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A TAXONOMIC ANALYSIS OF REFLECTION-ELICITING TECHNIQUES IN EXPERIENTIAL LEARNING

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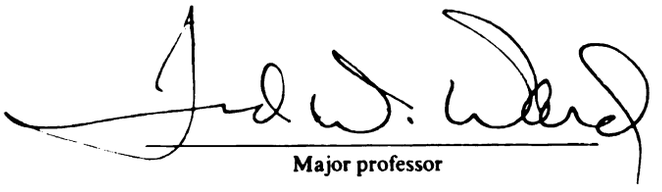

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A TAXONOMIC ANALYSIS OF REFLECTION-ELICITING TECHNIQUES IN EXPERIENTIAL LEARNING

By

Robert Stephen Hough

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ABSTRACT

A TAXONOMIC ANALYSIS OF REFLECTION-ELICITING TECHNIQUES IN EXPERIENTIAL LEARNING

By

Robert Stephen Hough

The purpose was to identify the use of action/reflection methodology in theological education. The study indicates uses of experiential learning in selected seminaries and the content, character, and extent of the educative reflection upon applied experience. Questioning is assumed to be a major reflection-eliciting strategy for the reporting on and debriefing of four major modes of experiential learning: block placement, concurrent field education, practicum, and the case method.

Individual interviews were carried out with seminary faculty (N=29) in institutions (N=8) related to the North American Presbyterian and Reformed Council (NAPARC). Written questionnaire responses were voluntarily requested from faculty-selected senior seminarians. Fourteen chose to respond. The analysis of reflection-eliciting techniques used the five-division Steinaker and Bell experiential taxonomy: Exposure, Participation, Identification, Internalization, and Dissemination.

Major findings indicate that praxis is not expressed as a major curricular concern in faculty definitions of experiential learning.

A general verbal interest in higher-order theological reflection was found. However, no evidence was displayed of a programmed flow of questions designed to move the respondent through an orderly thought process from cognitive recognition and recall toward higher-order reflection and praxis. Instead, informational recall and skill acquisition were primary concerns. Individual student growth and development including feelings generated with respect to an experience were secondary. Little identifiable difference existed between questions prepared for written or oral response. Both fall into the lower categories of the taxonomy focused primarily on factual recall, classification, and evaluation of data. Oral reporting and group discussion in either the classroom or larger or small-group configurations was the preferred format for debriefing activities. Interpersonal interaction between a student and faculty member was not a primary value generally expressed in the action/reflection process.

Further study of action/reflection methodology and especially the character of reflection as part of experiential learning (in terms of both theology and the student's self-search into divine truth) are suggested to encourage praxis.

Dedicated to-

the Still Small Voice who kept impressing upon me that biblical admonition:

> No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.
>
> Luke 9:62

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Appreciation beyond words must somehow be expressed to my wife, Betty, children Stephanie, Thomas, and Gwendolyn, and my parents, who have given years of immeasurable devotion in support of my being well equipped for ministry.

Finally, I remain eternally grateful for the 29 faculty members of the eight NAPARC-related seminaries who so willingly gave of their time for the interviews but also for scheduling in order to accommodate the dictates of my own ministry.

May the ultimate glory, however, go to the primary focus of the theological reflection about which this thesis speaks: the Lord Jesus Christ.

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STATEMENT OF THE PROBLEM

"Men's activity consists of action and reflection" (Freire, 1970, p. 119). If action is emphasized exclusively to the detriment of reflection, "activism" results. If there is a "sacrifice of action," "verbalism" results (p. 75). Another scholar similarly warned that "purely functional Christian faith is likely to become mindless activism, and that activity may well be short lived" (Groome, 1980, p. 65). Groome also observed, "The most significant advocate for an education grounded in an experiential way of knowing is John Dewey himself" (p. 145). Dewey's (1944) appreciation for the relationship between knowledge and experience is seen in his belief that "information severed from action is dead, a mind-crushing load" (p. 153). The Apostle James earlier spoke a similar injunction, "Faith [knowledge based] without works is dead" (James 2:17 [NIV]).

The appropriate relationship between action and reflection as expressed by these scholars awakens a concern with respect to the emphasis and direction of contemporary theological education and more specifically reflection-eliciting techniques in experiential learning.

Theological reflection is an integral dimension of experiential learning and stands in need of further reflection in order to enhance its effectiveness in theological preparation for ministry. The extent

and character of theological reflection with respect to reflection-eliciting techniques and reflective-questioning techniques forms a major dimension of that research need. Therefore, this study is intended to show something of the present level of faculty involvement in experiential learning in theological education as well as an indication of the content, character, and extent of the reflection upon that experience.

Foundational Rudiments

Experiential learning, as defined by Hamilton (1980), speaks of "educational programs functioning outside of conventional school classrooms that place participants in responsible roles and engage them in cooperative, goal-directed activities with other youth, with adults, or both" (p. 180). Hamilton's definition should be expanded for purposes of this study to include classroom case study, which is a vicarious form of experiential learning.

