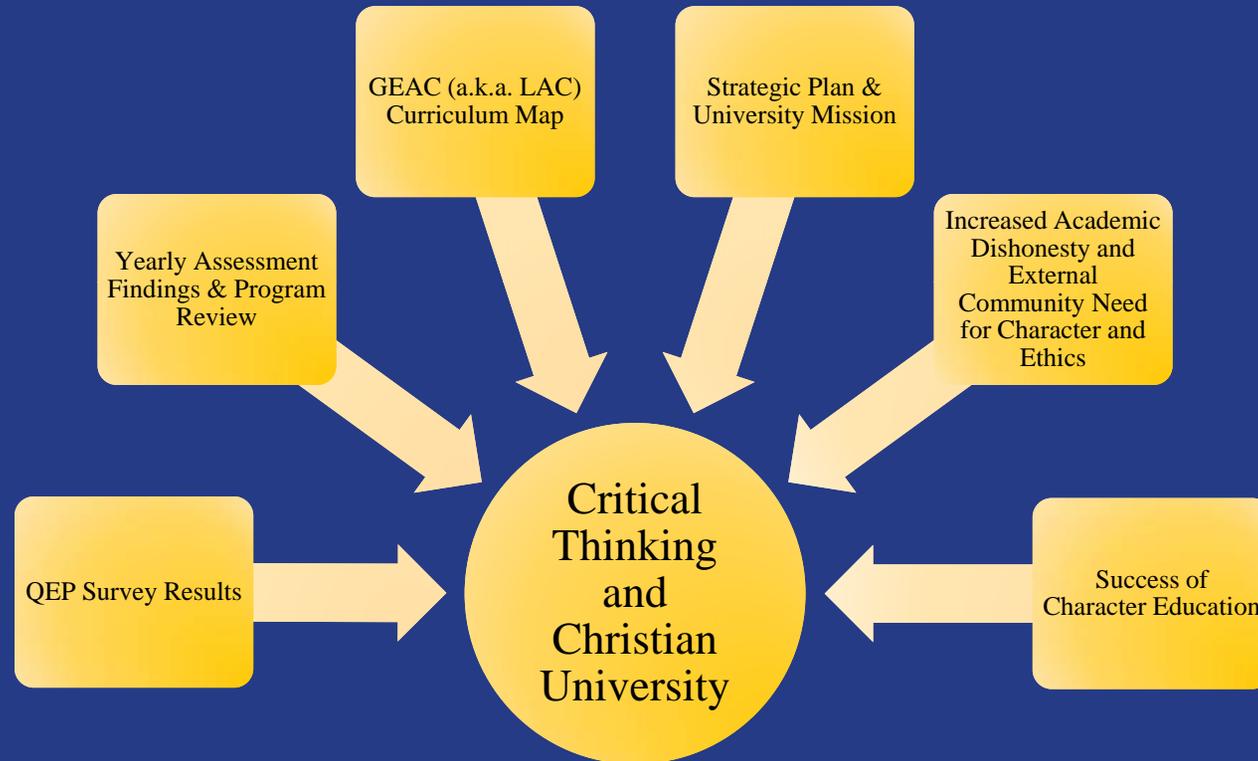


*LAR 2514 Christ-Centered Critical Thinking*  
Quality Enhancement Plan (QEP)  
Shorter University

# Why These QEP Topics?



# Critical Thinking: The Art of Analyzing and Evaluating Thinking with a View To Improving It. P. 19

## • The Standards

- Clarity
- Accuracy
- Relevance
- Logicalness
- Breadth
- Precision
- Significance
- Completeness
- Fairness
- Depth

