

CHMN 360 Perspectives In Christian Education

Spring 2012-Roger Newell-George Fox University

Email address: rnewell@georgefox.edu

Office: 503-554-2660

Office location: Hoover Academic Building, Dept. of Religious Studies, second floor, room 243

Office Hours: MWF 4:30-5:30 Tues/Thurs: 3-4 p.m.

Class Meeting Times: Monday, Wednesday, Friday 3:40-4:30

Classroom: Lemmons 15

Appointments may be made through Religion department secretary, Paula Hampton, who is a nice person and probably won't harm you. Or check with me before/after class. Or knock on my door. I'll be happy to talk if I'm not already with someone or desperately preparing for class in a few minutes.

Description: (from the catalogue) *A study of the historical background and philosophical development in Christian education, with an examination of the influence of these antecedents upon theory and practice. Contemporary trends in current and emerging ministries will be assessed against such perspectives.*

It is vital for laborers in the vineyard of Christian education to reflect upon and formulate a personal philosophy of education. This course will help the student identify and analyze the strengths and weaknesses of various approaches and provide historical context in order to guide students toward constructing their own strategy for Christian education. It also will provide opportunities for students to create and evaluate models and analogies that seek congruence of form and content, which together engender effective learning of the Christian faith (aka making disciples).

Course Objectives:

1. Consider significant historical figures/movements within the field of Christian Education.
2. Compare and contrast various educational philosophies and practices as they relate to the study of Christian education.
3. Engage in active learning and teaching. For better and for worse, this is a lab not a lecture hall.

Texts:

-Selected readings from the history of Christian education.

-*To Know as we are Known*, Parker Palmer. Harper, 1993.

-*Telling the Truth: the Gospel as Tragedy, Comedy and Fairy Tale*, Frederick Buechner, Harper, 1977.

Course Requirements:

1. Attendance and Participation. Students will engage in active learning, practice teaching, and experience community building through engagement in group projects. Thus attendance and participation are essential to the course. Punctuality, both in the arrival to class and in written assignments are essential life skills. Absences, late arrivals, late papers, and lack of courtesy in class do reflect a lack of quality in regards to engagement in our common task and they will adversely affect the evaluation of your work.

2. Take home essay, week one.

3. Reading assignments. Naturally, assignments are to be read prior to class. As a way to reinforce quality of reflection, students will either be quizzed on the reading or write up one page reports. The philosophy behind the one page report will be discussed in class. But fundamentally, it comes from C. S. Lewis' *An Experiment in Criticism*: receive first; reflect critically second. To "reflect critically" does not mean thinking with a fault-finding, negative or attitude of superiority. It means to use discernment, to make careful judgments. Please remember the order: enjoy and receive first, lest your judgments are mostly modern (or post-modern) prejudgments (prejudice). Don't expect 4th or 16th century documents to tickle the ears and p.c. expectations of 21st century Christians from the United States. The purpose of quizzing and reports is to encourage a significant interaction with the primary source material.

4. Tolkien's Debt—A Gospel Carnival: Using imagination to share with others an encounter with God. According to Mikhail Bakhtin, a carnival is the context in which distinct individual voices are heard, flourish and interact together. A carnival creates the "threshold" situations where regular conventions are broken or reversed and genuine dialogue becomes possible. For once the voices of others are heard by each individual, each inescapably shapes the character of the other. To help create such carnival, each student will create an original parable, a poem, short story or song to help an aspect or theme about the gospel to be visualized, clarified, tasted, touched, heard, or even smelled! You may use drama. You may paint or sculpture. You may wish to communicate to more than one sense (by means of the imagination). Choose from the following Biblical subjects: *Creation, Fall, Incarnation, Atonement, Christology, Soteriology (e.g justification by faith, sanctification), Eschatology. Other themes possible on consultation.*

Further Explanation: Christian education habitually speaks of realities which are not self-evident nor directly observable. This is because faith connects to a Reality which, when described (translated) in concepts, involves us in some complex ideas (e.g. God is a trinity, not a simple monolithic being; Jesus is at once fully human and fully divine; salvation is through justification and hence unearned, yet bears fruit in love; Christ is the "atonement" for sin; God uses evil but is not evil.) To be understood and communicated, these beliefs require some form of *incarnation*, that is, an appeal to our senses, a descent into some kind of physical translation or imaginative representation. (This is the genius behind the theological writings of C.S. Lewis.) Therefore a primary task for Christian educators is to create or construct a sensuous depiction and participation—by way of the imagination--which expresses, clarifies, or celebrates the Reality born witness to in the Christian faith.

