

Garrett-Evangelical Theological Seminary
CE-800 History and Theories of Christian Education
Dr. Virginia A. Lee
Fall 2020 Online
DRAFT

Instructor: Dr. Virginia A. Lee

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Contact me via email to schedule a phone conversation or a Zoom video meeting.

I am available via email from 8am Monday morning through 5pm on Friday evening. I

will try to respond to your emails within a few hours, but no later than 24 hours. I will not respond to emails on the weekends.

Description – An examination of key leaders, perspectives, and practices in Christian religious education in relationship to students' vocations and practices of educational leadership.

The class explores historical and contemporary scholarship in the field of Christian education as a ministry and academic discipline for discipleship and mission.

Course Delivery Methods

This course will be taught online using Moodle. The class will be asynchronous (meaning that you work on the course at the times you choose – but within the rhythm of the course and completing the required work weekly).

Course Outcomes

At the end of the course, learners will be able to:

- Articulate how history is shaped and understood by one's perspective or lens
- Be able to trace a version of the history of Christian education, including who is missing and why
- Describe one particular educator in the history of the field in some depth

Required Texts

- Ronald Takaki. *A Different Mirror: A History of Multicultural America*. (Back Bay Books, Revised Edition, 2008) paperback, 978-0316022361, \$11.39 (Amazon)
- Mary C. Boys. *Educating in Faith: Maps and Visions*. Academic Renewal Press, 2001. ISBN: 978-0788099069. \$23.95 (Amazon)

- Barbara Anne Keely. *Faith of our Foremothers: Women Changing Religious Education*. Westminster John Knox Press, 1997. ISBN: 978-0664257217. \$19.27 (Amazon)

You will read other articles and books, but you will choose them based on your research interests or ministry settings. There will also be readings posted on Moodle. If you have questions, you can contact me via email at virginia.lee@Garrett.edu

Course Requirements (need to give percentages / weigh of each assignment)

1. **Response Paper** to Takaki book 5% of final grade (Due by Oct. 24)
2. **Weekly online discussions** (weeks 1-10 – weekly grade / lowest two grades will be dropped) 40% of final grade

Online Discussion Guidelines

Throughout the semester, we will have several discussions which will compose a large part of our engagement with each other in this online learning space. For these discussions to be meaningful conversation spaces, we all need to take responsibility for consistent and substantial participation. Instead of grading discussions based on number of words posted or on frequency, we will assess discussions based on the degree to which you substantially engage in the conversation each week. Over the course of a conversation, **substantial engagement** means:

- A. **Extend the conversation** - creatively and critically push the conversation forward, do not just regurgitate what has already been said. If 1 or 2 other students have already responded directly to instructor provided prompts for the week, **do not** simply write another response to the prompts unless it adds something new to the conversation. You need to extend the conversation by adding an additional or different insight from the course materials, by asking a new question that stems from one of the posts already offered, by offering a related and contextualized example of the issue being discussed from your own experience, or by creatively integrating your own perspective with what has already been posted.
- B. **Ask contextualized questions** - situate your questions within the discussion by referencing the course materials and other parts of the conversation thread that inform your inquiry. Give us a little background as to why this question matters to you and how it relates to the course.
- C. **Engage others in the course** - thoughtful engagement with other students in the course and with the instructional team.

- D. **Engage the course materials** - thoughtful engagement with readings, lectures, student presentations, and any other materials related to the course. Referencing and citing course materials in your posts where appropriate is encouraged.

Each post need not do all of these things, but your overall participation in each conversation should demonstrate all of these components. You might have several short posts and a handful of longer posts in a week or you might have only a few strategic substantial posts. Either way, your overall participation in each conversation will be evaluated for substantial engagement. The goal of this discussion design is to encourage and reward interchange, so post often and engage each other with meaningful questions that open to other questions. (Adapted from Dr. Michael Hemenway's "Translating the Classroom Online" course.)

3. Midterm exam (take home): Due Nov. 13 25% of final grade

4. Final Paper (Due Dec. 16) (30% of grade)

(There is the option for this final assignment to be completed in a more creative manner. You need to research a key figure but the final format could be a short story, a musical, a play, a song, etc.)

- **For masters' students:** the completion of an 8-10 page paper on a key leader in contemporary Christian religious education and their connection with an historical figure, movement or approach. This can be of the same form as entries in the "CE: 20th Century" project website or address the following issues:
 - a. author's definition of Christian religious education,
 - b. understanding of the theological and educational issues in the life of church and society that author seeks to address,
 - c. key elements in his or her praxis of religious education, and
 - d. assessment of author's work.
- **For doctoral students:**
 - a. A 15-20 page paper analyzing the educator in context with others in the field today or in relationship to a major issue in the field. (This should be the foundation for questions on qualifying exams). This can be in the form of a "CE: 20th Century" Project website entry plus a discussion of how the person's work relates to major issues in the field today.
 - b. Leading/teaching one of the class sessions. The presentation is an exercise in online teaching. Date and topic will be negotiated with the professor.

Academic Policies

All students are required to abide by the academic policies detailed in the [Academic Handbook](#) for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

Writing

- Academic integrity and [plagiarism](#): (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online [here](#). In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)
- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services> "Writing Center" for more detailed information.

