

KAPTIVATING KIDS WITH KINGDOM KON/TEMPLE/ATIONS

Kaptivating = Engage/Encounter

Kingdom = All promise possibilities

Kontemplations = from Source Hope/Home

Realizing fullness by an
Engaging Encounter with
Primary Cultural Realities

THE REFLECTION

- Two streams of thought ... realities>realizing self
- Globalization: a *current* template that allows us to consider inter-realities of culture, school, staff, students while admitting technology and spiritual baselines (opportunities and perils).
- Engagement: evoke-emote-evince through intimate encounter, interfacing the prime realities (world), all instruction interfaces (schooling) and the human person (fullest humanity = deepest learning)
- Present a relevant Big picture encounter
- Engage to ‘whole’ ends (to realized fullness)

FORMAT OF THE INQUIRY

- ◉ From the General to the Specific ...
 - From the world to the person / external to the internal
 - Big picture concerns meet ways of engaging
- ◉ Globalization (*selected* context/tension)
- ◉ Global Considerations for Sites of Learning
- ◉ Global Citizenship (what/how to summon)

How to best “mediate” the messages and/or “mysteries” (skills too) so students can most fully encounter their humanity and world at once.

CAVEATS (TEMPERING EXPECTATION)

- ⊙ Pre-Conference - nuts & bolts / flesh & blood
- ⊙ Innovation: Technological and Pedagogical
 - I lean to the later (late to technology)
- ⊙ Provocateur - to pose tension/reflection
 - Chief means (technology) and causes (truths)

OBJECTIVE: most effective ways to “bring out” what most concerns us ... to prepare CS’s for a 21st pedagogy → manifesto

I. GLOBALIZATION

- ◉ Value laden vs. A Fact
- ◉ Either way, opportunities and challenges
- ◉ A dominant “sensibility:” gone global, unseen
- ◉ It is the most intensified form of pluralism
- ◉ Some forms of it in history (Rome, Ottomans)
- ◉ But more than cultural mixing & co-existence
- ◉ Difference today: the comprehensive nature of cross-culture/person influence that makes it impossible to maintain a purity of position

1: “DIFFUSION” OF DIFFERENCE

- ⊙ The “interaction element” of everyday life is different than before because people have pervasive influence each other ...
 - In many ways (more kinds of access)
 - With more access to ways of BEING and KNOWING
 - Poses a levelling out on what is “most” valuable
- ⊙ Increasingly difficult to find a “place” or a “person” that is self-contained anymore, or who holds to a supreme value publicly.
- ⊙ It is expected that people are increasingly “a composite” of a basket variety of values.

2: MORE THAN SECULARIZATION

- Key is that Pluralism has had a greater effect on religion than even normative secularity
- The FOUR shifts: Sacred>State>Social>Self
- The secularization theory is being proven false
 - More modernity = less religion?
 - Modernization = decline in religion?
 - One exception: geographical-Europe (+Quebec)
 - Another exception: sociological-intelligentsia
- Secularity is not consequence of modernization, but Pluralism is.
- Modernization is a technological front that hosts sociological phenomena

3: PROCESSES OF MODERNIZATION

- The basic effects of modernization include:
 - Mass migration and travel
 - Mass communication and media exposure
 - Mass/ive transmissions of knowledge (education)
- TECHNOLOGY enhances “the pluralistic situation” - an unstoppable onslaught of every kind of media and message.
- Initiates “a factory of choice” in a sea of relativity - i.e. an eclecticism of selfhood
- Intensifies voluntary relations to knowledge, values and life purpose

4: RAMPANT VOLUNTEERISM

- ◉ Voluntarism is the occasion where all values and options for life are put into flux, making choice supreme & where ‘all value *positions*’ are made subordinate. Ironically “choice” becomes “the” dominant value (Taylor: if “to choose” is above values = values no longer; values used to ground choice).
- ◉ With choice supreme value: no more highest good, except to choose as one pleases
- ◉ Religious Effect: religious traditions can no longer be taken for granted

5: THE BIG SHIFT (INDIVIDUAL)

- ◉ From Fate to Choice = values as a market
- ◉ We once accepted that we were born into a destiny. It was the highest value to which we conformed our entire existence (a story)
- ◉ Now, “we make a destiny” - a bricolage (like lego). We assemble an eclectic story decided strictly by future interest vs prior belonging
- ◉ Reduction of religious affiliation to de facto voluntary associations. The moral right = choose what we belong to

6: THE CHANGE (RELIGIOUS)

