

MANAGING MULTICULTURAL EDUCATION IN CHRISTIAN FAITH-BASED SCHOOLS: A SYSTEMATIC LITERATURE REVIEW OF LEADERSHIP, GOVERNANCE, AND ORGANIZATIONAL RESPONSES

Ratna Setyowati Putri^{1*)}, Ardi Kho²⁾, Rudy Pramono³⁾

¹⁻³⁾ Doctor of Research in Management, Universitas Pelita Harapan, Tangerang, Indonesia

*Email: ratnasetyowatiputri@gmail.com

ABSTRACT

Christian faith-based schools are increasingly required to manage religious, cultural, and social diversity while sustaining their distinctive educational mission, making multicultural education an educational management challenge rather than solely a pedagogical concern. This systematic literature review examines how multicultural education is managed in Christian faith-based schools by synthesizing evidence from 32 Scopus-indexed Q1 and Q2 journal articles published between 2016 and 2026. Following the PRISMA 2020 guidelines, the review employs James A. Banks' multicultural education framework as an interpretive analytical lens—rather than a tested theoretical model—to examine leadership, governance, curriculum, and organizational responses to diversity. The findings identify five recurring management challenges: secularization and declining religious affiliation; increasing religious and cultural diversity; tensions between Christian identity and inclusive practices; racial, ethnic, and gender diversity, including LGBTQ+ inclusion; and leadership, governance, and teacher capacity. The review demonstrates that effective multicultural education depends on coordinated organizational responses that align with institutional mission, leadership, governance, curriculum, teacher development, stakeholder engagement, and school culture. Its principal contribution is to reposition multicultural education from a predominantly pedagogical concern to a question of educational leadership and organizational stewardship by demonstrating how Banks' multicultural education framework can serve as an analytical lens for understanding organizational responses in Christian faith-based schools. The review also offers evidence-informed insights for school leaders, governing bodies, and policymakers seeking to advance both Christian mission and multicultural inclusion.

Keywords: multicultural education; Christian faith-based schools; educational management; organizational responses; school leadership; school governance; James A. Banks

ABSTRAK

Sekolah Kristen berbasis iman menghadapi tuntutan yang semakin besar untuk mengelola keberagaman agama, budaya, dan sosial tanpa mengabaikan misi pendidikan yang menjadi identitasnya. Kondisi tersebut menempatkan pendidikan multikultural tidak hanya sebagai isu pedagogis, tetapi juga sebagai tantangan dalam manajemen pendidikan. Penelitian ini bertujuan untuk mengkaji pengelolaan pendidikan multikultural di sekolah Kristen berbasis iman melalui Systematic Literature Review (SLR) terhadap 32 artikel jurnal bereputasi yang terindeks Scopus Q1 dan Q2 serta diterbitkan pada periode 2016–2026. Kajian ini mengikuti pedoman PRISMA 2020 dan menggunakan kerangka pendidikan multikultural James A. Banks sebagai lensa analitis interpretatif, bukan sebagai model teoretis yang diuji, untuk menganalisis kepemimpinan, tata kelola, kurikulum, dan respons organisasi dalam menghadapi keberagaman. Hasil kajian mengidentifikasi lima tantangan utama dalam pengelolaan pendidikan multikultural, yaitu: (1) sekularisasi dan menurunnya afiliasi keagamaan; (2) meningkatnya keberagaman agama dan budaya; (3) ketegangan antara identitas Kristen dan praktik pendidikan yang inklusif; (4) keberagaman ras, etnis, dan gender, termasuk isu inklusi LGBTQ+; serta (5) tantangan dalam kepemimpinan, tata kelola, dan kapasitas guru. Temuan kajian menunjukkan bahwa keberhasilan pengelolaan pendidikan multikultural bergantung pada respons organisasi yang terintegrasi dan selaras dengan misi institusi, kepemimpinan, tata kelola, kurikulum, pengembangan profesional guru, keterlibatan pemangku kepentingan, serta budaya sekolah. Kontribusi utama kajian ini adalah mereposisi pendidikan multikultural dari perspektif yang selama ini didominasi oleh aspek pedagogis menjadi isu kepemimpinan pendidikan dan pengelolaan organisasi. Selain itu, kajian ini menunjukkan bahwa kerangka pendidikan multikultural James A. Banks dapat dimanfaatkan sebagai lensa analitis untuk memahami respons organisasi dalam mengelola keberagaman di sekolah Kristen berbasis iman. Temuan penelitian ini diharapkan dapat menjadi rujukan berbasis bukti bagi pemimpin sekolah, badan penyelenggara, dan pembuat kebijakan dalam merumuskan strategi yang mampu

memperkuat misi pendidikan Kristen sekaligus mewujudkan pendidikan yang inklusif dalam konteks masyarakat multikultural.

Kata kunci: pendidikan multikultural; sekolah Kristen berbasis iman; manajemen pendidikan; respons organisasi; kepemimpinan sekolah; tata kelola sekolah; James A. Banks

1. Introduction

The globalization of society, increasing migration, and the growing pluralization of religious and cultural identities have fundamentally reshaped the organizational environment in which schools operate (Martínez-Ariño & Teinturier, 2019). For Christian faith-based schools, these transformations are no longer merely educational or theological concerns; they create complex management challenges as school leaders seek to sustain a distinctive Christian mission while responding to increasingly diverse school communities. Decisions concerning admissions, curriculum, staffing, leadership, student support, stakeholder engagement, and institutional policies must reconcile the competing expectations of religious identity, educational equity, and social inclusion. Consequently, multicultural education has evolved beyond a curricular initiative into an educational management issue requiring coordinated organizational responses across leadership, governance, curriculum, and institutional culture (Gleeson & O'Neill, 2018; Martínez-Ariño & Teinturier, 2019).

Christian faith-based schools occupy a distinctive institutional position because they simultaneously function as religious communities, educational organizations, and civic institutions (Gleeson & O'Neill, 2018). In many countries, they increasingly educate students from diverse religious, cultural, and non-religious backgrounds (Fontdevila et al., 2024; Levy & Monterescu, 2022; Wodon, 2019). This diversity creates persistent tensions between preserving confessional identity and fostering an inclusive educational environment. Addressing these tensions extends beyond classroom practice and requires organizational decisions regarding

governance, leadership, professional learning, community engagement, and institutional policies.

From a broader organizational management perspective, Christian faith-based schools can be understood as mission-driven organizations that must balance institutional identity, stakeholder expectations, and pressures for adaptation. Institutional leadership and governance play a central role in mediating these competing demands by translating organizational mission into policies, structures, and practices. Managing multicultural education therefore also constitutes a process of organizational change, requiring schools to develop the leadership capacity, governance arrangements, and institutional flexibility needed to respond to diversity without weakening their core mission.

Although multicultural education has been widely studied, existing scholarship has primarily examined curricula, pedagogy, culturally responsive teaching, religious identity, and inclusive educational practices. Studies in Christian faith-based schools similarly explore leadership, curriculum, teacher beliefs, or student inclusion as largely separate issues. Consequently, limited attention has been given to how these interconnected dimensions collectively explain the organizational management of multicultural education. Existing evidence remains fragmented, offering little synthesis of how leadership, governance, institutional culture, teacher capacity, curriculum, and stakeholder engagement operate as an integrated system to manage diversity in Christian faith-based schools. This gap highlights the need for a systematic literature review that examines

multicultural education from the perspective of educational management.

To address this gap, this review uses James A. Banks' five-dimensional multicultural education framework as an interpretive lens to compare how heterogeneous studies conceptualize schools' responses to diversity. The framework is not treated as a causal or normative model to be tested; instead, it provides a common conceptual vocabulary for examining curricular, pedagogical, and institutional responses across diverse national and denominational contexts (Banks, 1993; Banks & Banks, 2020).

Accordingly, this review synthesizes evidence from 32 Scopus-indexed Q1 and Q2 journal articles published between 2016 and 2026 to identify recurring management challenges, the organizational responses used to address them, and the remaining research gaps. Its contribution lies in bringing fragmented evidence into an integrated educational management account of how Christian faith-based schools negotiate institutional mission and multicultural inclusion. The findings offer evidence-based insights for school leaders, governing bodies, and policymakers. The review corpus also includes studies of faith-based schools in Indonesia, thereby enhancing the practical relevance of the findings for educational leadership, governance, and organizational management within the Indonesian context.

This review is guided by the following research questions:

Main Research Question

How is multicultural education managed in Christian faith-based schools across diverse contexts, and what does the existing literature reveal about the challenges, organizational responses, and future directions for the field?

RQ1. What are the predominant management challenges faced by Christian

faith-based schools in implementing multicultural education?

RQ2. How do Christian faith-based schools respond organizationally to these multicultural challenges?

RQ3. How can James A. Banks' multicultural education framework be used as an analytical lens to understand the organizational management of multicultural education in Christian faith-based schools?

RQ4. What conceptual, methodological, and contextual research gaps should guide future scholarship on multicultural education in Christian faith-based schools?

2. James A. Banks' Multicultural Education Framework as an Analytical Lens

2.1 Why Banks?

James A. Banks' multicultural education framework is one of the most influential and widely adopted conceptual models for understanding how educational institutions respond to diversity (Banks, 1993; Banks & Banks, 2020). Rather than viewing multicultural education as the addition of diverse content to an existing curriculum, Banks conceptualizes it as a transformative process that seeks to improve educational equity by addressing curriculum, pedagogy, institutional culture, and broader structures that shape students' educational experiences (Banks, 1993, 2016). Its enduring influence on multicultural education research makes the framework particularly appropriate for synthesizing evidence from the diverse national, cultural, and denominational contexts represented in this review.

Although Banks' framework was not originally developed as a theory of educational management, its multidimensional perspective provides a robust conceptual foundation for examining how schools organize

institutional responses to increasing diversity. In particular, the framework recognizes that equitable multicultural education depends not only on classroom practice, but also on school-wide structures, leadership, organizational culture, and institutional decision-making (Banks & Banks, 2020).

2.2 Banks as an Analytical Lens

In this review, Banks' framework is employed as an analytical lens rather than as a normative model for evaluating school performance. The framework guides the interpretation of how Christian faith-based schools respond to multicultural challenges through leadership, governance, curriculum, teacher development, stakeholder engagement and school culture. Accordingly, this review does not seek to test or extend Banks' theory. Instead, it uses the five dimensions to organize and interpret evidence concerning the organizational responses that schools adopt while balancing their Christian identity with increasing multicultural diversity.

