

Hermeneutics and Communications

Sandra Anderson McGraw

Omega Graduate School

Professor: Dr. Ken Schmidt

09/04/2023

Assignment #2: Developmental Readings

1. Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. Review the instructions for Assignment #3, the course essential elements, and course reading to identify a selection of books and journals to create entries.

a. Refer to the “Student Guide to Developmental Readings” in the General Helps folder for updated information on sample comments, the grading rubric, and key definitions related to developmental readings.

Source One: Spring, J. (2019). *American education*. Routledge.

Comment 1:

Quote/Paraphrase: This book concludes that American schools are plagued with controversy over content and purpose. Further, despite content teaching civic instruction, a large percentage of school graduates do not vote and leave school with the concept of citizenship being passive obedience to the law in contrast to community activism. The author concludes with more questions than answers, leaving the reader to answer: “Should there be a consensus of political values in the United States, and should public schools develop that consensus? Should public schools develop emotional or patriotic attachments to symbols of the state through the use of songs, literature, and history? Should the purpose of teaching history be the development of patriotic feelings? Does the teaching of patriotism in schools throughout the world increase the potential for international conflict? Who or what government agency should determine the political values taught in public schools?”

Essential Element: This article’s essential element is Interpretive Methods in Social Research.

Additive/Variant Analysis: This article is an additive analysis.

Contextualization: School systems across the country are answering these complex questions as they establish district policies and new

curriculums. While having intellectual debates over these very important questions may be just a scholarly discussion for some, in reality, for the masses, these questions are being answered. Local school districts are following state and federal laws and asserting themselves as the authorities in the lives of children. For today's Christian educators, the state has taken away the right to not only speak about Jesus openly but also to speak about topics about family values that contradict the curriculum being taught on the subject.

Comment 2:

Quote/Paraphrase: “What does it mean to emphasize in textbooks that the United States is a Christian nation? A project by Peter Marshall and David Barton aims to ensure that textbooks reflect this point of view. Marshall gained some notoriety by claiming that “California wildfires and Hurricane Katrina were God’s punishment for tolerating gays.” Peter Marshall Ministries’ website declares, “There is the urgent necessity of recovering the original American vision, and the truth about our Christian heritage. How can we restore America if we don’t know who we are?” In 1977, Marshall began publishing a series of history books emphasizing America’s Christian Heritage and distributing DVDs with teacher and student guides.”

Essential Element: The essential element is Faith-Integrated Hermeneutics.

Additive/Variant Analysis: This book is an additive analysis.

Contextualization: America has lost her way. Where most Americans once identified as Christians, the culture has changed. Americans have adopted other gods and philosophies and infused foreign ideologies into American culture and the school system. During Ramadan, some schools designate areas during lunch for Muslims to go to avoid being around food, so they are not inconvenienced while fasting. No consideration is given to Christian children who may be fasting during Lent. Exodus warns us through God's ten commandments that God is a jealous God, and we should not put any other God before Him (Exodus 20:4-5). II Chronicles warns of what God will do when His people do not humble themselves, pray, and turn from their wicked ways (II Chronicles 7:12-22).

Source Two: Perry, S. L., Whitehead, A. L., & Grubbs, J. B. (2020). Culture wars and COVID-19 conduct: Christian nationalism, religiosity, and Americans' behavior during the coronavirus pandemic. *Journal for the scientific study of religion*, 59(3), 405-416.

Comment 3:

Quote/Paraphrase: "More specifically, we theorize that divergent behavioral responses to the COVID-19 pandemic were more strongly shaped by a hyper-partisan and ultra-conservative ideology that has already been shown to lower Americans' trust in science and scientific

expertise (Baker, Perry, and Whitehead 2020a); promote a view of (conservative Christian) Americans as God's chosen, divinely protected people (McDaniel, Nooruddin, and Shortle 2011; Whitehead and Perry 2020); bind them to siding with Trump (Baker, Perry, and Whitehead 2020b; Whitehead, Perry, and Baker 2018), and likely reject information put forth by mainstream news media (Thomson, Park, and Kendall 2019)—what we and others term “Christian nationalism.” Drawing on panel data collected before and during the height of the COVID-19 pandemic, we examine how Christian nationalism shaped Americans' incautious or precautionary behavioral responses to the crisis, while accounting for key sociodemographic, political, and religious characteristics” (Perry, S. L., et al, 2020).

Essential Element: The essential element is Faith-Integrated Hermeneutics.

Additive/Variant Analysis: This article is an additive analysis.

Contextualization: In John 17, Jesus prayed that we would be one. After praying for His beloved disciples, Jesus prayed, “That they all may be one, as you, Father, are in Me and I in You, that they also may be one in Us, that the world may believe that you sent me.” (John 17:20). Those who do not know Christ are watching the division among Christians. The church body is made up of believers in every socio-economic, cultural, racial, intellectual, and political category.

