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of the Scholarship of Teaching and Learning



for Christians in Higher Education

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THE JOURNAL

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*Journal of the Scholarship of Teaching and Learning
for Christians in Higher Education*

The purpose of *The Journal* is to support and inspire Christian educators in higher education by providing an open forum for the exchange of scholarship related to teaching and learning, including discovery (research), integration (synthesis), application (practice), and teaching (instruction).

Find instructions for submitting articles and reviews for consideration at http://digitalshowcase.oru.edu/sotl_ched/submissionsteps.html. Submissions are accepted via email with attachment(s) to SoTL_CHEd@oru.edu.

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EDITORIAL

On Sunday, March 11, 2019, a Boeing 737 MAX 8, which was a variant of the world's most popular jetliner, crashed in Ethiopia, killing all 150 passengers and crew on board. In October 2018, another MAX 8 had crashed in Indonesia, killing all 157 people on board. The terrible accidents within six months of each other—both sharing some similar equipment failures—have raised critical questions about the airplane's automated systems involving very advanced and complicated technologies. Many news reports and experts have maintained that the airline industry is relying too much on overly complex automation systems, and at least half a dozen pilots have complained about experiencing unexpected nosedives set in motion from the automation. Many people contend that there are some obvious downsides to technology as it gets more and more complex. “Techlash,” a blend of “technology” and “backlash,” is one of the growing issues regarding technology and the dominant high-tech companies versus the negativity of their users. According to the Oxford dictionary, “techlash” is defined as a strong and widespread negative reaction to the growing power and influence of the large (i.e., dominant) technology companies.

In facing the current phenomena relating to technology in our daily lives, teachers inevitably look for ways to apply technology in teaching and learning. Benefits of using technology in the classroom have been abundantly reported and verified: increased student engagement, equal learning opportunities, networking capacity, easy access to resources, and improved productivity in academics. However, disadvantages of using high-tech mechanization and highly advanced technologies in education have also been greatly reported, and these problems usually consist of deeper inquiries in learning, such as (1) a lack of transforming knowledge (i.e., merely presenting information via technology without proper pedagogical planning can prevent information from being transformed into a larger schemata); (2) a declining value of teaching (i.e.,

disregarding care for individuals, ignoring emotional needs, and not addressing the whole person prevents a beneficial relationship between teacher and student); (3) depersonalization (i.e., not connecting the individual person and the user of technology depersonalizes the learning experience); (4) confused or misled self-efficacy (i.e., overusing technology may cause students to inaccurately assessing their own academic performance); and (5) superficial achievements (i.e., relying too much on technology may not accurately reveal students' true achievements and may not through. The current generation of students does not have the privilege of choosing the role of technology in their education by considering these advantages and disadvantages. Has this generation ever agreed to have this level of technology in their lives? Social engineering and technical developments are flying toward future without the future generation's consent.

The most critical problems from developing technologies might be the excessive level of dependence on and superfluity of technology. Overabundance always brings deficiency. Technology can construct the optimal learning environment; meanwhile, it can demolish the divine structure of human learning. The Apostle Peter wrote, "For this very reason, make every effort to add to your faith, goodness; and to goodness, knowledge; and to knowledge, self-control [moderation]; and to self-control, perseverance, and to perseverance to godliness . . ." (2 Peter 1:5-7). Self-control is one of the greatest fruits of Holy Spirit, and if we possess this quality, it will make us effective and productive in the knowledge of our Lord Jesus Christ. We Christian educators must adhere to this particular fruit of the Holy Spirit and seek a balance in using various technologies in our practice.

Oral Roberts University has developed and established a Global Learning Center (GLC) that is equipped with the most advanced learning technologies, including virtual reality and augmented reality technologies. The GLC provides the greatest learning experiences and accessibility to the most updated learning resources for students from any continent in the world. We should not only celebrate achievements in technology but also continue monitoring how to best use technology in learning environments for our students; we should not overuse or misuse technology because it is fascinating and easily available. The

quality of moderation and discernment would produce many advantages for the use of technologies in Holy Spirit empowered teaching and learning.

Hayoung Lim
General Editor

GUEST EDITORIAL

Ardith Baker

In the beginning, was a simple idea, inspired by God, and shared among a small group of dedicated faculty. This simple idea was to create an online forum where Christian academicians could disseminate scholarly pedagogical research without fear of censorship of their Christianity in the process. Thus, *The Journal* was created and developed by these faculty at Oral Roberts University. One of those inspired professors was Dr. Tim Norton. While the idea may have been simple, the implementation was not, and Tim played an integral role in the development of all the intricacies of *The Journal*. In addition, Tim was a contributor to the Journal and later took over as the second General Editor. As the first General Editor and founder of *The Journal*, I found myself having to step away from an active role with the publication while I completed my Ph.D. While I knew that Tim would be more than capable of managing and editing *The Journal*, nothing prepared me for the realization that he was much better at it than I was! Tim embraced the role and fulfilled it with ease, producing four great issues before stepping down as editor. Now Tim is retiring from academia altogether. We will miss his contributions to *The Journal*, we will miss his friendship and smiling face, and we will miss his wisdom as we seek to do the Lord's will. We honor you, Tim, and all the works of your hands. May God bless you as you enter this next phase of your life. You will be missed!

Dr. Ardith Baker is an Associate Professor of Business and the founding editor of the Journal of the Scholarship of Teaching and Learning for Christians in Higher Education. She has a B.S. Ed. in Biology from Pittsburg State University and an M.S. in Statistics from Oklahoma State University. Her Ph.D. is in Applied Management and Decision Sciences—Operations Research from Walden University. She can be reached at abaker@oru.edu.

Q & A: TWO DECADES

OF EXPERIENCE IN SECULAR AND CHRISTIAN
HIGHER EDUCATION:
AN INTERVIEW

Linda Gray, Oral Roberts University

Key Words *teach, higher education, colleges, universities, secular, Christian, public university, professor*

Introduction

The Journal of the Scholarship of Teaching and Learning for Christians in Higher Education (*The Journal*) seeks to support Christian educators by providing a forum for an exchange of research, educational resources, and ideas in order to encourage excellent teaching for the benefit of the students. *The Journal's* mission for Christian educators is—in part—the following statement:

Called by God, Christian educators allow their faith to influence (either directly or indirectly) all that they do in and out of the classroom. They transform their students by inspiring love for God and others and by stimulating intellectual curiosity and creativity. The ability to teach is a gift from God, and those who are truly called to teach have a desire to see learning take place. (https://digitalshowcase.oru.edu/sotl_ched/aimsandscope.html)

It is with this in mind that we seek to share the thoughts and insights of two Christian professors in higher education. Both of these women have taught in higher education for over two decades each, and both have taught in Christian institutions as well as in secular institutions. They both bring a Christian worldview, dedication to teaching, and a focus on student learning to their classrooms.

