

**INTRODUCTION TO CHRISTIAN EDUCATION**  
**ED 1530, Spring 2009**  
**Tuesday 2:10 -5:00 p.m.**  
**MUDD 103**

<b>Instructor</b>	<b>Teaching Assistants</b>
Prof. Boyung Lee blee@psr.edu 510-849-8234 Holbrook 218 Thurs. 1:00 PM-3:00 PM <i>Sign-Up Sheet on Door</i>	<ul style="list-style-type: none"> <li>▪ Jeanette Brodersen j.a.brodersen@gmail.com 605-691-8986</li> <li>▪ Sonja Ingebritsen sli@jps.net 206-595-2909</li> </ul>

**COURSE DESCRIPTION AND HOPED FOR LEARNING OUTCOMES**

This course explores five themes: the *who*, *what*, *why*, *where*, and *how* of Christian religious education. Philosophy of education and parish ministry will be framed through readings, praxis and discussion.

The goal is to review and renew each participant's approach to educational ministries by critically reflecting on the sometimes uncomfortable relationship between the having of novel/great ideas and pragmatism. Specifically, participants are hoped to be able to:

1. understand the nature of Christian Religious Education and its theological, historical, and educational contexts;
2. identify their own assumptions about and approaches to Christian Religious Education, and how these are derived from and influence their own personal, social, political, cultural, racial, and religious contexts;
3. critically evaluate these approaches through readings, lectures, small group work, and other class activities;
4. articulate and develop in a written form their own theology of education; and
5. develop skills to create and facilitate communities of learning and teaching, and, through small group work, learn the basics of curriculum development.

A participatory and empowering approach to Christian Religious Education will be utilized throughout the course. Each participant is strongly encouraged to have a specific educational setting for praxis.

**REQUIRED READINGS**

***Texts for General Sessions:***

- Groome, Thomas. *Christian Religious Education*.
- Freire, Paulo. *Pedagogy of the Oppressed*.
- Foster, Charles. *Educating Congregations*.
- Harris, Maria. *Fashion Me a People*.
- Holland, Joe and Peter Henriot, *Social Analysis*.
- Seymour, Jack (ed.), *Mapping Christian Education*.

Course Reader. Available at Copy Central (2483 Hearst Ave. 510-849-0700)

***Texts for Group Work (On reserve at GTU Library):***

Ng, David. (ed.), *People on the Way: Asian North Americans Discovering Christ, Culture, and Community.*

Oliveto, Karen P., Turney, Kelly D. and West, Traci C. *Talking About Homosexuality: A Congregational Resource.*

Pazmino, Robert W. *Latin American Journey: Insights for Christian Education in North America.*

Vrame, Anton. *The Educating Icon: Teaching Wisdom and Holiness in the Orthodox Way.*

Wilkerson, Barbara (ed.), *Multicultural Religious Education.*

Wimberly, Anne. *Soul Stories: African American Christian Education.*

**PEDAGOGICAL BASIS**

1. The week before each class, I typically highlight a theme from the required reading, one that receives particular attention during the following class.
2. Though the course is not designed as a seminar, its pedagogy is conversational. Thus it is important that participants come to class prepared to discuss the required readings.
3. We hope to become a learning community. People are invited to participate according to their own style, but I encourage spirited interaction. I welcome participants reflecting, reading, speaking and writing about their own context. This will greatly enhance the curriculum.
4. All written work presented for course requirements should draw on your own practical experience as integrated with the course's theoretical resources. Thus, papers should reflect a careful reading and assessment of the required readings; that is, from your own perspective.

**COURSE FORMAT**

2:10 - 2:20	Opening Ritual
2:20 - 4:00	Large Group Work (Lecture/ Discussions)
4:00 - 4:10	Break
4:10 - 5:00	Small Group Work

**FULFILLING COURSE REQUIREMENTS**

***For All Course Participants***

- ***Punctual attendance and participation in class discussion.*** Please notify me, or either of the TAs—preferably beforehand—should you be absent.
- ***We will begin each class session promptly with prayer:*** That God will bless our time together, and make our minds and hearts anew. Liturgies are invited. Please sign up for a day to lead with TA.

