

Abilene Approval Chart for Curriculum Changes

A = Approve I = Information Item R = Respond in Writing

Course Number BIBM 434 or Degree Plan(s) _____

State the requested change and reason. A memo may be attached if more space is necessary.

1. BIBM 434 is a course that is ideally suited for placement on the General Education menu. While it is not a new course, it also does not currently reside on the General Education menu. However, one of the significant components of the course that remains threaded throughout the entirety of the course is the role that ethnorelativity and multiculturalism plays in the spiritual formation of children—both from a short-term and long-term perspective. Therefore, the following application is to apply for BIBM 434 to be placed on the Cultural Literacy menu.

Please note that I have highlighted the requested change in the chart below in yellow. It references the following:

Change to the University Requirements (All Campuses)

3. University Requirements — Add or drop a course from a menu within the University Requirements.

Indicate the requested change.

	Change to a Course	Dept./School ¹	College	Dean	TBC	UGEC	AUAC/Grad	Provost	President
1.	Title (description unchanged)	A	A	A	I	—	I	I	I
2.	Description (not affecting content)	A	A	A	I	—	I	I	I
3.	Course term(s)	A	I	A	I	—	I	I	I
4.	Content (change of course outcomes)	A	A	A	I	—	I	A	I
5.	Number of hours (lecture, lab, contact)	A	A	A	A	—	A	A	I
6.	Course number within the hundred	A	A	I	I	—	I	I	I
7.	Course number beyond the hundred	A	A	A	A	—	A	A	I
8.	Prerequisites	A	A	A	I	—	I	I	I
9.	Course fee(s)	A	—	A	—	—	—	A	I
10.	From U to G or G to U	A	A	A	A	—	A	A	I
11.	Cross-list course	A	A	A	A	—	A	A	I
12.	Department of record	A	A	A	A	—	A	A	I
13.	Close a course	A	A	A	A	—	A	A	I
14.	New course (includes combining or splitting courses)	A	A	A	A	—	A	A	I

A = Approve I = Information Item R = Respond in Writing

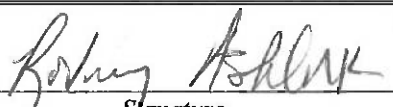
	Change to the University Requirements (All Campuses)	Dept./School ¹	College	Dean	TBC	UGEC	AUAC/Crad	Provost	Faculty	President	Trustees
1.	University Requirements — Change course outcomes of an included course ²	A	A	A	—	A	—	A	—	A	—
2.	University Requirements — Add or drop a required course from the University Requirements ²	A	A	A	—	A	—	A	A	A	—
[3.]	University Requirements — Add or drop a course from a menu within the University Requirements ²	A	—	—	—	A	—	A	—	A	—
4.	University Requirements — Change hours within a menu in the University Requirements ²	A	A	A	—	A	—	A	A	A	—
	Change to Catalog Information (for Campus)										
1.	General Requirements for Bachelor's Degrees and Associate's Degrees	—	—	—	—	—	A	A	A	A	—
2.	Policies governing academic probation and suspension	—	—	—	—	—	A	A	A	A	—
3.	Requirements for graduating with honors	—	—	—	—	—	A	A	A	A	—
	Change to a Degree Plan Proposed by Faculty or College										
5.	Educational Program — Revise ³	A	A	A	A	—	A	A	—	A	—
6.	Educational Program — Adopt/change admission requirements	A	A	A	A	—	A	A	—	A	—
7.	Educational Program — Add ³	A	A	A	A	—	A	A	A	A	I
8.	Educational Program — Discontinue	A	A	A	A	—	A	A	A	A	I
9.	GPA — Revise program-required GPAs	A	A	A	A	—	A	A	—	A	—
10.	Minor — Revise	A	A	A	I	—	I	I	—	I	—
11.	Minor — Add	A	A	A	A	—	A	A	—	A	—
12.	Minor — Discontinue	A	A	A	A	—	A	A	—	A	—
13.	Degree — Add	A	A	A	A	—	A	A	A	A	I
14.	Degree — Discontinue	A	A	A	A	—	A	A	A	A	I
	Change to a Degree Plan Proposed By Provost										
15.	Educational Program — Discontinue	R	—	R	A	—	A	A	A	A	I
16.	Minor — Discontinue	R	—	R	A	—	A	A	—	A	—
17.	Degree — Discontinue	R	—	R	A	—	A	A	A	A	I

¹ When an academic unit does not have a council, the UGEC and/or AUAC will serve as its academic council, depending on the nature of the issue.