- ◉ The denominationalizing of religion is the effect of a religious *marketplace*, subjecting religious institutions to the choice
- ◉ Religious institutions, like any market performer, compete for adherents
- ◉ Influence on churches: “respond to culture” in parallel fashion to consumerist ideology
- ◉ The “protestantizing of catholicism”
- ◉ The “fragmentation of Judaism” (more sects)
- ◉ “Patchwork religion” (Wuthnow) dif/fusion of beliefs with ever changing options

7: LANGUAGE OF PLURALISM

- ◉ Religious “preference”
- ◉ Sexual “orientation”
- ◉ Personal choice / “need my space”
- ◉ I’m catholic, but ...
- ◉ I’m into Buddhism (... for now)
- ◉ The speed of changing affiliations
- ◉ Liquid Modernity (roots vs anchors)
- ◉ Eclecticism of belief and outlook ... drift
- ◉ A “trying on” approach to identity and value
- ◉ Moral breakdown as *values meet the middle*

8: 'SOFT' OPPORTUNITIES

- ◉ We have wondrous opportunities to get our message into the mix of values
- ◉ We can “compete through technology” and its varieties of distribution channels unlike any time in history. Equal footing when the medium is the value space.
- ◉ As technology is the message, we can have a strong technology and a wider world reach.
- ◉ If we can compel with technology *and* make a convincing appeal to historically strong Christian sensibilities, we can add to the exchange of values in the new global marketplace of ideas

THE CHALLENGES

- ◉ Diffusion presents an unseen effect on youth today. They have become captives of choice and self-sovereign value orientations
- ◉ The loss of home, alienation, fragmentation are experienced as an everyday reality for most people without knowing its source
- ◉ Danger: unknown grounding commitments
- ◉ Globalism, like its secular cousin, implicates something in the human spirit that by nature is “separation oriented” (each gone his own way) - ie. taking leave of being (ontology)

ISSUE TO EXPLOIT: LOSS OF HOME

- ◉ An analysis of globalization as colonialism 2.0 exposes that there is a human propensity to leave home
- ◉ The biblical urgency is to demonstrate this pattern through history and to expose its false promise ... and opportunities
- ◉ The erosion of primary commitments is one aspect of globalization. The more severe is that it's built in mobilization supposes more for me "by" leaving what I most belong to - erodes relevancies of prior commitments

THE QUESTION AND THREAD

- ◉ Q: Will we “only” respond favourably to the fact of globalization (that it offers markets for us), or will we also recognize the urgency to expose its “diffusion of source values.”
- ◉ Introducing the Value-Voice-Vocation matrix
- ◉ A: We have a missional opportunity to be conversant with globalization as a dialectic between positive uses of technology and the profoundly attractive message of “home”
- ◉ Belonging ... dis/traction; Freedom ... fullness

II. GLOBAL CONSIDERATIONS

- That was the GENERAL - “a” primary reality that has force upon us as a *message*, AND as *habits of thought* to be contended with. i.e it structures our thought and practice
- We now consider its implications on the wider school cultures we are developing
- The idea here is that as schools exist within a globalized world, we have opportunity to use its mediums, engage its messages, but more importantly perhaps, to detect its patterns in our school ideals, structures & practices and to have intelligent conversations/practices w/it

1. PRESUMPTIONS: STAFFING

- ◉ Do we allow staff to teach “from home.” Or, are we imposing a split between voice and vocation (source being and school doings)
- ◉ Do school values conflict with what are biblically universal positions, effectively pluralizing allegiances that thin calling?
- ◉ How we lead and evoke staff (call them to their task) will have direct bearing on the interfaces we present b/wn staff-students
- ◉ Do we model belonging to a community that finds its source hope in a shared adventure

2. OUR RECENT EXPERIENCE

- ◉ Contract re-envisioned our partnership
- ◉ Central curriculum committee ensures vibrant collaboration (cross-disciplinary), accountability to baseline core values and a daring need to be innovatively competent (technology, pedagogy and values)
- ◉ We are entertaining a framework for peer review with competencies and confidences fully outlined before each course writing
- ◉ Ensures a process is in place for an engaging and transformative education

3. COURSE DEVELOPMENT AIMS

- ◉ Cause: Government requirements and why the course matters- its place in the world
- ◉ Content: best resources to match cause
- ◉ Context: thought out backdrops, themes and opportunities by which to explore Cause and pose the bigger questions
- ◉ Capture: maximal reach into their “humanity”
- ◉ Connect: must be an experience for youth (pose ways to “encounter and express” from their own location and in their own voice)
- ◉ Contemplate: creative ways to express content including the format its delivered in
- ◉ Concert: Self-reflection and other instruments to assess the learning.

