

Together in Christ by Emma Taylor, 70″ × 48″, oil on cradled panel, 2021. Courtesy the artist.

On Becoming Christ-Centered Educators

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As faculty members at Brigham Young University, we are encouraged to be disciple-scholars so that our research is informed by our commitment to the gospel of Jesus Christ, allowing opportunities to infuse gospel understanding into our teaching.[1] Given our field, we find this is a natural fit. As educational psychologists who are also professional teacher educators, wherever we teach, we find that spirituality, psychology, and pedagogy are integrated into every corner of our daily lives—at home, on campus, and at church. We believe that teaching is a practice of continual growth and connection, and we strive to develop in our students an ideal of cooperative learning and teaching, where "neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength" (Alma 1:26)—no matter the context.

Professional educators have long wrestled with questions about the purposes and methods of education. Debates over what should be taught and tensions between agency and accountability in classrooms have been approached through different theories of teaching. In this article, we hope to move the conversation toward Christlike teaching via the connecting element of love, which allows for both agency and accountability in teaching practice. We offer insights into the alignment of pedagogical theory and the principles of the Christ-Centered Leader Model (CCLM)

1. Neal A. Maxwell, "The Disciple-Scholar," in *On Becoming a Disciple Scholar: Lectures Presented at the Brigham Young University Honors Program,* ed. Henry B. Eyring (Bookcraft, 1995), 1–22.

for improving the personal practice of Christ-centered teaching.[2] We also share our concept of teaching as a practice of connection with examples of teaching from our own practice and from scripture.

Whether on university campuses, in public school settings, at church, at home, or in other community contexts, most of us will have opportunities to serve as teachers. Teaching is not as simple as merely loving students, but it is not as complicated as mastering every pedagogical skill. An awareness of theoretical and practical concepts of teaching can refocus and improve teaching efforts for both the novice and the experienced teacher. For those who are not professional educators, the CCLM can provide a useful framework for balancing agency, love, and accountability in their teaching in ways that also align with the best elements of educational theory and practice.

Pedagogical Theories and Approaches to Teaching

Throughout history, many have believed in a false dichotomy between agency and accountability, implying that allowing freedom necessitates a lack of rules and that holding people accountable restricts their freedom. Instruction models developed for public schools played into this perceived tension between agency and accountability, and those models have also influenced practices in homes, churches, and other learning contexts.

Two psychologists who had a particularly strong influence on both pedagogy and moral education in public schools were Edward Thorndike and John Dewey. Thorndike's approach emphasized teacher control, where experts impart truth and knowledge to the novice and are accountable for producing learning outcomes. In this model, all students learn standard truths, yet agency is rather diminished. Dewey's method, on the other hand, leaned more toward recognizing student agency, in which the expert and the novice co-construct knowledge as they discover truth together. The teacher designs democratic environments for learning, and students are given more room to inquire and deduce on their own.[3] However, this arrangement can lead to unpredictable outcomes.

2. "Christ-Centered Leader Model," Sorensen Center for Moral & Ethical Leadership, Brigham Young University (hereafter cited as BYU Sorensen Center), accessed July 15, 2026, https://sorensencenter.byu.edu/about/christ-centered-leader-model.

3. James S. Leming, "Research and Practice in Moral and Character Education: Loosely Coupled Phenomena," in *Handbook of Moral and Character Education,* ed. Larry P. Nucci and Darcia Narváez (Routledge, 2008), 150–51.

From this approach, agency is favored, with the risk that accountability to standards may be diminished, which may result in students questioning not only academic standards of truth but also religious standards of truth or morals.[4]

In contrast, we believe these tensions between agency and accountability in approaches to teaching can be reconciled through the principle of love, uniting the freedom of agency with the growth of accountability. Teaching with love requires that we insist on teaching truth while simultaneously preserving agency and fostering accountability. When either agency or accountability is diminished, love is also diminished. Those who teach in many of today's contexts are naturally positioned at the boundary between agency and accountability, enabling teachers to become loving connectors. Whether in public schools, university settings, or church buildings, teaching should build community and unite learners in the search for truth. Educator and activist Parker Palmer insists that "to teach is to create a space in which the community of truth is practiced."[5] He believes that teachers are connectors, fostering relationships in an environment of trust and facilitating deep and difficult learning by linking entities previously considered separate—namely, facilitating connections between students and ideas and between individuals.[6]

Teachers can be a unifying influence as they point all students to truth. Such a shared focus can draw students closer to each other and to the teacher. This is the heart of Christ-centered teaching, as Christ is the Master Teacher and the ultimate connector. He declares that he is the vine and we, his students, are the branches (John 15:5), unified by love (v. 9). Since teachers occupy a space at the boundary between agency and accountability in the pursuit of truth, they can be positioned as Christ-like connectors to support students in both developing agency and being accountable.