Guidelines:

- a. **Present** your model/parable/story/song. Show it, sing it, tell it, display your artwork, draw your diagram, etc.). No more than five minutes max.
- b. **Written Reflection.** Write a two to four page paper which addresses the following:
 - Include a copy of your model.
 - Identify** what aspect of the gospel you sought to present.
 - Analyze** what you think makes it effective, that is, what you especially liked about it. Be as specific as you can. How does it convey or witness to the truth of the gospel? Discuss its limitations, i.e. how may it need to be supplemented with a complementary image, story, etc.?
 - Influence(s).** Who or what are the sources which inspired you? (This is your bibliography.) Be sure to address why you chose the particular doctrine and art form to express or interpret it.
 - Reflect on your experience of the creative process itself (*paschein* and *poiein*).
 - Also reflect on the difficulties amongst your listeners (viewers) which you sought to overcome (past watchful dragons!). How did you seek to overcome these?
 - Also reflect on the impressions you received from listening to your classmates' presentations as well.

Due: the first class period following Carnival week.

5. Modern Educator Paper & Presentation. Based upon an 8-12 page paper, with bibliography, due the class period following your class presentation, each student will lead either a 20 minute or 45 minute class session,(depending on the traffic that day) introducing the class to the theory and practice of a religious educator, *applying their approach to a particular text of Scripture.*

The session should be oriented toward active learning and class participation in a way consistent with the theory and practice of the educator.

Your paper should include :

- a (very) brief introduction to your educator; background and interests.
- an exposition of the theory or practices of this person *applied to Scripture.*
- a pre-presentation analysis of your biggest obstacle in presenting your educator in a way which will genuinely engage the class, how you choose to tackle the problem, your strategy, etc.
- Following your class presentation,* write up a self-analysis of your teaching. (1-2 pages.) Listed below are a number of questions that you might use to stimulate the development of your analysis. You need feel

obliged neither to deal with every question or to address these particular inquiries. In terms of style, please use first-person narrative rather than simply answering the questions.

1. Identify the aspect of your educator which you chose to teach.

2. What was the response of the group? What did they seem best to understand? What difficulties arose?

3. How did you feel at the completion of the teaching?

4. In light of further reflection, based on reading and class discussion, what would you do the same? What would you do differently?

5. What did you learn about teaching through doing it?

Your analysis should reflect careful attentiveness to teaching. You may find it helpful to keep your preparatory notes and also to take notes immediately after you teach; such activities contribute helpful details.

--don't forget a bibliography listing books, articles, and reviews you used.

--please use footnotes as appropriate in your paper.

6. Due the day of presentation: At the beginning of class, hand the instructor a one page outline of your use of time, whether 20 or 40 minutes. Include the special methods you will use and time allotted. Example: dialogue, small groups, (list lead questions), lecture, silence, rap, haiku, break dance, yodeling, Gregorian chant, Eurythmie, etc.)

Please note: Our library does not have on hand adequate resources to research each of these educators thoroughly. **This means you will need to use inter-library loan.** This process may take a couple of weeks. Therefore, you need to start your research early. Your bibliography will be due the end of the fifth week of term and will count as 10% of your grade on the project. That week I will evaluate and meet individually to make recommendations which I want you to take note of for your final presentation. Even before we discuss your bibliographies, you would be wise to order your books and articles and get a head start on your research. Option: Students may choose to work with a partner in this project. (Maximum: two) You would present together but do your write up separately.

Religious educators to choose for presentations: (books listed are essential) * indicates contemporary writer

Glenn Bannerman* (Recreation and use of Games. How might this apply to Bible study?)

Sister Wendy Beckett* (teaching Christian faith through art, (videos, books)

Jeremy Begbie* (how music teaches theology, how to do theology through music)

Kwame Bediako, What African Theology has to teach the West. *Christianity in Africa, Theology and Identity,*

Chris Boyatzis* (spiritual development across the lifespan, spiritual development of children

Martin Buber (*I and Thou*) Jewish mystic with focus on relational learning.

Sofia Cavaletti.* More on applying Montessori methods to C.E.

Kathy Dawson* (children's understanding of death and war-related trauma in children)

Robert Hutchins and the controversy over the elimination of the football program at the U. of Chicago in 1939. How might this conversation apply to GFU's re-introduction of football?