Using Banks as an analytical lens also enables findings from diverse educational contexts to be interpreted through a common conceptual framework while maintaining the educational management focus of this review. This approach provides a coherent basis for comparing how different schools organize institutional responses to similar multicultural challenges, despite variations in the national context, denominational tradition, and governance structure.

2.3 The Five Dimensions of Multicultural Education

Banks' framework comprises five interrelated dimensions that together provide a comprehensive understanding of multicultural education (Banks & Banks, 2020).

Content Integration concerns incorporating diverse cultural, religious, and historical

perspectives into curricula and learning materials.

The Knowledge Construction Process examines how students and teachers critically understand the cultural assumptions, perspectives, and biases that influence the production of knowledge.

Prejudice Reduction focuses on fostering positive attitudes and reducing discrimination against individuals from different racial, ethnic, religious, cultural, and social backgrounds.

Equity Pedagogy emphasizes adapting teaching strategies to ensure equitable learning opportunities for students with diverse cultural, linguistic, socioeconomic, and educational backgrounds.

Empowering School Culture and Social Structure extends multicultural education beyond classroom instruction by addressing the organizational culture, policies, leadership, governance, and institutional structures that promote educational equity across the school community (Banks & Banks, 2020).

Collectively, these five dimensions recognize that multicultural education is shaped not only by curriculum and pedagogy but also by the organizational conditions that enable equitable educational practices.

2.4 Relevance to Educational Management

From an educational management perspective, Banks' five dimensions highlight various levels of institutional action. Content Integration, the Knowledge Construction Process, Prejudice Reduction, and Equity Pedagogy primarily address the representation, interpretation, experience, and enactment within curriculum and teaching. In contrast, Empowering School Culture and Social Structure explicitly emphasizes the policies, leadership arrangements, organizational norms, and institutional structures that underpin these educational practices.

This distinction provides a conceptual framework for assessing

whether multicultural initiatives remain confined to classroom practices or are integrated into school-wide policies, routines, and relationships. Consequently, Banks' framework is employed in this review to link educational practices with the organizational conditions that may facilitate or hinder their implementation in Christian faith-based schools.

3. Methodology

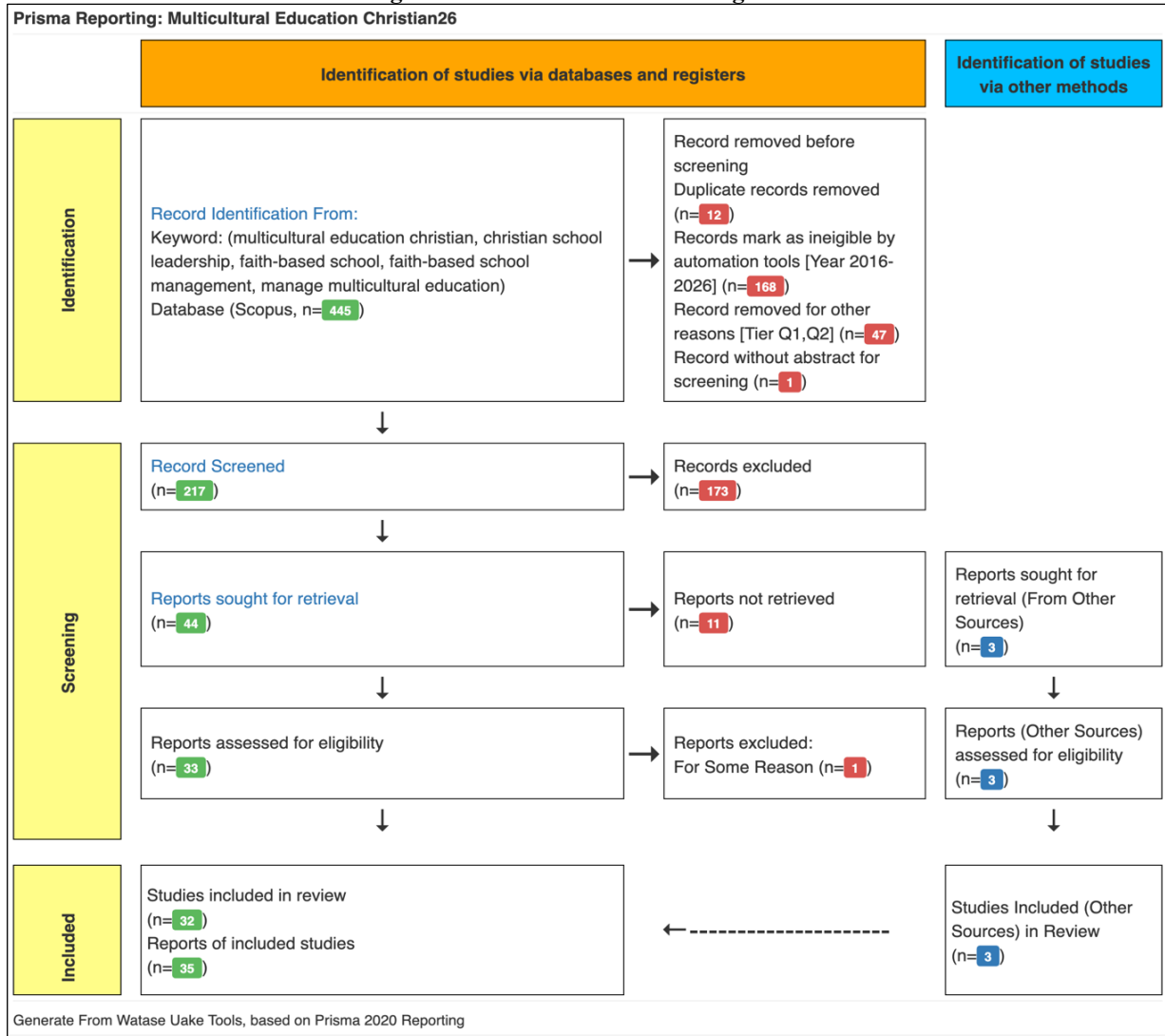
3.1 Search Strategy and PRISMA 2020 Protocol

This systematic literature review (SLR) followed the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to ensure methodological transparency, reproducibility, and comprehensive reporting throughout the review process. The literature search was conducted using Watase Uake (Wahyudi, 2024), a research collaboration tool that retrieves bibliographic records from the Scopus database. Watase Uake served as the search interface, and Scopus remained the underlying bibliographic database from which records were retrieved. Searches were performed within the Scopus TITLE-ABS-KEY fields using the Watase Uake interface to maximize the relevance of the retrieved studies while minimizing unrelated records. The final literature search was conducted on 9 July 2026. The search strategy employed the following Boolean query: (multicultural AND education AND Christian) OR (Christian

AND school AND leadership) R (faith-based AND school) OR (faith-based AND school AND management) OR (manage AND multicultural AND education). The search was limited to peer-reviewed journal articles published between 2016 and 2026 and written in English only. The initial search identified 445 records in total. Duplicate records, publications outside the specified publication period, articles published in journals below the Scopus Q2 quartile, and records lacking abstracts were removed before the screening process. The selection of articles from Scopus Q1 and Q2 journals served as a pragmatic criterion for quality screening, aimed at enhancing the probability of rigorous peer review, methodological transparency, and consistent reporting among the included studies. Nevertheless, the journal quartile was not used as a substitute for the study-level quality appraisal, which was conducted independently and focused on methodological clarity, relevance to the research questions, and completeness of reporting.

The titles and abstracts were subsequently screened to assess their relevance to the research questions, followed by a full-text review of the eligible studies. Where abstracts did not provide sufficient information for determining eligibility, inclusion decisions were based on a comprehensive assessment of the full text. The complete study selection process is presented in the PRISMA 2020 flow diagram (Figure 1).

Figure 1. PRISMA 2020 Flow Diagram



3.2 Inclusion and Exclusion Criteria

The predefined inclusion and exclusion criteria used throughout the screening and eligibility assessments are summarized in Table 1.

Table 1. Predefined Inclusion and Exclusion Criteria Applied During the Literature Screening Process

Criterion	Inclusion Criteria	Exclusion Criteria
Publication type	Peer-reviewed journal articles	Conference papers, books, book chapters, dissertations, theses, editorials, reports, and other non-peer-reviewed publications
Publication period	Published between 2016 and 2026	Published before 2016 or after the search date
Language	English-language publications	Publications in languages other than English
Database source	Bibliographic records retrieved from the Scopus database through the Watase Uake search interface	Publications not indexed in Scopus
Journal quality	Articles published in Scopus Q1 or Q2 journals	Articles published in journals below Scopus Q2

Criterion	Inclusion Criteria	Exclusion Criteria
Research focus	Studies examining multicultural education in Christian faith-based schools or closely related educational contexts, with relevance to leadership, governance, curriculum, teacher development, stakeholder engagement, organizational culture, or educational management	Studies unrelated to multicultural education, Christian faith-based education, or the research questions
Content availability	Articles with accessible abstracts and full texts sufficient for eligibility assessment and data extraction	Records without abstracts or with insufficient information to determine eligibility

3.3 Data Extraction and Thematic Synthesis

Following the eligibility assessment, relevant information was systematically extracted from each included study. The extracted data included bibliographic information, country or educational context, research objectives, methodological approach, participant characteristics, principal findings, reported multicultural challenges, leadership and organizational strategies, and implications for multicultural education management. Coding and preliminary thematic development were facilitated using SciSpace, which supported the organization and synthesis of information across the selected studies. All coding outputs and thematic groupings generated during this process were independently reviewed and verified by the researchers to ensure their accuracy, consistency, and alignment with the research objectives. The final theme development and interpretation remained the responsibility of the researchers. James A. Banks' multicultural education framework served as an analytical lens during thematic interpretation rather than as a coding framework. Instead of categorizing findings directly into Banks' five dimensions, the researchers used the framework to interpret how leadership, governance, curriculum, teacher professional development, stakeholder engagement, and organizational culture collectively shaped schools' responses to multicultural challenges. This approach enabled the synthesis to move beyond

descriptive reporting toward an organizational understanding of multicultural education in Christian faith-based schools.