Whatever the learning outcome goals might be, the teacher must first connect to Christ, who will facilitate the ability of the teacher to be a connector with others, with truths of this world, and with the divine. Elder D. Todd Christofferson articulates a belief that "most, if not all, of the truth we are able to discover comes through divine help, whether we recognize it or not."[7] To be a Christ-centered educator, then, requires

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4. Vivien Burr, *An Introduction to Social Constructionism* (Routledge, 1995), 4.

5. Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (Jossey-Bass, 2007), 92.

6. See Palmer, *Courage to Teach,* chap. 5.

7. D. Todd Christofferson, "Truth Endures," *Religious Educator* 19, no. 3 (2018): 3.

that one seek inspiration to know how to support students in finding divine help. As teachers work toward teaching truth, they should constantly connect their love for students with the appropriate use of agency and the need for accountability. Christ exemplifies this in his interaction with the woman at the well (John 4), where he simultaneously acknowledges that she has acted in ways incongruent with the law and invites her to be accountable to the truth she is now taught. The CCLM can be a useful framework for keeping these concepts in mind as we teach.

The Christ-Centered Leader Model

The CCLM operates on a moral dimension (the covenant connection between God and self) and on an ethical dimension (our connections with others and our stewardships). Educators also recognize that there are moral and ethical dimensions of teaching. Morally, teachers bear the responsibility of cultivating the character of their students in preparation for civic life.[8] Ethically, education is a human right; thus, approaches to teaching must consider the contextual factors of those being educated.[9] Both dimensions involve teachers creating loving connections with others; helping others make connections between knowledge and opportunities; and taking stewardship of their own knowledge, teaching skills, and preparation.[10]

Among many educational philosophers who favor a democratic nature of classroom learning, Gert Biesta draws on the work of German educational professor Klaus Prange when describing three moral and ethical elements of the teaching act: Teaching must be understandable, connectable, and appropriate.[11] We suggest that these elements are compatible with the principles of the CCLM. Pedagogical practices that honor agency, express love, and invite accountability are also practices that are connectable, understandable, and appropriate.

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8. John I. Goodlad, "The Occupation of Teaching in Schools," in *The Moral Dimensions of Teaching,* ed. John I. Goodlad, Roger Soder, and Kenneth A. Sirotnik (Jossey-Bass, 1990), 20.

9. Fernando Bárcena, Fernando Gil, and Gonzalo Jover, "The Ethical Dimension of Teaching: A Review and a Proposal," *Journal of Moral Education* 22, no. 3 (1993): 241–43; Kenneth A. Strike, "Teaching Ethics to Teachers: What the Curriculum Should Be About," *Teaching and Teacher Education* 6, no. 1 (1990): 47–53.

10. Goodlad, "Occupation of Teaching in Schools," 21.

11. Gert Biesta, *World-Centered Education: A View for the Present* (Routledge, 2021), 85; Klaus Prange, *Die Zeigestruktur der Erziehung,* 2 Auflage, korrigiert und erweitert (Ferdinand Schöningh, 2012).

Honor Agency

According to educational theorist John Goodlad, teaching comes with the responsibility to develop the moral character of the student as well as recognize and honor the agency of the student.[12] Biesta explains that, as a being with agency, "the student is never a mere object of educational interventions" but a subject who demands respect and is in control of how the material affects them. The teacher points to the value of the content and why learning this content is in the students' best interest. According to Biesta, "'connectability' is the requirement that students can do something with what we show them, and particularly that they can continue with what we present them in their own lives and on their own terms. It means, in other words, that in what we show we have the interests of our students in mind and need to find a connection to those interests, and not let our pointing be led by our own interests. This, so Prange argues, entails the demand of *freedom*."[13] Teaching that honors agency results in profound growth and benefit for the student rather than employment or satisfaction for the teacher.