Maurice Elias* (*Emotionally Intelligent Parenting; Raising Emotionally Intelligent Teenagers*)

James Fowler* (*Stages of Faith*. A highly influential model for understanding how faith develops in children, youth and adults.)

Paulo Freire, (how education that reflects Christian ethics can support justice issues in the majority world, *Pedagogy of the Oppressed*)

Robert Gagnon and Dan Via re: the current debate on *Homosexuality and the Bible. Two Views.*

Howard Gardner* (*Frames of Mind, the theory of Multiple Intelligences*), etc.

Donald Griggs* (Church based teacher training for volunteers, *Teaching Teachers to Teach*)

Thomas Groome* (*Shared Praxis*)

Thomas Keating*, *Open Mind, Open Heart.* (teaching contemplative prayer, apophatic tradition)

Matthew Linn*, *Sleeping with Bread* (teaching Ignatian Prayer kataphatic tradition)

Rabbi Michael Lerner* (Jewish Renewal movement, editor of *Tikkun*, author of *Jewish Renewal*)

James Loder (*The Transforming Moment, The Logic of the Spirit* (for the philosophically minded)

Richard Osmer* Using catechisms in today's church (*Teaching for Faith*)

Robert Pazmino* (Latin American insights for C.E. in North America)

Ken Sande * and Corlette Sande*, Teaching peacemaking in the church to adults and to children. (*The Peacemaker, Young Peacemaker.*)

Desmond Tutu, (African contextualization of the Gospel, *No Future Without Forgiveness, God has a Dream.*)

Walter Wink* (*The Bible in Human Transformation, Transforming the Powers*, etc. Uses psychological models to interpret Scripture; engages in active political applications)

Mark Yaconelli. (Contemplative Youth Ministry.) A Paradigm for adding a depth or contemplation level to “youth ministry”

6. INSTEAD OF A FINAL:

Write a 1500 word summary statement of your personal philosophy of Christian education which you have evolved over the course. Though this paper is your personal synthesis, I recommend you

- a) engage in a dialogue or express an awareness of the instructor’s perspective.
- b) Interact with those historical and contemporary educators and writings that have influenced you the most and discuss why. Include those you personally reported on, but also those your classmates reported on as well. In other words, don’t repeat a report you’ve already given.

Due the time and day of the final exam. (This is the kind of paper that cries out to be written over the course of the term and brought to its final form late in the term. Such a strategy should lead to a less nerve-racking finals week.) Late work will not be accepted. (I am off to Thailand in a few days.)

Evaluation

Take Home Introductory Essay	5%
Various Reading Assignment Reports and Quizzes	20%
Tolkien’s Debt Carnival presentation and analysis	20%
Modern educator paper and presentation (including preliminary bibliography).	30%
Take Home Final: Philosophy of Christian Education	15%
Participation (attendance, punctuality, positive involvement)	10%

Borderline course grades will be influenced by the student’s consistent preparedness and constructive participation.

Assignments are due at the **beginning** of class on the specified dates in paper form, *not electronic*. **Grace Days:** Each student is granted a semester total of seven grace days to be used if necessary for extensions on individual papers (not class presentations) *with the exception of the final exam*. These days are allowed to accommodate such calamities as multiple papers due on the same day, illness, family emergencies, etc. **After grace:** Papers and take homes turned in after grace days will have the grade reduced one letter grade per day.

Plagiarism. Plagiarism is the using of another person’s writing without citing them. It also includes using someone’s ideas without citing them. The consequences for plagiarism can include failing the course or even expulsion from the university, as specified in the student handbook.

Tips for Getting the most out of class

1. Keep up with the reading. Otherwise class time will increasingly feel like you’re listening to one side of a cell phone conversation at Starbucks.
2. To help you avoid the above unpleasant scenario, as part of your participation evaluation, be prepared each class to be called on to share . . .
 - a) something important (or profound!) in the reading
 - b) a question the reading provoked
 - c) something which confused or perplexed
3. Don’t study more than 50-60 minutes at a time for this class. A change is as good as a rest!
4. If it seems like things are not making sense, make an appointment or drop by. That’s why I’m here.
5. Also, consider forming a study group with some fellow students over lunch or dinner once or twice a week. Invite your prof to dinner to discuss! ☺

Courtesy and the Classroom The art of good old-fashioned social courtesy is becoming a lost cultural skill. What follows is my remedial reminder about the five C's of courtesy in a college classroom.

