

Abilene Approval Chart for Curriculum Changes

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

Course Number BIBM 492 or Degree Plan(s) _____

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

1. BIBM 492 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. One of the significant components of the course that remains present throughout is the role that ethnorelativity and multiculturalism play not only in spiritual formation as a whole but also the practice of hospitality and welcome as the hands and feet of Jesus. Therefore, the following application is to apply for BIBM 492 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.

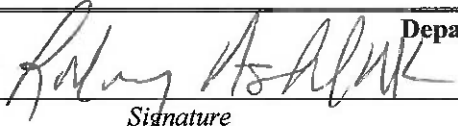
	Change to a Course	Dept./School ¹	College	Dean	TEC	UGEC	AUAC/Grad	Provost	President
1.	Title (description unchanged)	A	A	A	I	—	I	I	I
2.	Description (not affecting content)	A	A	A	I	—	I	I	I
3.	Course term(s)	A	I	A	I	—	I	I	I
4.	Content (change of course outcomes)	A	A	A	I	—	I	A	I
5.	Number of hours (lecture, 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

	Change to the University Requirements (All Campuses)	Dept./School ¹	College	Dean	TEC	UGEC	AUAC/Grad	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.

Department/School Chair(s)	
 Signature	9-15-22 Approval date
_____ Signature	_____ Approval date

College Academic Council(s)	
 Signature	9-15-22 Approval date
_____ Signature	_____ Approval date

Dean(s)	
 Signature	9-15-22 Approval date
_____ Signature	_____ Approval date

Teacher Education Council	
_____ Chair's signature	_____ Approval date

University General Education Council	
_____ Chair's signature	_____ Approval date

Abilene Undergraduate Academic Council	
_____ Chair's signature	_____ Approval date

Graduate Council	
_____ Chair's signature	_____ Approval date

Provost	
_____ Signature	_____ Approval date

Faculty	
_____ Chair of Faculty Senate	_____ Approval date

President	
_____ Signature	_____ Approval date

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 492: Children and Family Ministry
Terms offered:	Spring
Catalog description:	This course will examine theological foundations for children's ministry as well as give attention to the organization and administration of children and family ministry. Case study, discussion, and assignments are intended to enable participants to consider, compare, and contrast varying models and how they contribute to the spiritual formation of children.
Course prerequisites:	Junior standing; BIBL 101 and BIBL 102 (or BIBL 103); BIBL 211.
Cross-listed courses:	Not applicable

*Note: Many gen ed courses are cross-listed between the Abilene and Dallas campuses.	
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.

One of the central aspects of this course is the amount of time the class spends examining intercultural competency and its impact on ministry (either formal ministry or informal ministry service). We begin this conversation on the first day of class with a deep discussion on intercultural competence and a scrutinization of the class's Intercultural Development Inventory (IDI) Assessment aggregate score. From there, multiculturalism is a present part of all class discussions, because when a child is unable to see themselves as reflected in the image of God, then there is a barrier to spiritual formation that occurs. Thus, this focus on multiculturalism is an essential part of the overall course content. Additionally, the students are asked to complete multiple assignments—Digital Essay, Final Project, IDI Assessment, IDI Videos—that directly embody relevant outcomes listed below. Where the assignments more indirectly access intercultural functioning, a statement of ethnorelativity is included in the assignment.

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 understand the intersection of intercultural competence and ministry so that it can be attended to in whatever context they might find themselves.

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. ○ 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.
Outcome B2	○ 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. ○ 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.). ○ 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	○ Create a framework to discuss and demonstrate critical reflection up cultural differences in the workplace ○ 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. ○ No less than 50% of course content focuses on one or more of the following: cultural difference, power, privilege, structural and institutional inequality.

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</u>

	<i>Assignment Prompt:</i> This digital essay will ask you to integrate observation of ministry in action alongside course content, particularly the two articles from the Larson and Keeley text. • “Coloring Outside the Lines: A Conversation about Racial Diversity and the Spiritual Lives of Children” (Karen Williams) • “Normalizing White Spirituality in Children’s Sunday School Curricula” (Henry Zonio) You will set up a time with a local children’s minister to observe their ministry in action. After completing the observation, you will create a digital essay where the primary focus is evaluating whether a multicultural and inclusive approach to ministry is occurring in this space and provide evidence to support your observation.
Outcome B2	<u>Final Project</u> <i>Assignment Prompt:</i> The final project will ask you to pull from all content covered in the course. You will be asked to do the following: • Articulate your theology and vision for ministry, • Develop a plan to implement that theology and vision, and • Self-reflect on your own cultural competency and integrate that reflection into your theology and vision of ministry.
Outcome B3	<u>Final Project</u> <i>Assignment Prompt:</i> The final project will ask you to pull from all content covered in the course. You will be asked to do the following: • Articulate your theology and vision for ministry, • Develop a plan to implement that theology and vision, and • Self-reflect on your own cultural competency and integrate that reflection into your theology and vision of ministry.

