

Institute for Christian Teaching  
Education Department of Seventh-day Adventists

**A MODEL ASSESSMENT PLAN FOR THE NURTURANCE AND  
MEASUREMENT OF FUTURE TEACHERS' SPIRITUAL  
DISPOSITIONS**

by

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## Introduction

In this era of accountability, teacher preparation programs across North America are regulated by varying sets of standards which serve to provide a basis for the assessment of pedagogy and content knowledge of future teachers. Future teachers' pedagogical competencies and proficiencies as well as their content knowledge are partly determined by their mastery of standards such as the mastery of academic disciplines or the organization and management of a classroom. For example, the conceptual framework for the teacher preparation program at Washington Adventist University (WAU) is reflective of the Maryland state "Essential Dimensions of Teaching Standards" (See Appendix A).

Most teacher preparation programs are proficient at understanding and communicating pedagogical and content knowledge standards. Additionally, most are adept at operationalizing and integrating these standards into their teaching and evaluative practices. However, in recent years, the dispositions, or principles, commitments, values and ethics that influence teachers attitudes and behaviors, have become an important component for the preparation and assessment of future teachers. In addition to producing teachers who are skilled in content knowledge and teaching pedagogy, teacher education programs have become the center for the promotion and assessment of teaching dispositions. Although difficult, the teacher preparation program at WAU (under the leadership of Jeannette Rogers-Dulan, Ph.D.) has developed a framework for assessing future teachers' attitudes and dispositions towards teaching, which partially includes: the evaluation of select assignments; examination of self-reflections; observation of pedagogy; documentation of service and review of ratings of the future teachers' professionalism, attitude toward teaching and service activity.

Upon the successful completion of the Maryland State Department of Education Re-Accreditation of the teacher preparation program at WAU, our departmental reflections of the accreditation process generated the following question: "How would our program measure up spiritually?" This question serves as the catalyst for the examination of our program's ability to identify and assess the spiritual outcomes for our students. We, like many Christian teacher

preparation programs, express our mission as providing not only quality pedagogical training, but beyond this, doing it in the context of a Christian worldview. Further, we, as an Adventist teacher preparation program, expand our mission by serving as the vehicle through which the development of character, the development of a personal relationship with Jesus Christ, and Adventist values and biblical faith are promoted. The mission of the teacher preparation program at WAU is to “produce *caring* educators who are committed to *Christian service* through the art of reflective teaching”. Further, our goal is to prepare future educators who have the desire and the ability to *guide children and youth* as they “*seek to develop a life of faith in God; build character akin to that of the Creator; develop into thinkers; promote loving service; reach their full potential and embrace all that is true, good and beautiful*”. Finally, we strive to prepare teachers who *understand the redemptive aim of true education: to restore human beings into the image of their Maker*, a distinctive characteristic of Adventist education (see Appendix B, North American Division Standards for Education and Appendix C, Conceptual Framework). However, evidence of the implementation and the actualization of these spiritual principles and dispositions within our program may not be easily or clearly substantiated.

The primary purpose of this essay is to define spiritual dispositions and to describe a proposed assessment plan for the measurement of spiritual dispositions. In particular, this essay will identify specific spiritual dispositions of future educators as well as specific behaviors, actions, and practices that can contribute to the process of assessing and nurturing the development and demonstration of spiritual dispositions in future teachers.

## **Review of the Literature**

### **Understanding Dispositions**

Research into the definition and nature of dispositions revealed several descriptions of the term. One’s disposition can be defined as your usual mood; your attitude towards something; or as a habit or tendency to act in a specified way ([www.wikipedia.org](http://www.wikipedia.org)). Katz (1993) further explains that dispositions are guided by beliefs, perceptions, and attitudes related to values that include person centeredness, honesty, fairness, responsibility, and social justice. Katz (1993) distinguishes dispositions as a very different type of learning from that of the acquisition of skills and knowledge. He explains that dispositions can be viewed as habits of the mind or as

tendencies to respond frequently, consistently, and voluntarily toward given stimuli. Usher (2002) contributed to the characterization of dispositions by proposing the following depiction: “the qualities that characterize a person as an individual: the controlling perceptual (mental, emotional, spiritual) qualities that determine the person’s usual ways of thinking and acting”.

The cultivation and examination of future educators’ disposition towards teaching is important for they play a key role in shaping the school experience of children and youth. According to Dewey (1910), “Everything the teacher does, and the manner in which he does it, incites the child to respond in some way and each response tends to set the child’s attitude”. Dispositions affect student achievement and motivation as well as the teachers’ professional growth. Torres (1988) states that the major difference between students who succeed in school and those who don’t is the difference between students who have been taught by positive teachers and those who have not. Nord and Hayes (1998) contend that there must be a climate of acceptance, dignity, respect, and encouragement. Teachers must show they truly care about their students; having an attitude that all students are worthwhile (Poblete, 1999). Therefore, it is necessary to determine which dispositions, attitudes, or habits of mind are best suited for the internalization and application of the future teacher (Levine, 2002).

