Mission Statement:
Our mission is to serve as a leading center of Christian thought and action providing an excellent education from a biblical perspective and global context in pivotal professions to equip Christian leaders to change the world.

COURSE SYLLABUS

SCHOOL OF COMMUNICATION & THE ARTS
COMMUNICATION STUDIES

Syllabus: COM 685 (graduate level)
C. S. Lewis & Friends: Communication, Myth and Imagination
Summer Semester, 2012

DOCTORAL STUDIES PROGRAM

May 7-August 18, 2012
(Oxford Dates: June 23-July 1)

INSTRUCTOR INFORMATION

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All students are required to read and have a thorough understanding of the syllabus. Any questions or concerns need to be addressed to the instructor.

*After reading the syllabus please send me a note stating that you have read and understood the requirements for this class. If you do not understand something on the syllabus please contact me immediately so I can clarify the issue.
COURSE DESCRIPTION: This class examines the life and work of C. S. Lewis as it relates to our understanding of communication theory and practice. The class will give special attention to Lewis’ contributions to the study of reason, myth and imagination by examining his writings and by exploring the city of Oxford and the people who contributed to his work. Our exploration of the themes and events of Lewis’ life, the influence of his close friends, and the context of the culture in which he lived will help us to better understand why he continues to be so popular and influential among both scholars and practitioners.

Course Objectives:

This course will offer a balanced emphasis on theory and practice with the aim of helping each student come to appreciate C. S. Lewis as a communicator, a Christian thinker, and a person. At the end of this course the attentive student should be able to:

A. Recognize and be sensitive to the problems and challenges inherent in engaging, describing, and interpreting the work of C. S. Lewis.

B. Discuss the ideas of some of the key thinkers and theorists that populate his work and have contributed to his writing.

C. Proficiently discuss and writing about some of the key works produced by Lewis.

D. Discuss some of C.S. Lewis’ colleagues and close friends and how they influenced Lewis’ thinking and spiritual development.

E. Discuss some of C.S. Lewis’ major works and the implications of these works for the field of communication study.

Textbooks:

Required:


**Recommended:**


* The Chronicles of Narnia series has seven books. One is required but all are recommended.

**Course Requirements:**

Because of the brief and intense nature of this course, it is critical that all assignments be completed on time.
A. All required reading must be completed and “digested” before the class period they are due. Because this class meets at Oxford, England for only seven days, you need to read the required texts before the on-campus portion of the class begins at Oxford. Although we will be discussing the readings from the texts during the formal meeting times, there is not enough time for you to read all the material assigned if you wait until you arrive at Oxford.

B. Each graduate student will orally present two written abstracts summarizing and analyzing two of the works of C.S. Lewis from either his required or recommended works as noted previously. These abstracts are to be approved by the Professors before the on-campus portion of the class.

C. Each student will create a Screwtape blog, mimicking Lewis’ style in his work, Screwtape Letters. The blog will be a senior devil writing to a junior devil, just as Uncle Screwtape wrote to his nephew Wormwood.

D. Each graduate student must submit a twenty to twenty-five page academic paper based on some aspect of the life or writings of C. S. Lewis. Papers should include a literature review, analysis and interpretation, and any applicable theoretical observations or insights made by the student. All papers must follow the MLA or APA guidelines (5th editions). Papers must cite at least a dozen or more scholarly published articles or book chapters of other scholars.

Course Evaluation:

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<tr>
<th>Component</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>In-class discussion and participation</td>
<td>30%</td>
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<tr>
<td>Abstracts and presentations</td>
<td>20%</td>
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<tr>
<td>Screwtape blog</td>
<td>10%</td>
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<tr>
<td>Final paper</td>
<td>40%</td>
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Course Schedule:

Once we are closer to the on-campus portion of the class at Oxford, we will create a course schedule showing the activities we are planning each day. Planned activities include visiting the Kilns where Lewis lived with his brother Warne, exploring the campus of Oxford University, visiting the College where Lewis taught, visiting St. Mary’s Church where Lewis gave his famous “weight of glory” address during World War II, visiting Lewis’ own local church and the graveyard where he and many inklings are buried, holding lively discussions as the Eagle and Child (Bird and the Baby) and other establishments where Lewis met regularly with the inklings, and much more.