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

Children and Family Ministry (BIBM 492)
Course Syllabus | January 2023

Dr. Jennifer Reinsch Schroeder

GENERAL INFORMATION

Class meetings: MTWRF 8:00am-5:00pm (Room TBD) MWF 8:00-9:50am (BSB 103)

Course dates: January 9-13, 2022

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 will examine theological foundations for children's ministry as well as give attention to the organization and administration of children and family ministry. Case study, discussion, and assignments are intended to enable participants to consider, compare, and contrast varying models and how they contribute to the spiritual formation of children.

REQUIRED TEXTBOOKS

*Both required textbooks need to be read prior to the start of the January short course.

Bruner, Ron, and Dana Kennamer Pemberton, eds. *Along the Way: Conversations about Children and Faith*. Abilene, TX: ACU Press, 2015.

Conde-Frazier, Elizabeth, S. Steve Kang, and Gary A. Parrett. *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids: Baker Academic, 2004.

OTHER REQUIRED READINGS

*These readings are photocopied and attached in Canvas. For the books referenced below, you do not need to purchase them. However, they are all good resources and would be excellent additions to your library.

Allen, Holly Catterton. *Forming Resilient Children: The Role of Spiritual Formation for Healthy Development*. Downers Grove, IL: IVP Academic, 2021. (Excerpts from this text.)

Crosby, Robert G., and Lori A. *Trauma-Informed Children's Ministry: A Practical Guide to Reaching Hurting Kids*. Eugene, OR: Cascade Books, 2022. (Excerpts from this text.)

Csinos, David M. and Ivy Beckwith. "The Task of Children's Ministry." In *Children's Ministry in the Way of Jesus*, 27–38. Downers Grove, IL: IVP Books, 2013.

Csinos, David M. and Ivy Beckwith. "Radical Hospitality." In *Children's Ministry in the Way of Jesus*, 126–39. Downers Grove, IL: IVP Books, 2013.

DeVries, Mark, and Annette Safstrom. *Sustainable Children's Ministry: From Last-Minute Scrambling to Long-Term Solutions*. Downers Grove, IL: IVP Books, 2018. (Excerpts from this text.)

Purvis, Karyn B., David R. Cross, and Wendy Lyons Sunshine. "Disarming the Fear Response with Felt Safety." In *The Connected Child: Bring Hope and Healing to Your Adoptive Family*, 47–72. New York: McGraw Hill, 2007.

Rains, Shannon Clarkson., Jennifer Reinsch Schroeder, and Ron Bruner. "Ministry and Worship with Children among Churches of Christ in the United States: A Quantitative and Qualitative Investigation." *Christian Education Journal: Research on Educational Ministry*. doi.org/10.1177/0739891320961111.

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.

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
Demonstrate an understanding of spiritual formation in children, their place in a faith community, and the significance of that community in a child's overall spiritual journey.	Reflection Paper, Digital Essay, Daily Reading Responses, Group Project and Presentation, Final Project, Classroom Discussion
Understand and apply the essential context of intercultural competency and how it impacts children and family ministry.	Daily Reading Responses, Intercultural Development Inventory (IDI) Assessment, IDI Videos, Digital Essay, Final Project
Evaluate organizational and administrative models of children's ministry and identify the guiding theologies present in each as well as the strengths and weaknesses of the various models.	Reflection Paper, Final Project, Classroom Discussion
Articulate a vision for children and family ministry.	Reflection Paper, Book Review, Final Project, Classroom Discussion
Identify and reflect on the foundational elements that inform child-sensitive ministry.	Daily Reading Responses, Digital Essay, Final Project, Classroom Discussion
Develop a framework of children and family ministry that incorporates all aspects of ministry—spiritual, intercultural, organizational, and administrative—and articulate how each of those work together to inform ministry as a whole.	Group Project and Presentation, Final Project

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	15%
Reading Responses, Book Review, Reflection Paper, & Digital Essay	30%
Group Project & Presentation	25%
Final Project	30%

Reading Responses Daily Reading Responses over the “Other Required Readings” will be given at the start of each day of the January Intensive Week. Each morning when class begins, you will be given a writing prompt that directly relates to the previous night’s reading(s). The Reading Response will be completed and turned in at the start of class. If you miss the Reading Response due to an unexcused absence or tardiness, there will not be the opportunity to make it up. Additional guidelines will be given prior to your first Reading Response.

Book Review There will be two Book Reviews assigned for this course. The first will be over *Along the Way* (see the text list). It should be completed prior to the first day of the January Intensive Week and is due at 8:00am on the first day we meet on campus (January 9). It should be submitted through Canvas. The second Book Review will be over *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. (see the text list) and due February 12 by 11:59pm. This, too, should be submitted through Canvas. Book Reviews should be 3–5 pages in length, typed, double-spaced in 12-point Times New Roman font with 1-inch margins. Guidelines for Book Reviews can be found under “Important Pre-Course Dates/Information.”