The definition of teacher dispositions for the teacher preparation program at WAU is as follows: *teacher dispositions* are considered the principles, commitments, values and professional ethics that influence attitudes and behaviors towards students, families and communities (National Council for Accreditation of Teacher Education, 2002).

As previously stated, teacher education programs have become more adept at defining, assessing, and fostering the development of teaching dispositions. As a Christian institution, more specifically, an Adventist educational institution, we have a greater responsibility in the preparation of future teachers. According to Ellen G. White (1913), no man or woman who is fretful, impatient, arbitrary or dictatorial is fit for the work of teaching; for these traits of character do great harm in the schoolroom. The Christian teacher should desist from indulging a morose or gloomy disposition. Such a disposition will paint a similar picture of God Himself and hence a negative world view. In order to depict a positive biblical worldview the teacher needs to cultivate and maintain a happy disposition (White, 1952).

Spirituality can be defined as being concerned with sacred matters, religion or the church in addition to having deep religious feelings and beliefs. Additionally, spirituality includes a person's sense of peace, purpose, and connection to others and beliefs about the meaning of life. From a Christian worldview perspective, spirituality can be described as the study and knowledge of the Bible, the acknowledgement and development of a personal relationship with God, and the communion, relationships, and interactions with others (Palmer, 1993). The Adventist perspective is inclusive of the Christian worldview, and expands the worldview to include 28 doctrinal beliefs of the Seventh-day Adventist church (see Appendix D).

Thus the proposed definition of spiritual dispositions to be utilized by the teacher preparation program at WAU is as follows: *spiritual dispositions* are considered the Christian knowledge, beliefs, principles, commitments, values, practices and relationships of the future educator that influences the development of children and youth as they seek to develop a life of faith in God; build character akin to that of the Creator; develop into thinkers; promote loving service; reach their full potential and embrace all that is true, good and beautiful.

## **Assessment of Spiritual Dispositions**

### **Challenges to assessing spiritual dispositions**

Religion has been a part of education for as long as either religion or education has existed, but they have not always been comfortable companions, especially in the modern and postmodern eras, even at times in our Adventist Christian institutions. However, we must explore the dilemma of how to understand and then integrate religion and spiritual growth as part of our educational system (Nelson, 2008).

In spite the importance of cultivating and assessing teacher spiritual dispositions, the implications are profound, since this area, by nature, is subjective and is often dictated by personal worldviews, beliefs and experiences. One of the challenges for many Christian teacher preparation programs in assessing spiritual or religious dispositions is bias. Because of the subjective nature of spirituality, we are often confronted with the question "how can we judge one's relationship and experience with Christ?" Another challenge that we face, is not so much a matter of the biblical, religious, or spiritual knowledge, but of the application and assessment of the knowledge. We recognize that we, as Christian educators should be genuinely committed to

producing educators who are reflective of Christ and we believe that the integration of faith and learning must serve as the foundation of our program; however, many of us miss the mark as we attempt to move from belief to action; from discernment to fulfillment. We are faced with more questions such as “What does spirituality look like?” and “what observable behaviors indicate one’s Christianity or spirituality?” How do we know if a student’s spiritual or religious disposition is improved by the educational process? Have the students developed in these areas as a result of their experience at our institution? Have the students’ faith been nurtured in their learning experience? Finally, teacher preparation programs often have not established consistent norms by which to assess and nurture the spiritual dispositions of future teachers.

Spiritual or values assessment is often met with a great deal of discomfort as are most forms of assessment that may directly or indirectly reflect on an students’ performance or success. In addition, concerns result with respect to the assessment process. Questions arise such as how will the construct be measured; how will the data be interpreted; who will interpret the data; and how will the data will be used?

It is important at the outset to recognize the limitations of research on human spirituality. According to the Guidebook for Creating and Implementing a Spiritual Master Plan on Seventh-day Adventist Campuses of Higher Education prepared by the General Conference of the Seventh-day Adventists Office of Education (1999), research into Christian spirituality is subjective because Christian spirituality is multifaceted and involves a relationship between an individual and God. Ellen G. White warns that, "It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and He will give to each his just reward" (White, 1911).

