Faith and Teaching: Virtue, Practice, Imagination

Sponsored by the Kuyers Institute for Christian Teaching and Learning

October 1-3, 2015
All panel presentations, plenaries, meals and breaks during the Conference will be in the Prince Conference Center.

The Prince Center is a non-smoking facility. Guests of the Prince Center wishing to smoke must go to designated outdoor locations at the east and west ends of the building.
Kuyers Institute for the Study of Christian Teaching and Learning

Thanks to a visionary contribution from Milt and Carol Kuyers, the Kuyers Institute for the Study of Christian Teaching and Learning at Calvin College was created to study and promote pedagogy, learning, and educational leadership from an integrally Christian perspective. The Institute focuses on teaching and learning from pre-kindergarten through college, and fosters research and professional development.

The Kuyers Institute acts as a catalyst to gather interested professionals for workshops, conferences, and research seminars, and coordinates research projects in a variety of settings.

The Institute involves a wide variety of participants and audiences in its work and programs:

- **Practitioners in pre-K through 16 education:** teachers who are seeking to develop more effective practice and deeper reflection on that practice.
- **Students:** whose improved learning is central to this effort.
- **Stakeholders in local schools and colleges:** who will be influenced through our work as we articulate best practices, disseminate research findings, and advance theoretical reflection.
- **The larger community of educators, both in higher education and elementary and secondary settings, in North America and internationally:** as we articulate and study the unique contributions of faith to the educational process.

Welcome to this biennial conference, and we trust that you will be challenged, encouraged and inspired to continue your excellent work in teaching and learning.

**Announcements**

**Registration**

Registration for the Conference will be at the desk adjacent to the front Prince Conference Center hotel desk and will be open Thursday, October 1 from 3:00 pm to 10:00 pm; on Friday, October 2 from 8:00 am to 10:00 pm; and on Saturday, October 3 from 8:00 am to 3:00 pm.

**Paper Room**

Copies of papers presented at the Conference are available in the Library of the Prince Conference Center (located behind the Registration and Breakfast Area) throughout the Conference. Please feel free to contact the author/presenter as noted in this program if copies of the paper you are interested in are not in the Paper Room.

**Exhibit and Book Sales Tables**

Several organizations will have exhibit and book sales tables in the Fireside Room throughout the Conference. Feel free to explore these at your leisure.

**Wireless Internet**

Wireless Internet service is available free of charge. To connect, select Calvin's Guest Network as the available service option. Open a web browser, and follow the on-screen instructions to submit either your email address or mobile number to complete the network connection.
Conference Schedule

Thursday, October 1, 2015
3:00-6:00 p.m. Registration and Check-in
6:00-7:00 p.m. Dinner
7:15-9:00 p.m. Plenary I
9:00-10:00 p.m. Reception

Friday, October 2, 2015
8:00-9:55 a.m. Breakout Session I
9:55-10:25 a.m. Break
10:25 a.m.-12:20 p.m. Breakout Session II
12:20-1:45 p.m. Lunch
1:45-3:40 p.m. Breakout Session III
3:40-4:15 p.m. Break
4:15-6:10 p.m. Breakout Session IV
6:15-7:30 p.m. Dinner
7:30-9:00 p.m. Plenary II
9:00-10:00 p.m. Reception

Saturday, October 3, 2015
8:00-10:35 a.m. Breakout Session V
10:35-11:00 a.m. Break
11:00 a.m.-12:30 p.m. Plenary III
12:30-2:00 p.m. Lunch

Guide to Conference Program Session Key
Empirical E Course Design D Theory T Student Perspective S
Practice P K-12 Interest K12

Prince Center Guest Information
Check in time is at 3:00 pm; check out time is at noon.
Complimentary deluxe continental breakfast is available each day for Prince Center overnight guests in the break area behind the Symposium registration desk.
Hours: 6:30 to 10 (Monday — Friday); 7:00 to 10:30 (Saturday — Sunday)
The Prince Center is a non-smoking facility. Designated outdoor smoking locations are at the east and west ends of the building.
Thursday, October 1

Registration and Check-in
3:00 p.m. — 10:00 p.m.
Location: Front Lobby adjacent to the hotel registration desk

Dinner
6:00 p.m. — 7:00 p.m.
Location: Willow Room

Plenary I
7:15 p.m. — 9:00 p.m.
Location: Great Hall East

Teaching at Table / Learning to Eat
featuring:
Dr. Susan M. Felch
Professor of English, Calvin College
Director, Calvin Center for Christian Scholarship

One of the most resonant images in Scripture is that of eating—beginning with the fruit Adam and Eve eat in Eden through the promised marriage feast of the Lamb. In the Gospel accounts, Jesus is frequently seen at table with an odd assortment of critics and followers. The rhythm of feasting and fasting marks both the Old and New Testament people of God. Given the centrality of food in Christian practice and imagination, what does it mean to eat well? What are the virtues—and vices—that attend our use and enjoyment of food? And how might eating as a metaphor for teaching and learning enlarge our thoughts and shape ways we organize our classrooms, plan our syllabi, prepare our lessons, and live with our students?

After-Lecture Reception
9:00 p.m. — 10:00 p.m.
Location: Fireside Room
Defining George MacDonald's Understanding of the Imagination

Charles Bressler, Indiana Wesleyan University, Charles.Bressler@indwes.edu

C.S. Lewis notes that "while reason is the natural organ of truth, imagination is the organ of meaning." In other words, we do not really grasp the significance or meaning of any word or concept until we have a clear image of that word or concept with which we can connect. Lewis' understanding of the imagination and the role it plays in our Christianity has its roots in the writings of his literary and spiritual mentor, George MacDonald. The presentation will define MacDonald's understanding of the imagination, demonstrating how two realities co-exist in us: the human creative faculty and the Divine creative faculty. Using MacDonald's The Princess and the Goblin, we will demonstrate his "vision" of Christianity.

George MacDonald and the Essential Place of the Christian Imagination in Christ-centered Education

Esther Powell, Comenius Institute International, schripsema@psmail.net

What is the "Christian imagination" and what has it to do with rational learning—real learning? Most Christian educators are hard pressed to verbalize a relationship between reason and imagination. The "imagination" is viewed as a personality trait—"he has a big imagination," or displaying talent—"she paints beautifully." When reason fails, it becomes a tool—"use your imagination." George MacDonald gives us a sound basis for seeing the Christian imagination as the root of all knowledge, whether in sciences or humanities; essential to reason; and vital to Christ-like character. His understanding informs content, methods, and how students learn.