Dr. Mary Alice Trent has worked 21 years in Christian higher education, serving as tenured Professor of English at Oral Roberts University in Tulsa, OK, where she worked for nearly 13 years, and Professor of English for eight years—seven of those years as Division Chair—at Indiana Wesleyan University in Marion. She also taught three years in public education at Louisiana State University-Eunice as Assistant Professor of English and served as Director of the Humanities Computer Lab. In addition, she has been a visiting teacher/scholar at Christian and secular universities abroad: LCC International University in Klaipeda, Lithuania; Beijing University in China; and Excelsia College in Sydney, Australia. Along with journal articles, poetry, and stories, Dr. Trent has had four books published.

Dr. Laura Sherwood, whose specialty is media and communication, has worked more than 20 years in higher education, currently as an associate professor serving as Director of Leadership at John Witherspoon College in Rapid City, SD. She also teaches online courses at CSU-Global (Colorado State University) and at Oral Roberts University. In addition, she has taught at the University of Nebraska at Kearney and as an Assistant Professor of Media at Oral Roberts University for several years. She earned a bachelor of science degree from Oral Roberts University, a master's of education degree from the University of Nebraska, and a Ph.D. from Regent University in Virginia.

Question: What are some experiences you've had or people you've met that inspired or led you to a career in higher education

Dr. Trent: When I was only four and five years old, I would occasionally accompany my mother, an English and math teacher, to Bethune High School where she taught. She was the earliest influence on my life. I grew up in a household where my mother and father stressed the value of an education; in fact, they started personal college savings accounts for my brother and me while we were infants. I can recall my father taking our family on a summer vacation to College Station, Texas, to visit Texas A & M University, where his company had sent him for educational training. Along with these early childhood memories, I was later inspired by black female pioneers such as

Ms. Mary McLeod Bethune and Dr. Anna Julia Cooper, who were both college professors and university presidents. All of these people, among others in my family, were an inspiration for me. Once I started college, I fell in love with the atmosphere of higher education, and I was inspired to teach, mentor, and motivate students to achieve their greatest potential.

Question: How have your own professors affected your career in academia?

Dr. Sherwood: I've been blessed to have had amazing professors throughout my time beginning with my undergraduate degree from Oral Roberts University. I went on to earn my Master's in Education from the University of Nebraska at Kearney, where I again had so much respect for my professors. I never dreamed I could myself become a professor, but when the department chair approached me to apply for a teaching assistant position, I did, which eventually led to a full-time position as an assistant professor. I found I had a passion for teaching and went on to earn a doctorate. I had the privilege of earning my Ph.D. from Regent University, where my advisor, Dr. Keeler, encouraged me and helped me complete my dissertation.

Question: What factors have kept you in this career?

Dr. Trent: I have stayed in the profession of higher education because I truly believe that I am called to make a difference in the lives of college students through my teaching, leadership, scholarship, and service. I also believe that education can positively influence the projection of a family and a community, so I am determined to use my privilege to help others reach their potential and leave a legacy.

Question: Do you still enjoy teaching even after more than two decades in higher education?

Dr. Sherwood: I was offered a position at Oral Roberts University as an assistant professor, which was a dream come true. It was the

experience of a lifetime and culminated in being offered a position as Chair of the Media Department. Right at the same time, however, my husband informed me that we were moving out of state. Not wanting to give up teaching, I applied to teach online courses for CSU-Global (Colorado State University). I had a dear colleague, Dr. James Brown, who taught for them and encouraged me to apply. After a couple years teaching for them, I was offered the position of Lead Faculty.

Although teaching online allowed me to continue teaching in higher education, I missed being in the classroom. This last summer I applied to teach for John Witherspoon College. They offered me the position of Director of Leadership and Communication and the rank of associate professor. I am back in the classroom and couldn't be more thrilled.

Question: How have students and educational trends changed over the years you've been teaching in higher education?

Dr. Trent: In terms of educational trends, how we do global education appears to be changing; more recently there has been a decrease in the number of international students coming to study in American colleges and universities whereas 15 years ago this was not the case. On the other hand, more colleges and universities are partnering with educational centers around the world to create more American onsite educational programs in other countries.

Another trend I see is with delivery of education: more universities and colleges are exploring online education than ever before because more students work while they attend college.

Another major trend is the changing racial demographics across the United States. Colleges and universities will have opportunities to establish learning environments that promote diversity, equity, and inclusion in the classroom and in the curriculum and co-curriculum, thereby creating a healthy cultural climate for all students and employees to thrive in.

Question: For the last 20 years or so, the role of media has expanded exponentially. How has that changed how your students learn?

Dr. Sherwood: Students are battling with being distracted with so much social media. At the same time, the volume of information available to them is astounding. The challenge continues to be sifting through it all and finding credible and trustworthy research.

Question: What similarities and differences in teacher expectations (e.g., “publish or perish”) have you encountered at the various places of higher learning (both secular and Christian) where you’ve taught?

Dr. Trent: At the small private liberal arts universities where I have worked, the primary focus has been teaching, mentoring, and advising students; but research was also valued, especially teaching and scholarship or faculty-student collaborations. At the public university where I have worked, teaching was important, but so was research, and faculty felt more pressure to publish in order to pursue rank promotion and tenure.

Question: What are some similarities and differences in terms of institutional goals and outcomes you have encountered at the institutions where you’ve taught?

Dr. Sherwood: The public institutions and private Christian schools’ goals where I’ve worked are the same—to provide the highest quality of academic excellence. But, in all honesty, I have found the Christian-based schools to be superior in the quality of education, student attitudes, and expectations. If asked to choose, I would recommend Christian education over public universities for a better overall quality of educational experience.

Question: What are some curriculum adjustments you, as an English professor, have made as a way to adapt to both secular and Christian environments?

Dr. Trent: One of the greatest adjustment for me was managing the curriculum expectations of a private, Christian versus a public, secular university. In comparison, I think both institutions seek to educate students who will become highly competent, ethical professionals. However, the curriculum for achieving such end varies. In a Christian university, I teach from a Christian worldview and integrate this worldview into my curriculum, so, for example, I might use works by C. S. Lewis, Dorothy Sayers or Gilbert Chesterton to discuss Sacred themes; I might employ works by Sojourner Truth, Dr. Martin Luther King, Jr., and Jonathan Swift to teach social justice themes. In a public university, I taught works by Plato, Aristotle, Cicero, Frederick Douglas, and Emily Dickenson, for example, but I also incorporated the same works, among many other works like these, at the Christian college. After all, classic works of literature are valued at both kinds of institutions. Though the overall philosophical framework may be different for these two types of institutions, I still expose my students to various schools of literary thought in my literature classes. In a similar way, in a creative writing or advanced writing course, I still teach many of the same techniques that will benefit both Christian writers and secular writers.

Question: What are some adjustments you've made to your teaching methods to fit the secular or Christian educational situations you've encountered?

Dr. Sherwood: The largest classes I've had the opportunity to each are 25-30 students. In all classes, student engagement is key, and I work to make each and every student feel valued and engaged. I work on being student-centered, whether in a Christian or secular setting. I do appreciate being able to freely share my faith, pray in class, and incorporate Biblical principles at the Christian intuitions where I've had the opportunity to teach.

Question: What are some of the most important life lessons you try to impart to your students?