Must be applied to

As we learn to develop

## • The Elements

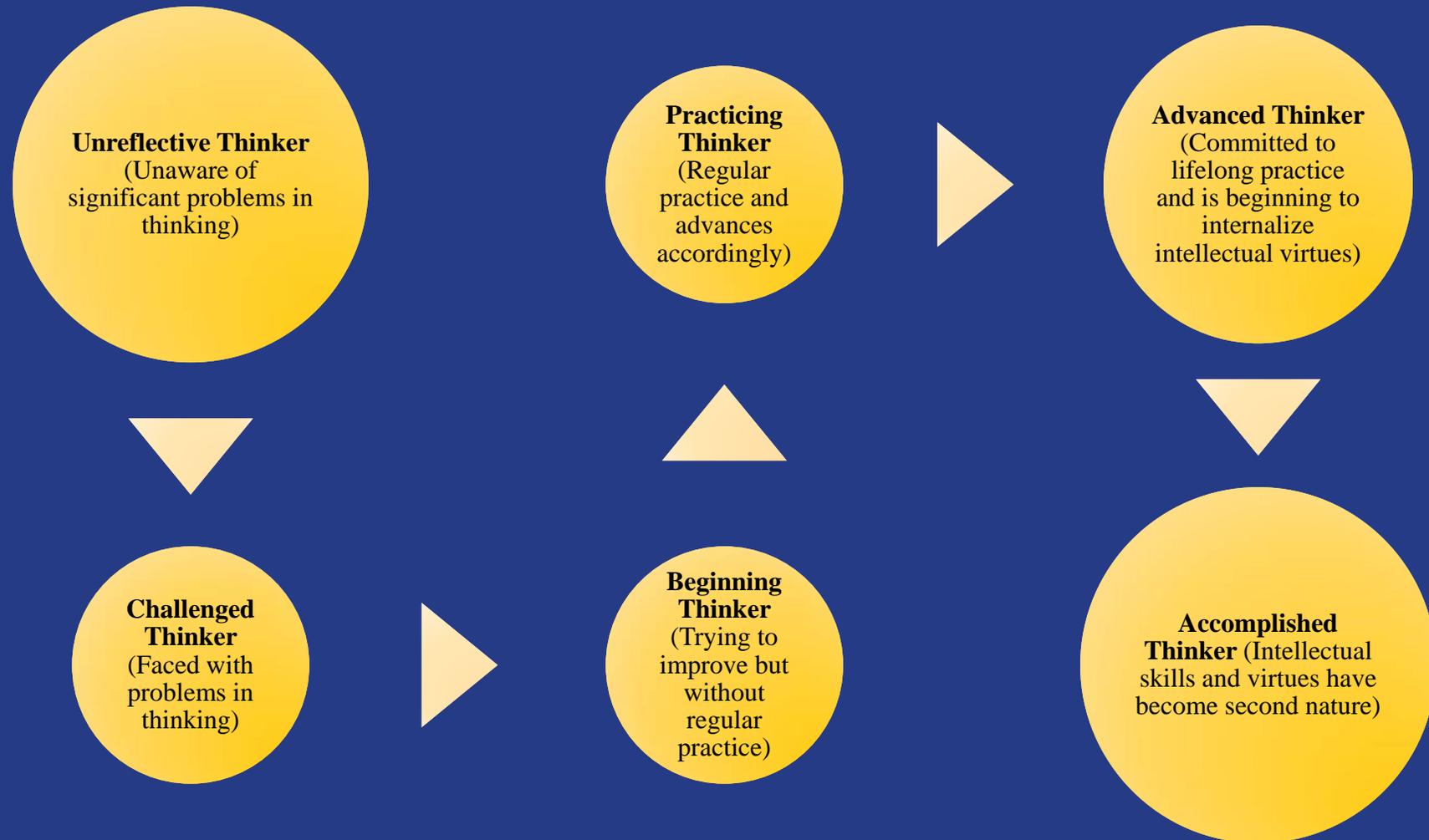
- Purposes
- Questions
- Points of View
- Information
- Inferences
- Concepts
- Implications
- Assumptions

## • Intellectual Traits

- Intellectual Humility
- Intellectual Autonomy
- Intellectual Integrity
- Intellectual Courage
- Intellectual Perseverance
- Intellectual Confidence
- Intellectual Empathy
- Fairmindedness

To become  
accomplished  
thinkers

# Stages of Critical Thinking Development, p. 20



# WHAT IS THE DIFFERENCE BETWEEN SECULAR AND CHRISTIAN EDUCATION? (BRIEF LIST)

## Secular

- Describes social problems.
- Service b/c good person.
- Character Education is an addendum to life.
- Learning is its own end and promotes self for worldly gain.  
Focus is on moralizing and consciousness-raising, instead of on moral teaching.
- Answers these questions
  - How can I get ahead?
  - What makes me happy?
  - How can I be most informed?
  - How should I reason?

## Christian

- Solves social problems.
- Service b/c of God's love.
- Character Education is integrated into all curriculum.
- Learning is tied to how Jesus wants us to live life, love spouse, raise kids, treat friends & enemies, face adversity, serve communities, and lead government, businesses, and financial institutions.
- Answers these questions
  - Why should I act?
  - How should I act?
  - What is good?
  - What is to be sought?



# LAR 2514 Christ-Centered Critical Thinking

Home: Department of Liberal Arts

Instructors: Two new faculty lines, Voluntary participation from faculty

## Learning Outcomes:

1. The student will demonstrate application of a Christ-centered worldview for ethical decision-making.
2. Using a Christ-centered worldview, the student will apply intellectual standards to the elements of reasoning for ethical decision-making.
3. The student will demonstrate growth in intellectual traits of critical thinking.