3.4 Quality Appraisal and Assurance

Given the heterogeneity of the evidence, which included qualitative, quantitative, and conceptual studies, a single standardized critical appraisal tool was deemed unsuitable for the entire corpus review. Instead, this review employed a fit-for-purpose, cross-design appraisal approach. Each study was evaluated based on three criteria: (1) methodological clarity, which involved assessing the transparency of the research design, data sources or participants, and analytical procedures, where applicable; (2) relevance to the review questions and the organizational management of multicultural education in Christian faith-based schools; and (3) completeness of reporting, which was necessary to support interpretation and thematic synthesis. The appraisal focused on assessing the credibility and interpretive weight of the evidence rather than generating a numerical quality score, in line with the review's narrative-thematic and non-meta-analytic design. Studies that lacked sufficient methodological or reporting detail to support reliable interpretation were excluded during the eligibility assessment.

Titles, abstracts, and full-text articles were independently screened by the researchers according to predefined eligibility criteria. All inclusion decisions were made consistently by the researchers

to minimize selection bias and ensure methodological consistency throughout the review process. Research collaboration and AI-assisted research tools were used to enhance the efficiency of selected stages of the review process. Watase Uake facilitated literature retrieval from the Scopus database, SciSpace supported coding and thematic organization, and Paperpal assisted with academic language editing during manuscript preparation. However, all screening decisions, eligibility assessments, quality appraisals, data verifications, thematic interpretations, and syntheses were conducted and validated by the researchers. Consequently, these tools served solely as research support tools, while all scholarly judgments and analytical decisions remained the researchers' responsibility.

4. Results

4.1 Overview of Included Studies

A total of 32 peer-reviewed journal articles met the predefined inclusion criteria and were included in this systematic literature review. The studies were conducted across diverse geographical contexts, including Australia, Indonesia, South Korea, Spain, Israel, South Africa, the United Kingdom, the United States, Ghana, Botswana, New Zealand, Croatia, Norway, Türkiye, and several African countries, demonstrating the global relevance of multicultural education in Christian faith-based schools. Most articles were published between 2019 and 2026, with a noticeable increase from 2020 onwards.

The reviewed studies employed qualitative, quantitative, and conceptual research designs, although qualitative approaches predominated. They represented a broad range of Christian traditions, including Catholic, Anglican, Presbyterian, Reformed/Calvinist, Evangelical, and non-denominational schools, providing diverse perspectives on

multicultural education across different educational contexts.

As summarized in Table 1, the reviewed studies revealed recurring management challenges and organizational responses across diverse Christian faith-based school contexts. The following sections synthesize these findings thematically in relation to the research questions.

4.2 Management Challenges (RQ1)

The reviewed studies identified five recurring challenges for Christian faith-based schools across different national and denominational contexts: (1) secularization and declining religious affiliation; (2) increasing religious and cultural diversity; (3) tensions between maintaining Christian identity and providing inclusive education; (4) equity and inclusion for historically marginalized groups; and (5) limitations in leadership, governance, and teacher capacity.

The first and most frequently reported challenge concerned secularization and declining religious affiliation. Studies from Australia, Europe, the United Kingdom, Spain, and elsewhere reported declining enrolment, reduced religious participation, more students from non-Christian backgrounds, and pressure to demonstrate the continuing relevance of faith-based education in secular societies. These developments complicated efforts to preserve a distinctive Christian identity while maintaining educational attractiveness and social relevance (Wodon, 2019, 2020; Gleeson & O'Neill, 2018; Malović & Vujica, 2021; Fontdevila et al., 2024; Fincham, 2025).

The second challenge involved growing religious and cultural diversity within school communities. Migration, demographic change, linguistic diversity, and religious pluralism required schools to accommodate students from different cultural and faith traditions. The studies highlighted concerns with intercultural dialogue, multilingual education, religious

freedom, social cohesion, and equitable participation, particularly in contexts shaped by historical, political, or religious divisions (Martínez-Ariño & Teinturier, 2019; Levy & Monterescu, 2022; Mateos-Claros et al., 2019; Mashuri et al., 2024; Foley et al., 2025).

The third challenge concerned tensions between Christian identity and inclusive educational practices. Schools sought to preserve theological distinctiveness while creating welcoming environments for students and families from diverse religious and cultural backgrounds. These tensions were evident in decisions about religious education, institutional identity, parental expectations, curriculum, and the relationship between Christian commitments and broader educational purposes (Prior, 2018; O'Connell et al., 2021; Burritt, 2020; Foley, 2025; Bhengu et al., 2026).

The fourth challenge related to equity and inclusion for historically marginalized groups, including racial and ethnic minorities, students with disabilities, and LGBTQ+ students. The literature documented tensions among religious doctrines, legal obligations, human-rights principles, and societal expectations regarding non-discrimination, reflected in school policies, student experiences, staff practices, curriculum representation, and access to appropriate support (Osler & Skarra, 2021; Iseminger, 2021; Fielder et al., 2024; Lane, 2017; Lane et al., 2019).

The fifth challenge concerned leadership, governance, and teacher capacity. Studies reported insufficient multicultural competence among teachers, inconsistent understanding of Christian worldview integration, limited professional-development opportunities, governance tensions, and underdeveloped leadership-succession pathways, which hindered consistent responses to cultural and religious diversity.

These five challenge categories provide the empirical basis for the

organizational responses in Section 4.3 and the interpretive discussion in Section 5.1.

4.3 Organizational Responses (RQ2)

The reviewed studies consistently framed multicultural education as an organizational responsibility that requires coordinated action across multiple dimensions of school management. Despite differences in national and denominational contexts, six organizational management responses emerged: leadership, governance, curriculum, teacher development, stakeholder engagement, and school culture (Wodon, 2019; Prior, 2018; Leechman et al., 2019; Martínez-Ariño & Teinturier, 2019; Fontdevila et al., 2024). Together, these responses demonstrate that multicultural education is sustained through organizational systems rather than isolated classroom initiatives.

The most prominent response was leadership. School leaders are expected to articulate a clear Christian vision while fostering inclusive learning communities that respect religious and cultural diversity (Wodon, 2019; Prior, 2018; Fincham, 2025). Effective leadership combines spiritual formation, ethical decision-making, and contextual leadership to navigate competing expectations from churches, governments, families, and society (O'Connell et al., 2021; Chalwell et al., 2024; Bhengu et al., 2026). Several studies have also highlighted indigenous and hybrid leadership models that integrate Christian values with local cultural traditions, including the Tonaas and Walian leadership models in Indonesia (Arjanto et al., 2024, 2025).

The second response involved governance, with schools aligning their institutional policies, recruitment, strategic planning, and decision-making processes with their educational mission and Christian values (Leechman et al., 2019; Wodon, 2019; Prior, 2018). Governance frameworks balance accountability with institutional autonomy while embedding multicultural commitments into everyday

school management (Fontdevila et al., 2024; Fincham, 2025), thereby strengthening organizational coherence across leadership and operational practices.

The literature also identifies the curriculum as a key organizational response. Rather than simply adding multicultural content, schools have redesigned religious education and classroom learning to promote intercultural dialogue, peacebuilding, global citizenship, multilingual learning, and respect for diverse worldviews while maintaining Christian educational purposes (Malović & Vujica, 2021; Mashuri et al., 2024; Foley et al., 2025; Gardner-McTaggart, 2019; Burritt, 2020). Curriculum reform, therefore, serves as an organizational mechanism for translating institutional values into educational practices across diverse school communities.

Another recurring response was teacher development. Rather than relying on individual commitment, schools institutionalize professional learning through leadership formation, multicultural competence development, biblical worldview integration, intercultural communication, mentoring, and inclusive pedagogies (Lane, 2017; Malović & Vujica, 2021; Mashuri et al., 2024; Prior, 2018; Sultmann et al., 2025). These initiatives position teachers as key agents in implementing multicultural education while ensuring that professional learning remains an ongoing organizational process rather than a one-time intervention.

Finally, the reviewed studies highlight stakeholder engagement and school culture as complementary organizational responses. Partnerships with parents, churches, local communities, and external organizations strengthen dialogue, trust, and shared responsibility for multicultural education (Foley et al., 2025; Snedden, 2026; Lane et al., 2019). Simultaneously, schools intentionally cultivated inclusive cultures through shared values, respectful relationships, restorative practices, safe learning environments, and

community building that reflected both Christian identity and multicultural engagement (Chalwell et al., 2024; Bhengu et al., 2026; Fielder et al., 2024; Lane et al., 2019). Across diverse contexts, multicultural education became sustainable when embedded within the school's culture rather than implemented as a series of discrete initiatives.

4.4 Interpreting Organizational Management Through Banks' Multicultural Education Framework (RQ3)

The thematic synthesis reveals more than a direct correspondence between individual management challenges and Banks' five dimensions. It indicates a dual-level pattern in the organizational management of multicultural education. The first four dimensions help interpret the substantive focus of schools' multicultural concerns and practices, whereas Empowering School Culture and Social Structure explains the institutional conditions under which those practices are coordinated, reinforced, and sustained. This distinction is central to RQ3 because it shifts the analysis from whether schools address diversity to how their organizational arrangements enable multicultural commitments to become coherent and durable.

At the level of problem interpretation, the reviewed challenges align with different dimensions of Banks' framework. Increasing religious and cultural diversity raises questions of representation and therefore highlights Content Integration (Martínez-Ariño & Teinturier, 2019; Mashuri et al., 2024; Foley et al., 2025). Secularization, religious identity, and competing social values require schools to examine how institutional beliefs and assumptions shape educational knowledge and practice, reflecting the Knowledge Construction Process (Prior, 2018; Fontdevila et al., 2024; Fincham, 2025). Challenges involving racial, cultural, disability, and LGBTQ+ inclusion

correspond with Prejudice Reduction because they concern attitudes, discrimination, and participation within the school community (Osler & Skarra, 2021; Iseminger, 2021; Fielder et al., 2024; Lane et al., 2019). Limitations in teacher competence and inclusive instructional practice, meanwhile, underscore the relevance of Equity Pedagogy (Malović & Vujica, 2021; Abdullah et al., 2023; Lane, 2017).

At the level of organizational enactment, the findings reveal differentiated but connected management functions. Leadership and governance establish the strategic and policy conditions through which schools interpret their Christian mission in relation to diversity (Wodon, 2019; Prior, 2018; Leechman et al., 2019). Curriculum reform and teacher development function as translation mechanisms through which institutional commitments are converted into educational practice (Burritt, 2020; Mashuri et al., 2024; Foley et al., 2025). Stakeholder engagement and school culture subsequently reinforce these commitments through relationships, shared expectations, and routine participation across the school community (Foley et al., 2025; Lane et al., 2019; Snedden, 2026). The pattern therefore suggests a movement from mission interpretation and policy formation to educational enactment and cultural reinforcement.

