AMBROSE

ED 501- OL Teaching and Learning

Bernie L. Potvin PhD
August 15th-October 7th, 2011

3 Credit Hours

COURSE DESCRIPTION

This online course will provide opportunity for participants to understand the learning requirements of people in churches. This course is designed for participants to examine a variety of learning theories, perspectives and principles relevant to teaching and preaching ministries, and explore how teachers can design and implement effective learning experiences in and for churches. Through examination of five theoretical perspectives on designing learning experiences - transmission, developmental, nurturing, apprenticeship/mentorship and social reform - and analyses of twelve research based "science of learning" principles, participants will have an opportunity to grow in their understanding of their own teaching strengths and challenges, and to consider with others in the course, how to best design and implement effective learning experiences in churches. This course will include participant presentation of a model church program designed according to the theoretical perspectives and science of learning principles examined in the course.

The course is organized in Moodle in an eight week format. In addition, we have three scheduled live classroom sessions (platform to be announced). The dates of our live classroom sessions are Wednesday, August 17th; Wednesday, September 14th and Wednesday, October 5th.

COURSE OBJECTIVES

The goal of this course is to strengthen the ability of participants to integrate their understanding of learning into their ministry practices of teaching and preaching so that they become more effective facilitators, teachers and communicators. Upon completion of this course, participants will be able to:

- Identify selected learning perspectives and principles and describe their application to teaching and facilitation practice in church;
- Analyze learning perspectives and principles and understand how each inform and strengthen teaching and facilitation competency;
- Develop learning experiences with learner understanding intentionally designed for within the learning experiences;
- Identify and describe current practice as a teacher/minister with its attending assumptions, beliefs, theories and values;

- Determine how perspectives and principles examined in the course confirm/disconfirm your practice and its attending assumptions, beliefs, theories and values;
- Analyze how your current practice in turn affirms/disaffirms the course's perspectives and principles of learning.

COURSE TEXTBOOK: BOOK OF HANDOUTS

Ormord, Jeanne Ellis (2008). *Human learning*. New Jersey: Pearson Merrill Prentice Hall

Pratt, Daniel (1998) *Five perspectives on teaching in higher education.* Malabar, Florida: Kreiger Publishing Company

Collation of articles by various authors printed by the instructor and mailed to students.

COURSE OUTLINE: Topics

For each topic listed below, the instructor will post an introduction to identify and clarify the topic's main propositions, concepts and assumptions and learning and teaching. Then, for each topic listed below, students will provide weekly written analyses of their own professional and ministry practices using the relevant topic's main propositions, concepts and assumptions as a basis for their analyses. For each topic, students will consider the five main commonplaces of ministry in their analyses: learners and learning; teachers/minister and teaching/ministry; subject matter and curriculum/programs; setting/context in which learning and teaching occur; and society and culture.

Week One	Course Introduction: Transmission Perspective
Week Two	Principles of Learning: Part 1
Week Three	Developmental Perspective
Week 4	Principles of Learning: Part II
Week 5	Nurturing Perspective
Week 6	Principles of Learning: Part III
Week 7	Apprenticeship/Mentorship Perspective
Week 8	Reform Perspective/Principles of Learning: Part IV
	Presentations of model church program.

ACADEMIC REQUIREMENTS

1. Write: Mission Statement-10%
Describe your current mission as a teacher or facilitator in a church or institution. Write your mission statement in a statement that describes:

- Who are you as a teacher, facilitator or preacher;
- What you stand for (as a teacher, facilitator or preacher);
- What you would like to be known as, by those who learn from you in your ministry (as a teacher, facilitator or preacher).

Craft your Mission Statement without reference to other's opinion. Each participant is required to complete a draft of the Mission Statement prior to the course.

2   pages = 10 hours

In preparation for the course: (pre-session)-Submitted by August 19th

2. Complete the Adaptive Style Inventory-10%
You will complete David Kolb's Adaptive Style Inventory. Each participant will receive an inventory by mail and you are required to complete the inventory while in the course.

