STRATEGIES FOR VIRTUAL AND HYBRID LEARNING

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Faith-Ann McGarrell

BEYOND
WHAT OUR
EYES CAN
SEE

Globally, the world is in crisis. A convergence of several catastrophic events—one forged by COVID-19, another by the financial fallout from COVID-19,[1] and yet another wrought by an eruption of global protests born out of frustration over centuries of injustice and conflict[2]—continue to impact daily life, and only history will reveal the true toll on our world. In education, that toll will be seen in the lives of millions of educators who, in addition to learning how to instruct online and for many, managing at-home learning for their own children, face the prospect of becoming sick and possibly dying from COVID-19 or losing their jobs due to school closures or downsizing.[3] The toll will also be seen in children and young adults whose academic pursuits have been disrupted. At the time of writing this editorial, the COVID-19 pandemic has interrupted learning for more than 1.6 billion students in 190 countries on most continents.[4]

Particularly affected are students already living in challenging conditions—those from poor or rural areas, girls more than boys,[5] refugees, individuals with learning and physical disabilities, or those displaced by war or natural disasters. Disproportionally represented in these categories are more than 94 percent of the world's student population, and 99 percent of learners in low- and middle-income countries.[6] The pandemic and resulting crises not only interrupt education now, but may also impede students' educational progress in the future. Lack of employment means no money to pay for tuition, room and board, or school supplies. Some students may be unable to keep up with academic requirements due to their own illness or that of a family member. Other factors include the loss of basic skills due to absence from school and opportunities to practice skills, or the discontinuation of special interventions necessary to help meet learning needs; lack of motivation to restart educational activities after months away from school; or the general lack of certainty that education will help them move forward, given the uncertain economic climate.[7]

Educators had been on the front lines of this global education crisis even before the pandemic. However, now, more than ever before, it is imperative that students in public and private schools know with certainty that their teachers and administrators are committed to helping them achieve their educational goals. This is no easy task! School administrators, boards, and those who set school policy are faced with this simultaneous collision of catastrophic events and are realizing that current policies do not meet the demands of the time. Educators in classrooms are faced with reconstructing how content is delivered—thinking carefully about what they do and why, learning how to use new technology, how to adapt lessons for online and hybrid delivery platforms, and how to create distance-learning protocols for students in remote areas with little access to technology resources.

A simulation conducted by the World Bank sought to explore possible outcomes resulting from the three-, five-, or seven-month absence from school as a result of the pandemic. A startling prediction is that the disruption will increase the percentage of children performing below minimum proficiency in elementary and secondary schools, with specific reference to those who are unable to read by age 10.[8]

For educators in Adventist schools, the challenge is even further heightened. Adventist educators believe in and practice the integration of faith with learning. A hallmark of Adventist education, faith-integrated teaching strategies seek to guide student learning by using best-practice methods not only to deliver content, but also to show the relationship between content and God's plan for humanity, both now and throughout eternity. Unfortunately, we do not have a similar simulation of how absence from schools that provide an environment that nurtures faith, spiritual growth, and a relationship with Jesus Christ will impact students. For students who come from homes where they have support from parents and a local church, we can assume that this nurturing will continue. However, annual statistical data show that an increasing percentage of students in Adventist schools worldwide come from homes where no such spiritual support exists.[9]

For the Adventist educator, providing faith-integrated curriculum and instruction is even more urgent during periods of distress. As educators in Adventist schools worldwide continue to provide access to Adventist education, even in these tumultuous times, most are learning how to respond to the various crises in real-time. We have heard stories about educators in remote areas walking through difficult terrain to students' homes to deliver

Nurturing Faith Through Online Learning

Part 1:
Planning Faith Integration

The surge in online learning resulting from the COVID-19 pandemic[1] is but an escalation, albeit a dramatic one, of a growing global trend in the use of online or blended modalities in education.[2] Online learning certainly presents significant advantages, such as enhanced accessibility, a more flexible schedule (including the potential for self-paced learning), and a more global perspective, in terms of interactions with both faculty and fellow students.

However, online modalities can also pose significant challenges.[3] For students, online learning may call for greater self-motivation, better time-management strategies, and even new technology skills. For teachers, the move to online education may involve difficulties with transitioning content and learning activities to a virtual setting, as well as the challenge of motivating student engagement, encouraging collaboration, staying connected with students, and overcoming technical demands posed by online teaching tools.

Perhaps one of the greatest challenges, however, for Adventist educators is the matter of faith integration. How can we shape the online learning environment to nurture the faith of students? How can we provide online experiences that clearly reveal a Seventh-day Adventist identity and mission alignment?

Foundational Constructs in Adventist Education

Whether online or face-to-face (FTF), four cornerstones are foundational to Adventist education. These are:

1. *Whole-person development*. Ellen White, describing the facets of true education, pointed to the harmonious development of the "physical, mental, and spiritual powers"[4] in order to prepare the student for a life of service, a key component of the social arena. This multifaceted education is highlighted in the development of Jesus while He was on earth: He "grew in wisdom and stature, and in favor with God and man" (Luke 2:52, NIV).[5] Accordingly, the student, as the *product* of online learning, must be engaged in a whole-person experience in at least these four key dimensions (see Figure 1).

2. *Recognition that all truth is God's truth*. Scripture affirms that "Every good and perfect gift is from above, coming down from the Father" (James 1:17) and that "grace and truth came through Jesus Christ" (John 1:17). Proverbs 2:6 further affirms that "the Lord gives wisdom; from his mouth come knowledge and understanding." Recognizing God as the Source of all truth[6] is a sustaining *paradigm* in Adventist education. Consequently, Adventist educators must intentionally seek to connect all knowledge to its Source, and students should be made aware of that relationship.

3. *Educate for eternity*. Sometimes teachers regress to a restricted vision of what students can become, and focus only on helping students pass the subject or seeking to ensure that they can graduate. At times, that vision is expanded by endeavoring to prepare students to be successful in the broader context of life—in their professions,

Figure 1.
Whole-person Development of the Physical, Mental, Spiritual, and Social Dimensions
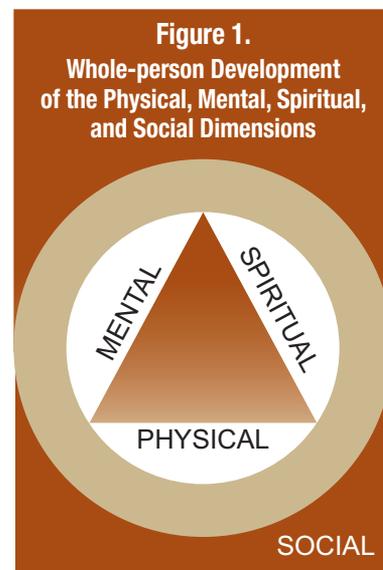
BY LENI T. CASIMIRO and JOHN WESLEY TAYLOR V

their relationships with friends and family, and as responsible citizens. Adventist education, however, envisions a broader scope: that "the work of education and the work of redemption are one."[7] Consequently, the ultimate *priority* of education is to prepare students to be candidates for heaven.

4. *Integrate faith and learning.* Ellen White wrote, "The students in our schools and all our youth should be given an education that will strengthen them in the faith."[8] This *process* of faith integration[9] is biblical. "Whether you eat or drink or whatever you do, do all to the glory of God" (1 Corinthians 10:31). Given that God's glory is found in the attributes of His character (Exodus 33:18, 19; 34:5-7), our role as educators is to present a clear, attractive picture of who God truly is. Paul further writes: "Whatever you do in word or in deed, do it all in the name of the Lord Jesus" (Colossians 3:17, NKJV). As we teach our classes and interact with our students, we endeavor to say what He would say and to do what He would do.[10]

While each of these foundational constructs presents special challenges (as well as opportunities!) in online teaching and learning, in this article, we (the authors) will focus on the fourth cornerstone: how to nurture faith in online contexts. We recognize, however, that the four constructs are interrelated. Consequently, while highlighting faith integration, we will also address whole-person development, biblical paradigms, and our purpose of educating for eternity.

A Plan for Faith Integration

Faith integration, a core construct in Christian education, has been quite widely developed in the literature, both in terms of its biblical foundation and conceptual framework, as well as its implementation across a variety of settings (see Box 1). While a faith perspective is certainly vital in traditional FTF learning environments, it is crucial to effectively nurture faith when engaging students in online learning. When teachers in Adventist schools that have recently transitioned to the online learning environment describe their experiences, they identify the element of faith integration as one of the most challenging to articulate and implement.[11]

Effective teaching in any modality requires planning and organizing, not only in terms of lesson preparation but also in designing the whole learning environment. Planning requires understanding the nature of learners and their contexts, and knowing what needs to be taught and how it should be taught so that the goals of instruction will be accomplished, ultimately leading to student learning. Learning is a personal process; but teachers can facilitate learning through careful preparation.

The nature of the online learning environment, however, with teachers and learners being separated by time and/or space and its dependence on

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Box 1. Articles on the Integration of Faith and Learning

Francisco Burgos, "Using the Bible to Teach a Foreign Language," *The Journal of Adventist Education* 79:4 (October-December 2017): 24-29. Available at https://jae.adventist.org/en/2017.4.6.

Leni T. Casimiro, "Faith Presence: Creating Online Environments That Nurture Faith," *The Journal of Adventist Education* 80:1 (January-March 2018): 16-21. Available at https://jae.adventist.org/en/2018.1.4.

Barbara J. Fisher, "Age-appropriate Experiences and Rituals That Help Students Encounter God, Part 1," *The Journal of Adventist Education* 82:1 (January-March 2020): 12-17. Available at https://jae.adventist.org/2020.82.1.3.

Barbara J. Fisher, "Age-appropriate Experiences and Rituals That Help Students Encounter God, Part 2," *The Journal of Adventist Education* 82:2 (April-June 2020): 4-8. Available at https://jae.adventist.org/2020.82.2.2.

Pegi Flynt, Flor Contreras Castro, and Tammy Overstreet, "Developing Presence and Faith in Online Teaching," *The Journal of Adventist Education* 79:5 (October-December 2017): 49-53. Available at https://jae.adventist.org/en/2017.5.9.

Cynthia M. Gettys and Elaine D. Plemons, "A Biblical Foundation Course Design Model That Works: Teaching Millennials in Higher Education," *The Journal of Adventist Education* 79:1 (October-December 2016): 38-45. Available at https://jae.adventist.org/en/2017.1.5.

Michael H. Harvey, "The Importance of Training Faculty to Integrate Faith With Learning," *The Journal of Adventist Education* 81:3 (July-September 2019): 9-16. Available at https://jae.adventist.org/en/2019.81.3.3.

Arthur F. Holmes, "What About Student Integration?" *Journal of Research on Christian Education* 3:1 (1994): 3-5.

Raquel I. Korniejczuk, "Stages of Deliberate Teacher Integration of Faith and Learning: The Development and Empirical Validation of a Model for Christian Education," PhD diss. (Andrews University, 1994). Available at https://digitalcommons.andrews.edu/dissertations/498.

Raquel I. Korniejczuk and Jimmy Kijai, "Integrating Faith and Learning: Development of a Stage Model of Teacher Implementation," *Journal of Research on Christian Education* 3:1 (1994): 79-102.

John Wesley Taylor V, "A Biblical Foundation for Integrating Faith and Learning," *The Journal of Adventist Education* 74:5 (Summer 2012): 8-14. Available at http://circle.adventist.org/files/jae/en/jae201274050807.pdf.

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technology, makes planning for online teaching quite challenging. It is common for new online teachers to ask, How do I teach this lesson from a distance? How can I be sure the students are learning? The need to become proficient in online learning delivery—instructional or technical— not only necessitates greater preparation, but also *different* preparation.

This forward thinking allows for greater intentionality and enhanced responsiveness to what is likely to transpire in the online classroom, thus assuring a greater likelihood of accomplishing learning goals. Consequently, for faith and learning to be successfully integrated, teachers must intentionally plan for this to occur.

Intentional planning for faith integration begins with (1) *instructional design* and the preparation of (2) *the course syllabus*. These, in turn, are reflected in the presentation of (3) *the course modules and learning materials*. Of equal importance is (4) *the personal preparation of the teacher*, who must seek to discover how God and God's truth exist in the course of study that he or she is teaching.

1. The Instructional Design

Although there are many steps involved in planning instruction for online contexts, this article will focus first on instructional design (ID), which may be defined as "the art and science of creating an instructional environment and materials that will bring the learner from the state of not being able to accomplish certain tasks to the state of being able to accomplish those tasks."[12] In short, it is a process of arranging for learning to happen.

Teachers already had to be intentional about course design when they created lesson plans for face-to-face classes. But teaching online, whether synchronous or asynchronous, necessitates that greater emphasis be placed on the initial planning phase.[13] While FTF teachers can often adjust "on the fly" when something was missed in the design process, this is perhaps more difficult in the online classroom. ID allows online teachers to better anticipate ambiguities and address them

before they occur. It then provides them with the opportunity to carefully choose the more effective way to approach class lessons.[14]

Instructional design, however, must be consistent with the instructor's underlying philosophies and beliefs about the learning process. If the teacher believes that true learning cannot be accomplished by merely knowing what is contained in the textbook but requires a transformed life, then the design of instruction will incorporate content and activities that lead students to God.

What does a faith-integrated ID look like? Many ID models (such as ADDIE, Dick and Carey, Gagne, Rapid Prototyping, etc.)[15] are available in the literature, but the most important issue may be how these models are used. Key questions that teachers must ask during an instructional design process that integrates faith include the following:

• How can my students gain a Christian perspective of this course?

• How can my students develop a stronger relationship with God and with one another in class?

• How can this course support the whole-person development of my students?

• How can I encourage my students to be involved in the church?

• What activities can I assign that will engage my students in Christ's mission?

Supporting whole-person development of students in an online class may not be easy. The geographic distance between class members, the self-directed nature of online learning, and lack of balancing the role of technology in class connections can make teacher influence less overt and course impact more uncertain. For whole-person development to occur in the online classroom, teachers must intentionally plan activities that cover multiple aspects of human development.

An example of a course design model that emphasizes the biblical foundation of the course is the Biblical Foundation Course Design Model[16] by Gettys and Plemons. In this model, course development begins with the determination of relevant course concepts and their connections to the Bible, thus creating the biblical foundation of the course. Such biblical principles define the learning outcomes (what students need to know and do), which, likewise, define the teaching/learning activities for the course and the kind of assessments to be given.

Another example of a course design model that specifically integrates mission engagement is the Mission In-

Figure 2.
The Mission integration Model
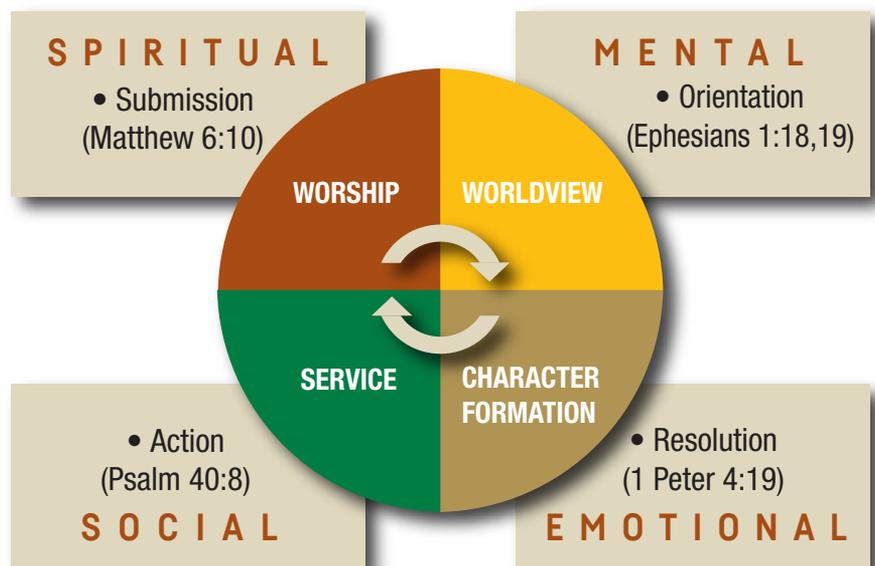
tegration Model (see Figure 2). This model consists of four approaches—worship (discussed in further detail in Part 2), worldview, character formation, and service. Through worship, students are led to Jesus as the model for acts of service and, through carefully designed lessons, perceive the goal of mission in every field of study (worldview). Then, through class interactions and reflections, they are motivated to respond (character formation) in order to do God's will; and finally, as a key outcome, engage in specific acts of service.[17]

2. The Course Syllabus

We now turn to a prime instrument which results from ID: the course outline or syllabus. As teachers endeavor to nurture spiritual development, they must consider at least four elements:

1. *Perspective*. The biblical worldview provides a distinctive perspective for each subject. The contours of this paradigm, in turn, influence teachers' beliefs and priorities as they interact with a discipline and its applications. For some examples of a biblical perspective within an academic discipline, see Box 2.

