October 3-5, 2019

Conference Schedule

Thursday, October 3, 2019

3:00-6:00 PM	Registration and Check-in (Lobby)
6:00-7:00 PM	Dinner (Great Hall East)
7:00-8:30 PM	Plenary 1 (Great Hall East)
	Conversion, agency, and education: Reflections on how to theologically narrate and imagine change
8:30-9:30 PM	Reception (Fireside Room

Friday, October 4, 2019

8:00-9:55 AM	Breakout Session 1
9:55-10:20 AM	Break
10:20 AM-12:15 PM	Breakout Session 2
12:15-1:30 PM	Lunch (Great Hall East)
1:30-4:05 PM	Breakout Session 3
4:05-4:30 PM	Break
4:30-6:25 PM	Breakout Session 4
6:25-7:30 PM	Dinner (Great Hall East)

7:30-9:00 PM	Plenary 2 (Great Hall East)
	African Christian Designs for Learning: A Panel
9:00-10:00 PM	Reception

Saturday, October 5, 2019

8:00-9:50 AM	Breakout Session 5
9:50-10:30 AM	Break
10:30 AM-12:00 PM	Plenary 3
	Design Before Planning: A Biblical/Theological Frame
12:00-1:15 PM	Lunch

Guide to Conference Program Session Codes

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

Breakout Session and Plenary Schedule

Thursday, October 3

Plenary 1, 7:00-8:30 PM

Conversion, agency, and education: Reflections on how to theologically narrate and imagine change

Dr. Luke Bretherton

 Professor of Theological Ethics

 Senior Fellow of the Kenan Institute for Ethics

 Duke University

Friday, October 4

Breakout Session 1, 8:00-9:55 AM

Session 1A, Forming Christian Identity 1

The Relationship Between Faith Engagement and School Climate at a Faith Based K-12 School

Kevin Petrie, Avondale College of Higher Education
Gary Marsters, Avondale School
Codes: E P PK12 S

Over the past two decades the concept of school climate has gained prominence due to increased research linking it to a wide range of important school outcomes for students, such as academic achievement (Berkowitz, Moore, Astor, & Benbenishty, 2016), learning motivation (Marsh, Martin, & Cheng, 2008), school attendance (Sakız, 2017), school satisfaction (Zullig, Huebner, & Patton, 2011), depressive symptoms (Way, Reddy, & Rhodes, 2007) and aggressive behaviour (Petrie, 2014). There is however a dearth of exploration within Christian education, on the relationship between faith engagement and positive school climate. While one might assume this relationship exists, it has not to this point been identified as a correlate within studies on school climate.

Who's in the Room? Designing Student-Informed Opportunities for Spiritual Formation in Christian College Classrooms

John H. Boyles, Abilene Christian University
Amanda Jo Pittman, Abilene Christian University
Codes: E S

Designing effective Christian learning requires that teachers have a sufficient grasp of both their own and the students' understanding of the formative goals for Christian education, for both powerfully operate in the classroom. Drawing on two sets of focus groups from the same student cohort at a Christian university, one conducted during their first year and the other during their third year, we investigated how college students conceptualized the ends and aims of a Christian life. Following our analysis of the trends and themes that emerge, we offer implications for designing spiritually formative environments and opportunities for emerging adults.

Guiding Identity and Faith Formation through Narrative Metaphor

Donald Roth, Dordt University
Codes: E P S

During their college years, many of our students wrestle deeply with questions of coherence and purpose in their lives. McAdams considers this part of entering the "author" phase of personality development. At Christian institutions of higher education, we want our students to develop identities that are integrally rooted in religious belief, but it can be a struggle to find helpful ways to navigate that process. Narrative metaphor is one tool that can help students exegete their life stories. This presentation evaluates the use of this framing tool in helping students make sense of their story in a senior capstone course.

Session 1B, Shaping Curriculum 1

Less is More, More by Less: Seven Design Principles

Piet Murre, Driestar University
Codes: T PK12 D

In many approaches of Christian teaching subject matter seems to some extent to be given short shrift. As how subject matter is seen and treated is related to views on creation this seems to be an area which can be benefit from further exploration in terms of embeddedness in a broader didactic framework, and in formulating practical principles that enable teachers to (re)design their lessons. The paper briefly explores relevant areas (ontology, epistemology, didactics, sources) and then outlines seven principles. It suggests these principles both do justice to the four areas and offer a tool for full-time teachers.

Redesigning and Reframing: Teaching Theology as a Faith Process

Maxie B. Burch, John Brown University
Codes: P S D

This paper will unpack how changes in course design and pedagogy affected course content and class environment. It will examine what it means to move from primarily asking students to think about and analyze theological doctrines to exploring with them how to also employ imagination, art, and analogy as ways to theologically interpret God's work in the world and in their lives. It will discuss assignments that offer students the opportunity to practice biblical hospitality, deep listening, compassion, vulnerability and humility. In other words, this paper will discuss what happens when a theology course is redesigned to help students reframe the "faith process".