Additionally, the spiritual development of a person doesn't always grow in the same way and may be understood, interpreted and applied differently amongst students. Furthermore, each person enters the classroom at a different place in their spiritual growth. The dimensions of spiritual growth do not usually occur in isolation and is often the result of many factors working together over time (Guptill, 1998). Students will respond in different ways as the Holy Spirit touches their lives. For example, some will enter the program with an abundant knowledge of God, having had many years of experience in a church setting or Christian home, but have not yet developed lasting Christian values that they act upon in their lives.

Influences on spirituality and exhibitions of one's spirituality are complex and never fully discerned. Thus spirituality cannot and should not be measured as an exact science. According to Usher (2002), dispositions can be determiners of behavior though not in a one-to-one correspondence. Dispositions are collections of personal meanings and world views from which behaviors result and thus they can determine the probability of effectiveness for one's choices and behaviors. Consequently, dispositions are not open to direct measurement; however, they can be inferred and inferences can be subjected to standards of measurement. Correlations should not be interpreted as cause and effect but should be used to discover relationships between student spiritual outcomes and the experiences of the student (Lincoln & Denzin, 1994).

Despite the aforementioned challenges, these difficulties do not excuse accountability and intentionality in the task of building faith and spirituality (Beardsley, 2009). The knowledge gained regarding a students' spiritual development can be useful to serve as a guide for 1) identifying particular strengths a student may have; 2) identifying areas of need that a student may have; 3) identifying resources that may be useful for facilitating the students' spiritual growth; and 3) identifying "red flags" that may, in conjunction with other data gathered in reference to the student's knowledge, skills and dispositions, serve as an indication of a student's ability to meet the criteria for becoming a highly qualified teacher (General Conference of Seventh-day Adventist Office of Education, 1999 & Wilkerson, 2004). Additionally, the data gathered can provide insight into the emergence of patterns that may contribute to specific beliefs, activities, relationships, or other experiences that appear to promote spiritual growth.

## **Model Assessment Plan for the Nurturance and Measurement of Spiritual Dispositions**

### **Characteristics of the Assessment Plan**

It is the intent of the teacher preparation program at WAU to not only promote the development of knowledge, pedagogical skills and teaching dispositions, but to also provide opportunities for the development of spiritual dispositions in future teachers.

In light of the aforementioned information, the following has been considered for the development of a spiritual disposition assessment system at WAU:

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A) The nurturance and assessment of students' spiritual dispositions will be embedded into the programs' overall conceptual framework to ensure that it is clearly recognized as an important component of the program which spans the entire curriculum.

B) All faculty and staff within the program will have a vested interest in the process. This is a key component to ensuring the intended outcomes are achieved. To the extent possible, faculty and staff will be Adventist; however, non-Adventist instructors will be held accountable for the nurturance and assessment of the students' spiritual growth as well. Some suggestions for including faculty and staff in the assessment process include: 1) examine the fundamental beliefs of the Seventh-day Adventist Church, the mission the teacher education program, and the assessment plan with faculty and staff at the start of each semester; 2) have faculty and staff sign that they have received the information and agree to commit to fulfilling their described role in the process; 3) meet individually with each faculty and staff member to brainstorm ways in which they, to the extent possible, can ensure that spirituality and Bible teachings are infused into their course(s); 4) provide opportunities for faculty and staff to share with one another and provide for the opportunity of forming a spiritual partnership with another faculty or staff member within the program (preferably pairing an Adventist-educator with a non-Adventist educator) for the purposes of fostering and enhancing the personal spiritual growth of the faculty and staff; and 5) provide opportunities for faculty and staff professional development related to the integration of faith and teaching and learning.

C) It is important to safeguard against students' misinterpretation of how the assessment system will be used. "Spiritual dispositions" will be clearly defined and we will work to ensure that it is clearly understood by all students. Students need to understand that their spirituality is not being graded in terms of pass or fail and that information obtained will not be used as a gatekeeper for entrance or non-entrance into the teaching profession. Rather, the spiritual dispositions assessment plan will serve as catalyst for 1) providing the student with a more detailed description of the program's worldview perspective; 2) providing a definition of spiritual dispositions and showing how one's spiritual dispositions are integral to teaching; 3) sharing the programs intent of the nurturance and assessment of the students spiritual dispositions; 4) providing an understanding of where the student is currently in his or her spiritual journey; 5) developing a personal plan for assisting the student in achieving his or her



goals; 6) identifying a faith partner and needed supports for achieving the plan and 7) a means by which to monitor progress.

D) Future teachers' performance on identified activities, assignments and practices will serve as benchmarks for determining the current status of the future teachers' spiritual dispositions. Information gleaned from the future teachers' performance will be gathered and analyzed for the determination of ways to support the student, for program improvement, and for research purposes.

E) Formative and summative forms of assessments will be used for examination of spiritual dispositions. Examples include responses to questionnaires, responses during interviews, essays, documented service activities and grades in courses such as Methods of Teaching Religion.