God is not republican, nor is God white. God is neither conservative nor liberal. The Bible says that God is a spirit, and those who worship Him must worship Him in spirit and in truth (John 4:24–26). Jesus is the example by which believers should align their lives. According to John 17:20–21, God is not pleased with the division in America. As a Christian African American woman on assignment in the public school system with everyday people of all races, where does the white ultra-conservative Christian Republican movement leave us, both as believers and non-believers? I am not a white Christian ultra-conservative republican, but I am a born-again, seasoned Christ-Follower who stands on the Word of God as a citizen of the Kingdom of God. Where is the support, love, and unity of my white Christian ultra-conservative republicans as we public school and university educators serve God in our assignments?

Source Three: Christian, M., Seamster, L., & Ray, V. (2019). New directions in critical race theory and sociology: Racism, white supremacy, and resistance. *American behavioral scientist*, 63(13), 1731-1740.

Comment 4:

Quote/Paraphrase: To support their claims, the authors in the special issue refer to various facets of the critical racial tradition. Tanya Golash-Boza, Maria Duenas, and Chia Xiong are the authors of the first article in the special edition. The writers highlight the experiences of

three migrant women whose lives are all affected by the intertwining systems of White supremacy, patriarchy, and global capitalism. They do this by drawing on the CRT legacy of counternarratives that stress the voices of people of color. By tying the migration experiences of women from Guatemala, the Dominican Republic, and Laos to the racialized, gendered, and classed transnational dynamics that influence these women's migration experiences and their integration into American society, the authors broaden the scope of critical race analyses. With the use of counter narratives and a comprehensive intersectional study, these authors are demonstrating how various sociological factors affect people as individuals (Christian, M., et al, 2019, p. 6).

Essential Element: The essential element is scholarly writing techniques.

Additive/Variant Analysis: This article is an additive analysis.

Contextualization: The authors of this article mirror my own experiences, except that in addition to sexism and racism, I now have to fight religious hostility within a public school system that is trying to eradicate Christian beliefs. I came to OGS seeking answers—personal answers, professional answers, and spiritual answers. I wondered why God would call me to do another thing when I have served in ministry, on the mission field, and in education practically all my life. While

there are awesome and kind people who show respect and common decency, there are gentle and blatant reminders that racism still exists. It is heartbreaking to hear that Florida, a state that I worked in as a teacher and administrator, would make teaching Black History illegal. Many Black Christians are heartbroken as they see their White Christian sisters and brothers side with racist politics, policies, and doctrine.

Comment 5:

Quote/Paraphrase: According to researchers who study intersectionality, it is crucial to consider how racism interacts with other forms of oppression, such as patriarchy (Collins, 2000; Crenshaw, 1989, 1991; Romero, 2018). The groundbreaking statements, writings, and deeds of Black women like Maria Stewart, Anna Julia Cooper, Sojourner Truth, Mary Church Terrell, Frances Beale, and the members of the Combahee River Collective served as the foundation for these researchers' studies (Romero, 2018). To understand how modern racism is created for diversely racialized and gendered bodies, it is crucial to record how multiple patterns of domination manifest and alter the lived experiences of women of color (Christian, M., et al, 2019, p. 4).

Essential Element: The essential element is faith-integrated hermeneutics.

Additive/Variant Analysis: This is an additive analysis.

Contextualization: I grew up seeing and experiencing racial tensions.

Yet, out of all of that, I made some really great friends from all races

and walks of life. I purposely strive to keep a group of friends that

reflect Heaven. My family is multicultural, and my friends are

multicultural. This reminds me of the Kingdom of God, and it keeps

my own heart in check. As I see many Christian believers become

indoctrinated with worldly doctrine, politics, bigotry, hate, and

divisiveness, wickedness and evil are taking hold of our great nation.

All the while, everyday Christians in all professions and in schools are

losing their religious freedoms.

Source Four: Brown, C. G. (2019). *Debating yoga and mindfulness in public schools: Reforming secular education or reestablishing religion?*. UNC Press Books.

Comment 6:

Quote/Paraphrase: Until the late twentieth century, many Christians viewed yoga and meditation as Hindu and Buddhist practices that were ungodly. As these practices entered the United States, Asian and European promoters downplayed the religious background affiliated with Hinduism, Buddhism, and even the New Age movement. Instead, the promoters used science to gain public acceptance by highlighting the mental and physical benefits of reducing stress. The promoters

strategically used tactics to move yoga and meditation more systematically into institutions and schools by secularizing them and downplaying them as Hindu and Buddhist practices. (Brown, C. G., 2019).

Essential Element: The essential element is faith-integrated hermeneutics.

Additive/Variant Analysis: This is an additive analysis.