As part of the CCLM, honoring agency includes focusing resources on the development of students and encouraging initiative and innovation through freedom to pursue interests. Individuals are supported through loving persuasion rather than compulsion (D&C 121:37, 41), and their individuality is honored and welcomed. Likewise, places of learning should be environments where these same concepts are realized. Agency is a vital part of learning. Compulsion by rewards or punishments decreases creativity and motivation, or even comprehension, in the learner.[14]

Some philosophers of education have even promoted education *for* agency. They emphasize teaching critical thinking skills for the explicit purpose of liberating students to act for themselves and become "co-investigators" with the teacher.[15] In this type of education, students also learn to care for those around them[16] and prepare for future service to their community.[17] Providing choices allows individuals to feel some control over their own lives, which empowers them to engage more

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12. Goodlad, "Occupation of Teaching in Schools," 22–24.

13. Biesta, *World-Centered Education,* 85–86 (emphasis in original).

14. Alfie Kohn, *Punished by Rewards* (Houghton Mifflin, 1993).

15. Pablo Freire, *Pedagogy of the Oppressed,* 30th anniversary ed. (Continuum, 2000), 66–74.

16. Nel Noddings, *Philosophy of Education* (Westview Press, 1995), 190–96.

17. Gert Biesta, *The Beautiful Risk of Education* (Paradigm Publishers, 2014).

freely, making meaningful connections that are chosen and not forced.[18] The teacher honors student choice and often engages in conversation about their choices to support the learner in progressing toward the intended goal. When educators allow for agency in the classroom, learners are naturally more engaged in the process.

An example in the scriptures of allowing agency in learning is illustrated in 1 Nephi 11 in the interaction between the Spirit and Nephi. Before offering any instruction, the Spirit asks, "What desirest thou?" (1 Ne. 11:2), or in other words, "What do you want to know?" The Spirit respects Nephi's agency by waiting for his expression of a desire to learn, recognizing his level of understanding and readiness, and inviting rather than coercing him to learn more. Later, the Spirit's gesture of pointing ("Look!," v. 8) implies this element of honoring agency because Nephi's head is not forcibly turned by pointing or calling attention to something. Here, the individual is the one making connections through the opportunities for exploration, building on current knowledge and understanding. While effective learning requires that the student act and that the teacher create opportunities for engagement, the student's action can only be invited and not forced by the teacher. For many, this is the hardest of the three principles to embrace because of an erroneous assumption that an immediate outcome of learning and progress should be evident. However, we must allow students to progress on their own time without carrying the burden of failure if they do not proceed as we hope.

Melissa once had a student take a course three times. The course was a requirement for the major, and failure to complete or pass it with a C grade would require repeating the course. In the first attempt, she noticed this student's grades slipping, even though his class attendance was consistent. Through conversations, she learned that outside factors demanded his attention, and his coursework was not his top priority. In the second attempt, they met early in the semester to discuss a plan to make that semester more successful; by midterm, the student was again failing to complete work and this time began missing class. A year passed, and the student enrolled in her course for the third time. Finally, on this occasion, he was in a space where he could focus on the coursework and achieve a work-life balance that enabled his success. Throughout each of the three semesters he had enrolled in her course, Melissa offered support and encouragement, "pointing" to that which would help him

18. William Glasser, *Choice Theory in the Classroom,* rev. ed. (HarperPerennial, 1998).

succeed, yet he alone could choose how to prioritize his time and efforts. She often pointed out the application of the course content to his own lived experience, and they discussed the consequences and outcomes of potential choices. He eventually completed the course, confident that not only did he learn the material well but also that it was his true desire to move forward with his choice of career.

Good teachers know that a motivation for learning is often an exercise in making choices, although it can also be demotivating in some cases. Agency that motivates learning includes opportunities to participate that align with students' interests and have relevance to their own lives. However, when there are too many choices, the meaning of those choices can be watered down and the burden of making a choice can become overwhelming and demotivating.[19] Teachers can offer a simple but fundamental choice for students—to look at or away from truth. Pointing to truth involves providing resources, structure, and opportunity and then allowing the students to act.

Invite Accountability

Moral and ethical teaching also requires inviting accountability. To be accountable, a person needs to be able to understand what they are accountable for and what it means to be accountable for those things. This moral and ethical requirement of teaching applies to "what we show and how we show it." To be understandable, "whatever we point at, we must show it in such a way that it is correct, transparent, and comprehensible," which Biesta interprets as the "demand of *truth*."[20] When teachers point at something true in a way that is also truthful or honest, they invite accountability for both parties. The teacher is accountable for pointing to truth, and the student is accountable to look or attend to the thing being pointed out.

The principle of inviting accountability, as outlined in the CCLM, differs very little from the way it is practiced by expert teachers. The CCLM outlines the need to give clear direction, to "recognize and celebrate growth," and to correct with directness and compassion,[21] with the

19. Idit Katz and Avi Assor, "When Choice Motivates and When It Does Not," *Educational Psychology Review* 19 (2007): 432–35, https://doi.org/10.1007/s10648-006-9027-y.