Dr. Trent: A few of the life lessons that I try to impart to my students are (1) that they should use their knowledge, skills, college degree(s), and talents to make a difference in the lives of other people in communities near and far; (2) that they should strive to be responsible and ethical in the workplace; and (3) that all things in life will work together for good to those who love God and are called according to His purpose.

Dr. Sherwood: I work diligently to make classes interactive and practical. The classes are geared toward application exercises that they will be able to use in their careers and in life in general. Since I am older and worked in the industry for a while before teaching, I have many stories and experiences to share.

Dr. Linda Gray is Professor Emerita of English at Oral Roberts University where she has taught composition, linguistics, technical writing, and education courses for more than 30 years. She has served a president of the College of Education Faculty Senate and president of the Arts and Sciences Faculty Senate as well as the chair of the English and Modern Languages Department. She has a B.A. in Linguistics from California State University-Fullerton; an M.A. in Theology from Fuller Theological Seminary in Pasadena, California; and an Ed.D. in English Education from Vanderbilt University in Nashville, Tennessee; and she has lived and studied in Edinburgh, Scotland. Dr. Gray has presented papers at numerous English conferences and contributed to several publications, and she has also been awarded tenure and several teaching awards. Dr. Gray can be reached at lgray@oru.edu.

MISSA ARIRANG:

A FUSION OF KOREAN AND WESTERN MUSIC
FOR MIXED CHOIR, CHANGGO, OR ANY DRUM
AD LIBITUM: PIANOFORTE

Imgyu Kang, Oral Roberts University

Key Words CCCU, Christian institutions of higher education, degree completion rates, degree requirements, trends in higher education

Abstract

This article examines Korean nationalism in Cool-Jae Huh's *Missa Arirang*; this sense of nationalism is an extension of a movement that began in the late 19th century. *Missa Arirang* utilizes elements from *Arirang*, a popular Korean folk song, in the context of a *Missa*, or Mass; the work consequently follows the typical structure of a Mass Ordinary. The first movement, Kyrie, morphs from Western to contemporary Korean style using predominantly Western techniques. The Gloria, which follows, symbolically brings peace between two feuding provinces by blending together their respective *Arirang* traditions, and the Credo continues to allude to provinces by using the *Jeongsun-arirang* variation, meant to symbolize the mountainous region of Korea. The Sanctus movement uses a fast tempo and uses the *Shingosan-taryung* variation. Perhaps the most interesting movement, the Agnus Dei, incorporates both the traditional Korean operatic tradition and funeral service.

The style of the *Arirang* varies between provinces and provides a glimpse into the lifestyle of each. Huh's style in *Missa Arirang* points back to the nationalist reunification movement that has dwelled in Korea for many years; the composer appears to be advocating peace in his work. This shows that *Missa Arirang* is a valuable addition to the ethnic Christian choral repertoire because it contains rhythmic challenges with different types of rhythm, uses multicultural folk song modes and scales, and is a sacred major work using secular music and transforming it into religious music.

Introduction

The purpose of this study is to discuss Korean nationalism as seen in Cool-Jae Huh's *Missa Arirang*, which is not only significant in Korean culture and ethnomusicology, but also is an ethnic-Christian choral piece to use in Christian higher education settings. This major work is a valuable repertoire of choral music for college students to learn and perform because it contains different types of rhythm, modes and scales as a folk song, and most considerably, value for the choral repertoire as the composer takes secular tunes of Korean folk songs and adds sacred music text to make a religious piece.

Background

Nationalism, as a movement, began in Korea in the late 19th century as an effort to keep Korea culturally and ethnically distinct from China and Japan after repeated invasion attempts by both neighboring countries. The movement was further strengthened when the Japanese invaded and annexed Korea in 1910, and it continued throughout the 35-year Japanese rule. Korean Nationalist movements continued after liberation from Japan. Following World War II and the Korean War, the country was divided, changing the focus of the movements from protecting Korea from outside invasion to attempting to reunify the nation.

Cool-Jae Huh, born in 1965, is a Korean composer known for blending traditional Korean music and Western music, resulting in works such as *Missa Arirang*. He has served as chair of the Korean Choral Composers Association and ambassador for the Juju International Choir Festival. He is also a board member of the Korean Federation of Choral Music and a board member of the Korean Cappella Society. He earned a master's degree in music from Seoul National University and was awarded Best Arrangement at the Taiwan International Contemporary Capella Festival in 2008. He is also the founding artistic director of Cool-a Cappella.

A Fusion of East and West

Missa Arirang, a Korean mass, incorporates musical tunes and phrases from one of the most popular Korean folk songs, *Arirang*. *Arirang* is

a folk song known by all Koreans throughout the world, and the folk tune melody of Kyeonggi *Arirang* has served as an unofficial national anthem of Korea for centuries. *Missa Arirang* uses the folk melodies of the *Arirangs* of each Korean province to manifest a longing for reunification of the Korean nation among the people, which has been present since the Korean War.

Cool-Jae Huh uses folk song tunes in his sacred mass titled *Missa Arirang*, which was commissioned by the Korean Chamber Singers in 2002. The piece takes its name from *Missa*, the Latin word for “mass,” and *Arirang*, the most popular piece of secular Korean folk music. This mass is based on Korean traditional folk tunes: *Arirang*, *Jindo-arirang*, *Milyang-arirang*, *Jeongsun-arirang*, *Shingosan-taryung*, as well as on the *Sanguh-sori* funeral song. *Missa Arirang* is written in the style of many different Korean provincial songs, as well as the Western Gregorian chant. It combines Korean folk tunes accompanied by a piano and a *puk*, a kind of barrel drum, or *jang-go*. A piano accompaniment is also added when more texture is needed. This mass follows the traditional Ordinary: Kyrie, Gloria, Credo, Sanctus, and Agnus Dei.

The **Kyrie** utilizes portions of the *Arirang* for its motif. It begins with a counter melody that is paired with the *Arirang*, later appearing in a monophonic-like chant, and it is treated in organum, canonic, and fugal styles. The *Arirang* used in the Kyrie contains five pitches, *sol-la-do-re-mi*, which is a traditional Korean pentatonic folk-song scale. This movement is in A-B-A structure, and the composer uses traditional Western techniques, such as a cappella choral singing, as well as the *organum*-like use of parallel fourths in the Kyrie. The use of the *puk*, a traditional Korean drum, and its *saemachi* rhythm, a long–short–short–long beat pattern in two-measure phrases is also introduced, showcasing Korean musical tradition in contrast to the Western style of the movement. The piano begins at measure 21 and overlaps the end of the first section in measure 19. In effect, Huh transitions from the Western style of the first section to the contemporary Korean style using Western technique. The piano is not part of the Korean folk song heritage; thus, with the addition of the piano, Huh also combines the old culture with the new.