Attendance and Class Participation

- Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed.... All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues.
(See 19-20 Handbook, 9)
- Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19) **[This will be different in an online format. Your attendance/participation will be determined by your participation in the weekly activities.]**
- Some faculty may limit on the usage of electronic devices such as cell phones during class. At the least, all cell phones should be silenced during the whole of a class session. **[This section is not relevant for this class.]**

Academic Accommodations

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the *Accessibility, Special Needs*,

and Disabilities policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.

- Extensions: For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)

Course Schedule

Except for the first Module, each Module will be available on Monday morning at 5am central time and all assignments for that week will be due / must be completed by 11:59pm on Saturday night.

Sunday is sabbath. Find time for worship, rest, and renewal.

Module 1 Introduction to the Course

Begins Tuesday, Sept 8 and ends Saturday, Sept 12

Reading for Module 1:

- Takaki: *A Different Mirror: A History of Multicultural America*
 - Introduction – Chapter 1
 - Part One: Foundations – Chapters 2-3
 - Part Two: Contradictions – Chapters 4-8

Weekly activities on Moodle

Module 2 The Danger of a Single Story

Begins Monday, Sept 14 and end Saturday, Sept 19

Reading for Module 2:

- Takaki: *A Different Mirror: A History of Multicultural America*
 - Part Three: Transitions – Chapters 9-13
 - Part Four: Transformations – Chapters 14-17

Weekly activities on Moodle

Module 3 Understanding History

Begins Monday, Sept 21 and ends Saturday, Sept 26

Reading for Module 3:
TBD

Weekly activities on Moodle

Module 4 Foremothers

Begins Monday, Sept 28 and end Saturday, Oct 3

Reading for Module 4:

- Introduction, Fahs, Niebuhr, Morton, and Henderlite chapters in *Faith of Our Foremothers*, by Keely

Weekly activities on Moodle

Module 5 Foremothers

Begins Monday, Oct 5 and ends Saturday, Oct 10

Reading for Module 5:

- Cully, Thompson, Stokes, Little, Furnish chapters in *Faith of Our Foremothers*, by Keely

Weekly activities on Moodle

Module 6 Educating in Faith

Begins Monday, Oct 12 and end Saturday, Oct 17

Reading for Module 6:

- Gardner, Russell, Harris and Conclusion chapters in *Faith of Our Foremothers*, by Keely
- “Evangelical Christian Education” and “Catholic Education” in *Educating in Faith* by Boys

Weekly activities on Moodle

Module 7 Religious Education

Begins Monday, Oct 19 and ends Saturday, Oct 24

Reading for Module 7:

- “Religious Education Movement” in *Educating in Faith* by Boys

Weekly activities on Moodle

Module 8 Christian Education

Begins Monday, Oct 26 and end Saturday, Oct 31

Reading for Module 8

- “Christian Education Movement” • in *Educating in Faith* by Boys

Weekly activities on Moodle

Module 9 Sabbath Schools to Freedom Schools

Begins Monday, Nov 2 and ends Saturday, Nov 7

Reading for Module 9:

- “From Sabbath Schools to Freedom Schools: Christian Vocation and the Power of Voice” in *Let Your Light Shine: Mobilizing for Justice with Children and Youth*, edited by Blount and Lee (Moodle)
- “Something Inside So Strong: Learning from the Freedom Schools Movement” in *Let Your Light Shine: Mobilizing for Justice with Children and Youth*, edited by Blount and Lee (Moodle)

Weekly activities on Moodle

Module 10 Mission School and Residential Schools

Begins Monday, Nov 9 and end Saturday, Nov 14

Reading for Module 10: See Moodle

Weekly activities on Moodle

Module 11 Theology and Education

Begins Monday, Nov 16 and ends Saturday, Nov 21

Reading for Module 11: See Moodle

Weekly activities on Moodle

Thanksgiving Break Week of Nov. 23-27

Module 12 Possible Teaching Session by PhD students

Begins Monday, Nov. 30 and end Saturday, Dec. 5

Weekly activities on Moodle

Module 13 Conclusions

Begins Monday, Dec. 7 and end Saturday, Dec. 12

Reading for Module 13

See Moodle

Weekly activities on Moodle

Final Paper due – Dec. 16

APPENDIX

POSSIBLE MIDTERM EXAM QUESTIONS – Choose two or three of the following questions. Prepare ahead of time. When writing, masters' students should limit writing time to 1 hour; doctoral students should limit to two hours.

1. What person (s), one or two, studied in the historical material is (are) influential to you and why?
2. Name two convictions you have about Christian education. Trace sources for these in the history of Christian education.
3. Take a current issue in Christian education or our social context (e.g. children in worship, multi-cultural education). How do experiences in the past affect these issues?
4. Choose a period in Christian education history. Describe it. What strengths and limitations do you see in the period?
5. Create a question. Tell why it is and has been important.
6. When you hear "Black Lives Matter," how do resources in the field help you define your commitments and responses?
7. Describe your Christian religious education history. Which movements affected it and why?
8. If the Sunday school movement worked because of the wider ecology of education of school, church and family in a public context, what are implications for the practice of Christian education today?
9. Compare two of the historical movements; show the conflicts and commonalities. What implications can you draw from these for today's educational ministry?
10. If you were to design a curriculum that makes a significant difference in the ministry in your context, on what would you draw from each of or any of the movements?
11. What are key convictions/ commitments from each of or any of the movements you would draw on to shape your view of ministry?
12. It may be that the church does not really take Christian education seriously. Do you believe this? If not, what is your evidence; if so, what contours do you suggest for an effective approach to educational ministry.