Reflection and transforming action upon that reflection has been labeled "the praxis" by Freire (1970). A similar concern for continuing and transforming action based on reflection upon concurrent experience was termed "educational praxis" by Small (1978). Relative specifically to theological education, Kaseman (1977) spoke of "Christian praxis," and Groome (1980), "shared praxis."

Praxis

The term "praxis" is the transliteration of a Greek word that designated action or deeds (Friedrich, 1968). The first-century writers of the Greek New Testament employed the term in the title of

the fifth book, entitled Acts [Praxes] of the Apostles. Over time, the term "praxis" has evolved in Christian thought to relate to not only life's action, but also reflection upon those experiences. The intent of praxis is a continuing life response, an action/reflection cycle. The Apostle Paul speaks of this action/reflection cycle in terms of the transformation of one's person as well as one's transforming action upon the world with the following imperative: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is" (Romans 12:2 [NIV]). The inference in this text suggests both personal and global transformation to the likeness and person of Jesus Christ as the proper response to Christian reflection upon experience in the context of the teachings of the Bible.

Experience, and reflection upon these events relative to learner response, have a long history in terms of Christian thought. From a strictly Christian perspective dating back to the early first century, the model of Jesus Christ training his disciples provides a classic example of action/reflection methodology in terms of learning process as well as teacher and learner behaviors. The disciples were commissioned to demonstrate in life and living, into action, the growth and maturity borne as a result of reflection upon experience. They were commissioned to praxis. The Biblical imperative was, and is, to "go" and to "teach," i.e., the "Great Commission" (Matthew 28:19).

Theological Reflection

Whitehead and Whitehead (1975) defined theological reflection as "the ability to bring Christian tradition (Scripture and our multi-leveled historical tradition) into dialogue with our contemporary experience in such a way as to yield both understanding of God's action in the church today and decisions about the building of Christian community adequate to the future" (p. 273). Furthermore, it has been said that theological reflection must be essentially heuristic, the kind of reflection that impels to action (Whitehead, 1977).

Christian Praxis

The focus of this study was on reflection-eliciting techniques relative to reflection upon experience in the context of theological education. Therefore, Kaseman's (1977) definition of Christian praxis provides a Biblically sound basis for this research. She defined praxis as "the purposive, shared, human action growing out of, and guided by, the distinctively Christian identity of its agents and the community that most decisively shapes their identities as Christians, i.e., the Church" (p. 75).

Christian praxis forms the heart of not only theological experiential learning but of life itself. Jesus said, "by their fruit you will recognize them" (Matthew 7:16 [NIV]). In Christianity, "fruit" is the empirical results of the ongoing integration of faith-knowledge into daily life and living.

Secular Education

From the perspective of secular education, John Dewey maintained a place of prominence with respect to the relationship between education and experience in terms of his conception of learning as the reconstruction of experience. Basic to Dewey's (1963) philosophy of learning is the dictum that "education in order to accomplish its end both for the individual learner and for society must be based upon experience--which is always the actual-life experience of some individual" (p. 89). In one of his earliest writings (1902), Dewey touched upon this fundamental concern.

> No number of object lessons, got up as object lessons for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden acquired through actual living among them and caring for them. . . . Verbal memory can be trained in committing tasks, a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics; but, after all, this is somewhat remote and shadowy compared with the training of attention and of judgment that is acquired in having to do things with a real motive behind and a real outcome ahead. (pp. 11-12) (Italics added.)

Lest Dewey's emphasis on experience as a basic action component of education be misconstrued, he provided a word of caution that "bare doing, no matter how active, is not enough" (1959, p. 122). The burden of proof for experience as a dimension of learning is relative to the consequences of that action.

Secular and Theological Higher Education

Both secular and theological higher education have for some years included the element of experience and reflection upon that experience as a basic component of the educational program and process. This has

been exemplified in clinical experience as well as field-based learning activities. Experience-oriented methodology in education traditionally includes some form of reflective dialogue between faculty or supervisory personnel and the student by means of either written or oral debriefing.

Land-Grant Philosophy

An early form of action/reflection methodology from the field of secular higher education was introduced with the land-grant philosophy. The land-grant movement began with the Morrill Land-Grant College Act of 1862. This legislation passed into law during the Lincoln presidency paved the way for an ongoing relationship between a number of educational institutions of higher learning throughout the country and their geographically immediate constituency by means of agricultural extension. The land-grant colleges initially developed the opportunity for experiential learning by application of the demonstration method in agriculture. Consequently, persons who were and are engaged in farming are brought into an ongoing dialogue with their respective educational institutions. Thus, theory and experience are brought together in an action/reflection teaching methodology.

Cooperative Extension Service

Shortly after the turn of the century, Knapp became a leading proponent of the land-grant demonstration method conjoining theory and experience (Bailey, 1945). Through the dedicated efforts of agricultural educators such as Knapp and others, the land-grant philosophy evolved into what is known today as the Cooperative

Extension Service, which was officially established under the Smith-Lever Act, 1914. The Cooperative Extension Service, as an indigenous component of the program of the land-grant universities with its emphasis on action/reflection, is one of the prominent models of field-based experiential learning in existence today within the United States. The land-grant movement and cooperative extension provide fundamental elements of process evident in both contemporary theological education and agricultural field-based learning as well. Examples of these key elements are the concepts of cooperation, participation, variation of methods according to needs of groups, recognition of interests and needs, and recognition of cultural differences (Wilson, 1944).