Contextualization: As I reflect on this, it reminds me of how the Bible says that in the last days, the very elect will be deceived. (NASB, 2020, Matthew 24:24). What a brilliant strategy to change the language and use scientific benefits. I see this as another way the enemy has replaced that which builds a relationship with Jesus with something else. These practices have some merit. However, it is not an antidote to replace our dependence on Jesus in our lives (John 15:5).

Comment 7:

Quote/Paraphrase: Brown's work discusses how Christianity, by certain measures, is losing its dominance in America, and how more people are sympathizing with other religions. Many people are now referring to themselves as spiritual. People of all persuasions are bringing these mindsets into our schools. The perceived problems in our schools have opened the door for yoga and mindfulness to become practices to help children and adults. Brown's work explains how other

varieties of religious practices are being established in public schools (Brown, C. G., 2019).

Essential Element: The essential element is faith-integrated hermeneutics.

Additive/Variant Analysis: This is an additive analysis.

Contextualization: Throughout all levels of the school system, people are implementing yoga and mindfulness as secular practices with students and adults. I am praying that God will give Christians in the school system wisdom on how to deal with this issue.

Source Five: Ravitch, D. (2020). *Slaying Goliath: The passionate resistance to privatization and the fight to save America's public schools*. Vintage.

Comment 8:

Quote/Paraphrase: The constant assaults and legislative attacks on the teaching profession have caused many experienced teachers to abandon their classrooms, thus creating a teacher shortage. Colleges and universities have seen a sharp drop in the number of applications to teacher preparation institutions. Several political leaders have blamed public school teachers in an effort to gain support for privatizing education. This is another factor contributing to the decrease in students enrolling to be teachers in education programs. “How can a nation educate its young without well-qualified, experienced teachers?” (Ravitch, D., 2020, p. 4).

Essential Element: This article's essential element is faith-integrated hermeneutics.

Additive/Variant Analysis: This information is additive to my understanding of the need for change to retain teachers.

Contextualization: I believe there has never been a greater opportunity for Christians to serve our young people. The public school system is a field ready to harvest. As a part of their mission's ministry, many churches could consider adopting a public school to show the love of Jesus by helping support teachers and students.

Source Six: Chancey, M. A. (2020). The Bible and the Curriculum of American Public Schools (K–12) in the Twenty-First Century. *The Bible in the American Experience*, 2, 189.

Comment 9:

Quote/Paraphrase: Educators face a dilemma in teaching about the Bible. Knowledge of the Bible is important for cultural literacy, but different views and legal considerations have made it controversial. Since the mid-twentieth century, the Supreme Court has interpreted The First Amendment to forbid public schools and other government agencies from promoting religious viewpoints to establish a state religion and from forbidding the free exercise of religion. (Chancey, M. A., 2020, p. 189)

Essential Element: This comment relates to approaches of hermeneutics.

Additive/Variant Analysis: The information is an additive analysis.

Contextualization: The Bible should be a respected primary historical and literary source. This is another area that Christian educators can discuss. I believe that we need to use our expertise to find ways to honor the Bible as an accurate source of history and American law.

Source Seven: Woodhouse, B. B. (1991). Who owns the child: Meyer and pierce and the child as property. *WM. & MAry l. reV.*, 33, 995.

Comment 10:

Quote/Paraphrase: “Meyer and Pierce were about children, parents, and the state, as well as intellectual or religious freedom. Over and over, as this Article shows, ordinary people described Meyer and Pierce as posing the question, "Who Owns the Child?" In a time of ferment over private ownership and unregulated deployment of assets and of rapid changes in philosophies of government, childhood, and family, the answer was by no means simple. The questions latent in these cases are still with us. Who owns the child? What are the interests of the community in the child? If not a resource of the state, is the child a private asset of the parent? What, then, is the nature and origin

of a parent's title? If not property, is the child an extension of the parent? Or is it an individual with its own rights and its own voice? Are these substantive rights to a safe and nurturing childhood or merely negative liberties? Who speaks for the preverbal or the immature child? What happens when a child and parent are at odds? What does it mean to privatize the family? And how does our individual investment in the private child affect our communal stake in the public child?"

(Woodhouse, B. B., 1991).

Essential Element: The essential element is scholarly writing techniques and interpretive methods of social research.

Additive/Variant Analysis: This article is an additive analysis.

Contextualization: This article is a classic find. As I reflected on these two cases, which ruled in favor of Meyer and Pierce to educate their children how they wanted, it is very possible they may have both lost today as the rights of parents are eroding. Educators, especially Christian educators, may not only agree with parental rights in the rearing of children but strongly disagree with the school system that employs them. Today, parents are boldly being stripped of their rights. One example is that children are allowed to change their names, pronouns, and gender without parental consent. Christian educators who disagree with these policies may work in hostile environments or get reprimanded if they do not comply.