To delineate the faith perspective that Christians bring to the discipline, teachers should include a specific section in the course syllabus, perhaps titled "Perspective of the Course," where course preparers present biblical worldview elements that form the bedrock of the course. These biblical worldview elements can then be extended throughout class topics (see examples in Figures 3 and 4 on page 8).

2. *Objectives*. The course objectives or goals must be written with the end in mind—what Christian teachers expect their students to know, to be able to do, and to be (attitudes, dispositions, and values) by the end of the course. As employees of Christian schools with a special mission to this world, we must make sure that these learning outcomes align with the mission of the

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Box 2. Examples of Biblical Perspective Within a Discipline*

Here are some examples of a biblical perspective within a discipline:

- **The arts.** A biblical worldview in the arts maintains that God is the Author of beauty and creativity (Genesis 1; Psalm 96:6). It recognizes the need to assess both the medium and the message (Exodus 32:15-19; Philippians 4:8), and to consider both the purpose and the effect of a work of art (Isaiah 14:12-14; Matthew 7:20; 1 Corinthians 10:32). Using this approach, teachers also examine the relationship between Christianity and cultural expression, and explore matters relating to the spiritual and the secular, as well as the sacred and the common (Leviticus 10:1, 2; 1 Corinthians 10:31).

- **Language and literature.** The biblical paradigm for language and literature views God as the Master Communicator, expressing ideas through oral, written, and visual modalities (Genesis 1:3; Exodus 34:28; Psalm 19:1). It holds that humanity was created in the image of God and imbued with the gift of expressive communication (Genesis 1:26, 27; 2:19, 23). While sin has distorted language and communication (Genesis 11:4-9), God still seeks to beautify and elevate language, and bridge the communication gap (Acts 2:7-12; Revelation 7:9, 10). Ultimately, language in its noblest form involves communication with and about God (Matthew 6:9-13; 28:19, 20).

- **Mathematics.** In a biblical worldview, the elegance, beauty, and coherence of mathematics are a witness about God, the Master Mathematician (Matthew 10:30; 18:21, 22; Psalm 147:4; Revelation 21:10-17). Numerical and geometric patterns in nature are evidence of God's design in the deep structure of the universe (Psalm 104:24). The application of mathematics can be utilized to alleviate real problems in a fallen world and seek to identify spiritual concepts illustrated through mathematical relationships and processes (Leviticus 19:36; Proverbs 11:1; Amos 8:5).

- **The sciences**. A biblical paradigm for the sciences recognizes God as Designer, Creator, and Sustainer (Jeremiah 1:5; Matthew 6:26; John 1:1-4; Hebrews 1:3). It identifies evidences of sin's distortion (Romans 8:21, 22) and the divine plan for restoration (Isaiah 35; Revelation 21:5) and encourages responsible stewardship of the environment and its ecosystems (Genesis 2:15; Deuteronomy 20:19; Ezekiel 34:2, 18). Such a paradigm also acknowledges the reliance of scientific process and prediction on underlying order, and examines the role of research, reason, and faith in the acquisition of knowledge (1 Thessalonians 5:21; James 1:5, 6; 1 Peter 3:15).

*The South Pacific Division Curriculum Frameworks that build upon statements of worldview such as these are available at https://education.adventist.org/home/resources/#reference_materials.

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school and of the church. These course goals become the basis of specific learning objectives in the unit or lesson plans.

3. *Textbooks*. Christian educators are to make Scripture relevant, affirming the pertinence of the Word. This is based on two premises: (a) the Word of God speaks with relevance to each dimension of life, and (b) every discipline should connect with the lives of teachers and students in meaningful ways. God's Word, therefore, should be significant to each academic discipline. David wrote, "Your word is a lamp for my feet, a light on my path" (Psalm 119:105).

Unit 1   Learners With Special Needs

June 1-5, 2020

This unit acquaints you with the specialized area in Education named Inclusive Instruction. Inclusion is introduced through a brief study of the example of Jesus' methods of inclusion followed by learning related vocabulary, and an analysis of the philosophical underpinnings of inclusion. An overview of learners with special needs in the latter part of the unit provides the framework of this course and a short description of each category of students with special needs discussed in this course.

Figure 4.
A course on Human Resource Management emphasizes the point that God expects each person to be a manager of His creation, thus highlighting a core value of the course.

The first message from God to man was on the **subject of management.** God told Adam and Eve, "Be fruitful, and multiply and replenish the earth and subdue it: and have dominion over . . . every living thing that moveth upon the earth" (Genesis 1:28, KJV).

Three important tasks of managers are contained in this verse:

1. Maximize resources by "multiplying" to accomplish God's purpose and plans.
2. Minimize disorder by "subduing."
3. Maintain order by "ruling" (dominion).

Reflection Question 1: Was God being a Human Resource Manager when He gave His "first message" to Adam and Eve? Was God expecting them to be HR managers? Explain your answer.

As teachers seek for a thoughtful understanding of Scripture in relation to life and learning, they should apply scriptural principles and incorporate the Bible as a key text in each course, as core to each aspect studied (see Figure 5).[18] This goes beyond simply listing the Bible as one of the principal references, although that in itself conveys an important message. More importantly, it includes identifying and incorporating biblical passages that form natural connections with the topics studied.[19]

4. *Requirements*. While there are many ways that online learning activities and course assignments can be configured to nurture faith, we—the authors of this article—will explore one—engaging online students in service learning.[20]

Service is a biblical construct. Paul instructs, "Through love serve one another" (Galatians 5:13, NKJV), while Peter counsels, "Each of you should use whatever gift you have received to serve others" (1 Peter 4:10). Paul notes that Jesus Himself stated the matter succinctly: "'It is more blessed to give than to receive'" (Acts 20:35). In the school context, Ellen White observed, "[Students] are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others."[21]

Service learning does not simply involve volunteer service or field experiences. Rather, it is the intersection of course content, meaning service, and critical reflection (see Figure 6).[22] This service-learning process is comprised of five major stages: Investigate, Prepare, Act, Reflect, and Celebrate.[23] Here are some examples of service-learning course activities, in ascending grade levels, that could be included in an online course:

Language Arts: Write a thank-you note to a community volunteer or a short letter to an elderly person who is not a family member.

Physical Education: Engage in some form of physical activity, such as a walk-a-thon, to raise money to help pay someone's medical bill.

Social Studies: Assist your community in preserving natural resources, perhaps by cleaning up the neighborhood and by collecting recyclables. Alternatively, write a newspaper article or prepare a video clip about pollution or recycling.

Figure 5.
The Place of the Bible in Seventh-day Adventist Education
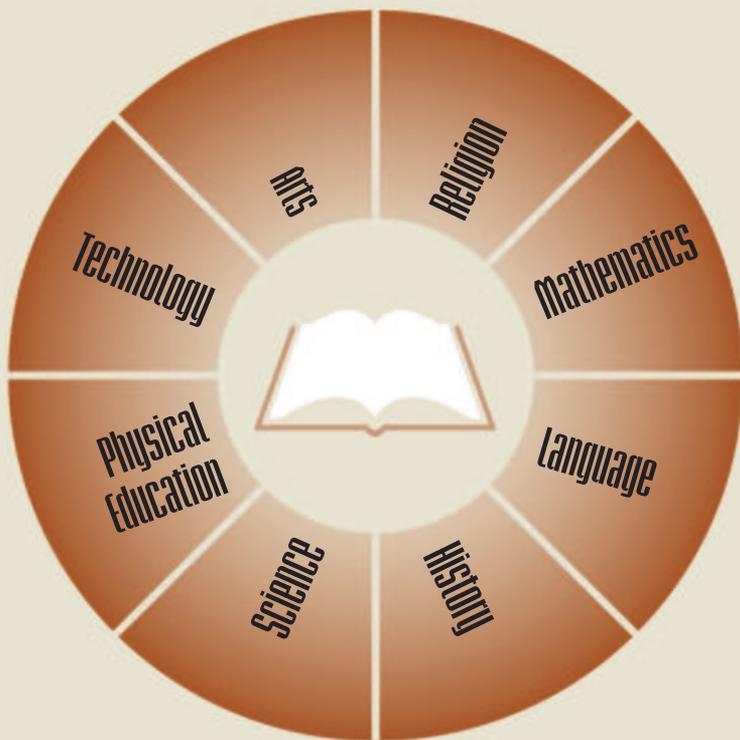
Figure 6.
Service Learning, An Intersection of Three Constructs
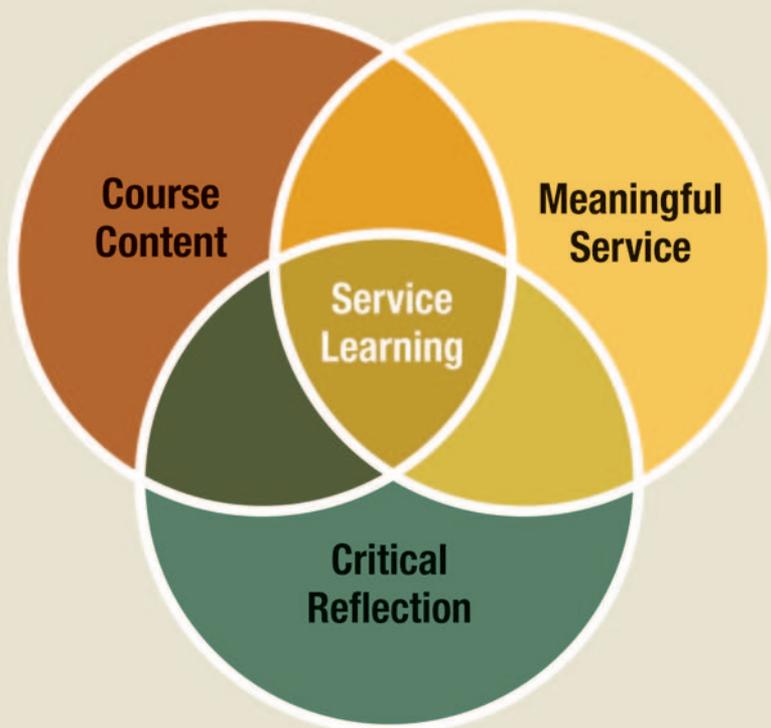
Economics: Participate in a project to benefit those who are economically disadvantaged, such as a food drive to replenish a community food pantry for the needy.

Human Anatomy: Serve at a local independent living, assisted-living, or adult daycare center and observe/analyze the impact of aging.

Multimedia: Create a video documentary of a resident at a local eldercare facility, perhaps highlighting some of his or her life experiences, which you then give to the resident's family.

Vocal Pedagogy: Offer a free singing lesson to a student from a public high school.

*Environmental Health*: Visit agencies in your community to observe waste disposal methods and then conduct research regarding how this service might be improved.

Supervision of Instruction: Conduct action research to address a specific problem in a school with which you are familiar.

Business: Assist the owner of a small local business in preparing financial statements and/or conducting a market study to improve business.

The goal, as we teach online, should be to include in each subject experiences that engage students in service learning.

3. The Course Modules

The preparation and design of the course modules are where the instructional design (ID) is most clearly reflected. As Osborne notes, "The first impression a student receives from an online course is directly related to the preparation that takes place prior to making the course available to students."[24] In an online course, the course webpage and its modules make up the virtual classroom where learning activities occur.

Every course module, unit of study, or lesson plan should incorporate a biblical basis, ensuring that answers to the five key questions in the ID (presented above) are articulated in specific lessons. Each module

should be structured in a way that provides a comfortable learning environment in which attainment of course outcomes, particularly faith development, is given primary importance. The course modules themselves present the lessons, both content and learning activities, using appropriate faith integration strategies.

Often in developing objectives for a unit or lesson, for example, teachers focus on matters that students should know and competencies that they should be able to demonstrate. While teaching for understanding and for mastery of skills is vital, students are shortchanged unless the affective domain, the matter of being—that is, attitudes, dispositions, and values—is also incorporated.

For example, in a primary-level science class on the topic of mammals, the teacher might write an objective for each of the domains as follows:

• *Knowing*: The student will define the essential characteristics of a mammal.

• *Doing*: The student will be able to differentiate between examples of mammals and non-mammals.

• *Being*: The student will evidence kindness toward animals as God's creation.

On the topic of the Solar System:

• *Knowing*: The student will state the names of the planets in our Solar System.

• *Doing*: The student will draw a representation of the Solar System, labeling the planets correctly.

• *Being*: The student will demonstrate appreciation for the way in which God created the Solar System, i.e., placing the Earth at the proper distance from the Sun to support life.

Because it addresses values and attitudes, the affective domain encompasses the goal of character formation. Regarding this purpose, Ellen White wrote, "Character building is

the most important work ever entrusted to human beings; and never before was its diligent study so important as now."[25] In planning for online instruction, Adventist teachers should incorporate affective objectives that reflect biblical values and seek to help students form Christian characters.[26]

4. Characteristics of Effective Christian Online Course Facilitators

The teacher's spirituality may well be the determining factor in the

> Whether in an online modality or in a more traditional educational setting, faith must become tangible, and spirituality must become real in every Christian school. This takes place when the educational experience is Christ-centered, Bible-based, service-related, and kingdom-directed.

effectiveness of faith integration in his or her course. To be truly faith nurturing, course preparation requires personal spiritual preparation. Teachers must identify with and internalize the biblical foundations of their discipline, particularly as it relates to the Adventist perspective.

A recent study found that there are seven traits of an effective Christian online course facilitator—he or she demonstrates moral and Chris-

tian values, uses effective online course facilitation strategies, gives useful feedback, communicates effectively, uses authentic assessments, plans well, and motivates students.[27] Demonstrating moral and Christian values was evidenced by the following characteristics: He or she was friendly, non-judgmental, godly, compassionate and supportive, integrated faith and learning in devotionals and throughout the course, prayed with and for the students, and gave a second chance on assignments.

Consequently, teachers, principals, and other administrators should engage in self-reflection regarding effective faith integration in their own lives.

Faith Integration by Design

Whether in an online modality or in a more traditional educational setting, faith must become tangible, and spirituality must become real in every Christian school. This takes place when the educational experience is Christ-centered, Bible-based, service-related, and kingdom-directed. It occurs where teachers and administrators intentionally create online learning experiences that are:

• *Wholistic*. Every aspect of a student's experience in the online school, both school-wide and class-level, must be faith nurturing. This includes support services, relationships not only within classes but also with the wider school family, and the intentional creation and nurture of a faith community. The formation of a faith community within the teaching-learning context complements the cognitive and social attainments gained through community, as substantiated, for example, through the Community of Inquiry (CoI) model.[28] In online modalities, faith communities can be further developed through well-designed class devotionals, online chapels, weeks of prayers, and other activities. These will be discussed further in Part 2.

• *Progressive*. The online class design must promote and progressively lead to whole-person development of the students. It begins by placing Christ at the center of learning (through worship or devotional activities), in order that students may experience faith and submission to His will. Then, by approaching the lessons through carefully prepared, faith-integrated lessons, the students will begin to perceive the workings of God throughout their lessons. They will then be led to respond to do His will and to make lifelong resolutions and commitments (as may be evidenced in class discussions and reflection journals) and, finally, to actually engage in God's mission to the world (through class projects, fieldwork, community service, etc.).

• *Personal*. The teacher's attitude is critical in the attainment of faith and learning integration in the online classroom. As the designer of the learning environment, he or she provides the personal touch in the integration of faith throughout the whole plan of instruction—from objectives, to content, to learning activities, to the outcomes of instruction. Because of the seeming isolation due to physical distance among members of the class, the teacher serves as the pivot of the learning community, giving every student opportunity for connections, expressions, reflections, and practice—all directed toward faith development and learning.

Based on foundational constructs that provide a clear identity to Seventh-day Adventist education, this article has directly explored the integration of faith and learning, particularly as this pertains to online contexts. In fulfilling our goal of describing how to nurture the faith of online students, the authors have examined various strategies for planning learning experiences that promote spiritual development. These have included: (1) Instruction Design, (2) the configuration of the course syllabus, (3) the development of course modules and materials, and (4) the characteristics of effective online course facilitators.

In the concluding article in this two-part series, we will explore more fully matters relating to implementation of these concepts. ✍

Part 2 of this article will appear in the October-December 2020 issue of The Journal of Adventist Education *and will explore in more detail the implementation component of faith integration.*

This article has been peer reviewed.

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5. Unless indicated otherwise, all biblical passages in this article are quoted from the New International Version (NIV). Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. Bible texts marked NKJV are quoted from the New King James Version of the Bible. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved. Bible texts marked NLT are

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7. White, *Education*, 13. Scripture also highlights this connection: "Most assuredly, I say to you, he who believes in Me has everlasting life" (John 6:47 NKJV). "But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?" (Romans 10:14, NLT).

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Helping Children With Special Needs

During the COVID-19 Pandemic

*B*rrring! The sound of the opening bell signals the beginning of a typical day of school. The school doors swing open, and the sounds of giggling students fill the hallways as they rush to their classrooms. Teachers stand in the hallways greeting students, encouraging them to put their belongings away and get started on their morning classwork. The children unpack their backpacks and store their personal items in their lockers, cubbyholes, or desks, all the while chit-chatting with their peers.