Clinical Method

Another instructional procedure applied in higher education that provides a model for experiential learning in theological education is the clinical method as first developed in medical education. Early in this century, recognition of clinical experience as a necessary component of professional training was given impetus by means of Flexner's (1910) Carnegie Foundation study of medical education in the United States. Once it was recognized as an essential ingredient in education for modern medicine, the field experience has been increasingly acknowledged as a valid aspect of the curriculum in virtually every professional field (Ward, 1972). Today, in profession after profession, the practicum or guided simulation has become essential though it might be called practice teaching, moot court, field

work, or some other similar term (Houle, 1977). Most theological schools since the beginning of the century have built some form of clinical-based learning into the educational process. Before that time, practical experience was gained primarily from the apprentice form of training (Beisswenger, 1977).

Theological Education

In part as a result of the success of secular models of experiential learning, theological education has likewise adopted a philosophical posture relative to teaching methodology which includes experience and concurrent theological reflection upon that experience as an integral dimension of the curriculum. The experiential components in theological education generally fall into four major categories: concurrent field education, block placement, practicum, and the case method, the latter being a vicarious form of concrete experience.

Rogers (1969) suggested that "placing the student in direct experiential confrontation with practical problems, social issues, and research problems, is one of the most effective modes of promoting learning" (p. 162). Theological experiential learning tends to involve all three types of confrontation.

The Association of Theological Schools' (1976) "Procedures, Standards and Criteria for Membership" for the Master of Arts in Religious Education and the Master of Religious Education degrees expresses as a criterion and anticipates that "Field experience and supervisors function as integral to the educational program; with

colloquia in which full-time faculty (from varied fields), adjunct faculty, and students seek integration of the academic and experiential learnings" (p. 28). Theological reflection upon student experience is clearly indicated and anticipated in this statement of principle. It was suggested by Wentz (1975) that "the most productive reflection takes place where action and instruction interpenetrate" (p. 110).

One seminary's basic statement of principle undergirding field-based learning states that "effective training of ministers requires not only academic training, but practical experience and case study. Hence the field work is an integral part of the student's full-rounded training" (Calvin Theological Seminary, 1967, p. 15). Implicit in this philosophical statement is the element of theological reflection upon experience as an integral dimension of the seminary curriculum.

Action/Reflection Methodology

Theological education for many years has traditionally given tacit if not outright approval to the desirability for action/reflection methodology in program design as a critical element in preparation for ministry. The evolution of this principle of action/reflection methodology within given theological institutions has been in terms of shape and form, as well as intensity of involvement in life-related experience. Rowen (1981) pointed out that the dichotomy between theory and practice continues to be questioned, and the present approach to theological education is to increase the emphasis on bridging the gap between them. He further noted that this bridge-building strategy involves "either nominating a particular field

(i.e., practical theology) to build the bridge or the development of a series of bridges from each pedagogical enterprise" (p. 8). ("Pedagogical enterprise" refers to such courses as Bible, church history, dogmatics, and practical theology.)

Theological Education by Extension

As fundamental components of theological education, clinical and field-based learning have evolved yet another step into what has come to be known as Theological Education by Extension (TEE). TEE is a compromise between the traditional training program and one focused on experience. As a philosophy of learning, TEE was born of necessity in Guatemala in the early 1960s. Faced with an economic crisis precipitated by a problem of insufficient faculty/student ratio, the Evangelical Presbyterian Seminary determined to give positive response by reaching out to students beyond the campus confines. The target group was students for whom a typical seminary-structured experience in one central location was quite a physical and social impossibility (Covell & Wagner, 1971). Fundamental to the curriculum of TEE is the concurrent programmed seminar in which theological reflection upon field-based experience is conducted between students and faculty, usually once per week. The instructor's primary responsibility is to facilitate reflective discussions that will encourage the participants to integrate their cognitive learning with their ongoing life experience (Elmer, 1980). Extension theological education has more recently developed within the United States as a means of reaching potential church leadership persons with theological content and ministry methods.

A Renaissance

A number of factors, combined, foster within theological education a renaissance of interest in the concept of Christian praxis. The implicit action/reflection methodology and its implications for a more wholistic, humanistic, and person-centered education are advocated for all students aspiring to church leadership. Theological reflection is the sine qua non which to a significant degree assures success in any of the four selected modes of experiential learning: its character, its content, and its basis in the Scripture.

Problem Statement

The action component of theological education, the planned experiential portion of the curriculum, has become fairly well established programatically by means of some form of the following models: concurrent field education (part-time during the school year while in residence), block placement (full-time in specified time block), practicum (simultaneous along with classroom instruction), and case method (vicarious involvement in a real-life situation). However, the depth of the theological-reflection element of these experiential learning activities with respect to student/faculty interaction is open to question. This weakness is apparent in the context of the integration of classroom theory and life-related experience with respect to meaningful conclusions.