Having a Great Thinker as a Companion: Towards a Didactical Framework for Studying Historical Educators

Bram de Muynck, Driestar University
Codes: T D

In a recently published article, I have explored existing theories on how the study of historical educators can help develop professional virtues of student teachers (De Muynck, 2019). The argument suggests that elements from, amongst others, drama theory and cognitive psychology underpins the potential impact of text readings on character. In the paper for this conference I propose a didactical framework for the proper teaching of text reading. I will do this firstly on the basis of the previously mentioned theoretical exploration and secondly with the help of pilots of curriculum design in one of our bachelor programs in education.

SESSION 1C, SHAPING STEM PEDAGOGY

Faith Integration in STEM Courses for Undergraduates: Exemplars of Pedagogical Practices

Fred Haan, Calvin University
David Klanderman, Calvin University
Victor Norman, Calvin University
Derek Schuurman, Calvin University
James Turner, Calvin University
Codes: P S D

In his recent book On Christian Teaching, David Smith offers multiples ways in which one's Christian faith commitments influence pedagogical practices. The majority of the specific examples are drawn from the humanities, and languages and literature in particular. This may lead some to conclude that such discussions of the integration of Christian faith with teaching and learning are less appropriate in areas such as science, technology, engineering, and mathematics (STEM). We disagree with this conclusion and in this session, we offer exemplars connected to the teaching and learning of our disciplines aligned with the curricular criteria identified by Wayne Au.

The Role of Christian Practices in Equipping Students to Engage as Scientists

Rachael Baker, Calvin University
Amy Wilstermann, Calvin University
Julie Yonker, Calvin University
Codes: T P S

The landscape of biological sciences is shifting. Emerging questions are more complex and interdisciplinary, requiring scientists to collaborate when addressing unanswered questions. However, scientists have not been trained to work effectively in diverse teams. Through the study of intentional Christian communities, we identified practices to improve team science outcomes, which include breaking bread together, assuming a posture of humility, practicing hospitality, discipling intentionally, and taking time to celebrate. We believe that adapting these practices for the training of developing scientists will increase their ability to work and thrive in a changing scientific landscape.

Christian Teaching Examples in Computing Science

Michael Janzen, The King's University
Codes: D

A benefit to Christian education in Computing Science is viewing the discipline through a Christian lens. This may be initially difficult for Christian instructors with a secular educational background, but a set of examples may help guide new instructors to see Christian issues in typical topics. This talk provides Christian teaching examples from various sub-disciplines including Object- Oriented Programming, Discrete Mathematics, Computer Architecture, Algorithm Analysis, Computer Video Game Development, Software Testing, Web Development, and Artificial Intelligence.

Breakout Session 2, 10:25 AM-12:20 PM

SESSION 2A, FORMING CHRISTIAN IDENTITIES 2

Imagining Our Learners Differently: Engaging the Senses with St. John Chrysostom

Kyle R. Hughes, Whitefield Academy
Code: T PK12

This paper draws on St. John Chrysostom's homily De inani gloria to reimagine the nature of our learners and, therefore, the opportunities for teachers to form their students as people of faith, hope, and love. Chrysostom uses the metaphor of a child's soul as a "city" in which various thought processes or "citizens" aim to form the child into different kinds of people and various senses or "gates" control access to the city. Building on Chrysostom's biblical and theological exposition in support of this metaphor, this paper proposes an ancient yet innovative vision of how teachers, by focusing on how attention to embodied practices can transform the way that we conceive of designing learning processes. This paper is presented with the assistance of William Thomas, a senior at Whitefield Academy who serves as one of Dr. Hughes' research assistants.

Taking Civic Formation to Church: A Roundtable Comparison of Two Models

Kevin R. den Dulk, The Henry Institute, Calvin College

Stephanie Summers, Center for Public Justice

Rob Barrett, The Colossian Forum

This roundtable discussion focuses on how two groups have sought to foster civic learning in churches and other settings. The groups share an urgent concern that Christian churches have an obligation to form members as citizens and a recent history of neglecting that obligation. But each group – the Center for Public Justice (Washington, D.C.) and The Colossian Form (Grand Rapids, MI) – has developed a program that approaches civic formation with a set of distinct assumptions about faith and citizenship. We will describe and compare those assumptions in the session.

Decentering Whiteness in Teacher Education Programs at Christian Universities

Brian Herndon, John Brown University

Codes: S D

Jesus said, in Matthew 28:18-20, "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." This Great Commission is foundational in the evangelical world. We take it to mean that we are to take the good news of the Gospel to the ends of the earth, sharing with everyone. While I believe it is imperative that we share our faith and that we take the good news of the Gospel to the ends of the earth, has this idea led to or fed into a white savior complex, an idea where a "white person, or white culture, rescues people of color from their own situation" (Windholz, 2017)? Have Christian colleges and universities inadvertently allowed this mindset to negatively impact teacher education programs through white-centric course offerings and white-centric preparation for teacher education candidates? Are Christian colleges and universities adequately preparing their teacher education students for the diversity that is the American classroom?

SESSION 2B, SHAPING CURRICULUM 2

Creating a Mission-Specific Departmental Curriculum: A Case Study

Helen Van Wyck, Trinity Christian College

Mark Peters, Trinity Christian College

Aron Reppmann, Trinity Christian College

In spring 2015, the music faculty at Trinity Christian College completed a significant revision of the music major curriculum, with the goal of more faithfully reflecting the college's mission and identity. While guided by national and state standards in music, we as a faculty took Trinity's mission and the department's learning outcomes as starting points to re-imagine what a music major could look like. In this session, we present three courses that we see as being at the heart of this curriculum: Being a Musician, Reading and Writing about Music, and Aesthetics. In presenting these courses, we explore a case study of how Christian faith and institutional mission shape curricular design.