Within this pattern, Empowering School Culture and Social Structure functions analytically as an integrative organizational dimension rather than merely as one dimension alongside the other four. It draws attention to the institutional infrastructure that allows content integration, knowledge construction, prejudice reduction, and equity pedagogy to operate as mutually reinforcing practices rather than isolated initiatives. The findings therefore suggest that the sustainability of multicultural education depends not only on the presence of inclusive curricula or pedagogies, but

also on the coherence of leadership, governance, professional capacity, stakeholder relationships, and organizational culture. Banks' distinctive value for educational management consequently lies in distinguishing the substantive content of multicultural practice from the organizational conditions that embed and sustain it across the institution.

4.5 Priority Research Gaps and Future Research Agenda (RQ4)

The review identified 47 research gaps across 12 thematic areas. To provide a more focused agenda in the main text, 13 high-priority gaps were selected based on their recurrence across the literature, direct relevance to educational management, cross-contextual significance, and potential to generate actionable evidence. These priorities are organized into four interrelated areas: methodological development; leadership and governance; curriculum and professional capacity; and equity, identity, and stakeholder participation.

First, three methodological priorities require attention. Future research should employ longitudinal and multi-site designs to examine whether multicultural initiatives produce sustained organizational and student-level outcomes over time (Foley, 2025; Foley et al., 2025; O'Connell et al., 2021). Comparative, quantitative, and mixed-method studies are also needed to move beyond small-scale and cross-sectional evidence and to assess outcomes related to inclusion, prejudice reduction, student participation, and organizational change (Ntumi et al., 2026; Mateos-Claros et al., 2019; Wodon, 2020). In addition, conceptual, theological, and leadership frameworks proposed for Christian faith-based schools require empirical validation across different denominational and national contexts (Abdullah et al., 2023; Arjanto et al., 2025; Rantung, 2024).

Second, three priorities concern leadership and governance. Research

should examine how school leaders translate commitments to Christian mission and multicultural inclusion into institutional policies, resource allocation, recruitment, professional development, and everyday organizational practices (Lane et al., 2019). Greater attention should also be given to the operation of school boards and councils, their relationships with school leaders, and the governance literacy and succession pathways required for future principals (Leechman et al., 2019). A further priority is the development and empirical examination of ethical and culturally grounded leadership models for Christian schools in Indonesia and other non-Western contexts, rather than relying primarily on frameworks derived from Western educational systems (Arjanto et al., 2024, 2025; Bhengu et al., 2026).

Third, three priorities relate to curriculum and professional capacity. Pre-service and in-service teacher education should be examined to determine how religious literacy, multicultural competence, human rights education, and multi-faith pedagogical skills can be systematically developed among teachers and school leaders (Burritt, 2020; Osler & Skarra, 2021; Malović & Vujica, 2021). Research should also move beyond merely adding diverse content to examine how knowledge construction, equity pedagogy, prejudice reduction, and school culture transformation can be integrated across the curriculum (Lane, 2017; Lane et al., 2019; Iseminger, 2021). Finally, comparative and longitudinal evidence is needed regarding the outcomes of interreligious learning and the relative implications of confessional and non-confessional approaches to religious education (Fincham, 2025; Foley, 2025; Foley et al., 2025).

Fourth, four priorities concern equity, identity, and stakeholder participation. Student voices remain insufficiently represented, particularly those of LGBTQ+ students, linguistic minorities, students with disabilities, and other groups whose experiences are often reported indirectly

through educators or institutional representatives (Prior, 2018; Fielder et al., 2024; Foley, 2025; Mateos-Claros et al., 2019). More explicit anti-racist and postcolonial research is also required to investigate hidden curricula, White normativity, and organizational practices that may privilege Anglo-Christian leadership cultures in Christian and international schools (Iseminger, 2021; Gardner-McTaggart, 2019). Further research should examine how schools sustain and renegotiate Christian identity amid secularization, declining religious affiliation, lay staffing, and increasingly religiously diverse student populations (Gleeson & O'Neill, 2018; Fontdevila et al., 2024; Fincham, 2025; Martínez-Ariño & Teinturier, 2019). Finally, studies should identify effective approaches for engaging parents, churches, and community stakeholders from diverse religious and cultural backgrounds in the multicultural mission of Christian schools (Prior, 2018; Foley, 2025).

Collectively, these priorities call for research that is longitudinal, comparative, student-centered, organizationally focused, and responsive to non-Western contexts. They also reinforce the need to examine multicultural education as an integrated management process in which leadership, governance, curriculum, professional learning, stakeholder participation, and school culture interact over time. The remaining gaps and their relationships with Banks' five dimensions are provided in Appendix 2 as a more comprehensive agenda for future scholarship.

5. Discussion

5.1 Multicultural Education as an Organizational Management Issue

The central insight of this review is that the challenges identified in Section 4.2 do not operate as separate educational problems but as interconnected pressures on the organizational coherence of Christian faith-based schools. Secularization affects the sustainability of

religious identity, increasing diversity reshapes stakeholder expectations, inclusion generates ethical and policy tensions, and limitations in leadership, governance, and teacher capacity restrict consistent implementation. Multicultural education therefore becomes an organizational management issue because schools must coordinate competing values, expectations, structures, and practices across the institution.

This perspective helps explain why schools facing similar demographic conditions may respond differently. Diversity itself does not determine implementation; its consequences are mediated by how leaders interpret changing conditions, how governing bodies translate institutional mission into policy, and whether schools possess the capacity to enact those commitments. Leadership establishes priorities, while governance formalizes them through strategic planning, recruitment, resource allocation, accountability, and policy development (Prior, 2018; Wodon, 2019; Leechman et al., 2019; Fontdevila et al., 2024). Curriculum and teacher development then translate these commitments into practice, while stakeholder engagement and school culture influence whether they become established organizational routines or remain isolated initiatives.

This process is particularly significant in Christian faith-based schools because they function simultaneously as educational institutions, religious communities, and organizations accountable to multiple stakeholders. Decisions concerning curriculum, staffing, admissions, student support, religious formation, and inclusion are therefore also decisions about how Christian mission is interpreted and expressed. Managing multicultural education can thus be understood as mission-mediated organizational adaptation: schools must respond to diversity while determining how to adapt without weakening their institutional identity (Gleeson & O'Neill,

2018; O'Connell et al., 2021; Burritt, 2020; Foley, 2025; Bhengu et al., 2026).

The synthesis indicates that sustainable implementation depends less on any single inclusive initiative than on organizational coherence. Curriculum reform has limited impact without teacher development; formal policies may remain symbolic without leadership commitment and stakeholder legitimacy; and institutional vision may not shape practice when governance and resource allocation are inconsistent with it. Effective multicultural education therefore requires vertical alignment among mission, governance, leadership, and policy, together with horizontal coordination across curriculum, professional learning, student support, stakeholder engagement, and school culture. It should consequently be understood as an integrated management process that translates institutional values into coherent, sustainable responses to diversity.

5.2 Reinterpreting Banks' Framework for Educational Management

This review reaffirms the relevance of James A. Banks' multicultural education framework and extends its application beyond its traditional focus on curriculum and classroom practice. Previous studies have primarily used Banks' five dimensions to examine multicultural teaching, learning, and teacher practice (Banks, 1993, 2004, 2016; Banks & Banks, 2020). In contrast, the findings of this review suggest that the framework also offers a useful analytical lens for understanding how Christian faith-based schools manage multicultural education at the organizational level.

The relationship between the organizational management challenges and responses identified in this review demonstrates that Banks' dimensions are enacted not only through classroom instruction but also through leadership, governance, and institutional decision-making. Managing religious and cultural diversity requires schools to establish

inclusive organizational structures alongside curriculum reform, while addressing tensions between Christian identity and inclusion depends on strategic leadership and coherent governance. Likewise, equity and inclusion are supported not only by teachers' pedagogical practices but also by organizational commitments to professional learning, resource allocation, and school-wide policies. Collectively, these findings indicate that Banks' framework can illuminate how multicultural education is embedded within the broader organizational processes of school management.

Among the five dimensions of Banks' model, Empowering School Culture and Social Structure appears particularly significant for interpreting the findings of this review. The recurring emphasis on leadership, governance, teacher development, stakeholder engagement, and school culture demonstrates that sustainable multicultural education depends on organizational conditions that promote inclusion and equitable participation throughout the school community. Rather than redefining Banks' framework, this review demonstrates that its interpretive value extends beyond pedagogy to illuminate how leadership, governance, and organizational practices collectively shape the management of multicultural education in Christian faith-based schools.

5.3 Implications for Educational Management

The findings of this review have important implications for the management of Christian faith-based schools. Rather than treating multicultural education as an additional curriculum initiative or a collection of diversity programs, schools should approach it as an integral component of organizational management. The synthesis suggests that leadership, governance, curriculum, teacher development, stakeholder engagement, and

school culture function as interconnected organizational dimensions that collectively influence a school's capacity to manage cultural and religious diversity. Therefore, effective implementation depends on aligning these dimensions with the school's mission, strategic priorities, and everyday practices rather than relying on isolated interventions.

The review also underscores the pivotal role of leadership in creating organizational conditions necessary for sustainable multicultural education. Beyond administrative responsibilities, school leaders are expected to articulate a shared vision, foster inclusive school cultures, support teachers' professional learning, and ensure that institutional policies consistently reflect both Christian values and commitments to equity and inclusion. Such responsibilities highlight the need for leadership development programs that integrate multicultural leadership with ethical decision-making and organizational change management.

Although these findings are derived from Christian faith-based schools, they may also be analytically relevant to other mission-driven or values-based organizations managing diverse stakeholders. Universities, healthcare institutions, nonprofit agencies, and social enterprises similarly face the challenge of adapting to cultural and social diversity while preserving a distinctive institutional mission. In such contexts, the findings suggest that sustainable diversity management depends not only on formal inclusion policies but also on coherence among organizational values, leadership interpretation, governance, professional capacity, stakeholder engagement, and institutional culture. The transferability of these findings is therefore conceptual rather than statistically generalizable: they offer a management perspective on how mission-driven organizations can negotiate adaptation, inclusion, and identity without reducing diversity initiatives to isolated programs.

These findings suggest several directions for future research. Given the predominance of single-site qualitative case studies, comparative studies across Christian denominations, countries, and educational systems are needed to examine how different organizational contexts influence the management of multicultural education. Future research should also investigate how leadership, governance, curriculum, teacher development, stakeholder engagement, and school culture interact over time as components of an integrated organizational system.