"What are we doing today, Teacher?" a curious student asks.

"Now, Teddy," begins the teacher, "you know where to find the answer to that question."

"Oh, yeah," agrees Teddy. "I forgot to look at the daily routine on the board."

Teddy glances at the class schedule posted on the board in the front of the classroom. He then looks at the list of objectives organized by subject (see Appendix for an example of a class schedule). The entire day is outlined on the schedule. Throughout the day, math, science, social studies, reading, and writing are all covered using a variety of materials, from books and papers, to videos and Websites. Students often look forward to a break from the academic courses during the periods that cover physical education, music, and art.

For all students, and specifically students with special learning needs, classroom instruction continues from the opening bell to the closing bell, and it is a joint effort by administrators, teachers, maintenance and office staff, librarians, cafeteria staff, and volunteers to keep all the students on task and engaged throughout each day and week of the school year. The same is true for the teacher in the one- or two-teacher school with a teaching principal; however, the support system might include parent and community volunteers, teacher aides, and others who

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provide assistance. It takes an entire school staff, large or small, to educate a student, and the phrase "It takes a village to raise a child" accurately reflects what happens in many classrooms around the world.

Some students require extra time or assistance to begin or complete tasks. Others may require specialized tools or instructional materials to enable them to access and complete academic tasks. These students may or may not require formal special-education assistance.

Globally, an estimated 1.6 billion students have had their education interrupted and moved to online platforms; however, this number does not include students who have special learning and physical needs, those who "are marginalized, disadvantaged, or "invisible" in educational systems."[1] According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), approximately 15 percent of the world's population live with disabilities that can make day-to-day life difficult without some form of intervention, and this includes children and young adults enrolled in schools. Less than 10 percent of countries have law that support education for all students.[2] UNESCO, in collaboration with the Global Action on Disability (GLAD) Network, has called on governments to make online education and accommodations available to all students, specifically through use of proven methods of adapting curriculum to meet learners' needs. They have also called on governments to provide support to educators and families so that these needs can be met.[3]

Within the United States, large and small public schools have access to resource professionals from within the public school system; and, when students need extra help with assignments, there are specialists available to work with them to ensure the students understand and meet their academic goals. These support services are publicly funded.

The 2004 U.S. Individuals with Disabilities Education Act (IDEA) was designed to ensure that children with disabilities attending public schools receive a "free and appropriate education."[4] Several other countries have similar government-mandated programs to support students with special needs.[5] IDEA outlines guidelines and procedures to assist schools in identifying and developing Individualized Education Plans (IEP) to help students with special needs achieve maximum academic progress. An IEP details the extra supports, modifications, and/or accommodations a student may need to help him or her successfully navigate classroom expectations.

However, these regulations do not apply for children whose parents enroll them in private schools since private schools are not included in IDEA guidelines.[6] Private schools in the United States are bound, however, by Section 504, a civil-rights law. Section 504 upholds the rights of children with disabilities to have equal access to education and protects them from discrimination.[7] Under this mandate, private schools are required to provide modifications, accommodations, and opportunities (e.g., extra time on tests, assistive technology, ramps, tutors, etc.) that will help the child succeed.[8] Through a program called Child Find,[9]

public school districts are required to identify children in the district that may need services, and this includes children attending public schools, private and parochial schools, and children within the designated school district who are homeschooled. As a result, students in private schools can be eligible for services paid for by public funds once assessed by a team of professionals (e.g., special- and general-education teachers, specialists, and/or a related service provider). This assessment results in what is called an Individualized Service Plan (ISP), which outlines accommodations and modifications that the child needs. Funding for ISPs are limited, however, since most funding goes to service students enrolled in public schools.

Regardless of the availability of funds, once a child has been identified as being in need of services, U.S. private schools and educators are required to provide any and all tools, strategies, accommodations, and/or modifications needed to enable students to access the general-education curriculum as outlined in the ISP.[10] One example of an ISP accommodation may be that a student needs to have handwritten or printed notes prior to or following a class discussion/lecture. For example, if a teacher is working on a lesson about the planets of the Solar System, then he or she must provide access to copies of discussion notes, a study guide, or a copy of peer notes from the lesson.

Learning During the Pandemic

But what happens to these procedures during a pandemic?[11] What can be done to ensure that student needs are met, and how can schools help parents meet these needs? How do teachers and parents explain to children that they will no longer be going to school for classes? How do they help them deal with their fears about the coronavirus, the unprecedented quarantine, and the possible virtual reopening for the next school year?[12]

Unfortunately, as we now know, the normal school day may not return for some time; a "new normal" has begun. Administrators and teachers have worked feverishly behind the scenes to turn their physical classrooms into virtual areas of learning. This means that parents and families also have had to help children adjust to this new normal. Although classrooms, labs, recess, and field trips may look very different during virtual school, teaching and learning must still happen. Teachers who have students who struggle, require additional help, and/or have an ISP must work collaboratively with parents and individuals responsible for instruction at home to ensure that students' learning needs are met. How can teachers provide the additional support and/or help parents help students meet the requirements of their ISP in the in-home classroom?

For many parents, the "new normal" of having to also be a teacher has created a sense of frustration and stress for both parents and students. Teachers and parents working together can help reduce student stress and help young people navigate the online, virtual classroom by using a few tested strategies and techniques. These strategies are also effective for students in a paper-based system who are not

accessing school through virtual platforms. Maintaining a regular daily routine, establishing a classroom setting for academic learning, creating visual schedules, using strategies to address visual needs, and encouraging peer socialization are simple and effective steps that teachers and parents can take to create a positive learning environment that will provide additional support for students as they navigate their online classroom and written assignments during remote learning.

Routines

Most students benefit from keeping a regular routine. For students with special learning needs, maintaining routines is key for having a successful day. During this time of quarantine, hybrid instruction, and frequent changes, teachers can communicate to parents that it is even more vital that students maintain a regular routine. Students enrolled in online learning will have a regular start and end time to their day; some schools might reduce the number of online in-class time so as to not overwhelm students with so much screen time. For students at home, where instruction is primarily facilitated by the parent or other individual responsible for instruction, these routines should be maintained (see Box 1: Tips for Parents). Students will be able to focus better when they have routines that are similar to the ones at school.

Visual Schedules

A student's entire day is filled with routines. Most teachers post their daily schedule in the classroom. Students with special learning needs may have a visual schedule posted in the class-

room and/or on their desk. Visual schedules are used to provide students with a quick reference regarding the layout of their day. This strategy is especially useful during online learning since teachers can still post the virtual schedule and refer to it frequently throughout the class period. This virtual prompt provides the student with a quick visual of what his or her day looks like. Reviewing the schedule at the beginning and end of the virtual session can help students to stay on task and refocus.

Teachers can provide parents with a copy of this schedule, which can be posted in a prominent place in the home where it is readily visible. Each day, parents can reinforce what the teacher has done by reviewing the schedule prior to and at the end of the day. This is a good way to help students process and prepare for the next day, and can be an easy reference point to help students refocus. Visual schedules are easily made by using pictures from magazines, actual objects (juice boxes, crayons, etc.), or pictures printed from smartphones and placed on index cards or Post-It notes. For older students, activities can be written on the card instead of using pictures. For some students, it can help to allow them some input in designing and developing the schedule. Examples of visual schedules and pictures can be found online (see Appendix for links to visual schedule examples).

Breaks

When building a schedule for the virtual classroom, teachers should be sure to include frequent breaks and a time for lunch. Preplanned breaks give students an opportunity to take time away

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Box 1. Tips for Parents

Below are several ways parents can help students with special learning needs during at-home school:

1. *Maintain routines.* Begin every day the same as if students were physically going to school—i.e., wake them up, and have them eat a good breakfast and get dressed for school. Help them pack a lunch and a backpack for the day. To help children feel as if they are going to school, have them carry their school supplies and walk to their in-home classroom. It may be helpful for some students to go outside for a short walk down the driveway and then back into the house. For others, you may simply need to ask them to pick up their backpack and walk into another room that is designated as the in-home classroom space. The idea is to make the school day seem as regular as possible. Students will be able to focus better when they have routines that are similar to the ones at school.

2. *Coordinate breaks.* Breaks are essential. Students need time to process information, de-stress, and then refocus. In addition to breaks built into the regular online class, parents can schedule breaks throughout the time designated for learning, and coordinate these breaks with their own work schedule. (See Box 2 for ideas for Breaks or "Recess.")

3. *Create an in-home classroom space.* As part of building a routine, students need a designated space for learning at home. This may be a room, a table, or a space created using wall dividers. For more, see Box 3: Suggestions for Classroom Setting.

4. *Reduce the impact of screen time.* Increased screen time is an unavoidable consequence of the pandemic. Children with visual disabilities may experience fatigue and physical distress, eyestrain, dry eyes, and more. Hannah Sheldon-Dean of Child Mind Institute® offers several suggestions for managing screen time beyond what is required for school in "Screen Time During the Coronavirus" (2020): https://childmind.org/article/screen-time-during-the-coronavirus-crisis/.

5. *Plan opportunities to socialize.* Socialization is a significant part of the school experience, and even more so during this period of social distancing and remote learning. There are creative ways of bringing students together whether online through Zoom, FaceTime, or Google Meet, and possibly even opportunities to have students connect safely in-person. Teachers and parents working together with school administrators can come up with safe, yet fun and creative ways of building social skills. See article by Sierra Filucci, "Online Playdates, Game Nights, and Other Ways to Socialize at a Distance," *Common Sense Media* (August 12, 2020): https://www.commonsensemedia.org/blog/online-playdates-game-nights-and-other-ways-to-socialize-at-a-distance.

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for intense focus. Parents and those facilitating instruction at home should also include preplanned breaks during the period that the student is not in a scheduled virtual class. One effective way to do this is to coordinate breaks so there is limited interference with parental work requirements (see Box 2: Ideas for Breaks or "Recess").

Classroom Setting

The design of the virtual classroom environment can make a big difference for students who have difficulty focusing, are easily distracted, or have issues with noise.[13] The virtual environment should have clear, simple, uncluttered layouts. Content should be projected using large, bold, and high-contrast fonts on plain backgrounds so that it is easy to read. If preparing videos, include captions. The virtual classroom requires that information is presented in as many ways as is possible. For example, teachers must plan to make use of text, video, audio, and images when sharing information, and allow students to demonstrate learning in a variety of formats, as well. There are several resources online that provide helpful tips for creating accessible online classrooms. See Disabilities, Opportunities, Internetworking, and Technology (DO-IT): https://www.washington.edu/doit/20-tips-teaching-accessible-online-course.

Similarly, teachers must encourage parents to set up the in-home classroom in a space dedicated for learning. The designated area should be free from distraction and excessive noise. If a separate room is not an option, they will need to work with what is available and find a space that can be designated as a "classroom" workspace. By using their creativity, they will find ways to enable the student to be a part of the process of setting up the workspace in

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Box 2. Ideas for Breaks or "Recess"

1. Play-Doh™
2. Kinectic Sand™
3. Coloring books
4. Puzzles
5. Board/card games
6. Selected toys (Choose special toys to be used during break or recess time. Toys can be alternated daily or weekly.)
7. Music and movement
8. Legos™
9. Blocks
10. Arts and crafts

Box 3. Suggestions for Classroom Setting

Use the kitchen table during the virtual classroom time period (whether during online instruction or even when completing assignments such as worksheets or hands-on projects). Position the computer comfortably to allow for a small range of movement. Students should have the option to sit or stand when needed while still watching and attending to the lesson. If the student needs to stand or move during the lesson, contact the teacher in advance to share your concerns and what you are observing at home during the lesson.

The floor can be used for sitting by moving pillows or blankets to create a comfortable space. Try to arrange the setting near a couch or a wall so that students can rest their back while working on assignments.

If you have an outside deck or porch, set up a small table and chair and create an outdoor work area.

As long as students are able to answer questions when asked and successfully complete the assigned tasks, they should have some freedom to stand or fidget rather than having to sit still through the entire virtual lesson. Work with the teacher to create a movement plan for the student that will enable him or her to successfully engage in the lesson. Find ways for the child to access the information without having to sit for long periods of time.

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a suitable location.[14] (See Box 3: Suggestions for Classroom Setting.)

Reduce the Impact of Screen Time

An unavoidable consequence of the COVID-19 pandemic and its impact on schools is the increase in screen time. According to Heather Kelly, "Families can feel powerless to control how much screen time schools are tacking on to their children's days, especially when they need some of it to get their own work done."[15] As a result, schools and teachers must include in their policies ways of limiting screen time. Some schools are already doing this by limiting the number of hours students are required to be online in virtual contact with the teacher during class, or by implementing a block schedule that allows students to alternate classes throughout the week.[16] This is helpful; however, more screen time is always a challenge. Sitting and looking at a computer screen for long periods of time is not good for anyone's health. For children with special needs, especially those with visual disabilities,[17] too much screen time can cause visual fatigue and physical distress such as eyestrain, neck stiffness, dry/ inflamed eyes, and digital motion sickness.[18] Teachers can suggest several helpful strategies that parents can use to help reduce the negative impact of computer screens on their children's eyes:

1. Position the computer/ computer screen so that the child will have to focus his or her eyes downward.

2. Use an anti-glare screen if possible. These are easily purchased for minimum cost online or anywhere computer accessories are sold.

3. Place a small notepad and pen beside the computer, and encourage the child to frequently look away from the screen and to take notes or doodle.

4. Place small fidget cubes or objects in a container next

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to the computer to give the child something else to look at while listening to the instruction. These may also be a distraction, so use your best judgment when finding ways to engage the child in the lesson without his or her having to look at the screen for long periods of time.

5. Another suggestion is to limit additional screen time. Find other activities for children to decompress from academic tasks. Young people do not have to be sitting directly in front of the screen to be an active participant in the activity. Position computers and tools in such a way that it allows them to divert their eyes and body, to provide rest from continuous contact with the computer screen.

For additional information, see the Appendix for classroom accommodations for students with visual challenges.

Socialization

Socialization is a vital part of the school experience and the most difficult to replicate during remote learning. There are many ways teachers can incorporate cooperative learning in the virtual classroom even if children are nervous and do not want to speak during a synchronous (live) online class. Providing students with the option to share a video recorded response to an online assignment can help them develop oral presentation skills. There are other activities teachers can do with students such as making or building crafts or projects, or baking or cooking food. Students can share their projects or products with their peers or community members through safe delivery to a neighbor's front door or through a virtual platform. Using Zoom, Google Meet, or one of the many online platforms to go on virtual field trips around the world is another way for students to interact, learn together, and apply the academic skills they have learned in school while practicing socialization (see Appendix for Virtual Field Trips).

Beyond the classroom, parents, or those facilitating at-

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with toys and talk with one another (toy selections can be pre-planned so that students and have the same toys). Teachers and parents working together can come up with unique, fun, and safe ideas for socialization.

Conclusion

In many parts of the world, schools are still uncertain regarding what reopening format to adopt for the 2020-2021 school year. Some schools are continuing with virtual/remote schooling through the end of 2020 while others have announced that they will begin the 2020-2021 school year with in-person face-to-face instruction (see Appendix for talking points about the coronavirus and the classroom).