Beautiful Work: Experimental and Collaborative Design in the Launch of the Institute for Christian Studies' MA (Phil) in Educational Leadership

Gideon Strauss, Institute for Christian Studies

In the Fall of 2018 the Institute for Christian Studies (ICS) launched the first cohort of our new Masters program in Educational Leadership (MA-EL). This program emerges out of an experimental collaboration between ICS and the Christian Teachers Academy and in response to several years of exploratory

conversations between ICS and leaders in the Christian school movement in Canada's province of Ontario. In this presentation, I will describe the experience of the ICS as we designed and launched the MA-EL.

Resolving the Dissonance: Struggles and Possibilities Regarding the Use of Core Texts in the Curriculum for Professional Formation

Bram Kunz, Driestar University

In this proposal we report about an empirical research project into the virtue and faith formation of trainee teachers of Driestar Christian University. With help a series of focus group interviews we explored the impact of classical core texts on the personal and professional life of student teachers. Our assumption was affirmed that unfamiliarity is an important characteristic of core texts, because they reveal ideas and practices from another era. In the paper, we discuss how students perceive the use of core texts and their unfamiliarity and how the use of such texts in the formation process can be improved.

SESSION 2C, SHAPING RESPONSES TO STUDENT NEEDS

'Hebrew for the Hebrews and Greek for the Greeks': Serving ESL Students with Machine Translation

Matt J. Schumann, Concordia University Ann Arbor
Chan Sok Park, College of Wooster
Codes: E T P I S

Over the past generation, American universities have welcomed ever more international students, somewhat inverting the Great Commission's scope in Matthew 28:19 by bringing the nations to us. Meanwhile, advances in machine translation recall the miracle of Acts 2:7-12, enabling ever greater truth-seeking among scholars, each in their own tongue. Although imperfections remain, we propose that sites such as Google Translate (translate.google.com) have evolved sufficiently for university instructors to 'speak Hebrew to the Hebrews and Greek to the Greeks'. Enabling students of foreign origin to speak more clearly in their own voices displays cultural as well as linguistic sensitivity, and, we believe, improves the Christian witness in higher education.

Overcoming ACEs - Transformation of Street Children through a Christ-based Education at Agape House, Malawi

Gene Dunkley, Greenville University
Codes: PK12

Any efforts to successfully educate street children and orphans who experienced a significant delay in their education must focus on the challenge of decreased self-efficacy acquired through adverse childhood experiences. One way to address adverse childhood experiences is an education that also addresses their view of themselves, persistence, and purpose. Since implementation of a Christ-based education in Blantyre, Malawi, over twenty-seven students who were former street children have entered secondary school. We posit that the success of these students is directly related to the change in view of self and engendering an environment of value due to a Christ-centered education.

Supporting and Retaining Academically At-risk Students: A Collaborative Approach

Liz Page Vrooman, Calvin University
Cynthia Slagter, Calvin University

As part of Calvin's retention strategies, the Center for Student Success and the Spanish Department partnered to address the needs of under-prepared students. The course design and classroom practices employed in this initiative are rooted in Christian principles and best pedagogical practices, and they benefit all students, not just those at risk of retention. By creating a covenantal space, encouraging collaborative learning, and fomenting a spirit of joy in the classroom we strive to increase student academic success. Data shows an initial increase in favorable student outcomes in language classes.

SESSION 2D, SHAPING INTERCULTURAL LEARNING 1

Practice of Christian Education in the African Context: From Observation to Establishing Core-Curriculum

Jay Shim, Dordt University
Codes, T P

Kumi University is a young Christian university in Uganda, Africa. For the last 20 years they used the "education for mission" model, using education as a means for Christian mission. Now they are changing to "education that enables mission" model, a more wholistic education model. The former education model represents a dualistic worldview and purpose of mission as "soul-winning" based on a narrow understanding of salvation. In that model, education and mission are loosely connected, even offering secular education. The latter model represents an integrated Christian education and mission based on a comprehensive understanding of salvation and its worldview. Right at the bottom of their wish and decision to reshape their Christian education is biblical foundations, how we read and understand the Bible, especially on recognizing God's comprehensive creation and redemption. This comprehensive understanding of the Bible reformed their idea of education and now they want to restructure the content and direction of their Christian education, and Christian attitude toward world and life.

Designing an Off-Campus Program for Generating Experiences of Inter-faith Dialogue on Empathy

Kaori D. Schau, Calvin University
Codes: S D

One of the important goals of learning a foreign language and culture is to nurture empathy, which is an essential virtue based on the Reformed Christian tradition. In my paper, I will discuss how I design a curriculum of May 2020 short off-campus program in Japan with a purpose of generating more opportunities for participants to reflect on and discuss about empathy with Japanese people. My curriculum will be shaped by two sources; information I gathered from previous participants' reflective journal entries and discussions I will have with instructors at two universities in Japan in summer 2019.