Overall, this review contributes to educational management scholarship by showing that multicultural education is not only an educational or theological concern, but also a strategic organizational responsibility requiring coherent leadership, governance, and sustained institutional commitment.

6. Conclusion

This systematic literature review synthesizes existing literature on the management of multicultural education in Christian faith-based schools, with particular attention to the challenges schools encounter, the organizational management responses they employ, and the usefulness of James A. Banks' multicultural education framework as an analytical lens. The review demonstrates that multicultural education extends beyond the curriculum and classroom practice to encompass broader organizational processes involving leadership, governance, teacher development, stakeholder engagement, and school culture. Collectively, these interconnected dimensions shape Christian faith-based schools' responses to increasing cultural and religious diversity while remaining faithful to their educational mission.

This review contributes to the educational management literature in two important ways. First, it reconceptualizes

multicultural education as an organizational management process rather than solely a pedagogical or theological concern. Second, it demonstrates that Banks' multicultural education framework can be meaningfully applied beyond its traditional focus on teaching and learning to interpret leadership, governance, and institutional practices that support the implementation of multicultural education. By integrating management challenges, organizational responses, and Banks' framework into a single analytical perspective, this review offers a more comprehensive understanding of how multicultural education is managed within Christian faith-based schools. Beyond the faith-based education context, these findings are relevant to general organizational management research because they illustrate how mission-driven organizations can align institutional identity, leadership, governance, stakeholder expectations, and adaptive responses to diversity.

This study has several limitations. The review was limited to peer-reviewed journal articles that met the established inclusion criteria and therefore may not capture relevant evidence published in books, conference proceedings, dissertations, or other forms of gray literature. Restricting the review of corpus to Scopus-indexed Q1 and Q2 journals may have excluded relevant and methodologically sound studies published in lower-quartile, emerging, regional, or non-Scopus-indexed journals. Consequently, this criterion may have narrowed the geographical, institutional, and conceptual diversity represented in the synthesis. In addition, the reviewed studies were predominantly qualitative and concentrated in specific national and denominational contexts, which may limit the transferability of some findings across diverse Christian educational settings.

Future research should adopt comparative and longitudinal approaches to examine how different leadership models,

governance structures, and organizational contexts influence the implementation of multicultural education across Christian faith-based schools. Further investigation into the interactions among leadership, governance, curriculum, teacher development, stakeholder engagement, and

school culture would strengthen the understanding of multicultural education as an integrated organizational management process and support the development of more contextually responsive educational management practices.

APPENDIX 1

Table 2. Summary of Included Journal Articles—Challenges and Organizational Management Responses

No	Title/DOI	Authors	Year	Country/ Context	Challenges	Organizational Management Responses
1	Symposium on Catholic Schools and the Changing Global Landscape for Faith-Based Education: An Introduction DOI: 10.1080/15570274.2019.1681785	Quentin Wodon	2019	Global (Africa, Asia, USA, OECD)	Maintaining identity amid government funding; declining enrolment; balancing mission with academic achievement; affordability for disadvantaged students; leadership pipeline	Investing in leadership formation; school choice advocacy; emphasis on character formation alongside academic achievement; public-private partnerships
2	Re-Presenting Christian Tradition as a Source of Inspiration and Integration for Educators in Catholic Schools—A Proposal DOI: 10.3390/rel12110961	Daniel O'Connell, Kate Liffey, & Amalee Meehan	2021	Ireland	Ensuring staff appreciation of Catholic identity; LGBTQ+ inclusion tensions; loss of resonance of religious language in secularized context	'Vital idea' framework ("A Love that impels toward communion"); culture of encounter; leader formation and re-education programs
3	Multicultural Society as a Challenge for Coexistence in Europe DOI: 10.3390/rel12080615	Nenad Malović & Kristina Vujica	2021	Croatia/Europe	Secularization and privatization of religion; loss of religious roots; difficulty in intercultural dialogue; repression of religion; Islamization fears; teacher preparedness	Intercultural education with interreligious dimension; dialogue based on common humanity; school as a meeting point; values education; teacher training; Council of Europe guidelines
4	The Rhetoric and Reality of Human Rights Education: Policy Frameworks and Teacher Perspectives\ DOI: 10.1080/2005615X.2021.196426	Audrey Osler & Jon Arne Skarra	2021	Norway	Conflation of Christian values with human rights; exclusionary language in education law; implicit Human Rights Education; teacher autonomy and inconsistent provision; addressing sensitive topics (gender roles, LGBTQ+, racism)	Teacher-led discussions; focus on student experience; transformative Human Rights Education addressing injustice; professional development; multi-faith curriculum integration
5	Christian Middle Leadership: How the Faith of Middle Leaders Shapes and Is Shaped by School Culture and Community DOI: 10.1177/20569971231159099	Kaye Chalwell, Graham D. Stanton, & Christine Grice	2024	Australia (Anglican schools)	Integration of personal faith with institutional school culture; navigating personal and professional faith expression	Faith-informed leadership practice; community building; mid-level leadership formation within Anglican tradition
6	The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia DOI: 10.1080/2331186X.2024.238971	Saepudin Mashuri et al.	2024	Indonesia (post-conflict)	Religious segregation and polarization; exclusivity among religious teachers; extremist tendencies in Islamic religious education; religious minority/majority imbalances in schools	School harmony policies; multicultural teacher competence development; interfaith curriculum integration; contextual and cooperative learning; interfaith extracurricular activities
7	Religious-Social Leadership Values and Principals' Morality in Christian School DOI: 10.4102/hts.v80i1.10010	Paul Arjanto et al.	2024	Indonesia (Minahasa)	Cultural mismatch of Western leadership models; diverse ethnicities and religions; implementing Christian moral values across different demographic contexts	Minahasan Tonaas and Walian indigenous leadership models; community oversight of leadership; local cultural integration into school management
8	A Proposal of Multicultural Relation: Christian Religious Education and Religious Moderation DOI: 10.4102/hts.v80i1.9868	Djoys A. Rantung	2024	Indonesia	Conflict and extremism from religious exclusivism; absolutism of belief; primordial identification of God with one's own group	Peace-based Christian Religious Education; fundamental values (love, forgiveness, tolerance); unity and equality promotion; attitudes of mutual respect and humanistic solidarity; fostering openness and cooperation

No	Title/DOI	Authors	Year	Country/ Context	Challenges	Organizational Management Responses
9	Catholic Schools in the Marketplace: Changing and Enduring Religious Identities DOI: 10.1080/0161956X.2024.238139	Clara Fontdevila, Adrián Zancajo, & Antoni Verger	2024	Spain (Catalonia)	Increasing religious diversity from migration; secularization trends; market competition and demographic decline; alienating perception of Catholic identity	Culture-centric approach to Religious Education; value-centric approach (meditation, self-reflection); marketing and communication adjustments; increased organizational autonomy from religious communities
10	A Case Study of Parent Perspectives on Interreligious Learning and Teaching in a Diverse Catholic School Context: 'Building a Civilisation of Love' DOI: 10.1080/13617672.2024.2302240	Toni Foley, Nerina Caltabiano, & Maree Dinan-Thompson	2025	Australia (Brisbane)	Diversifying school contexts; declining religious affiliation; parental engagement gaps; risk of secularization through values-only education; prejudice and discrimination	Embracing diversity as pedagogical asset; interreligious learning and teaching; parental partnerships; fostering identity development; dialogue and critical thinking; engaging pedagogy (songs, stories, prayer)
11	Exploring Perceptions of Interreligious Learning and Teaching and the Interplay with Religious Identity: A Synthesis of a Five-Part Evolving Study DOI: 10.1007/s40839-025-00254-7	Toni Foley	2025	Australia (Brisbane Archdiocese)	Fixed interpretations of faith; unmeasurable personal transformation; teacher preparedness for multi-correlative teaching; maintaining acceptance of diversity into adolescence	Reconceptualist approach to Religious Education; openness to diversity and dialogue; educational framework for interreligious learning; strong school leadership as lead learners; identity development focus
12	The Spiritual and Socio-Educational Implications of Geojassi Christian School DOI: 10.46222/PHAROSJOT.106.26	Jun-Ki Chung	2025	South Korea (Gwangju)	Competitive academic culture; financial inequality; student stress and bullying; conflict between teachers and students; balancing spiritual values with cultural diversity	Christian values integrated curriculum; spiritual development programs (prayer, worship, retreats); emotional literacy programs; professional counseling support; unified learning community (students, parents, educators)
13	Paul and Wendell Berry's Leadership in Building Christian Education Management DOI: 10.4102/hts.v81i1.10630	Paul Arjanto et al.	2025	Indonesia (Minahasa)	Adapting Western Christian leadership models to local context; intersection of morality and local culture; religious diversity in a highly pluralistic nation; secular leadership weakening Christian identity	Spatial-temporal transformational leadership; contextual hybrid leadership model (Western + local); Tonaas and Walian leadership systems; community-based participatory decision-making; <i>gotong royong</i> (mutual cooperation) and <i>musyawarah</i> (deliberation)
14	Application of Multicultural Education in Strengthening Community Solidarity in Indonesia DOI: 10.26811/peuradeun.v11i3.965	Anzar Abdullah et al.	2023	Indonesia	Cultural clashes and conflicts; lack of multicultural teacher competencies; risk of discrimination and intolerance	Inclusive education models; cooperative learning and role-playing methods; curriculum integration of multicultural values; multi-competency teacher training; UNESCO-aligned multicultural programming
15	Establishing Ethical Workplaces: Insights from Independent School Leaders and Educators DOI: 10.19108/KOERS.91.1.2622	Sicelo Bhengu, Sphiwe Mthiyane, & Johan Kruger	2026	South Africa	Tensions between Christian identity and market-driven imperatives; cultural/religious tensions around institutional decisions (e.g., Sabbath observance); lack of trust in leadership	Christian values-based ethical leadership (integrity, accountability, servant leadership); chapel services as culture-shaping mechanisms; clear connection between institutional values and leadership practices
16	Mother Tongue, Culture and Performance in a Multicultural Context of Early Childhood Education DOI: 10.18239/ocnos.2019.18.2.1966	Francisco Mateos-Claros et al.	2019	Spain (Ceuta)	Linguistic disadvantage for students whose mother tongue differs from school language; cultural identity conflicts; disparities in communication and social skills for Darija-speaking students	Language development as core multicultural resource; intercultural friendship and peer relationships; early language instruction to mitigate linguistic disparities

