fostered in Catholicism by the confessional practice, is promoted in the Protestant Churches by the traditional evangelical stress on personal conversion to Jesus (Gregory Baum, *Religion*, 209).
- ⁶³ Freire (1970), 49.
- ⁶⁴ Freire (1970), 41.
- ⁶⁵ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 10-11: “By refusing to deal with class privilege the pseudo-critical educator dogmatically pronounces the need to empower students, to give them voices. These educators are even betrayed by their own language. Instead of creating pedagogical structures that would enable oppressed students to empower themselves, they paternalistically proclaim, “we need to empower students.” This position often leads to the creation of what we could call literacy and poverty pimps to the extent that, while proclaiming the need to empower students, they are in fact strengthening their own privileged position...one can be empowered so long as the empowerment does not encroach on the “expert’s” privileged, powerful position. This is position of power designed to paternalistically empower others.”
- ⁶⁶ Freire (1970), 90.
- ⁶⁷ Freire (1970), 105.
- ⁶⁸ Freire (1970), 152.
- ⁶⁹ Freire (1970), 65.
- ⁷⁰ Freire (1970), 27.
- ⁷¹ Freire (1970), 119.
- ⁷² Freire (1970), 136.
- ⁷³ Freire (1970), 126.
- ⁷⁴ Freire quotes Hegel: “True solidarity with the oppressed means fighting at their side to transform the objective reality which has made them these beings for another.” Freire (1970), 31.
- ⁷⁵ Freire (1970), 35.
- ⁷⁶ Paulo Freire, *Learning to Question: Pedagogy of Liberation* in Freire, Ana Maria Araujo and Donaldo Macedo, 218.
- ⁷⁷ Freire (1970), 29.
- ⁷⁸ Freire (1970), 36.
- ⁷⁹ Freire, quoted in Catherine Walsh, *Pedagogy and the Struggle for Voice: Issues of Language, Power and Schooling for Puerto Ricans*, Westport, CT: Bergin and Garvey, 1991, 134.
- ⁸⁰ Freire (1970), 155.
- ⁸¹ Paulo Freire, *Pedagogy of Hope: Reliving the Pedagogy of the Oppressed*, translated by Robert R. Barr, New York: Continuum, 1995, 89.
- ⁸² Paulo Freire, from *Pedagogy in Progress*, in Freire, Ana Maria Araujo and Donaldo Macedo, 120. Freire quotes Amilcar Cabral who says that class suicide is the only “real option of the middle class in the general picture of the struggle for national liberation.”
- ⁸³ Freire (1970), 42.
- ⁸⁴ Freire (1970), 42.
- ⁸⁵ Freire (1970), 113: “Domination, by its very nature, requires only a dominant pole and a dominated pole in antithetical contradiction; revolutionary liberation, which attempts to resolve this contradiction, implies the existence not only of these poles, but also of a leadership group which emerges during this attempt...To simply think about the people, as the dominators do, without any self-giving in that thought, to fail to think with the people, is a sure way to cease being revolutionary leaders.”
- ⁸⁶ Freire (1970), 111.
- ⁸⁷ Freire (1970), 151.
- ⁸⁸ Freire (1970), 58.
- ⁸⁹ Freire (1970), 43.
- ⁹⁰ Freire speaks of “meaningful mutual engagement” where revolutionaries liberate others while also liberating themselves. To do this they have to have a methodology of investigation which happens in the context of constant dialogue. Freire cites Mao Tse Tung: “I

have proclaimed for a long time: we must teach the masses clearly what we have received from them confusedly.” From Andre Malraux, *Anti-Memoirs* (New York, 1968, 361-362) quoted in Freire (1970), 74.

⁹¹ Freire (1970), 69.

⁹² Freire (1970), 48.

⁹³ Martin Luther King, Jr. quoted in A. Christian van Gorder and Lewis T. Tait, *Three-Fifth's Theology: Challenging Racism in American Christianity*, Trenton, NJ: African World Press, 2002, 185.

⁹⁴ Freire (1970), 38: “The oppressor... obviously never calls them ‘the oppressed’ but—depending on whether they are fellow countrymen or not—‘those people or ‘the blind and envious masses’ or ‘savages’ or ‘natives’ or ‘subversives who are disaffected, who are ‘violent,’ ‘barbaric,’ ‘wicked or ‘ferocious’ when they react to the violence of the oppressors.”