When One Size Does Not Fit All: Teaching Variation in the Use of Politeness

Diana E. Gonzalez, Northwestern College
Codes: E T S

The study of politeness increased in the last decades and contrastive studies show variation among cultures in the expression of it. However, differences in the use of politeness exist among countries that speak a same language, like Spain, Mexico and Peru. Textbooks for teaching Spanish do not explain this phenomena and students remain unaware of those particularities, which could cause misunderstandings and negative views when studying abroad. Since politeness can be considered a virtue and contributes to living in harmony with one another (Rom. 12:16), the teaching of politeness variation in different Spanish speaking countries and the ways its use differs with regard to the United States is really necessary.

Do Latin American Protest Songs Fit in the ¨Every Square Inch¨ of Christ´s Lordship?

Lindy Scott, Whitworth University

Codes: P S D

Followers of Jesus Christ who desire to understand Latin American history and cultures ignore Latin American protest music to their peril. Although North American Christians have been reticent about studying this music, in fact, there are many connections between Latin American protest songs and Biblical truths. This paper first analyzes why Christians have tended to ignore this music. It then illustrates connections between Biblical motifs and the music of Mercedes Sosa, Chico Buarque, Victor Jara and Carlos Mejia Godoy. Finally, it sketches out how Spanish and Latin American Studies courses can be reshaped with the help of this music.

Breakout Session 3, 1:30-4:05 PM

SESSION 3A, RESHAPING INFORMATION LITERACY

Spiritual Formation in the Online Classroom

Sarah Schreiber, Calvin Theological Seminary

Aaron Einfeld, Calvin Theological Seminary

Theological education has seen a dramatic shift toward distance and online models in the early 21st century. From 2007 to 2017, enrollments in distance learning programs at ATS (Association of Theological Schools) grew by 175% while overall enrollments declined by 11%. Seminaries are engaging with the challenge of cultivating spiritual and character formation outcomes in programs where the majority of the learning experience is off-site and online. This presentation draws from recent research in online learning as well as effective practices at Calvin Seminary. We explore teaching and learning strategies for the online classroom that contribute to healthy pastoral identity formation.

The Christian Teacher and the Learner in the College Library: An Introduction to Covenant Epistemology as an Alternative to Information Literacy

Joseph McDonald

Codes: T I

Information literacy (IL), based on the model of knowledge-as-information and practiced in many college libraries, is an inadequate, defective approach to knowledge acquisition for Christian learners. Covenant epistemology (CE), developed by philosopher Esther Meek (Geneva College) from Michael Polanyi's epistemology of subsidiary-focal integration, to which are added her insights on the covenantal interpersonhood of knower and known, is proposed as replacement for IL, to better the Christian student's formation as shalom bearer in the Kingdom. Basics of CE are presented and illustrated by a video, Being 97, and some possible ways to implement the model in library practice are noted.

Towards a Biblically-faithful Model of Online Teaching

Elizabeth Beech, National Institute for Christian Education
Codes: E T D

Much research has been conducted in recent years on best practices in technology and instructional design related to student learning outcomes, student engagement, social presence, communities of learning and transformative learning online. However there appears to be a need for further consideration regarding how to provide an online learning experience that is not only effective and transformative, but that also flows from a biblically faithful approach to education. Drawing on data from current students and faculty, this research is exploring perceptions of the elements of a biblical model of online teaching and their implementation in an online Christian education master's program.

The Wise Scholar: Developing a Faith-Based Information Literacy Framework

Sarah Kolk and Amanda Matthysse, Calvin College Hekman Library
Codes: P I

For Christian academic librarians, integration of faith into their area of instruction, *information literacy*, is an ideal that has yet to find much pedagogical development. Existing models for instruction are largely value-neutral, so Calvin College librarians Amanda Matthysse and Sarah Kolk have created their own framework - *The Wise Scholar*. Taking a more holistic approach, the Wise Scholar moves beyond imparting just research skills and knowledge, concentrating instruction around both scholarly *work* and scholarly *character*. This model is intended as a tool for librarians and faculty, providing creative support for further conversation and collaboration into Christian instructional design of information literacy.

SESSION 3B, RESHAPING POWER AND PRIVILEGE

Intergroup Dialogue and Brave Spaces

Pennylyn Dykstra-Pruim, Christina Edmondson, and Stacey Wieland, Calvin University
Codes: T P D

Intergroup Dialogue (IGD) is an approach to having constructive, learning conversations with others especially across lines of difference and about difficult or "hot" topics. IGD explores the identities and the positioning of oneself and the other, as we create brave learning spaces characterized by multipartiality, inclusion, and charitable listening. After introducing IGD, the authors report on three university courses that introduced and practiced Intergroup Dialogue while exploring issues of race, gender, and racism. The authors conclude by discussing challenges and insights for our work in shaping Christian learning and educating the whole person – mind, heart, and soul.

Standing in the gap between 'I damage' and the imago dei

Heather Keaney, Westmont College
Codes: P D

In *Playing God: Redeeming the Gift of Power* Andy Crouch distinguishes between good and bad uses of power, between "image bearing" and "god playing." Using this distinction to frame a course on world history, I aim to help my students recognize and embrace their role as "image bearers" and at the same time recognize, renounce, and resist the idolatry and injustice that stems from "playing god" in the lives of others. This distinction in historical perspective extends an invitation to lament and to repent of god playing and to celebrate faithful acts of image bearing and the role of both in Christian hope.