In the Gloria section, the *Jindo-arirang* and *Milyang-arirang* melodies are used to form the main melody. Both the *Jindo-arirang* and

Milyang-arirang are derived from the same roots but are from different provinces. The people of *Jindo* and *Milyang* have been quietly feuding with each other for centuries, but the composer tries to make a peaceful union by utilizing both styles in this movement. The arirangs, on which the Gloria is based, are traditionally in 9/8 time, giving the feel of the local oceanside from which they originate. The rondo-like Gloria uses a heavily dotted rhythm and changing meters to show the excitement and constant motion of the people. In the phrase *Laudamus te, benedicimus te*, the composer introduces the *Jindo-arirang* and *Milyang-arirang*, first separately and then overlapped, finally finishing together. Perhaps Huh is attempting first to illustrate the feuding between the two provinces and then to bring them to peace in the end.

Jeongsun-arirang is from *Kangwon* mountain village and is used in the **Credo**. The music reflects the hills and valleys of this province's mountains with music that ascends and descends. The dynamics remain subdued, reflecting the mountain lifestyle of the province from which the *Jeongsun-arirang* comes. There are many Buddhist monks in the mountain region, and this style may represent the sense of a sacred location (e.g., a church or Buddhist temple). The composer also uses a traditional syn-copated Korean rhythm to accent key words in this movement: *credo* (I believe), *filium* (Son), *Dominum* (God), and "Amen."

The Sanctus contains many meter changes and utilizes the *Shingsan-taryung*. The piano accompaniment is mainly composed of the tones *do-mi-la*, the tempo is very fast, and *fp* dynamics are used in the introduction. Interestingly, the use of "Í" in the introduction demonstrates Korean style vocalisms (e.g., a heavy downbeat followed by a lighter upbeat). The form of the Sanctus is rondo-like, but it does not exactly fit the true definition of a rondo due to the inclusion of a repeated B section. This movement is vocally challenging because of the high *tessitura* for sopranos and tenors and the brisk tempo.

One of the most interesting movements, the **Agnus Dei**, introduces the sound of a traditional Korean opera singer into a palette of colors. Korean opera singers do not use the Western classical singing style; however, they use strong throat sounds that Westerners often presumed to indicate a lack of vocal training. In the Korean tradition, the natural speaking voice—coupled with "throaty" vocal sounds—are considered

to communicate one's thoughts and feelings more clearly. Furthermore, Korean listeners will recognize the sound of funeral singing, and many connect these sounds to Christ's suffering on the cross. *Agnus Dei*, written for an operatic solo voice and double choir, is based on a traditional Korean funeral service and subsequent procession to the grave. The soloist represents the minister in the Korean funeral service, who often rings a bell while giving a sermon to the congregation; the congregation is represented by the second choir. The first choir represents the pallbearers, who, in turn, repeat the words of the soloist. The dynamics are consistently *pp*, shifting to *fff* with extremely high vocal writing for sopranos, tenors, and the baritone soloist (i.e., high a-flat for the baritone solo). The texture also thickens greatly here, and the ensuing climax of the movement represents Christ's last moments on the cross. The music becomes calmer, returning to the earlier *pp* dynamic, and is scored for an a cappella chorus. The final note sounds on the *puk* and fades to *niente*.

The style of the Korean folk song varies from province to province, and the style of each province reflects the lifestyle of the natives of the area. For example, in the provinces of the plains, there are few differences in tempo, and rhythms are not complicated, perhaps reflecting the simple lifestyle of a farmer. In the oceanside provinces, the music is often faster, with more active rhythms reflecting the busy life of a fisherman or a merchant. In the mountainside provinces, the music is often slower, with more ascending and descending lines, reflecting the terrain of that area. In his *Missa Arirang*, in addition to showcasing the provincial styles of Korean folk song, Huh is attempting to inspire peace and unity, not only in reference to the provinces, but also throughout all of Korea and the world. In the Gloria, his utilization of the *Arirangs* from the Gyeongsang and Jeolla provinces is an attempt to unify the two groups of people. His use of traditional songs from both North and South Korea in the *Sanctus* shows a desire for reunification of the countries as they once were and should be again. The *Agnus Dei*, with its use of the funeral song *Sanguh-sori* in the final *dona nobis pacem*, is symbolic of the death and resulting end of all conflict. It appears that the composer is pleading for peace, not only within Korea and its provinces, but worldwide.

Implications for Teaching and Learning

Finding a repertoire is one of the most difficult tasks of the choral director of each choral group. Choral directors at colleges and universities take their responsibilities seriously and thus strive not only to provide excellent music but also to influence students and the community. *Missa Arirang* is the one of the ideal repertoire pieces for higher education choirs because it incorporates multicultural aspects of music as well as includes various modes, pentatonic scales, and musical challenges. Since this work contains different scale systems and rhythmic style, it would be very helpful if students learn or already know pentatonic scales, Korean rhythmic patterns, and how to use the Korean operatic style (e.g., a throaty vocal sound) to sing Agnus Dei. In addition, it would be beneficial to teach students each province's Arirang song because it would enable students to better understand the concept and style of singing if they know the original song.

Choral directors choosing *Missa Arirang* for their choirs should know the history of Arirang and that Arirang more than a Korean folk song; it was also used as the unofficial Korean National Anthem. As conductors should research each song's historical background, they should also study the pentatonic scales—most folksong uses this scale—and the Korean rhythms because they differ significantly from Western rhythms; it can be challenging to teach the right rhythm and conduct a choir at the same time.

Having decided to include *Missa Arirang* in the students' repertoire, conductors will also need to find Korean *puk* and teach a couple of students how to play the drum with both hands, an additional challenge. However, despite the challenges, *Missa Arirang* provides an excellent way to teach students about Eastern and Western history, traditions, and music and to teach the Mass as well as complex rhythms and scales. Choosing *Missa Arirang* for a college or university choir to perform is appropriate for both secular and Christian institutions; however, this Arirang would be more beneficial for Christian institutions because this major work not only glorifies God, but also can bring students as well as the audience to a greater love and understanding of God's truth, mercy, charity, goodness, and beauty.

Thus, for the reasons outlined above, *Missa Arirang* is a valuable

addition to the repertoire for ethnic Christian choral pieces, which can be studied and performed by Christian college students because it contains rhythmic challenges with different types of rhythm, uses multicultural folk song modes and scales, and is a sacred work that uses secular music but transforms it into religious music.

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TEN COMMANDMENTS OF TEACHING:

A CULMINATING EDUCATION PROJECT

Charlene Martin, Oral Roberts University

Key Words *Ten Commandments, interactive learning, special education, English language learning, ELL, classroom management, biblical principles, thou shalt, classroom discipline, students*

Introduction

During a senior capstone course in instructional methods, teacher candidates participated in a discussion regarding what the essentials are for good teaching in light of biblical principles—a discussion integrating biblical principles and content knowledge acquired as they progressed through the College of Education. Genesis 1:26-28 indicates that mankind was created to rule over God’s earth in His name. Arguably, this mandate is the basis for all civilizations and cultures. From this perspective, one purpose of school could be to give students power tools for exercising dominion; school prepares students for work and their work declares the Glory of God. As a result of these instructional conversations, the teacher candidates embarked on the following task: create a checklist (i.e., Ten Commandments) of enduring educational principles supported by biblical principles that should be adhered to for successfully educating students who are prepared to go into every person’s world. Following are four lists created for the areas of Classroom Management, English Language Learning, Special Education, and Interactive Learning.