- ***This class assumes you've done the assigned readings for each week.*** Please come prepared to discuss texts in class. Feel free to bring written notes, questions and reflections on your readings to class. Note what is most significant that you would like to highlight for others.
- ***Small Group Work and Presentation.*** Each student will belong to a small group, one with which the student does not identify. The field of Christian Religious Education is largely dominated by a white Protestant heterosexual middle-class world-view. As a result, there are not many printed materials written by and about other communities, although these communities have long-lived traditions and resources. Therefore, in our small group, we will study those rich traditions, and present some of our learnings to the class at the end of the semester. Each group should learn and embody the communal learning process by doing the following:
  1. *Learning how to develop group dynamics/community building skills as a part of your educational ministries* – Community-less education is not a true education! As I will highlight in the class over and over again, and as you as a group experience throughout the semester, knowing your participants (needs assessment) and building a sense of community are fundamental for good education. *Before you jump into work mode for your presentation, please spend time to get to know each other in a safe place that you create together.* As you get to know each other, different interests, learning styles, and strengths of group members will emerge, and then each member can contribute to the group's work in a unique and yet harmoniously way at the same time.
  2. *Reflecting on today's lesson and learning to be a teacher* - Each group member is expected to take turns to facilitate discussion: "What did you learn at school today?" "Why is it important for you?" "Why is it not important for you?" It is also the role of the facilitator to make sure that everybody participates; that no one monopolizes the conversation.
  3. *Preparing for the group presentation that will be given at the end of the semester.* The group members are expected to share in the research and writing of the group presentation on a selected topic. Further guidelines for the group presentation will be provided by the instructor.

***For Participants Taking the Course for Credit:  
WE PREFER ELECTRONIC PAPER SUBMISSION. PLEASE SEND YOUR READING NOTES AND PAPERS TO ALL THREE OF US.***

- ***Six one-page (typed) reflection notes for review and grade.***
  1. What one or two ideas/themes from the reading stand out to you? What spoke to you the most/least? Why?
  2. Engage these issues with your own ministry context. How might you use this idea/theme in your ministry? How might you do it differently? Remember – this is not a summary of the readings, but your engagement with what you have read.

3. All submitted notes should be typed. Do not hand in more than 2 reflection notes at the same time. You should hand in your notes within 2 weeks after the topic is covered in the class. The first two reading notes are due no later than March 3, the second set no later than April 7, the third set no later than May 12.
- In addition to the above requirements, choose *one of the following options* for written work according to your learning style. *Please let TA know what your option is by February 24.*

#### ***Option A***

1. A five-page (double-spaced) integrative essay that reflects upon the reading and conversation of the first five weeks of class.  
Try to organize your paper around the questions, “What is your understanding of the nature and purpose of religious education?” And, “What is the anthropology that undergirds your position, and what are some of its educational and ministerial consequences?” **Due on March 10.**
2. A five-page (double-spaced) integrative essay reflecting upon the reading and conversation of classes 6 to 9.  
It may help to organize this paper around the following: Reflecting on your own social and cultural context, what are some central insights you have found in the work of Paulo Freire and other cultural traditions? Indicate some of their implications for your praxis setting. **Due on April 14.**
3. A five-page (double-spaced) integrative essay on the reading and conversation of classes 10- 13.  
A variety of options will be offered for the theme of this paper toward the latter half of the semester. **Due on May 19.**

#### ***Option B***

1. Five two-page capsule essays (double spaced).  
These essays are written in response to topic questions suggested by the conversation of each class time together. Essays are usually submitted the following class, but people may take longer if needed. *The first two papers should be handed in by **March 10**, the next two by **April 21**, the final essay by **May 19**.*
2. A final synthesis paper, five pages (double-spaced). This is an opportunity for participants to design and explain their own pedagogical creed. **Due on May 19.**

#### ***Option C***

1. A major term paper, 10-12 pages (double-spaced), the topic to be negotiated with the professor. **Due on May 12**  
A one page abstract and a five-book annotated bibliography must be submitted by **March 17**.
2. Final synthesis paper as in Option B (2), above. **Due on May 19.**