Shaping Christian Learning: Cultivating Faith in a Global Context

Rhonda McEwen, Regent College
Codes: T P D

Learning design in a global classroom offers an approach to adult and higher education that is grounded in a comprehensive understanding of how God has created people to learn—one that is informed by the social and cultural context in which the learning takes place. This paper introduces an approach to learning design which integrates educational theory and pedagogical strategies informed by relevant theological reflection, and it explains how this curricular approach can facilitate more inclusive and transformative learning environments, particularly within intercultural contexts.

(Trans)forming Christian Teacher Candidate Identities around Structural Oppression: Narrative Identity, Critical Race Theory, and Shalom

John Walcott, Clarence W. Joldersma, Calvin University

This paper addresses the question of how to move future teachers to think differently about issues of structural oppression, injustice, and inequity in American society. It centers in particular on how to engage white, middle-class, conservative evangelical Christians with limited exposure to these issues. The paper uses a case study of a specific course in a teacher education program that has implemented an effective approach to reshaping student's affective understanding of themselves as they encounter injustice. It gives evidence that reaching students requires going beyond changing cognitive beliefs to engaging students through a narrative understanding of identity change.

SESSION 3C, ASSESSMENT

How can anyone measure spiritual growth?

Julia Tucker-Lloyd, Andrea R. Woodard, Grove Christian School
Codes: E P I PK12 S

Schools that claim a distinctively Christian worldview must provide accountability measures for spiritual development. While Christian educators are unsure about and even uncomfortable with the idea of measuring individual students' spiritual growth, assessment of organizational spiritual growth is not only possible, but exciting, through qualitative research studies between Christian schools. This session will present a research protocol, which asks students five open-ended questions that reflect their worldviews. This protocol was implemented with a group of Christian schools, who collaboratively analyzed the results for common themes, in order to make strategic instructional decisions towards shaping a Biblical worldview in students.

Assessing Christian Learning: Vocation, Practices, and the Practicing Faith Survey

David I. Smith, Calvin University
Beth Green, Tyndale University College and Seminary
Albert Cheng, University of Arkansas

This paper will explore how a particular conception of student vocation and of faith-informed practices can reorient efforts by faith-based schools to assess the formation that they provide. Examples of gaps in current approaches will be discussed, with examples of student formation of kinds poorly captured by existing tools drawn from recent research, including the Technology and Educational Flourishing project. The paper will then describe key ideas orienting a current project to shape a fresh approach to assessing Christian learning. These ideas focus on the relationship between student vocation, faith-informed practices, and faith formation.

The Assessment of Faith and Learning

Beth Green, Tyndale University College and Seminary
Albert Cheng, University of Arkansas
David I. Smith, Calvin University

The Practicing Faith Survey (PFS) is a new assessment tool designed to measure the extent to which schoolchildren connect their faith to learning. This paper reviews the landscape of educational assessment and argues that assessment remains a critical element in the design of Christian teaching and learning. It suggests that unease around the concept of educational measurement leads to limited attempts to assess faith formation in the context of learning. The paper discusses PFS as a way to reframe the design process consistent with distinctively Christian practices of teaching and learning.

The Development and Validation of the Practicing Faith Survey

Albert Cheng, University of Arkansas
Beth Green, Tyndale University College and Seminary
David I. Smith, Calvin University

The Practicing Faith Survey (PFS) is a new assessment tool designed to measure the extent to which schoolchildren connect their faith to learning. PFS measures student engagement with five domains of Christian practice in connection with learning: intellectual, relational, introspective, benevolence, and formational practices. I describe the item-development process and then present evidence for the validity and reliability of the PFS based on a sample of 5,000 fifth- through twelfth-grade students who participated in a pilot of the instrument.

SESSION 3D, SHAPING HUMAN FLOURISHING

Visions of the Good Life: Designing Deeper Discussions

Kyle R. Hughes, Whitefield Academy
Codes: P PK12

This paper explores one way in which the largely untapped resources of historical theology can motivate a theologically rich and pedagogically effective learning experience in history and related disciplines. Specifically, this paper demonstrates how an Augustinian anthropology, as recently popularized in the writings of James K.A. Smith, can help us design learning experiences that move seamlessly from course content to broader questions about virtue and faith formation. As detailed in this paper, this approach juxtaposes texts both ancient and modern to help students draw out what Smith calls "liturgies of desire" inherent in various texts and to evaluate them in light of Christian truth. This paper concludes with a brief example of a lesson plan that effectively utilized this approach in a U.S. history unit on industrialization. This paper is presented with the assistance of Casey Torres, a senior at Whitefield Academy who serves as one of Dr. Hughes' research assistants.

Teachers as Tsaddiqim

Barbara McDade, Stranmillis
Codes: T P

Christian learning requires more than the right curriculum, it requires teachers who understand their kingdom callings, and are equipped to understand that how they transmit knowledge to their pupils and the learning environments they create can contribute to human flourishing and the common good. This paper will explore the Hebrew concept of tsaddiqim, not as a means of 'self-enrichment...but rather as a vehicle for blessing others' (Sherman, 2011). It will be argued that the characteristic virtues of the

tsaddiqim in the Old Testament and their calling to bless others, provides a fresh vision for how Christian teachers and Christian learning.