F) A faith partner will be assigned to each student. The primary responsibilities include assisting the future teacher in the identification of areas of strength in relation to their spiritual development; identifying areas that need to be improved; and suggesting strategies, activities, and resources designed to achieve the spiritual goals and objectives of the future teacher. The importance of having a faith partner is to provide mentorship, support and guidance in the development and assessment of the future teachers' spiritual development. Faith partners can be instructors, mentor teachers from the schools where future teachers complete their internships, supervisors who observe student interns, or graduate students.

G) The students' progress will be monitored often. The student and his/her faith partner will need to meet fairly regularly (at least 2x/monthly) to monitor progress. Also, the students' progress will be reviewed during: 1) entrance into the program interview; entrance into the internship interview; and during internship seminar. The students will also present during their senior portfolio presentation, their understanding and application of the spiritual disposition plan.

### **Spiritual Disposition Measurement Tool**

In order to measure spiritual growth as demonstrated through identified assignments, activities, and reflections, a spiritual measurement rubric will be developed. A grading rubric is a scoring guide that identifies the standards and criteria for a given assignment or activity. Rubrics work particularly well for assessing communication activities such as presentations,

written assignments, or teamwork. Rubrics are typically employed when a judgment of quality is required and can provide an objective and consistent way to assess a subject. Typically, rubrics specify the performance expected for several levels of quality. These levels of quality may be ratings or numerical scores which are then utilized to determine a grade or in our case, for improving student learning, facilitating communication between teacher and students, and enhancing program quality (Mandernach, 2003).

In order to monitor the development and progress of the students' spiritual dispositions, a common rubric will be used to rate specified assignments, activities, or reflections and this information will be shared with the student and the faith partner for purposes of evaluating and planning for growth. Information shared with the teacher education program will be used for purposes of evaluating the program. The rubric standards will be based on Harold Darling's model of spiritual development and will vary to suit the assignment or activity to be rated.

Harold Darling (1969) has suggested a four-stage model of spiritual development. Just as individuals develop through birth, childhood, adolescence, and adulthood, likewise these terms may be used to describe spiritual development.

Darling's first spiritual stage is "*birth.*" According to Darling, life in Christ begins with a birth experience. This "new birth" is attended by pain and suffering; it comes about by confession of our sins, commitment of our total being to God, and faith that God honors that commitment (pp. 142-143). The Bible repeatedly describes conversion as birth. For purposes of our spiritual dispositions rating rubric, this stage would be categorized as *emerging*.

Subsequent to birth, one enters the stage of *childhood*. According to Darling, the childhood stage of Christian living is characterized by growth, security, spontaneity, and conformity. We accept the teachings of authority without questions. We are living in the "awe" stage of our relationship to God, and our obedience follows a rather easy, natural course. Biblical analogies to such a spiritual stage are abundant. For example, Jesus stated that one must become like a child to enter the kingdom of God (Matthew 18:4) and the kingdom of God belongs to those who are like children (Mark 10:14). For purposes of our spiritual dispositions rating rubric, this stage would be categorized as *developing*.

The third stage is characterized as “*spiritual adolescence*”. Doubts and questioning begin to characterize this stage of spiritual development. Darling states: “We become vaguely discontented with the spiritual status quo... our Christian living is too ordinary; our God is too small...such an awareness produces a crisis where something must be done”. Guidance may be needed to assist the individual in recognizing that their feelings are common, and to help guide through this stage into the next. For purposes of our spiritual dispositions rating rubric, this stage would be categorized as *Need for further Exploration*.

The final stage is characterized as “*spiritual adulthood*”. According to Darling, The most viable alternative to transcend the stage of “adolescence” to “spiritual adulthood” is surrender. When one embraces the way of faith, commitment, and abandonment; the Holy Spirit takes control. The Holy Spirit will enable one to overcome their self-centeredness and unholy fear confidently assent, that Christ promised us in John 10:10, “I came that they may have life, and have it more abundantly”. Darling further characterizes this stage as “confident surrender, transparent spontaneity, adjusting tension, purposeful integration, and wholehearted affirmation”. For purposes of our spiritual dispositions rating rubric, this stage would be categorized as *Meets or Exceeds Standard*.

It is important to understand that these stages are continuous and not to be seen as a progression. The loops in Darling’s paradigm indicate that spiritual progress is normally discontinuous. The reality of spiritual living includes moments of pause and even reversal which are inevitable because of the sinful nature of man. More importantly is the fact that these moments of conflict or reversal may be instrumental to future growth.