Course Description: Using The Foundation for Critical Thinking's concepts, this course identifies the intellectual standards for critical thinking as they apply to the elements of reasoning in making ethical judgments. In forming these ethical judgments, the question, "What difference does it make here, for this aspect of our living or learning, to affirm that Jesus Christ is Lord?," as identified by Arthur Holmes in *The Idea of a Christian College*, should be answered. Prerequisite: 15 credit hours.

Implementation: FALL 2013 (In two years)

LAR 2XXX	Annual Theme	Ethical Dilemmas	Christ-Centered (4 elements)	Assessment	
Pre-Test: Stage of Critical Thinking?	Bill of Rights: Who Guarantees Our Freedom?	Intellectual Standards Applied to the Elements, Intellectual Traits		Written Exam	Post-Test: Stage of Critical Thinking?
		Free Speech (#1)	1. Suggested Scripture	Debate	
		Search & Seizure (#4)	2. <i>What difference does it make here, for this aspect of our living and learning, to affirm that Jesus Christ is Lord?</i> (Holmes, p. 54)	Debate	
		Fair Trial (#6)	3. Required readings from first-rate philosophers of the past who were Christian theists	Debate	
		Cruel & Unusual Punishment (#8)	4. Answers: Why should I act? How should I act? What is good? What is to be sought?	Debate	
				Comprehensive Exam	

# Next Steps

- Communication Plan
- April 17<sup>th</sup>-19<sup>th</sup> On-Site Visit by SACSCOC
- Hiring
- Professional Development
- Implementation Fall 2013

## Example Verses: Sixth Amendment, “Right to a Fair Trial”

- John 18:19–21, 23 [The Holman Christian Standard Bible (HCSB) is referenced throughout this PowerPoint.]
  - <sup>19</sup> The high priest questioned Jesus about His disciples and about His teaching. <sup>20</sup> “I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple complex, where all the Jews congregate, and I haven’t spoken anything in secret. <sup>21</sup> Why do you question Me? Question those who heard what I told them. Look, they know what I said.” . . . <sup>23</sup> “If I have spoken wrongly,” Jesus answered him, “give evidence about the wrong; but if rightly, why do you hit Me?”
- Mark 14:55–59
  - <sup>55</sup> The chief priests and the whole Sanhedrin were looking for testimony against Jesus to put Him to death, but they could find none. <sup>56</sup> For many were giving false testimony against Him, but the testimonies did not agree. <sup>57</sup> Some stood up and were giving false testimony against Him, stating, <sup>58</sup> “We heard Him say, ‘I will demolish this sanctuary made by human hands, and in three days I will build another not made by hands.’” <sup>59</sup> Yet their testimony did not agree even on this.
- John 19:4–7
  - <sup>4</sup> Pilate went outside again and said to them, “Look, I’m bringing Him outside to you to let you know I find no grounds for charging Him.” <sup>5</sup> Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” <sup>6</sup> When the chief priests and the temple police saw Him, they shouted, “Crucify! Crucify!” Pilate responded, “Take Him and crucify Him yourselves, for I find no grounds for charging Him.” <sup>7</sup> “We have a law,” the Jews replied to him, “and according to that law He must die, because He made Himself the Son of God.”
- Luke 23:5–21 (Jesus is taken before Pilate.)

## Example Verses: Eighth Amendment, “Cruel & Unusual Punishment”

### Matthew 22:1-14

- **The Parable of the Wedding Banquet**

- <sup>1</sup> Once more Jesus spoke to them in parables: <sup>2</sup> “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. <sup>3</sup> He sent out his slaves to summon those invited to the banquet, but they didn't want to come. <sup>4</sup> Again, he sent out other slaves, and said, ‘Tell those who are invited: Look, I've prepared my dinner; my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.’ <sup>5</sup> But they paid no attention and went away, one to his own farm, another to his business. <sup>6</sup> And the others seized his slaves, treated them outrageously and killed them. <sup>7</sup> The king was enraged, so he sent out his troops, destroyed those murderers, and burned down their city. <sup>8</sup> Then he told his slaves, ‘The banquet is ready, but those who were invited were not worthy. <sup>9</sup> Therefore, go to where the roads exit the city and invite everyone you find to the banquet.’ <sup>10</sup> So those slaves went out on the roads and gathered everyone they found, both evil and good. The wedding banquet was filled with guests. <sup>11</sup> But when the king came in to view the guests, he saw a man there who was not dressed for a wedding. <sup>12</sup> So he said to him, ‘Friend, how did you get in here without wedding clothes?’ The man was speechless. <sup>13</sup> Then the king told the attendants, ‘Tie him up hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ <sup>14</sup> For many are invited, but few are chosen.”

