

# Christian Teaching and Learning: Pathways and Possibilities

October 5-7, 2017



## Conference Schedule

### Thursday, October 5, 2017

3:00-6:00 p.m.	Registration and Check-in
6:00-7:00 p.m.	Dinner (Prince Conference Center, Willow Room)
7:15-9:00 p.m.	Plenary I (Covenant Fine Arts Center, Recital Hall)
9:00-10:00 p.m.	Reception (Covenant Fine Arts Center, Lobby)

### Friday, October 6, 2017

8:00-9:55 a.m.	Breakout Session I
9:25-10:25 a.m.	Break
10:25 a.m.-12:20 p.m.	Breakout Session II
12:20-2:00 p.m.	Lunch
2:00-3:55 p.m.	Breakout Session III
3:55-4:30 p.m.	Break
4:30-5:45 p.m.	Breakout Session IV
6:15-7:30 p.m.	Dinner
7:30-9:00 p.m.	Plenary II
9:00-10:00 p.m.	Reception

### Saturday, October 7, 2017

8:00-10:35 a.m.	Breakout Session V
10:35-11:00 a.m.	Break
11:00 a.m.-12:30 p.m.	Plenary III
12:30-2:00 p.m.	Lunch

## Guide to Conference Program Session Key

Theory	T
Empirical	E
Practice	P
PreK-12 interest	PK12
Student Perspective	S
Course Design	D
Interactive	I

### **Thursday, October 5**

Registration and Check-in 3:00 p.m.-10:00 p.m.

Break/Breakfast Area to the right and behind the hotel registration desk.

#### **Dinner 6:00 p.m.-7:00 p.m.**

Location: Willow Room, Prince Conference Center

### **Plenary I**

*Beyond Hospitality: Finding Wisdom at the Intersections of Practices*

Dr. Christine Pohl

Associate Provost and Professor of Christian Ethics

Asbury Theological Seminary

7:15 p.m.-9:00 p.m.

Recital Hall, Covenant Fine Arts Center

#### **After-Lecture Reception 9:00 p.m.-10:00 p.m.**

Location: Lobby, Covenant Fine Arts Center

### **Friday, October 6**

#### **Breakout Session 1 8:00 a.m.-9:55 a.m.**

##### **Session 1A: Science and Technology**

Location: Board Room

*The Educational Objectives of Science Teachers in US Evangelical Protestant High Schools and their Links to Students' STEM Outcomes*

Albert Cheng, Harvard University

E PK12

I examine the educational objectives that science teachers in Evangelical Protestant (EP) schools emphasize, including (1) teaching basic content knowledge, (2) improving scientific reasoning skills, and (3) connecting content to applications and topics in everyday life. Using a nationally-representative dataset of US ninth-graders, I find differences in the emphasis that science teachers in EP schools place on these objectives relative to science teachers in secular private, Catholic, and public schools. I additionally show that teaching emphases are associated with STEM-related outcomes for all students, and that differences in teaching emphases partially explain differences in these outcomes for students across sectors.

*Re-Integrating Our Integration Strategies: How Interdisciplinary STEM Education Experiences Inform Encounters at the Faith-Learning Borderlands*

Edward Hamilton, Letourneau University

T P

To better understand the challenges of integrating faith and learning in higher education, this paper addresses the similarities between faith-learning integration and the integration of non-faith disciplines. In particular, this paper addresses the question of how recent reforms in interdisciplinary STEM research across multiple fields of study in the natural sciences can be used as a model for better understanding the operational process of placing faith and learning into a similarly interdisciplinary network that reflects natural modes of collaboration and mutual support. This begins with a review of four levels of integration in the Christian liberal arts curriculum, and the way they naturally emerge within the framework of a cumulative STEM-oriented course of study. The advantages and limitations of cross-applying this paradigm for faith-learning integration are discussed relative to the traditional categories of integration research, with recommendations for how greater attentiveness to the former can critique and improve the latter.

*Hamartia: An Oft-Neglected Limiting Factor in Scientific Inquiry and Education*

Steve Mittwede, Covenant Classical School

T P PK12 D

Not surprisingly perhaps, many instructors at Christian schools teach in the way they were taught—whether at the high-school, undergraduate, or graduate level—and in many cases their teaching is thus tainted with scientism. Instruction at Christian schools, however, should be infused fully with a Christian worldview, a key element of which is *hamartia*. A proper view of *hamartia* (sin) in its various expressions holds great promise not only as a suppressant of scientism, but also as a catalyst for truth pursuit and humility in the scientific enterprise.