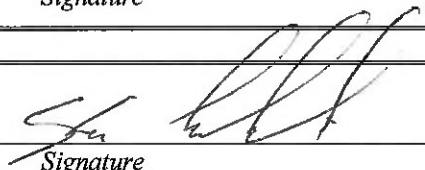
² Courses that satisfy ACU's University Requirements will normally have lower-level numbering, be free of prerequisites and co-requisites, appeal to more than one or two majors, and "not narrowly focus on those skills, techniques, and procedures specific to a particular occupation or profession" (SACS 2.7.3). Departments may request exceptions to the first three criteria.

³ For undergraduate majors, a minimum of 30 hours is required. These programs must have a minimum of 6 elective hours, unless the requirements of external accrediting bodies make it impossible.

Revised 8-29-22

Department/School Chair(s)	
 9-15-22	
<i>Signature</i>	<i>Approval date</i>
<i>Signature</i>	<i>Approval date</i>

College Academic Council(s)	
 9-15-22	
<i>Signature</i>	<i>Approval date</i>
<i>Signature</i>	<i>Approval date</i>

Dean(s)	
 9-15-22	
<i>Signature</i>	<i>Approval date</i>
<i>Signature</i>	<i>Approval date</i>

Teacher Education Council	
<i>Chair's signature</i>	<i>Approval date</i>

University General Education Council	
<i>Chair's signature</i>	<i>Approval date</i>

Abilene Undergraduate Academic Council	
<i>Chair's signature</i>	<i>Approval date</i>

Graduate Council	
<i>Chair's signature</i>	<i>Approval date</i>

Provost	
<i>Signature</i>	<i>Approval date</i>

Faculty	
<i>Chair of Faculty Senate</i>	<i>Approval date</i>

President	
<i>Signature</i>	<i>Approval date</i>

Application for Cultural Literacy Menu

Guidelines For All General Education Courses

1. All general education courses must be 100-level or above.
2. General education courses should present a breadth of knowledge, not focusing on skills, techniques, and procedures specific to a particular occupation or profession.
3. Individual courses will fulfill only a single general education requirement.
4. Courses free of prerequisites are preferred. Applications to add courses with prerequisites must provide additional evidence that the course contributes to a student's breadth of knowledge and is not specific to a particular occupation or profession.
5. Each course may appear on a maximum of two menus that accept applications (arts and humanities, cultural literacy, life and physical sciences, and social and behavioral sciences).

Cultural Literacy Description

Courses within this domain provide students opportunity to develop informed discourse and understand the interconnectedness of diverse peoples. Additionally, students will courageously interrogate their own internal processes about diversity and equity. Courses satisfying this menu will assist students to 1) explore global, historical, and cultural experiences of diverse populations, and 2) interrogate one's internal and external views and values for greater self-awareness.

Instructions

Complete this form and submit it with a course syllabus and approval chart to the University General Education Council. Faculty submitting an application should be prepared to perform annual assessment for their course. The assessment will be conducted with the rubric included in this course application.

Subject code, course number, and title of course:	BIBM 434: Spiritual Formation of Children
Terms offered:	Fall
Catalog description:	This course is designed to equip adults to foster the spiritual formation of children in the many contexts in which they live. Attention will be given to the unique design of each child and how to nurture children toward full participation in the Kingdom of God.
Course prerequisites:	Junior standing; BIBL 101 and BIBL 102 (or BIBL 103); BIBL 211.
Cross-listed courses: *Note: Many gen ed courses are cross-listed between the Abilene and Dallas campuses.	Not applicable

Other general education menus on which the course appears or you are applying for:	Not applicable
---	----------------

Description of Menu Fit

Please describe how your class fits into the Cultural Literacy Menu (200 words or less). The course description, this statement, and the course syllabus together should demonstrate that a substantial portion of the course content (about half) is dedicated to issues involving the three relevant outcomes listed below.

Research demonstrates a barrier to spiritual formation that occurs when children encounter an ethnocentric message of God. The way children internalize themselves as *imago Dei* impacts all spiritual formation. Therefore, whether a person formally serves in ministry, views vocation as a ministry field, or contextualizes this understanding to other groups, one must foster spiritual formation through a multicultural lens.

This course begins with an examination of the gap between operant and espoused behaviors and the impact of ethnocentric behaviors on spiritual formation. Next, it explores the complexities that lead to the embedding of a monocultural gospel. The course then delves into practical application through the digital essay and peer review assignments.

Every aspect of this course is pursued through ethnorelativity. Students consider if they are fostering a multicultural mindset that reflects *imago Dei* or a monocultural one that leads to othering. If the latter, then the following reflection must occur.

- Which voices are silent, missing, or ignored and why?
- Where am I making assumptions that my experiences are normative?
- What are the differences that I do not see, and how does that impact my response?

Spiritual formation must intersect with multiculturalism in order to be transformative.

Prerequisites

If the course has prerequisites, provide evidence that the course contributes to a student's breadth of knowledge. Also provide evidence that the course content is not specific to a particular occupation or profession (200 words or less).