20. Biesta, *World-Centered Education,* 85 (emphasis in original).

21. "Invite Others' Accountability," under "God's Children," Christ-Centered Leader Model, BYU Sorensen Center.

hope of instilling responsibility and integrity. In applying the CCLM to teaching, the individual learner must be engaged mentally. Therefore, teachers strive to create opportunities for students to think through their learning, systematically reflect on the process, and evaluate the gaps in their own understanding. Good pedagogy does not require the teacher to provide all the answers; rather, teachers introduce concepts and invite investigation and application of the concepts into students' relevant lived experiences. By doing this, teachers invite accountability for each learner to be responsible for their own learning and the application of that knowledge. Noted educational neuroscientist David Sousa has been known to declare that "the brain that does the work, learns."[22] Through lesson planning and defined learning objectives, teachers provide structures for learners to navigate the process of learning, like "scaffolding" for students to climb as they build their understanding.[23]

Returning to the account of Nephi's instruction, both the angel and the Spirit make sure to check on Nephi's belief and desire, which helps ensure that Nephi is both willing and capable of understanding and following. Then, throughout the interaction, the angel continues to check in on what Nephi sees and understands: "Nephi, what beholdest thou?" (1 Ne. 11:14); "Knowest thou the condescension of God?" (v. 16); "Knowest thou the meaning of the tree which thy father saw?" (v. 21). As his "teachers" see Nephi's understanding increase, they add more instruction and clarification. Certainly, his teachers know what is being presented to Nephi, but they still require him to explain what he is seeing and understanding. This kind of formative assessment not only helps the teacher know where to point the students' attention next, but it also helps students clarify what they know, what they yet lack, and what they desire to know next. For the student's part, Nephi spends time pondering the things he has been shown.

One of the more evident of these pedagogical approaches is the flipped classroom, where the material to be learned is explored independently, outside of the classroom, before coming together to share

22. David A. Sousa, "Leading the Brain-Compatible School," lecture presented at the 6th Biannual Conference of Instructional Leadership in the 21st Century, Salt Lake City, March 2011; David A. Sousa and Carol Ann Tomlinson, *Differentiation and the Brain: How Neuroscience Supports the Learner-Friendly Classroom* (Solution Tree Press, 2011), 3.

23. David Wood, Jerome S. Bruner, and Gail Ross, "The Role of Tutoring in Problem Solving," *Journal of Child Psychology and Psychiatry* 17, no. 2 (1976): 89–100, https://doi.org/10.1111/j.1469-7610.1976.tb00381.x.

insights and support deeper understanding through discussion, group work, and application activities. Such practices require the individual learner to take responsibility for their learning.[24] The move to a "home-centered, Church-supported" approach to teaching within the Sunday School program is reminiscent of the idea of a flipped classroom. The *Come, Follow Me* manual provides an outline for the week's readings that are to be discussed in the following Sunday meeting.[25] Individuals, through their own efforts, are to ask, seek, and knock (Matt. 7:7–8); to read and study in their homes (personally and with family); and then join in settings where "opportunities to share their experiences, thoughts, and questions about the scripture passages" are provided.[26] In this way, "all may be edified of all, and that every man may have an equal privilege" (D&C 88:122).

Teachers, of course, also invite accountability for themselves in their own pedagogy by preparing clear learning objectives and creating lesson plans that support the work of the class members. They must be sufficiently familiar with the content to be taught, which requires continual efforts to improve their practice, skills, and knowledge. Good pedagogy also requires that teachers understand the educational purposes of the curriculum, the experiences that can support learning, and how to evaluate it.[27] President Spencer W. Kimball emphasized this idea in his address "The Second Century of Brigham Young University" when he stated, "Perspiration must precede inspiration."[28] Planning learning activities and discussion questions that will lead to the achievement of educational goals requires teachers to make decisions about what to include, how to organize the lesson to build upon prior knowledge, and how and when to guide students to demonstrate the obtained

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24. Stacy M. P. Schmidt and David L. Ralph, "The Flipped Classroom: A Twist on Teaching," *Contemporary Issues in Education Research* 9, no. 1 (2016): 1–6.

25. *Come, Follow Me—for Home and Church: Living, Learning, and Teaching the Gospel of Jesus Christ* (The Church of Jesus Christ of Latter-day Saints, 2024), iii–iv.