Shaping Full-Bodied Attention

> Philip D. Kenneson, Milligan College
> Codes: P D

I believe we are shaped by that to which we give our attention. In my "Spirituality in Everyday Life" course, I invite our students to inhabit space, time, and their bodies in relatively unfamiliar ways and contexts as a crucible for practicing deeper attention. Although I care profoundly about the books we read and discuss, and believe they are formative for our students, I believe the other design elements of the course are equally, if not more formative, as they touch the students at an experiential level rarely reached by the written word alone. This should not be surprising given the irreducibly incarnational dimension of the Christian faith.

Breakout Session 4, 4:30-6:25 PM

Session 4A, Shaping Intercultural Learning 2

Forming Students for Intercultural Engagement: A Trinitarian Understanding

> Aminta Arrington, John Brown University

Christians are called to intercultural engagement, to loving God and to loving our neighbors as ourselves. This calling upon Christians to engage with those different from ourselves is not one found in a few scattered verses; rather, it is a full-bodied theme running through the whole of Scripture. God the Father, the framer, laid out in the Old Testament the structure for conduct toward strangers. Jesus the Son, the teacher, demonstrated through word and deed how to interact across boundaries of class, ethnicity, and gender. Finally, the continuing ministry of the Holy Spirit, the enabler, allows us to interact beyond ourselves and our own cultural boxes by granting wisdom when we encounter difference.

Al Amana: Shaping Christian Undergraduate Learning in the Sultanate of Oman

> Justin Meyers and Jeffrey A. Bos, Al Amana Centre
> Codes: P S

For the last nine years Al Amana Centre has run a 16-credit semester abroad program for Christian college students based in the Sultanate of Oman, a Muslim majority nation. Led by ordained Christian clergy, the program takes students through an in-depth encounter with their own Christian faith as they engage with the Muslim residents of Oman. Students learn what it means to be a Christian outside of their American context and come to a new and more nuanced understanding of their own identity. They learn from and with religious others and engage a new religious culture.

Pan-Cultural Education: A Holistic and Relational Enterprise

> Geoff Beech, Life World Education
> Codes: T

The impositions of the colonizing West notwithstanding, teaching and learning within specific cultures may be seen as dependent on culturally defined, relational epistemologies and sociologies, flowing from particular theologies/anthropologies. This paper considers aspects of education as the defining, structuring and communicating of "truth" regarding reality within relationalistic "learning lifeworlds". Consideration is given to particular configurations of a relational epistemology that relate to a biblical, covenantal mathetics. The influence of culturally distinct perspectives on relationality pertaining to such issues as trust and psycho-epistemological prioritizations is considered with regard to teaching and learning. From this, the suggestion is made of a biblically grounded and culturally appropriate mathetegogy (discipling).

SESSION 4B, THEOLOGY SHAPING LEARNING

"Come Let Us Reason Together:" Historical Deliberation and the Faith-Based Classroom

Rachel Rains Winslow, Westmont College

Codes: P S D

This paper will explore how deliberating historical choices in an undergraduate history seminar offers students an avenue for cultivating Christian virtues, including interdependence, wisdom, and love. Through two in-class deliberations on the Treaty of Guadalupe Hidalgo and the post-World War II Refugee Crisis, and the facilitation of a community deliberation, students entered into a process which required them to listen empathetically to those with different values and assess historical choices based on that listening. Drawing on Biblical texts, it will consider how deliberation can equip students with dispositions that have the potential to enrich community problem solving.

The Holy Spirit, Homo Ludens, and Hoosier Hysteria

Timothy Paul Erdel, Bethel University

Many evangelical institutions of higher education embrace intercollegiate athletics as part of co-curricular learning. Within some Anabaptist, holiness, and fundamentalist circles, this represents a radical shift from earlier anti-athletic stances, a change often made without thoughtfully developed justifications for such a turn. Although analogies between sports and life are a familiar trope at athletics banquets, relatively few serious thinkers have proposed detailed approaches to the philosophy of sport. How should evangelical faculty members contribute to this discussion on their campuses? The present essay will make some preliminary suggestions, drawing upon examples from a variety of athletic endeavors.

In Search of the Cosmic Christ: Bodies, Virtues, and Culturally Responsive Pedagogy

Kirsten Guidero, Indiana Wesleyan University

Codes: T I

"He [The Word of God] assumed humanity that we might become God." What happens when Christian learning takes to heart Athanasius' claim that Christ incorporates all people into his own union with and likeness to God? Though many possible applications arise, here I argue that better understanding participation in God redirects a theology of learning. Chiefly, I focus on how this patristic theme motivates teaching towards embodiment, virtue cultivation, and a sense of incompletion. Faithfully exploring these areas advances culturally responsive curriculum design as neither optional nor a work of merit but as *endemic to* and *required by* Christian claims.

SESSION 4C, FORCES SHAPING CHRISTIAN LEARNING

Problems of Teaching Theology at Russian State Education Institutions of Higher Vocational Learning

Natalia A. Pecherskaya, Center for Science, Religion and Philosophy Programs, St. Petersburg
Codes: P S D

In recent years, tangible changes have occurred in the relationship between the Russian Orthodox Church (ROC) and the state. The Church openly declared her desire to cooperate constructively with the state in such a sensitive, key area as the educational system. After the 70 years of isolation of the Church from the society and the people this attempt led to a large number of complex questions: legislative, restraining, educational, personnel, public, etc. In this paper we touch only the problem of how does introducing Christianity into the curriculum of secular universities affect teaching and learning process.