The prerequisites for this course are the basic Bible courses required of all students at ACU. While they do provide an undergirding for the course in this proposal, the prerequisites, as well as the course itself, firmly speak into the larger mission of ACU "to educate students for Christian service and leadership throughout the world." If ACU truly intends for students to be the hands and feet of Jesus leading others toward Christ as they view their chosen vocation as a ministry field or serve their churches in volunteer

capacities, then it is essential that our students not only understand the complexities of how spiritual formation is fostered but also what hinders it.

Relevant Outcomes

At a minimum, a course applying to the Cultural Literacy menu must use at least one topic or activity listed below each of the mapped outcomes:

- B1: Demonstrate competent discourse in global, historical, and cultural experiences of diverse populations.
 - Account for and explain divergent perspectives on cultural phenomenon (e.g., female face-coverings in Islamic communities, “nepotism” in collectivistic contexts, aesthetic values in a certain historical period, etc.).
 - Demonstrate how social and historical contexts shape a community’s worldview or cultural commitments.
 - Study or write a case study of inculturation, ritual, or morality that emerges from a specific cultural context.
 - Identify underlying values, ideologies, perspectives, and attitudes that account for external cultural practices and products of a specific culture, particularly as these are expressed through its language.
 - Through measurable assessments, compare the cultural perspectives of another culture with those of a student’s own culture and reflect through adequate speech (oral or written) on how this knowledge prepares them to be culturally sensitive professionals.
- B2: Understand the interconnectedness of human experience with a posture of humility while celebrating difference.
 - Reflect on a specific issue(s) considering the notion of cultural humility or ethnorelativity.
 - Evaluate appreciatively the music, ritual, art, theatre, or religious expression of a different culture.
 - Engage in and reflect upon a special event or celebration that highlights a different cultural background.
 - Requires students to attend and actively participate in an event honoring or presenting one or more aspects of a racial/cultural group that they do not identify with and respond to that event by a writing assignment or another medium.
 - Study and evaluate an accepted institutional or association statement on culture, race, or diversity (e.g., [UN Declaration on Cultural Diversity](#), [American Anthropological Association Declaration on Anthropology and Human Rights](#), etc.) and reflect upon it from a discipline-specific and/or faith perspective.
 - Require students to both recognize and demonstrate their respect for differences along at least two of the following axes of difference: gender, class, religion, sexuality, disability, age, or a major cultural difference (e.g.,

- race, ethnicity, individualism-collectivism, high-low power distance orientation, high-low uncertainty avoidance, etc.).
- Analyze attitudes and practices of working with those of differing cultural perspectives (at the micro, mezzo, and macro levels) with a presence of humility while learning, communicating, offering help, and making decisions in professional practice and settings.
 - Create a rationale (moral, ethical, religious) for maintaining an interpersonal stance that is other-oriented (open to the other) in relation to aspects of cultural identity that are most important to a person or persons of a different cultural perspective.
 - Reflect upon the cultural dimensions of complex challenges of human interconnections (e.g., changing relations within and between human communities, changing relations with ecological and climatic conditions, shifts in technology, migration, environmental degradation, new technologies, etc.).
- B3: Interrogate one's internal and external views and values for greater self-awareness.
 - Reflect upon one's social location regarding race and at least two of the following: gender, class, sexuality, disability, age.
 - Create a framework to discuss and demonstrate critical reflection up cultural differences in the workplace
 - Feature personal reflections which involves diverse cultural perspectives not typical of mainstream North American culture.
 - Feature personal reflections on the intersection of biography (identifying the origins of the content of their reflections) and social inequality/injustice on race, gender, sexuality, social class, disability, and/or age
 - Require students to read/listen/view content created by one or more persons whose work connects social inequality with personal experience.
 - Examine systems of privilege and oppression that shape students' perspectives, values, and behavior, with a focus on race, gender, sexuality, social class, disability, and/or age.
 - Require students to examine critically their social location regarding race as a system of inequality and at least two of the following: gender, sexuality, disability, age as systems of inequality.
 - No less than 50% of course content focuses on one or more of the following: cultural difference, power, privilege, structural and institutional inequality.
 - No less than 40% of course content features diverse sources of knowledge integrated throughout the semester, including but not limited to indigenous, spiritual, community-centered, or otherwise marginalized knowledges.
 - No less than 40% of the course content focuses on structural and institutional social change in one or more of the following contexts: campus, community, state, nation, global region, or global system.
 - Provide an account of why it is important not be neutral regarding power relations and cultural hegemony, especially white supremacy, and all forms of racism.

From the lists above, indicate which topic or activity fulfills this course's connection to each learning outcome.