#### ***Option D***

1. A 10-12 page teaching plan in an area of religious education or ministry.

Based on your learning of the semester through readings, conversations and research, create a teaching plan for a specific gender, age, cultural group. What are their educational and ministerial needs? What are the possibilities and limits? What are their ways of learning? After answering these questions, suggest a goal, and develop a specific lesson plan. Please discuss focus of this teaching plan with TA or Boyung ahead of time. **Due on May 12.**

2. Final synthesis paper as in Option B (2), above. **Due on May 19.**

## GRADING

- <i>Attendance &amp; participation in both large class and small groups</i>	20%
- <i>Papers</i>	50%
• <i>One page notes</i>	10%
• <i>Papers</i>	40%
- <i>Group presentation</i>	30%

**Grading Criteria for Essays:** See the “Guidelines and Suggestions for Papers” at the end of this syllabus.

**Late Papers:** The grade will be reduced for papers turned in late. In the event of extenuating circumstances please contact the instructor prior to their due date.

**International Students:** Upon request by the ESL student, Prof. Lee will extend the deadline for papers one week to allow time for editing.

**Plagiarism Policy:** Please see the last page of the syllabus.

## PROPOSED CURRICULUM

**February 3**      **Introduction and Overview**

**February 10**    **The Anthropology of Christian Religious Education:  
Who are the Participants?**

**Required Reading:**

“Feminist Theology” & “Anthropology, Christian” in *The New Dictionary of Theology*. (Reader)

Thomas Groome, *Sharing Faith*, 425-432. (Reader)

*Christian Religious Education (CRE)*, ch. 12.

*Mapping Christian Education*, ch. 4.

**February 17**    **The Nature of Christian Religious Education, Part I:  
What Are We Doing?**

**Required Reading:**

*CRE*, Prologue, chs. 1 & 2.

*Educating Congregations*, chs. 1 & 5.

*Mapping Christian Education*, ch. 1.

**February 24      The Nature of Christian Religious Education, Part II:  
What to Teach About God, the Bible, the Church, Etc.?**

**Required Reading:**

Christine Blair, *The Art of Teaching the Bible*, Introduction and ch. 1. (Reader)  
Mary Ann Tolbert, "A New Teaching with Authority: A Re-evaluation of the  
Authority of the Bible," in *Teaching the Bible: The Discourses and  
Politics of Biblical Pedagogy*. Fernando F. Segovia and Mary Ann  
Tolbert, eds., Maryknoll, NY: Orbis Books, 1998. (Will be distributed  
prior to class)  
*Sharing Faith*, Part IV, pp. 425-450. (Reader) \*See Feb.10.

**March 3            The Purpose of Christian Religious Education:  
God's Reign of Justice, Compassion, and Wisdom**

**Required Reading:**

*CRE*, chs. 3, 4, 5, 7 & 8.  
*Mapping Christian Education*, ch. 2.  
*Educating Congregations*, chs. 3 & 4.

**March 10         Context of Christian Religious Education, Part I:  
Need for Cultural and Social Analysis in Faith Communities**

**Required Reading:**

Holland and Henriot, *Social Analysis* (especially ch. 1 and afterward).  
Freire, *Pedagogy of the Oppressed* (especially ch. 1 & 2).  
*Mapping Christian Education*, ch. 6.  
*Pedagogies for the Non-poor*, Introduction and ch. 3. (Reader)

**March 17         Context of Christian Religious Education, Part II:  
A Faith Community**

*The class will meet at an off-campus site. (Detailed information will be emailed  
prior to class)*

**Required Reading:**

Harris, *Fashion Me a People*.  
*Mapping Christian Education*, ch. 3 & 5.

**March 24         No Class – SPRING BREAK**

**March 31         Small Group Work Day**

**April 7            Race and Class in Christian Religious Education:  
Multicultural Approach vs. Anti-racist Approach**

**Required Reading:**

bell hooks, *Teaching to Transgress*, Introduction & chs. 3, 6 and 10. (Reader)  
Mary Hess, “Unlearning White Privileges in Religious Education.” (Reader)  
Mary Elizabeth Hobgood, “Dismantling Whiteness,” in *Dismantling Privilege*.  
(Reader)

**April 14**                    **Various Approaches to Christian Religious Education I:  
Experience in**            **Orthodox Christian Religious Education -An Underrepresented White  
CRE**