### **Session 1B: Christian Practices 1**

Location: Willow East

*Can Christian Practices and Character Strengths Pedagogy Impact Christian College Students' Attitudes, Beliefs and Prosocial Behaviors?*

Julie Yonker, Calvin College

Adriene Pendery, Calvin College

E P S

This research project aimed to support students as they understand their God given character strengths and Christian practices, namely, how their strengths and practices can be

used to honor and glorify God in service and vocation. We used pedagogical interventions of gratitude and prayer activities, class discussions, self-evaluation surveys, mentoring, and integration/reflection papers. Intervention classes were compared to control classes. Our outcomes were changes in attitudes, beliefs and prosocial behaviors. We also examined the relationship between personality and character strengths and will discuss possible implications of this learning. We will share our activities and reading/video list associated with our intervention classes.

*Practices of Christian Humility in a College Classroom*

Glenn Sanders, Oklahoma Baptist University

T P S

Psychologists and philosophers presently emphasize *humility* as significant for healthy relations and deep learning. Christian theologians add insights on humility's call to sacrificial service. How would a classroom designed around humility look? *Pedagogical humility* represents the optimal positioning of teacher and students toward a mutuality exploring individual and collective vocation. It leads to course design and implementation geared to cooperating, recognizing, and speaking. In a course on the Middle East, *cultural humility* encourages meaningful encounters with difference. *Political humility* points toward realistic assessments of conditions and just forms of Christian peacemaking. Course designs and assignments geared to these three practices of humility allow an economic, multifaceted vocational teaching and learning about a subject central to contemporary life.

*Liturgies and Language of Plagiarism in the Religious Academy*

Rachel B. Griffis, Sterling College

T P

My presentation will explore liturgies and language about plagiarism to consider how Christian educators can create a culture of integrity in which students are motivated by the love of God, neighbor, and wisdom. Although most institutions effectively convey to students that plagiarism is a serious offense, they nevertheless tend to justify plagiarism policies with language that validates greed and extreme individualism. I will argue that language and practices regarding academic integrity that incorporate, and are informed by, concepts of community and participation encourage students to love and pursue wisdom as well as to respect their neighbor and God.

**Session 1C: Intellectual Virtues**

Location: Willow West

*B.S. Versus Intellectual Virtues: Inviting Students into the Intrinsic Teleology of Teaching and Learning*

Branson Parler, Kuyper College

T P S D

Students often perceive the telos of schoolwork to be a grade or degree. Thus, they tend to produce a fair amount of b.s., work aimed at merely saying or doing what is needed to achieve the extrinsic goal. Christian educators must therefore specifically bring this problem to light before recalibrating students' expectations by focusing on the intellectual virtues and the goods intrinsic

to education. Teachers must also frame assignments and outcomes in such a way that those virtues and goods are persistently named and reinforced.

*The Role of the Intellectual Virtue of Perseverance*

John Washatka, Azusa Pacific University College

T P

This paper explores the intellectual virtue of perseverance in the context of a post-traditional learning environment. First, the nature of perseverance is considered. Second, the relationship between the intellectual virtue of perseverance and grit is explored. Differences as well as similarities between the two concepts are considered to determine whether grit is synonymous with perseverance when in an academic context. Third, the roles for perseverance are considered. The first role is as an aid to an individual developing into a lifelong learner. The second role is as a means for institutions to increase retention of post-traditional learners.

*The Virtue-Forming Potential of Controversy and Complexity*

Kevin Taylor, Veritas et Caritas Institute

T P PK12

This paper describes the implementation of a particular practice--a community-wide symposium on the topic of human and cosmological origins--at a Christian secondary school in Littleton, Colorado. A key aim of this event was to encourage students to develop the virtues of courage, humility, patience, and perseverance. This paper discusses ways that controversy and complexity are particularly suited for cultivating these virtues. The session will conclude with an invitation to discuss the limits of such practices and/or how they might involve the cultivation of other virtues as well.

**Refreshment Break 9:55 a.m.-10:25 a.m.**

Location: Willow Hall

**Friday, October 6**

**Breakout Session 2 10:25 a.m.-12:20 p.m.**

**Session 2A: Pedagogies 1**

Location: Board Room

*Empathy and Classroom Learning Environments*

Jeremy Alexander, Lexington Christian Academy

P PK12 S

This paper seeks to explore the lives of students and the role that teacher empathy can play in shaping the classroom learning environment to be a place where students grow as humans and learners. Starting with an attempt to understand the lives of students, the paper then progresses through an explanation of empathy, looking at Edith Stein's work *On the Problem of Empathy* as a framework for understanding and applying the concept of empathy. It ends with reflections on the way empathy can restructure learning environments.