Faith and Learning in Government Schools: Reflections on a British Experiment

Trevor Cooling, Canterbury Christ Church University
Codes: T P S D

This paper examines the distinctive approach of government schools in England to the teaching of religion, which is required by law. A recent initiative has proposed a new paradigm for this subject focused on the concept of worldview. In this paper I will explain and evaluate this initiative asking how far this is compatible with a Christian vision for education. I will give a cautious welcome, but will argue that more attention needs to be given to pedagogy rather than the current focus on content. A model drawing from the discipline of biblical hermeneutics will be proposed.

Teaching and Learning at the Intersections of Evangelical Faith and Neoliberal Culture

Elizabeth DeGaynor

Under Secretary Betsy DeVos' leadership, the Education Department has been shaped by ideological strands of neoliberalism and theological strands of evangelicalism. The resulting educational model is individualist and blind to systemic inequities, with schools run like businesses in a free market economy. What are the theological presuppositions that indicate this vision is problematic (e.g., a baptismal covenant that knits us together)? What are some of the critical pedagogical moves and liberative curricular choices that might help our students investigate underlying assumptions and to advocate for a different educational model, one that is attentive to contextual particularities and rooted in interdependent communities?

SESSION 4D, SHAPING PRACTICES AND VIRTUES

Cultivating Hope in the Christian University Classroom

Gerda Kits, Roy Berkenbosch, Joanne Moyer, The King's University

Today's post-secondary students struggle with increasing depression and anxiety, in part influenced by the troubling state of the world. Our students desperately need hope; yet too often, their college classes diminish rather than increase hope. A key role of the Christian educator is to teach students to live in biblical hope, rooted in the transformational work of God in human history. Drawing on the work of many scholars and educators, this paper lays out a theological framework for hope and uses it to outline orientations and practices for the classroom that equip students to live faithfully into that hope.

Developing Epistemic Humility: Graduate Research and the Preeminence of Christ

>Preston B. Cosgrove, Concordia University Wisconsin

>Codes: T P

The paper offers a theological critique of social science method. First I address the reality presented to graduate students in their textbooks of research paradigms with various ontological and epistemological commitments, but united around human agency and reason. Second, given that paradigmatic context, I unpack an assignment and lesson designed to develop epistemic humility in the students through an emphasis on preeminence of Christ as the transcendent authority over all social science paradigms and methods, and the corresponding virtues required of such an orientation.

Shaping Learners: Teaching Designed to Cultivate Virtues

>Steven Bouma-Prediger, Hope College

>Codes: T P

How do we design learning to cultivate virtues? More exactly, what educational practices foster ecological virtues such as wonder and humility, self-control and wisdom, justice and love, courage and hope? In this paper I will examine how certain teaching and learning practices have developed in two different undergraduate programs: the Creation Care Study Program in Belize and New Zealand, and my own Hope College May Term course on Ecological Theology and Ethics taught in the Adirondacks of upstate New York. These two case studies illustrate how the Christian faith shapes the design of educational practices aimed at cultivating certain virtues.

Plenary 2, 7:30-8:50 PM
Extended Q&A with panelists, 9:00-9:35 PM

African Christian Designs for Learning: A Panel

Dr. Tersur Aben

>Professor of Theology and Philosophy

>Theological College of Northern Nigeria

Dr. Faith Nguru

>Deputy Vice Chancellor for Academics, Research, and Student Life; Professor of Communications

>Daystar University, Kenya

Dr. Marilyn Naidoo

>Professor of Practical Theology

>University of South Africa

Saturday, October 5

Breakout Session 5, 8:00-9:55 AM

SESSION 5A, SHAPING CULTURE

Intergenerational Connections: Learning and Loving

Julie E. Yonker, Rachael A. Timmermans; Wesley Hammond, Lydia C. Abma, Calvin University
Codes: E P S D

In this service-learning based research project, pairs of Health Psychology students visited older adults in their homes. These weekly visits spanned the entire semester. A specific student goal was improved learning of older adult chronic health challenges as well as increases in the students' well-being, empathy, and attitudes toward older adults. Students are eager to experience practical application of classroom learnings. This unique service-learning model provides students the opportunity to apply Health Psychology learnings in the community and alleviate some injustices imposed on older adults, namely, isolation. We will report on outcomes gains of student learning and well-being at the end of the semester.

Shaping Culture Makers in Music: The Use of Igor Stravinsky's Poetics of Music in Christian Higher Education

John MacInnis, Dordt University
Mark Peters, Trinity Christian College
Codes: D

In 1939-1940, Igor Stravinsky delivered the Charles Eliot Norton Lectures on Poetry at Harvard University, which were then published as Poetics of Music in the Form of Six Lessons (1942). While his goal in the lectures was neither an explicit or comprehensive theological perspective on music, Stravinsky's Christian faith is demonstrated throughout as he explicates a composer's perspective on what it means to be a creator of culture. In this presentation, we explore how Stravinsky's Poetics addresses a Christian understanding of culture making and how Christian commitments shape our pedagogical approaches to this text. These perspectives are offered by two music professors at different Christian liberal arts colleges, each of whom reads Stravinsky's Poetics with students in varied ways.