26. *Come, Follow Me,* vii.

27. Linda Darling-Hammond and others, "Educational Goals and Purposes: Developing a Curricular Vision for Teaching," in *Preparing Teachers for a Changing World: What Teachers Should Learn and Be Able to Do,* ed. Linda Darling-Hammond and John Bransford (Jossey-Bass, 2005), 175–77, 181–84, 197–98.

28. Spencer W. Kimball, "The Second Century of Brigham Young University," devotional, Brigham Young University, October 10, 1975, BYU Speeches, https://speeches.byu.edu/talks/spencer-w-kimball/second-century-brigham-young-university/, published as "Second Century Address," *BYU Studies* 16, no. 4 (1976): 445–57.

knowledge.[29] Such efforts require time and thought. By comparison, teachers who rely solely on personality traits to get them through the lesson may end up entertaining a group, but little in the way of learning will take place if they have not been diligent in preparing engaging lessons.

Express Love

To facilitate a connection to truth within the realm of our stewardship, moral and ethical teaching requires that the content we present to students is appropriate to the students' needs and level of understanding; to do otherwise is a disservice. Appropriateness requires that the truths we show students and the ways in which we show them are also accessible.

Biesta indicates that the requirement of accessibility in education entails the moral and ethical "demand of *respect*."[30] This means that we approach students as persons or subjects rather than as objects.[31] It also suggests that the teacher values the student enough to get to know the student—how they see the world; the way they process information; and their abilities, interests, and needs. Recognizing the personhood of students and valuing them enough to show them something that is both true and of value to them is an act of love.

In our experience, love is the emotion teachers reference the most: love for learning, love for the work, and especially, love for students. Yet, in public education and in many other places of learning, the logical and factual have been emphasized and privileged over the emotional. As a graduate student, Melissa's original intent was to study love in the classroom. However, an advisor quickly shut down that idea in favor of the more analytical concept of positive human regard. Although emotion has gained ground over the past twenty years as a legitimate source of information, much work remains to openly acknowledge and encourage the emotions present in learning[32] and, even more, to express genuine love for students.

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29. Darling-Hammond and others, "Educational Goals and Purposes," 188–90, 194–96.

30. Biesta, *World-Centered Education,* 86 (emphasis in original).

31. Biesta, *World-Centered Education,* 86; Prange, *Die Zeigestruktur der Erziehung,* 147.

32. Melissa Newberry and Phil Riley, "Emotions and School Update: Tensions and Provocations," in *Approaches to Teaching and Teacher Education: ISATT 40th Anniversary Yearbook,* ed. Cheryl J. Craig, Juanjo Mena, and Ruth G. Kane, Advances in Research on Teaching 43 (Emerald Publishing, 2023), 111, 113, 118–19, https://doi.org/10.1108/S1479-368720230000043013.

The CCLM suggests service as one way to express love for others while acknowledging the infinite worth they possess. Loving service includes listening intently and with empathy. The model also suggests that love includes being responsible for fostering an environment where all can feel a sense of belonging and respect and that we are committed to and conscientious about that belonging. Teaching is a service when done with a focus on individual learners and the truths to which we hope to connect them rather than a focus on the teacher's own performance. Teachers should strive to create classrooms where all students can feel seen, heard, and safe enough to engage with others. Students are keenly aware of the difference between truly loving acts and counterfeits, especially when it comes to teachers' actions. Caring teachers are more concerned with the long-term benefits for the student, whereas teachers who are more concerned with how they are perceived by students may appear to be kind but have motivations that are more self-oriented.[33]

In creating a learning environment where love facilitates connection, teacher-student relationships matter. In 1 John 4:19, we learn of the reciprocal nature of love when it is noted that "we love [God], because he first loved us." For many teachers, it is their love for students that motivates their entry into the profession, and they assume some reciprocity in that love. Natural caring is freely given and received when the teacher and student have mutual affection. However, when it is not present, teachers must still operate under an ethic of care in which the teacher enacts a moral obligation to care for the student as a person, regardless of whether there is a natural inclination to do so or if affection is returned.[34] The teacher makes the choice, as a professional, to attend to the student in a way that demonstrates care.[35] Teachers provide a service as they express love toward students and love for the truths they teach. This love for the student and the truth can provide a bridge of connection between the student and the things being taught. Similarly, a love for all students can provide a bridge of connection between students.