2 hours

During the course (in-session)-Submitted by August 26th

3. Course/Program Design-40%
Each participant will design a five page course or program for possible use in their church. The program will be designed for an audience of the participant's choice (e.g. adult elective in Sunday school; home Bible study; children and youth club activity). The Forums will be our classroom for development of and regular updated presentations of the developing course program. Students will be expected to submit drafts of their work on the program on a regular basis throughout the course, and receive feedback from peers and instructor regarding the program and its development. The program will be presented in three parts:

- Course/program description of goals, objectives, rationale, materials/resources required, statements of course/program themes or content, instructional strategies chosen to deliver the content. Assessment procedures chosen to gather information to determine of your course/program has been effective;
- Clear identification of how your course/program is based on at least two of the perspectives examined this week in this course;
- Clear identification, in writing in the actual course/program, where at least six principles of learning have been deliberately considered in the design of the course/program.
  5 hours

Post Course

4. External Review of Course/Program-20%
Each participant will arrange for an external review of their course/program. The review is to be undertaken by a peer at the participant's home church or institution. Course/program review by the peer or assessment comments following the

delivery/facilitation session at the participant's home church should be submitted to Dr. Potvin by October 14th. (**one-page, double spaced review maximum**).

In addition, each participant is to submit a ten-page (double-spaced) reflection paper that answers three questions:

- In my program, what was my main idea about designing and delivering church based courses/programs so that my participants learn;
- On the basis of the external review, what now is my main conclusion regarding designing programs;
- What remains fuzzy for me regarding learning and designing learning programs.

20 hours

Submitted by October 14th

5. Assessment of Program/Course-20%

Each participant will assess one program (written and implemented) currently used in a church or institution. The program may be a children's church program, adult elective, Alpha course, Bible study curriculum or other. In the review (two pages, double spaced) please answer two questions:

- How does the program align with at least one principle, perspective or learning theory examined in the course? Identify the principle and the aspect of the program or curriculum and demonstrate through argumentation how alignment is evident;
- How does the program not align with at least one principle, perspective or theory examined in the course? Argue why not

10 hours

Submitted November 1st

6. Readings-no credit

Each participant will read the course readings(s), with the intention to draw from the reading(s) information that would help the participant clarify (personally) one principle, perspective or learning theory used in assignment #4 (above). I expect to read evidence in assignment #4 (above) of how the principle, perspective or theory was clarified (for you), as a result of some information found in the reading(s). For example, you may refer to a piece of research, a concept or a persuasive idea stated in the readings(s) and comment how the research concept or idea confirmed your choice of principle, theory or perspective chosen in assignment #4 and why it did so. In addition, the participant will identify a second theory, perspective or theory from the reading(s) which the program being assessed does not align with. I expect to read evidence of why you believe the program does not align with the principle, theory or

perspective. (see assignment # 4 above). I expect to read your statements of alignment or not in a one page attachment to assignment #4, submitted together on the date due.-10%

20 hours

TIME INVESTMENT
PRE COURSE ASSIGNMENTS-5 HOURS
IN COURSE ASSIGNMENTS (in course)-22 HOURS
FOLLOWING THE COURSE ASSIGNMENTS-20 HOURS
FOLLOWING COURSE READINGS-20 HOURS
COURSE PARTICIPATION- 68HOURS
TOTAL 135 HOURS

RECOMMENDED READING

Clouser, Roy. *The myth of religious neutrality.* University of Notre Dam Press: Notre Dam, Illinois, 1991

Graham, Donovan. *Teaching redemptively: Bringing grace and truth into your classroom.* Colorado Springs, CO: Purposeful Design Publications, 2003

Groome, Thomas. *Christian religious education.* San Francisco, CA: Harper and Rowe, 1981

Lefrancois, G. R. *Theories of human learning.* Belmont, CA: Wadsworth 2000

Lewis, C. S. *The abolition of man.* Oxford, Great Britain: Oxford University Press 1943
Palmer, Parker. *To know as we are known.* Evanston, Illinois: Harper and Rowe, 1983

Thiessen, Elmer. *Teaching for commitment: Liberal education, indoctrination and Christian nurture.* McGill-Queens Press: Montreal, 1993

Veith, Gene, E. Jr. *Postmodern times: A Christian guide to contemporary thought.* Wheaton, Illinois: Crossway Books 19___

Week One: Transmission perspective

Summary

Transmission is the most commonly used method of teaching in churches. The guiding metaphor is 'banking.' Information is like currency; learners bank information like they would bank money in an account at the bank. The following assumptions are common to the transmission perspective. The learner is secondary to the content being delivered, or banked. The learner is to reflect, ultimately, what the teacher knows and has delivered. The learner represents what the teacher knows, encodes, retrieves and applies information in as close approximation as possible to what the information meant for the teacher. The context is the classroom, church or home, and is often de-contextualized, separate from the place or contexts in which the learning is to be applied. The ideal is authority; culture is preserved when the ideal of the Pastor's authority is maintained.

Initial Response

What one or two preferred or typical instructional practices do you use to transmit information?

What assumptions about instruction motivate you to use these preferred or typical practices?

Considered Response

What idea in this week's conversation (on line) calls into question your preferred or typical practice used to transmit information?