Source Eight: Ross, W. G. (2001). The Contemporary Significance of Meyer and Pierce for Parental Rights Issues Involving Education. *Akron Law Review*, 34(1), 6.

Comment 11:

Quote/Paraphrase: Meyer and Pierce were both formally decided largely on the basis of property rights, giving schools the liberty to conduct business, giving private school teachers the right to follow their occupation, and giving the schools and the parents the freedom to enter into contracts. The Court had not yet incorporated any part of the Bill of Rights into state law, and it was not prepared to begin the process of incorporation in these two cases, so it did not make a decision based on freedom of religion or freedom of speech.

Essential Element: This essential element is scholarly writing techniques and interpretive methods in social research.

Additive/Variant Analysis: This is an additive analysis.

Contextualization: These articles are still at the heart of family laws today. Witnessing the daily protests of angry parents fighting across the nation, Christian educators who are parents are also experiencing concerns. Not only are Christian educators employees of the state, but many are parents in the same school systems that are diminishing their rights.

Source Nine: Lubienski, C. (2000). Whither the common good? A critique of home schooling. *Peabody Journal of Education*, 75(1-2), 207–232. (Published by: Taylor & Francis, Ltd. Stable URL: <https://www.jstor.org>. Accessed: 28-03-2020, 16:22 UTC).

Comment 12:

Quote/Paraphrase: Lubienski’s article attacks home schooling from the perspective of it being against the common good. Lubienski’s attempts to educate the reader on the private and public ends of education.

“Traditionally, education has served both private and public ends. For example, schooling aids the individual in employment potential and provides private businesses with trained employees. But schools also embody democratic ideals of equality and are used to promote civic values, such as to sort people in the interest of "social efficiency" (Labaree, 1997b). As people increasingly configure publicly funded education to meet needs of their own children, home schoolers proceed from the insight that the institution of public education cannot adequately serve their children in the ways they want them served” (Lubienski, C., 2000).

Essential Element: The essential element is interpretive methods in social research.

Additive/Variant Analysis: This article is an additive analysis.

Contextualization: As an employee, my religious liberties are being stripped away from me right before my very eyes. As Christian

educators, we feel it, which is why I started the Educators for Christ Life Group. To be honest, I was thinking about K–12 when I started the group, but then college professors and administrators joined the life group wanting to connect with K–12 educators. If we all leave education, who will be left in public schools to represent the Kingdom? How will children see other children living for Jesus if all of the Christian children leave? How will non-Christian parents meet Christian parents if they are not engaged in public school life? The more Christians pull away from public schools, the more their influence is diminished.

This article was written in 2000 and then assessed again in 2020. There is a very fierce and deliberate effort to cancel out Christian culture and have all children indoctrinated by the state. God has His people on assignment within the public school system. What Christian educators need from our Christian brothers and sisters is to come into the schools and support us. As more people fall away from the church and from believing in the Bible, they will miss God's warnings (1 Timothy 3, 1 Timothy 4:1, Matthew 24:10–12, 1 John 2:18–19, 2 Peter 3:3–4, Matthew 24:21–24).

Works Cited

- Brown, C. G. (2019). *Debating yoga and mindfulness in public schools: Reforming secular education or reestablishing religion?*. UNC Press Books.
- Chancey, M. A. (2020). The Bible and the Curriculum of American Public Schools (K–12) in the Twenty-First Century. *The Bible in the American Experience*, 2, 189.
- Christian, M., Seamster, L., & Ray, V. (2019). New directions in critical race theory and sociology: Racism, white supremacy, and resistance. *American behavioral scientist*, 63(13), 1731–1740.
- Lubienski, C. (2000). Whither the common good? A critique of home schooling. *Peabody Journal of Education*, 75(1-2), 207-232. (Published by: Taylor & Francis, Ltd. Stable URL: <https://www.jstor.org>. Accessed: 28-03-2020 16:22 UTC).
- New American Standard Bible (NASB), 2020. *Lockman Foundation*. (Original work published in 1960).
- Perry, S. L., Whitehead, A. L., & Grubbs, J. B. (2020). Culture wars and COVID-19 conduct: Christian nationalism, religiosity, and Americans' behavior during the coronavirus pandemic. *Journal for the scientific study of religion*, 59(3), 405-416.
- Ravitch, D. (2020). *Slaying Goliath: The passionate resistance to privatization and the fight to save America's public schools*. Vintage.
- Ross, W. G. (2001). The Contemporary Significance of Meyer and Pierce for Parental Rights Issues Involving Education. *Akron Law Review*, 34(1), 6.

Spring, J. (2019). *American education*. Routledge.

Woodhouse, B. B. (1991). Who owns the child: Meyer and pierce and the child as property. *WM.*
& *Mary l. reV.*, 33, 995.