*Engaging Students in Experiential Learning from a Distinctly Christian Perspective*

Paul Kaak, Azusa Pacific University

P S D

This presentation describes the guidance offered faculty at APU for developing distinctly faith-based approaches to experiential education. Our instructors are presented with a design model, given ways to identify faith-based learning themes and strategies for debriefing. Finally, assignments that link the experience, course outcomes and relevant matters of faith are described. This session is for (1) faculty in Christian universities who intend to include an experiential component in their course, (2) faculty development specialists who want to sharpen how instructors approach academic faith integration vis-a-vis service/experience, and (3) those who provide faculty support for service learning and other auxiliary learning experiences.

*The Use of the Bible in Christian Ethics: A Teacher's Perspective*

Chan Shin, Indiana Wesleyan University

T P D

Professors often have to address all kinds of ethical issues as part of their teaching even if they do not teach a course specifically on ethics. And if they teach from a Christian perspective, the Bible is, and should be, an important source and guide in their effort to ask and answer important ethical questions. But how are they supposed to do it? Is there only one right way to use the Bible in teaching ethics? Although neither an ethicist nor a theologian, I aim to answer these difficult yet practical questions by examining major existing approaches to Christian ethics and how they use the Bible in their analyses and prescriptions. This presentation will hopefully help Christian educators better understand the challenges they face whenever they try to apply a biblical perspective to discussing an ethical issue and the various solutions offered by different Christian ethicists to meet those challenges.

**Session 2B: Theology 1**

Location: Willow West

*Minds and Bodies, Souls and Screens: Theological Anthropology and Online Pedagogies*

Liz DeGaynor, Duke Divinity School

T P D

We live in an era of virtual reality which promises universal connection, but leaves us feeling more alone than ever. Being made in the image of God entails being relational, created to love God and to love neighbor, and being creative, created to seek embodied wisdom. Our teaching methodologies should reflect these beliefs, especially when the learning community is connected via the Internet. This paper explores the intersections of theological anthropology and online pedagogies. Concrete findings will be offered from Duke Divinity School's Master of Arts in Christian Practice (MACP) hybrid degree program, along with wonderings about the way forward for educators who care about the ways Christian faith can/should/does shape online teaching and learning.

*A Theology of Teaching: Reflections on Person, Practice and Pedagogy*

Joan DeVries, Tyndale University and Seminary

T P

What makes Christian institutions distinctively Christian? The people who teach? The instructional content? Its worldview perspective? This session asserts that Christian education must flow from a fulsome biblical and theological understanding of the human person. It will develop a Christian anthropology in contrast to reductionist views of the human person that underlie various models of education. Some implications of such a robust theological anthropology will be explored in connection with educational practice and pedagogy particularly in relation to the self-understanding of a teacher, as well as the practices of reading and writing. The presenter's prime interest is in graduate theological education.

*Theological Considerations of Teachers About Aspects of Flourishing in Dutch Christian Education*

Petronelle Baarda, Driestar Christian University

E D

The integration of psychology and theology is a critical topic and often discussed. In this paper I discuss to what extent Christian teachers have theological considerations about aspects of flourishing, a main concept in positive psychology. In education there is growing interest in flourishing and aspects of flourishing, e.g. stimulating resilience and use of character strengths in students. However, the question is how flourishing and its various aspects are related to a Biblical view. In what way do teachers integrate psychological aspects of flourishing with their theological view and do they integrate them at all?

**Session 2C: Christian Practices 2**

Location: Willow West

*Teaching Immigration through Moral Intuitions and Christian Practices*

Luke Goble, Warner Pacific College

T P D

Jonathan Haidt's work on moral foundations has heightened critiques of other accounts of ethics and moral formation. If a critical component of Christian teaching and learning involves ongoing moral and spiritual formation, how do Haidt's insights also sharpen our practices? This paper explores the relationship between two of Haidt's moral foundations—loyalty/subversion and care/harm—and particular practices designed to engage affective imagination and embodied liturgy in the context of a course on the History of Immigration to the U.S.