What practice that you use to transmit information most clearly (for you) calls into question an idea in this week's conversation?

What transmission based instructional practice are you now committed to integrate into your instructional practice?

Readings: Pratt Section 1 (Chapters 1-3); Section II (Chapter 4)

Week Two: Principles of Learning: Part 1-The importance of cognitive activity

Introduction

The more cognitively active the learner during a teaching/learning activity, the more likely it is that understanding can occur. Teachers and Pastors need to design learning experiences with regularly dispersed and imbedded instructional strategies that promote cognitive activity (predicting, hypothesizing, analyzing, elaborating, chunking…). If teachers fail or are unable to promote cognitive activity, learning will be limited and understanding an unlikely outcome.

Initial Response

What are one or two typical or preferred instructional practices you use to promote thinking in your students or parishioners?

Why

What assumptions about instruction motivate you to use these typical or preferred practices?

Considered Response

What idea or ideas in this week's conversation calls into question your instructional practice used to promote thinking?

What instructional practice that you use to promote thinking most clearly calls into question some idea in this week's conversation?

What instructional practice used to promote thinking are you most committed to integrate into your instructional practice?

Week Two: Principles of learning (contd): The importance of concepts in learning

Introduction

Information needs to be organized in a conceptual framework. Information that is presented in a fact after fact framework is largely meaningless at worst or becomes meaningful through the construction of meaning by the learner at best. Learners who understand that geography determines what people in Canada do for work or leisure are better able to understand why certain regionally placed people in Canada do for work

because of their geography (seal hunt in Newfoundland). God's love (concept) is necessary to be understood before Jesus' death (a fact) can be fully understood)

Initial response

What one or two preferred or typical instructional practices do you use to organize information for presentation or (for) reading by your students or parishioners?

Why

What assumptions about either teaching or learning motivate you to use these preferred or typical practices?

Considered response

Interpretation and Synthesis

What idea in this week's conversation calls into question your preferred or typical practice used to organize information?

How does one of your preferred or typical instructional practices used to organize information for presentation most evidently (for you) call into question some idea in this week's conversation?

What information organizing practice are you now most committed to integrate into your instructional practice?

Week Two: Principles of learning (contd): Assessment

Introduction

Feedback and other forms of assessment of and for learning are highly correlated to learning, and should be deliberately integrated into instructional design for learning

Initial response

What two most preferred or typical practices do you use to gather information about either the effectiveness of your instruction or about your students or parishioner's learning?

What assumptions about assessment (gathering information in order to make a judgment or evaluation) motivate you to use these two practices?

Considered response

How does this week's conversation about assessment call into question your preferred or typical practices in doing assessment in your context?

How do your practices in doing assessment call into question an idea or two in this week's conversation about assessment?

What assessment practice(s) are you now committed to integrate into your practice or ministry?

Week Two: Principles of learning (contd): Constructivism-how learners make meaning

Introduction

Thinking is socially constructed; knowledge is a social construction. The social settings influential in leaning include history, family background, culture, people, and future imagination and hopes.

Initial response

What one or two preferred or typical practices do you use to ensure that information is meaningful for your students or parishioners?

What assumptions about 'meaning' and how people make information meaningful motivate you to use these preferred or typical practices to ensure information is meaningful?

Considered response

What idea about meaning and how people make meaning calls into question your preferred or typical practice used to make information meaningful for your students or parishioners?

What practice used to make information meaningful most clearly (for you) calls into question an idea in this week's conversation about how to help students or parishioners make information meaningful?

What instructional practices regarding practice for helping your students or parishioner make meaning are you most committed to integrate into your professional practice or ministry?

Readings: Ormrod: Chapters 7, 8, 9, 10 and 14

Week Three-Developmental Perspective

Introduction

The developmental perspective is about guiding the orderly process of change in individual's thinking and behaving, over time, through designed teaching and learning activities. The metaphor is that of 'guide.' The teacher is the guide on the side as opposed to the sage on the stage (transmission perspective). The learner is a constructor of meaning. Freedom to assimilate and accommodate information is desirable. The teacher is a question asker, scenario creator and information provider, all towards the goal of the learner is to change schemata. The teacher actively and intentionally uses the prior knowledge of the learner as a scaffold for learning. Content is meaningful in as far as it has been interpreted and made personal. The context is the life-world of the learner- the schemata, the personality, the character, the inner world of the learner.

Initial response

What preferred or typical practices do you use to guide the orderly change (development) in a person's thinking (or group's thinking) (your choice)?