Prologue Distance Portion

May 7-June 22  In this distance portion of the class we will assign course readings and discussion questions to consider to help you reflect on the written texts.
Oxford Portion

June 23-July 1  We will begin our on-campus portion of the class at around 3:00 pm on Saturday, June 23, 2012 meeting for afternoon tea. The on-site part of the class will end on Sunday afternoon but we suggest you fly out of (or continue your stay in) England on the morning of July 1, 2012. (Your room is reserved through the night of June 30, 2012.)

Epilogue Distance Portion

July-August 18  In this last portion of the class students will be researching and writing their final paper, which is due on August 1, 2012.

Integration of Faith and Learning

To begin this section on the integration of faith and learning, we would like to refer to a brief comment made by John Courtney Murray, given at the inaugural series of St. Thomas More Lectures at Yale University. This class, as Father Murray reminds us, raises the question of the uniqueness of our subject matter and the problem of God amid the whole range of problems that we face. Murray states:

If God is a reality, his reality is unique; it will therefore present to man a unique problem. The problem of God exhibits only the barest analogy with the standard model of a problem as it is found in science. In the scientific world of observation and inference, hypothesis and verification, the data are, as it were, “out there.” The scientist is distant and detached from them; other things being equal any number of men who are scientists can do the same experiment and record the same results. No personal issues arise in the scientific problem. In contrast, the problem of God is primary among the fateful human questions that, as Pascal said, “take us by the throat.” The whole man—is profoundly engaged both in the position of the problem and its solution. In fact, he is in a real sense a datum of the problem itself, and his solution of it has personal consequences that touch every aspect of his conduct, character, and consciousness. Moreover, the problem of God is unique in that no man may say of it, “It is not my problem.” Dostoievski’s challenge is valid: “If God is not, everything is permitted.” But the challenge needs to be amended to include, “except one thing.” If God is not, no one is permitted to say or even think that he is, for this would be a monstrous deception of oneself and of others. It would be to cherish and propagate a pernicious illusion whose result would necessarily be the destruction of man. On the other hand, if God is, again one thing is not permitted. It is not permitted that any man should be ignorant of him, for this ignorance, too, would be the destruction of man. On both counts, therefore, no man may say that the problem of God is not his problem.

As indicated by the quotation above the issues raised in this class speak to the whole of our life not just the academic. We cannot divorce the sacred from the secular, one’s heart from one’s mind, or the God of reason from the God of history.

Furthermore, we engage the content of this class as communication scholars looking at theology and not as theologians looking at communication. By this we mean that you are to respond to questions raised in the class or to specific class assignments as a communication scholar speaking or writing to other scholars in the field. Although the professor provides a framework or structure for the class it is the responsibility of the student to integrate the subject matter of the class into their own worldview.

Assignments

All assignments are due on the dates indicated without prior permission from the instructors. Late work is subject to grade reduction. In addition, any late papers that are graded will not include written feedback. All papers should be submitted electronically to the Blackboard drop box set up for this class.

Incomplete Grades

It is University policy that incomplete grades are to be given only for legitimate deficiencies due to severe illness or emergencies or other significant reasons acceptable to the professor and not because of neglect on the student’s part. I cannot deviate from this policy. Please consult the Regent University Academic Catalogue for a more complete statement of university policy.

Academic Honesty

As should be expected, particularly at a Christian university, students will adhere to the highest standards of academic honesty. This includes the avoidance of plagiarism, defined as the uses of written and oral words of another person, including another student, without the expressed acknowledgment of the speaker’s or writer’s indebtedness to that person. This also applies to the use of papers and other materials previously submitted to instructors of other classes, either at Regent University or other institutions. Any violation of this policy will normally result in failure of the course.

Student Feedback

You will be given the opportunity to provide me, as well as the college administration, with written feedback and to evaluate the course structure and its conduct. However, you should feel free to bring any concerns to my attention at any time during the semester. We welcome your input, feedback and constructive criticism on this course.

This syllabus is subject to change without notice. Updated: November 13, 2011