⁹⁵ Freire (1970), 41: “The more the oppressors control the oppressed, the more they change them into apparently inanimate ‘things.’ This tendency of the oppressor consciousness to “in-animate” everything and everyone it encounters, in its eagerness to possess, unquestionably corresponds with a tendency to sadism... a perverted love—a love of death and not of life.” In the context of these comments Freire quotes and refers to similar ideas expressed by Erich Fromm in *The Heart of Man* (New York, 1966), page 32.

⁹⁶ Freire (1970), 42.

⁹⁷ Freire (1970), 32.

⁹⁸ Freire (1970), 32.

⁹⁹ Freire (1970), 34.

¹⁰⁰ Freire writes, “To deny the importance of subjectivity in the process of transforming the world and history is naïve and simplistic. It is to admit the impossible: a world without people. This objectivist position is as ingenious as that of subjectivism, which postulates people without a world. World and human beings do not exist apart from each other. They exist in constant interaction. Marx does not espouse such a dichotomy, nor does any other critical, realistic thinker.” Freire (1970), 33.

¹⁰¹ Freire (1970), 36.

¹⁰² Karen Lebacqz, *Justice in an Unjust World: Foundations for a Christian Approach to Justice*, Minneapolis: Augsburg Press (1987), 56.

¹⁰³ Freire (1970), 133.

¹⁰⁴ Freire, quoted in Evans, Evans and Kennedy (1987), 222.

¹⁰⁵ Freire (1970), 94.

¹⁰⁶ Freire (1970), 55.

¹⁰⁷ Freire (1970), 144-145.

¹⁰⁸ Freire (1970), 44.

¹⁰⁹ Freire (1970), 70.

¹¹⁰ Freire (1970), 57.

¹¹¹ Freire (1970), 38.

¹¹² Freire (1970), 38.

¹¹³ Freire (1970), 65.

¹¹⁴ Freire (1970), 52. He goes on to say that. All too often the focus within education is on “the sonority of words and not their transforming power... Narration with the teacher as narrator leads the student to memorize mechanically the narrated content. Worse yet, it turns them into “containers,” into “receptacles” to be “filled” by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.” Pages 52-53.

¹¹⁵ Freire (1970), 49.

¹¹⁶ Stanley Arnowitz and Henry Giroux, *Education: Still under Siege*, Westport, CT: Bergin and Garvey (1993), 64: “The first responsibility of the educator is to validate the experience of the student including her aesthetic experience and to learn from students. This view corresponds to Paulo Freire’s notion of education as dialogue. Dialogical education is not the same as the old concept of student-centeredness.” See also Henry Giroux, *Theory and Resistance in Education: A Pedagogy for Opposition*. South Hadley, MA: Bergin and Garvey Publishers (1983).

¹¹⁷ Paulo Freire, *Learning to Question: Pedagogy of Liberation* in Ana Maria Araujo and Donaldo Macedo, eds., 222.

¹¹⁸ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 9.

¹¹⁹ Freire (1970), 148, citing Martin Buber’s *I and Thou* (1958).

¹²⁰ Freire (1970), 74.

¹²¹ Freire, Paulo, *Pedagogy in Process*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 152. Freire goes on to write that in mutual learning both the student and the teacher “...take their own daily lives as the object of their reflection in the process of this nature. They are required to stand at a distance from the daily lives in which they are generally immersed and to which they often attribute an aura of permanence. Only at a distance can they get a perspective that permits them to emerge from that daily routine and begin their own independent development... always remembering that every practice is social in character.”

¹²² Freire (1970), 61.

¹²³ Freire (1970), 61: “Through dialogue, the teacher-of-the-student and the students-for-the-teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on “authority” are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other mediated by the world, by the cognizable objects which in banking education are “owned” by the teacher.

¹²⁴ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 9.

¹²⁵ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 10.

¹²⁶ McLaren and Leonard, editors (1993), hooks, bell (Gloria Watkins), article, “bell hooks speaking about Paulo Freire, the man, his work”, 147. In the same page she suggests that her students read both Freire and the ideas of Malcolm X “...as a way to quench the thirst of those who long for change.”

¹²⁷ Freire (1970), 136.

¹²⁸ Freire (1970), 64.

¹²⁹ Henry David Thoreau from *Economy*, 14-15, cited in *Uncommon Learning: Thoreau on Education*, Martin Bickman, editor. Boston: Houghton Mifflin (1999), 6.