No	Title/DOI	Authors	Year	Country/ Context	Challenges	Organizational Management Responses
17	Principal Accompaniment in Australian Faith-Based Schools: A Salutogenesis Approach DOI: 10.1007/s10943-023-01980-8	W. Sultmann, D. Hall, & J. Lamb	2025	Australia (Catholic schools)	Increased administrative/managerial workloads; community engagement pressures; balancing faith leadership with professional demands; principal well-being and retention	Principal Accompaniment (Mamre program); salutogenesis-based well-being support; Spirit-led dialogical mentoring; Ignatian spirituality principles; holistic professional formation
18	Local School Governance and School Leadership: Practices, Processes and Pillars DOI: 10.1108/IJEM-12-2018-0401	Gareth Leechman, Norman McCulla, & Laurie Field	2019	Australia (Anglican Schools, NSW)	Governance challenges in faith-based school networks; maintaining faith-based vision in decentralized governance; alignment between school councils and leadership	Five pillars of governance: vision, accountability, leadership, strategy/implementation, and trust; alignment of staff appointments with Anglican values; faith-based governance frameworks
19	'Go and Make Disciples of All Nations': Challenges to Catholic School Leaders in Promoting Christian Values in a Secular Society DOI: 10.3390/rel16080957	David Fincham	2025	United Kingdom (England)	Secular pressures and antagonism; maintaining distinctive Catholic identity; parental lack of theological literacy; decline in religious staff; increasing students from other faiths	Balancing faith and secular demands; spiritual leadership and formation; articulating and defending Catholic values; openness and dialogue with non-Christian families; ongoing professional development with spiritual basis
20	Converting White Christian Congregations to Sites of Anti-racism DOI: 10.1177/0739891320919852	Shalyse Iseminger	2021	USA (Midwest)	Reproduction of racial status quo; avoidance of race topics; reinforcement of White normativity and colorblind racism; interpersonal vs. structural racism conceptualization	Direct confrontation of race topics; addressing implicit bias; striving for multiracial congregations; Banks' five dimensions of multicultural education applied to Christian communities; equity pedagogy and prejudice reduction as key levers
21	Educators' Hands Are Tied: The Impact of Heteronormative and Cisnormative Discourses on Students in Faith-Based Schools in Australia DOI: 10.1177/14407833241232682	Bronwyn Fielder, Douglas Ezzy, & Angela Dwyer	2024	Australia	Pervasive heteronormative and cisnormative discourses; homophobia and transphobia; culture of limitation silencing LGBTQ+ students; religious doctrine creating ideological chasm; overt and covert discrimination	Supportive educators and visible allies; anti-discrimination legislation; creating safe spaces; creative resistance by LGBTQ+ educators; providing safe and affirming contexts for students
22	The Perceptions and Practices of School Leaders in Christian Education National DOI: 10.1177/2056997118759122	Christopher Michael Prior	2018	Australia	Secularization and declining religious values; inconsistent understanding of biblical worldview among staff; teacher dualistic thinking (secular training + Christian setting); student comprehension of biblical worldview; parental engagement challenges	Holistic integration of Christian beliefs across curriculum; employment of practicing Christian staff; professional learning (NICE – The National Institute for Christian Education- programs); biblical worldview-mediated curriculum development; intentional parent communication and partnership
23	Voice of Vision: Crafting Christian Culture as Symbolic Stories DOI: 10.1007/s40841-026-00443-4	Erika Helen Snedden	2026	New Zealand (Christian schools)	Limited research on NZ Christian education; balancing insider/outsider roles in research; building trust in new school communities	Embracing diversity in faith, ethnicity, and experience; fostering professional collaboration and parental partnerships; inclusive family atmosphere; community engagement with other local Christian schools; intentional design of Christian culture through curriculum and leadership

No	Title/DOI	Authors	Year	Country/ Context	Challenges	Organizational Management Responses
24	International Schools' Leadership and Christianity DOI: 10.1080/14767724.2018.1558047	Alexander Gardner-McTaggart	2019	Western Europe (IB international schools)	Implicit Christian orientation in ostensibly secular schools; cognitive dissonance in leadership; Anglo-Christian cultural hegemony disadvantaging non-Christian leaders; superficial internationalism	Global Citizenship Education (GCE) as integrative framework; directors' operationalization of Christian values through IB Learner Profile; emphasis on commitment and consistency; integration of IB mission with Christian ethics
25	Radical Conservatism and Circumstantial Multiculturalism: Jews, Christians and Muslims in a French Catholic School in Israel DOI: 10.1080/13670050.2022.2049690	Natalie Levy & Daniel Monterescu	2022	Israel (Jaffa, Saint-Joseph Catholic school)	Historical contradictions of Catholic school serving majority non-Catholic students; ethnic and linguistic segregation in Israeli education; tensions between cosmopolitan identity and cultural minority preservation; political neutrality challenges	Circumstantial multiculturalism (pragmatic coexistence); conservative pedagogical space with de-politicization; multilingual education (French, Arabic, Hebrew, English, Spanish); open-door admissions policy; calendar acknowledgment of diverse religious holidays; cosmopolitan capital provision
26	Student-Teachers' Perspectives on the Purposes and Characteristics of Faith-Based Schools: An Australian View DOI: 10.1080/01416200.2016.1256266	Jim Gleeson & Maureen O'Neill	2018	Australia (Catholic university campus)	Secularization and market values pressure; high proportion of non-Catholic students and lay teachers; neoliberal challenge to public purposes of education; low youth religiosity among student-teachers	Post-critical belief framework; recontextualisation of theological identity; faith-based identity across curriculum; Catholic identity empirical methodology (Leuven constructs)
27	Faith-Based Schools in Contexts of Religious Diversity: An Introduction DOI: 10.1080/15507394.2019.1590941	Julia Martínez-Ariño & Sara Teinturier	2019	Western Europe and Canada	Internal diversity within faith-based schools; legal and ethical conflicts (religious freedom vs. discrimination); public perception and legitimacy of public funding; maintaining identity amidst pluralization; balancing conservative religious values and societal integration	Promoting dialogue and civic-religious education; acknowledging internal diversity; openness to students from other faiths; interfaith teaching of religion; accommodation of diverse religious practices
28	How Well Do Catholic and Other Faith-Based Schools Serve the Poor? A Study with Special Reference to Africa: Part II: Learning DOI: 10.1080/19422539.2020.1705674	Quentin Wodon	2020	Africa (Burkina Faso, Ghana)	Balancing religious identity with diverse multi-faith student populations; limited recognition of faith-based schools in global education discourse; ensuring academic quality alongside values formation	Maintaining distinctiveness through values and religious instruction; moral formation alongside secular subjects; responsive service to diverse communities including non-Christian students
29	Religious World Views, Diverse Classrooms and Curriculum DOI: 10.1080/15507394.2020.1729075	Amanda M. Burritt	2020	Australia (Victoria)	Diversity of religious and philosophical beliefs in classrooms; conflation of debates (e.g., same-sex marriage, Safe Schools); religious freedom vs. LGBTQ+ non-discrimination; limited religious literacy among student-teachers; contested role of religious education	Curriculum integration of multi-faith perspectives; focus on critical thinking and informed citizenship; sociological/historical study of religions; collaboration with community organizations and museums; professional standards for teachers with religious literacy
30	Measuring the Immeasurable: Designing and Validating Assessments of Spiritual Intelligence as a Core Component of SEL in Faith-Based School Contexts in Ghana and Botswana DOI: 10.1002/pits.70090	Simon Ntumi, Tapela Bulala, Abraham Yeboah, & Divine Agbovor	2026	Ghana and Botswana	Lack of culturally responsive assessment tools; Western-centric spiritual intelligence frameworks; disconnect between spiritual practice and measurement; cultural/religious alignment challenges in SEL programs; social desirability bias in faith-based settings	Culturally responsive Spiritual Intelligence Assessment Tool (SIAT); local consultation with educators, religious leaders, and cultural experts; comparative cross-cultural research design; ethical safeguards for research involving minors; adaptation of SEL instruments to local values

No	Title/DOI	Authors	Year	Country/ Context	Challenges	Organizational Management Responses
31	Special Education Staffing and Service Models in Christian Schools DOI: 10.1080/10656219.2017.1384709	Julie M. Lane	2017	United States; Christian schools serving students with disabilities	Shortages of qualified special education staff, limited teacher training, inconsistent service models, dependence on general education teachers, financial burdens on families, and limited use of evidence-based practices.	Recruiting and training qualified staff, providing continuous professional development, collaborating with public schools and external specialists, using flexible support models, adopting evidence-based practices, and cultivating a hospitable Christian school community are all important.
32	Creating Inclusive and Hospitable Christian Schools: Three Case Studies DOI: 10.1080/23312521.2019.1570832	Julie M. Lane, Quentin P. Kinnison, and Acantha Ellard	2019	United States; Catholic, Lutheran, and Evangelical schools	Funding limitations, the absence of an explicit theology of disability, stigma and discriminatory language, challenges in differentiating instruction, risks of social isolation, insufficient school-wide commitment, and reliance on individual inclusion advocates.	Embedding inclusion in the school mission, connecting theology with practice, maximizing participation in mainstream classrooms, applying differentiated instruction and Universal Design for Learning, establishing peer mentoring, promoting respectful language, involving parents, and appointing dedicated inclusion leaders.

APPENDIX 2

The 47 research gaps identified across the 12 themes are presented in Table 3. The table is organized by theme, detailing the research gap statement, source articles on which the gap is based, and the Banks' dimension(s) most directly implicated by each gap. A summary of the thematic distribution is presented in Table 4.