Outcome	Topic or Activity
Outcome B1	• Demonstrate how social and historical contexts shape a community's worldview or cultural commitments. • Identify underlying values, ideologies, perspectives, and attitudes that account for external cultural practices and products of a specific culture, particularly as these are expressed through its language.
Outcome B2	• Create a rationale (moral, ethical, religious) for maintaining an interpersonal stance that is other-oriented (open to the other) in relation to aspects of cultural identity that are most important to a person or persons of a different cultural perspective.
Outcome B3	• Require students to read/listen/view content created by one or more persons whose work connects social inequality with personal experience. • Examine systems of privilege and oppression that shape students' perspectives, values, and behavior, with a focus on race, gender, sexuality, social class, disability, and/or age.

Assessment

Ideally, assessment will occur within one or two exams/assignments. Please indicate which exams or assignments will be used for each outcome. These artifacts may be the same as the activities listed in the Relevant Outcomes section. Provide assignment prompts if available.

Area to Be Assessed	Assessment Artifact
Outcome B1	<u>Digital Essay Assignment</u> <i>Assignment Prompt:</i> As Dr. Renita J. Weems reminds us, "[We] must be made aware of [our] role and responsibility each time [we] literally, that is, unthinkingly/uncritically, pass these stories on to the next generation." Through intentional self-reflection regarding the visual resources and languaging we use when communicating the gospel message, we will hopefully begin to move to a place where not only is our awareness of our dominant-culture tendencies heightened, but we are also able to begin making substantive change. Therefore, utilizing the method we employed to evaluate written and visual resources that are intended to contribute to spiritual formation, provide feedback in the form of a digital essay for four sources—two that reflect a multicultural and theological perspective that are strong

	and two that are problematic. In your digital essay, be sure to address the following points: • What specific elements are multicultural and inclusive and which ones are problematic? • How are the concerning elements harmful? • Are there adjustments that could be made to the resource that would reflect a more complete image of God?
Outcome B2	<u>Peer Review Assignment</u> <i>Writing Prompt:</i> You have volunteered to be the point person (minister or lay leader) at your church for the children’s ministry program that serves ages birth through fifth grade. Over the years, this ministry has devolved into a checklist that places a total emphasis on programs and events. At the same time, it has remained a decidedly ethnocentric ministry. The enacted identity of the ministry is unintentional and was/is the result of leaders that have misunderstood how spiritual formation occurs in children. Therefore, as you take on this role, you believe strongly that it is important to focus on the children so that their spiritual formation is the fundamental objective and guides the direction of the ministry. <i>Assignment Points to Be Addressed:</i> From a ministry perspective: • What are the foundational elements of spiritual formation that must be introduced into the children’s ministry? • What makes those essential aspects of spiritual formation? • How will those foundational elements be demonstrated within the ministry? • Develop a ministry plan to accomplish this task and support it with course content and additional scholarly sources. From a church leadership perspective: • What sort of equipping strategies will need to be put in place to ensure that church leadership both understands and supports the “why” behind this ministry shift? • Propose an equipping opportunity for church leadership that addresses the previous questions/concerns and support it with course content and additional scholarly sources.
Outcome B3	<u>Digital Essay Assignment</u> <i>Assignment Prompt:</i> As Dr. Renita J. Weems reminds us, “[We] must be made aware of [our] role and responsibility each time [we] literally, that is, unthinkingly/uncritically, pass these stories on to the next generation.” Through intentional self-reflection regarding the visual resources and languaging we use when communicating the gospel message, we will hopefully begin to move to a place where not only is our awareness of our dominant-culture tendencies

	heightened, but we are also able to begin making substantive change. Therefore, utilizing the method we employed to evaluate written and visual resources that are intended to contribute to spiritual formation, provide feedback in the form of a digital essay for four sources—two that reflect a multicultural and theological perspective that are strong and two that are problematic. In your digital essay, be sure to address the following points: • What specific elements are multicultural and inclusive and which ones are problematic? • How are the concerning elements harmful? • Are there adjustments that could be made to the resource that would reflect a more complete image of God?
--	--

Please use the following rubric to perform assessment each year.

Student Learning Outcome B1

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Demonstrate competent discourse in global, historical, and cultural experiences of diverse populations.	Shows little to no understanding of two or more of the areas of different experiences of diverse populations.	Conversant in experiences of diverse populations.	Demonstrates exceptional depth of understanding in discourse in all three areas of different experiences of diverse populations.

Student Learning Outcome B2

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Understand the interconnectedness of the human experience with a posture of humility.	Shows little to no understanding about connections among people and/or expresses cultural superiority.	Able to express understanding about connections among people and express that one's own culture or experiences are not superior to others.	Clearly expresses understanding about a connected, shared human experience and clearly expresses humility of perspective on human experiences.
Celebrate difference among people.	Unable to express value in the differences among individuals and/or cultures.	Able to express value in the differences among individuals and/or cultures.	Expresses persuasive advocacy for valuing human difference.