Becoming a Master Teacher: Benjamin Franklin and Course Evaluations

Margo Turner, John Brown University, MTurner@jbu.edu

Twice a year, I, like many university professors, receive highly-regarded (even revered) statistical and narrative evidence of the sum of my work over the semester...the dreaded course evaluations completed by my students, then analyzed and disseminated by our "institutional effectiveness" team. For the record, mine are good, very good, by our university's measures...so can I infer then that I have mastered teaching? This paper will explore a few possibilities of what it could take to become a master teacher or a teacher who has mastered teaching, in particular through three frames: virtues, imagination and practices.

Savory Food: Educating the Imagination Toward Virtue

Amy Imbody, Lorien Wood School, amy.imbody@lorienwood.org

Educators are increasingly concerned with deficits in moral development evident in today's students. Secular character curricula attempt to address this issue but generally fail to effect authentic growth, faltering even in defining basic concepts such as "good" and "truth." This paper discusses the necessity of engaging the imaginations and senses of children, young people, and adults while equipping their minds and wills to "open their gate" to Good and Truth. C.S. Lewis's poem "On a Theme from Nicolas of Cusa" provides examples of "savory food" for the nourishment of souls, and powerful strategies for educating the imagination toward virtue.
**Panel 1B: Educating Imagination (cont.)**

*Improving Imagination Skills as an Image Bearer of God in Order to Assist Abstractive Learning*

E Kenneth Meyer, NSW TAFE Riverina Institute, Kenneth.Meyer@det.nsw.edu.au

Imagination is habitually undervalued by adults and is often seen as a sign of immaturity. Many in the education community, and wider, view imagination as something we need to grow out of so that we can face facts and behave as adults. This presentation will examine a children’s story book as an indicator and commentary on the pedagogical culture generally and its treatment of imagination (pun intended). I will show that imagination has been at best marginalized, if not eliminated from much of western education today. The implication of this critique is to encourage all educators and students alike to know and understand their own worldview, how it will affect their pedagogy and in the end their teaching and the learning skills of their students as a lesson for the future.

*Creative Writing as Metacognitive Practice in Ministry Preparation: Imagination and Reflection for Transformation*

PSD Marybeth Davis Baggett and Benjamin K. Forrest, Liberty University, mdavis@liberty.edu, bkforrest2@liberty.edu

We will share two creative-writing assignments from separate seminary courses as a means to involve students’ imaginations in ministry preparation. These assignments function at the nexus of metacognition and imagination—helping students reflect more fully on the course materials, encouraging within them a unique synthesis of the real and imagined, and engendering a truly transformative education. Dimmitt and McCormick (2012) inform our understanding of the educative role of metacognition, and James K.A. Smith (2013) our understanding of the role of imagination in Christian education. We will situate our discussion of these assignments within that theoretical framework and within the more specific mission of the Christian seminary.

**Panel 1C: Writing Pedagogy**

Location: Maple

*Writing for Residents and Resident Aliens: Christian Formation, Hospitality, and the Teaching of Writing*

TPS Jim Beitler and Geoffrey Hagberg, Wheaton College, jim.beitler@wheaton.edu

In this presentation, I extend recent discussions about Christian practices and Christian higher education by exploring ways to cultivate hospitality through the teaching of writing. Drawing on examples from two of my writing courses, I explain how Christian educators can use writing assignments to help their students more fully inhabit classroom, campus, and community spaces.

*A Parable Promoting the Pedagogy of Hospitality*

TPIS Jeffry C. Davis, Wheaton College, jeffry.davis@wheaton.edu

Fostering an ethos of generosity, teachers who enact hospitality promote human flourishing. The ethic of being hospitable—portrayed in several ancient literary texts including the Bible, the Koran, and The Odyssey—prescribes the kind treatment of “the other,” especially the stranger. Henri Nouwen clarifies the pedagogical supremacy of hospitality: “It is not an educated intimidation with good books, good stories and good works, but the liberation of fearful hearts so that words can find roots and bear ample fruit” (Reaching Out 49). I will offer a parable about a student who challenged me to reimagine the classroom as a liminal space where open dialogue and transformative practices address genuine human concerns.
Panel 1C: Writing Pedagogy (cont.)

Beyond Consumerist Education: Gift Exchange, Christian Formation, and Hospitable Writing Pedagogy

TPD Alison Gibson, Wheaton College, alison.gibson@wheaton.edu

The exchange of gifts between host and guest has long been an expression of Christian hospitality. The classroom, by contrast, has increasingly been imagined as a space of commerce in which students view themselves as consumers and courses as products. Drawing on Lewis Hyde’s work, *The Gift*, in which he argues that “a work of art is a gift” when it is shared with others, the presentation seeks to imagine the writing classroom as a hospitable site of gift exchange. This approach to a hospitable classroom has the potential to transform the relationship between professors and students by cultivating the virtue of charity rather than consumer (dis)satisfaction.

Panel 1D: Practices of Attention

Location: Board Room

Learning to Love Wisdom through Liturgies of Attention: Reflections on Pedagogy in Philosophy

TP Justin D. Barnard, Union University, jbarnard@uu.edu

Etymologically, philosophy is about the love of wisdom. Too often, however, contemporary philosophical pedagogy aims at cultivating cleverness (either in logical argument, in its analytic form or in rhetorical finesse, in its continental form). Moreover, the goal of cleverness isn’t wisdom; it’s praise. This paper is a partly autobiographical attempt to sketch two pedagogical practices from an Introduction to Philosophy course that aim at loving wisdom, rather than coveting cleverness. Both practices cultivate shared attentiveness and affection. Additionally reflecting on these sorts of practices has broader implications for how Christian teachers should think about their relationship to professional, disciplinary guilds.

Generous Listening as Formative Classroom Practice

TPD Lloyd Den Boer, The King’s University, Lloyd.DenBoer@kingsu.ca

Listening is a formative classroom practice hidden in plain sight. Although systematic attempts to teach listening have been rare, recent pedagogy treats listening as a decontextualized skill useful for acquiring information to pursue individual advantage. In contrast, the scriptures portray God’s generosity toward us in that he listens to us, persisting in his pursuit of relationships with us. Capacity to listen generously involves practices like setting the self aside, attending to the other, and exploratory dialogue. Unlike the individualistic classroom formed by instrumental listening pedagogy, the classroom shaped by generous listening pursues authentic relationships.

