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With your fresh eyes, please tell our readers something about PTS that they might not know but you think they should.

As a member of Generation X (the generation born after the baby boom ended, ranging from 1961 to 1981), I am younger than most PTS faculty and students. So, I am more culturally at home in Web 2.0 environments and communities than some other faculty members who did not grow up during the Information Age. Online environments and friendships are very comfortable and easy for me; they feel like an integrated part of my life. It's been interesting to observe some of the changes other faculty have encountered becoming more "technically savvy" because I always find it valuable to be shown the edges of my experience, the ways in which my experiences are not universal but are a function of my circumstances.

Characterize your teaching style or describe a commitment that shapes your teaching.

My belief is that if theological concepts turn out to be worth knowing, it will be because they enable you to do something you want to do: understand yourself, understand your tradition, ask the big questions in a more nuanced and mature way, talk to someone who has just lost a loved one, notice how injustice works and how you are situated in relation to it, etc.

So I try to ask myself: "What if this concept I'm trying to teach turned out to be fantastically useful to these students? What would it enable them to do, such that they'd find it fantastically useful?" Nearly always, I can imagine students actually using the concept—in meaningful ways that integrate with the work they do.

The other commitment that informs my teaching is a general anti-oppression analysis. Let's assume that privilege and oppression exist and are problems. In my classes we will talk about this, and we will also—as much as it's up to me—talk about it in ways that do not reproduce the very problems we're talking about. Being "neutral" or "objective" can often become an excuse for uncritically reinforcing the status quo, and the status quo hurts a lot of people.

In your opinion, how is online education changing the face of education.

Increasingly, factual information is not a scarce enough resource that you can reasonably expect people to pay for the privilege of accessing it. (Right now I'm reading *DIY U: Edupunks, Edupreneurs, and The Coming Transformation of Higher Education* by Anya Kamenetz, which is all about this.) This is scary, if you see education as being in the knowledge-access-granting business. It's also scary for all the other information industries we keep hearing about: What is the role of the *Washington Post* when you can get on-the-ground updates and photos in real time via **Twitter**? What is the *Post's* role when some bloggers, whose writing is on par with many of the *Post's* columnists, are working for free or for donations?

Tell us something about a scholarly project that is occupying your attention.

I am finishing my dissertation on the ways in which contemporary Trinitarian theology would do well to avail itself of some of the current reflections in place for studies, philosophy of place, and human geography.

Name a hope you have for the students at PTS.

I hope that they find they have something to say about a new, fruitful, exciting, and liberating direction for that part of Christianity from which I came: that part of Christianity which is ecumenically interested and has more or less tried to take modernity and postmodernity in stride (with many stumbles along the way, of course.) And equally importantly: I hope the current caretakers and institutional guardians of that part of Christianity listen to them.

Which book have you read recently that you would commend highly to our readers?

Rethinking Thin by Gina Kolata.