1. *Come on time.* Arriving late and leaving early interrupt the focus of class. If you do come late, please come in and sit down quietly near the door. And if you must leave early, (for a Dr's appointment, etc.), please just slip out quietly. Sometimes these things are unavoidable and we need to be gracious to one another. But even when unavoidable, such behavior adversely affects our already limited concentration skills. Attendance, tardiness, etc. are part of your participation grade. (The other part will be your responses in class when called upon for our daily conversations about the reading assignment. See #2 above.)

2. *Casual conversations* during class lecture and discussion time significantly divert attention from the task of learning. CC's are leftovers of a high school mentality which dumbs down the college experience. I encourage you to resist this everyday temptation to mediocrity.

3. *Cell phones.* Out of respect for our limited time together and the task at hand, please remember to turn off cell phones, pagers, etc. during class. Please resist using the phone as text messaging device to organize your social calendar, etc.

4. *Computers* can be a case study of technology enhancing learning, but it cuts both ways. After several years of constant usage, the case can be made that the use of computers in class has become a fascinating distraction for too many, a way of self-isolation and distancing from the immediacy of a live classroom. In a culture of sensory overload with its attendant de-personalization, lap top multi-tasking has become a common coping strategy, but makes us ever more at risk for failing to show up for our own lives. This semester we will experiment to re-personalize the classroom--by checking our computers at the door. Bring a pen, a pencil, a notebook and let's see what happens. . If you have a learning disability that requires you to use a computer for note-taking, please bring along the appropriate documentation from the coordinator of Disability Services. (See below.)

A Helpful resource: The newly established Academic Resource Center (The ARC) provides all students with free writing consultation and other academic services. A primary component of The ARC is the University's Writing Center, a place where students can receive guidance and feedback on their written projects. The ARC is staffed by peer consultants who are recognized by GFU professors as outstanding students. Although the primary focus for Spring 2011 is on written work, other basic tutorial assistance is available for students. Call 2327, e-mail the_arc@georgefox.edu, or go to www.georgefox.edu/arc/ for more information about the Writing Center and other services of the Academic Resource Center. Click on "Scheduling an Appointment" for details about arranging an appointment with a peer consultant.

Disabilities. If you have specific physical, psychiatric, or learning disabilities and require accommodations, please contact the Disability Services office early in the semester so that your learning needs may be appropriately met. You will need to provide current documentation of your disability to Disability Services. For more information, contact Rick Muthiah, coordinator of Disability Services (ext. 2314 or rmuthiah@georgefox.edu), or go to www.georgefox.edu/offices/disab_services.

CHMN 360 Class Schedule

Week 1

1/9 **Part I. Introduction to Course.**, Syllabus, Getting Acquainted.

1/11 Foundations: *Paschein* and *Poein*.

One page reading report due on Friday.

1/13 The Protestant Principle: The centrality of Scripture.

Assignment: Healing the Quarrel Between Devotional/Academic Reading of Scripture. First reading report due. (Roger: Hand out take home Q's)

Extra Credit opportunity: Sunday Jan 15, 3-5 Cap & Gown: Inter-Faith Panel. (Or... what happens when a Jew, a Muslim, a Buddhist, and a Christian all speak about their faith on the same panel?) Write a one page review according to syllabus guidelines.)

Week 2

1/16 No class. Martin Luther King holiday. "The arc of history is long, but it bends towards justice." MLK

1/18 Words, Images, Deeds. *Take Home Essay Due at beginning of class.*

1/20 *Paschein* Day: Assignment: Palmer, preface, intro, and chapter 1 and come ready to discuss.

Week 3

1/23. **Part II. Historical Survey:** Creeds; The Risk of Confession: the Apostles Creed-

Assignment: <http://www.creeds.net/ancient/apostles.htm>

1/25 Catechisms: An Ugly Brawl at the Altar or The Heidelberg Catechism, 1562

Assignment: <http://www.ccel.org/creeds/heidelberg-cat.html> .Reading report due. Sign up for an educator

1/27 In the shadow of Hitler:

Assignment: Bonhoeffer's Urban Catechism. (posted on Foxtale) Reading quiz.

Week 4

1/30 **Part III. The Longing for a Form: What Shape is your C.E?**

Assignment: *Telling the Truth* Quiz on Chapter 1: Truth.