The strategies and information provided in this article can be used throughout the school year. Keeping students organized and on task may initially require substantial work. However, the long-term benefits of assisting students during these unprecedented times will help to increase their level of academic success. When teachers work with parents and those responsible for at-home school to collaboratively think outside the box, students can have a variety of experiences in their in-home classroom. Being creative is the key to helping all students stay focused and engaged in academic learning whether in a school building or in an in-home classroom. ✎

home school might consider arranging playdates and social time for students since this is an important aspect of remote learning that should not be overlooked. There are numerous apps that enable young people to play games and read books with peers, adults in the community, and grandparents. *Caribu* and *Together* are two apps that allow students to FaceTime with parent-approved peers to play traditional games such as checkers and Connect-Four as well as read books together with friends (see Appendix for link to *Caribu* and *Together*).[19] For younger children (e.g., preschool and kindergarten students), peer interaction can take place using inflatable or hard-sided wading pools appropriately distanced and arranged in a backyard or common area. Students can play in their assigned pools

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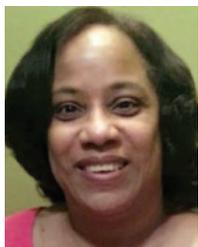
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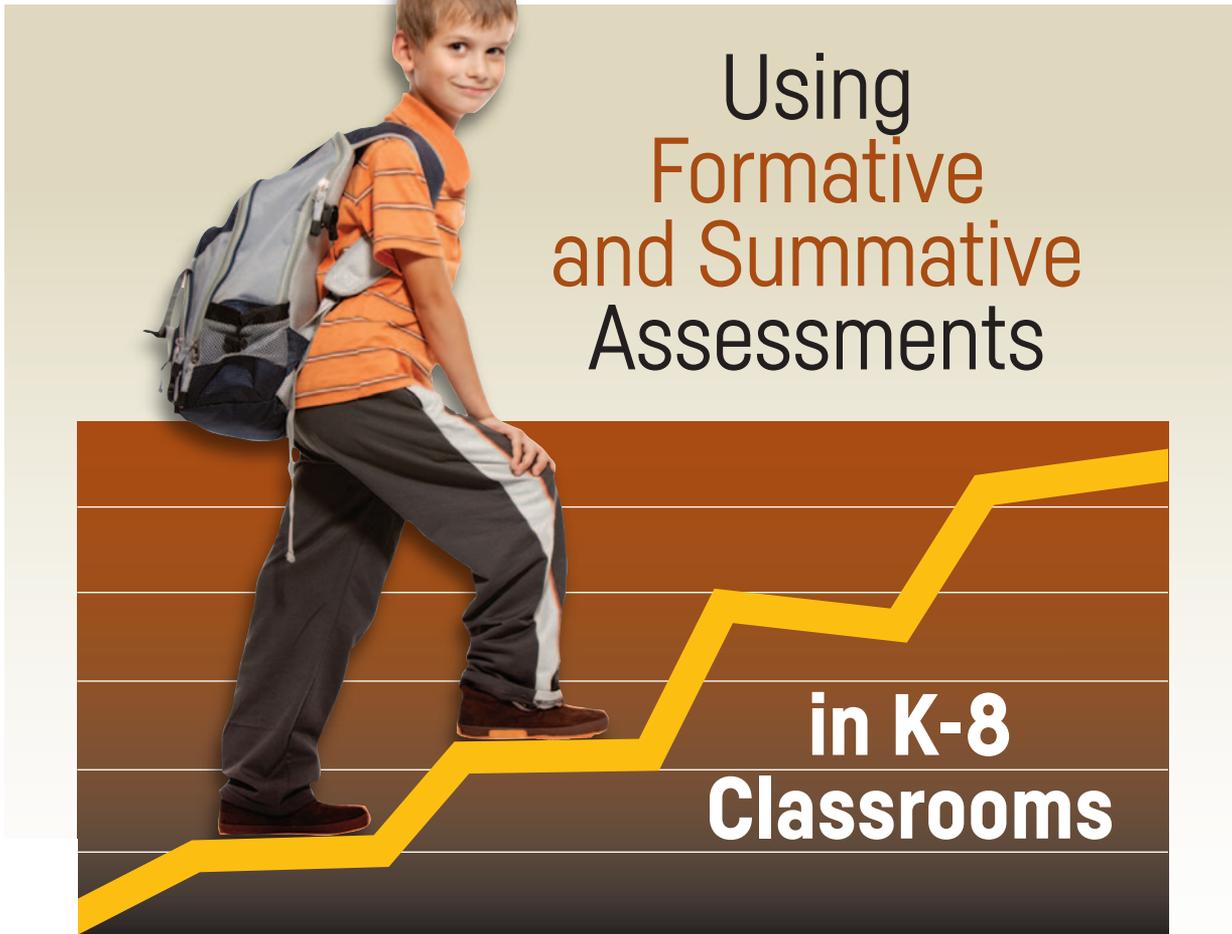
Using Formative and Summative Assessments

in K-8 Classrooms

Assessment is more than testing students and reporting grades! The purpose of assessment is to provide evidence of student learning. Teachers and schools share accountability for instructional outcomes and are responsible for making sure these are clearly outlined and measured. Within the North American Division (NAD), the core curriculum of Adventist education, K-12, focuses on four stages. These stages are defined by the Adventist worldview and its philosophy for teaching students the content and skills to serve society: *purpose, plan, practice,* and *product.*[1] The last stage—*product*—addresses assessment and aligns well with research conducted by Marzano[2] and McTighe.[3]

Both educational researchers advocate the use of formative and summative assessments to enhance student achievement, thus making it clear that assessment involves more than merely giving students grades. The products should be representative of the various assessment approaches used within the classroom.

The purpose of this article is to explain each area within the *product* stage and to provide selected K-8 classroom assessment samples and web links for teachers to use. Products for conducting formative and summative assessments come in various forms.[4] Traditionally, paper-and-pencil tests have been used for both types of assessments. In the 21st century, teachers also have access to both nondigital and digital classroom assessments. These products can be used for individual and group evaluations. They can be collected before, during, and at the culmination of instruction to provide evidence of student learning. These products can assist in remediation and advancing instruction; they also can offer evidence that schools are accountable to their standards and learning outcomes. Most importantly, how the products are created, evaluated, and validated as a measure of learning depends on the teacher's knowledge and use of formative and summative assessment tools.

Differences Between Formative and Summative Assessments

Most people think that tests are the primary type of product available

BY CHARLINE BARNES ROWLAND

to assess learners. However, there are two difference types of assessments—formative and summative—that should be used to evaluate the learning of subject matter. Many classroom products can contribute to each type of assessment. The differences between formative and summative are shown in Chart 1.[5]

Pre-Assessment

Teachers need to ask this question, *"What information should be collected to inform instruction?"* prior to implementing the lesson. Pre-assessment is a way to determine what students know about a topic before they receive instruction about it. It helps to identify learner profiles and to activate prior knowledge.[6] Learner profiles can be compiled by using a worksheet or conversation that helps teachers learn about students' skills, strengths, interests, barriers to learning, and even about their family dynamics. Using learner profiles can help teachers build relationships and adapt lessons for students. They should be used regularly in all curricular areas. At the beginning of each lesson or unit, pre-assessments should be used to make instructional decisions about the strengths and needs of students, to create flexible groups, and to determine which students need remediation or advanced instruction. Chart 2 describes four basic types of pre-assessment tools that are commonly used in classrooms.

Formative Assessments

Formative assessments are evaluations of students' classroom learning progress. Teachers can use a variety of types of assessments in addition to pencil-and-paper tests to gain an understanding of their students' progress. Common formative assessments include individual assignments, games, group activities, projects, and presentations. They work best when used on a regular basis (for example, weekly quizzes or unit projects). Formative assessments can involve self- and peer evaluations, which allow for more flexibility and

Chart 1. Definition, Purpose, and Characteristics of Formative and Summative Assessment

	Formative Assessment	Summative Assessment
Definition	Provides ongoing feedback to help learners improve their learning	Usually conducted at the end of instruction to assess mastery of learning outcomes
Purpose	FOR student learning	OF student learning
Characteristics	Easy to create and use	Strong focus on reliability and validity
	Aligned with learning outcomes	Aligned with learning outcomes
	Conducted frequently as an integral part of instruction (progress monitoring)	Given at the end of a chapter/unit/course/term
	Data can be used to facilitate growth in learning.	Results can be used for comparative data/accountability.
	Low stakes	High stakes

Chart 2. Four Basic Types of Pre-assessment Tools

Name	Website	Description
Online Learning Platforms	https://kahoot.com/	An online, game-based learning platform that can be used for individuals and groups.
Surveys/ Questionnaires/ Inventories	http://www.readwritethink.org/classroom-resources/lesson-plans/creating-classroom-community-crafting-391.html?tab=3	Digital surveys are created with open and closed questions to obtain information from learners; or the teacher can use creative formats such as poetry to help students learn about one another and him or her.
Student Interviews	https://www.edutopia.org/article/3-tips-using-conversations-assessment	Interviews allow for conversations on a deeper level about a lesson, topic, or skill. Forms can be created to identify students' likes and dislikes. Students can also use this technique to interview a classmate. Interview forms can contain a variety of questions and even give students the opportunity to write questions they wish to ask as part of peer interviews.
Teacher Observations/ Checklists	https://www.trivalleycsd.org/site/handlers/filedownload.ashx?moduleinstanceid=16&dataid=44&FileName=student%20observation%20form.pdf	Observation checklists enable the teacher to identify skill gaps and problem areas that require adaptations in teaching strategies, classroom settings, and student learning development.

creativity in evaluating how well students are learning. Formative assessments enable teachers to pace their lessons and to vary the tasks in order to address students' strengths and needs.[7]

Concept-based and Skill-based Assessments

The NAD core curriculum, which can be adapted to curricula used in other nations, includes two types of formative assessment by which classroom teachers evaluate learners' conceptual knowledge and skills. The first one, **Formative Concept-based Assessment**, focuses on conceptual knowledge. Throughout their instruction, teachers need to ask: *"What evidence is being collected to demonstrate that learners understand the concepts?"* The general view among philosophers, cognitive psychologists, and educators is that human beings come to understand concepts through an active process of being taught and observation, allowing them to adapt the learned concepts to new and different experiences.[8]

Conceptual (Declarative) Knowledge refers to the knowledge or understanding of concepts, principles, theories, models, classifications, and relationships. It cannot be learned by rote. "Conceptual Knowledge is best learned through reading, viewing, listening, experiencing, or thoughtful, reflective mental activity."[9] Therefore, teachers must regularly conduct various formative assessments to document students' levels of conceptual understanding in meeting standards as described in Chart 3.

The second formative assessment within the NAD core curriculum is **Formative Skill-based Assessment.** When focusing on skill development, teachers need to ask: *"What evidence will be collected to demonstrate that learners apply new skills?"* Skill-based assessment is designed to measure skills required for competency in each domain. During instruction, there should be many opportunities to assess students' ability to demonstrate the processes in a specific area of the subject matter, as illustrated in the writing-

Chart 3. Some Formative Assessments for Conceptual Knowledge

Name	Website	Description
K-W-L (Know-Want to Know-Learned) Chart[11]	https://msu.edu/course/cep/886/ Reading%20 Comprehension/7Learn _Serv_Proj_KWL.html	A graphic organizer that activates prior knowledge, develops a purpose for learning, and summarizes what an understanding of the concepts looks like.
Concept Map[12]	https://www.reading rockets.org/strategies/concept_maps	A visual organizer of knowledge. It shows concepts and ideas and points out relationships among them.
3-2-1[13]	http://www.readwrite think.org/classroom-resources/lesson-plans/reading-informational-texts-using-951.html	A post-learning structure in three steps that allows students to record their comprehension and summarize their learning. It also gives teachers the opportunity to identify areas that need re-teaching as well as areas of student interest.

Chart 4. Writing Development Checklist

1st Grade Writing Skills	No Evidence of Skill 0%	Skills Emerging <50%	Skill Used Inconsistently <50%	Skill Mastered <90%
1. Student can draw a picture and write a simple sentence.				
2. Student can write a simple sentence using a capital letter.				
3. Student can spell three- and four-letter words phonetically.				
4. Student can write lowercase and capital letters legibly.				
5. Student can illustrate and write text to express thoughts and ideas.				
6. Student can include details in pictures and writing.				
7. Student can write complete sentences using capital letters and periods.				
8. Student can correctly spell three- and four-letters words and high-frequency words.				
9. Student can write legibly and space words within a sentence.				

Sidebar 1. Digital Resources

Resource	Website	Description
Khan Academy	https://www.khanacademy.org	In standards-aligned lessons that cover K-12 subjects, students practice at their own pace, first filling in gaps in their understanding and then accelerating their learning. Free for learners and teachers.
MusicTheory.Net	http://www.musictheory.net	Free online lessons and exercises in music.
Quizizz	https://quizizz.com/join	A free website that offers quizzes and activities to help students review concepts found in math, language arts, social studies, science and even STEAM (**S**cience, **T**echnology, **E**ngineering, **A**rts, and **M**ath). Use the homepage to search for the desired topic.
ReadWorks	https://www.readworks.org/	Text K-12 students can use to practice reading comprehension skills.
Scholastic – Learn at Home	http://www.scholastic.com/learnathome	Learning journeys that are accessible on any device. The projects are designed to limit the need for printing and to allow students to learn independently or with their families.
Starfall (K-2)	https://www.starfall.com/h/	Activities that allow children to have fun while learning reading skills through positive reinforcement in a brightly colored environment full of activities, games, and songs.
Storyline Online	https://www.storylineonline.net/	A children's literacy website that provides free storytelling videos and resources. Each video includes an activity guide with lessons for grades K-5.
Time for Kids	https://www.timeforkids.com/g34/	A news magazine for students that includes current event articles. Topics correlate to social studies, science, and language arts.
Vocabulary Practice	https://www.vocabulary.com/login/	A variety of vocabulary lists for all levels.
Xtramath	https://xtramath.org/#/home/index	Focuses on developing math fact fluency.

development checklist in Chart 4.[10]

While there are many Subject Matter Worksheets/Handouts in textbooks, I have found these selected K-12 online resources can provide excellent skill-based exercises for both regular and special-education students. The assessments not only provide grades on the materials, but also analytics on how students are processing the content within a digital environment.[14] The 10 digital resources in Sidebar 1 also can be added to your toolbox to facilitate supplemental learning.

Products as Summative Assessment

The final stage of assessment is summative assessment. At the conclusion of student learning, teachers need to ask themselves: *"What standards-based assessments measure these learners' achievement?"* A follow-up question for consideration is: *"Which assessments are being used and documented to accommodate students with learning disabilities and other special needs?"* Summative assessments are evaluations of what a person has learned in class as well as how prepared he or she is to progress to the next academic level.[15] Common summative assessments include unit tests, final exams and projects, research papers, and portfolios. They are often cumulative and used to evaluate learners' long-term retention of concepts and skills.

Unless teachers break a course into manageable chunks, summative assessments almost always take place at the end of a course, unit, or term. Reflection and critical thinking are necessary skills for students to prepare for the next step to succeed from formative to summative assessments. At the end of their reading unit on "Four Perfect Pebbles: A Holocaust Story" by Lila Perl and Marion Blumenthal Lazan,[16] I asked my middle school students to write a 300-word paper on what reading the book meant to them. I used a sum-

mative product example—a rubric—to evaluate their unit papers in terms of word choice, organization, reasons, fluency, and mechanics. (See Rubric example below.)

Rubrics for Formative and Summative Assessments

Finally, one type of evaluation that can be used for both formative and summative assessments is a rubric. Brookhart defines a rubric as "a coherent set of criteria for students' work that includes descriptions of levels of performance quality on the criteria."[17]

There are two types of rubrics:[18]

• Wholistic – overall impression of a learner's work, resulting in single score;

• Analytic – separate scores for each distinct trait, dimension, or criteria.

A teacher can choose a wholistic rubric or use one facet (analytic) to create a rubric. However, a rubric is never complete for summative assessment until it has been used several times in order to sharpen the descriptor within each criterion. Teachers can tweak the rubric after the assignment or reuse the rubric with a new group of students to improve its scoring criteria.

This data analysis will confirm its validity and reliability. In the unit paper rubric shared earlier, I worked with other teachers to identify the standards for the written paper, after which we worked on each criteria and descriptor. We also field-tested this rubric with one class and made revisions before using it the next term.

Assessment and Teacher Effectiveness

Teachers need to avoid overusing assessments in determining students' placement in school, as Black and Wiliam advised that "assessment cannot be understood without a consideration of the wider context within which that assessment takes place. Teachers and schools are constrained, at least in the short term, by the cultural traditions, the political and public expectations of education, and the norms of the various institutions within which they operate."[19]

Many learners can overcome their challenges in life, including having low scores on assessments. God's focus is on restoring relationships more than about academic achievement: "'"You shall love your neighbor as yourself." There is no other commandment greater than these'" (Mark 12:31, NKJV).[20] The qualities that the world sees as necessary for success do not always align with what God values. A well-known author put it this way, "Higher than the highest human thought can reach is God's ideal for His children. . . . Before the student there is opened a path of continual progress, an object to achieve, a standard to attain that includes everything good, pure, and noble."[21]

What Did Reading *Four Perfect Pebbles* Mean to Me?

Scoring Rubric: Paper Code:

Score	Word Choice	Organization	Reasons	Fluency	Mechanics
5	Rich vocabulary; Appropriate tone	Clearly structured paper; Strong, logical progression	Strong evidence of reflection; Deep textual support offered	Sentence structure is varied; Paragraphs are connected and well-constructed	Paper is appropriate length; Paper answers assigned question directly
4	Effective vocabulary; Reasonable tone	Demonstrates structure and logical progression	Some evidence of reflection; Some textual support offered	Sentence structure is varied; Paragraphs are somewhat connected and constructed	Paper is reasonable length; Paper answers assigned question somewhat
3	Simplistic vocabulary; Reasonable tone	Reasonably structured paper; Moderately logical progression	General evidence of reflection; Some textual support offered	Sentence structure is somewhat varied; Some paragraphs demonstrate transitions	Paper is reasonable length: Paper answers assigned question minimally
2	Simplistic vocabulary; Weak tone	Lacking in structure and logical progression	Evidence of reflection minimal; Little textual support offered	Sentence structure is simplistic; No transitions	Paper is short; Paper answers assigned questions minimally
1	Poor vocabulary; No awareness of audience	Poor structure and lacking in logical progression	No evidence of reflection; No textual support	Sentence structure is simplistic and unvaried; No transitions	Paper is not appropriate length; Paper does not answer assigned question

Total Score _____ out of 25 possible points

An example of this is demonstrated by songwriter and singer of "I Can Only Imagine." Bart Millard wrote about his troubled childhood and poor relationship with his father. However, in school, Bart learned to use his many talents through football and choir activities, and collectively, these experiences helped him to wholistically grow and develop into a professional musician.[22] Educators need to assess all aspects of academic, physical, social and spiritual development for students to have life options, not life limitations.