Discovering Through Story: How Reading Aloud in the Classroom can Develop Community, Understanding, and Moral Imagination

PS Aliel Cunningham, LCC International University, acunningham@lcc.lt

The focus of this paper aims to show the potential for using stories read aloud in college and university classrooms to develop a community of learners who have an expectation of discovery, a critical understanding and use of moral imagination, and an increasing ability to integrate a depth of understanding with insights into making practical, theoretical, and spiritual applications of the content as a whole. The experience of reading aloud stories not only provides the opportunity for discussion that demonstrates the complexity and application of the content area, but also invites illumination of the spiritual realities around us and the moral implications inscribed therein.

Refreshment Break

Location: Fireside Room

9:55 a.m. — 10:25 a.m.
Hermeneutical Empathy – Forming Readers who Receive Strange Texts

Kent Eilers, Huntington University, keilers@huntington.edu

This paper presents a pedagogical strategy for developing hermeneutical empathy, the capacity to receive “strange” texts in the classroom. The three-step teaching design provides learners with tools for locating themselves in relation to such texts to foster particular dispositions and habits of reading, namely empathy, but also receptivity and hospitality. Learning outcomes include: increasing students’ awareness that Christianity takes various shapes when culturally contextualized while at the same time displays recognizable continuity; the design prompts students to consider the contextualizing effects of the West on the Christian religion; and as both learning outcomes contribute to an overarching, admittedly difficult-to-assess third: developing hermeneutical dispositions of empathy, receptivity, and hospitality toward culturally diverse voices.

Prayer: Toward a Posture of Humility in the Hospitable Classroom

Jacob Stratman, John Brown University, JStratman@jbu.edu

Scholarship on hospitality and pedagogy spends a majority of its time exploring the relationship between the teacher and the student, as well as the student’s relationship with the stranger (people or ideas). The relationship that does not get a lot of attention regarding recognition, hospitality, and the classroom is the one between the teacher and the subject of study. How does a teacher’s understanding of knowledge affect the relationships between students, and the relationship between the student and the teacher? In this presentation, I will explore how prayer anoints or baptizes learning, while inviting the teacher into a posture of humility in regard to knowledge.

Practicing the Virtue of Hospitality in a Core Foreign Language Class

Michael D. Pasquale, Cornerstone University, michael.pasquale@cornerstone.edu

This paper will explore how the virtue of hospitality and the concept of imagination are actualized in a core foreign language class. Students are introduced to the concept of ‘linguistic hospitality’ (c.f Smith 2009; Pasquale & Bierma 2011). Students also engage in a process of discovery and imagination by considering their “ideal” and “ought-to” selves in relation to language learning (c.f. Dörnyei 2009). Through a series of assignments that encourage reflections and Biblical meditation, students are able to see how university educational goals can be lived out through the process of language learning and cultural engagement.

The Phronimos Adult: Conditions for Becoming Adults with Moral Wisdom and Practical Judgement

Stein M. Wivestad, NLA University College, Stein.Wivestad@NLA.no

The paper sketches conditions for becoming “morally and practically wise” in an Aristotelian sense, and possibilities for adult self-education through the study of “upbuilding” or edifying examples of literature, films, pictures and music. The concept of “upbuilding” comes from Kierkegaard (1990). The aim is to help adults to struggle with themselves in order to become better models for the next generation.
This paper addresses Alasdair MacIntyre's assertion that a shared public system of moral education is unattainable. While teaching moral education through virtues can be challenging due to the variety of views regarding what is or is not a virtue, moving from a "dilemma" ethics approach to a "basic" ethics approach in the classroom may help guide students away from moral relativism to moral reasoning. Three alternatives to the "dilemma" ethics approach will be proposed and tied to Christian practices, which may be utilized as a basis for implementing these approaches.

**Panel 2C: Historical Imagination**

**The Origins of the Protestant Educational Impulse: How the First Reformers Nurtured Virtue through Higher Education**

James Duncan, Anderson University, JDuncan@andersonuniversity.edu

As the Protestant Reformers rebuilt the church in 16th-century Europe, their criticisms of the Catholic church had been so effective that many newly Protestant families abandoned education because of its lingering Catholic taint. In response, Luther and Calvin, in concert with their educational lieutenants Melanchthon and Beza, vociferously advocated compulsory public education and state-funded higher education. While education was valued as essential for a right understanding of Scripture, the German and Swiss Reformers argued that a humanities-based education was a prerequisite for personal improvement and ordered civic life, without which the church would once again become imperiled.

**Greatness and Humility: An Imaginative Turn from the Historical Mirror**

Martin Dotterweich, King University, mhdotter@king.edu

Teaching history requires imaginative reconstruction of the past, for both teacher and students. By imagining persons from the past in context, we can appreciate both their greatness and their falleness; which also fosters our own humility. But in teaching about those who have been remembered for their worldly greatness, how do we convey the greatness-in-humility to which Christ calls us? With so many of the truly great deeds of the past cloaked in silent service, it is the imagination which helps us find the threads of humility woven throughout history, imperceptible but strong.

**Empathy and Judgment: Historical Imagination and Practical Morality**

Shannon Harris, King University, svharris@king.edu

Post-Enlightenment historiography has made a virtue of historical imagination. Imaginative reconstructions of the past lie behind social history, intellectual history, political history, material history, cultural history... the dimensions of that reconstruction vary, as does the nature of the virtue: the social historian’s uncovering of lives of the voiceless differs sharply from the intellectual historian’s reconfiguring of a single mind; both differ from the cultural historian’s visions of the past. This presentation takes up the virtue of empathy, a direct result of historical imagination.
Panel 2D: Imagining Disciplines
Location: Board Room

Reconciling Chemistry’s Narrative and Virtues with the Kingdom
T S  Kristopher J. Ooms, The King’s University, Kristopher.Ooms@kingsu.ca

As humanity grapples with its ability to change the entire planet, the role of chemistry and its heroic narrative of improving human life needs to be more carefully examined. In particular, the form of chemistry’s narrative, the purpose it strives for, and its virtues, require careful consideration in light of the biblical narrative, the coming of the Kingdom, and the Christian virtues. Christian chemistry educators need help in untangling the theological, philosophical, and social implications of our discipline’s narrative if we are to educate chemists to understand how chemistry fits into God’s Kingdom plan in this era of profound human power.

Adam in Eden and the Social Imaginary of Christian (Christ-centered) Science Education
P S D  Ildefonso Guilaran, Union University, fguilaran@uu.edu

The question of whether or not modern science has a place within the social imaginary of Christendom persists in the minds of incoming undergraduate freshmen each year. I have found success in helping students with this critical question through novel pedagogical implementations of Genesis 2 in physics and general honors courses at all levels of the curriculum over the last seven years. Using an Augustinian anthropology and Charles Taylor’s “social imaginary” as presented in Jamie Smith’s Desiring the Kingdom, I will describe the approach and argue its success on its ability to situate modern science within students’ Christian social imaginary.