**Required Reading:**

Charles Foster, “The Anglo Religious Education Experience” and Amos Jones, Jr., “Response,” in *Ethnicity in the Education of the Church*. Nashville, TN.: Scarrit Press, 1987. (Reader)  
Anton Vrame, *The Educating Icon: Teaching Wisdom and Holiness in the Orthodox Way* (Brookline, MA: Holy Cross Orthodox Press, 1999), ch. 6. (Reader)

**Recommended Reading:**

John T. Chirban (ed.), *Personhood: Orthodox Christianity and the Connection Between Body, Mind, and Soul* (Westport, CT: Bergin & Garvey, 1996).

**April 21**                    **Approaches II: African American CRE**

**Required Reading:**

Grant Shockley, “Christian Education and the Black Religious Experience” and Jack Seymour, “Response,” in *Ethnicity in the Education of the Church*. (Reader)  
Harold Dean Trulear, “African-American Religious Education” in *Multicultural Religious Education*. (Reader)

**Recommended Reading:**

McKinney, Lora-Ellen. *Christian Education in the African American Church: A Guide for Teaching Truth*. Valley Forge, PA: Judson Press, 2003.  
Wimberly, *Soul Stories: African American Christian Education*.  
Smith, Yolanda. *Reclaiming the Spirituals: New Possibilities for African American Christian Education*. Cleveland, OH: The Pilgrim Press, 2004.

**April 28**                    **Approaches III: Asian and Asian American CRE**

**Required Reading:**

David Ng, “Sojourners Bearing Gifts: Pacific Asian American Christian Education,” and Millie Goodson, “Response” in *Ethnicity in the Education of the Church*. (Reader)

Greer Anne Wenh-In Ng, "Pacific Asian North American religious education," in *Multicultural Religious Education*. (Reader)

**Recommended Reading:**

David Ng (ed.), *People on the Way: Asian North Americans Discovering Christ, Culture, and Community*. Valley Forge, PA: Judson Press, 1996.

May 5

**Approaches IV: Latino/Hispanic American CRE**

**Required Reading:**

Virgilio Elizondo, "The Mexican American Religious Education Experience" and Robert O'Gorman, "Response," in *Ethnicity in the Education of the Church*. (Reader)

Esperanza Ginoris, "Hispanic Religious Education," in *Multicultural Religious Education*. (Reader)

**Recommended Reading:**

Robert W. Pazmino. *Latin American Journey: Insights for Christian Education in North America*. Cleveland, Ohio: United Church Press, 1994.

Marina Herrera. *Adult Religious Education for the Hispanic Community*.

Washington, D.C.: National Conference of Diocesan Directors of Religious Education, 1984.

May 12

**Approaches V: Queer Experiences in CRE**

**Required Reading:**

Mary Ann Tolbert. "Homoeroticism in the Biblical World: Biblical Texts in Historical Contexts." Available online at

<http://www.clgs.org/homoeroticism-biblical-world-biblical-texts-historical-contexts>

William Pinar. *Queer Theory in Education*. Mahwah, NJ: Lawrence Erlbaum, 1998. Also available online at

<http://www.questia.com/library/book/queer-theory-in-education-by-william-f-pinar.jsp>, especially chapters by

- William F. Pinar, "Introduction," pp. 1-48;
- Susanne Luhmann, "Queering/Querying Pedagogy? Or, Pedagogy Is a Pretty Queer Thing," pp. 141-156;
- Marla Morris, "Unresting the Curriculum: Queer Projects, Queer Imaginings," pp. 275- 286.

**Recommended Reading:**

Jay Johnson. "GAY AND CHRISTIAN - SoulForce Equality Ride Forum at Wheaton College." Available online at

<http://www.clgs.org/gay-and-christian-soulforce-equality-ride-forum-wheaton-college>

Patricia Beattie Jung. "Heterosexuality: A Privileged Place," in *Open Hands*, Vol. 11, No. 2 (Fall 1995). Available at <http://www.clgs.org/heterosexuality-privileged-place>

Douglas Gosse, *Foundational Tenets and Challenges in Conceptualizing a Queer Curriculum Model*. Available online at [http://www.nipissingu.ca/faculty/douglasg/Publications/Journals/queer\\_curriculum\\_model-extracted.pdf](http://www.nipissingu.ca/faculty/douglasg/Publications/Journals/queer_curriculum_model-extracted.pdf)

**May 19 Conclusion: Information, Formation and Transformation**

**Required Reading:**

*Mapping Christian Education*, ch. 8.