Research has found that teacher effectiveness has more impact than teaching effectiveness.[23] *Teaching effectiveness* refers to the effect of teaching on student learning. *Teacher effectiveness* refers to a teacher's influence on students, families, communities, and colleagues. Teacher effectiveness is measured by the impact a teacher's characteristics (disposition) and qualifications have on teaching and student achievement. Teachers should consider assessing their relationship with their students and others by using the self-reflection questions listed below.

Conclusion

For both teaching effectiveness and teacher effectiveness to function well in the classroom, teachers need to use their assessment knowledge and skills to ensure documentation for and of student learning. For student learning, teachers need to set meaningful goals and give students choices in the assessment process. For example, students could collaborate in designing a quiz. This allows them to practice writing and answering test items (instead of just relying on a study guide).

When assessing student learning, teachers can use multiple measures of what students understand and have mastered as the result of the instruction. Collecting and displaying classroom products from these various measures is one way. Using the four product stages within the North American Division Adventist elementary core curriculum will enable teachers to design, implement, and assess students' progress. Teachers will also have opportunity to gather various forms of products to showcase the learning of the whole child and to reflect on the effectiveness of their use of instructional methods. ✎

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Teacher Relationship Assessment	Biblical Text
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2. Am I helping students engage in growth mindset activities that will help them have positive and resilient thoughts throughout triumphs and trials?[26] https://biglifejournal.com/blogs/blog/teach-growth-mindset-kids-activities	"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Romans 12:2, NKJV).
3. Are my daily prayers asking God to put good things in my mind, mouth, heart, hands, and feet so that I can be kind and responsible as I fulfill my teaching duties? https://thefaithfilledteacher.com/a-teachers-prayer-for-every-morning/	"'The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks'" (Luke 6:45, NRSV).

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A D V E N T I S T

CH?ICES

The Relationship Between Adventist Culture and Adventist Education

Stakeholders in Adventist education—teachers, administrators, church leaders, pastors, parents, alumni, and parishioners—have noted with growing concern the gradual decline of enrollment in K-12 Adventist schools in the North American Division (NAD) over the past few decades (see Figure 1). In 2014, the highest level of administration within the North American Division (NAD) charged a select group—the NAD Education Taskforce (NADET)—with assessing the state of the division's K-12 educational system and making recommendations that could strengthen and improve the schools. The members of the NADET spent hundreds of hours in videoconferences and focus groups examining issues and seeking out solutions that could possibly plug the holes in the proverbial "sinking ship." There must be a cause, a reason for low enrollment, they reasoned, and there seemed to be no better place to point that finger than at things the schools supposedly lacked—quality, or innovation, or . . . something.

These conversations have been mirrored at the local level as well. As a former teacher and principal in the Adventist school system, I've sat through many board meetings in which my school, my staff, and/or my curriculum were all under intense scrutiny, and our efficacy was called into question. Concerned parents and church members were always quick to reference the other private schools in the area, encouraging us to mimic their style or type of education in order to draw more students to our campus. I recall one particularly enthusiastic parent sitting down in my office to detail his plan of starting a Christian drama program through our school and the throngs of new families who would allegedly flock to our campus as a result.

These well-meaning suggestions were not necessarily wrong. As with any system or institution, there will always be faults or areas for improvement. However, I began to

BY AIMEE LEUKERT

wonder if blame was being cast in the wrong direction. What if the quality of our schools has not changed? What if it is the characteristics of the churchgoing member that have changed? What if Adventist education is simply not a priority within our denominational culture anymore?

In that same aforementioned principal's office in which I used to work, I also would often be regaled with tales from constituents about their parents or grandparents who had worked three jobs to ensure that their children could receive an Adventist education. I heard story after story about the heroic, herculean efforts by these staunch church members to keep their child attending an Adventist school, including moving their family to be physically closer to a church school or, in one case, literally building a new school, brick by brick, on the local church property with their personal funds.

Based on numerous anecdotes similar to these, it can be surmised that a generation ago, being a solid, committed member of the Seventh-day Adventist Church in North America meant that you *always* sent your child to an Adventist school regardless of circumstances or educational needs or even desire. The church identity of parents used to, it seems, extend into their choice of school for their child. This seems to contrast starkly with the current reality in North America.

What if that gauge is different now? What if the measure of a solid, committed member of the Adventist Church no longer involves enrolling one's child in a denominational school? What if both parishioners and church leaders today feel they can still be engaged and involved and participatory in their faith community even if their children attend a non-Adventist school? Viewed in this light and in juxtaposition of the results of this study,[1] the general enrollment in NAD K-

12 Adventist schools may not reflect the quality of their academic offerings, but rather the church members' paradigm of denominational identity and commitment.

And what exactly *is* that paradigm of denominational identity and commitment? How does one discuss, much less quantify, that *feeling* or understanding that comes from membership in any given community? There is a significant divide, I believe, between doctrine and culture. A church's doctrines serve as its backbone, its guiding light, and are generally held in profound regard. The Seventh-day Adventist Church has clearly defined 28 Fundamental Beliefs that it believes are core to the present truth that it seeks, which can be categorized into six different themes: God, humankind, salvation, the church, the Christian life, and last-day events (see http://www.advent ist.org).[2] These doctrines lay a foundation for the parishioner's worldview, clarify a theology of faith, and answer essential questions such as "Who is God?" and "Where do I go when I die?"

This, though, is not what seems to be at the crux of conversations about school choice. In the NAD, at least, choosing to enroll one's child in an Adventist school does not appear to hinge on beliefs about the existence of God or the nature of humankind. Rather, I began to wonder if school choice might instead be a reflection of *culture*—and, more specifically, Seventh-day Adventist culture.[3]

Adventist Culture

But what *is* this Adventist culture? Individuals who have been a part of the Seventh-day Adventist Church for a number of years, who were "born and raised in the church" and grown up immersed in this community of believers sometimes appear to be privy to an inner circle that outsiders may

Figure 1. Total enrollment of K-12 students in the North American Division. Adapted from North American Division Office of Education data (2016).

Total Enrollment in K-12 Schools in the NAD

1968: 50,403
1978: 56,044
1988: 52,127
1998: 49,695
1999: 37,890
2000: 35,684
2001: 35,712
2002: 34,494
2003: 32,180
2004: 32,536
2005: 29,058
2006: 29,575
2007: 28,510
2008: 27,614
2009: 28,393
2010: 40,497
2011: 30,306
2012: 34,792
2013: 22,561
2014: 22,293
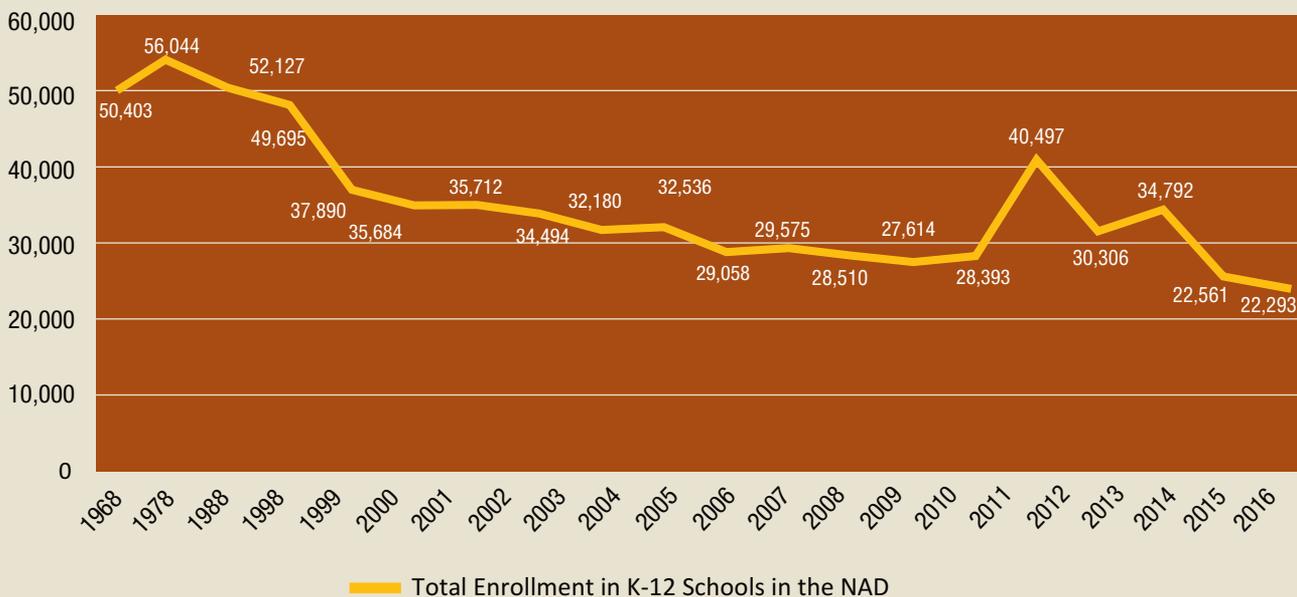
find daunting or overwhelming. They casually toss out Adventist jargon—terms that for the general public require definition and explanation—and embrace lifestyle choices and habits that aren't identified in any church manual. For instance, take the following descriptive paragraph:

During my years at boarding academy, we were required to stay in our church clothes until potluck. In the afternoon, we would go colporteuring or Ingathering and then come back to the dorm for Pathfinders. Then, after sundown vespers, the game of choice was often Rook—and always, always accompanied by haystacks for dinner.

If non-Adventist individuals were to read that, how many words or phrases might cause them to raise an eyebrow or ask for clarification? Are church clothes a type of uniform? Pathfinders—clearly the speaker doesn't mean a model of car? What on earth are haystacks? And yet most members of the Adventist Church, at least in the NAD, would not only understand all that was being said, but perhaps might also smile at their own memories of some activities that were mentioned.

Ruminating over this concept of Adventist culture, I began to talk with my friends, family, and colleagues. I asked them about their own cultural context—we compared notes and laughed at the similarities. References spanned meat substitutes, summer-camp experiences, and Sabbath afternoon activities. In these informal conversations, there appeared to be a general consensus that these cultural norms, many of which were lifestyle related and regional, were both (1) commonly shared and (2) hard to explain to someone outside the Adventist Church. There seemed to exist a shorthand, an understanding that belied these exchanges that spoke of a connection difficult to explain, but easy to identify.

But this was the very thing that I was suggesting could be a factor in parents' choice of school for their children. In my experience as an elementary school principal at an Adventist school, there was something other than doctrine at play in these decisions. And so, I hypothesized, if there was a way to bring this idea of culture into the light and give it a formal place at the table, then perhaps a different perspective could be provided about current trends in Adventist education in North America.

Cultural Consensus Analysis

The first and most obvious problem with any attempt to employ Adventist culture as a variable in a research study is

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that allusions to it are purely anecdotal in nature. Shared stories, knowing winks, affirming nods—all certainly indicators, but not necessarily empirical evidence of this so-called culture.

In 1986, Romney, Weller, and Batchelder introduced cultural consensus analysis (CCA) by using the theory of culture as an aggregate construct.[4] CCA restated the basic premise that individuals behave in certain and specific ways based on their understanding of shared behavioral and social norms within that certain and specific culture. For example, Americans behave differently at baseball games than they do in board meetings because they anticipate and expect different social and behavioral protocols at different venues. The culture informs their behavior, both of which are rooted in a shared understanding of that particular environment.

By assuming a fixed knowledge base or information about a proposed experience, CCA first identifies agreement within this experience from key participants. Researchers ask a sample of the population to list and then rank items that are salient to a specific culture. Agreement among the respondents serves to validate the cultural domain and then construct a cultural model. For instance, one study asked Brazilians to define a successful lifestyle.[5] Responses from the sample produced a list of 25 items that were identified by at least 10 percent of the sample. The respondents were then asked to rank the items, which produced another list with the average assigned rank.

By comparing the responses of the individuals, researchers could identify which respondents had higher correlations or, to put it another way, agreed more with one another. In CCA, those respondents are considered more "culturally competent"; that is, their knowledge of the cultural domain is greater and more correct than the others. This is an important aspect of CCA, as subsequent calculations will give more weight to those respondents than to others who are not as "culturally competent." In the example above, there was clear cultural consensus within the domain of what respondents considered to be successful Brazilian lifestyle as evidenced through a high ratio of the first-to-second eigenvalue.[6] From this, researchers were able to derive a cultural "key," or average value, for instance, of owning a DVD player or a refrigerator, as identified by the respondents. This key is crucial as it paves the way for further analysis of the cultural domain and the people who inhabit that domain.

The beauty of CCA is that it provides a valid and tangible

way of connecting a collective, shared culture with individual understanding and behavior. Being able to quantify culture thus can provide researchers with newfound freedom to operationalize this construct. [7]

Methodology: Research Design

In 2018, I embarked on a study to tie all these pieces together. There have been a few research studies on Christian denominational culture, but the majority of those have been solely qualitative—utilizing focus groups, individual interviews, or small case studies. This study specifically sought a way to turn the vague and elusive concept of *culture* into a concrete, quantifiable variable. Cultural consensus analysis emerged as the most appropriate method to use for this initial step; therefore, while the preponderance of data were collected quantitatively through the distributed survey and analyzed through various statistical analyses, the first part of the study was wholly qualitative. In order to arrive at a valid measure that could quantify this cultural component of religion, an *emic* (insider)[8] approach was first taken to develop a cultural model based on the responses from the community itself. That domain and derived cultural key were then embedded into the survey instrument and used as a quantitative measure.

Construction of the Cultural Domain

In order to measure culture, one first needs a cultural model. Following the steps outlined for cultural consensus analysis, this domain was constructed in two phases with two different samples, using an emic approach. The first phase utilized the qualitative inventory methods of free listing and rank ordering to help identify salient characteristics of Seventh-day Adventists in the United States. The resulting inventory was then used to create the survey questionnaire that was distributed to a larger population sample.

Free Listing

In qualitative research, free listing helps individuals create categories based on their emic or insider understanding of a given concept.[9] A snowball sampling procedure[10] was used in the first stage of the study. With snowball sampling, the researcher begins with a small number of participants, but as each respondent refers other potential participants, the number of individuals begins to increase or "snowball." In this study, individuals in the first sample (n = 61) were a network of Seventh-day Adventist friends and colleagues

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from whom additional names were procured of individuals who are active and involved members of the Seventh-day Adventist Church. Steps were taken to ensure that the sample was geographically representative of the North American Division (NAD) of Seventh-day Adventists by including approximately 7-8 individuals from each of the eight U.S. unions involved in this study. Of the 61 participants, 41 were female and 20 were male; 18 were over 50 and 43 were under 50. Because the data collected was used to assess shared cultural knowledge, the sample did not need to be random.[11]

The individuals in the first sample were contacted by phone or e-mail and the interviews were conducted either face-to-face or via Skype, Zoom, or telephone. After a brief explanation of the study, each participant was provided with the prompt: "Imagine a traditional Seventh-day Adventist who lives according to the prescribed Adventist culture. What behavior or characteristics would you expect to see in such an individual?"[12] Based on that prompt, the respondents were asked to free-list (categorize) all items that came to mind. They were specifically instructed to answer on behalf of their knowledge of the Adventist community and not of themselves personally.[13]

Each interview was recorded, and a spreadsheet was created, itemizing the responses from each individual. At the conclusion of the interviews, this spreadsheet was examined in its entirety, and a codebook was created from the notes. Similar items were reduced to single statements. For example, one respondent remarked, "Adventists don't intentionally seek interactions with non-Adventists." Another stated that Adventists have "a bit of an exclusive mindset and are drawn to people we are similar to. . . ." Phrases like those were merged and coded into "socializes with other Adventists."

From this first sweep through the respondents' lists, the codebook consisted of 165 items. By continuing to parse and combine, the list was further reduced to 45 traits or characteristics of a traditional, upstanding American Adventist (see Table 1). New columns in the spreadsheet were created for each respondent, with his or her corresponding edited list that used the codebook terms. Twenty-seven of the most salient items were chosen for the rank-ordering task that followed.

Rank-ordering

Once this list was created, a second sample was chosen (n = 63). Once again, a snowball sampling procedure was employed, using "referrals" from Adventist friends, colleagues,

Table 1. Most Salient Characteristics of a Seventh-day Adventist in the U.S.

