



Classical Teaching & Writing Symposium: The Principles of Classical Pedagogy

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Lesson 6: Embodied Learning 1 – Rhythms, Practices, Traditions, Routines

Outline:

Recovering and Embodying a School of Scholé

- We are both mind and body.
- Since the Enlightenment there has been a great emphasis on human beings as minds.
- We have a mind and we should use words, but it is not good if neglect that so much of what we learn is mediated through the five sense of our body.
- Every pedagogy assumes an anthropology. (Smith, *Desiring the Kingdom*)
- To be talking about embodied education is also to be talking about how we use our leisure time.
- The modern model of education also has an anthropology, which is generally that we are animals that need to be trained.

The Mall of America, The Football Stadium, The Television

- The mall has deeply influenced us.
- The mall has an intentional plan to appeal to us by the five senses.
 - Aromatherapy, iconography, taste, music is playing
- Students often have ideals for what a flourishing human being is by things like sports, shopping, and television. The television becomes a formative instrument.
 - This is the American curriculum.

Principles to Practices of Embodied Learning

- How might we make schools to be more like homes or churches?
- We should think about hospitality in education.
- We should think deeply about rhythms, traditions, and practices.
- Focusing on beauty helps us to think about practices that will form them.
- We need to think about ways the inside meets the outside in our school day and architecture.

Going Back to Go Forward



- Sometimes when we have lost our way, the quickest way forward is to return home.
- Do not move the ancient landmarks.
- Keep to the ancient paths.
- Every revolution is a restoration.
- Sayers says we can go back in the sense of revising our errors.

Bonum Utile and Bonum Commune

- Bonum Utile: The pragmatic approach to endeavors.
- Bonum Commune: The communal good
- We tend to be left with a large pragmatic endeavor.

Bonum Utile	Bonum Commune
Work	Leisure/Freedom
Training	Education
Power	Wonder/Joy/Celebration
Means	Ends
Ratio	Intellectus
Head	Chest
Useful	Blessed
World: Raw Material	Creation to be enjoyed
Functionary	Creator
Worker	Lover
All self-explanatory	The whole soul
Shrunken soul	Full, charged soul
Necessary	Sufficient
Monotony	Adventure

- We want both a useful and blessed life.
- We want a reasoned life, but we also want to relish, frolic, linger, and enjoy.
- We want a vital mind and vital body working together living in harmony.

Truth, Goodness, and Beauty

- We have become Gnostics in some respects.
- To be Gnostic can downplay the body and overplay the life of the mind.
- So many liturgies, practices, rhythms, and routines that students are engaged in shape and suggest to students what an ideal flourishing life is.
- The recovery of truth has been important, but we also need to recover goodness and beauty in our educational paradigm.
- Where is the goodness in our teaching? Without Christian love, we profit nothing.
- Our schools need to be beautiful.



- Schools have begun to realize that they are ugly.
- We tend to teach the way we were taught (Luke 6).
- What could be different? What could it mean for a classroom to truly be beautiful?

C.S. Lewis

- We need to cultivate the love of the lovely. A child needs guidance in this.
- A human being is not a jungle to be cut back, but deserts to be irrigated. (Lewis)
- The common student is like a man without a chest, we lack cultivated affections to love the lovely. (Lewis)
- Human beings are immortal, they are never merely human. We are on our way to something deeply transcendent and glorious. (Lewis)

James K.A. Smith

- He thinks that the Martian anthropologist would view the mall as a religious institution where people are formed to love a kingdom.

A.G. Sertillanges

- Every intellectual work begins with a flight of ecstasy. Our affections have to be engaged.
- Your soul says, “I would have that thing. I would possess that thing.”
- You float upwards toward the vision of that true, good, and beautiful thing.

Daniel T. Willingham

- Science has confirming embodied learning in many ways.
- Your memory is a product of what you think about, what you attend to, and what has an emotional component.

Specific Practices

- We should look at our ecclesial tradition throughout the Christian life and ask how they might be a resource for how we do education.
- “Liturgical” Learning
- Salutation/Greeting
- Admiration
- Admission of Need
- The Lesson
- Dismissal
- How do I greet? What is my salutation? Is there a place for a benediction? Is there a place for a sermon? Corporate confession? Asking for help? Is there anything that should be recited?



The Five Sense Inventory

- If you are taking a walk through the ideal school?
- What would you hope to see, hear, feel, smell, and taste?
- If you could only see (hear, feel, smell, taste), what would you hope to see that would represent the ideals of your classical school (artwork, dress)?
- **Sight:** Students, paintings, sculptures, aquariums, table cloths, **Museum**
- **Sound:** Music, singing, laughter, great conversation, poetry, songs, chants, jingles, **Conservatory**
- **Touch:** Water, fountain, walls, aquarium, trees, grass, warm cup, hugs, and handshakes, **Garden**
- **Smell:** Coffee, cookies baking, flowers, leather, coffee shop, **Café**
- **Taste:** Coffee, tea, cocoa, fresh fruit, carrots, mints, **Reception**
- Architecture, design of a school, dress codes, and uniforms are ways to embody ideals and unity.
- What can we do with the budget that we have?
- We want to embody education by means of the five senses in order that we might cultivate the things that are lovely, the true, the good, and the beautiful.