Re-imagining Power and Politics: Thoughts from Using Andy Crouch’s Playing God—Redeeming the Gift of Power in Introductory Political Science Classes
P S D  Chan Woong Shin, Indiana Wesleyan University, chan.shin@indwes.edu

Millennials are known for their passion for justice, yet they also tend to be highly suspect of power and institutions, which are essential ingredients in politics. How do we teach them to appreciate the “good of politics” from a Christian perspective? This paper draws lessons from my experience of using Andy Crouch’s Playing God: Redeeming the Gift of Power as a secondary text in introductory political science classes. After briefly summarizing the content of the book and my rationale for adopting it, I discuss some notable results of its use through discussion questions, an essay assignment, and a small research project.

Lunch
Location: Willow Room
12:20 p.m. — 1:45 p.m.

Friday, October 1
1:45 p.m. — 3:40 p.m.

Panel 3A: Imagining Theology
Location: Hickory

Tasting and Thinking: Developing Pedagogy that Facilitates the Theological Formation of Imagination
T P D  Maxie B. Burch, John Brown University, mburch@jbu.edu

James K.A. Smith has argued in his two volume Cultural Liturgies that education is not primarily concerned with providing information or ideas but is more fundamentally the pedagogical formation of imagination. He further argues that pedagogies are expressions of one’s philosophical anthropology. In particular, he raised the question of whether humans are “thinking things” or “embodied actors.” If humans are essentially embodied actors, then inculcating practices and habits becomes more foundational to learning than communicating ideas. If this anthropology of embodied actors is accurate—and this paper will argue that it is—then a different pedagogy is needed that will facilitate the theological formation of student’s imaginations while introducing them to theological ideas.
Panel 3A: Imagining Theology (cont.)

Studying Theology: Between Exploration and Commitment—Researching Spiritual Development of Higher Education Students in Theology

E René Erwich, Ede Christian University, rerwich@che.nl

Spirituality and spiritual formation are major issues in theological education. On more than one occasion the tension between theology and spirituality has been emphasized. This relationship shows a long and controversial history. We contend to see this history and tension reflected back in many of the current theological curricula of a broad range of theological schools. Several factors may have risen as roadblocks to transformative learning as a result. The presentation will reflect the findings of a research project involving 36 alumni of the Ede Christian University.

Practical Foundations for Virtue: Founding Curricular Emphases at the Universities of Wittenberg and Geneva

P James Duncan, Anderson University, JDuncan@andersonuniversity.edu

Although the Protestant Reformers promoted higher education for theological training, they did not advocate a narrow Bible-only curriculum. Wittenberg’s Melanchthon argued that theological training without a humanities-based education in languages, history, literature, philosophy, and the sciences would be an “Iliad of ills” that would generate heresy. Instead, only students disciplined by classical thinking would have the virtues and habits of mind to interpret Scripture properly. The Genevan Reformers also taught the humanities, though the city council insisted on adding more practical and lucrative courses like horsemanship and law, often over the objections of the pastors and professors.

Panel 3B: Intercultural Contexts

Location: White Pine

Reframing Veiled Images, Re-imagining Hospitality: Shalom in Christian Reception of Muslim Female Embodiment

E T P Ashti Mamash, Nagel Institute for World Christianity at Calvin College, ashti.mamash@hotmail.com

Contra neo-imperialism’s fantasies that “the [un-]veiled body is the ‘kind of body current society needs,’” contra unimaginative “inhospitable” spectatorship, contra degenerative monolithic representations, this study examines the reception of Muslim female embodiment in a Christian community. It reports on a pedagogical intervention, the Pedagogy of Translating Wars, a “formal training of imagination” that stages in the classroom a cinematography of veiling, showcasing ten icons of veiling that conceal Islamic practices of hospitality. Through embodied experiences, the learning community is invited to the interrogation of regimes of truth that birth hegemonic imaginaries of veiling, to self-examination, continued moral reflection—critical consciousness/politicized conscience, recognition of the Muslim woman’s agency and subjectivity yet the ambivalence of her corporeal alterity—exercises of “just hospitality: Shalom in action.”

Using Culturally Responsive Pedagogy to Foster a Culture of Care in the Christian Academy

E P I D Gillian Stewart-Wells and Mary Martin, Judson University, astewartwells@judsonu.edu; mmartin@judsonu.edu

With a Theoretical Framework balancing views of Freire, Banks, and Gay in mind, the investigators surveyed professors in both Christian and secular institutions to see how they implement CRP in their classrooms. The objective of this study was to find professors who are solid practitioners of CRP and share what they are doing well in regard to cultural responsiveness, what they would like to do differently, who is helping to facilitate their successes, and what or who is impeding further success. By contextualizing and synthesizing the professors’ interviews, the investigators will share best practice in fostering “cultures of care” in the Christian college classroom.
Panel 3B: Intercultural Contexts

The Pedagogy of Teaching Across Cultures

PSD  Becca McBride, Calvin College, rarn38@calvin.edu

At Calvin, our mission to "equip students to think deeply, act justly, and to live wholeheartedly as Christ’s agents of renewal in the world" serves a student population that is more than ten percent international students. Our community, like many such educational communities, lacks resources that can guide professors on how to restructure the classroom, the front-line of engagement with students, to reinforce the claim that we value cultural diversity. This project articulates a set of pedagogical practices that can be applied across institutional environments and substantive areas to build a foundation for promoting collaboration across cultures in the classroom.

Panel 3C: Virtue Formation

Location: Maple

Virtues and Character Strengths in Young Adults – What’s the Impact?

ET  Julie E. Yonker, Brian Cawley, Nicole Karl and Erika Dekokkoeck, Calvin College, jey2@calvin.edu

Christian higher education often strives for learning and growth that go beyond utilitarian skills. These include a focus on formation of virtuous dispositions, character strengths and holistic spiritual formation. Need for assessment of educational outcomes places pressure on the measurable, creating a challenge for those foci that are not easily countable. Our projects aims to understand the outcomes of virtues and character strengths for emerging adults as measured through a meta-analysis of existing empirical studies. The results will inform evidence-based virtues pedagogy and a virtues framework for secondary and higher education.