*Educating Congregations*, ch. 2. & pp. 136-155.

**GUIDELINES & SUGGESTIONS FOR PAPERS**

1. All the papers for this course, whether two page, five page, final synthesis paper, or a major research paper should be typed, double spaced, and reflect the following:
  - Careful reading and personal appropriation of the assigned texts and the lecture for each class;
  - Critical reflection on your own experience around the theme of the paper, and dialogue with the course conversation;
  - Clear articulation of your known position in the theme or question posed, and some indication of the pastoral implication.So, papers are neither a "stream of consciousness" nor a "book report," but a synthesis of your own wisdom from life with course readings and dialogue.
2. There are many ways to craft any paper and creativity is very welcome (poems, parables, stories, etc.). However, to make sure that you respond to the theme or question posed, it may help to a) make an opening summary statement of your own position, b) unpack it in the body of the paper, and c) close with some implications for your own educational ministries.
3. The final research paper, five page papers, and the final synthesis paper should use a standard form of footnoting and bibliography. Sources must be cited following the form used in Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7<sup>th</sup> ed., Chicago: University of Chicago Press, 2007.
4. The two page papers—if quotations or citations are used—may insert reference in parentheses within the text (i.e. no need for footnoting, unless one so desires).
5. For the two page papers, the theme will be suggested by the conversation of each class. If the question proposed by the professor at the end of class is not engaging, choose your own – but something reflective of the class discussion. Ideally a two page paper should be submitted the following class, but a person may take longer if needed. But don't let them pile up. PLEASE HAND IN NO MORE THAN TWO AT A TIME.

## PLAGIARISM POLICY FOR PSR

In the United States and many other countries, one of the important markers of high academic standards is proper attribution (giving credit) for someone else's ideas, thoughts, words, or methods of scholarship. Proper credit should be given in both oral and written contexts. Proper credit is:

- When you use an actual sentence from a published article or unpublished essay, you must put the sentence in quote marks and give a footnote or citation to indicate who said it. The citation should include full bibliographic information. (For further information about correct citation form, see Kate Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*.)
- When you paraphrase or summarize another person's ideas, you must give a footnote or citation to indicate whose ideas they are and where you got them. (Or, in lecturing, make clear from whose ideas you are drawing.)
- When you adopt a significant idea from someone else's work, you must give a footnote or citation to indicate where you got the idea.
- When you use a method developed by someone else, you must give a footnote or citation to indicate the source of the method.

When you fail to do this, it is considered **plagiarism**. Plagiarism can apply both to students and to faculty. Plagiarism is using someone else's ideas, thoughts, words, or methods of scholarship *as if they were your own* and *without giving proper credit to that person*. Plagiarism is considered wrong because (1) it is 'stealing' another person's ideas, methods, etc., and (2) it is 'lying' – representing something as your own when it is not yours. At PSR, as at many comparable graduate-level institutions, plagiarism is considered a serious offense.

- Plagiarism includes failing to give citations in the examples above.
- Plagiarism also includes copying another student's exam or part of an exam or essay.

It is *not* plagiarism when you indicate clearly that you are summarizing someone else's views in order to provide the context for an assessment or critique of those views, or to incorporate them into a larger project. In this case, you must indicate clearly that you are giving the views of someone else – e.g. by starting with "so-and-so argues that...." It is also *not* plagiarism to use a well-established idea that has been developed in multiple sources – e.g. to claim that God can be called "woman" as well as man is now sufficiently well established that it needs no attribution. Some phrases – e. g. "the personal is political" – are in such wide usage that sometimes we do not know where they originated; in such cases, it is acceptable to use them without attribution. However, the best scholarship will make every effort to give attribution where possible (e.g. to note that this phrase came from Robin Morgan).

**Procedures and Penalties: Please see PSR's Student Handbook:**  
<http://www.psr.edu/plagiarism-policy>