Sherman (1973), writing from the perspective of the case method, regretted that

> We do not in fact think or reflect theologically, case groups have commonly found that theological questions, let alone

> answers, are seldom offered. . . . Is there something in the case method which inhibits theological discussion and an airing of theological differences? . . . Or is it perhaps that our faith has grown so thin that men, even the clergy, will not talk theology lest they expose their thinness? (pp. 7-8)

In Kennedy's (1978) judgment, much work needs to be done in refining the ways of reflection in action/reflection learning. When compared to the energy devoted over centuries to methods of exegesis and "book learning" research, it is obvious that the method of action/reflection learning needs intensive development.

A bit later, Kinsler quoted Kennedy (personal letter, 1979) as saying that "the action/reflection mode of learning is one that in fact dominates most pastoral ministries, but because we have done relatively little analysis and experimentation and conceptualization of it, we do not do it as well as we might."

The assessment, evaluation, and analysis of experience in the light of Scripture with an overt emphasis on continuing action is found to be deficient. As an integral dimension of experiential learning, theological reflection stands in need of further research in order to enhance its effectiveness in theological preparation for ministry.

The Problem

This study is designed to address the question to what extent action/reflection methodology, i.e., programmed experience and theological reflection upon that experience, is being carried out among selected faculty representing eight NAPARC-related institutions for theological education. More specifically in this study, the present

use of experiential learning in theological education is examined. Furthermore, what constitutes the content, character, and extent of reflection upon that experience is studied.

Theological Reflection

Irrespective of the mode of experiential learning, theological reflection as a curriculum content is carried out by means of some form of reporting and/or debriefing process. This process may take several forms with respect to the interrogation or discussion intended to increase the conceptual meaning and judgmental reflection upon a given learning experience. It may involve a written guidance instrument designed for a student's written or oral response. Or it may simply involve a prepared debriefing schedule to be used by the instructor or field supervisor as a strategy to initiate a student's oral response in reflection upon a given activity. At the least, the reporting and debriefing processes might involve no more than a dialogue between staff and student(s) with no organized or prepared discussion format.

Questions

Because of the nature of instructor-directed theological reflection, it was assumed that questions were a major strategy for the reporting on and debriefing of all four modes of experiential learning identified for this study. Given the concern for the extent of theological reflection and continuing action upon that reflection, the focus of this descriptive study was to probe by means of orderly assessment the reflection-eliciting techniques relative to the four

selected modes of experiential learning in theological education: block placement, concurrent practicum, field education, and case method. This assessment of reflection-eliciting techniques and reflective-questioning techniques was carried out for the purpose of estimating their emphasis and direction in light of the Taxonomy of Experiential Learning (Steinaker & Bell, 1979, Appendix A).

This study does not presume the existence of, or intend to assist in developing, some type of ideal question content or sequence for reporting or debriefing experiential learning. What was sought was evidence of a process designed to move a student from simple recall of facts beyond analysis toward Christian praxis. This pursuit focused primarily upon questions as an approach to the broader concern for student reflection upon experiential learning.

Theological Criteria for the Justification of Value Judgments

Theological reflection is viewed as critical thinking regarding all the dimensions of life. It encourages the student's involvement with the Scripture relative to life's possibilities as well as problems. An adequate response to theological reflection demands an individual obedience to God and one's fellowman in both life and living; a Christian praxis. This obedience is reflected in lived experience within the dictates of God's Law, the Ten Commandments, under the Lordship of Jesus Christ.

The educational institutions represented in this survey subscribe to a Reformed theology of the Christian faith which is

confessional in nature. Therefore, the following statements are consistent with the Reformed confession of the Christian faith.

Certain assumptions underlying this study have a basis in faith rather than empirical research. Three such faith assumptions follow:

1. The Bible is the infallible word of God which forms a basis for the valuing of life's experience.

2. God is Lord of all and nothing exists or happens apart from His sovereign will. Therefore, experience in life must be judged and valued with respect to His divine will as revealed in the Scriptures which are sufficient for both faith and life.

3. The Christian functions in his daily walk under the Lordship of Christ and is empowered by His Spirit to live a life of obedience to the sovereign will of the Father God as revealed in Scripture.

Pedagogical Assumptions

The body of literature relating to reflection on experience and the role of questions offers at least the following pedagogical assumptions.

1. Questioning relative to experience can be analyzed to determine its taxonomic structure.

2. The use of questions is one of the most common teaching techniques.

3. The educational outcomes which are intended will be affected by the characteristics of the questioning techniques.

4. Instructor-controlled questioning processes frequently focus on factual recall and analysis.

5. The extent to which the questioning process moves beyond simple analysis toward a more comprehensive involvement with the totality of an experience is relative in part to student/staff time commitments and workload.

6. Debriefing questions will tend to focus on cognitive concerns with a lesser emphasis on the affective responses to an experience.