*Evaluation and Hospitality: Two Sides of the Same Coin*

Curtis Cunningham, John Brown University

P S

The following paper will explore the relationship between hospitality and grading through the exploration of three guiding questions: Can rigor and hospitality exist in the same classroom? Is it a concern for a professor to extend hospitality as a function of grading and assessment? To what degree do students' perceptions of grading practices actually influence the hospitality of the professor? These questions will provide a framework to begin dialogue on the topic.

*The Disciplinary Literacy Approach to Learning and Christian Hospitality in the Classroom*

Dr. Deborah Van Duinen, Hope College

P D

A disciplinary literacy approach to teaching and learning provides generative ways to explore the concept of Christian hospitality in K-12 classrooms. In this paper, I discuss the basic tenets of disciplinary literacy and use them to reflect on ways that traditional schooling often has not fostered a sense of hospitality to novice learners of a discipline. Drawing on my experiences as a teacher educator and literacy researcher, I argue that welcoming students into the particular literacy practices of the disciplines not only leads to good pedagogy but also to a more socially equitable approach to learning.

### **Session 2D: International and Plural Contexts**

Location: Hickory

*The Roles of Christian Schools in Mitigating Conflicts and Violence in Indonesia*

Sarinah Lo, Trinity International University

T P PK<sub>12</sub> I

Ethnic and religious conflicts in Indonesia were rampant, especially during the last two decades. In addition, radicalism and intolerance in Indonesia have continued to increase and reach an alarming stage. The national educational systems and practices are not exempted from this intolerance and violence. Instead of counteracting these forces, sadly, many educational institutions have often become hotbeds for radicalizing the young minds. In the midst of this condition, what roles can Christian schools play to mitigate the ethno-religious conflict and violence? Through the lens of critical reflection, I argue that Christian schools will have significant places in and contributions to the nation, if they are willing to broaden their purpose of existence from merely focusing on evangelism to embracing education for shalom, and renew their pedagogical approaches from oppressive to hospitable teaching and learning practices.

*Alternative Pathways to Learning through Culturally Responsive Teaching*

Rhonda McEwen, Regent College

P D I

Culturally responsive learning design offers an holistic approach to adult and higher education that is grounded in a comprehensive understanding of how God has created people learn – one that is informed by the social and cultural context in which the learning takes place. This session will introduce an approach to learning design which integrates contemporary educational theory with relevant theological reflection and explains how this particular approach can facilitate more just and inclusive learning environments, particularly within intercultural contexts.

**Lunch      12:20 p.m.-2:00 p.m.**

Location: The Great Hall

**Friday, October 6**

**Breakout Session      2:00 p.m.-3.55 p.m.**

**Session 3A: Identity and Shalom**



Location: Board Room

*Educating White Students on Racial Inequality at a Christian College in the American South*  
Aminta Arrington, John Brown University

P S D

The university where I teach has an overwhelming majority of white students. Acquainting students with different perspectives, and asking them to surface and contemplate deeply held assumptions, is no easy pedagogical task. Yet, it is a crucial task if we are to train Christians to work for justice (Amos 5:24), to embrace vulnerable populations and cultural Others (Deut. 10:19), and to love our neighbors as ourselves (Mark 12:31). Despite this Scriptural imperative, North American Christian settings actually provide some unique challenges, which I will examine in this paper, to teaching about racial inequality.

*Why Educating for Shalom Requires Decolonization*

Gerda Kits, The King's University

T D

This paper argues that Christians who are committed to Nicholas Wolterstorff's concept of "educating for shalom" must work towards decolonization of the educational system. The current relationship between Indigenous and non-Indigenous people in North America is unjust and broken. Indigenous scholars argue that reconciliation will require educators to make space for Indigenous perspectives in the school system. This paper agrees, and argues that Christian educators not only *may* engage in genuine, respectful dialogue with Indigenous perspectives in the classroom, but also *must* make this a priority.

*Indigenous Education in a Christian Teacher Education Program: Tracking the Journey from Fantasy to Reality*

Phil Teeuwsen, Redeemer University College

P D

In this paper, I explore the development and implementation of an Indigenous Education course in the context of a teacher education program at a Christian university. Using Francis's (1992) *Imaginary Indian* as a framework, as well as my own research (Teeuwsen, 2016) that explores the intersection of faith and ethnic identity in Christian schools, I reflect on the journey my students and I take as we seek to pursue educational justice while traveling the distance between the fantasy and the reality of Indigenous Education and ultimately of our own identities as teachers, Christians and Canadians.