Educating for Compassion and Understanding: The Forgiveness Classroom

Joonna Smitherman Trapp, Emory University
Codes: P S D

Forgiveness is a spiritual and cultural value that requires persons to look inward with great honesty, putting the good of others above self. I'll share the development and outcomes of a writing-intensive course with forgiveness as a theme. The course and its assignments use primarily Christian texts, supplemented by Buddhist, Muslim, Jewish writings, as well as case studies. Through the readings, the students' writings, and the stories shared, the course examines closely how people have enacted forgiveness in personal, communal, and national contexts, providing insight to a kind of ethic which enacts powerful change.

SESSION 5B, SHAPING INTERCULTURAL LEARNING 3

Christianity and Institutional Collaboration: Shaping Christian Learning Through Partnership

Rick Ostrander, Acadeum
Jacob Reid, Trinity International University
Codes: E T P

Educational partnerships are crucial to the future of Christian colleges and universities. Thus, we propose a session exploring the impact of Christian faith not on a particular institution but rather on the nature of collaboration between institutions. Our session focuses on two forms of partnerships—first, networks that are developing among U.S. Christian universities for sharing online courses; second,

international partnerships between Christian universities in North America and non-Christian universities outside of North America. Ultimately, our session explores how faith-based colleges and universities can be faithful to their Christian calling while also engaging in collaborative learning with other institutions.

Designing an Off-Campus Program for Generating Experiences of Inter-faith Dialogue on Empathy

> Kaori D. Schau, Calvin University

One of the important goals of learning a foreign language and culture is to nurture empathy, which is an essential virtue based on the Reformed Christian tradition. In my paper, I will discuss how I design a curriculum of May 2020 short off-campus program in Japan with a purpose of generating more opportunities for participants to reflect on and discuss about empathy with Japanese people. My curriculum will be shaped by two sources; information I gathered from previous participants' reflective journal entries and discussions I will have with instructors at two universities in Japan in summer 2019.

Diversity Management Education: Fulfilling Liberation and Creation Mandate

> Maria Lai-Ling Lam, Calvin University
>
> Robert Lang, Calvin University

During the Spring semester of 2019, twenty-three students in my Organization Behavior and Management Course at Calvin College are guided to managing diversity and inclusion to fulfill liberation and creation mandate. The basic philosophy is to adopt learning and development paradigm and cultivate virtues through Scriptures. There are 7 elements in the process design: model the way of mindful listening and vulnerable collaboration, practice dialogical pedagogy, provide secured space and sufficient time for reflection, read relevant articles, use 9 minutes' activities to reinforce the skills of mindful listening and vulnerable collaboration, address how cultural context and the dominant power narratives shape students' interpretations of who they are, and apply their learning in solving diversity problems and proposing campus culture change. Many students' attitude, knowledge, values and skills about diversity and inclusion are improved in a pre and post-test by using Self-Efficacy Theory. Students' recommendations about campus cultural change are related to core Christian values. I also propose how the imitation of Christ is essential in the journey of diversity management education fulfilling liberation and creation mandate.

SESSION 5C, SHAPING CHRISTIAN ENGAGEMENT WITH THE WORLD

Calvin LifeWork: An Innovative Approach to Vocational Development

> Peter J. Snyder, Brian D. Cawley, TaRita Johnson,
>
> Codes: P

For many young adult Christians, it is not clear what it means to seek their vocation. Often vocation is perceived to be either explicitly Christian ministry or simply a job. Many have argued that Christian higher education should play a key role in forming students' sense of vocation, where they actively seek God's calling for them in the whole of their lives. This presentation examines a unique undergraduate co-curricular approach to vocational readiness, Calvin LifeWork. This experiential program provides students with a framework to understand vocation and learning content that develops skills to support a holistic approach to it.

"One significant way for Christians to engage our post-Christian culture is through educating students in orthodox, creedal theology. "

Toby Coley, University of Mary Hardin-Baylor
Codes: T P D

One significant way for Christians to engage our post-Christian culture is through educating students in orthodox, creedal theology. What does such education involve in a culture where many "so-called" Christian institutions have embraced the culture's mandate for ambiguous faith and separated spheres? Christians in higher education must bring belief to bear in deep-level practices inside the classroom; practices that encourage reasoned reflection on orthodox principles and practice in spiritual disciplines that (re)form the liturgies of our students' lives. This presentation discusses attempts to draw on such practices in three different English courses (Composition, Literature, and Rhetoric) in order to form student in several spiritual disciplines.

The Zacchaeus Option: Teaching Politics in a Changing Political Context

Jakob A. Miller, Taylor University
Codes: T P

Political divisions and an ongoing 'culture war' have created classroom environments where dealing with contentious issues can seem to invite argument and emotional conflict. An often-overlooked side effect of this is that it can lead students to view politics as something 'dirty' or un-Christian. Students therefore disengage, either in the classroom or by avoiding 'political' courses entirely, while educators are tempted to avoid controversial issues. I examine the roots of this dynamic and offer an overall classroom strategy designed to counteract these effects.

Plenary 3, 10:30 AM-12:00 PM

Design Before Planning: A Biblical/Theological Frame

Dr. Ken Badley
Professor of Education
Tyndale University College