7. Problem solving versus critical thinking is determined by the content and progression of instructor-designed questions.

8. Valued educational objectives in a specific setting aid in the definition of effective types of questions.

9. Experiential learning is enhanced by orderly reflection.

10. Questions may serve as an instructor-controlled stimulator to higher-level critical thinking.

11. Well-posed questions contribute significantly to student growth and achievement.

Purpose and Significance of the Study

The purpose of this analysis of reflection-eliciting techniques in theological education was to obtain and classify data on which hypotheses may be drawn to provide a basis for further study into the learner's task of reporting on and debriefing experiential learning. This study was intended to provide data regarding the levels and sequence of reflection-eliciting techniques presently being pursued relative to the taxonomic continuum from simple recall (1.0 Exposure)

to praxis (5.0 Dissemination).[1] The data analysis and conclusions are intended to assist faculty to determine what types and sequences of debriefing questions they might employ to secure maximum theological reflection. Maximum theological reflection is rooted in the Scriptures with the ultimate goal of continuing action.

Research Questions

Research questions fall into two categories: descriptive questions and analytic/evaluative questions. The following questions form the basis for research in the selected eight institutions for theological education.

Descriptive Questions

1. How do the four selected modes of experiential learning in theological education rank relative to faculty implementation?
2. How do the eight methods of reporting and debriefing rank relative to faculty implementation?
3. How do methods employed for student pre-orientation and preparation for experiential learning rank relative to faculty implementation?
4. Is there any pattern of sequence or level which relates particular questions to particular experiences?
5. What primary emphasis is displayed in the balance between convergent (1.0 Exposure, 2.0 Participation) and divergent (3.0 Identification, 4.0 Internalization, 5.0 Dissemination) questions?

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[1]"Dissemination" in this taxonomy is intended to mean more than the spreading of information and is more a matter of pre-Hellenistic concern for action on the basis of what one knows. "Demonstration" might be a better word for what Steinaker and Bell described in the highest level of their taxonomy.

6. What identifiable differences, if any, exist between reporting and debriefing questions prepared for written response as opposed to oral seminar presentation?

Analytic/Evaluative Questions

1. Does the process used within given reporting and debriefing activities and across the progression of the whole curriculum reveal movement or impetus toward higher-order theological reflection (3.0 Identification, 4.0 Internalization, 5.0 Dissemination)?

2. To what extent do the reporting and debriefing questions induce theological reflection, i.e., a direct confrontation with the Scripture?

3. What evidence exists of a programmed flow of questions designed to move the respondent through a process of orderly reflection from cognitive recognition and recall (1.0 Exposure) to Christian praxis (5.0 Dissemination)?

4. To what extent does the formulation of questions indicate a concern for the individual student's growth and development in the combined areas of cognition and affect?

Summary

This descriptive curriculum study, A Taxonomic Analysis of Reflection-Eliciting Techniques in Experiential Learning, was concerned with the quality of theological reflection in the experiential learning curriculum of theological education. Classroom cognitive input should be tried and tested in the arena of life-related experience. As one theological educator pointed out, "Learning theology by doing theology is a necessity. Being where the people are is not learning outside the classroom. It is the classroom" (Hahn, 1977, p. 293). Furthermore, life-related experience and its consequences should be analyzed and debated in light of the revealed will of God in the Bible. Reflection upon experience should have within it a

cyclical dynamic that moves a student to continuing experience relative to the conclusions of the reflective activity. The new experience, in turn, calls for further reflection. Praxis is defined as a cyclical phenomenon that requires a balance between action and reflection. Within and as a result of this dialogue between theory/theology and experience, the opportunity for growth and development is enhanced.

Action demands reflection in theological education. And that reflection demands continuing action. Anything less tends to become either of two faulty responses: activism or verbalism (Freire, 1970). Neither of these two responses can be supported as Biblical ideals for ministry.

Definitions of Important Terms

The following definitions will be of help in explaining some of the key terms and phrases used in this study:

Action/reflection methodology: A circular ongoing process leading on into further intentional action, deepened by the analysis of the reflection and grounded in the active engagement (Kennedy, 1978).

Block placement: Engagement of a student in an intensive full-time ministry within a specific block of time, apart from the normal routines of the school year (Hunter, 1977).

Case: A written description of an event or series of events presented in such a manner as to elicit from the reader(s) an analysis of the situation, an isolation and evaluation of available options, and a concrete commitment to a specific course of action (Rosell & Weeks, n.d.).

Case method: A method that requires students to participate actively in problem situations, hypothetical or real (Good, 1973).

Christian praxis: Purposive, shared, human action growing out of, and guided by, the distinctively Christian identity of its agents and the community that most decisively shapes their identities as Christians, i.e., the Church (Kaseman, 1977).

Clinical experience: First-hand participation in patient and patient-related services occurring as part of an educational program (Good, 1973).

Concurrent field-based learning: A supervised field experience of up to 12 to 25 hours of direct ministry during the academic year while the student is in residence (Hunter, 1977).

Curriculum: A series of planned events that are intended to have educational consequences for one or more students (Eisner, 1979).

