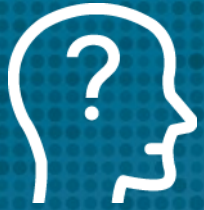


Rethinking the Old Wineskins of “Academic” for the New Wine of Oral and Oral-Preference Learners

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Introduction



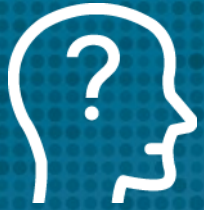
QUESTIONS

- How do you define the word “academic”?
- In what ways might your educational philosophy influence how you define “academic”?

What this session will explore:

- The Hegemony of the Reading Culture of the Academy
- How Theological Institutions Might Better Incorporate Oral-based Pedagogical Models
- What Kairos University is Doing with CBTE
- Recommendations for Theological Institutions and Educators

The story of Jing



QUESTIONS

- What's “wrong” with this story?
- In what ways might a different educational philosophy help make Jing's education experience a better one?

Five points from Jing's story:

1. He was extracted from his own culture and cognitive environment;
2. His local orality-based cognitive environment, and oral system of learning, was not valued by the local Western missionary;
3. The Western missionaries thought that he needed to learn another educational system—a reading preference system—in order for him to excel in his spiritual giftings;
4. He struggled in learning the new reading culture but soon viewed it as superior to his own oral culture's communication style; and
5. As his new reading culture knowledge and ability grew, he increasingly could not communicate with his own people.

Part 1:
The Hegemony of the
Reading Culture of the Academy

Issues to consider:

- Colonization
- Authoritative knowledge
- The need for a transcultural perspective on education
- Here's where the “new wine” of oral and oral-preference learners may help us

Part 2:
How Theological Institutions
Might Better Incorporate Oral-based
Pedagogical Models

IQ, EQ, and TQ

Theological Intelligence (TQ):

The innate ability of every individual to think theologically within the confines of their own cultural context and cognitive environment. They are able to do this through having mastered the techniques of their culturally-appropriate educational systems (both informal and/or formal). As a result, each individual is able to successfully comprehend their culture's theology, and communicate that theology to their own people, in ways that are both culturally appropriate and understandable.

Sub-points of Theological Intelligence (TQ):

1. Every individual has a TQ;
2. All TQ's are equal. There is no privileging of one TQ over another; in other words, all learning styles that undergird one's TQ—whether orally-based or reading-based—are culturally conditioned, hence all learning styles are valid and equal;
3. Cultures default to the TQ that works best for them in light of their own cognitive environment; and, similarly,
4. Both informal and formal educational systems within the culture will default to the culture's dominant TQ.

Western “academic” understandings of TQ:

1. Book learning;
2. Credit hours and seat-time;
3. A top-down process where the teacher pours content into the student;
4. Independent scholarship done silently in a library;
5. Results presented logically and systematically;
6. Assessment linked to quizzes, tests and academic paper writing; and
7. Little concern for formation and practical application.

Who says?

Oral “academic” understandings of TQ:

1. Learning is group-oriented;
2. Learning achieved through both formal and informal gatherings of the community;
3. Peer learning where the “teacher” guides the group in coming to proper conclusions through extended conversations, a sort of communal scholarship done through lively conversations;
4. Results presented appropriately according to the cognitive environment of the specific group.
5. Assessment linked to the learners’ ability to actually communicate theology to others in the same cultural context;
6. Much concern for formation and practical application; and
7. “Standards of Excellence” are contextually determined and are culturally appropriate.

Part 3:
What Kairos University
Is Doing Using CBTE

Ten aspects of Kairos University:

1. 160 years as exclusively a reading-dominant seminary;
2. In 2014 we started the Kairos Project, a whole new philosophy of how to do theological education;
3. Four key values: affordable, accessible, relevant, and faithful;
4. Competency-Based Theological Education (CBTE) that allows accessibility and relevancy to flourish;
5. Mentor teams: faculty, vocational and personal;

Ten aspects of Kairos University, cont.:

6. Emphasis on learning experiences that are accessible and relevant to the learners; to meet learners where they are at;
7. We take seriously the TQ of our learners;
8. Knowledge is not just content, but rather content, character and craft;
9. A different understanding of “academic”; not defaulting to the reading culture but also embracing oral and oral preference learners;
10. Emphasis on peer and group learning and assessment; oral and visual; “to serve the church, not the academy.”

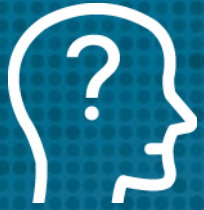
Part 4:
Recommendations for Theological
Institutions and Educators

For theological institutions:

1. Pay attention to TQ.
2. Develop appropriate curricula.
3. Adjust assignments and assessments appropriately.
4. Incorporate culturally appropriate “standards of excellence”

For educators:

1. Embrace the TQ challenge.
2. Exercise humility.
3. Recognize that it won't be easy.



QUESTIONS

- How might your own theological institution use the “new wine” of orality to better meet the academic needs of all your students?
- How might you use the “new wine” of orality to better meet the academic needs of all your students?

Conclusion

To receive a copy of this presentation or Powerpoint, or to discuss this topic further, please email me at:

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Also check out: Kairos.edu for more information about CBTE