Reflection Paper There will be a Short Reflection Paper assigned. It is due January 1 by 11:59pm and should be submitted through Canvas. This paper will be 2–3 pages in length, typed, double-spaced in 12-point Times New Roman font with 1-inch margins. Guidelines for Reflection Papers can be found under “Important Pre-Course Dates/Information.”

Digital Essay Students will be placed into small groups to create a digital essay utilizing a variety of media options. This assignment will require integration of observation and course material.

It is due on February 19 by 11:59pm. More information will be provided about this assignment in class.

Group Project & Presentation During the January Intensive Week, you will be placed in groups to complete a Group Project & Presentation that will be presented in class. Additional guidelines will be given during the January Intensive Week.

Final Project The Final Project will be due March 12 by 11:59pm and should be submitted through Canvas. The Final Project will allow students to think critically about children and family ministry and create an end-product that synthesizes the knowledge gained from the course. Additional guidelines will be given during the January Intensive Week.

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. Additionally, the Intercultural Development Inventory (IDI) Assessment that is due January 1, the IDI Videos, and the 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.

POLICIES

ATTENDANCE/ENGAGEMENT

BIBM 492 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

Date	Information/Assignment
January 1	• Intercultural Development Inventory Assessment (due by 11:59pm) ◦ This will count as a Class Participation grade. It is a simple online survey that will take approximately 30-minutes to complete. You will be sent a link and login for this survey. It is not “knowledge-based” at all. There is no prep work that needs to be completed prior to taking the IDI. It is important that everyone complete this by January 1 so that I am able to pull and formulate results, and we are able to deeply discuss what cultural competency looks like as a group and in ministry.
January 1	• Introduction and Childhood Spiritual Formation Reflection Paper (submit via Canvas, due by 11:59pm) ◦ This paper should tell me about you and your spiritual formation. Topics that should be covered include: 1) your major, 2) call to ministry (either formally or informally as part of your vocation), 3) vision of children and family ministry, and 4) what you hope to gain from this course. ◦ Other questions that you are welcome to use in guiding your reflection: ▪ Who, throughout your childhood, influenced you the most spiritually and why? ▪ What experiences in church as a child were the most meaningful and formative for you? ▪ Was there a specific time when you came to faith? Or were there several seminal moments? ◦ This paper should be 2-3 pages in length, typed, double-spaced in 12-point Times New Roman font with 1-inch margins. Basic mechanics of good writing (grammar, usage, spelling, punctuation, and organization) will affect grade.
January 9	• <i>Along the Way</i> Book Review (submit via Canvas, due by 8:00am) ◦ A Book Review should demonstrate critical thinking skills. I have attached an example of a book review as well as book review guidelines in Canvas to give you a good idea of what I am looking for. Please read through both of the handouts to get a good understanding of what a book review is.
January 10-13	• Daily Reading Responses (submit via Canvas) ◦ Daily Reading Responses over the “Other Required Readings” will be given at the start of each day of the January Intensive Week. Each morning when class begins, you will be given a writing prompt that directly relates to the previous night’s reading(s). The Reading Response will be completed and turned

	in at the start of class. If you miss the Reading Response due to an unexcused absence or tardiness, there will not be the opportunity to make it up. Additional guidelines will be given prior to your first Reading Response.
January 13	• Group Project & Presentation (presented in class) ◦ Guidelines will be given in class.
February 10	• Virtual Reality Immersive Bible Experience (due by 11:59pm; I will receive your participation confirmation from the Innovation Foundry) • Link for VR calendar: http://blogs.acu.edu/if/vr
February 19	◦ Digital Essay (submit via Canvas, due by 11:59pm) ◦ This digital essay will ask you to integrate observation of ministry in action alongside course content, particularly the two articles from the Larson and Keeley text. ▪ “Coloring Outside the Lines: A Conversation about Racial Diversity and the Spiritual Lives of Children” (Karen Williams) ▪ “Normalizing White Spirituality in Children’s Sunday School Curricula” (Henry Zonio) ◦ You will set up a time with a local children’s minister to observe their ministry in action. After completing the observation, you will create a digital essay where the primary focus is evaluating whether a multicultural and inclusive approach to ministry is occurring in this space. ◦ The digital essay should be 4-6 minutes in length. ◦ More information will be given on this assignment in class.
March 12	• Final Project (submit via Canvas, due by 11:59pm) ◦ The final project will ask you to pull from all content covered in the course. You will be asked to do the following: ▪ Articulate your theology and vision for ministry, ▪ Develop a plan to implement that theology and vision, and ▪ Self-reflect on your own cultural competency and integrate that reflection into your theology and vision of ministry. ▪ More information will be given on this assignment in class.