### **Session 3B: Traditioned Teaching**

Location: Willow East

*Reconsidering Tradition: the Heidelberg Catechism as Standard of Excellence*

Bram Kunz, Driestar Christian University

T

As Christians in general are aware of being part of a long tradition, Christian educators also have the obligation to reflect on how they connect to the main confessional issues that have been developed in the past. This paper tries to examine how confessions of the past can be made fruitful to find pathways for Christian teaching and learning. As an example, the German Heidelberg Catechism (1563) will be investigated on its significance for Christian education.

*"Kynde Knowyng": Internalizing and Integrating Knowledge in a Medieval Allegory*

Kathryn Mogk, Harvard University

T

*Piers Plowman*, a fourteenth-century English dream vision, discusses education from a theological perspective and, I argue, functions as a pedagogical text, both depicting and enacting the struggle to transform cognitive knowledge into affective, personal, formative knowledge. The poem's narrative structure invites readers to share its protagonist's experience of confusion and longing and engage in the activity of discernment. Its many switches between English and Latin require readers to integrate formal, academic knowledge and familiar, intuitive knowledge as they read. The paper connects *Piers Plowman* with current educational conversations to demonstrate the continuing relevance of the Christian intellectual tradition.

*The Inheritance and Promise of Rhetorical Education and Belief*

Joonna Trapp, Emory University

T P

This talk examines the religious connections of rhetoric as we work to teach students "to use language to speak and to write about public issues," as well as "correct a perspective that rhetoric is somehow not a teaching tradition." Rhetoric's concern with the good person speaking "well" moves it in similar directions. In fact, we could say that exploration of "well" and what communication of and acting upon that means in the personal and public lives of students and communities is the core of rhetorical study. Considering Wayne C. Booth's important, but overlooked 1991 essay, "Rhetoric and Religion: Are They Essentially Wedded?" we will view rhetorical education as an act of grace in a troubled and needy world.

### **Session 3C: Adults Learning**

Location: Willow West

*Betwixt and Between: Liminality in Classrooms and Teachers' Careers*

Sunshine Sullivan, Houghton College

Ken Badley, Mt. Royal University

I

In our conception, *liminality* is an experience of being between what was and what will be (Israel in the wilderness) and sometimes between earth and heaven (Jacob's dream). We use *liminality* to examine typical waiting periods and transitions in educators' lives: finding a teaching post, applying for further study, mid-career transitions, tenure and promotion processes, retirement. Amongst these transitions, teachers and students share moments when they collectively know that "something [spiritual] just transpired." We explore whether *liminality* can 1) illuminate how educators in such spaces experience God's presence or absence and 2) help situate us within normal Christian experience.

*Prison Pedagogy: Memory as the Organizing Theme of a First Year Seminar for a Prison Classroom*

Claudia Beversluis, Calvin College

D

This session includes a description of a first year class for Calvin College students who are inmates at a local prison. The course is intended to introduce students to higher education, to the central themes of a theological tradition, and to help students practice seeing an academic area

(the study of memory) through these theological lenses. The unique pedagogical challenges of the prison setting will be explored.

*Applying Adult Learning Theory to the Challenge of Faith Integration for Adult Learners*

Stephanie Fenwick, Azusa Pacific University

Paul Kaak, Azusa Pacific University

P S D

Our paper describes our work with faculty at APU, related to adult learning theory and faith integration. We describe how we are exposing teachers-of-adults to a theoretical and practical literature of which many are not aware. We also apply these methodologies to faith integration in classrooms of adult learners that include Christians and non-Christians. This presentation will be helpful to (1) educators of adults from various disciplines, especially professional preparation programs and (2) faculty development specialists/academic administrators who want to introduce the teachers on their campus to adult learning theory and apply it to the exciting task of academic faith integration.

**Refreshment Break 3:55 p.m.-4:30 p.m.**

Location: Fireside Room

**Friday, October 6**

**Breakout Session 4 4:30 p.m.-5:45 p.m.**

**Session 4A: Pedagogies 2**

Location: Board Room

*Christ, Community, and Cardboard*

Jason Edwards, Grove City College

T P PK12 D

Contemporary board games represent a boon for twenty-first century academics through their ability to effectively convey to millennial youth content-specific information as well as fostering general academic ability through the development of executive function and the exercise of higher order thinking skills. Additionally, board games provide easy inclusion across a wide spectrum of academic subjects and established school formats (the classroom, the library, extra-curricular organizations). Readers should acquire a greater understanding of board-gaming as a human phenomenon, but more importantly explore easily implemented, practical ideas to help foster academic success as well as positive relationships with schools' families and community.