Student Learning Outcome B3

Students will be able to:	Shortcomings	Meets Expectations	Points of Excellence
Interrogate one's internal and external views and values for greater self-awareness.	Unable to acknowledge having a unique cultural viewpoint and/or unable to analyze the factors that contribute to it.	Expresses self-examination of a cultural viewpoint and expresses a conclusion about any potential individual blind spots due to that perspective.	Clearly expresses a thorough self-examination of one or more cultural viewpoints, expresses a conclusion about any potential individual blind spots due to that perspective, and expresses a plan for growth.

Abilene Christian University
College of Biblical Studies | Department of Bible, Missions, and Ministry

Spiritual Formation of Children (BIBM 434)
Course Syllabus | Fall 2022

Dr. Jennifer Reinsch Schroeder

GENERAL INFORMATION

Class meetings: MWF 8:00-9:50am (BSB 103)

Course dates: October 24 – December 16, 2022 (accelerated course)

Office hours: By appointment

Office: BSB 282

Email: rjs17a@acu.edu

Phone: (325) 674-3754

MISSION STATEMENT

The mission of ACU is to educate students for Christian service and leadership throughout the world. The mission of the Department of Bible, Missions, and Ministry is twofold: 1) to equip all departmental majors with a broad spectrum of knowledge, skills, and experiences in preparation for further study or for engagement in ministry; and 2) to provide all ACU students with biblical and spiritual resources with which they may live as committed disciples.

PURPOSE AND AUDIENCE

This course is designed to give a broad view of the process of spiritual formation in children in several key arenas, including but not limited to: the home, the church, the school, and the community. The primary audience is undergraduate students who are interested in impacting the lives of children and nurturing the formation of their faith.

PREREQUISITES

Junior standing; BIBL 101 and BIBL 102 (or BIBL 103); BIBL 211. May be used to satisfy Bible University Requirements.

COURSE DESCRIPTION

This course is designed to equip adults to foster the spiritual formation of children in the many contexts in which they live. Attention will be given to the unique design of each child and how to nurture children toward full participation in the Kingdom of God.

COURSE GOAL

As a result of this course, learners will develop an understanding of the spiritual formation of children that, when coupled with their commitment to faithful service and ministry to children, will enable them to serve the needs of children in numerous contexts.

REQUIRED TEXTS

Allen, Holly Catterton. *Forming Resilient Children: The Role of Spiritual Formation in Healthy Development*. Downers Grove, IL: InterVarsity Press, 2021.

Stonehouse, Catherine. *Joining Children on the Spiritual Journey: Nurturing a Life of Faith*. Grand Rapids: Baker Books, 1998.

OTHER REQUIRED READINGS

There will be other required readings that will be photocopied and attached in Canvas. These are single chapters of additional texts and/or articles. They will come from the following sources.

Bissell, Melodie. "Rebuilding the Walls of Protection: A Church's Response to the Spiritual Impact of Child Abuse." In *Understanding Children's Spirituality: Theology, Research, and Practice*, edited by Kevin E. Lawson, 307–26. Eugene, OR: Wipf & Stock, 2012.

Borgo, Lacy Finn. "Children's Spiritual Formation." In *Spiritual Conversations with Children: Listening to God Together*, 19–33. Downers Grove, IL: InterVarsity Press, 2020.

Bruner, Ron. "You Have Prepared Praise: A Childist Reading of Matthew 21:12–17." *Restoration Quarterly* 64, no. 1 (2022): 46–54.

Cooke, Lauren Calvin. "A Pedagogy for Cultivating Wisdom." Paper Presentation, REA Annual Meeting 2022 Proceedings.

Csinos, David M. "Four Ways of Knowing God: Explorations into the Spiritual Styles of Children." In *Children's Ministry That Fits: Beyond One-Size-Fits-All Approaches to Nurturing Children's Spirituality*, 48–69. Eugene, OR: Wipf & Stock, 2011.

Csinos, David M. "Questioning the 'Right' Answers: Faith Formation in the Postmodern Matrix." In *Shaped by God: Twelve Essentials for Nurturing Faith in Children, Youth, and Adults*, edited by Robert J. Keeley, 153–64. Grand Rapids: Faith Alive Christian Resources, 2010.

Kolodiejchuk, Brian, ed. *Mother Teresa: Come Be My Light: The Private Writings of the "Saint of Calcutta"*. New York: Doubleday, 2007. {Excerpts from Mother Teresa: Come Be My Light}

Williams, Karen F. "Coloring Outside the Lines: A Conversation about Racial Diversity and the Spiritual Lives of Children." In *Bridging Theory and Practice in Children's Spirituality: New Directions for Education, Ministry, and Discipleship*, edited by Mimi L. Larson and Robert J. Keeley, 54–68. Grand Rapids: Zondervan Reflective, 2020.