Debriefing: Any interrogation or discussion intended to increase the conceptual meaning and judgmental reflection upon a given learning experience (Ward, 1979).

Dialogue: A conversation between individuals or groups carried on especially for the purpose of mutual instruction and understanding (Good, 1973).

Experience: A hierarchy of stimuli, interaction, activity, and response within a scope of sequentially related events beginning with exposure and culminating in dissemination (Steinaker & Bell, 1979).

Experiential learning: Educational programs functioning outside of conventional school classrooms that place participants in responsible

roles and engage them in cooperative, goal-directed activities with other youths, with adults, or both (Hamilton, 1980).

Field-based learning: Exposure to the environment and "life problems" of the practitioner during the period of formal educational experience (Ward, 1972).

Holistic: A descriptor indicating that changes in human behavior involve the total organism because the organism is an integrated whole (Stewart, 1974).

Internship: Planned and supervised training that allows the application of theory to actual and varied practices (Good, 1973).

Land-grant philosophy: Serving the populace out of a spirit of service by means of the application of exact knowledge to the ordinary affairs of life (Davenport, 1952).

Practicum: A course of instruction aimed at closely relating the study of theory and practical experience, both usually being carried out simultaneously (Good, 1973).

Praxis: Reflection and action upon the world in order to transform it (Freire, 1970).

Research interview: A two-person conversation, initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him on content specified by research objectives of systematic description, prediction, or explanation (Cannell & Kahn, 1968).

Reporting: A debriefing form of reflection activity that takes place during the experience.

Seminar: A less structured sharing and discussion experience that provides occasions and stimulations to reflect upon and evaluate learnings from both the cognitive input and from field experience, with a premium on relating the two (Ward, 1972).

Seminary: An institution providing graduate-level theological education for the primary but not exclusive purpose of training people for church parish ministry.

Shared praxis: A group of Christians sharing in dialogue their critical reflection on present action in light of the Christian story and its vision toward the end of lived Christian faith (Groome, 1980).

Supervision: The direction and critical evaluation of instruction (Hunter, 1977).

Theological reflection: The ability to bring the Christian tradition into dialogue with our contemporary experience in such a way as to yield both understanding of God's action in the church today and decisions about the building of Christian community adequate to the future (Whitehead & Whitehead, 1975).

CHAPTER II

REVIEW OF THE LITERATURE

For over seven decades, the research literature informs us that the role of questions in teaching methodology has been an ongoing concern in educational research, particularly with respect to youth education. In retrospect, we might reflect even further and note that since the time of Plato's Academy, the questioning method of students by teachers has been a dominant method of instruction (Mills, Rice, & Berliner, 1980). Their study on the correspondence between teacher questions and student answers in classroom discourse in grades four through eight found that the chances are about even that there will be a correspondence between the cognitive level of the questions asked and the cognitive level of the response that was elicited.

The question is perhaps the primary tool by which the individual processes information regardless of the diversity of procedures (Hunkins, 1976).

Hyman (1980), writing from the perspective of student questions, said that "Learning depends on the answers people receive to their questions, but the answers are obviously given only in light of the questions asked and therefore are delimited by them" (p. 38).

Hyman's judgment viewed in light of the instructor's questions would be equally valid. Questions and answers are a primary dimension of the learning process from both the student and instructor's postures.

In a recent review of the literature on questions and questioning, Dillon (1982) indicated that

> Questions are the predominate technique for initiating, extending, and controlling the conversational exchange in classrooms. . . . They are also the preferred technique for stimulating student thought and opinion. . . . Today, questions . . . "trigger thinking," "ignite creative processes" and "establish a dialogue relationship." (pp. 128-29)

Historical Perspective

One of the earliest studies (Stevens, 1912) indicated the preeminence of questions as the major mode of inquiry in the teaching process. She found that four-fifths of school time was occupied with question and answer recitations. Hich-school teachers were found to ask a mean number of no less than 395 questions per day. Although contemporary research has become increasingly more sophisticated, her findings regarding the fundamental role of questions in the learning process remain viable. Recently, with the introduction of the "new" curricula, teachers have been asking even more questions than before (Dillon, 1982).

Another finding from the Stevens' study (1912) which has been supported by later research is that the basic intent of the questioning method is the recall of facts. The preponderance of factual questions has been supported in numerous educational studies of elementary-school students (Floyd, 1960; Gusak, 1967; Haynes, 1935;

Schreiber, 1967) as well as high-school youth (Corey, 1940; Davis & Tinsley, 1967; Gallagher, 1965). Haynes (1935) found that 77% of teacher questions in sixth-grade history classes called for factual answers, while only 17% were judged to require students to think. Guszak's (1967) evaluation of children's reading achievement provided the following conclusions:

1. The teachers dwelt on literal comprehension to the neglect of inferential and evaluation questions.
2. The high incidence of incongruent units indicated that the teachers were accepting incongruent responses as congruent.
3. The questions were made so simple that the student achieves the correct answer on the first try.
4. Teachers tended to utilize the questions as a free-standing item when, with a minimum of effort, they could have related one question to another. (p. 107)

The dramatic finding of the Guszak research is the revelation that the single-recall solicitation followed by the single-congruent-recall response is the dominant interaction pattern (p. 108). Furthermore, well over half of classroom verbal interaction between instructor and students took place at the lowest levels in Bloom's taxonomy of educational objectives.