*Making Spaces: Inviting God To Class Through Maker-Centered Learning, Creativity and Innovation*

Amy Chaney, Lexington Christian Academy

P

When we honor our students with the freedom to learn creatively, we honor God's choice to create our students in His image, with unique and varied creative gifts. This paper explores the ways in which maker-centered learning has the potential to promote spiritual connection and the

integration of faith and learning across curriculum and the various benefits it will make to school culture, spiritual growth, and academic achievement. Through research and practical applications, this paper will present the ways in which Christian schools can and should embrace faithful, maker-centered learning across disciplines.

### **Session 4B: Metaphor**

Location: Willow East

*Narrative Metaphor: Integrating Modern Insights into Cognition in Order to Develop a Vocabulary and Toolset for Intentionally Shaping our Educational and Vocational Pursuits*

Donald Roth, Dordt College

T P S

“We tell ourselves stories in order to live,” writes essayist Joan Didion. Current research in linguistics and cognitive psychology supports this notion, as they speak to a cognitive process divided between two parallel systems that relies heavily on metaphor in constructing meaning. If we pay special attention to *narrative metaphor* as a class of imagery with a particularly strong influence on how we frame our self-concept, we can uncover a new avenue for thinking about our students, disciplines, and pedagogy that may help to equip students to more holistically pursue their vocations.

*Using Metaphors in Exploring Meaningful Learning*

Eva-Anna Meijer, Driestar Christian University

T S

How does worldview play a role in the conceptions about meaningful learning that student teachers have? This question will be addressed in a study using multiple cases of student teachers at a Christian University for secondary teacher education in The Netherlands. To realize the ideal of genuine Christian teacher education it's important to know what plays a role in students' thinking. In this paper I'll discuss a particular method to address worldview aspects in students' conceptions, namely metaphors. Before discussing the use of metaphors I'll briefly touch upon epistemological beliefs and the role of 'tacit knowledge' in researching these beliefs.

### **Session 4C: Pedagogies 3**

Location: Willow West

*Connecting Students to the Communities: Short-Term Mission Exposure Program as a Means to Transform K-12 Schooling Experience*

Toby Zhu, Baylor University

E P PK12 S D

Short-term mission exposure program benefits the students, the teachers, the parents and the communities in significant ways and provides a transformed schooling experience for K-12 students at a Christian school in China. It makes students more engaged and informed about the school curriculum in a contextualized situation. It helps diversify the teachers' pedagogy from simply didactic lecturing to various forms of teaching and learning activities. It also strengthens the relationship between the parents and the school. The parents become more involved in and supportive of the school.

*Teaching and Learning toward Accompaniment: A Paradigm for Christian Higher Education*  
Alexander H. Jones, Human Needs and Global Resources (HNGR), Wheaton College  
T E

Christian Higher Education's contemporary attempts to *internationalize* or *globalize* reflect a misguided pedagogical vision embedded more in neoliberal governance practices than a robust Christian distinctive. This paper explores the concept of *mutual accompaniment* as an alternative paradigm that emerges from more than 200 interviews with Christian leaders in more than 30 countries. Responding to the question, "What would your church in the Majority World like to say to the church in North America?" these leaders articulate a different way that Christians, including at higher education institutions, in the Global North can engage the Global South. By listening to these pastors' pedagogical imagination, drawn into conversation with theologian Willie Jennings's work on pedagogy and colonialism, institutions and educators can better reflect God's vision for educative justice in the classroom and at the institutional level.

#### **Session 4D: Faith Traditions**

Location: Hickory

*An Ounce of Love: A Wesleyan approach to Christian Practices and Embodied Formation in Graduate Counseling Pedagogy*

Paul Jones, Southern Nazarene University

Ron Wright, Southern Nazarene University

P D I

In this presentation we will argue that psychological theory and practice should make room for the confession of the particularity of its participants. While the Wesleyan tradition has distinct theological concepts that are crucial for this "confessional" dialogue, we are interested in how distinct Wesleyan practices impact the pedagogical process. In this presentation we will discuss our initial attempts at *creating* and *embodying* a graduate class in counseling on the "Philosophy of Interpersonal Relationships" with Wesleyan practices in the foreground. We will discuss the various pedagogical "experiments" in which we have engaged in this graduate course and the formational outcomes.

*Learning Possibilities from Other Faith Traditions*

Rhonda McEwen, Regent College

T P

This paper examines educational practices from non-western faith traditions and explores how and in what ways a deeper understanding of these practices can contribute to teaching and learning from a Christian perspective, particularly within contemporary intercultural educational contexts. Themes addressed include: epistemological assumptions and their role in educational philosophy; the relationship between religion and knowledge; the role of imagination in religious traditions and its influence in shaping one's educational perspectives; and, implications for educational practice.