Table 3. Research Gaps in Managing Multicultural Education in Christian Faith-Based Schools, Classified by Theme, Systematic Literature Review (n = 32 articles)

#	Theme	Research Gap	Banks' Dimension(s)	Source Articles
1	Methodological and Empirical Limitations	Small sample sizes limit the generalizability of the findings across diverse faith-based school contexts.	School Culture & Social Structure	Sultmann et al. (2025); Foley (2025); Fincham (2025); Bhengu et al. (2026)
2	Methodological and Empirical Limitations	The absence of longitudinal studies makes it impossible to track the sustained impact of multicultural education interventions over time.	Equity Pedagogy; School Culture	Foley (2025); Foley et al. (2025); O'Connell et al. (2021)
3	Methodological and Empirical Limitations	Cross-sectional research designs prevent causal inferences between multicultural strategies and student outcomes.	Equity Pedagogy	Ntumi et al. (2026); Mateos-Claros et al. (2019)
4	Methodological and Empirical Limitations	Proposed conceptual and theological frameworks for multicultural education lack empirical validation and outcome measurement.	Equity Pedagogy; Knowledge Construction	Rantung (2025); Abdullah et al. (2023); Arjanto (2025)

#	Theme	Research Gap	Banks' Dimension(s)	Source Articles
5	Methodological and Empirical Limitations	Qualitative studies are subject to researcher bias and social desirability, which undermine the reliability of self-reported data.	Equity Pedagogy	Snedden (2026); Ntumi et al. (2026); Foley (2025)
6	Methodological and Empirical Limitations	Quantitative studies in this domain are scarce, particularly those measuring outcomes related to cultural inclusion, prejudice reduction, and spiritual intelligence in faith-based schools.	Equity Pedagogy	Abdullah et al. (2023); Ntumi et al. (2026); Wodon (2020)
7	Teacher Preparation and Professional Development	Pre-service teacher education in most countries does not develop adequate religious literacy or multi-faith pedagogical skills.	Equity Pedagogy; Content Integration	Burritt (2020); Osler & Skarra (2021); Malović & Vujica (2021)
8	Teacher Preparation and Professional Development	Teachers in faith-based schools lack the specific multicultural competencies required to manage culturally and religiously diverse classrooms effectively.	Equity Pedagogy; Prejudice Reduction	Abdullah et al. (2023); Malović & Vujica (2021)
9	Teacher Preparation and Professional Development	Structured professional development linking human rights education to social justice practices is absent from most national teacher training programs.	Equity Pedagogy; Prejudice Reduction	Osler & Skarra (2021)
10	Teacher Preparation and Professional Development	Programs for integrating personal faith into professional leadership roles are underdeveloped, particularly for principals and middle leaders.	School Culture; Equity Pedagogy	O'Connell et al. (2021); Chalwell et al. (2023); Gleeson & O'Neill (2018); Sultmann et al. (2025)
11	Curriculum Design and Pedagogy	The integration of a biblical worldview across the full curriculum in Christian schools remains underdeveloped and inconsistently implemented.	Content Integration; School Culture	Lane (2017); Prior (2018); Lane et al. (2019); Arjanto (2024)
12	Curriculum Design and Pedagogy	Research on multicultural education in Christian schools overemphasizes content integration (Banks' Dimension 1) while neglecting knowledge construction, equity pedagogy, and school culture transformation.	Knowledge Construction; Equity Pedagogy	Lane (2017); Lane et al. (2019); Iseminger (2021)
13	Curriculum Design and Pedagogy	Culturally responsive and locally grounded curriculum models for Christian schools, particularly outside Western contexts, are largely absent from literature.	Content Integration; Knowledge Construction	Arjanto (2024); Arjanto (2025); Mashuri et al. (2024)
14	Curriculum Design and Pedagogy	The impact of digital technology on spiritual intimacy and community experience in faith-based religious education has not been studied adequately.	Equity Pedagogy; School Culture	Chung (2025)
15	Curriculum Design and Pedagogy	The distinction between confessional and non-confessional approaches to the religious education curriculum remains unresolved, with limited comparative evidence on outcomes.	Content Integration; Knowledge Construction	Fincham (2025)
16	LGBTQ+ Inclusion and Gender/Sexuality Diversity	Research on LGBTQ+ students' experiences in faith-based schools is limited, relying on educator recollections.	Prejudice Reduction; Equity Pedagogy	Fielder et al. (2024)
17	LGBTQ+ Inclusion and Gender/Sexuality Diversity	The secondary impact of discrimination against LGBTQ+ educators on LGBTQ+ and questioning students in faith-based schools remains under-investigated.	Prejudice Reduction; School Culture	Fielder et al. (2024)

#	Theme	Research Gap	Banks' Dimension(s)	Source Articles
18	LGBTQ+ Inclusion and Gender/Sexuality Diversity	Policy frameworks balancing religious freedom protections with LGBTQ+ non-discrimination obligations in faith-based school contexts are under-theorized.	School Culture; Equity Pedagogy	Fielder et al. (2024); Burritt (2020)
19	LGBTQ+ Inclusion and Gender/Sexuality Diversity	Quantitative, statistically representative data on the prevalence and severity of homophobia and transphobia in religiously affiliated schools are lacking.	Prejudice Reduction	Fielder et al. (2024)
20	Leadership and School Governance	The spiritual dimension of middle leadership in Christian schools is underexplored, with most research focused on principals rather than middle leaders.	School Culture & Social Structure	Chalwell et al. (2023)
21	Leadership and School Governance	Research on school council and board operations in faith-based schools—and their interface with school leadership—is sparse both in Australia and internationally.	School Culture & Social Structure	Leechman et al. (2020)
22	Leadership and School Governance	A unified ethical leadership framework for independent Christian schools is absent, and the gap between ethical standards and their practical enactment has not been adequately studied.	School Culture & Social Structure	Bhengu et al. (2026)
23	Leadership and School Governance	Leadership models for Christian schools in Indonesia and other non-Western contexts are dominated by Western frameworks that do not reflect local cultural, anthropological, and ecological realities.	School Culture; Knowledge Construction	Arjanto (2024); Arjanto (2025)
24	Leadership and School Governance	The ways in which Christian school leaders develop policies and organizational practices that intentionally address multicultural challenges remain underexplored.	School Culture & Social Structure	Lane et al. (2019)
25	Leadership and School Governance	Succession pathways to principalship in Christian faith-based schools, including how aspiring principals develop governance literacy, remain under-researched.	School Culture & Social Structure	Leechman et al. (2020)
26	Religious Identity and Secularization	The mechanisms by which faith-based schools maintain and transmit their religious identity in the face of growing secularization, declining religious enrolment, and lay staffing are not well understood.	School Culture & Social Structure	Fincham (2025); Gleeson & O'Neill (2018); Fontdevila et al. (2024)
27	Religious Identity and Secularization	The sustainability of spiritual capital in Catholic and Christian schools, as religious personnel decline, has not been systematically investigated.	School Culture & Social Structure	Fincham (2025)
28	Religious Identity and Secularization	How faith-based schools institutionally negotiate their specific religious identity when religious homogeneity within their student body is replaced by internal diversity is understudied.	School Culture; Prejudice Reduction	Martínez-Ariño & Teinturier (2023); Wodon (2019)
29	Religious Identity and Secularization	The balance between government funding, state accountability, and faith-based school institutional autonomy has been examined in few contexts beyond the United States.	School Culture & Social Structure	Wodon (2019); Leechman et al. (2020)
30	Religious Identity and Secularization	The discourse between schools' civic identity and Christian community identity, and how leaders reconcile these roles in a post-secular age, requires deeper investigation.	School Culture & Social Structure	Gleeson & O'Neill (2018); Fontdevila et al. (2024)

#	Theme	Research Gap	Banks' Dimension(s)	Source Articles
31	Geographic and Denominational Representation	Christian faith-based schools in Sub-Saharan Africa, Latin America, the Pacific Islands, and Eastern Europe are vastly underrepresented in the multicultural education literature.	Content Integration; Knowledge Construction	Wodon (2019); Wodon (2020); Ntumi et al. (2026); Malović & Vujica (2021)
32	Geographic and Denominational Representation	Western-centric theoretical frameworks (including Banks' own work) are applied uncritically to non-Western contexts without contextual adaptation or validation.	Knowledge Construction; Equity Pedagogy	Arjanto (2024); Arjanto (2025); Ntumi et al. (2026); Iseminger (2021)
33	Geographic and Denominational Representation	Comparative cross-national studies examining how Christian schools from different denominational traditions (e.g., Catholic, Protestant, and evangelical) manage multicultural education are lacking.	Knowledge Construction; Content Integration	Chung (2025); Gardner-McTaggart (2019); Prior (2018)
34	Geographic and Denominational Representation	Research on non-Catholic Christian school traditions, including evangelical, Reformed, Pentecostal, and Orthodox schools, is sparse compared to the extensive literature on Catholic schools.	Content Integration; School Culture	Prior (2018); Chalwell et al. (2023); Snedden (2026)
35	Marginalized and Special Populations	Student voices and direct perspectives are largely absent from research on multicultural education management in Christian schools.	Equity Pedagogy; Prejudice Reduction	Prior (2018); Fielder et al. (2024); Foley (2025)
36	Marginalized and Special Populations	Linguistic minority students in multicultural faith-based schools experience educational disadvantages, but targeted intervention research in these contexts is lacking.	Equity Pedagogy; Content Integration	Mateos-Claros et al. (2019)
37	Interreligious and Multicultural Education Practice	The long-term impact of interreligious learning programs in Catholic and Christian schools on students' attitudes, identity, and community relations has not yet been established.	Prejudice Reduction; Content Integration	Foley (2025); Foley et al. (2025)
38	Interreligious and Multicultural Education Practice	'Circumstantial multiculturalism', where schools serve diverse communities without explicit multicultural policies, is an under-theorized and under-researched phenomenon.	Knowledge Construction; Prejudice Reduction	Levy & Monterescu (2022)
39	Interreligious and Multicultural Education Practice	The role of interfaith and community religious leaders in supporting multicultural peacebuilding programs in faith-based schools is under-investigated.	Prejudice Reduction; School Culture	Mashuri et al. (2024)
40	Student Wellbeing and Social-Emotional Learning	Culturally and contextually valid tools for assessing spiritual intelligence as a component of social-emotional learning in African and non-Western faith-based schools do not exist.	Equity Pedagogy; Knowledge Construction	Ntumi et al. (2026)
41	Student Wellbeing and Social-Emotional Learning	The alignment of social-emotional learning programs with local cultural and religious values in faith-based schools, particularly in the Global South, has not been adequately addressed.	Equity Pedagogy; School Culture	Ntumi et al. (2026)
42	Parental and Community Engagement	Effective strategies for engaging parents in supporting students with disabilities are limited, except for parents' financial support through fundraising to sustain the inclusive program.	School Culture & Social Structure	Lane (2017), Lane et al. (2019)
43	Parental and Community Engagement	Research on how parents from diverse religious and cultural backgrounds engage with multicultural education in Christian schools is limited, with most studies drawing on homogeneous parent samples.	School Culture & Social Structure	Foley (2025); Prior (2018)