In practice, showing love for students must focus on their needs. This focus would include assessing student knowledge, gauging their

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33. Wendy K. Moran, "The Nature of Caring Teachers and the Factors That Impact on Their Caring" (PhD diss., Australian Catholic University, 2008), 37, 59, 62–65, 80, 288, https://doi.org/10.4226/66/5a95dffbc67ec.

34. Noddings, *Philosophy of Education,* 194–95.

35. Lisa S. Goldstein, "Loving Teacher Education," in *Teaching, Learning, and Loving,* ed. Daniel Liston and Jim Garrison (RoutledgeFalmer, 2004), 34–46.

developmental and emotional readiness, and then preparing lessons and materials that meet them where they are. This process attends to the zone of proximal development,[36] or the space where students are ready for learning and able to grow and expand their understanding with the assistance of a loving guide. This process helps connect them to ideas and skills that they cannot accomplish on their own. In gospel terms, it is the principle of giving milk before meat (Heb. 5:12–14; 1 Cor. 3:2; D&C 19:21–22). To do this, we must first have a relationship with our students sufficient to know where they are in their development and understanding so that we can build upon their current knowledge and make the new information accessible to them. Teaching, from this perspective, is an act of service and love. Respect for the learner can also be expressed by beginning and ending lessons on time, providing feedback and focused praise, and promoting cooperation among class members.[37]

This desire to understand the student and adapt instruction reminds us again of Nephi's experience, particularly in the way the Spirit and the angel begin their instruction. The Spirit first invites Nephi to express what he desires, what he already believes, and then praises Nephi for his belief (1 Ne. 11:2–6). From a pedagogical view, the patient and caring way in which the Spirit and the angel instruct Nephi can be seen as a demonstration of love, along with the joy expressed by the Spirit on learning that Nephi has both a belief in the things taught by his father and a desire to learn more.

An illustration of this principle of expressing love and facilitating connection happened when Mike saw a teenage student harshly criticizing a peer during class. When Mike pulled the first student aside and privately asked why he was treating the other student this way, the student explained that the other student often did things that irritated and provoked him. Mike offered some possibilities for why the other student might be acting this way, specifically suggesting that he might also want to be seen and recognized as someone of value in the class. Mike then challenged the first student to see what might happen if he made efforts to recognize and include his peer rather than trying to stop his irritating behavior with harsh words. He also indicated that the student might be in a unique position to help the other student feel seen and appreciated.

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36. Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Harvard University Press, 1978), 84–91.

37. Laurence Steinberg, *Adolescence,* 12th ed. (McGraw-Hill, 2020), 175.

Because of Mike's previously developed connection with the first student, he was able to assess the student's readiness for learning. He then inquired into and recognized the concerns, beliefs, desires, and understanding of both students. With the example of the care Mike expressed for the second student, the first student took up the challenge and tested out the lesson Mike offered. The two students were soon observed talking and laughing together.

Conclusion

Through reflection and application of the CCLM to teaching opportunities, the aspiring teacher is prompted to put into practice the many virtues outlined in scripture and in moral education theories that support the learner. With efforts to apply such supports, teachers can make strides in becoming Christ-centered educators. There are myriad ways that these elements can be incorporated for Christlike teaching. For example, to honor agency, teachers might include conversations with students about their understanding, interests, needs, and goals and then allow for choice in how they participate or how the teacher presents knowledge. To invite accountability, practices could include scaffolds that support student growth, such as checking in on progress and providing feedback. We can do this without imposing unnecessary external controls or engaging in power struggles. Practices related to expressing love can be as simple as learning students' names and taking opportunities to listen as they share details about their lives. The real problems with pedagogy emerge when the principles of agency, accountability, and love are not present.

Although learning is a participatory activity, teaching can only invite participation by creating an environment conducive to engagement. Lessons in which the focus is on the expertise of the lecturer may be easy to prepare. However, for learning to occur, love for students must always be at the center and students must be invited to engage meaningfully. This includes drawing students' attention to truth and to the associated actions needed for application in their daily lives. Entertainment that replaces instruction, where the student merely shows up while the teacher presents, lacks the element of accountability for both teacher and student. This results in little connection, engagement, or new understanding and, thus, little change or growth.

For those who strive to teach, in any context, we believe that opportunities can be provided and accountability fostered, "without compulsory

means" (D&C 121:46) on the one hand or a sacrifice of truth or agency on the other. Using the CCLM as a teaching framework can assist teachers, professional or untrained, to improve their teaching as they consider approaches to teaching that are Christ-centered. The alignment between gospel principles and good pedagogy can inspire teaching practices wherever teaching occurs.

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