¹³⁰ Freire acknowledges that “Teachers and students are not identical, and this for countless reasons. After all, it is a difference between them that makes them precisely students or teachers. Were they simply identical each could be the other...dialogue is not a favor done by one for the other, a kind of grace accorded. On the contrary it implies a sincere, fundamental respect on the part of the subjects engaged in it, a respect that is violated or perverted from materializing by authoritarianism. Freire, Paulo excerpted from *Pedagogy of Hope: Reliving the Pedagogy of the Oppressed* in Freire, Ana Maria Araujo Freire and Donaldo Macedo, eds., 248.

¹³¹ Freire (1970), 62.

¹³² Freire (1970), page 67: “Problem-posing education, as a humanist and liberating praxis, posits as fundamental that people subjected to domination must fight for their emancipation. To that end it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world- no longer something to be described with deceptive words-becomes the object of that transforming action by men and women which results in their humanization.

¹³³ Maocir Gadotti, *Pedagogy of Praxis: A Dialectical Philosophy of Education*, translated by John Milton, Albany: State University of New York Press (1996), 45: Dr. Gadotti uses the term in the context of the works of theoretician Antonio Gramsci.

¹³⁴ Freire (1970), 71.

¹³⁵ Freire (1970), 71. Freire goes on to write in this same discussion: “...without this faith in people, dialogue is a farce which inevitably degenerates into paternalistic manipulation...trust is established by dialogue. Should it founder, it will be seen that its preconditions were lacking. False love, false humility and feeble faith in others cannot create trust...nor yet can dialogue exist without hope. Hope is rooted in men’s incompleteness, from which they move out in constant search-a search which can be carried out only in communion with others. Hopelessness is a form of silence, of denying the world and fleeing from it...As the encounter of men and women seeking to be more fully human, dialogue cannot be carried out in a climate of hopelessness. If the dialoguers expect nothing to come of their efforts, their encounter will be empty and sterile, bureaucratic and tedious.” Pages 72-73.

¹³⁶ Freire (1970), 53.

¹³⁷ Freire (1970), 54.

¹³⁸ Freire (1970), page 58: Creativity is stifled because “the banking concept of education is necrophilic. Based on mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action and leads women and men to adjust to the world, and inhibits their creative power.” In this same context Freire also quotes Reinhold Niebuhr in *Moral Man and Immoral Society* (New York, 1960).

¹³⁹ Freire (1970), page 60: “Liberating education consists of acts of cognition, not transfers of information.”

¹⁴⁰ Freire (1970), 122-123: “One of the characteristics of oppressive cultural action which is almost never perceived by the dedicated by naïve professionals who are involved is the emphasis on a focalized view of problems rather than on seeing them as dimensions of a totality. In “community development projects” the more a region or an area is broken down into “local communities” without the study of these communities both as totalities in themselves and as part of another totality (the area, region, and so forth) - which in turn is still part of a still larger totality (the nation, as part of the continental totality)-the more alienation is intensified.”

¹⁴¹ Freire (1970), 54.

¹⁴² Freire, Paulo, *Pedagogy in Process* in Freire, Ana Maria Araujo and Donaldo Macedo, 117.

¹⁴³ Freire (1970), 56.

¹⁴⁴ McLaren and Lankshear, 15: “As Freire says, to be utopian is not to be merely idealistic or impractical but rather to engage in denunciation and annunciation. By denunciation Freire refers to the naming and analysis of existing structures of oppression, by annunciation he means the creation of new forms of relationships and being in the world as a result of mutual struggle against oppression.”

¹⁴⁵ Barry Harvey, *Politics of the Theological: Beyond the Piety and Power of a World Come of Age*. New York: Peter Lang (American University Series), 1995, page 103. Harvey also relates the critique of Freire offered by Peter Berger than he is guilty of “philosophical error and political irony.” I very much appreciate Barry’s assistance and proofreading in the development of this article.

¹⁴⁶ Douglas Jacobsen and Rhonda Hustedt Jacobsen, eds., *Scholarship and Christian Faith: Enlarging the Conversation*, New York: Oxford University Press (2004), 153.

¹⁴⁷ Harvey Holtz, Irwin Marcus ed. al. editors, *Education and the American Dream: Conservatives, Liberals and Radicals Debate the Future of Education*. South Hadley, MA: Bergin and Garvey Publishers (1989), 2.