Virtue Ethics as a Means to Millennial Spiritual Formation

SDT  Thom Black, University of Northwestern, St. Paul, tablack@unwsp.edu

More than thirty years ago, Alasdair MacIntyre wrote that, in the contemporary world, the language of morality is in a state of disorder. If we grant MacIntyre his assertion, would teaching based on virtue ethics enhance the orderliness of spiritual formation for Millennial Generation students? Is the emphasis of virtue ethics on the development of character more compatible with Millennial Generation students than the traditional approach of teaching ethics as the adoption of particular behaviors? What Christian practices/disciplines might individual students apply to enhance the integration of virtue and character? Further, what assessment tools/metrics can be employed and/or developed to gauge whether the spiritual formation of individuals is taking place in a substantive manner? The paper will reflect on these and related questions based upon the author’s experience with teaching virtue ethics as a component of a spiritual formation course for first-year university students.

How Classical Pedagogies Can Open Up Vital Practices

T  Bram de Muynck, Driestar Christian University, a.deMuynck@driestar-educatief.nl

Reading text of historical educators and becoming informed about their work and lifetime can be inspiring for future teachers. In this paper, I explore the value of historical reading and studying. In order to fill the gap in understanding the process of inspiration, a theory about the meeting of historical educators is developed. Through several examples, I will introduce a handful of ideas about processes of identification and the formation of the professional identity. The historical sensation can have a strengthening effect in the formation process.
Panel 3D: Practices of Care
Location: Board Room

Do You See Me? Do You Care?
T E Asle Ystebo, Danielsen Intensivgymnas, Asle.Ysteboe@danielsen-skoler.no

This paper argues that the concept of love should be a foundational component in discussions on educational practice inspired by the Christian faith. But what does this mean? How can ethical ideals of love and care inspire real life pedagogical practices? From a framework of I Corinthians 13 and two theoretical positions on care in education, the paper analyzes the written responses of 63 students to questions about their experience of being seen and cared for by teachers. Among the themes identified are teacher responsiveness, the importance of individual feedback, and a surprisingly strong emphasis on dialogue in class.

Relational Encounters: The Being and Doing of Counsellor Education
T S Lisa Spriggens, Laidlaw College, LSpriggens@laidlaw.ac.nz

This paper will explore transformational teaching practices in the context of an undergraduate counsellor education programme taught at Laidlaw College, Auckland, New Zealand. It will engage with the social Trinitarian theology that shapes our understanding of people, and our engagement in counselling and how this informs the way in which the counselling programme is taught. This engagement with theology and counselling then invites pedagogy which seeks to be transformative, more than formative. Students are invited into a dialogue with faculty, and the theological and counselling communities more broadly. As educators working in this context we recognize the need for us to embody the philosophy and theology we are teaching. This has a profound impact on how we are in the work as we are asked to bring the whole of ourselves into this teaching space.

Re-Imagining Care in Education: Exploring the Crossroads of Faith and Reason in the Care Theory Dialogue
T P Cathy E. Freytag, Houghton College and Sean Schat, Brock University, cathy.freytag@houghton.edu; sschat7@gmail.com

As developing scholars in educational care theory, the presenters investigate how elements of relational care, informed by Christian faith, help to enlighten, develop and perpetuate caring relationships among teacher educators, teacher candidates and PK-12 students. In this presentation, the researchers will: 1) provide philosophical underpinnings for their explorations of caring relationships; 2) communicate initial findings from original research (Freytag, 2015) that prompt further investigations into the nature of faith-informed caring relationships between teachers and learners; and 3) invite participants to enter the dialogue to further inform the development of a robust, faith-informed model of care.

Refreshment Break
Location: Fireside Room
3:40 p.m. — 4:15 p.m.

Friday, October 1
4:15 p.m. — 6:10 p.m.

Panel 4A: Courage, Anxiety, and Forgiveness
Location: Hickory

Teaching for Intellectual Courage
T P Rebecca Davis and Kirk J. Nolan, Presbyterian College, rldavis@presby.edu; kjnolan@presby.edu

Why is it difficult for students to change how they think about a subject? As teachers, what are pedagogical practices that encourage such transformation? We address these two questions from the perspective of the intellectual virtue of courage and through the particular pedagogical practices that foster it. Intellectual courage involves 1) the determination to seek knowledge and understanding even where there are significant personal risks involved, and 2) the fortitude to hold to one’s conceptions against outside criticism. This bravery is stimulated not only through the content of what is taught but also through intentional educational methods that engage and transform understanding.
Panel 4A: Courage, Anxiety, and Forgiveness (cont.)

Re-Forming Imagination: Helping Students Learn to Receive and Extend God's Radical Forgiveness

TP Philip D. Kenneson, Milligan College, pkenneson@milligan.edu

If love is the form of all the virtues, then all of the practices that seek to embody that love are in a sense bound up with it. One such practice, the practice of forgiveness, consistently vexes students in my senior capstone course who know they are called to love their neighbor but admit to being shackled by an abiding spirit of unforgiveness. This paper explores the helpful notion of the paradigmatic imagination and how certain pedagogical strategies may aid in reshaping that imagination in ways that open up the possibility in our students' world for radical forgiveness.

Student Anxiety and the Impoverished Imagination

T Kevin Gary and David Weber, Valparaiso University, kevin.gary@valpo.edu; david.weber@valpo.edu

Reflecting on contemporary students, David Brooks describes the "organizational kid." Such children are conditioned by parents and schools (as well as prescription medication) to achieve scholastic success so as to ensure economic success. Yet underneath this drive for success and security lurks an intractable anxiety. With the guidance of Søren Kierkegaard, this paper explores the root causes of student anxiety. Anxiety, as Kierkegaard diagnoses, is fundamentally a result of an impoverished imagination. To overcome anxiety, the right kind of imagination must be restored. Kierkegaard's Practice in Christianity, we will argue, enacts a pedagogy that counters the impoverished imagination that afflicts the "organizational kid."

Panel 4B: Identities and Schooling

Location: White Pine

The Virtue of Doing Justice: A Case for a Welcoming Embrace of LGBT Students in Christian Schools

TP K12 Clarence Joldersma, Calvin College, cjolders@calvin.edu

This paper develops a framework for the practice of hospitality towards LGBT students in Christian schools. The framework involves developing Wolterstorff's biblically-based idea of the virtue of doing justice centering on the call from the vulnerable who have been wronged by our communities. This is applied to LGBT students by presenting empirical evidence of the harms they suffer in school settings as well as in Christian communities. This paper argues that the harms to LGBT youth constitute a call to do justice in Christian schools and concludes with broad policy and practice ideas for how such institutions can embrace LGBT students as a way of practicing the virtue of doing justice institutionally.