Cultural Statements
Prepares for and celebrates the beginning of Sabbath on Friday at sundown
Knows of and believes in Ellen White as a prophetess
Embraces a distinctive faith, framed by Adventist doctrines and underlined by a sense of different-ness
Is religiously conservative (e.g., believes in the literal Bible)
Keeps the Sabbath (Saturday) day holy, both in activity and worship (e.g., attends church, tries not to do worldly things, etc.)
Is almost exclusively immersed in an Adventist community both personally and professionally
Leads a conservative lifestyle
Vegetarian or vegan
Tries to live by biblical principles
Knows and follows rules
Is actively involved in a close-knit church family (e.g., holds church office, attends weekly meetings, etc.)
Believes that the body is a temple of God and refrains from eating or drinking harmful substances
Dresses conservatively
Has good character
Continues to socialize with other Adventists after church through potlucks, dinners, game nights, vespers, etc.
Is knowledgeable about Scripture (e.g., studies the Bible)
Supports traditional family roles and values
Sends children to an Adventist school
Takes care with public behavior or appearance
Has children in spiritual education outside of school (e.g., Pathfinders, Adventurers, VBS, etc.)
Engages in evangelism (e.g., community outreach or sharing the health message)
Health-conscious
Supports God's work and is a good steward of money and resources
Raises children with great care and intention
Is committed to family (e.g., values and prioritizes family time)
Values and participates in music
Values education

and acquaintances across the country (n = 63). All participants were self-described as active and involved church members and were also parents of K-12 school-aged children. This sample also provided a fair representation of the eight U.S. unions studied, with roughly seven to eight participants from each region. Of the 63 individuals in this sample, 44 were female and 48 were under 50 years old. For this phase of the construction of the cultural consensus domain, the participants were given the task of rank-ordering the list of items derived from the first sample. The purpose of this second step was to assess the degree of agreement—or consensus—among these items, which had been identified as being key elements in the culture of Adventism in the first phase.

As with the first sample, each participant in the second sample was first contacted either through phone or e-mail. At the appointed meeting time, a brief summary about the study was provided to the participants as well as an explanation as to how these 27 items were identified. The participants were told exactly what the prompt had been for the first sample; in other words, what those participants had been responding to and how this list had been developed. They were then instructed about the task before them—to rank-order all 27 items, beginning with what would be *most* important to a traditional Seventh-day Adventist in good standing.

For those with whom this task was conducted in person, Dengah's approach to rank-ordering was used.[14] Those participants were given 27 small cards—each card had one of the items written on it. Respondents were encouraged to first sort the cards into three categories—*very important, somewhat important,* and *not at all important.* Once they had three piles, the respondents were asked to order them within each of the categories. When they were finished, the result was a complete rank-ordered list of all 27 items. Some respondents chose to complete the task as described above; others simply rearranged their cards from left to right and ordered them from 1 to 27.

Like the first sample, all respondents in the second sample were instructed to rank-order the statements according to how the community perceived their importance, not how they would prioritize them personally.

Establishing a Domain

Using the ordered lists from each respondent in the second sample, a correlation matrix was created of respondents and their ranking of each item. The degree to which respondents agreed with one another was quantified as a *cultural competence coefficient*; essentially, it determined how well each individual understood the culture. Those who ranked items similarly to most others had a high coefficient and were said to have a high degree of cultural competence.[15] This is a consensus model, which means that "competence" is not defined as *correct* answers, but rather the level of agreement and shared knowledge among respondents.

Using those cultural competence coefficients, a factor analysis was run on the items, the respondents, and their ratings, and examined for the ratio of the first eigenvalue to that of the second. A cultural domain is established based

on an examination of the ratio of the first and second eigenvalues. The first factor denotes the largest shared intersection among a set of variables (as composed by the free lists), and the second factor accounts for the residual agreement.[16] Cultural consensus theory maintains that if the ratio between the first and second eigenvalues is higher than three, it can be inferred that the sampled population is referencing and utilizing the same shared knowledge and that there indeed exists a cultural domain.

The results of the factor analysis of the respondents (n = 62) produced a ratio of 3.28 between the first eigenvalue (19.357) and the second eigenvalue (5.901). While it is a modest ratio, it still indicated there existed a shared set of cultural knowledge within the population of Seventh-day Adventist Church members in the United States.

By next calculating the rankings of all the items based on the average of all the respondents' rankings, while also giving more weight to those respondents with higher cultural competence coefficients, a "cultural key" was identified, providing a touch point from which the rest of the study could proceed.

Survey Design and Distribution

With the cultural key in hand, I was able to move forward with developing the final survey instrument. Following the factor analysis, which ordered the items starting with the most salient trait/behavior/characteristic of a traditional Seventh-day Adventist and ending with the least salient, I took the top 14 items and turned them into survey questions/statements. Respondents were given the option to answer *Strongly Agree, Agree, Disagree,* or *Strongly Disagree.* I only included 14 items in order to be sensitive about the length of the survey. This culling or selecting of items is not an unusual approach for in the cultural consensus model and has been employed in numerous other studies.[17]

In addition to the measurement of culture, I included two other components: *general religiosity* and *Adventist doctrine.* The Duke Religion Index (DUREL) as developed by Koenig, Meador, and Parkerson[18] was used to measure the respondents' general religiosity over three dimensions: *organizational religious activity, non-organizational religious activity,* and *intrinsic religiosity,*[19] and the answers to these five questions were averaged to create the religiosity variable.

Commitment to and belief in the doctrines of the Seventh-day Adventist Church were measured using another short, five-question instrument that was previously used to study religiosity and public issues among Seventh-day Adventists by Dudley, Hernandez, and Terian.[20] The answers to these five questions were averaged to create the variable for doctrine.

I distributed the final survey instrument in the summer of 2018 through a variety of channels across the United States, targeting Seventh-day Adventist Church members who had K-12 school-aged children. The North American Division, which includes the United States, Guam, Bermuda, and Canada, is subdivided into nine unions and one mission, which are further divided into 59 conferences. Because of the significant cultural differences found in Guam, Bermuda, and Canada, these areas were omitted from this study. When the survey closed, more than 1,000 responses had been submitted and of this number, 991 entries were deemed viable. Of this number, 839 were used in the subsequent analyses.

Figure 2 provides a representation of school choice among the respondents from eight U.S. unions represented in this study. In general, it appeared that most of the survey respon-

Figure 2. Histogram showing the percentage of respondents' choice of school, by union, in the U.S. (n = 839) from the study *Choosing God, Choosing Schools: A Study of the Relationship Between Parental Religiosity and School Choice* (2018).

dents sent their children to a K-12 Adventist school. Both the North Pacific and Pacific unions had fairly high percentages of respondents who chose Adventist schools for their children. At 17.2 percent, though, North Pacific Union had a higher percentage of children who were homeschooled than the Pacific Union, with 10.3 percent. The Pacific Union (26.2 percent) also had one of the higher rates of children enrolled in non-Adventist schools, along with Lake Union (32.4 percent).

Conclusion

Part 1 of this article attempted to articulate the purpose for this study and provided an explanation of its methodology. The intersection of school choice and Adventist culture has indeed provoked a fascinating thought process in regard to our church, our heritage, and our community within the United States, and demands closer examination for any significant ramifications on the decisions we make for ourselves and for our families. ✎

Part 2 of this article will appear in the October-December 2020 issue of The Journal of Adventist Education *and will explore in more detail the key findings of the study as well as implications for the future.*

This article has been peer reviewed.

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1. A detailed description of the study begins on page 30 of this article.
2. General Conference of Seventh-day Adventists, "28 Fundamental Beliefs," (n.d.): https://www.adventist.org/beliefs/fundamental-beliefs/.

3. Although there may be shared characteristics and beliefs held by Seventh-day Adventists, there is no one, single definition of Adventist culture, since social and behavioral norms can vary depending on the country and, more specifically, the ethnic and cultural backgrounds of church members within a given country or region. This study specifically sought a way to turn the vague and elusive concept of *culture* into a concrete, quantifiable variable through the method of Cultural Consensus Analysis (CCA).
4. William W. Dressler, *Culture and the Individual: Theory and Method of Cultural Consonance* (New York: Routledge, 2018).
5. Ibid.
6. Ibid.
7. Ibid.
8. In anthropological studies, *emic* is defined as an internal perspective. For example, members of a specific group being studied will serve as the primary sources of information about the group. It is often referred to as the "insider" approach. For more information see "Two Views of Culture: Etic & Emic" (n.d.): https://courses.lumenlearning.com/culturalanthropology/chapter/two-views-of-culture-etic-emic/.
9. For more on free listing, see Marsha B. Quinlan, "The Freelisting Method" (August 2017): https://link.springer.com/referenceworkentry/10.1007%2F978-981-10-2779-6_12-1#:~:text=Abstract,individuals%20topical%20knowledge%20across%20groups; and Beverly Peters, "Qualitative Methods in Monitoring and Evaluation: Free Lists" (n.d.): https://programs.online.american.edu/msme/masters-in-measurement-and-evaluation/resources/free-lists-for-qualitative-data.
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13. Dressler, *Culture and the Individual: Theory and Method of Cultural Consonance.*
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15. Dressler, *Culture and the Individual: Theory and Method of Cultural Consonance.*
16. W. Penn Handwerker, "The Construct Validity of Cultures: Cultural Diversity, Culture Theory, and a Method for Ethnography," *American Anthropologist* 104:1 (March 2002): 106-122.
17. William W. Dressler, personal communication, 2018.
18. Harold G. Koenig, G. R. Parkerson Jr., and K. G. Meador, *Duke Religion Index* (DUREL, DRI) (1997): APA PsycTests: doi.org/10.1037/t04429-000.
19. Permission was granted for the use of the Duke Religion Index scale. The Duke Religion Index (DRI or DUREL) defines three key dimensions of religiosity: *organizational religious activity* (ORA), *non-organizational religious activity* (NORA), *and intrinsic religiosity* (IR). ORA includes religious activities that are public, such as attending a religious service, prayer group, Bible-study group, or small-group meeting. NORAs are private religious activities, such as such as listening to/watching religious programs on a radio or television, private prayer, study of Scripture, and other religions activities that do not take place in groups. Intrinsic religiosity (IR) is an individual's personal religious commitment and motivation not influenced by external factors such as social status or being seen. For more, see Harold G. Koenig and Arndt Büssing, "The Duke University Religion Index (DUREL): A Five-Item Measure for Use in Epidemological Studies," *Religions* 1:1 (December 2010): 78-85: https://www.mdpi.com/2077-1444/1/1/78.
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Theodore N. Levterov

Sharing Adventism in the Classroom

Lessons From Teaching Religion at Loma Linda University

Teaching religion at Loma Linda University (Loma Linda, California) is both challenging and exciting. On one hand, it is challenging since religion is *not* the main concentration for most of my students. They have enrolled in the university to become medical professionals such as doctors, nurses, pharmacists, or other health-related specialists. On the other hand, it is exciting since the students come to the university from a variety of faith backgrounds and religious traditions. Each student, regardless of program of study or religious background, is *required* to take one religion class per year. Of course, Loma Linda University is not alone in this requirement.

The Context

Loma Linda University (LLU) is a part of the worldwide Seventh-day Adventist educational system, which emphasizes "wholeness" in its educational curriculum at all levels—in other words, education must involve the development of the whole person: physical, mental, spiritual, and social. The university curriculum is designed to intentionally facilitate students' growth in these areas, and students are encouraged to not only develop their academic skills, but also their emotional and spiritual capacities.

To ask medical professionals[1] to take religion classes amidst their heavy and burdensome academic schedule is a major request. I have found that many of my students (at least initially) wonder why they must take such classes. Maybe their reaction would be different if they knew that in the early 1900s, the required curriculum for the first medical students at the College of Medical Evangelists (the name was changed to Loma Linda University in 1961) comprised primarily of religion classes and very few medical classes.[2] But

that being said—the challenge remains real.

Also, since students enrolled at the university are from all over the world, the classrooms contain a mixture of students from various religious traditions—Catholic and Protestant Christians, Mormons, Hindus, Buddhists, and Muslims—to mention a few.[3] Even students who are Seventh-day Adventists differ in their commitment to and understanding of their own denomination. To complicate things—it is not unusual that a few students will be atheists or agnostics.

My classes so far have been related to Adventist history and Adventism's health traditions. So, the question is: How do you introduce such topics to such a vastly diverse group of students, some of whom have no particular interest in religion or Ad-

ventism? Could it be that our classrooms have become a "mission field"? Or as Richard Hart, LLU president, recently asked: "Has the time come when we should openly invite students of other faiths to join our campuses as we look to share our message and strengthen our academic offerings?"[4]

While I do not believe that the classroom is a place for proselytizing or that my job is to make students Seventh-day Adventists, I do think that it is my obligation to share and present Adventism for what it is and to make students aware of my faith tradition in the best possible way. After all, I have personally decided to be a Seventh-day Adventist, and my students should know why I have made this choice and commitment. Principles such as the nature of God's character and how it is revealed in the Bible and nature, the plan of redemption designed to restore humanity's relationship with God, embracing a life of service to others, preparing academically to fulfill God's call in one's life, and achieving spiritual, mental, physical balance, are all central to Adventist education.[5] And, professionals trained at an Adventist institution using a curriculum designed to integrate Christian faith with the study of health and the sciences[6] should know how these principles impact the lives of those who instruct them, and ultimately, the service they, themselves, will one day render to others. Of course, I have to also admit some bias since my professional interests are Adventist studies and history.

So, the question is—How are we to share the Adventist story in the classroom? And can we make it relevant to this new generation of youth in the 21st century? In the next section, I will give three perspectives (approaches) that I have found helpful as I have taught the Adventist heritage of health at Loma Linda University. Then I will conclude with some general observations on why these perspectives can be useful for intro-

ducing Adventism as a path to spirituality and a meaningful relationship with God.

Sharing Adventism in the Classroom

Since I am teaching mostly classes related to Adventist history on health, my experience has taught me to use three major perspectives in order to make these classes interesting, informative, and exciting: storytelling, authenticity, and personal experience.

Cultivate the Art of Storytelling

First, I have begun using an updated version of the "new-old" technique of teaching Adventist history by means of stories. This technique, used by Jesus and recorded throughout the Gospels, engaged and stimulated His listeners. In *Christ's Object Lessons* we learn that in Jesus' use of stories "He secured [His hearers'] attention and impressed their hearts."[7] There are several benefits of teaching through stories. First, it makes learning enjoyable. Second, it puts the academic information within its proper context. And third, it helps students to retain, learn, and recall information much more effectively and efficiently. As John Walsh has pointed out, the majority of our audiences today "think in stories, they remember stories, and they will listen if you tell stories."[8]

Melanie C. Green, whose research examined the impact of narratives on individual beliefs, agrees: "the power of stories has been recognized for centuries, and even today, in Hollywood and beyond, storytelling is a multi-million-dollar business. Stories are a natural mode of thinking; before our formal education begins, we are already learning from Aesop's fables, fairy tales, or family history. Indeed, some researchers have even claimed that all knowledge comes in the form of stories. . . . Although this strong claim has been questioned, it is generally agreed that stories are a power-

ful structure for organizing and transmitting information, and for creating meaning in our lives and environments."[9]

In my particular context of teaching the Adventist heritage of health, I have observed that using this method helps students to understand the development of Adventist thinking on the subject of health and to appreciate Adventist contributions to health and healthful living. What is fascinating and new, however, is that through the Adventist story, I am able to share

> A second perspective that I have found helpful when sharing Adventism in the classroom has to do with the concept of being "real." I not only tell the Adventist story, but also share the true story of my church.

significant issues that relate to morality, ethics, social justice, culture, service, and so much more. Ultimately, of course, this enables me to share the supernatural story of God and guide students to realize (or at least become aware of) their spiritual needs. As noted above, this is a unique part of the Adventist educational tradition. The use of stories, therefore, is a useful tool to achieve important educational purposes.

Be Real—Share the True Story

A second perspective that I have found helpful when sharing Adven-

tism in the classroom has to do with the concept of being "real." I not only tell the Adventist story, but also share the *true story* of my church. Seventh-day Adventists have often had the tendency to idealize their movement. (To be fair, this is also a temptation for any religious group or organization.) Take, for example, one of the main founders and visionary leaders of the Adventist Church—Ellen G. White. Possibly because of her prophetic status, her image has often

> After all, the candid reality of Adventist history reveals the principle that God is more than willing to work with imperfect, struggling people who desperately need Him and His amazing grace. And this is the "good news" that we find in the Scriptures.

been *mis*-represented. Perhaps we, as church members eager to protect her reputation, have unintentionally created this unreal and unrealistic holy persona to which no one can relate. Consequently, there are those who reject her writings and claim she is no longer relevant. There are also those who magnify her writings beyond their legitimate prophetic significance. Both of these perspectives are damaging to Adventism and its mission.

Sharing the Adventist story is important, but sharing the *true story* of Adventism is by far more important and essential in explaining our heritage to members of our church and to the world. One example that I often share with my students is the marital relationship between Ellen White and her husband, James White. While it seems that they truly loved each other, like all families, they also had their struggles. In 1876, for instance, James was in the eastern United States doing evangelism while Ellen stayed in the West. Judging from some messages that Ellen White wrote to her friend, Lucinda Hall, we know that the Whites went through some major disagreements. In fact, Ellen and James White were contemplating living and working "apart" from each other (at least for a while) since they felt they could not tolerate each other's company. The tone in those letters was anything but Christian. It took several correspondences until Ellen White realized that she needed to apologize to her husband and ask for forgiveness. She also asked Lucinda, her friend, to burn her letters as she felt embarrassed at having written them.[10]

My point is that giving the true story helps students to relate correctly to the Adventist story and consequently to apply and relate it to their own story. After all, the candid reality of Adventist history reveals the principle that God is more than willing to work with imperfect, struggling people who desperately need Him and His amazing grace. And this is the "good news" that we find in the Scriptures. In fact, this must be the core of any evangelism that we attempt to do. The story of Adventism is not a perfect story,[11] but that is precisely why it can, if presented accurately, be attractive and appealing to students and people in general.