¹⁴⁸ While preparing this research I was given a book entitled *Teaching As An Act of Faith: Theory and Practice in Church-Related Higher Education*, Arlin C. Migliazzo, New York: Fordham University Press (2002). None of the 14 articles in this book addressed social justice education and the index listed no references to poverty, racism, injustice or class. Sociology and social ethics received scant attention.

¹⁴⁹ Freire, Paulo and Donaldo Macedo (1987), 127: He also writes, “These educators (in the United States) cannot reduce themselves to being pure education specialists...educators must become conscious individuals who live part of their dreams within an educational sphere.”

¹⁵⁰ Evans, Evans and Kennedy (1987), 225.

¹⁵¹ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 6.

¹⁵² Much of Freire’s work focused on adult-education and literacy projects. Freire is probably best known for the “Freire-method” of literacy education. This specific context of his work is discussed in *The Pedagogy of the Oppressed* but is not the primary focus of the text. Instead, it is symptomatic of his vision for social justice. Another important theme in Freire’s writing is the dual and ambiguous nature of those who are oppressed (on page 147 Freire quotes Che Guevara on the dual/conflicted nature of the oppressed).

¹⁵³ Freire (1970), from a footnote on page 123.

¹⁵⁴ Freire (1970), 158.

¹⁵⁵ Derrick Jensen, *Walking on Water: Reading, Writing and Revolution*. White River Junction, VT: Chelsea Green Publishing Company (2004), 195.

¹⁵⁶ Freire (1970), 123.

-
- ¹⁵⁷ Evans, Evans and Kennedy (1987), 219.
- ¹⁵⁸ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 1.
- ¹⁵⁹ In this context Freire cites in a footnote a political poster in Brasil that encouraged the people, “You don’t need to think, he thinks for you! You don’t need to see, he sees for you! You don’t need to talk, he talks for you! You don’t need to act, he acts for you.” From Education for Critical Consciousness and cited in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 93.
- ¹⁶⁰ Paulo Freire and Ira Shor, *A Pedagogy for Liberation: Dialogues on Transforming Education*, Boston, MA: Bergin and Garvey Publishers (1987), 61.
- ¹⁶¹ Paulo Freire, *Literacy: Reading the Word and the World*, in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 184.
- ¹⁶² Freire (1970), 164.
- ¹⁶³ Antonio Dorder, *Culture and Power in the Classroom: A Critical Foundation for Bicultural Education*. South Hadley, MA: Bergin and Garvey (1991), 120.
- ¹⁶⁴ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 19.
- ¹⁶⁵ Paulo Freire, *Pedagogy of the City* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 231. In this section Freire writes, “My sensitivity makes me have chills of discomfort when I see, especially in the Brazilian northeast, entire families eating detritus in landfills, eating garbage; they are the garbage of the economy that boasts about being the seventh or eighth economy in the world. My hurt sensitivity does more, however than just give me chills or make me feel offended as a person, it sickens me and pushes me into the political fight for a radical transformation of this unjust society.”
- ¹⁶⁶ Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 136.
- ¹⁶⁷ Paulo Freire in *Pedagogy of Hope: Reliving Pedagogy of the Oppressed* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 247.
- ¹⁶⁸ Evans, Evans and Kennedy (1987), 220.
- ¹⁶⁹ Patrick Shannon, *Broken Promises: Reading Instruction in Twentieth Century America*, South Hadley, MA: Bergin and Garvey Publishers (1989), 135.
- ¹⁷⁰ Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 153.
- ¹⁷¹ Paulo Freire, *Pedagogy in Progress* in Freire, Ana Maria Araujo and Donaldo Macedo, eds., 122.
- ¹⁷² Peter L. McLaren and Peter Leonard (1993), in the article by Peter McLaren and Tomaz Tadeo da Silva, “De-centering Pedagogy: Critical Literacy, Resistance, Suffering and the Politics of Memory, quoting Giroux, 74.
- ¹⁷³ Interview, Dr. Moacir Gadotti, Director, Institute Paulo Freire, Sao Paulo, Brasil, August 8, 2005.
- ¹⁷⁴ Freire, Ana Maria Araujo and Donaldo Macedo, eds., 19.
- ¹⁷⁵ Paulo Freire quoted in Evans, Evans and Kennedy (1987), 229.