Ten Commandments for Classroom Management

by Kirah Heffner, Michelle Paulson, Aimee Scott, Emily Tennison

1. **Thou shalt communicate clearly and early on.**

Early communication with parents, students, and faculty members sets the tone for the entirety of the school year. A teacher's first words with parents can open or close the door of communication for the rest of the year, and viewing parents and faculty as teammates working together to improve the educational experience of the student is critical. Creating and maintaining a good rapport is an essential step to establishing this team mentality. As Matthew wrote, it is by "your words you will be justified, and by your words you will be condemned" (Matthew 12:37). Positive, early communication lays the foundation for positive interactions both inside and outside the classroom as the year progresses.

2. **Thou shalt implement the Law of Least Intervention to minimize distractions appropriately.**

The Law of Least Intervention promotes the idea that one should address classroom management problem as quickly and quietly as possible. This avoids embarrassment, power struggles, and classroom distractions. The Bible says in Colossians 3:21 (AMP), "Fathers, do not provoke or irritate or exasperate your children [with demands that are trivial or unreasonable or humiliating or abusive; nor by favoritism or indifference; treat them tenderly with lovingkindness], so they will not lose heart and become discouraged or unmotivated [with their spirits broken]." From this, one can see the benefit of being delicate with discipline so that students are built up rather than torn down.

3. **Thou shalt document as a key to successful classroom management.**

Within the classroom environment, documentation becomes an extremely important factor in determining classroom success. A biblical principle that supports the practice of documentation is 1 Corinthians 14:40, which says, "Let all things be done decently and in order." Documentation as it relates to classroom management is helpful and

important in assessing students' behavior. When documentation is done in an organized way, benefits arise, such as determining the trigger of a behavior and setting up an appropriate consequence for the behavior. Documentation is also helpful in maintaining positive communication with parents and administrators. Accurately documenting their students' behaviors can help teachers achieve successful classroom management.

4. Thou shalt implement a discipline plan.

A classroom discipline plan is imperative to classroom management for several reasons. Proverbs 29:18 states that “Where there is no vision, the people perish: but he that keepeth the law, happy is he.” Just like this verse, a classroom cannot be managed without a plan. The students in one's class need to have structure and rules in order to succeed; the consequences of a lawless classroom is equivalent to chaos. Conversely, students who follow the teacher's discipline plan enjoy a safe classroom environment, which supports a caring community of learners.

5. Thou shalt establish love as the foundation of discipline.

The Lord cares about the character of His children. For this reason, Hebrews 12:6 says, “It's the child He loves that He disciplines: the child He embraces, He also corrects.” Teachers should use discipline as a means of molding and correcting their students' behavior; however, without love as the motivator, this correction can become harsh and empty reprimands. Teachers must be intentional to act out of the love defined in 1 Corinthians 13: Love that is patient, kind, humble, honoring, and not easily angered. This atmosphere of love and respect can naturally eliminate many classroom management issues.

6. Thou shalt give students specific encouragement and make positive recognition the most active part of the discipline plan.

Students need to be given specific encouragement that will help to build their self-efficacy. Empty, non-specific praise—especially if repeatedly dispersed to everybody—does not help students to become better learners. Encouragement and positive recognition motivate students to give their best effort. Teachers should consistently look for ways to

build up their students, and as Hebrews 10:24 says, “Consider how to stir up one another to love and good works.”

7. Thou shalt provide accommodations to avoid potential classroom distractions.

By observing and identifying triggers, teachers can help provide accommodations that stop those triggers from happening. This way, potential outbursts and meltdowns can be avoided. In Matthew 5:9, Jesus tells us, “Blessed are the peacemakers, for they shall be called sons of God.” By taking the time and care to provide accommodations for students, teachers are acting as peacemakers. Accommodations prevent many problems from happening and create a more comfortable and supportive environment for students as well.

8. Thou shalt study the law in order to discipline with excellence.

It is God’s will that “every person be subject to the governing authorities” (Romans 13:1), thus honoring the earthly laws and their creators. By studying and obeying the legal aspects of classroom management, teachers not only show respect to the governing authorities but also equip themselves with the knowledge of how to implement appropriate discipline in their classrooms. A thorough understanding of the law also protects the teacher from naive legal blunders.

9. Thou shalt show mercy and uphold justice, implementing consequences as necessary.

Micah 6:8 says, “The Lord God has told us what is right and what he demands: ‘See that justice is done, let mercy be your first concern, and humbly obey your God.’” In the classroom, there are times when it is appropriate to show mercy, but it is also important to teach students that rules must be implemented and justice must be upheld. The Bible teaches that God is both merciful and just. Similarly, teachers should understand the balance between showing mercy and justice in the classroom.

10. Thou shalt train your students towards independence.

Teachers should train their students to be independent learners, not

just in the classroom, but also in their future. The Bible says in Proverbs 22 :6, “Train up a child in the way they should go, and when they are old they will not part from it.” This biblical principle is especially important because education benefits people for their entire lives. By training students to be successful, independent individuals, teachers are creating a better future for them.

The Ten Commandments for English Language Learning

by Averi Lange, Gabriel Stark, Mary Irwin, and Sarah Hunt

1. If thy students do not understand what is said, thou shalt not repeat the same thing in a louder voice.

ELL teachers ought to speak in a manner that is reasonable, supportive, and well-paced enough for ELL students, but if a teacher becomes frustrated, it could be tempting to raise his or her voice or to speak in an irritated tone. However, a teacher’s raised voice would likely do more damage than good, especially within the context of teaching English language learners. Students may feel intimidated, which may hurt self-esteem and may turn the student away from wanting to learn English. “The quiet words of the wise are more to be heeded than the shouts of a ruler of fools” (Ecclesiastes 9:17).

2. Thou shalt honor thy students’ cultural backgrounds and customs.

Paul stated that for the sake of connecting to people around him and to share the gospel with them, he did not bind himself to his own culture. To the Jews, he became a Jew, to those under the law, he became as one under the law, to those outside of the law, he became as one outside of the law (although not outside of the law of Christ), and to the weak, he became weak (1 Corinthians 9:20-23). ELL teachers must respect their students’ cultures and languages and not elevate the English language and American culture in comparison.

3. Thou shalt use actions and other visuals when communicating with ELL students.

The Bible states that we should show love through our actions, not just our words (1 John 3:18). So much more can be expressed through actions, pictures, and physical items than expressed only through words. It is said that “actions speak louder than words” and “a picture is worth a thousand words.” For ELL students, sometimes actions or other visuals are needed in order for them to understand not only English grammar and vocabulary but also that the teacher is patient and understanding of the difficulties ELL students face.

4. Thou shalt not forbid thy students from speaking in their mother tongue.

As John wrote about the Body of Christ, he spoke of its immense diversity. He described it as a great multitude that no one could number, being from every nation, from all tribes, peoples, and languages (Revelation 7:9). Christian ELL educators must recognize the beauty of varying languages. Though English is the language being taught, the teacher must respect the students’ native languages and not forbid ELL students from utilizing their first languages, which might even be used to help them learn English.

