

SECTION 2 CREATIVITY AND METHODS IN LEARNING



Editor's Introduction

Asking the question How do adults learn? leads to an exploration of more creative ways to teach that are appropriate and effective in forms of non-cognitive learning such as emotional learning, attitudinal learning, or the learning of practical wisdom. Does transformative learning or emotional intelligence require a different pedagogy? What new and creative educational methods are necessary? Are the traditional CPE methods of learning still adequate to the challenges of today? Have seminars and professional training programs clung too tightly to educational methods that are most suitable for cognitive learning, assuming that cognitive learning always translates to emotional and spiritual learning?

Online education is becoming more widespread in seminaries and divinity schools. It seems that online education is the answer to both shrinking budgets and the cry for easier and wider access to theological education. Online education comes with a complexity of issues and challenges, many of which were explored in volume 31 of *Reflective Practice*, which is appropriately available online (<http://journals.sfu.ca/rpfs/>). At first glance, the rise in online learning may appear to be going in the opposite direction from the trend toward emotional intelligence and practical wisdom. Online education may seem to be most effective at imparting information, or cognitive learning. Thus, many in clinical education resist online education, but it is clearly here to stay. So the question becomes, How can online education be expanded to include the kinds of learning and teaching we focus on? Some experiments have been conducted with online supervision of field education and pastoral counseling students. These experiments are most attractive in regions of the world where the cost of travel for face-to-face supervision is prohibitive.

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He teaches entirely online at Carey, which is an effective way to reach students spread out across western Canada. In his essay, he describes how he has adapted the online education process to tailor it to his students' needs, thus maximizing learning and integration.

Courtney T. Goto is Assistant Professor of Religious Education at Boston University's School of Theology in Massachusetts. In her essay, she describes how to use art and creative processes in the service of theological education. In some ways, doing art is a form of learning—kinesthetic learning, intuitive learning, and spiritual learning. Artistic expression is naturally suited to the teaching of practical wisdom. Art is also the goal of learning. In fact, we are trying to teach future religious professionals to be artist themselves, to be creative thinkers and creative practitioners attuned to the necessities of the moment. Practical wisdom has more to do with the right hemisphere of the brain than the left. It has more to do with creativity and with sensitivity to context, emotions, metaphors, and integrative functioning. For more information about the use of creative and artistic methods in adult learning, see Goto's recent book, *The Grace of Playing: Pedagogies for Leaning into God's New Creation* (Wipf and Stock, 2016), which is reviewed elsewhere in this volume.

Scott Sullender
Editor