Darling’s stages of spiritual growth will serve as the foundation upon which the spiritual disposition measurement rubric will be developed. This tool will not be used to categorize future teachers as being spiritual or not. Additionally, this assessment will be representative of a snapshot of a particular time in the future teachers’ life. The stages can and usually change, can vary from one assignment or assignment to the next and should serve as a tool for discussion and program transformation (see sample rubric in Appendix D).

## **Outcomes for Documentation of Spiritual Growth**

Upon review of the programs' mission statement, the conceptual framework and the goals and standards of the North American Division, the following have been identified as specific outcomes of spiritual dispositions. The future teacher will:

- **Demonstrate knowledge of the Bible**
  - Utilize the bible meaningfully
  - Adopt a biblically based approach to decision-making and problem-solving
  - Living a healthy, balanced life as God designed
  - Demonstrate the ability to teach biblical principles to students
- **Acknowledge a personal relationship with God**
  - Surrender one's life to God
  - Demonstrate a commitment to the church
  - Use Christian principles of stewardship, economy, and personal management
- **Demonstrate effective relationships and interactions with others**
  - Demonstrate a caring attitude towards others
  - Provides service to others
  - Develop and use effective communication skills
  - Affirm a belief in the dignity and worth of others
  - Accept responsibility for local, national, and global environments

## **Indicators of Spiritual Growth**

Specific activities, assignments, and professed beliefs will be identified and serve as performance-based measures of a future teachers' spiritual dispositions. These serve as indicators that will be used for the purposes of assisting the future teacher in the development of their spiritual dispositions, to inform the program and for the collection of data for research purposes. The selected indicators are by no means exhaustive, and serve to provide for consistency in comparing indicators across the program (see Appendix E). Additionally, the data gathered will be shared on a yearly basis with our department in order determine ways we can improve our program to ensure that the students spiritual growth is being fostered.

## Conclusions

Determining whether or not a future teacher demonstrates the knowledge, skills and dispositions of a teacher can usually be assessed by the in-classroom work of teaching, curricular and pedagogical skills, planning, and decision-making in their day-to-day professional work. Additionally, we can examine the encounters of the future teacher with peers, with staff, students, and families within the schools and we can document their adherence to the policies and structures of the educational system. Teaching is about what the teacher does in class; how they do it, where and in what context they do it, and about why they do it. However, the documentation of future teachers' spiritual dispositions, although needed, is challenging at best. Further examination of how spiritual and religious dispositions are integrated across the curriculum is needed. Also, more reflective exercises to help prospective teachers look more deeply at themselves and personal identity elements that frame their experiences, motivate them to action, and shape the choices they make should be developed. Training and monitoring of course instructors with relation to their own spiritual dispositions as well as their ability to provide guidance to future teachers may be needed as well. Finally, research regarding the development and impact of a spiritual dispositions assessment plan on undergraduate and graduate students as well as faculty should be conducted.

Ultimately, the Spirit convicts us and leads us to righteousness. We have the church, and our educational institution to relationally build us, mentor us, correct us and encourage us. However, we are also called to check our own selves, to see if our salvation is 'real.' Ultimately, we in Christ will bear evidence of spiritual fruit. Caution should be taken so that we do not fall or lead others into the erroneous idea that this life is a 'spiritual test', and that we are justified by our adherence to a 'list.' Adherence to the 'list' is an effect, not a cause. The cause is the grace and mercy of Christ as the Holy Spirit works within us and conforms us to His image.

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## APPENDIX

**Appendix A: Essential Dimensions of Teaching Standards for Maryland State**

1. Demonstrate mastery of academic disciplines and a repertoire of teaching techniques
2. Demonstrate an understanding that knowledge of the learner's physical, cognitive, emotional, social and cultural development is the basis of effective teaching
3. Incorporate a multicultural perspective which integrates culturally diverse resources
4. Demonstrate knowledge of strategies for integrating students with special needs into the regular classroom
5. Use valid assessment approaches which are age-appropriate and address a variety of developmental needs, conceptual abilities, curriculum outcomes and school goals
6. Organize and manage a classroom using approaches supported by student needs
7. Use computer and computer-related technology to meet student/ professional needs
8. Demonstrate an understanding that schools are sites of ethical and civic activity
9. Collaborate and effectively communicate with others, including parents
10. Engage in careful analysis, problem-solving and reflection in all aspects of teaching