The Gallagher study of gifted children (1965) found that over 50% of teachers' questions were focused on recall at the level of cognitive memory. Davis and Tinsley (1967) affirmed this finding in their study of elementary social studies. The Bartolame research (1969) concurred.

Commenting on the Gallagher and Guszak studies, Smith (1978) observed that students are rarely given the opportunity to apply principles, concepts, or theories, or to evaluate a judgment within the confines of the normal classroom. Therefore, "the increasing

complexity of problems confronting students, both in College and after graduation, makes it imperative that we provide them with opportunities to practice higher levels of thinking" (p. 43).

By way of summary, Gall (1970) completed his literature review by indicating that "It is reasonable to conclude that in a half-century, there has been no essential change in the types of question which teachers emphasize in the classroom. About 60% of teachers' questions require students to recall facts; about 20% require students to think; and the remaining 20% are procedural" (p. 713).

There does appear to be a trend in the current literature (Dillon, 1982) which would indicate that the focus of questioning is moving away from recall of facts and from recitation to higher-order questions for use in classroom discussion. A literature review by Hargie (1978) produced the following conclusions with respect to the use of questions in teaching:

1. More attention should be given to means whereby teachers can increase their use of thought-provoking questions, as opposed to factual or recall questions.
2. Oral questions appear to be more effective than written questions in classroom instruction.
3. The use of probing by the teacher is an important feature of questioning. (p. 101)

A recent study (Redfield & Rousseau, 1981) supported Gall's earlier findings (1970) that gains in achievement can be expected when higher cognitive questions assume a predominant role during classroom instruction. However, a rather extensive multidisciplinary literature review by Dillon (1982) provoked from him the following strongly worded caveat:

> In what manner, then, is it known that questions stimulate students' thought and discussion? This knowledge can be characterized as received opinion, conventional wisdom or presumptive knowledge. The effect of questions comes down to rest on assertion in theory, on belief and habit in practice, and on neglect and uncertainty in research. Hence, the emphasis on questions in education may be characterized as presumptive practice. . . . No other enterprise but education holds that questions enhance cognitive, affective and expressive processes. . . . Only in education are questions asked in the belief that they will stimulate thought and encourage expression. (p. 130)

An area of educational concern that has elicited only limited research is that of the relationship between teachers' questions and student behavior. In this context, Hunkins (1968, 1969) submitted research data which would suggest that well-posed questions contribute significantly to student achievement. His work among sixth-grade social studies classes dealt with the issue of whether the variable of question type bears any relationship to student achievement. The concluding hypothesis indicated that if a group of students is exposed to certain types of questions and if their responses are monitored to improve their quality (rather than correctness), then they will be able to answer similar types of questions better than a group of students who have not had this exposure (Gall, 1970).

A considerable proportion of the more contemporary research on questions and questioning techniques has been on question placement within written prose material (Boyd, 1973; McGaw & Grotelueschen, 1972; Rothkoph, 1972) as well as on information retention (Frase, 1968).

McGaw and Grotelueschen (1972) studied the direction of the effect of questions in prose material. They found that the questions facilitated performance through stimulating review of material

preceding the question, and through increasing attention to the material following the question.

Rothkoph's (1972) interest was the interpersonal interaction and incidental learning from written material. The results of the study indicated that questions asked by a teacher were the most effective method, as opposed to written questions or no questions. Rothkoph also determined that the types of questions asked are of vital importance.

Frase (1968) found that the development of effective reading behavior was contingent upon the location of questions and also upon the frequency with which the question occurred. Close proximity of questions to their relevant material was not a critical variable for retention of information.

Shaver (1964) did a study of the recitation versus the socratic style of teaching. Findings of this study indicate that it is apparently more difficult to maintain uniformity among teachers with the socratic style and its probing of inconsistencies than it is with the recitation style for eliciting student response.

The literature reflected in the foregoing commentary is with one exception (Hyman, 1980) focused on the role of the teacher in the questioning process. Another body of literature exists that relates to the role of the student as questioner (Gall, 1970).

Classification of Questions

For purposes of this study, the literature on classification of questions by type is particularly meaningful. Between 1956 and 1967,

no less than 11 question-classification systems were proposed (Gall, 1970). Most of these question-classification systems are composed of categories based on the type of cognitive process required to answer a specific question. Some of these systems consist of a limited number of general categories that can be used to classify questions irrespective of context (Bloom, 1956; Carner, 1963; Gallagher, 1965). Others provide for a more detailed description relative to specific areas of study (Clements, 1964; Guszak, 1967; Schreiber, 1967).