Racialized Theological Imagination and the Resulting Pedagogical Practices: A Dutch Calvinist Case Study

ET PK12 Elizabeth DeGaynor, Duke Divinity School, elizabeth.degaynor@duke.edu

This paper explores Dutch immigrant communities in America and Reformed Calvinist conceptions of covenant, intersecting at sites of formation. The educational history of Dutch Americans in the Midwest is rooted in their private, Christian schools. They navigated pressures of whiteness and assimilation from one side and orthodoxy and isolation on the other side; a vision of covenant community informs (at least in part) and their response. Concrete ethnographic findings, including interviews with Grand Rapids Christian High School teachers about worship practices in chapel, are put into conversation with the theoretical and theological insights of Willie Jennings and James K.A. Smith.
Panel 4B: Identities and Schooling (cont.)

Can Instructional Interventions be Used to Teach Humility in Young, Christian School Children?

Julie E. Yonker, Cassandra J. Wielard, Carolyn Vos and Ashley Tudder, Calvin College, jey2@calvin.edu

The virtue of humility is often neglected in character education research. First grade children were given pre-and post-tests measuring humility. Two intervention classes were taught lessons on humility with two control classes; lessons featured quality children’s literature, cognitively appropriate discussions, and teacher reinforced behaviors of observed humility. Intervention classes showed a slight increase in humility compared with control classes. However, control of personality traits of Openness, Conscientiousness, Extraversion resulted in a disappearance of this effect, indicating personality could be a mediator of humility assimilation in young children. This research shows the feasibility of teaching and measuring humility in young children.

Panel 4C: Ecology, Technology, Imagination

Location: Maple

Practices and Possibilities: Examining Christian Teaching and Learning with Technology

Kara Sevensma, Marj Terpstra, David Smith, Calvin College, and Steve McMullen, Hope College, sevensma@calvin.edu; mat7@calvin.edu; dsmith@calvin.edu; mcmullen@hope.edu

In an increasingly technology-infused landscape, a Christian imagination can inform ways Christian educators integrate new technologies into teaching and learning. Such imagination impels Christian educators to ask questions about how teachers and learners might effectively use technology, but also how technology in turn shapes teachers and learners themselves. Seeking answers to such questions, researchers embarked on a 3-year mixed-methods case study of a Christian school system committed to a high level of technology integration. Findings from 78 classroom observations and six focus groups provide emerging insights into Christian ways of teaching and learning and raise intriguing questions regarding the intersection of Christian pedagogy and technology.

An Education in the Virtues of Place: Wendell Berry and the University

Jeff Bilbro and Jack Baker, Spring Arbor University, jbilbro@arbor.edu; jack.baker@arbor.edu

Wendell Berry’s agrarian vision challenges the disintegrated, industrial model of higher education that prevails in our culture. Berry’s hope for the recovery of the university rests upon three requirements: an imagination guided by a unified organization of knowledge; a common, communal language; and responsible work. A university that embodies and unites these three principles might provide students with a rooted education, one that would form fully developed humans capable of serving their places. Working in a campus garden may seem unimportant, but we argue that such simple practices can foster responsible connections to our place and educate students in unified forms of wisdom.

Living the Good Life: Frugality and Faithfulness, Wonder and Humility, Wisdom and Self-Restraint as Virtues Worth Teaching

Steve Bouma-Prediger, Hope College, boumapred@hope.edu

What educational practices are implied by serious attention to ecological virtues such as frugality and faithfulness, wonder and humility, wisdom and self-restraint? 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 in Ecological Theology and Ethics, taught (for 2 of 3 weeks) in the Adirondacks of upstate New York. These two case studies illustrate how practices shape virtues and how a Christian imagination is crucial in teaching and learning.
Panel 4D: Imagining Professionals
Location: Board Room

The Lost Virtues of Adam Smith: Rediscovering the Importance of Holistic Business Education

T P D Nathanael D. Peach, Joshua Sauerwein, and Seth E. Sikkema, George Fox University, npeach@georgefox.edu; jsauerwein@georgefox.edu; ssikkema@georgefox.edu

This paper explores ways in which contemporary business education has misconstrued Adam Smith's views on virtues. One reason this has occurred is because there is little overlap in Smith's discussions of virtues in The Wealth of Nations (WN) and The Theory of Moral Sentiments. By fixating on the prudent, or self-interested behavior, prevalent in WN, a distorted version of what constitutes ethical behavior in the market place has come to dominate business pedagogy at both secular and faith-based institutions. In turn, market behavior ends up mirroring the distorted way it is presented in the classroom. The authors also discuss approaches they have taken to teach business concepts in light of more holistic conception of virtues.

Strengthening the Coming Christian Professional

T I D Elly vanden Berg-Thomassen, Ede Christian University, evdberg@che.nl

Alumni of the three Christian universities of Applied Science in Holland tell us about the need to connect with other non-Christian professionals in the diversity of the working field (Blokhuis e.a., 2012). They feel well trained, competent in knowledge and skills, having a positive reflective attitude, but they do miss one thing needed to become a resilient professional: the ability to connect with people with a different background and other values. In organizations and companies, more and more professionals work and learn together in a dynamic and complex context. The in-depth study by Dr. Erwich (2014) gives us a clear insight to understand this need. Christian professionals, alumni who graduated last year, describe this need as not being able to connect their roots of faith and sources with their community of practice. The integration of the rooted faith, the spiritual part of the personal self and the professional self seems not strong enough. The question is, how can we strengthen these young Christian professionals?

Dinner
Location: Willow Room

6:15 p.m. — 7:30 p.m.

Plenary II
7:30 p.m. — 9:00 p.m.
Location: Great Hall East

Courage and the Classroom

featuring:

Dr. Candace Vogler
David B. and Clara E. Stern Professor, Department of Philosophy, University of Chicago

To consider the classroom as a site for cultivation of specifically Christian virtue, we must explore how to assess classroom experiences and environments in a deeper sense than the simple friendly awareness of individuals surrounding us or the call to treat people with plain courtesy. Traditionally, fostering virtue calls for the repeated performance of wise, temperate, just or courageous acts—but practical classroom challenges do not seem to provide a regular call for such higher behavior. Further, how should we understand the nature of specifically Christian virtue—and the relationship that virtuous activities bears to grace? By beginning with the fostering of Christian courage in the classroom, we can consider the development of temperance and justice that can follow, with age and experience adding wisdom.