**Appendix B: Journey to Excellence: Education Goals/North American Division**

J2E 1	<b>Acceptance of God</b> <i>Surrender one's whole life to God; develop a relationship with Jesus Christ; and allow the Holy Spirit to work in one's life.</i>
J2E 2	<b>Commitment to the Church</b> <i>Desire to know, live and share the message and mission of the Seventh-day Adventist Church.</i>
J2E 3	<b>Interpersonal Relationships</b> <i>Develop a sense of self-worth, skills in interpersonal relationships, an understanding of the responsibilities of family membership and the ability to respond with sensitivity to the needs of others.</i>
J2E 4	<b>Responsible Citizenship</b> <i>Develop an understanding of cultural and historical heritages, affirm a belief in the dignity and worth of others and accept responsibility for local, national and global environments.</i>
J2E 5	<b>Healthy Balanced Living</b> <i>Accept personal responsibility for achieving and maintaining optimum physical, mental and spiritual health.</i>
J2E 6	<b>Intellectual Development</b> <i>Adopt a systematic, logical and biblically-based approach to decision-making and problem-solving when applied to the developing body of knowledge.</i>
J2E 7	<b>Communication Skill</b> <i>Recognize the value and importance of effective communication and develop the requisite skills.</i>
J2E 8	<b>Personal Management</b> <i>Function responsibly in the everyday world using Christian principles of stewardship, economy and personal management.</i>
J2E 9	<b>Aesthetic Appreciation</b> <i>Develop an appreciation of the beautiful, both in God's creation and in human expression, while nurturing individual ability in the fine arts.</i>
J2E 10	<b>Career and Service</b> <i>Develop a Christian work ethic with an appreciation for the dignity of service.</i>



## Appendix C

Comparison of Program Conceptual Framework and Proposed Conceptual Framework

Current Conceptual Framework at WAU	Proposed Conceptual framework at WAU
<p><b>Foundation Knowledge</b>            Demonstrate mastery of appropriate academic disciplines and a repertoire of teaching techniques (EDOT 1)            Demonstrate an understanding that knowledge of the learner's physical, cognitive, emotional, social and cultural development is the basis of effective teaching (EDOT 2)            Demonstrate an understanding that a balance in spiritual, mental, physical, social, and professional development is basic to effective service as a professional educator (CUC 1)</p> <p><b>Pedagogy</b>            Incorporate a multicultural perspective which integrates culturally diverse resources, including those from the learner's family and community (EDOT 3)            Demonstrate knowledge of strategies for integrating students with special needs into the regular classroom (EDOT 4)            Use valid assessment approaches, both formal and informal, which are age-appropriate and address a variety of developmental needs, conceptual abilities, curriculum outcomes and school goals (EDOT 5)            Organization and manage a classroom using approaches supported by student learning needs, research, best practice, and expert opinion (EDOT 6)            Use of computer and computer related technology to meet student and professional needs (EDOT 7)</p> <p><b>Interpersonal Skills</b>            Demonstrate an understanding that classrooms and schools are sites of ethical, social and civic activity (EDOT 8)            Collaborate with the broad educational community, including parents businesses and social service agencies (EDOT 9)            Demonstrate a caring attitude toward others (CUC 2)            Demonstrate a commitment to professional service that reflects Christian values (CUC 3)</p> <p><b>Reflective Thinking Ability</b>            Engage in careful analysis, problem-solving and reflection in all aspects of teaching (EDOT 10)            Develop a personal philosophy of teaching (CUC 4)</p> <p>Developed by Jeannette Rogers-Dulan, Ph.D.</p>	<p><b>Foundation Knowledge</b>            Demonstrate mastery of appropriate academic disciplines and a repertoire of teaching techniques (EDOT 1)            Demonstrate an understanding that knowledge of the learner's physical, cognitive, emotional, social spiritual and cultural development is the basis of effective teaching (EDOT 2)</p> <p><b>Pedagogy</b>            Incorporate a multicultural perspective which integrates culturally diverse resources, including those from the learner's family and community (EDOT 3)            Demonstrate knowledge of strategies for integrating students with special needs into the regular classroom (EDOT 4)            Use valid assessment approaches, both formal and informal, which are age-appropriate and address a variety of developmental needs, conceptual abilities, curriculum outcomes and school goals (EDOT 5)            Organization and manage a classroom using approaches supported by student learning needs, research, best practice, and expert opinion (EDOT 6)            Use of computer and computer related technology to meet student and professional needs (EDOT 7)</p> <p><b>Interpersonal Skills</b>            Demonstrate an understanding that classrooms and schools are sites of ethical, social and civic activity (EDOT 8)            Collaborate with the broad educational community, including parents businesses and social service agencies (EDOT 9)            Demonstrate effective Communication Skills (EDOT 9)</p> <p><b>Reflective Thinking Ability</b>            Engage in careful analysis, problem-solving and reflection in all aspects of teaching (EDOT 10)            Develop a personal philosophy of teaching (EDOT 10)</p> <p><b>Spiritual Growth</b>  <b>Demonstrate knowledge of the Bible</b>            Utilize the bible meaningfully            Adopt a biblically based approach to decision-making and problem-solving            Living a healthy, balanced life as God designed            Demonstrate the ability to teach biblical principles to students            Acknowledge a personal relationship with God            Surrender one's life to God  <b>Demonstrate a commitment to the church</b>            Use Christian principles of stewardship, economy, and personal management  <b>Demonstrate effective relationships and interactions</b>            Demonstrate a caring attitude towards others            Provides service to others            Affirm a belief in the dignity and worth of others            Accept responsibility for local, national, and global environments</p>