#	Theme	Research Gap	Banks' Dimension(s)	Source Articles
44	Parental and Community Engagement	Effective strategies for engaging busy, religiously diverse parents in the multicultural mission of faith-based schools remain under-documented.	School Culture & Social Structure	Foley (2025)
45	Racial Equity and Anti-Racism	Research on how predominantly White Christian schools and parachurch organizations reproduce racial hierarchies through a hidden curriculum of White normativity is still nascent.	Knowledge Construction; Prejudice Reduction	Iseminger (2021)
46	Racial Equity and Anti-Racism	The application of anti-racist education frameworks within faith-based Christian school contexts beyond parachurch settings is largely unexplored.	Knowledge Construction; Equity Pedagogy	Iseminger (2021); Gardner-McTaggart (2019)
47	Racial Equity and Anti-Racism	Post-colonial dynamics in international Christian schools (IB-affiliated and others) that privilege Anglo-Christian leadership culture over non-Western educators and students have not been systematically examined yet.	Knowledge Construction; School Culture	Gardner-McTaggart (2019)

Table 4. Distribution of Research Gaps by Theme and Banks' Dimensions Implicated

#	Theme	Gaps	Primary Banks' Dimension(s)
1	Methodological and Empirical Limitations	6	Knowledge Construction; Equity Pedagogy
2	Teacher Preparation and Professional Development	4	Equity Pedagogy; Content Integration
3	Curriculum Design and Pedagogy	5	Content Integration; Knowledge Construction
4	LGBTQ+ Inclusion and Gender/Sexuality Diversity	4	Equity Pedagogy; School Culture & Social Structure
5	Leadership and School Governance	6	School Culture & Social Structure
6	Religious Identity and Secularization	5	School Culture & Social Structure; Knowledge Construction
7	Geographic and Denominational Representation	4	Content Integration; Knowledge Construction
8	Marginalized and Special Populations	2	Equity Pedagogy; Knowledge Construction
9	Interreligious and Multicultural Education Practice	3	Prejudice Reduction; Content Integration
10	Student Wellbeing and Social-Emotional Learning	2	Equity Pedagogy; School Culture & Social Structure
11	Parental and Community Engagement	3	School Culture & Social Structure
12	Racial Equity and Anti-Racism	3	Knowledge Construction; Prejudice Reduction
	Total	47	

REFERENCES

- Abdullah, A., Alim, A., Andriyadi, F., & Burga, M. A. (2023). Application of multicultural education in strengthening community solidarity in Indonesia. *Jurnal Ilmiah Peuradeun*, 11(3), 1173–1198. <https://doi.org/10.26811/peuradeun.v11i3.965>
- Arjanto, P., Rizal, S., Kristyanto, D., Fashihah, W., Junaidin, J., & Kabiba, K. (2025). Paul and Wendell Berry's leadership in building Christian education management. *HTS Teologiese Studies / Theological Studies*, 81(1). <https://doi.org/10.4102/hts.v81i1.10630>
- Arjanto, P., Wahed, A., Jaya, H. N., Safitri, A., Ariefianto, L., & Sartika, R. P. (2024). Religious-social leadership values and principals' morality in Christian school. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.10010>
- Banks, J. A. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, 19, 3. <https://doi.org/10.2307/1167339>
- Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching*. Routledge.
- Banks, J. A., & Banks, C. A. McGee. (2020). *Multicultural education: Issues and perspectives* (10th ed.). John Wiley & Sons.
- Bhengu, S., Mthiyane, S., & Kruger, J. (2026). Establishing ethical workplaces: Insights from independent school leaders and educators. *Koers*, 91(1). <https://doi.org/10.19108/KOERS.91.1.2622>
- Burritt, A. M. (2020). Religious world views, diverse classrooms and curriculum. *Religion and Education*, 47(2), 153–169. <https://doi.org/10.1080/15507394.2020.1729075>
- Chalwell, K., Stanton, G. D., & Grice, C. (2024). Christian middle leadership: How the faith of middle leaders shapes and is shaped by school culture and community. *International Journal of Christianity and Education*, 28(1), 7–21. <https://doi.org/10.1177/20569971231159099>
- Chung, J. K. (2025). The spiritual and socio-educational implications of Geojassi Christian School. *Pharos Journal of Theology*, 106(1). <https://doi.org/10.46222/PHAROSJOT.106.26>
- Fielder, B., Ezzy, D., & Dwyer, A. (2024). Educators' hands are tied: The impact of heteronormative and cisnormative discourses on students in faith-based schools in Australia. *Journal of Sociology*, 60(2), 458–474. <https://doi.org/10.1177/14407833241232682>
- Fincham, D. (2025). "Go and make disciples of all nations": Challenges to Catholic school leaders in promoting Christian values in a secular society. *Religions*, 16(8). <https://doi.org/10.3390/rel16080957>
- Foley, T. (2025). Exploring perceptions of interreligious learning and teaching and the interplay with religious identity: A synthesis of a five-part evolving study. *Journal of Religious Education*, 73(1), 115–134. <https://doi.org/10.1007/s40839-025-00254-7>
- Foley, T., Caltabiano, N., & Dinan-Thompson, M. (2025). A case study of parent perspectives on interreligious learning and teaching in a diverse Catholic school context: "Building a civilisation of love." *Journal of Beliefs and Values*, 46(2), 333–348. <https://doi.org/10.1080/13617672.2024.2302240>
- Fontdevila, C., Zancajo, A., & Verger, A. (2024). Catholic schools in the marketplace: Changing and enduring religious identities. *Peabody Journal of Education*, 99(4), 464–481. <https://doi.org/10.1080/0161956X.2024.2381393>
- Gardner-McTaggart, A. (2019). International schools' leadership and Christianity. *Globalisation, Societies and Education*, 17(4), 458–473. <https://doi.org/10.1080/14767724.2018.1558047>

- Gleeson, J., & O'Neill, M. (2018). Student-teachers' perspectives on the purposes and characteristics of faith-based schools: An Australian view. *British Journal of Religious Education*, 40(1), 55–69. <https://doi.org/10.1080/01416200.2016.1256266>
- Iseminger, S. (2021). Converting white Christian congregations to sites of anti-racism. *Christian Education Journal*, 18(1), 6–21. <https://doi.org/10.1177/0739891320919852>
- Lane, J. M. (2017). Special education staffing and service models in Christian schools. *Journal of Research on Christian Education*, 26(3), 225–236. <https://doi.org/10.1080/10656219.2017.1384709>
- Lane, J. M., Kinnison, Q. P., & Ellard, A. (2019). Creating inclusive and hospitable Christian schools: Three case studies. *Journal of Disability and Religion*, 23(1), 37–58. <https://doi.org/10.1080/23312521.2019.1570832>
- Leechman, G., McCulla, N., & Field, L. (2019). Local school governance and school leadership: Practices, processes and pillars. *International Journal of Educational Management*, 33(7), 1641–1652. <https://doi.org/10.1108/IJEM-12-2018-0401>
- Levy, N., & Monterescu, D. (2022). Radical conservatism and circumstantial multiculturalism: Jews, Christians and Muslims in a French Catholic school in Israel. *International Journal of Bilingual Education and Bilingualism*, 25(9), 3303–3319. <https://doi.org/10.1080/13670050.2022.2049690>
- Malović, N., & Vujica, K. (2021). Multicultural society as a challenge for coexistence in Europe. *Religions*, 12(8). <https://doi.org/10.3390/rel12080615>
- Martínez-Ariño, J., & Teinturier, S. (2019). Faith-based schools in contexts of religious diversity: An introduction. *Religion and Education*, 46(2), 147–158. <https://doi.org/10.1080/15507394.2019.1590941>
- Mashuri, S., Futaqi, S., Hasanuddin, M. I., Yusuf, K., Rusdin, Takunas, R., Bahdar, Dwicahyanti, R., & Dwitama Haeba, I. (2024). The building sustainable peace through multicultural religious education in the contemporary era of Poso, Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2389719>
- Mateos-Claros, F., Javier Olmedo-Ruiz, F., Esteban-Ibáñez, M., & Amador, L. V. (2019). Mother tongue, culture and performance in a multicultural context of early childhood education. *OCNOS*, 18(2), 44–54. https://doi.org/10.18239/ocnos_2019.18.2.1966
- Ntumi, S., Bulala, T., Yeboah, A., & Agbovor, D. (2026). Measuring the immeasurable: Designing and validating assessments of spiritual intelligence as a core component of SEL in faith-based school contexts in Ghana and Botswana. *Psychology in the Schools*, 63(1), 244–268. <https://doi.org/10.1002/pits.70090>
- O'Connell, D., Liffey, K., & Meehan, A. (2021). Re-presenting Christian tradition as a source of inspiration and integration for educators in Catholic schools: A proposal. *Religions*, 12(11). <https://doi.org/10.3390/rel12110961>
- Osler, A., & Skarra, J. A. (2021). The rhetoric and reality of human rights education: Policy frameworks and teacher perspectives. *Multicultural Education Review*, 13(3), 191–210. <https://doi.org/10.1080/2005615X.2021.1964265>
- Paperpal. (n.d.). Paperpal: AI academic writing assistant. Retrieved July 20, 2026, from <https://paperpal.com/>
- Prior, C. M. (2018). The perceptions and practices of school leaders in Christian education national. *International Journal of Christianity and Education*, 22(2), 128–141. <https://doi.org/10.1177/2056997118759122>
- Rantung, D. A. (2024). A proposal of multicultural relation: Christian religious education and religious moderation. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9868>
- SciSpace. (n.d.). SciSpace: AI research assistant. Retrieved July 20, 2026, from <https://scispace.com/>

- Snedden, E. H. (2026). Voice of vision: Crafting Christian culture as symbolic stories. *New Zealand Journal of Educational Studies*, 61(1), 317–341. <https://doi.org/10.1007/s40841-026-00443-4>
- Sultmann, W., Hall, D., & Lamb, J. (2025). Principal accompaniment in Australian faith-based schools: A salutogenesis approach. *Journal of Religion and Health*, 64(3), 1783–1800. <https://doi.org/10.1007/s10943-023-01980-8>
- Wahyudi, L. (2024). Watase Uake: Research collaboration tools.
- Wodon, Q. (2019). Symposium on Catholic schools and the changing global landscape for faith-based education: An introduction. *The Review of Faith & International Affairs*, 17(4), 48–51. <https://doi.org/10.1080/15570274.2019.1681785>
- Wodon, Q. (2020). How well do Catholic and other faith-based schools serve the poor? A study with special reference to Africa: Part II: Learning. *International Studies in Catholic Education*, 12(1), 3–20. <https://doi.org/10.1080/19422539.2020.1705674>