After-Lecture Reception
Location: Fireside Room

9:00 p.m. — 10:00 p.m.
Panel 5A: Imagining Schooling

Schooling in the New Jerusalem: Apocalyptic Imagination as a Tool for Public Education Reform

T K12 Joshua Kinder, Elkhurt Community Schools, joshua.kinder@gmail.com

John’s Apocalypse originated in an early Christian community living in tension with the Roman empire. Marked by its otherworldly imagination, the Apocalypse invites readers to participate virtually in the cosmic destruction of the powers of evil, ushering in the world to come, the world as it should be. Many public school educators work in systems facing crises of various kinds: over-testing, under-funding, a widening achievement gap, racial segregation. The imagination of the Apocalypse, with its call to ‘patient endurance’ for the faithful, is a tool and model for educators seeking a sustainable and radical vision for a new school.

Excellence in Teaching: Christian Virtue or Humanist Vice?

T Beth Green and Doug Sikkema, Cardus Education, bgreen@cardus.ca

Excellence in teaching is a dominant discourse in education; data from the Cardus Education survey suggests that Christian schools either adopt it uncritically or eschew it completely. This paper argues that a correct understanding of hierarchy in the created order can rehabilitate excellence as a Christian virtue. The authors critique the role of hierarchy from a Christian perspective and map the influence of classical and medieval worldviews on Christian views of excellence before using the data to explore how this might apply in Christian education. The paper concludes by proffering one possible approach to rewarding teacher excellence in Christian education.

Leveraging Technology to Reimagine and Repurpose Faculty Office Hours

Scott E. Hamm and Kenneth Davis, Hardin-Simmons University, Scott.E.Hamm@hsutx.edu

Technological affordances allow for an examination of the form and function of the office hour. The form was established when students had limited transportation, communication, and no online options. The function then and now offers opportunities to ask questions, obtain academic advising, mentoring, and spiritual guidance. Leveraging technology allows the functions of the office hour to be met in a variety of ways that expand the opportunities of the office hour and professor to provide counsel, academic advising, and formation. This paper outlines an approach being developed at Hardin-Simmons University that reimagines and repurposes the academic office hour.

Specifying Ideals to Characterize Future Classrooms

P Ken Badley, George Fox University, kbadley@georgefox.edu

This session reports on four years of work with pre-service teachers in two different programs. As an assignment in a course called Christian Worldviews and Democratic Values (in an evangelical college) and a course called The Spirituality of the Catholic Educator (in a Catholic college), students identify ten ideals that they hope will characterize their future classrooms. Many pre-service teachers tend to think in general terms; such ideals will realize themselves if teachers simply love and respect their students. The assignment encourages them to identify specific points in curriculum, instruction, and assessment where they will implement practices to realize these ideals.
Learning with Friends Through Religious Differences: Inter-religious Dialogue and Reading Sacred Texts Across Religious Traditions in Bangladesh

Jeffrey A. Bos, College of Christian Theology Bangladesh, jbos@crcna.org

This paper will explore the ways that Muslim, Hindu, and Christian college students are forming an interpretive community in Bangladesh through the practice of inter-religious dialogue and reading religious texts together, known as Scriptural Reasoning. I share research and reflections on how they are learning about themselves from and with those who are religiously other, and so exhibiting ethical and inter-religious leadership as they develop the virtues of hospitality and friendships, by engaging in a creative and imaginative hermeneutic across religious boundaries.

Imagining Civil Discourse: Christian Practices and Virtues in an Undergraduate Seminar

Glenn E. Sanders, Oklahoma Baptist University, glenn.sanders@okbu.edu

The seminar “Finding Civil Discourse” recently considered the relationships between Christian spiritual practices, the western virtue tradition, and civil society and discourse, and then met with civil discourse “practitioners.” Students also regularly participated in liturgical prayers, theme-related meditations, lectio divina exercises, journal-writing, and essay and group assignments that encouraged progressive reflection on civil discourse. This essay will outline how the components of the course led students to imagine themselves as productive participants in public conversations. The paper will emphasize the roles of community and narrative in this process of imagining. Finally, it will consider possible revisions suggested during the course.


Debra Dean Murphy, West Virginia Wesleyan College, murphy_d@wvwc.edu

That many Christian colleges have moved away from their religious roots is empirically evident and well-documented. This paper seeks to address practical questions related to the “exile of faith” from the church-related academy: What does it mean to strive for a faith-informed pedagogy in a nominally Christian setting? What are the particular responsibilities to undergraduates who have no awareness of how the Christian imagination might undergird and enliven a liberal arts education? How does one deal adequately—i.e. faithfully—to responses ranging from ignorance to indifference to ridicule to hostility? I hope this exploration might create a fruitful exchange of ideas among those who teach in similar settings.

Designing College Courses with the Learner’s Heart in Mind

Sanda Tomuletiu, LCC International University, stomuletiu@lcc.lt

Understanding college education as spiritual (or character) formation allows us to take into account the role played by the learner’s heart in the process of learning. Knowing that the students’ hearts as well as the teacher’s heart are crucial to the learning experience in any given course, how should Christian college teachers design their courses? In this paper I address this question by revisiting key elements of the course design in order to discover (and add to) their potential as (spiritual) practices that can help develop character alongside competence in both students and teacher.
Panel 5C: Historical Voices

Location: Maple

Cultivating Bees and Gardeners: Formation in Education With St. Basil of Caesarea

TK12 Jeremy S. Alexander, Lexington Christian Academy, jeremy.alexander@lca.edu

A significant part of St. Basil’s influence on education is found in To the Young, where he argues for an engagement with pagan literature in such a manner as to focus on its usefulness for progression toward a virtuous life with God. Basil uses two metaphors to explain how this engagement with texts ought to be handled: the way of bees with flowers and the way of a gardener with roses. This paper explores the ways these metaphors open an understanding of teaching as a kind of hermeneutical task aimed at developing wisdom, or phônēsis within students.

Teaching the Church to Wonder: Ancient Catechetical Writings and the Cultivation of Christian Imagination

PT1D Fred P. Edie, Duke Divinity School, fedie@div.duke.edu

The ancient Catechumenate provides a rich context for exploring the early development of the Christian imagination. This paper focuses on select catechetical writings in order to discern how imagination is operative within them. It proposes that this form of linguistic imagining remains keenly relevant in an era when many of the church’s symbols are subject to flattening domestication. Finally, the paper gestures toward a scope and sequence for a class intended to teach learners how to cultivate this imaginative capacity, one that is faithful and prophetic.