Yust, Karen Marie. "Telling Stories that Draw Children into a Life of Faith." In *Real Kids, Real Faith: Practices for Nurturing Children's Spiritual Lives*, 41–67. San Francisco: Jossey-Bass, 2004

Zonio, Henry. "Normalizing White Spirituality in Children's Sunday School Curricula." In *Bridging Theory and Practice in Children's Spirituality: New Directions for Education, Ministry, and Discipleship*, edited by Mimi L. Larson and Robert J. Keeley, 201–14. Grand Rapids: Zondervan Reflective, 2020.

COURSE COMPETENCIES AND ASSESSMENTS

Competencies	Assessments
Develop a biblical and theological framework for the spiritual formation of children that considers the importance of intergenerational and multicultural relationships.	Class Engagement, Journal Observation Postings and Responses, Spiritual Practice Exercise, Digital Essay, Peer Review, & Final Exam
Identify various elements of children's spiritual formation and recognize their appropriate developmental capacities.	Class Engagement, Journal Observation Postings and Responses, Spiritual Practice Exercise, Peer Review, & Final Exam
Discover the importance of spiritual discipline for the individual, family, and church.	Class Engagement & Spiritual Practice Exercise
Recognize the central role of story and ritual in the spiritual formation of faith.	Class Engagement & Digital Essay
Integrate the materials from this course into practical Christian service for children.	Digital Essay, Peer Review, & Final Exam
Explore the impact of the community of faith on the lives of children and how churches might more effectively meet their needs.	Class Engagement, Journal Observation Postings and Responses , Digital Essay, & Peer Review

COURSE POLICIES, PROCEDURES, AND GRADING

GRADING SCALE

A - 90 to 100 B - 80 to 89 C - 70 to 79 D - 60 to 69 F - Below 60

ASSIGNMENTS

*Criteria for each assignment will be provided when assigned.

	Classroom Engagement	10%
Journal Observation Posts & Journal Observation Responses		10%
	Spiritual Practice Exercise	15%
	Digital Essay	20%
	Peer Review	25%
	Final Exam	20%

Class Engagement	Class engagement is an essential part of this course. Learning occurs best when everyone is engaged in a collaborative learning environment. My commitment to you is to present the material in a variety of learning formats in order to meet the needs of all learners. Therefore, my expectation of you is to actively participate. Likewise, your participation in the Godly Play field trip as well as attending a Virtual Reality Immersive Bible Experience will be considered part of the class engagement aspect of the grade. More information will be provided about these in class. (10%)
Journal Observation Posts & Journal Observation Responses	There will be three Journal Observation Assignments where you will receive a grade for both your original posts and for your journal responses. These three assignments will ask you to make some observations regarding a discussion from class or an activity we did as a class. More information will be provided about these in class. (10%)
Spiritual Practice Exercise	Classmates will pair up, develop, and lead the class through a spiritual practice exercise. One group will go each day, and these will begin on Nov. 2. More information will be provided about this assignment in class. (15%)
Digital Essay	Students will be placed into small groups to create a digital essay utilizing a variety of media options. More information will be provided about this assignment in class. (20%)

Peer Review Students will use a peer review process to work through a writing prompt that will ask students to synthesize course material and real-life application. More information will be provided about this assignment in class. (25%)

Final Exam There will be a final exam the week of December 12. Students will be allowed to use their BIBM 434: Spiritual Formation of Children spiral notebooks on this test. More information will be provided about the exam and use of the spiral notebook in class. (20%)

POLICIES

ATTENDANCE/ENGAGEMENT

BIBM 434 is a fully in person class with emphasis on the class as a learning community. Attendance is expected at every class.

- If you are sick, please do not come to class. Contact the professor. You will be responsible for any make-up work.
- A missed class often will result in a special assignment that seeks to catch the student up on content missed.
- Absences due to documented events (family emergency, participation in a university sponsored event) are excused. For university sponsored events, always make arrangements with the professor prior to the absence.
- Students will be marked tardy should they be significantly late to class, leave class significantly early, or leave class for a significant part of the middle of the session. Additionally, students who are not engaged in class activities (due to sleeping, inappropriate technology usage, misuse of group activity time, etc.) may be marked tardy or even absent if the instructor judges their inattention to have impaired their ability to engage the course material.
- Two tardies will be counted as an absence.
- If a student misses more than 20% of the class (4 absences), the student will receive an F for a final grade.