Challenge Students to Experience God

My third perspective relates to the above point. I encourage my students to *experience* God personally before

making any judgment about the importance of spirituality in their own lives. My logic is simple: "You cannot evaluate a chocolate before you taste it." From an Adventist context, such a test is logical.

Writing on the topic of education in the early 1900s, Ellen White noted that its primary aim was (and must always be) to bring students into a personal relationship with God. Within the context of the Great Controversy story, she penned: "In the highest sense the work of education and the work of redemption are one. . . . To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a co-worker with Christ, a laborer together with God."[12]

Beyond that, she saw the ultimate revelation of true education in *service* for the good of humanity (or what we call "mission" today). "Our ideas of education," she wrote, "take too narrow and too low a range. . . . True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It *prepares the student for the joy of service in this world*, and for the higher joy of wider service in the world to come."[13]

In line with that, I ask all of my students to read Ellen White's book *The Ministry of Healing*. The benefit is twofold in helping students to understand the book's relevance to them and to LLU. First, this 1905 publication, a compilation of several of Ellen White's writings on health and disease prevention, was originally designated as a book from which the proceeds would be used to

spirit. As Ellen White emphasized in her book, *The Ministry of Healing*, the three are interconnected and to be sick in one area will affect all others as well. . . . This course has been very enjoyable for the background of why LLU has its motto: 'To Make Man Whole' . . . and why our very education is structured the way it is. This course has made me even more appreciative to be receiving my education here."

Another student, not particularly religious, noted:

"I came into this class very skeptical of a religious class for I don't consider myself of a particular religion. . . . As the class progressed through the weeks and I began to understand the SDA philosophy, I found myself agreeing more and more [with it]. I believe this class has strengthened my relationship with God immensely. Especially from reading *The Ministry of Healing*—the concept of prayer became more clear to me as a personal connection with God. . . . I intend to bring prayer in my [future] medical practice."

Here is a short excerpt from a non-Christian student:

"Coming into this class, I had no idea what to expect or how to relate it to my future occupation. Was it going to be a boring history class that enumerates dates after dates in a chronological order? I was dreading that. However, halfway through the class, I started to get interested and started to realize that all these [health] principles are applicable to me and my future occupation. Subjects like a balanced life and wholeness are absolutely essential in PT. As a physical therapist, I try to think of preventive care versus immediate symptom treatment. This absolutely overlaps with the principles that Seventh-day Adventists follow. . . . Knowledge of how to live a balanced life will benefit me and my patients in the long run."

And here is a response from a

provide financial support and debt relief for Adventist sanitariums.[14] Initially, what is now Loma Linda University (LLU) began as Loma Linda Sanitarium and later became the College of Medical Evangelists (CME) where nurses and doctors were trained. When CME became LLU, the expanded curriculum included graduate education and training for various fields of study within the health sciences. Second, the book explains the general Adventist philosophy of health and its relation to mission. Surprisingly (or maybe not so surprisingly), this book has had a huge impact on many of my LLU students as they read and study the Adventist story of health and healthful living. So, let me share with you some of their responses before I offer some concluding remarks on how teachers can apply the above principles to

youth evangelism on Adventist college and university campuses today.

At the end of my classes, I ask students to respond to this question: *How do you think knowing the Adventist story of health will impact your future practice of medicine and/or your personal life?*[15] One student, a Christian wrote:

"Before entering Loma Linda University, I knew very little about Seventh-day Adventists, their mission, and their works. Since entering this school, interacting with SDA classmates, and of course, after having taken this class on SDA history, I have come to greatly appreciate the SDA mission and to understand the meaning of "To Make Man Whole." I absolutely love the wholistic approach to healing—mind, body, and

Seventh-day Adventist student:

"This class has given me a more wholesome view of Adventist practices, the reasons behind them, and the health message. I was actually born into the Adventist Church, but didn't grow up going to Adventist schools. Though my parents and church taught me about God and the Bible, I must confess I didn't know much of the background of my own church. . . . This course has helped me reflect on my beliefs and look into the reasoning behind why I have always lived a certain way. Many times, growing up, Seventh-day Adventist beliefs just seemed like silly rules—not being able to go to a friend's birthday party on a Friday night or eat a pepperoni pizza. After much reading and pondering on Ellen G. White's writings (which I hadn't done much of before), I realized that there is a reason to it . . . . It is about choosing to live a better life; to be able to hold an even better relationship with Christ; and be more able to do God's work.

"I think many of the things will be of value to me because I do want to live a life to serve God, and this class has not only helped me learn how I can do that but has also encouraged me to do so."

Conclusions: Perspectives on Adventist Identity

Several conclusions can be drawn as a result of the experiences I have had with my students. The Adventist story, I believe, can help students in their search for a meaningful spiritual experience with God. First, teaching the Adventist story may help young people achieve a sense of identity. Knowing who they are gives people a sense of belonging, a sense of being a part of a community—something bigger than their individual selves. Richard Rice was right when he noted that "community is the most important element of Christian existence. Believing, behaving, and be-

longing are all essential to the Christian life, but belonging is more important, more fundamental than the others."[16] In fact, the first church of Christianity grew rapidly because believers belonged to a community that cared for one another (see Acts 2:46 and 4:32; Galatians 6:10).

Second, the Adventist story can be used as a tool for teaching biblical beliefs and practices. For instance, the Adventist story is fascinating because it attempts to resemble the two major concerns of Jesus—the *future* and the *now*. On one hand, Jesus taught people about the kingdom of God that was coming—the *future*. On the other hand, He was constantly concerned with people and their present needs—the *now*. It is notable that Ellen White pointed out that "Jesus devoted more time to healing the sick than to preaching."[17]

Adventism has the same two concerns. The second coming of Jesus is a major denominational belief. Its significance is underlined in the fact that it is even a part of our church's name. This concept is especially comforting, since it gives hope and meaning to a world that endures suffering, injustice, and fear because of sin and its consequences. However, Adventists are also concerned with life here and now. It is no accident, I think, that our church's health system and education system are among the largest operated by any Protestant denomination.[18] Adventist medical missionaries are literally serving humanity in all parts of the world. And this is a part of Adventist evangelism.

Knowing the Adventist story, then, is essential for the identity and mission of a student in an Adventist school.[19]

Third, sharing Adventism reminds us of the importance of being authentic and real. Authenticity means allowing others to see our vulnerability. In addition, it builds trust. The Adventist story is a real-life story of struggling people. Curiously, we may note that the whole Sabbath-keeping movement was started by young people who were not perfect, but who were eager to serve God despite their flaws and disappointments. What is distinctive about Seventh-day Adventists, then, is not their vast biblical knowledge of prophecy or their theology but their willingness to serve God and fulfill His mission by bringing the everlasting gospel to a dying world. It is an authentic, down-to-earth story, and at our founding, a story of youth by youth.

A fourth lesson is the emphasis on personal experience. By its very essence, faith in God cannot be forced on people no matter how logical one's reasoning may be. In fact, logic cannot fully explain the Divine. Spiritual realities, therefore, cannot be imposed, they must be experienced. True Adventism, by its very essence (and history) encourages young and old to take time to experience God for themselves in order to make an intelligent decision about Him.

Thus, I believe that the Adventist story can be a great tool for introducing faith to the younger generations.

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Young people are drawn to communities of like-minded people with stories similar to theirs. They also are willing to listen to those who are real and authentic, and who dislike artificiality—those who desire to experience things for themselves. Adventist educators will do well to work with these principles in mind. ✎

This article has been peer reviewed.

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NOTES AND REFERENCES

1. Loma Linda University prepares medical professionals for service with programs that uniquely integrate Christian faith with the study of health and the sciences. Visit https://home.llu.edu/programs for a comprehensive list of programs of study offered.

2. For more on why religion courses are required in Adventist graduate programs, see Gerald R. Winslow, "Why the Study of Religion Belongs in Adventist Graduate Programs," *The Journal of Adventist Education* 68:3 (February/March 2006): 27-32: http://circle.adventist.org/files/jae/en/jae200668032706.pdf; and Mark F. Carr, "Commonality and Character: Essential Elements of Religious Instruction," ibid. 68:5 (Summer 2006): 15-20: http://circle.adventist.org/files/jae/en/jae200668051506.pdf; and Michael E. Cafferky, "The Study of Religion in Graduate Degree Programs: Opportunities and Structural Issues," ibid. 76:5 (Summer 2014): 30-36: http://circle.adventist.org/files/jae/en/jae201476053007.pdf.

3. Recruiting non-Adventist students is already the norm in Adventist higher education outside of North America. The data also make clear that Adventist colleges and universities in North America have begun to go into the same direction. Instead of being centers of learning primarily for Adventists, our campuses are increasingly enrolling students of other faith traditions. See General Conference Office of Archives, Statistics, and Research, *2019 Annual Statistical Report* (Silver Spring, Md.: General Conference of Seventh-day Adventists, 2019): https://documents.adventistarchives.org/Statistics/ASR/ASR2019.pdf, 56-60; and Jared Wright, "Recruiting Non-Adventist Students Already the Norm in Adventist Higher Education," *Spectrum* (April 26, 2017): https://spectrummagazine.org/article/2017/04/26/recruiting-non-adventist-students-already-norm-adventist-higher-education.

4. Richard Hart, "Being Distinctive or Being Inclusive?" *Notes From the President* (April 6, 2017): https://myllu.llu.edu/newsoftheweek/story/?id=30218.

5. Humberto Rasi et al., "A Statement of Seventh-day Adventist Educational Philosophy" (April 2001): https://education.adventist.org/wpcontent/uploads/2017/10/A_Statement_of_Seventh-day_Adventist_Educational_Philosophy_2001.pdf.

6. Loma Linda University, "Mission and Values" (n.d.): https://home.llu.edu/about-llu/mission-and-values.

7. See Ellen G. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald, 1941), 21. See also Barbara J. Fisher, "Bible Stories in the Classroom: The Why and How," *The Journal of Adventist Education* 77:1 (October/November 2014): 24-31: http://circle.adventist.org/files/jae/en/jae201477012408.pdf; and Charles Teel, Jr., "Mission Stories and the Adventist Future: Fernando and Anna Stahl as a Case Study," *The Journal of Adventist Education* 53:2 (October 1990-January 1991): 16-46: http://circle.adventist.org/files/jae/en/jae199053021606.pdf.

8. John Walsh, *The Art of Storytelling: Easy Steps to Presenting an Unforgettable Story* (Chicago, Ill.: Moody Publishers, 2014), 21.

9. Melanie C. Green, "Storytelling in Teaching," *Observer* 17:4 (April 2004): https://www.psychologicalscience.org/observer/storytelling-in-teaching.

10. See Ellen White's letters to Lucinda Hall, May 10, May 12, May 16, May 17, 1876, Heritage Research Center, Loma Linda University, California (Lt 64, 1876: https://m.egwwritings.org/es/book/3508.1#0). For additional context, see Ellen G. White, *Daughters of God: Messages Especially for Women* (Hagerstown, Md.: Review and Herald, 1998), 263-275; and Gilbert M. Valentine's *J. N. Andrews: Mission Pioneer, Evangelist, and Thought Leader* (Nampa, Idaho: Pacific Press, 2019).

11. See George R. Knight's books *From 1888 to Apostasy: The Case of A. T. Jones* (Hagerstown, Md.: Review and Herald, 1987); *I Used to Be Perfect: A Study of Sin and Salvation* (Berrien Springs, Mich.: Andrews University Press, 2001); and *The Pharisee's Guide to Perfect Holiness: A Study of Sin and Salvation* (Boise, Idaho: Pacific Press, 1992).

12. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1952), 30.

13. Ibid., 13. Italics supplied.

14. Edwin Rubin Palmer, "Relief for Our Sanitariums," *Advent Review and Sabbath Herald* 82:36 (September 7, 1905): 18: https://documents.adventistarchives.org/Periodicals/RH/RH19050907-V82-36.pdf; Loma Linda University, "History," (n.d.): https://medicine.llu.edu/about/history; Loma Linda University, "Time line," (n.d.): https://home.llu.edu/about-llu/history/timeline.

15. These responses come from an essay that I ask students to write as part of their final exam for the course Adventist Heritage and Health. I have kept the students' original responses and reproduced them here.

16. Richard Rice, *Believing, Behaving, Belonging: Finding New Love for the Church* (Roseville, Calif.: Association of Adventist Forums, 2002), 6.

17. Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1905), 19.

18. General Conference Department of Education, "Seventh-day Adventist Education Statistics" (2018): https://education.adventist.org/education-statistics/; ASTR, "Quick Statistics on the Seventh-day Adventist Church" (2018): https://www.adventistarchives.org/quick-statistics-on-the-seventh-day-adventist-church.

19. It is interesting to note that during the 2018 Spring and Autumn Councils of the General Conference Executive Committee, time was set aside for personal testimonies addressing the question, "Who Are We, and Why Are We Here?"


Gary Bradley **Stella Bradley** **Jeannie Larrabee**

Overcoming Five Challenges of Teaching *in a Hybrid Classroom*
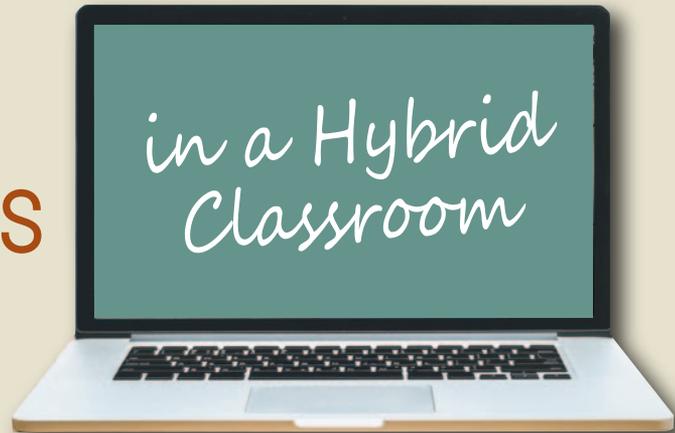
Were you, like many of us, teaching your way through a good school year until the middle of March 2020? Overnight, our students were quarantined at home, and we had "virtual" students. Teachers in public and private schools throughout the U.S., and in many other parts of the world, had to adjust quickly to a Zoom platform and other online teaching tools and strategies. Like all good teachers, educators in Adventist schools want their students to experience academic success, so we all rallied to the occasion and worked hard to provide the best online education possible.

Throughout that experience, teachers looked forward to the beginning of the 2020-2021 school year, when we could again meet with our students face to face. Alas, we quickly realized, things would be complicated during the upcoming year. With many schools choosing to begin the 2020-2021 school year online, a number of students needed to continue school at home using one of the many online educational platforms. Many of us found ourselves teaching in a hybrid (virtual and face-to-face) classroom. The challenges of meeting the needs of virtual students and in-person students in the same classroom can be compiled into five areas. These areas require the development of technology, skills, and teaching strategies. In collaboration and peer support, classroom teachers and administrators at all levels, along with education technology specialists, have shared with each other a myriad of simple and cost-effective tech tips and teaching strategies via blog posts and researched articles. We have done the same, and in this article, we will share ideas that we have found to be particularly helpful in meeting the challenges of teaching in a hybrid classroom.

Challenge No. 1: *How can teachers purposefully include their online students who often have trouble hearing what is said and seeing the presentations (like PowerPoints and videos) that are occurring in a hybrid classroom?*

Solutions

Adding a second computer or iPad and a Bluetooth-enabled microphone will allow your virtual students to see and hear your Zoom presentations clearly. The Bluetooth microphone allows your online students to hear your voice wherever you are in the classroom. The second computer or iPad allows your online students to see you and your presentation, and even to share content from their own screens (at your discretion). Students in the classroom and virtual students can interact in productive ways. The steps required to set up this environment are simple enough—even for teachers who consider themselves tech-challenged. This video will take you step-by-step through this process,

which was developed by one of our colleagues.[1] CLICK HERE

Hand signals are a great way for your in-class and face-to-face students to share their responses. Teachers can use a thumbs-up for a "yes" response and thumbs-down for a "no" response. A fun extension is to have students stand for a "yes" response and sit for a "no" response. Students can raise their hands holding up one, two, three, or four fingers to respond to multiple-choice questions that you ask (one finger for "A," two fingers for "B," and so on). Using signals, teachers can see the responses of their virtual and in-class students, and the virtual and in-class students can see one another's responses as well.