What 'general' assumptions about thinking (the mind and all its possible activities such as predicting, inferring, extrapolating, generalizing, interpreting, classifying, evaluating, synthesizing…) do you base your instructional or preaching practices?

Considered response

How does this week's conversation about the orderly change in a person's thinking and behaving over time call into question one of your preferred or typical practices used to guide changes in thinking and behaving in others?

How does one of your preferred or typical practices in guiding change in other's thinking call into question an idea in this week's conversation?

What instructional practice for guiding change in other's thinking are you committed to integrate into your professional practice or ministry?

Readings: Pratt: Section II: Chapter 6 & Ormrod: Chapter 11

Week Four-Principles of learning: teaching the unfamiliar form the familiar

Introduction

Humans are goal directed seekers of new information. Learners use pre-existing information to make sense of new information, using knowledge, values and theories to construct meaning. What learners know influence what they can learn. Teachers need to actively draw out what learners know and create conditions of learning where learners can actively use their knowledge to make sense of new information. Misconception checks and awareness of misperceptions are important teacher activities in designing learning experiences

Initial response

What one or two main practices do you use to help learners 'connect' their prior understandings to new information that present to them?

What assumptions about learning or teaching (choose one or both) do you base your practices on regarding helping your learners or parishioners make connections?

Considered response

How does this week's conversation call into question your preferred or typical practice(s) in helping others make connections (your new info ration with their prior understandings)?

What preferred or typical practice that you use most evidently calls into question some idea form this week's conversation about making connections and learning?

What instructional or preaching practice are you now most committed to in helping students make connections?

Week Four: Principles of learning (contd): Competence-the important different between declarative and procedural knowledge

Introduction

Competence in an area requires that learners have deep declarative knowledge, understand the concept and facts of the concept and remember in ways that make retrieval easy. Teachers who teach with awareness of strategies and the importance of strategies for learning, for retrieval and for construction of meaning, will teach strategies

along with the knowledge and concepts. All procedural knowledge was first declarative knowledge

Initial response

What preferred or typical practices do you use with your students or parishioners to develop competency in some aspect of their life (pick one of marriage, parenting, teaching, work or relationship)

What assumptions about competence guide your practices?

Considered response

What idea or ideas in this week's conversation calls into question your professional practice in teaching or working with others to develop their competency?

What practice or yours used to develop competency most evidently (for you) calls into question an idea from this week's conversation?

What instructional practice used to develop competency in others are you most committed to integrate into your professional practice or ministry?

Ormrod: Chapters 13 and 15

Week 5-Nurturing perspective

Introduction

This perspective is a teacher being intentional and deliberate in aiding and sustaining the personal well-being of the other-the psychological and spiritual health of a person. The guiding metaphor is that of a loving parent. The learner's self esteem, the 'self (false and true) of the person is the locus, or attention of the teacher. Issues related to control, learned helplessness, efficacy etc are the content of the teaching/learning activities. Teachers use empathy, listening, coming alongside and skills in understanding with activity and compassion. The ideal is awareness and growth in the learner's true self, that self God intends.

Initial response

What preferred or typical practices do you use to nurture the spiritual health of another person (or, psychological health/emotional health/physical health…your choice)

On what assumptions about helping others through nurturing (health) do you base your practices?

Considered response

How does one idea in this week's conversation regarding nurturing others call into question your practice or assumptions about nurturing?

How does one practice you use call into question suggestions for practices offered in this week's conversation?

What nurturing based practices are you committed to integrate into your professional practice or ministry practice?

Readings: Pratt: Chapter 7

Week Six-Principles of learning: experiential learning: myth, fact and truth and the importance of the quality of initial learning

Introduction

The quality of one's initial learning is critical to a learner's ability to learn new information, later on. Superficial learning needs to be avoided; teaching from context and situational appropriate ways is ideal. Community becomes the ideal teaching setting to enhance quality of initial learning.

What assumptions about learning in real situations and through real experiences (choose one) do you base your professional and ministry practices on when you practice making learning experiential?

What one or two typical or preferred practices do you use to make learning experiential?

Why?

Considered response

How does this week's conversation call into question your practices and understandings (choose both) about experiential learning?

How do your practices and understandings (choose both categories) call into question some practice and understanding presented in this week's conversation?

What ministry or professional practice regarding experiential learning are you now committed to integrate into your professional practice or ministry?

Week Six: Principles of learning (contd): Transfer of learning: what goes with the learner from a teaching and preaching experience?

Introduction

All learning involves transfer. The most effective learning involves deliberateness and intentionality about transfer, bringing into learning a learners prior knowledge and in turn, accounting for the new situations in which the learning is eventually to be transferred or applied.