**Dinner 6:15 p.m.-7:30 p.m.**

Location: The Great Hall (buffet located in the Fireside Room)

## Plenary II

*Redeeming the Buzzwords: a Distinctively Christian Approach to Innovation in Education*

Dr. Beth Green

Program Director for Education

Cardus

7:30 p.m.-9:00 p.m.

Location: The Great Hall

## After-Lecture Reception 9:00 p.m.-10:00 p.m.

Location: Fireside Room

## Saturday, October 7

### Breakout Session 5 8:00 a.m.-10:35 a.m.

#### Session 5A: Technology

Location: Board Room

*Technological Oversight and Moral Behavior among Students*

Steven McMullen, Hope College

E PK12

Schools that make heavy use of digital technologies face the challenge dealing with the moral temptations that arise when students are given access to the internet via portable devices. Some Christian schools have opted to strictly police student activity online, while other schools have not. In this paper, we investigate the effectiveness of institutional oversight in two ways. First, we ask whether students from a Christian high school with high levels of online oversight report different behaviors than those at a school with less oversight. Second, we compare similar behaviors after students are outside of the oversight regime.

*A Scholarship of Teaching, Learning, and Technology: Looking Back and Visioning Forward*

Kara Sevensma, Calvin College

E

As digital technologies continue to shift the educational landscape, scholars have a professional responsibility to engage in a “scholarship of teaching and learning” that enhances knowledge and practice (Shulman, 2012). Many scholars have invested in this scholarship of teaching and learning with a focus on digital technology over the past 40 years. Within this broader scholarly conversation, it is unclear the extent to which Christian scholars have contributed a faith-informed perspective to the scholarship of teaching, learning, and digital technologies. Seeking answers, we conducted a literature survey of articles in 26 Christian journals from 1970-2016 examining trends in publication and emerging themes. The findings guide relevant questions and future directions for Christian scholarship and pedagogical practice.

*Discernment, Technology, and Teaching: Tracing a School's Deliberations*

David Smith, Calvin College

T E PK12 S

The paper draws from a multi-year study of a Christian school system's implementation of new educational technologies. School documents show evidence of an early and continuing concern to exercise and teach students "discernment" in relation to technology use. Discussion of discernment has become one important theme in the school's articulation of its Christian approach to education. This paper will consider how the school understood discernment, how their use of the term shifted over time under the pressure of particular technological developments, and examples of teachers' efforts to implement a concern for discernment pedagogically.

*Teaching with Digital Technologies as Christians: What do Teachers Say?*

Marjorie Terpstra, Calvin College

E P PK12

Over the past 20 years, K-12 Christian schools incorporated digital technologies into their classrooms. How are Christian teachers in these schools conceptualizing Christian curriculum and pedagogies with digital technologies? How do they talk about their perspectives and practices of teaching and learning with digital technologies? What themes emerge as they discuss their disciplinary use of digital technologies? Over a three-year period, the Technology and Educational Flourishing (TEF) Project researchers investigated such questions through teacher interviews and teacher focus groups. Several broad themes emerged as teachers articulated their vision, concerns, and realities for Christian teaching and learning with digital technologies.

**Session 5B: Theology 2**

Location: Willow East

*Christian (In)Formation: Rethinking Biblical Survey Courses and the Spiritual Formation of College Students*

Amanda J. Pittman, Abilene Christian University

E S D

Biblical survey courses are common curricular fare at institutions of Christian higher education, but given the ongoing theoretical shift away from information-oriented accounts of Christian education and toward more corporally and corporately focused accounts, how might educators conceive, construct, and reconsider the possibilities of a biblical survey course? This paper presents information from an ongoing quantitative study of the biblical literacy and theological repertoires of freshman students at a Christian university. Building from that research, the paper proposes key pedagogical considerations for course design and implementation in the context of Christian higher education and toward the spiritual formation of students.

*Teaching the Old Testament as Spiritual Formation: A Pedagogy for Nurturing Desire*

Dr. David Brisben, John Brown University

E P D

Recent research has proposed that the spiritual formation of college students is most likely to occur when faculty encourage the process by creating assignments that allow students to be actively engaged in "inner work" involving self-reflection and contemplation as part of the curricular classroom experience. This paper will present pedagogical changes introduced in a

traditional, semester long, 15 week Old Testament Survey class that allowed students to engage in classroom-related “formation work” fostering engagement with God. The findings from questionnaires and a series of narrative descriptions and structured interviews with the students enrolled in the class that illustrate the value of creating assignments that promote the students active engagement in “formation work” will also be presented.