Extra Credit Opportunity: Peace and Justice Symposium: Irv and CJ Brendlinger, 7:15 p.m. Library Quaker Room

2/1 *Gospel as Tragedy* Quiz on reading.

2/3 *Gospel as Tragedy* part two. An offering of laments

Week 5

2/6. *The Gospel as Comedy*. Reading Report due.

2/8 Gargoyle Day

2/10 *Paschein* Day: Assignment: Palmer, chapter 2.

Week 6

2/13 *Gospel as Fairy Tale*. How the Brothers Grimm redeemed *Märchen*.

Reading Report. (Reality check: Is everyone signed up to present a model and an educator?)

2/15 **Part IV. As if children mattered.** . . *Christian Nurture*, Horace Bushnell Quiz. on Bushnell reading.

2/17 Introducing Godly Play, part I.

Week 7

2/20 Godly Play part II Epistemology for kids.

2/22 Marva Dawn. The Pastoral Heart. (posted on Foxtale) Reflection paper on Marva Dawn due.

2/24 *Paschein* Pause Assignment: Palmer, chapter 3

Week 8

2/27 "A childhood Muslim education." (posted on Foxtale) *Reflection paper on Lamin Sannah article due.*
2/29 Individual Meetings to go over Bibliography. *Research Bibliographies due today. Sign up for meetings with Instructor.*

Extra Credit Opportunity: Woolman Forum with Leroy Barber, President, Mission Year, 7:30 p.m.

3/2 Individual meetings, cont'd.

Week 9

3/5 **Part V. Tolkien's Debt: Gospel Carnival Week, Day 1:**

3/7 **Gospel Carnival Day 2**

3/9 **Gospel Carnival Day 3**

Week 10

3/12 **Part VI. Can a Contemporary University be Christian?** The Radical Christian College. Special guest: Dirk Barram, Professor of Business, GFU.

Report on Campolo article due.

Also due: Gospel Carnival project write up.

3/14 Henri Nouwen: Instead of violence.

3/16 *Paschein* Pause Palmer chapter 4 & 5

Week 11 **Part VII. The Courage to Teach**

3/19 student presentations begin

3/21 more presentations by students

Extra Credit Opportunity: Peace and Justice Symposium: South Africa 18 years after Apartheid. Reflections on Teaching and being Taught, Roger and Sue Newell 7:15 p.m. Library, Quaker Room.

3/23 other presentations by classmates

Week 12 Spring Break March 26-30

Week 13

4/2 Presentation by Stew Dent

4/4 Presentations by undergraduate students

4/8 *Good Friday* (No classes)

Week 14

4/9 Presentations again

4/11 Further Presentations

4/13 *Paschein* Pause Palmer, chapters 6&7

Week 15

4/16 Other Presentations

4/18. Some Students to Present their educator today

4/20 Closing Reflections on our semester together.

4/24 Final Exam (Personal Philosophy of Christian Education paper).

Paper copy due in my office by 3 p.m. (Hoover 243)

Guidelines for One Page Reviews:

Name of Course Name
Book (author, title)

Date
Pages read_____

1. Read receptively: As much as possible, suspend any defensive, judgmental approach and read with an openness to hear the author's insights. Expect the best, not the worst. That way when you find something you take issue with, it will have gotten to the heart of the matter, and won't be simply disagreeing for the sake of "independence."

2. Read actively: Always read with a notebook on your lap and a pen in your hand. Does something excite you? Inspire you? Anger you? Mark it with a pencil and engage in a conversation with the author's ideas and experience. Be active! Interrogate! Ask yourself and the author: what are the implications? The quality of your conversation which is both receptive and active is what makes the review worthwhile.

To summarize, I will be looking for

- a) Receptivity: if you have carefully listened to the author or just glanced briefly at it and gone off on your own agenda.
- b) Active engagement: Did you wrestle with the material or just glibly agree or disagree, giving no reasons, no reflections? To summarize what I'm looking for:

In other words...give evidence of

Receptive Reading (paschein)

-Describe what the book/essay is all about.

-What is being said and how? (main ideas, assertions, arguments.) Include a significant quote.

Active Reading (poein)

-What issue/theme do you especially agree or disagree with the author?

-Why? Interrogate, challenge, ask implications. Be specific, not vague or general.

-What is its significance to you personally? (What are you going to do about it?)

*Please do not exceed one page (300 words)