Biblical Worldview and Instructional Design

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Key Questions and Objectives

How do creational norms inform our lesson design?

What impact does the fall have on our daily work?

How can we teach to the head, the hand, and the heart in our classrooms?

What design and planning strategies reflect the restorative goals of Christian education?

Participants will:

Identify the creational norms inherent in their students’ learning styles.

Evaluate the impact of the fall on our lesson designs.

Consider strategies to engage the head, hand, and heart.

Design a lesson that incorporates strategies to engage the whole student.
In groups of two or three:

Make a list of all the things we have to do as teachers to be effective at our work.

How does sin affect our daily work?
“Just as we should accept the limitations and possibilities of our fallen, finite, and redeemed students, we must accept both the limitations and possibilities that result from our own finite, fallen, and redeemed state. We are not God, but we are called to think His thoughts and to act like Him, sharing in His work and experiencing the joy of doing it with Him. The fall wreaked havoc with that purpose, but God was not thwarted. Instead, he triumphed.” (Donovan Graham, *Teaching Redemptively*).
“And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Colossians 3:17 ESV)

“Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel . . .” (Philippians 1:27 ESV)
“[God’s people are] called to promote renewal in every department of creation. If Christ is the reconciler of all things, and if we have been entrusted with ‘the ministry of reconciliation’ on his behalf (2 Cor. 5:18), then we have a redemptive task wherever our vocation places us in his world. . . . Everywhere creation calls for the honoring of God’s standards. Everywhere humanity’s sinfulness disrupts and deforms. Everywhere Christ’s victory is pregnant with the defeat of sin and the recovery of creation.” (Albert Wolters, Creation Regained)
Education and Restoration

Creation⇒ Fall⇒ Redemption

“The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him. . . .” (John Milton)
The Gospel and our Classrooms

Visual

Auditory

Kinesthetic

Where is the gospel in learning styles?
Why are there different learning styles?

Implications of being made in the image of God-
-we are:

- Creative
- Emotional
- Relational
- Free
- Active
- Rational
- Moral

“Any approach to teaching that fails to first consider who is being taught is bound to fall short. . . . We are not God, but as the image or reflection of God, we must show what the reality of God is like. As a reflection, we must then display the attributes of God in all the dimensions of life as God enables us to do so. (Donovan Graham, *Teaching Redemptively*)
Jesus’ example:

Read the following passages together:

John 13:12-17
Matthew 26:26-29
Matthew 5:1-14

How does each passage reveal Christ to be a teacher who accommodates different styles of learning?
Structure vs. Direction

Structure: focuses on the “unity and diversity of creational givens.”

Direction: focuses on “the evil that infects the world and the cure that can save it.”

“Grace restores nature. . .redemption in Jesus Christ means the *restoration* of an original good creation.”

(Albert Wolters, *Creation Regained*)
“When we understand that we are made in the image of a rational, thinking God, we realize that we are thinking all the time. We can no longer allow ourselves to complain that today’s students just do not know how to think. Thinking is woven into the fabric of our existence.”
(Donovan Graham, *Teaching Redemptively*)

“Claiming to be wise, they became fools . . .”
(Romans 1:22)

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”
(Romans 12:2 ESV)
Accommodating learning styles:

Visual: Graphic organizers, charts, diagrams, film-clips, pictures, etc.

Auditory: Lecture, discussion, summary

Socratic dialogue/questioning

What teaching strategies do you use to get your students to think?
The Hand--Structure and Direction

Creational norms in Eden: *Create* and *Cultivate* (Genesis 2:15-17)

“The pattern of laboring to produce something worthwhile and then delighting in it (as God does in Genesis 1) is certainly appropriate for us. Our creativity is not restricted to making material things, however. All of life is seen as a creative act in which we use our minds, our emotions, our wills--our entire being--to form and utilize concepts and material things.” (Donovan Graham, *Teaching Redemptively*)

“There is a direct correlation between learning and doing. The higher the learner’s involvement, the greater his potential for learning. The best learners are participators; they’re not merely watching the action from the outside, but are deeply engrossed in it, involved to the hilt. They’re also enjoying it more than learners who aren’t involved.” (Howard Hendrix, *Teaching to Change Lives*)
Kinesthetic

Scaffolding, games, problem solving on the board, dramatization, writing...

“I hear, and I forget. I see, and I remember. I do, and I understand” (Howard Hendrix, *Teaching to Change Lives*).

*Meaningful* activity that is concerned with the “process as well as the product” (Hendrix).

What *meaningful activities* can we employ to get our students *doing*?
“The heavens declare the glory of God, and the sky above proclaims his handiwork” (Psalm 19:1).

“When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?” (Psalm 8:3-4)

“There is not one blade of grass, there is no color in this world that is not intended to make us rejoice” (John Calvin).

“Man’s nature, so to speak, is a perpetual factory of idols” (John Calvin).

“Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things” (Romans 1:22-23).
When I heard the learn’d astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide, and measure them,
When I sitting heard the astronomer where he lectured with much applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander’d off by myself,
In the mystical moist night-air, and from time to time,
Look’d up in perfect silence at the stars.
A “periscopic focus;” looking horizontally to gaze vertically

“The true worshipers will worship the Father in spirit and truth.” (John 4:23)

“I think the point is that when we worship — right worship, good worship, pleasing worship — depends on a right mental grasp of the way God really is, truth. If we worship an idol of our own creation, we are not really worshiping God. And secondly, worship depends on a right spiritual or emotional or affectional heart grasp of God’s supreme value. So true worship is based on a right understanding of God’s nature and it is a right valuing of God’s worth.” (John Piper)
Teaching to the Affections

We live in a busy world. We rush around from commitment to commitment. We barely have any time to eat—let alone think. As a result, it is easy for us to mainly intellectualize our faith. Perhaps we know how to think rightly about God, but he is not the ultimate desire of our hearts. Or perhaps our concept of God occupies a very small part of our thinking. We rarely have time to meditate on who God is. We rarely take the time to pray and meditate on how his “invisible attributes” are able to be seen in the “things that have been made.” (Romans 1:20)

This assignment is asking you to meditate on a particular attribute of God, and how it can be seen in the “things that have been made.”

The goal is to experienced a renewed mind—more able to give God glory by enjoying the way he has made us and the world we live in.

For this first paper, the attribute of God I want you to consider is his BEAUTY. Consider the following verses that deal with the appreciation of beauty in light of God's glory:

“The heavens declare the glory of God, and the sky above proclaims his handiwork.” Psalm 19:1

“And God saw everything that he had made, and behold, it was very good.” Genesis 1:31
Teaching to the Affections

For your paper, consider one particular area of life that you find beautiful. Perhaps it is a specific place that you have hiked to—a mountain overlook. Or maybe it is the way a particular piece of music sounds. Perhaps it is a relationship you have with a friend or a sibling. Whatever it is, it should be something that uplifts and inspires you.
In her poem, “Contemplations,” Anne Bradstreet meditates on how created things contain evidence of God’s invisible attributes. In the second stanza, she says “If so much excellence abide below,/How excellent is He that dwells on high,/Whose power and beauty by His works we know?” Through her poem, we get a sense of how Adam and Eve must have worshiped in the garden. They were able to see how all things point to their Creator.

For this assignment:

1. Choose something in creation to *contemplate*. It could be something in nature. It could be a person, place, fruit, vegetable, etc.—be creative in your choices and choose something that you have sincere appreciation for.

2. Write a poem about your subject in the spirit of Bradstreet’s poem. Your poem should follow these guidelines:

   a. Your entire poem should be either 8 or 10 lines long (at least), divided into 2 stanzas of equal length.
b. In the first stanza, begin to contemplate the subject you have chosen. Use sensory details, vivid description, metaphor, simile, personification, etc. to reflect upon your topic.

c. During the second stanza, begin to turn your gaze upward. What does the subject of your contemplation reveal about the nature of God? Use Bradstreet’s meditation on the sun as an example of this periscopic focus.

d. Write in 10 syllable lines (try iambic pentameter if you are brave!).

e. Follow a set rhyme scheme of your choice.
“It is not good that the man should be alone.” (Genesis 2:18 ESV)

Cooperative learning

Think-Pair Share

Jigsaw

Numbered heads together
Four Types of Learning Tasks

1. Inductive Work: “connects learners with what they already know and with their unique context.”

2. Input: “invites them to examine new input (concepts, skills, or attitudes--the content of the course.”

3. Implementation: “gets learners to do something directly with that new content, something implementing it.”

4. Integration: “integrates this new learning into their lives.”

(Jane Vella, *Taking Learning to Task*)
Incorporating the Four Learning Tasks

Inductive:

1. Think of a time in your life when something big happened to you that you wanted to (or had to) tell people about it. For example: a car accident, receiving a scholarship, winning an important game, etc. As you related the event to other people, did your audience affect the way you told the story? Explain.
Incorporating the Four Learning Tasks

Input:

2. Discuss student responses. Explain that audience and purpose affects style.

3. Give students information about the bombing at the 16th Street Baptist Church in Birmingham Alabama on September 15, 1963.
Incorporating the Four Learning Tasks

Implementation:

3. In groups, have students read the New York Times article from September 15, 1963. How does the audience and purpose affect the style? What sort of information is included in this article? What sort of information is left out? What is the emotional tone of the article?

4. Next, have students read the poem “The Ballad of Birmingham” by Dudley Randall. Compare and contrast this poem with the article. What is the tone? What stylistic choices (poetic elements) contribute to that tone. Who is the audience for this poem? What is the purpose, and how does it differ from the news article?
Incorporating the Four Learning Tasks

Integration:

5. For homework, write two letters—one to a parent and one to your best friend—in which you relate a significant event. The event you choose to relate can be real or fictional. For each letter, consider how your audience and purpose will affect your word choice, tone, and structure.
Communication

How will the activities I’m engaged in contribute toward a meaningful end, or a big picture?

Key questions.

Objectives:

   Audience, Behavior, Conditions, Degree
# ACTION VERB LIST

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Otis.edu (Otis College of Art and Design)
With 1 or 2 teachers from the same discipline:

1. Identify a Biblical truth in your subject that transcends age/grade levels?

2. Collaborate to outline a lesson with a goal to reveal that truth and inspire worship.

3. Design your lesson around four learning tasks (Inductive, Input, Implementation, Integration).

4. How will you accommodate multiple learning styles?

5. How will you communicate the goals of this lesson with clear objectives?