## Example Verses: Eighth Amendment, “Cruel & Unusual Punishment”

### Matthew 21:31b, 33-42

- **The Parable of the Vineyard Owner**
- <sup>31b</sup> Jesus said to them, . . . <sup>33</sup> “Listen to another parable: There was a man, a landowner, who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. He leased it to tenant farmers and went away. <sup>34</sup> When the grape harvest drew near, he sent his slaves to the farmers to collect his fruit. <sup>35</sup> But the farmers took his slaves, beat one, killed another, and stoned a third. <sup>36</sup> Again, he sent other slaves, more than the first group, and they did the same to them. <sup>37</sup> Finally, he sent his son to them. ‘They will respect my son,’ he said. <sup>38</sup> But when the tenant farmers saw the son, they said among themselves, ‘This is the heir. Come, let's kill him and take his inheritance!’ <sup>39</sup> So they seized him and threw him out of the vineyard, and killed him. <sup>40</sup> Therefore, when the owner of the vineyard comes, what will he do to those farmers?” <sup>41</sup> “He will completely destroy those terrible men,” they told Him, “and lease his vineyard to other farmers who will give him his produce at the harvest.” <sup>42</sup> Jesus said to them, “Have you never read in the Scriptures: The stone that the builders rejected has become the cornerstone. This came from the Lord and is wonderful in our eyes?”

## Example Verses: Eighth Amendment, “Cruel & Unusual Punishment”

### Matthew 25:14-30

- **The Parable of the Talents**

- <sup>14</sup> For it is just like a man going on a journey. He called his own slaves and turned over his possessions to them. <sup>15</sup> To one he gave five talents; to another, two; and to another, one—to each according to his own ability. Then he went on a journey. Immediately <sup>16</sup> the man who had received five talents went, put them to work, and earned five more. <sup>17</sup> In the same way the man with two earned two more. <sup>18</sup> But the man who had received one talent went off, dug a hole in the ground, and hid his master’s money. <sup>19</sup> After a long time the master of those slaves came and settled accounts with them. <sup>20</sup> The man who had received five talents approached, presented five more talents, and said, “Master, you gave me five talents. Look, I’ve earned five more talents.” <sup>21</sup> His master said to him, “Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master’s joy!” <sup>22</sup> Then the man with two talents also approached. He said, “Master, you gave me two talents. Look, I’ve earned two more talents.” <sup>23</sup> His master said to him, “Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master’s joy!” <sup>24</sup> Then the man who had received one talent also approached and said, “Master, I know you. You’re a difficult man, reaping where you haven’t sown and gathering where you haven’t scattered seed. <sup>25</sup> So I was afraid and went off and hid your talent in the ground. Look, you have what is yours.” <sup>26</sup> But his master replied to him, “You evil, lazy slave! If you knew that I reap where I haven’t sown and gather where I haven’t scattered, <sup>27</sup> then you should have deposited my money with the bankers. And when I returned I would have received my money <sup>[c]</sup> back with interest. <sup>28</sup> So take the talent from him and give it to the one who has 10 talents. <sup>29</sup> For to everyone who has, more will be given, and he will have more than enough. But from the one who does not have, even what he has will be taken away from him. <sup>30</sup> And throw this good-for-nothing slave into the outer darkness. In that place there will be weeping and gnashing of teeth.”

# The QEP Meets All 8 Educational Goals

Educational Goals. Shorter University provides a curriculum and an educational environment that:

- I. Effectively immerses students in the historical, scientific, and cultural bases for contemporary civilization by combining intellectual discovery with critical thinking.
- II. Engages students in a discussion of the values that bind together our society in general and the Christian community in particular.
- III. Ensures that students reach the high level of skill in written and oral communication, mathematics, technology, and information literacy that is necessary to take full advantage of University coursework and also that they continue to exercise and to enlarge these skills.
- IV. Persuades students of the value of integrating knowledge and of forming relationships among courses and among acquired knowledge and new ideas.

## Ed Goals (Continued)

- V. Promotes in students the habit of acting on their **responsibilities as members of our society and of the world community.**
- VI. Promotes in students the habit of enriching their lives through the arts and through religion.
- VII. Promotes in students the habit of maintaining physical, spiritual, and emotional health and well-being.
- VIII. Prepares students for **careers or for further education.**

*C.S.Lewis, Learning in Wartime; The Weight of Glory*

“An appetite for knowledge and beauty exists in the human mind and God made no appetite in vain. We can therefore pursue knowledge as such and beauty as such, in the sure confidence that by doing so we are either advancing to the vision of God ourselves or indirectly helping others to do so.”