5. Thou shalt not embarrass ELL students in front of the class.

Rather than putting ELL students on the spot and expecting quick responses from them so the teacher can move on to other students, the ELL teacher should practice patience by giving students time to process answers in a constructive and supportive environment. James wrote that as we are to be quick to hear, slow to speak, and slow to anger (James 1:19). This is important to remember so that ELL students feel safe and supported within the classroom.

6. Thou shalt not isolate thy ELL students from the rest of the class.

Although ELL students can have a hard time communicating in a classroom, this does not mean they should be separated from their classmates. They will learn better when they are surrounded by English speakers. Also, they are part of the classroom community and, like every other student, have something valuable to contribute. In 1 Corinthians

12:20, Paul writes about the body of Christ: “There are many parts, but one body.” Each member of the Body of Christ brings different strengths and weaknesses to the community, but they are still part of the larger community.

7. Thou shalt not use complicated language when communicating with ELL students.

When teaching English language learners, ELL teachers should not be verbose; oftentimes, more words can lead to more confusion. Ecclesiastes 6:11 points out, “The more the words, the less the meaning, and how does that profit anyone?” If ELL teachers communicate in simpler terms and use words the students know, there will be far better understanding from the student.

8. Thou shalt teach meaningful and useful language.

ELL students need to be taught English for the contexts that will be useful to them. If that is a formal classroom setting, then academic language would be appropriate. If it is an adult night class for families new to the country, basic communication for situations—such as grocery shopping—would be useful. In 1 Corinthians 14:10, it says, “There are many languages in the world. All of them have meaning to the people who understand them.” ELL students must be able to use language that is meaningful to them so they can meet their potential and their needs.

9. Thou shalt assess ELL students fairly.

An assessment must measure only what it claims to measure in order to be valid. For example, a history test should assess a student’s knowledge of history, not the student’s ability in the English language. Luke 16:10 states, “Whoever can be trusted with very little can also be trusted with much.” Teachers must give valid and honest assessments to gain the trust of their students, colleagues, and administrators. For ELL students, many tests in various subject areas can turn into language tests simply because they need to be able to comprehend the language on the test before they can answer content questions. If this is the case, the test becomes invalid. 1 Corinthians 8:9 says, “Be careful that the exercise of your rights does not become a stumbling block to the weak.” Just as

Paul warns Christians not to cause new believers to stumble, teachers must not use language that causes their students to stumble.

10. Thou shalt be a model of proper language use to thy students.

At all times, teachers must model the appropriate and correct use of English because students learn from the teacher's language usage. Paul wrote in 1 Thessalonians 1:6-7, "You became imitators of us and of the Lord . . . and so you became a model to all the believers in Macedonia and Achaia." The believers in the church of Thessalonica patterned their lives after Jesus and Paul; then others patterned their lives after those in Thessalonica. ELL students usually pattern the way they speak after their teacher. As they grow, their friends, younger siblings, or even parents, will learn to speak from the students. Thus, it is important for teachers to model proper language use.

Ten Commandments for Special Education

1. Thou shalt not label the students by their disability.

The woman at the well was surprised that Jesus talked to her because Jews generally had nothing to do with Samaritans. She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?" (John 4:9 NLT). In Jesus' culture, Samaritans were not supposed to speak to Jews and vice versa. Yet, this passage shows that Jesus chose to speak to a Samaritan woman, despite her label. Teachers are to be like Jesus in this way and remember that each student is not a label but is, instead, a person with needs and the right to be respected.

2. Thou shalt set appropriate expectations for each student.

The Lord will not let His people be tempted past what they can bear, "...but with the temptation he will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13 ESV). God doesn't set expectations that cannot be reached without His help. So teachers should ensure that they set expectations that students are capable of achieving, but teachers also must avoid setting expectations that don't challenge their students or help them to grow and learn.

3. Thou shalt make accommodations for students by changing methods of instruction.

This passage (Exodus 7:1-7 ESV) showing how God provided Aaron to speak for a stuttering Moses reveals a perfect example of what it means to accommodate for the needs of students in a classroom. God provided Moses with someone who would speak for him because Moses struggled to speak. Special education teachers should be aware of the needs of each student and make appropriate accommodations to help each pupil succeed.

4. Thou shalt show unconditional regard for each student despite challenges.

God showed His great love for us by sending Christ to die for us while we were still sinners (Romans 5:8 NLT). Jesus loves us despite our sins and imperfections, and thus teachers with special needs students need to show love and regard for each student by encouraging him or her in learning, no matter how difficult the challenges might be.

5. Thou shalt not provide false or overly generalized information for the sake of convenience.

“For we aim at what is honorable not only in the Lord’s sight but also in the sight of man” (2 Corinthians 8:21 ESV). It is imperative to abstain from personal opinions, preconceived judgments, and assessments without evidence. A teacher of integrity stays on the path of strict facts that will benefit the student. An educator needs to assess students’ progress honestly rather than to pass them along to the next level because it’s easier.

6. Thou shalt establish and maintain a positive relationship with parents to ensure the student’s needs are met.

“Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4:2-3 ESV). The needs of the students do not end when they walk out of the school building but instead are carried into their home lives, as well. With that knowledge in mind, special education teachers must remain humble, be patient,

and make every effort to be unified with the parents as they embark on the journey of educating the student, both in school and at home.

7. Thou shalt be a constant observer and note taker for the sake of the student.

Teachers should notice details about each student in order to minimize or ward off potential problems that might occur later. The Shepherd who went looking for his lost sheep (Luke 15:4-7) would not have noticed a sheep from his herd was missing if he had not been a keen observer, and if the Shepherd had not noticed the sheep was missing, the sheep might have become lost or injured. Teachers working with students who have special needs should caringly note changes they have noticed in order to help their students.

8. Thou shalt celebrate successes, no matter how small.

“Give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:18 ESV). Just as Christians are to give thanks in all circumstances, teachers celebrate and give thanks for small successes as well as big leaps in learning. Acknowledging academic progress and new skills encourages students to strive for additional goals.

9. Thou shalt lead students in activities to help them become functioning members of society.

The Bible clearly admonishes us to teach the young and to value learning. Proverbs 1:4-5 says, “They give wisdom to the child-like, and much learning and wisdom to those who are young. A wise man will hear and grow in learning. A man of understanding will become able.” And Jesus taught “Do for other people whatever you would like to have them do for you” (Matthew 7:12 NLV). In the same way, teachers must ensure that their students with special needs learn skills that will help them once they leave the classroom and enable them to become functioning members in the society in which they live.

10. Thou shalt be a positive line of communication between you and others to ensure that appropriate education is being provided. (Ecclesiastes 4:9-12 ESV)

Two are better than one.... Proverbs 27:17 (ESV) says, “Iron sharpens iron, and one man sharpens another,” and 1 Thessalonians 5:11 (ESV) says, “Therefore, encourage one another and build one another up, just as you are doing.” Each of these verses demonstrates the essentialness of more than one person involved in life situations. It is important for school faculty to have good communication between one another regarding a student, in order to provide the best education for each student and to help each pupil achieve success.