## Appendix D

**Washington Adventist University  
Department of Education**

Spiritual Disposition as Evidenced in (insert form of assessment here i.e., service activity)

Student Name: \_\_\_\_\_ Date: \_\_\_\_\_

Rater: (insert name of person rating assignment or activity)

Ratings:

1 = Need for further exploration: Rarely demonstrates disposition

2 = Emerging: Occasionally demonstrates disposition

3 = Developing: Usually demonstrates disposition

4= Meets or Exceeds Standard: Consistently demonstrates disposition

Disposition: (i.e., service)

Need for exploration (1) (spiritual adolescence)	Emerging (2) (spiritual birth)	Developing (3) (spiritual childhood)	Meets/Exceeds (4) (spiritual maturity)
Rarely demonstrates a sense of identification and belonging. Appears to cooperate with others but rarely contributes to group effort. Listens attentively to others in selected contexts. Rarely seeks opportunities to engage with others to enhance the teaching learning process. Must be prompted to identify ways to partner with families, colleagues, community leaders, and others in educational decision making processes, and shows little interest in providing service to the school, church and/or local community	<b>Beginning</b> to demonstrates a sense of identification and belonging. Cooperates with others and occasionally contributes to group effort but is learning more from others. Listens attentively to others in a variety of contexts. Beginning to seek opportunities to engage with others to enhance his/her learning process. Shows interest in Partnering with families, colleagues, community leaders, and others but unsure how to establish partnerships and shows interest in providing service to the school, church and/or local community when asked	<b>Usually</b> demonstrates a sense of identification and belonging. Cooperates with others and usually contributes to group effort. Listens attentively to others in a variety of contexts. Usually seeks opportunities to engage with others to enhance the learning process. Willingly partners with families, colleagues, community leaders, and others and provides service to the school, church and/or local community	<b>Consistently</b> demonstrates a sense of dedication and belonging. Initiates opportunities to support and cooperate with others and appropriately contributes to group effort. Listens attentively to others in a variety of contexts. Consistently seeks opportunities to frequently engage with others to enhance the teaching and learning process. Initiates ways to partners with families, colleagues, community leaders, and others in educational decision making processes, seeks diligently and consistently opportunities to serve the school, the church and/or local community

Rating: \_\_\_\_\_

Comments:

Revision of Teaching Disposition Rubric Developed by Jeannette Rogers-Dulan, Ph.D

Davenia Lea  
Washington Adventist University

**Appendix E: Spiritual Dispositions: Outcomes, Indicators, and Suggested Strategies**

Outcomes	Indicators	Suggested Strategies
<b>Demonstrate Knowledge of the Bible</b>		
Utilize the bible meaningfully	1) Grade of B or better in religion courses 2) Participates in bible study at least 2x/monthly	- Offer a variety of bible and/or religion courses from which students can choose. One such course for teacher preparation programs could be IFL for teachers - Offer bible studies, book discussion groups, or theme based bible studies for teachers or those interested in working with children
Adopt a biblically based approach to decision-making and problem-solving	1) Rating of 3 or better on rubric in response to the following questions for two case studies: -describe the Christian concepts that are relevant or at risk - identify and apply at least three biblically-based approaches for addressing the conflict 2) Rating of 3 or better on rubric in response to the following: “Jesus is often described as the master teacher. The following teaching strategies that I exhibit are parallel to His and the following are strategies that I would like to adopt”.	- Infuse the analysis of case studies and responses to essay starters throughout the curriculum - Encourage students to use this method of questioning for all assignments to help students develop the ability to adopt the Christian World-view as the lens through which they view the world
Living a healthy, balanced life as God designed	1) Grade of B or better in BIOL 140, Health and physical education electives 2) Score of 3 or higher on health inventory (conducted by student health services) 3) Score of 3 or higher on sample monthly menu for class (EDEC 245-Health, Nutrition and Safety in ECED and EDUC 305-Health and Science Teaching Methods)	- Work closely and collaboratively with student health services for implementation and monitoring of students overall health. - Sponsor seminars for students on topics such as Stress management, healthy eating habits, cooking classes, etc.
Demonstrate the ability to teach biblical principles to students	1) Grade of B or better for EDUC 311 – Methods for Teaching Religion 2) Score of 3 or better on rubric for scoring lesson planning for at least 2 lessons plans for EDUC 311 3) Score of 3 or better on lesson observation rubric for at least one observed bible lesson or on a lesson plan that integrates biblical concepts	-Develop a lesson plan template and include a component entitled: IFL application allowing students to critically analyze each lesson taught with respect to IFL - Observe

