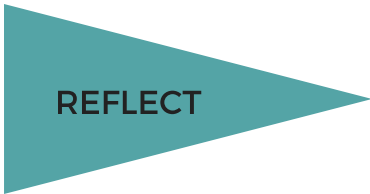




SESSION 4: PRACTICAL APPROACHES



REFLECT

1. Is truth propositional or relational? How can this distinction affect my curriculum decisions and pedagogy?

2. What does "humanism" mean in the context of education? How is this term related to "the liberal arts?" How can I incorporate humanism into my teaching methods?

3. What liberal arts should form the core of my curriculum, regardless of the methods and materials I use?

4. How can any subject be taught "Socratically," even if I don't have formal training in the Socratic method? Where can I incorporate Socratic teaching in my classroom?

5. What is my goal for curriculum coverage this year? Defend your goal to yourself. How will this goal hurt me or help me? Hurt or help my student?

6. In my opinion, which is more important for a liberal arts education: breadth or depth?
How might this affect my current goals for the year?

7. What does *All the Places to Love* suggest about the proper methods of an effective teacher? What does it suggest about the desired effects of a good education in the heart/mind of the student?

8. What steps will I take to incorporate these methods into my chosen curriculum?



BUILD

Take an opportunity to build your own philosophy of education which will govern your school or classroom this year. Each day you will build one of the four parts of a strong philosophy:

Part #4: What methods are best for supporting my definitions of "education," "teacher," and "student?" Place your four answers to this section together to build your philosophy of education, and put this somewhere you will see it often this year.



READ

If you enjoyed contemplating today's subject, here are a couple of Adam's reading recommendations from literature that consider these ideas:

1. *Great Expectations* by Charles Dickens

Pip's education ends up emerging not from his formal training at the hands of Miss Havisham, or his ascent into society, but from two relationships (with Magwitch the convict and Joe Gargery the blacksmith) that end up exposing him – to himself – as incomplete, insufficient, selfish, and immature. The facts of his situation don't break in upon him as self-knowledge until they are mediated through an honest human relationship. Dickens suggests that education, like all truth (and maybe all of life) is relational rather than propositional.

2. *Anna Karenina* by Leo Tolstoy

Around the edges of Anna's tragic story, Levin searches desperately for a rational justification for the existence of God. In the end, he cannot find his justification in logic or proof, but rather in the experience of his personal relationships.