4. TRANSFORMATIVE ASPECT

- ◉ *Transformation (options that can be mused upon over and over again) ... posing tensions and themes that can be felt and mused on well beyond the course*
- ◉ Consider: Who they are now in all aspects
- ◉ Calling: Where are they going (promise)
- ◉ Challenges: what lies between now and then
- ◉ Connections: what/how students will reflect (solve) to most dignify who they are in Christ and realize fullest/unitary voice & vocation

III. THE SPECIFIC: AN EXAMPLE

- ◉ Our Humanities / Comparative civilizations pgm
- ◉ Prophets, Detectives, and Archeologists: In a quest to recover the fullness of biblical personhood while achieving Humanities requirements for the 10-12 years this innovative thematic approach not only prepares youth competencies but to more vital ends, encounters an exciting field of cultural and historical baselines that will enable youth to recover a unity of voice and vocation in their otherwise fragmented experiences of today's culture. In short ...
- ◉ Grade 10 Student Prophets expose the **Empire**
- ◉ Grade 11 Student Detectives solve the **Perfect Crime**
- ◉ Grade 12 Student Archeologists unearth the **First and Failed Words of History**

CONTEST OF ORTHODOXIES

- ◉ The real problem of globalization is that because of its pervasive influence, it has been naturalized. It appears normal.
- ◉ As such, we can label it an Empire, like any force exercised over the imagination of common persons throughout history that casts reality in a dichotomizing promise-program orientation (to expand ourselves)
- ◉ A real, enduring, deeply human encounter ...
- ◉ Pharoah's Grain (Gen 47)
- ◉ Bread of Life (John 6)

YEAR ONE: HUNGER/FULLNESS RESOLVED BY MONEY

- CONDITION: ¹³ There was no food, however, in the whole region because the famine was severe; both Egypt and Canaan wasted away because of the famine.
- RESPONSE: ¹⁴ Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh's palace.

YEAR TWO: HUNGER/FULLNESS RESOLVED BY GIVING UP MEANS OF PRODUCTION (CAPITAL)

- ¹⁵ When the money ... was gone, all Egypt came to Joseph and said, “Give us food. Why should we die before your eyes? Our money is all gone.” ¹⁶ “Then bring your livestock,” said Joseph. “I will sell you food in exchange for your livestock, since your money is gone.” ¹⁷ So they brought their livestock to Joseph, and he gave them food in exchange for their horses, their sheep and goats, their cattle and donkeys.

YEAR THREE: HUNGER/FULLNESS RESOLVED BY GIVING THEMSELVES

- ⦿ ¹⁸ When that year was over, they came to him the following year and said, “We cannot hide from our lord the fact that since *our money is gone and our livestock belongs to you*, there is nothing left for our lord except our bodies and our land. ¹⁹ Why should we perish before your eyes—we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh.

FULLNESS RESOLVED!

- ²⁰ So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh's,²¹ and Joseph reduced the people to servitude,^[c] from one end of Egypt to the other.
- ²⁵ “You have saved our lives,” they said. “May we find favor in the eyes of our lord; we will be in bondage to Pharaoh.”

ENGAGEMENT AND TECHNIC

- We've had an encounter where we see the necessity of innovative pedagogy, technology and biblical mission. There cannot be one without the other if we are going to be truly 21st century.
- Maximal engagement begins with the human person and validates a profound human struggle we have access to - za'ak (human cry); the “character in his conditions”
- The end is the child recovering their V-V-V by rich exposure to what takes us from home.

INSIGHTS

- ◉ Early lesson *encounters* profile “a condition of being” that is short, universal and contemporary
- ◉ They are narrative rich and affective in pull.
- ◉ They validate the child’s struggle with the world in some tangible way and offer localized ways to experience affirmation (trust/truth); material trusted (rings true) most touches their humanity
- ◉ The lesson uses meaningful tensions between personhood and promise orientations, and offers ways to think about the problem and its solutions by *thematizing* (storying is key where possible).
- ◉ They must encounter who they are (humanity) in ways they can personally measure

ADDITIONAL RANDOM THOUGHTS

- ◉ School must simulate the world in ways that give the feel of efficacy, preparedness; that the learning has real and empowering effects
- ◉ Teachers must be like the student, feeling the same struggles at some level, and guiding the discovery-recovery (fullness) experience
- ◉ Sub-version: Christian sensibilities brought into encounter with home-yearners, but who have no literacy for it yet - no formal beliefs
- ◉ The biblical message is overt and implied in all aspects of the human cry. Exploit it!