*Studying Christian Theology in a Muslim Context*

David Vila, John Brown University

P

Learning is often not a matter of acquiring entirely new information. Often, learning involves seeing new aspects of old truths or of teasing out the implications of things that have been heard before. In my paper I will discuss the ways that several courses in Christian theology at John Brown University have been enriched significantly by the inclusion of parallel readings in Islamic studies. I will demonstrate that students who study Christian theology with Muslim counterparts close at hand, come away with a richer and fuller understanding of the Christian tradition than those who do not.

*Bearing Gifts from the East: Eastern Orthodox Perspectives on Christian Higher Education*

John Thompson, Waynesburg University

T P

The Eastern Orthodox tradition, while widely respected for its liturgy, spirituality, and theology, has not (except for its seminaries) had a substantial presence in American higher education. In addition to examining the reasons for this, this presentation will articulate areas in which Orthodox perspectives can contribute to the conversation about “faith and learning” even in contexts outside the Orthodox Church. What are the implications of incorporating the Orthodox understanding of the Kingdom of God into Christian higher education? How can the doctrine of the Holy Trinity, which is so important to the Orthodox, be respectfully taught? How might the Biblical concept of wisdom inform our pedagogy? Attendees will be invited to consider these and other questions—and to add their own responses.

**Session 5C: Formation**

Location: Willow West

*The Formation of the Person: Unraveling What is at Stake in Christian Education*

Bram de Muijnck, Driestar Christian University

Elsbeth Visser, Driestar Christian University

T

Many discussions in the Netherlands about the character of the so called ‘personality formation’ show vagueness about (a) which theories are used and which are most suitable to conceptualize ‘personality formation’, (b) who should be seen as the first actor in the formation-process and (c) how the formation of the person can be nourished optimally. It is important to clarify this vagueness for people working in Christian education, because the problem is related to delicate issues such as freedom of the person, indoctrination, supposed neutrality of education and so on.



*On Amazement. The Importance of Aesthetic Values in Teaching and Learning: "...Zäh am Staunen*

Jan Veldman, Driestar Christian University

T P

Amazement has lost significance in the tradition of mankind. It is not easy to find coherent ideas about this theme in didactical literature. There have been some inspiring lecturers, like Wagenschein. He published on physics for children and reflected the mood of amazement, opposing scientific consensus of his days. As a professional didactician he was not satisfied with superficiality but seeking a way to his students' mind-set. In his lessons Wagenschein introduced the Socratic dialogue and playfulness, to surpass an one-sided rationalistic approach. This insight has been made fruitful in Gouda, especially to unveil the vertical dimension in our topics.

*Assuming a Posture of Care: The Role of Composition in Christian Formation*

Paige Ray, College of the Ozarks

T

In the composition classroom of a Christian college, students who strive to live in the image of God encounter an interesting tension. They have grown up in an era of hyper-individualism and self-importance. Yet, as Christians, they are called to use language to speak and write meaningfully in response to their communities and society, and to enter into the shared consciousness of human conversation. This paper explores the challenge Christian colleges face to make students aware of this calling, as well as the role of composition courses in forming a Christian ethic of care in students.

*Facilitating Spiritual Formation with Motivational Interviewing and Nonviolent Communication*

Brian Fry, Indiana Wesleyan University

Tim Steenbergh

P I

While content is indispensable to Christian learning, we focus on two pedagogies conducive for Christian formation. They are Motivational Interviewing (MI) and Nonviolent Communication (NVC). They come out of the behavioral sciences, and each has the potential to help Christian educators, and their students, become more Christ-like. This presentation provides a brief background on MI and NVC, and offers practical strategies that can be adapted to almost any course. One does not need to be a behavioral scientist to use these methods because their effective use depends more on the spirit in which they are offered, than on knowing therapeutic techniques.

**Refreshment Break 10:35 a.m.-11:00 a.m.**

## **Plenary III**

*What Do We Mean by Christian Education?*

Dr. Trevor Cooling

Professor of Christian Education

Canterbury Christ Church University

11:00 a.m.-12:30 p.m.

Location: The Great Hall

**Lunch 12:30 p.m.-2:00 p.m.**

Location: The Great Hall (buffet located in the Fireside Room)