"Christ our Paedogogus:" The Christocentric and Trinitarian Approach to Teaching and Learning in the Patristic Tradition

ETK12 Jason R. Radcliff, The Stony Brook School, jason.radcliff@stonybrookschool.org

This paper constructively examines the Christocentric, gracious, and objective approach of the Church Fathers to virtuous teaching and learning. Highlighting in particular Clement of Alexandria, Origen, Athanasius, and Gregory Nazianzen, this essay presents the theology of teaching and learning as practiced by those Fathers typically associated with the Alexandrian tradition and the famous Catechetical School of that city. Constructively examining the teaching philosophy of one of the earliest Christian centers of education, this paper studies in particular the ways in which these Fathers understood teaching and learning to be wholly Trinitarian and thereby objectively centered upon the incarnate Son of God, enabled by the Holy Spirit, and examines their thought in light of the Reformed tradition and Reformed and evangelical Christian education today.

Teaching Composition: Purgation and Self-Knowledge

TPD Rachel B. Griffis, Baylor University, Rachel_Griffis@baylor.edu

Using the Christian tradition of the dark night of the soul as a framework for discussing the suffering involved in becoming a good writer, I will argue that the composition classroom is particularly well-suited for providing students with an environment to develop the virtue of self-knowledge. My presentation will offer some practical suggestions for writing instruction regarding peer review and revision assignments as well as discuss the potential benefits of using a moral vocabulary, including terms like purgation, in the composition classroom.

Refreshment Break

Location: Fireside Room
Plenary III
11:00 a.m. — 12:30 p.m.
Location: Great Hall East

“A cold heart cannot catch fire”: Imagination, Faith, and Teaching

featuring:
Dr. David I. Smith
Director, Kuyers Institute for Christian Teaching and Learning
Professor of Education and Director of Graduate Studies in Education, Calvin College

Drawing on themes from the forthcoming co-authored volume Teaching and Christian Imagination (Eerdmans), this session will be built around an active exploration of the pedagogical imagination of Bernard of Clairvaux. Bernard calls us to trace the threads connecting affect, imagination, and the practice of love. Teaching becomes breaking bread, learning is a shared meal. How can a focus on Christian imagination frame our approach to the questions of Christian teaching and learning and to past thinkers who pondered them?

Lunch
12:30 p.m. — 2:00 p.m.
Location: Willow Room

Additional Symposium Participants

Jeff Amann, Whittier Christian High School, jamann@wchs.com
Dwi Rudy Ardianto, Calvin College, dra8@ststudents.calvin.edu
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Daniel Kiteck, Indiana Wesleyan University, daniel.kiteck@indwes.edu
Courtney Lasater, Calvin College, cel2@calvin.edu
Marla Lunderberg, Hope College, lunderberg@hope.edu
Plenary Speakers

**Susan Felch** received her undergraduate degree in music, as well as her MA in theology, from Wheaton College. After teaching high school music and English, Professor Felch earned a PhD in literature from the Catholic University of America and subsequently joined the Calvin College English department in 1992. She specializes in sixteenth-century British literature, religion and literature, and cultural studies and literary theory.

Dr. Felch was named the director of the Calvin Center for Christian Scholarship at Calvin College in 2008 and in 2012 became the Executive Editor of *The Independent Works of William Tyndale*. Her publications include two volumes of *The Emmaus Readers: Listening for God in Contemporary Fiction* (co-edited with Gary Schmidt), and *Elizabeth I and Her Age* (co-edited with Donald V. Stump), which received the 2010 Translation or Teaching Edition prize from the Society for the Study of Early Modern Women. Felch won the Josephine A. Roberts Scholarly Edition Award for her book *Elizabeth Tyrwhit's Morning and Evening Prayers* in 2009, and received an honorable mention for her first book, *The Collected Works of Anne Vaughan Lock* in 2000, with both volumes recognized as "significant and authoritative contributions to the field of early modern scholarship." A book on metaphor and imagination in higher education, co-written with David Smith, and a *Cambridge Companion to Literature and Religion* are forthcoming in 2015.

**David I. Smith** is the Director of the Kuyers Institute for Christian Teaching and Learning, and Professor of Education and Director of Graduate Studies in Education at Calvin College. Smith's work focuses on the intersection between Christian faith and educational practice, with a particular interest in elucidating how teaching and learning can be pursued as forms of Christian practice. Smith has written numerous books, including the forthcoming *Teaching and Christian Imagination* (with Susan Felch, Barbara Carvill, Kurt Schaefer, Tim Steele, and John Witvliet), *Teaching and Christian Practices: Reshaping Faith and Learning* (co-edited with James K.A. Smith), and *Learning from the Stranger: Christian Faith and Cultural Diversity*, as well as many book sections and articles.

Smith received his undergraduate degree from the University of Oxford (UK), and holds a Masters in Philosophy from the Institute for Christian Studies (Canada), with his PhD in Education from the University of London (UK). Originally a native of the United Kingdom, he has also studied in Canada and taught in Germany. Before teaching at Calvin College, Smith was a researcher and teacher educator at the Stapleford Center in Nottingham, UK, and has been extensively involved in various curriculum initiatives and projects. He is currently the editor of the International Journal of Christianity and Education.

**Candace Vogler** is the David B. and Clara E. Stern Professor of Philosophy, and Professor in the College at the University of Chicago. She has authored two books, *John Stuart Mill's Deliberative Landscape: An Essay in Moral Psychology*, and *Reasonably Vicious*, as well as numerous essays on ethics, social and political philosophy, philosophy and literature, cinema, psychoanalysis, gender studies, sexuality studies, and other areas. Vogler is currently working on a volume related to the work of Elizabeth Anscombe which will be forthcoming from Routledge. Her research interests are in practical philosophy (particularly the strand of work in moral philosophy indebted to Elizabeth Anscombe), practical reason, Kant's ethics, Marx, and neo-Aristotelian naturalism.

Vogler received her undergraduate degree, with Honors, in Philosophy from Mills College, and earned a PhD Certificate from the Program for the Study of Culture, as well as her PhD in Philosophy, from the University of Pittsburgh. She has taught at the University of Chicago since 1992.
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7:30 am — 11:00 pm (weekdays)
11:00 am — 11:00 pm (Saturday)

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Trails and restrooms open 7 am — dusk (daily)

Bunker Interpretive Center, North of De Vos Communication Center, by the Ecosystem Preserve
9:00 am — 5:00 pm (weekdays)
10:00 am — 4:00 pm (Saturday)

Hekman Library
7:30 am — 12:00 am (Monday through Thursday)
7:30 am — 7:00 pm (Friday)
10:00 am — 2:00 pm (Saturday)

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