TECHNOLOGY POLICY

The use of electronic devices is allowed (and at times required), but make sure not to let them distract you or your fellow students from class activities. There will be times we will all have technology out for class. There will be other times we will all put technology away. Your professor reserves the right to mark students as “tardy” or “absent” if they fail to use their electronic devices respectfully.

LATE WORK POLICY

Ignorance of an assignment will not excuse late work. Contact your peer leader or professor if you have questions or concerns. Unless your professor approves an extension prior to the due date of the assignment, late projects will be penalized one

letter grade for the first day late and one-half letter grade per day for each additional day late up to one week. After that, the assignment, if completed, will receive an "F."

ACADEMIC INTEGRITY

Definition of Academic Integrity:

Academic integrity is defined as academic work completed as assigned for each class by the individual or group responsible for the work. Academic work includes but is not limited to reading assignments, homework assignments, assessments, examinations and tests, attendance at required out-of-class activities, written or oral presentations, and laboratory experiments and research. Violations of academic integrity and other forms of cheating involve the intention to deceive or mislead or misrepresent and therefore, are a form of lying. Specific examples of academic dishonesty in this course include, but are not limited to, the following:

- Submitting for credit, in whole or in part, the work of others;
- Receiving, giving, or using unauthorized aid on an examination;
- Failure to give credit to sources used in a work in an attempt to present the work as one's own.
- Submission of paper(s) or project(s) obtained from any source, such as a friend, research service, or club paper file, as one's own;
- Allowing other members of a group to provide a disproportionate fraction of a required group project or activity;
- Claiming credit for an attendance or service activity without attending or performing the activity; and
- Written or oral presentation of falsified materials and facts, including but not limited to the results of interviews, laboratory experiments, and field-based research.

RATIONALE FOR POLICY:

The most powerful motive for integrity and truthfulness comes from one's desire to imitate God's nature in our lives. As a community of Christian students and scholars, we are each responsible to expect behaviors from each other consistent with the nature of God, to respect the community, and to respect ourselves. Expectations of academic honesty and integrity extend to both university employees and students. Every member of the community is responsible for protecting the integrity of learning, scholarship, and research. Being responsible requires action against violations in spite of peer pressure, loyalty, or compassion. Individuals must take responsibility for their own conduct and discourage misconduct by others.

CONSEQUENCES OF BREACH:

Academic dishonesty may result in, but is not limited to, the following:

- A first offense will result in a grade reduction (lowering the grade on the assignment in which academic dishonesty occurred and/or assigning an F for the final course grade).

- Should you be permitted to remain in the class after being found in violation of the academic integrity policy, you may also be required to retake the exam or an alternate exam, resubmit the coursework, or complete an alternate assignment. Any such makeup work may be graded independently or averaged with the penalized grade for the original dishonest work. Failure to comply with such requirements constitutes a second violation.
- A second violation in a class will result in an automatic F in the course.
- All instances of academic dishonesty will be reported to Dean of the College of Biblical Studies and the Dean of Students in the Student Life Office.

APPEAL PROCESS:

If you would like to appeal a decision, then please follow this [link](#) to learn how.

ANTI-HARASSMENT POLICY

ACU strives to comply with all applicable legal requirements prohibiting, preventing, and responding to harassment against any member of the ACU community (e.g., Title VI, VII, and IX). Moreover, as a Christian community, ACU has committed itself, unequivocally, to ensuring a working and learning environment in which the dignity of every individual is respected.

The [Anti-Harassment Policy](#) outlines specific definitions and procedures related to discriminatory and sexual harassment, sexual misconduct, assault, stalking, and relationship violence. If you experience harassment in any of these forms, we encourage you to [report it](#) so that we can help maintain a work and academic environment free of unlawful harassment.

As a professor, one of my responsibilities is to help create a safe learning environment on our campus. I also have a mandatory reporting responsibility related to my role as a professor. It is my goal that you feel able to share information related to your life experiences in classroom discussions, in your written work, and in our one-on-one meetings. I will seek to keep the information you share private to the greatest extent possible. When I am not able to keep your information confidential, I will only share it with responsible administrators on campus who can provide you with services and resources. I am required to share with the Title IX Coordinator information regarding sexual misconduct or harassment, dating or domestic violence or stalking that you report to me. If you would prefer to share information in a confidential setting, I encourage you to speak with someone in the [ACU Counseling Center](#). All of your options are available for review by clicking on the link to ACU's [policy](#).

ACADEMIC ACCOMMODATION POLICY

Abilene Christian University is dedicated to removing barriers and opening access for students with disabilities in compliance with ADA and Section 504 of the Rehabilitation Act. The Alpha Scholars Program facilitates disability accommodations in cooperation with instructors. In order to receive accommodations, students must be registered with Alpha Scholars Program, and they must complete a specific request for each class in

which they need accommodations. If you have a documented disability and wish to discuss academic accommodations, please call the Alpha office directly at (325) 674-2667.