Changing Zoom backgrounds is a fun and engaging way to reinforce your content. Consider asking your students to find photos[2] from the geographic area or time period you are studying. Students can select photos of city streets, mountains, jungles, castles, or any chosen content area as their Zoom background. They can then share with the class why they chose this background and how it applies to the lesson. CLICK HERE for a Zoom tutorial on virtual backgrounds.[3]

Challenge No. 2: *What additional lesson preparations will teachers need to make?*

Solutions:

Schedule daily or weekly meeting times via Zoom. Teachers can set up a class as a daily or weekly repeating meeting. Zoom creates a web link specific to each class that teachers can share with their online students. Students will be able to use this Zoom link to log into your Zoom class from any device. CLICK HERE_ for the Zoom tutorial on scheduling class meetings.[4]

Communicate with parents regarding any lab materials students may need for the day via e-mail, Google Docs, or even a weekly packet. Com-munication is especially key for the virtual student. Consider using a weekly packet or bag of materials that parents can pick up from the school, or that can be delivered or mailed, which can include assessed student work, small prizes, stickers, or even just a note of encouragement. In the hybrid classroom, communica-tion with parents and students is key to success for both online and in-class students.

Planning an icebreaker is a great way to include all students (whether they are in the classroom or "Zoom-ing" from home). Students miss the social time that was available so readily before last spring, so including so-cial icebreakers gives students a chance to share something personal. Ideas include questions such as "What's your favorite breakfast menu?" or "What is your favorite non-screen-time fun activity?" Teach-ers may also schedule "school-spirit days" such as crazy hat or sock day, show-your-pets day, or monochrome clothing day. Including an I Spy[5] ele-ment to a lesson is also a way all stu-dents may be included.

Place guiding questions on Google Classroom/Google Docs. For older students, Google Docs is an outstand-ing platform that enables them to give their teacher instant feedback to guiding questions. Multiple students can access one Google document at the same time, so teachers and stu-dents can see responses from multi-ple students as they type.

Create teacher-led field trips and

Students at Captain Gilmer Christian School in Fletcher, North Carolina, attending class online in a hybrid classroom.

treasure hunts via smartphone. Many field-trip opportunities are now closed to student groups, but others are still open to teachers. Record yourself visiting one of these places and highlighting specific points of in-terest. Consider including a list of items in your video that you want your students to identify. Often the support staff at these locations are open to your videoing them answer-ing your guiding questions. Although it is still not the same as being there, both your in-class and online stu-dents will benefit from experiencing

these "virtual" field trips. Video treasure hunts give teachers the opportunity to identify and discuss important items in their videos.

Challenge No. 3: *How can teachers help students overcome technology barriers?*

Solution:

Teachers need to recognize that students may have bandwidth limitations at their homes. One way to get around this is to turn off the video in Zoom but leave the audio on. This will reduce the bandwidth demand while still allowing the student to hear what is being shared in the classroom. If getting more bandwidth is a financial issue for a student, consider working with the local church or school board to find funding. People are often open to helping these students get the resources they need for online learning.

With many parents working from home, and potentially multiple students/adults in the same family needing a computer or iPad device for productivity, the school may want to invest in rentable or loanable computers. Again, reaching out to the local church family and school board may result in donations. Chromebook computers are quite affordable and may be a better option (over iPads) as a school device since a keyboard is included.

If moving to a Zoom and/or Google Classroom platform is new to your students and parents, consider holding a training and practice session outside of school hours. We have found that students generally catch on quickly; however, a bit of training may prevent student and parent frustrations.

Online resources such as Kahoot, Jeopardy, and Quizlet are used by many teachers. Online and in-class students can log into these programs and answer questions and post re-

Students attending school in-person at Captain Gilmer Christian School.

sponses all at the same time. Keep in mind, however, that in order to participate, at-home students must have a second device. They will still need to watch your class from their primary device. Not all families will be able to make a second device available to the students.

Challenge No. 4: *How can teachers make effective use of Zoom resources?*

Solutions:

Each of your class presentations can be video recorded in Zoom. Recording classes via Zoom has the added benefit of archiving all classes (which you may save in your Google Classroom). When students are home sick with a cold, miss class because of a dental appointment, or are ab-

sent for a family trip, all classes are recorded and uploaded for them to access at any time. This saves the teacher from having to "reteach" or play catch up with missing students. CLICK HERE for a Zoom tutorial on recording your Zoom presentations.[6]

If you would have told me when I started teaching that at some time in the future, I could press a button and mute all my students, I would have not believed it (GB). However, in a virtual Zoom environment, teachers do have this power, which they should use judiciously to eliminate ambient noise and interruptions from their online students. Zoom allows the teacher to choose from multiple settings regarding who can participate actively online at any given time: Teachers may choose to allow students to unmute themselves at any time, or instead, utilize Zoom's "raise hand" setting for students to be recognized and unmuted. In a hybrid classroom, a teacher may have a headphone or an earbud in one ear to hear the at-home student, which means that the rest of the class will not be able to hear the question or comment of the at-home student. If there are multiple at-home students, it might be helpful to designate a specific time in the lesson for questions in order to minimize the number of students asking questions at the same time while instruction is taking place. CLICK HERE for a Zoom tutorial on muting and unmuting.[7]

With great "technological" power comes great responsibility. To avoid unhelpful distractions from at-home students, you may want to set up ground rules about Zoom backgrounds and chat features. Unless you are able to monitor the chat function of Zoom, consider turning it off. This feature can be really helpful—or really harmful if unchecked. To avoid hackers from entering your classroom (yes, it is possible), have at-home students enter a waiting room (a feature on Zoom) until you give them permission to join your class. CLICK HERE for a Zoom tutorial on setting up waiting rooms.[8]

Challenge No. 5: *How can teachers assess students in a hybrid environment?*

Solutions:

Using Zoom's screen-share feature, students may display any window that they have on their screen. This may include a document, a Power-Point presentation, a STEM demonstration, or a video interview. Both online and in-class students may use the Zoom platform to present to the entire class. CLICK HERE for a Zoom tutorial on how your students can share their screen with the class.[9]

Google Docs is free to anyone with a Gmail account. Teachers may create a document with a shareable link that may be sent to students. Students, whether virtual or in-school, may use a shared Google document as discussion prompts or exit tickets. In addition, teachers may register for Google Classroom. This platform allows teachers to set up "classes" and share documents and videos. They can also use the program to assign quizzes and worksheets, using automatic grading. The basic Google Classroom platform is free, with upgrades available at a reasonable cost.

Set up a time (either after school or during a break) to talk/Zoom with

Students responding to prompts from their teacher and actively engaging with their classmates who are attending class online.

virtual students individually. This will give you the opportunity to ask your online students questions and evaluate their responses. During this time, online students can also share their documents, presentations, and projects while narrating their work. Consider having your online students work together on projects and then present the results together. Although meeting with your online students to evaluate their work will take additional time beyond the evaluations that you have made with your in-class students, it will give you much greater insight into your online students' content mastery. Even though your students may not say so, they will appreciate the extra time and feedback that you provide while assessing their classwork, tests, and projects.

We are living in unprecedented times that offer challenges that teachers have never been asked to face before. Yet we can be confident that God will not forsake His teachers who are leading His lambs in both academic and spiritual growth. Jesus says, "'Behold, I am with you always, even to the end of the age.'"[10] Regardless of the challenges, we are called to meet the needs of our students. In *Education* we have counsel that "The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will see to develop all his powers."[11] Fortunately, we have technological resources, our fellow teachers, and reliance on Divine wisdom and power to meet these challenges of a hybrid classroom. Our goal, of course, must be to use the most effective teaching strategies and tools for both our online and in-class students. The resources and ideas shared in this article will add to your tool belt as you develop your own hybrid classroom. ✐

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Stella Bradley, MaEd, *teaches English at Collegedale Academy in Collegedale, Tennessee. She also serves as an Adjunct Professor in Southern Adventist University's English Department. She received her Master's degree in English Education from Western Carolina University. Mrs. Bradley had several short stories published in* Insight Magazine *and edited* Peer to Peer, *a junior devotional book written by her students and published by the Review and Herald. She has taught high school English for 30 years and genuinely enjoys mentoring her students and connecting all that she teaches to our loving Creator God.*

Jeannie Larrabee, MaEd, *teaches 7th Grade at Captain Gilmer Christian School in Fletcher, North Carolina, U.S.A. She holds a Master's degree in Inclusive Education from Southern Adventist University. Her experiences include teaching and administration for grades K-8. She enjoys creating Christ-centered lessons that are engaging, creative, and relevant to in-class and online students.*

NOTES AND REFERENCES
1. These steps for setting up the virtual classroom were compiled by Obediah Groft, chemistry and science teacher at Collegedale Academy, and presented by Stella Bradley.

2. Provide students with guidelines for using photos, such as only posting photos for which they have permission to post or material that is not protected by copyright.

3. Zoom Tutorial, "Virtual Background" (2020): https://support.zoom.us/hc/en-us/articles/210707503-Virtual-background.

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5. "I Spy" is a popular guessing game that can be incorporated into a lesson plan. The strategy prompts learners to think critically and problem-solve by finding hidden clues throughout the lesson. For more, see Gayle Berthiaume, "I Spy Lesson Plan," *Scholastic* (2020): https://www.scholastic.com/teachers/lesson-plans/teaching-content/i-spy-lesson-plan/; and Jean Marzollo, "I Spy Teaching Guide," (2020): http://jeanmarzollo.com/ISPY/Teaching Guide.html.

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10. Matthew 28:20. The *World English Bible* is a 1997 revision of the *American Standard Version* of the Holy Bible, first published in 1901. It is in the Public Domain.

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Encyclopedia of Seventh-day Adventists (ESDA)
https://encyclopedia.adventist.org

A brand-new online *Encyclopedia of Seventh-day Adventists* (ESDA) was launched on July 1, 2020. This incredibly valuable resource is the Seventh-day Adventist Church's first online reference work. The ESDA currently contains more than 2,100 articles on Adventist history, crucial events and themes, organizations, entities, institutions, beliefs, and people, more than 3,600 photographs, and a growing collection of videos. Hundreds of new articles and photographs will be added to the ESDA in the upcoming weeks and months, with thousands being added in the months and years ahead. The ESDA draws on the expertise of hundreds of authors and editors worldwide, from many cultures and ethnicities. It is a great tool, not only for those seeking to learn more about the Adventist Church, but also for those looking to witness to others. Check out the *Encyclopedia of Seventh-day Adventists* at http://encyclopedia.adventist.org.

All ESDA articles include bylines for their authors as well as notes and a list of sources. The goal of each article is to provide a primary source-based, honest, open, comprehensive, and rigorous representative of the diversity and richness of Adventism that will be fully understandable to both church members and the public.

We hope that teachers and students will enjoy using the ESDA for research and preparing devotional messages for classes and prayer meetings as well as for sharing about our church's heritage with parents and friends. One of the goals of this encyclopedia is to strengthen the Adventist identity as a fast-growing, worldwide movement. Adventist educators can use this resource as a missional tool to reach both their students and their communities with the Adventist message.

Look for articles about your school and renowned educators—or you can volunteer to write articles about them if they have not been written yet. We welcome members from all walks of life with expertise on a given subject, not only scholars specializing in history or theology, to contribute articles to the ESDA and to suggest new topics. Browse the **Article** list on the ESDA website and to consider the following suggestions: What are some other topics that merit inclusion in the *Encyclopedia of Seventh-day Adventists*? Is there a largely forgotten person or series of events that you think people should know about? It may be the Adventist work in the country or city in which you were born or live. You may want to suggest an article on a school or ministry or write about Adventists' engagement with an issue such as social activism, religious freedom, or the environment. If you want to suggest a new topic or contribute a new article, please check the **Get Involved** page (https://encyclopedia.adventist.org/author-materials) for author's guidelines, and send an e-mail to encyclopedia@gc.adventist.org or leave a message at the ESDA website (https://encyclopedia.adventist.org/contact-us).

We hope you enjoy perusing the new *Encyclopedia of Seventh-day Adventists* at https://encyclopedia.adventist.org! ✎

More than 2,100 articles and 3,500 photographs featuring Adventist missionaries, evangelists, institutions, events, and beliefs.

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Dragoslava Santrac, PhD, *is the Managing Editor of the* Encyclopedia of Seventh-day Adventists (ESDA) *in Silver Spring, Maryland, U.S.A.*

Adventist Teacher Connect (ATC)

http://teachers.adventistlearning
community.com

Adventist Teacher Connect (ATC) is a free online platform that provides a central connecting point for Adventist teachers and schools. This platform allows teachers and administrators to connect and collaborate with other educators and classrooms across the North American Division and the world. Through technology, video conferencing, networking, and collaborative lessons, teachers can partner to create academic and faith-based learning experiences for students, extending learning beyond classroom walls. ATC also provides opportunities for students to engage in Project-Based Learning (PBL). Educators can find project ideas as well as share their own projects and results with a community of teachers. ATC is partnering with various Seventh-day Adventist ministries and organizations by asking them to create project challenges for schools. This allows schools to become involved in the mission of these organizations, and to make meaningful contributions to their communities and churches. ✐

Paola Franco-Oudri, MAT, *is Associate Director for the Adventist Learning Community (ALC) of the North American Division of Seventh-day Adventists in Columbia, Maryland, U.S.A.*

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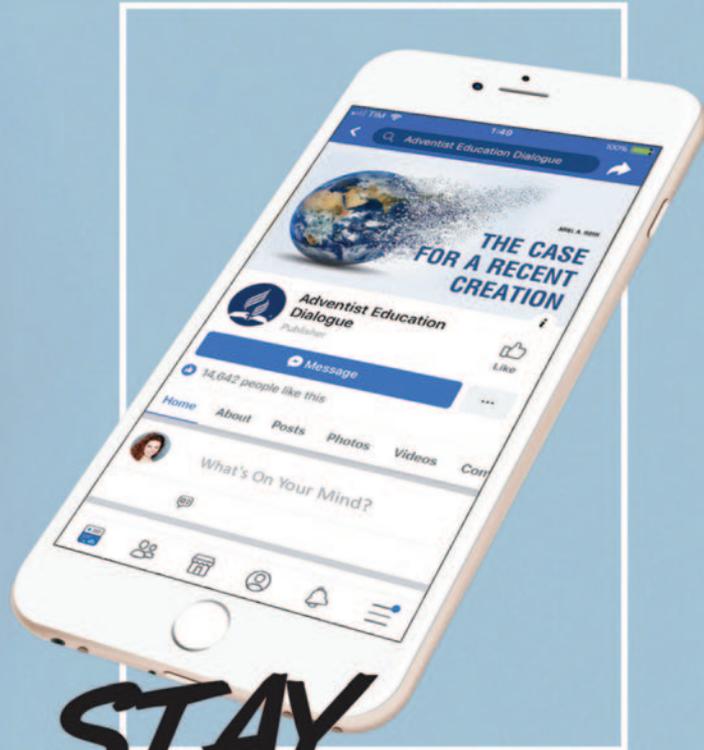
and collect assignment packets; about teachers spending their entire summer vacation preparing lessons in new formats that are more readily delivered through an online platform, or learning to use new technology.[10]

For most, Adventist education is not just about delivering content; it is about seeing beyond the crises that will continue to assail humanity as long as we inhabit this earth. In *Education,* we are reminded that regardless of the circumstances, true education keeps foremost in mind what students might become, invests personal interest in each one, and sees beyond their current condition to God's eternal plan for them.[11] The apostle Paul says it this way, "So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal."[12] As Adventist educators, we must press forward and embrace the challenge of learning how to provide faith-integrated instruction effectively during these difficult times.

In this issue, we have several articles that provide best-practice recommendations for teaching. Leni Casimiro and John Wesley Taylor V share the first part of a two-part series titled "Nurturing Faith Through Online Learning" (see page 4). Part 1 addresses planning for instruction, and Part 2 (October-December 2020) will address implementing instruction. Annie Raney and Veronique Anderson share recommendations for teachers in "Providing Instruction to Students With Special Needs During Times of Crisis," a crucial topic that continues to develop even as this issue goes to print (see page 13). Charline Barnes Rowland's "Using Formative and Summative Assessments in K-8 Classrooms" provides several strategies for continuous assessment (see page 20). In our *Best Practices at Work* feature section, Gary Bradley, Stella Bradley, and Jeannie Larrabee discuss "Overcoming Five Challenges of Teaching in a Hybrid Classroom," and offer several practical suggestions based on best practices (see page 40). The remaining articles address topics that provide perspectives on Adventist education. Aimee Leukert shares research on the culture of Adventism and its impact on the choice to pursue Adventist education (see page 27), and Theodore Levterov offers his perspective on sharing Adventism in the classroom (see page 34).

How have you navigated the changes brought on by the pandemic? Consider sharing with our reading audience strategies that have worked in your classrooms and schools. Take a few moments to review our Guidelines for Writers and Calls for Manuscripts, specifically the call for articles about Adventist education during the pandemic. Your contribution to THE JOURNAL OF ADVENTIST EDUCATION can be a source of inspiration to colleagues and peers. And that is, after all, the role of a professional journal: to provide support for others in the profession. We hope to hear from you soon! ✎

NOTES AND REFERENCES

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12. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1903), 232; See also _____, *Counsels to Parents, Teachers, and Students* (Mountain View, Calif.: Pacific Press, 1913), 496.