<b>Acknowledge a Personal Relationship with God</b>		
Surrender one's life to God	1) Documentation of baptism 2) Rating of 3 or better on rubric in response to statement "My relationship with God"	<ul style="list-style-type: none"> <li>- Provide training to Faith partners so that they are prepared to guide the student and are prepared to offer bible studies if the student so desires</li> <li>- Share personal examples of how your relationship with God is evidenced</li> </ul>
Demonstrate a commitment to the church	1) Demonstrate a knowledge and understanding of SDA principles (grade of B or better in RELT 270, EDUC 120) 2) Attend church regularly (at least 3x/monthly) 3) participate actively in at least one church ministry (one recommendation from church ministry leader)	<ul style="list-style-type: none"> <li>- Provide each student with a copy of the 28 fundamental beliefs of SDA</li> <li>- ensure that opportunities for analyzing SDA principles, for comparing/contrasting principles to students' own faith or worldview (i.e., essay, analysis of varying theorists and their perspectives, etc)</li> <li>- Provide examples of ministries that lend themselves to the students' field of study.</li> <li>- Have an open house with varying ministries present, describing what they do and how the students can get involved</li> <li>- Provide transportation to church</li> </ul>
Use Christian principles of stewardship, economy, and personal management	1) Has developed a personal financial plan 2) Attends at least one seminar/workshop on money management 3) Attends at least one seminar/workshop on time management 4) Understands the principles of tithing 5) Reportedly tithes 6) Completion of Spiritual Gifts inventory <u>i.e., <a href="http://www.buildingchurch.net/g2s.htm">http://www.buildingchurch.net/g2s.htm</a></u> 7) identifies ways he/she can use identified talents and/or documents how he/she is using identified talents	<ul style="list-style-type: none"> <li>- Provide varying workshops/seminars on time management, money management, and the identification of spiritual gifts</li> </ul>

<b>Demonstrate Effective Relationships and Interactions with Others</b>		
Demonstrates a caring attitude towards others	<p>1) Rating of 3 or higher on teaching dispositions rubric (self-critique and mentor-teacher rating)</p> <p>2) Rating of 3 or above on rubric for student response to the following: describe your perceptions of the care for all students. Describe your perceived areas of strength (at least 2) and areas of need (at least 2) with respect to these areas. In your summative reflection describe how you have addressed your identified areas of concern, any noted changes in your disposition, as well as a plan of action for future growth.</p> <p>3) rating of 3 or above on rubric for internship mid-point and final evaluation</p>	<ul style="list-style-type: none"> <li>- Provide evidence of a caring attitude through movie analysis (i.e., Coach Carter, Akeelah and the Bee, Music from the Heart)</li> <li>- Set-up a "Second Mile" board accessible to all so that they can show appreciation to others in the program who have demonstrated a caring attitude</li> </ul>
Provides service to others	<p>1) Documentation of completion of at least 80 hours of required service hours.</p> <p>2) Evaluation of student performance in service activities by supervisor</p>	<ul style="list-style-type: none"> <li>- Offer opportunities for service activities in the schools in which internships occur</li> <li>- Provide a list of the varying types of service activities students can participate in</li> </ul>
Affirms a belief in the dignity and worth of others	<p>1) Score of 3 or above on Action research Project</p> <p>2) Score of 3 or above on Philosophy of teaching</p> <p>3) Score of 3 or above on Interview with person from diverse culture</p>	<ul style="list-style-type: none"> <li>- Plan a program-wide service activity where all get involved (students and faculty)</li> <li>- Plan an education related mission trip</li> </ul>
Accepts responsibility for local, national, and global environments	<p>1) Score of 3 or above on Advocacy Paper in Intro to Special Education Course</p> <p>2) Score of 3 or above on Family Resource guide</p> <p>3) Score of 3 or above on "Hot Topics" presentation</p> <p>4) Score of 3 or above on at least 2 lesson plans teaching about ecological responsibility</p> <p>5) Score of 3 or above on Comparison of social situation in U.S. to one in another country</p>	<ul style="list-style-type: none"> <li>- be sure your program encourages recycling</li> <li>- be sure to connect how your school is a part of a bigger global system</li> <li>-create a web-based partnership with another program from another country</li> <li>- Provide a means for student-exchange programs</li> <li>- Participate in local/national reform efforts</li> </ul>