STUDENT COMPLAINT POLICY

The university has established formal policies and processes to handle written student complaints and appeals. Generally, the policies encourage students to resolve concerns at the initial level of concern when possible, i.e. working with the faculty member or department chair to resolve an academic issue. To file a complaint or appeal, visit [this website](#) for more information.

EMAIL

The ACU email is the primary means of communication outside of the course itself. Students should regularly check their ACU email

CLASSROOM COURTESY

Courtesy to/from the professor and peers is expected at all times. As Christian adults it is expected that everyone will try to maintain the highest level of decorum both in and outside the classroom. If there are difficulties that need to be discussed with the professor, please call, e-mail, or set up an appointment as soon as possible. Any difficulties arising in the classroom, will be handled immediately by the professor. Any that occur outside should be reported to her as soon as possible.

RECORDING POLICY AND RESPECT FOR CLASS DIALOGUE

The classroom is a place where we ask questions, test ideas, and explore sensitive topics. Sometimes in a debate, a student or instructor may take an unusual or extreme position in order to test a hypothesis. You should not assume that any statement made in the course of a conversation is that person's only and final thought on a topic. If you are troubled by a position that someone takes in class, please go to that person and discuss your concerns.

The classroom is a private space, where all members of the class have a reasonable expectation of privacy, as we work through ideas and issues. As a member of this class, you must respect the privacy of all other members of the class by not sharing any recording of class conversation without the express, written consent of all people who are seen or heard in the recording.

Students are not permitted to record a class by any means without prior, express authorization from the course instructor. The instructor may permit a student to record a class session

- For the personal use of the student,
- For the benefit of another student who is unavoidably absent, or
- As part of an accommodation for a student with a disability.

Permission given by an instructor to record a class is limited to permission to record for personal use only. It is never permissible to copy, email, file-share, sell, Web-serve, or

otherwise distribute such recordings without the express, written consent of all participants in the recording.

WHEN THINGS GO WRONG:

There are a variety of ways in which, despite all best efforts, things may go poorly this semester. Your instructor is committed to timely and accurate communication regarding any and all class matters, but some possibilities are ones that can be prepared for.

For example:

- Health protocols
 - As the world continues to learn to manage COVID-19, ACU remains committed to our community's health, safety, and well-being. Individuals who are ill should stay home until they are well, and they should follow the directives of their healthcare provider. Individuals who test positive for COVID-19 or other highly communicable diseases (including "monkeypox"), should notify the Weber Medical Clinic at [this link](#).
- Life difficulties
 - When students encounter challenges that cause them difficulty, especially if those difficulties interfere with academic work and performance, they should contact the SOAR office as soon as possible at [this link](#). SOAR is an excellent program that will work with you and your instructors (including helping you connect with them) and that can help link you with all sorts of resources for dealing with different kinds of challenges, including financial, medical, and mental health concerns.
- Active shooter situation
 - Unfortunately, the contemporary world requires that educational institutions prepare for the possibility of an active shooter situation. This classroom and building are equipped with tools to help mitigate such a situation and to protect students and faculty. The instructor will inform students of tools available in this room, and she will teach them about their proper use.

IMPORTANT COURSE DATES

*A reading assignment schedule and outline will be uploaded to Canvas closer to the start date of the class and handed out on the first day of class. In the interim, here are important course dates to note.

Date	Information/Assignment
Mon., Oct. 24	First day of class Introduce Spiritual Practice Exercise assignment
Wed., Oct. 26	Journal Observation Post #1 due
Fri., Oct. 28	Virtual Reality Immersive Bible Experience demonstration Calendar Link: http://blogs.acu.edu/if/vr
Mon., Oct. 31	Journal Observation Response #1 due
Wed., Nov. 2	Spiritual Practice Exercise begins
Wed., Nov. 9	Godly Play Field Trip
Early- to Mid-Nov.	Digital Essay assignment and demonstration
Mon., Nov. 14	Journal Observation Post #2 due
Fri., Nov. 18	Journal Observation Response #2 due
Mon., Nov. 21	Introduce Peer Review assignment
Wed., Nov. 23	HOLIDAY
Fri., Nov. 25	HOLIDAY
Fri., Dec. 2	Digital Essay due Virtual Reality Immersive Bible Experience Field Trip due
Mon., Dec. 5	Journal Observation Post #3 due Peer Review explanation with guest speaker
Wed., Dec. 7	Peer Review paper due
Fri., Dec. 9	Journal Observation Response #3 due Peer Review class time work
Sat., Dec. 10	Peer Review of fellow students' works (due by 6pm)
Sun., Dec. 11	Peer Review corrected paper submitted (due by midnight)