Ten Commandments for Interactive Learning

by Kelle Rowe

1. Thou shalt create self-sufficient students by scaffolding their learning.

“Then I will not be ashamed when I look [with respect] to all Your commandments [as my guide]” (Psalm 119:6 AMP).

2. Thou shalt utilize strategies that accommodate each person because students have diverse needs.

“To the weak, I became [as the] weak, to win the weak. I have become all things to all men, so that I may by all means [in any and every way] save some [by leading them to faith in Jesus Christ]” (1 Corinthians 9:22 AMP).

3. Thou shalt encourage collaboration and group work in the classroom.

Ecclesiastes 4:9-10 (AMP) says, “Two are better than one because they have a more satisfying return for their labor; for if either of them falls, the one will lift up his companion. But woe to him who is alone when he falls and does not have another to lift him up.”

4. Thou shalt frontload instruction to impact the students’ comprehension of complex texts.

“The wise will hear and increase their learning, and the person of understanding will acquire wise counsel and the skill [to steer his course wisely and lead others to the truth], to understand a proverb and a

figure [of speech] or an enigma with its interpretation, and the words of the wise and their riddles [that require reflection]” (Proverbs 1:5-6 AMP).

5. Thou shalt use previous knowledge to help build meaning with newly acquired information.

“As for these four young men, God gave them knowledge and skill in all kinds of literature and wisdom; Daniel also understood all kinds of visions and dreams” (Daniel 1:17 AMP).

6. Thou shalt ask students questions to engage them in deeper, more critical thinking instead of asking leading questions that require less thought.

Matthew 7:7 (AMP) says, “Ask and keep on asking and it will be given to you; seek and keep on seeking and you will find; knock and keep on knocking and the door will be opened to you.”

7. Thou shalt teach responsibility in order to develop independent readers, writers, and thinkers.

“Train up a child in the way he should go [teaching him to seek God’s wisdom and will for his abilities and talents], even when he is old he will not depart from it” (Proverbs 22:6 AMP).

8. Thou shalt utilize instructional practices that facilitate students’ engagement in self-questioning.

James 1:5 (AMP) advises, “If any of you lacks wisdom [to guide him through a decision or circumstance], he is to ask of [our benevolent] God, who gives to everyone generously and without rebuke or blame, and it will be given to him.”

9. Thou shalt teach students to read and question through different disciplinary lenses, including English, math, history, and science.

“Happy [blessed, considered fortunate, to be admired] is the man who finds [skillful and godly] wisdom, and the man who gains understanding and insight [learning from God’s word and life’s experiences], for wisdom’s profit is better than the profit of silver, and her gain is better than fine gold” (Proverbs 3:13 AMP).

10. Teachers shalt model metacognition, so that students will learn how to think about their own thinking.

2 Corinthians 13:5 (AMP) challenges readers to “Test and evaluate yourselves to see whether you are in the faith and living your lives as [committed] believers. Examine yourselves [not me]! Or do you not recognize this about yourselves [by an ongoing experience] that Jesus Christ is in you--unless indeed you fail the test and are rejected as counterfeit?”

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REVIEWS

The Christian Academic in Higher Education: The Consecration of Learning. By John Sullivan. Cham, Switzerland: Palgrave MacMillan, 2018. 335 pp. ISBN: 978-3-319-69628-7 (HARDCOVER) \$119.

Professor Sullivan's purpose for writing *The Christian Academic in Higher Education: The Consecration of Learning* is to "put flesh on the notion of being consecrated to learning as a Christian academic in higher education." This "fleshing out" is embedded in the themes and issues that are particularly important to the professional tasks and activities common to Christian scholars and teachers in the contemporary university. To fully understand Sullivan's approach here, readers must be aware of Roman Catholic perspectives about "vocation," which are generally understood to pertain to priests, nuns, monks, and other "religious" occupations in the Church. Sullivan, an emeritus professor of Christian education in the Department of Theology, Philosophy, and Religious Studies at Liverpool Hope University in the UK, wants to inspire teachers, professors, researchers, and other educational professionals to consider their occupations as equally consecrated to the service of God and the Church. The teacher is as vital to the ministry to people as the priest.

Sullivan stresses the need for wisdom that comes from knowledge of the liberal arts. Wisdom is spiritual and ethical. Wise people are humble and open and act reverently toward others, though Sullivan declines to define these terms or provide illustrations that describe these characteristics. Equally undescribed is Sullivan's insistence on the recognition of the need for God's grace. Without a clear example, Sullivan advises scholars to connect knowledge to students' practical life problems. Religious teaching should naturally expose spiritual understanding and resist any separation of the academic arena from the normal lives of people. The vocation of teaching "gives me my sense of where God wants me to be, what God wants me to do, how God wants me to do it, and who God wants me to be" (208).

Sullivan recognizes certain dangers in connecting Christian faith with the work of an academic, such as leaving religious life on the sidelines of university life. One such temptation is for scholars to get involved in local student organizations that provide ministry to students on the campus, like denominational student centers, community service projects, and helping the local churches with liturgical services. By relegating the practice of religion to “religious” activity, the academic professional removes unquestioned faith from the central purpose of the university, which is “intellectually probing interrogation.”

Another temptation of scholars is the effort to interject religious thought into the academic subject matter in a forced or artificial way, rather than consider faith as a naturally occurring element in the study of all subjects. Thus, the religious scientist or artist is discouraged as disingenuous or, at best, unrealistic. Sullivan insists that a critical intellectual challenge be made to religious belief, which would come during the course of study for all fields of knowledge in a proper university setting.

Still a third temptation makes religious ideas an afterthought in other specific academic fields: “Oh by the way, now that we have studied our course subject, are there religious connotations that might arise?” There is a distinct disconnect of religious ideas from other fields of study, which, Sullivan believes, creates student resistance, frustration, or irritation. Religious ideas should be integrated into every field of study as a natural part of human inquiry.

Beyond these notions about the place of religious interest, Sullivan also considers Christianity itself a legitimate subject area of study for scholars. Along with history, science, mathematics, and all the other fields of learning, Sullivan advocates the study of Christianity. He sees the current state of affairs as disrespecting the importance of the religious element of human life. The university places too much significance on the study of STEM subjects or social sciences, as well as other traditional fields, and at the same time ignores religion, the so-called opiate of the masses, unworthy of serious investigation.

One aspect of Sullivan’s book that is very helpful for new scholars is his discussion of the actual work of the academic professional. Scholars’

work is “judged and they judge the work of others, students, colleagues, peers.” Words that describe this activity of judging are “discrimination,” “differentiation,” and “distinctions,” which tend to be not allowed in normal social discourse but are expected in academic circles. Experienced academics know precisely the meanings of such terms and their processes, but new professors might need some specific explanations and recommendations. The university’s principal role, according to University of Wisconsin professor emeritus Charles W. Anderson, sets “the standards of truth-seeking for a society, to stipulate the rules that distinguish good sense from nonsense, truth from error, excellence from mediocrity” (85). In a world that is trying to deconstruct the idea of truth, to “free” morality from all restraints, and to bless all efforts whether mediocre or somewhat better, Anderson’s wisdom is likely to be ignored and ultimately to end the “university’s principal role.” Even now, some people question the need for all higher education.