Initial response

What one typical or preferred instructional practice do you use to help learners or parishioners either transfer prior understandings into their (hopfully) understanding of new information that you are presenting OR transfer new understandings into the 'real' world?

On what assumptions about transfer of learning do you base your preferred or typical practices regarding encouraging transfer?

Considered response

What one idea from this week's conversation about transfer most cogently calls into question your practices used to encourage transfer of learning?

What one practice that you use to encourage transfer of learning most cogently (your opinion) calls into question a practice we discussed in this week's conversation?

Readings: Ormrod: Chapter 13

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Week 7-Apprenticeship perspective

Introduction

The apprenticeship perspective is about the enculturation of an individual with the larger contexts and settings the person finds himself/herself in (family, church, workplace). The enculturation is through a progressive, mutual accommodation of the person with the expectations, theories, values, assumptions, behaviours and beliefs of the contexts (e.g. marriage). The guiding metaphor is that of a sage. The learner learns through being involved, through reflecting in and through experience. Learning is situational and often informal. Learning is socially constructed (constructionsim). The teacher informs experiences, creating the hermeneutic and dialectic opportunities (to interpret and synthesize new information). Content is the day to day life of the setting, context, and persons in them. The context is real world. The ideal is learning tied to the contexts in which it occurs.

Initial response

What one or two preferred or typical practices do you use to mentor others? (or, if you choose, coach others)

What assumptions about mentoring (or coaching) give rise to your preferred or typical practices?

Considered response

What one idea from this week's conversation most clearly calls into question your practices in mentoring (or coaching)?

What one practice or yours used to mentor (or coach) others most clearly calls into question a practice we identified in this week's conversation?

What mentoring or coaching practice are you now committed to integrate into your professional or ministry practice?

Readings: Pratt: Chapter 5

Week Eight-Reform perspective/Principles of learning

Introduction

The social reform perspective is about the uncovering of the assumptions and values, beliefs and theories that give rise to power and control; the core question is 'Whose interests are being served, and why, by the decisions made in a setting. The ideal of social reform is the change of unjust structures, the bringing about of justice and shalom. The learner is a historical, real being, part of solutions and problems, a contributor to community and life within community. The metaphor is revolution.

Initial response

Whose interests are typically being served by decisions made in churches? (boards or elders)

Considered response

What personally held value, theory, assumption and belief (one each) have been most challenged by this week's conversation?

Week Eight: Principles of learning: learning: from head to heart and hands

Introduction

Specific knowledge through the hands, the competence and skill in doing something is different yet related knowledge to domain specific declarative knowledge (what something is).Practice of a certain kind (not any form of practice) is required for declarative knowledge to be proceduralized. The main insight in this principle is that life is a verb, not a noun, an activity to be lived not a place or thing to possess.

Initial response

What preferred or typical practices do you use to teach skills (choose one from psychomotor, interpersonal, preaching, teaching, or your choice)

What assumptions give rise to your choice of practice(s) to teach skills in the way you do?

Considered response

How does one idea about teaching skills discussed in this week's conversation call into question one your ideas (or practices…you choose) about teaching skills?

How does one of your practices call into question an idea from this week's conversation?

What changes to your professional or ministry practice are now desirable?

Week Eight: Principles of learning (contd): Self concept and learning

Initial response

Complete the following stem "I appear to be_____but really I am_____

Why do you respond as you did to the stem?

Self concept is related to learning. What learner's think about themselves influence what they learn, how and why.

Considered response

Interpretation and Synthesis

How did this week's discussion inform your understanding of self-concept and its relationship to learning?

What changes to your professional practice are now desirable?

Week Eight: Principles of learning (contd): Context

Introduction

Learning is influenced by the context in which it occurs. This statement is hardly overwhelming until one considers the implications of where we teach (buildings) information that really 'lives' somewhere else (homes, hearts, minds….)

Initial response

What settings or contexts have you found to be most conducive to learning

Why?

CONSIDERED RESPONSE

Interpretation and Synthesis

How does one idea from this week's discussion affirm your preferred setting or context for learning?

What new practice in teaching in contexts and settings most conducive to learning are you now committed to integrate into your instructional and ministry practices?

Readings: Ormrod: Chapter 6 and Pratt: Chapter 8

Weeks Nine to Twelve: Presentations of Model Church Program

THREE GUIDING QUESTIONS

1. What piece of information in your classmate's IM has engaged you most? (two colleague's IMs)

2. What piece of information in your classmate's IM provides opportunity for further thought?

Readings: Pratt: Chapters 9, 10 and 11