Sullivan’s approach is more easily received in a Roman Catholic college that expects religious studies to be an acceptable aspect of all fields of intellectual cognition. His book needs some history of the collegiate enterprise--that is to say, the Christian European foundations that were connected to Enlightenment values of classical educational knowledge. Sullivan does recommend educational training that tells scholars not only what they should do but also who they should be as humans, not ignoring how personal faith affects their profession.

Sullivan’s book is an excellent venue for the new scholar in the Christian tradition and the Christian college and reads like a “College Professorship 101” for beginners at university-level teaching; however, most of the terms used to discuss the work of the professor are undefined, which assumes readers know already. Non-Christian scholars or Christian scholars working in secular schools will not find much to carry to their personal professional settings. The admonitions to perceive the grace and help of God and the acceptance of the vocational call might still be useful individually for Christian scholars, irrespective of the views of their colleges. But some readers might want a more distinctive strategy that helps the Christian scholar work in a non-religious academic setting that restricts the use of religious ideas.

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Diversity Matters: Race, Ethnicity, & the Future of Christian Higher Education. By Karen A. Longman, et al. Abilene, TX: Abilene Christian University Press, 2017. 336pp. ISBN 978-0-89112-454-2 (PAPERBACK) \$30.

Diversity Matters is a timely, multifaceted, and indispensable resource and roadmap for navigating discourse relative to race, ethnicity, social justice, and diversity. Whilst the intended audience is Christian Higher Education (CHE) institutions, the work also has utility for religious, civic, and political leaders. Although the title *Diversity Matters* may appear ambiguous, it is befitting for a work that is a literary guide on matters of diversity and simultaneously an unequivocal impetus for the urgency of the diversity conversation. The areas of focus covered and their place in the work imply a sequence of essential considerations for CHE institutions in the transformation process toward greater diversity.

Cumulatively, the cases in section one highlight the roles of institutional identity, vision, mission, core values, and strategic alliances in providing strategic directions for diversity and inclusion in response to transmuting demographics.

Section two documents the rationales of five seasoned professionals who remained at predominantly white campuses (PWCs) despite multiple challenges and hurdles. Their narratives underscore the value of resilience among people of color desirous of permanent change; participation in leadership; and the impact of their commitments to campus diversity efforts that ensure that every person contributes and feels safe, valued, and nurtured—irrespective of culture, ethnicity/race, or background.

The narratives in section three highlight the benefits derived from alliances with white allies who cross racial chasms to engage in diversity advocacy efforts, discourses on critical consciousness of culture, and uncomfortable topics such as white privilege, white fragility, white normality, and border identities.

In section four, the authors promote the need to integrate matters of diversity and inclusion in curricular and co/curricular activities as a means of affording students multiple opportunities to grapple with diversity issues. Additionally, the authors emphasize collaboration among multiple

stakeholders in multiple units on and off campus, as an indication of their support of diversity. They consider these foci as foundational to CHE institutions' desires for lasting systemic diversity changes.

The auto-ethnographies in section five corroborate with the testimonials in earlier sections, reiterating the loneliness people of color experience as they journey along their paths to professional advancement on PWCs.

The strengths of the work reside in the following:

- The balanced representations of engagements in diversity addressed in the five sections,
- The transparency and authenticity of the authors,
- The courage of white allies to tackle potentially fractious subjects, and
- The end-of-chapter discussion questions that facilitate self-coaching and self-reflection.

While the work constitutes a framework for engagement, it falls short of prescribing imperatives for novices to consider in their individualized contexts.

After reviewing this work, we recommend that CHE institutions become proactive advocates of diversity and inclusion - qualities characteristic of God's Kingdom (Revelation 5:9) prepared for people reconciled to Him (2 Corinthians 5:17-19).

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Ecologies of Faith in a Digital Age: Spiritual Growth Through Online Education. By Steven D. Lowe and Mary E. Lowe. Downers Grove, IL: InterVarsity Press Publishing, Inc., 2018. 228 pp. ISBN 978-0-319-8308-5 (PAPERBACK) \$22.50.

Without a doubt, the world is in transition. It is difficult to find an arena that is not in some form or fashion affected or, at the very least, influenced significantly by the rub that exists between the digitized and the non-digitized. In *Spiritual Growth Through Online Education: Ecologies of Faith in a Digital Age*, the authors, Stephen and Mary Lowe, endeavor to make a case that education, discipleship, and spiritual formation can be accomplished effectively in a digital, online context. The case for these beliefs rests upon the following assertions: (1.) There is an inherent biblical theology of ecology, (2.) Spiritual formation occurs naturally through digital ecologies and, (3.) Ecological connections to Christ and community that result from these ecologies are limitless.

The first section of the book, “A Biblical Theology of Ecology,” defines the authors’ biblically grounded model of formation. The model holds that as humans, we live in a series of “nested” ecologies (p. 21), an interconnected whole that is comprised of little interconnected ecologies that point back to an initial, perfect ecology in the Garden of Eden. The point is repeatedly made that examples such as flowers (Psalm 103:15), trees (Isaiah 5:1-7), seeds (Mark 4:8), vineyards (John 15:1-11), and an assortment of other mixed ecological domains (Psalm 65:9-13, Joel 2:21-22) are prevalent throughout scripture.

The second section of the book, “Spiritual Formation Through Digital Ecologies,” begins to apply the previously elucidated biblical theology of nested ecologies in a digital context. The authors offer evidence that online Christian communities of learning are just as valid and authentic as on campus communities and can produce the same spiritual outcomes.

The third section of the book, “Ecological Connections to Christ and Community,” provides a thorough examination of Pauline theology and the Apostle’s usage of the preposition *syn*. *Syn*, being defined as “connected to” Christ (see Romans 6:4), is used as the lynchpin for the ecological model and resultant substantiation of the thesis that these “nests,” whether physically present in the same space or online, can be considered synonymously.

The authors bolster their position with a second aspect of Pauline doctrinal support, the term *allelon*. This Greek term is defined as “one another,” and the authors hold that its repeated usage is indicative of “reciprocal” interactions and “exchanges of energy” (p. 172) between members of Christ’s Body. It is stated that there are “...over twenty-nine distinct verbs that identify ways Christians reciprocally interact with each other” (p. 181). Therefore, there are a “...multitude of ways Christians can engage one another in relationships... (p. 181).” This being the case, individuals need not be present with one another to be truly present with one another.

I have engaged in spiritual formation in various contexts for over thirty-five years. I found Stephen and Mary Lowe’s presentation to be biblically based and methodologically feasible. However, I feel that their case is slightly overstated and that the online method of building Christian community is preferred in this book, as opposed to being offered as a potentiality. Can online education and community offer everything a healthy, live, interactive setting can? Is it supposed to? Should it be the preferred method of making disciples? The authors of this work seem to lean in that direction. I would prefer to have seen their methodology offered as a potential way to offer “in Christ,” “reciprocal connections” for churches and schools, rather than the preferred one.

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