Carner (1963) was concerned with levels of questioning:

> Although questions may be asked across an entire spectrum, from concrete to highly abstract, there is a notable tendency to over-emphasize the kind of question which is readily supported by the facts or details. . . . While stressing these questions reduces controversy, it also has the unfortunate result of limiting the opportunity to develop higher-level thinking skills which are so important. (p. 548)

The Carner taxonomy involves three categories: Level I--Concrete, Level II--Abstract, and Level III--Creative. He noted by way of conclusion that "In the hierarchy of questions it is possible to ask, teachers have been most reluctant to probe the creative realms where answers are not comfortingly right or wrong" (p. 550).

According to Gall's analysis (1970), it appears that Bloom's taxonomy (1956) best represents the commonalities that exist among the aforementioned 11 classification systems.

Steinaker and Bell (1979) developed what they identified as The Experiential Taxonomy. This taxonomy was first developed in 1975 and subsequently has undergone considerable scrutiny. The experiential taxonomy contains five basic categories of classification: (1.0

Exposure, 2.0 Participation, 3.0 Identification, 4.0 Internalization, and 5.0 Dissemination)(Appendix A).

Within the first four categories of the experiental taxonomy are most of the implications of both the cognitive taxonomy of Bloom (1956) and the affective taxonomy of Krathwohl (1964) (Appendix B). Whereas Bloom and Krathwohl basically addressed only one aspect of human experience respectively, the experiential taxonomy is a gestalt taxonomy that seeks to relate to the totality of life's experience. "Dissemination," the fifth category and highest level in the experiential taxonomy, carries human activity clearly beyond the cognitive taxonomy's domain. The focus of this "dissemination" category is man's concurrent voluntary response in life and living; that which for the purpose of this study is labeled theological praxis. "Dissemination" covers the voluntary continuing action in culmination of reflection upon action in experiential learning.

Hamilton (1980) suggested that "the need to supplement activity with reflection in order to enhance its educational value is perhaps the most firmly grounded assertion that can be made about experiential learning" (p. 184). This belief is rooted in Dewey's theory and supported by the research of Coleman and his colleagues (1973).[1]

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[1]Coleman and his colleagues (1973) completed a seven-year study entitled the Hopkins Games Program. The research was conducted regarding the use of games and simulations for instruction. Basic to the study was the belief in a fundamental difference between two processes of learning: "information-processing" learning (typical schooling model) and "experiential learning." The weakest link in the experiential-learning process according to Coleman was in "generalizing from the particular experiences to a general principle applicable in other circumstances" (p. 5). One of the major findings of the Hopkins study was the need to incorporate guided discussion, i.e.,

As students engage in dialogue about their experiences, they reconstruct their theories which in turn will alter their activities in future experiences (Weizmann, 1978).

Dewey (1944) recognized not only the value of experience in education and the unity of theory and practice, but also the value of reflection. He valued experience relative to its consequences and the reflection upon those consequences. Dewey held that "when an activity is continued into the undergoing of consequences, when the change made by action is reflected back into change made in us, the mere flux is loaded with significance" (p. 139).

The five major categories of the experiential taxonomy allow for a cyclical perspective on growth and development in theological education. Furthermore, because of its comprehensive gestalt, the experiential taxonomy provides a synthesis of the cognitive, affective, and psychomotor elements of the learning process. This synthesis encompasses all aspects of the other taxonomies and brings human experience together into a manageable frame of reference for functional use at both the theoretical and the practical levels of research, teaching, and learning (Steinaker & Bell, 1979, p. 14).

The experiential taxonomy served as the theoretical basis for this descriptive curriculum-research study on reflection-eliciting techniques in experiential learning. "The experiential taxonomy is

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reflection, into experiential learning in order to foster generalization from a particular situation to a broader application in life. "When the general principle is understood, then the next step is its application through action in a new circumstance within the range of generalization" (p. 5).

an instructional theory with pragmatic application to the teaching-learning act. It meets and goes beyond the A.S.C.D. criteria for instructional theories" (Steinaker & Bell, 1979, p. 17).[1]

Summary

There exists a substantial repository of research material and published writing regarding the use of questions in the field of education. The literature on the teachers' use of questions is but one small area of that corpus dating back to at least the late nineteenth century. However, a recent multidisciplinary literature review by Dillon (1982) cast serious question on the rigor of much of that research when he concluded that "the emphasis on questions in education may be characterized as presumptive practice" (p. 130).

At the same time, there has developed in education a renewed emphasis on praxis (Small, 1978), and in the content of Christian theological education, Christian praxis (Freire, 1970; Groome, 1980; Kaseman, 1977). Steinaker and Bell developed the experiential taxonomy which accommodates those kinds of questions that voluntarily move a student beyond the facts of a given life experience toward praxis. Questions that encourage personal growth and development through involvement in new experience are classified under the heading "dissemination."

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[1] I. J. Gordon (Ed.), Criteria for theories of instruction (Washington, D.C.: Association for Supervision and Curriculum Development, 1968) (Appendix C).

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

This curriculum study in the descriptive mode involves research in the classification of reflection-eliciting strategies in order to assess their emphasis and direction according to a taxonomy of experiential learning.

Description of Type of Research

Isaac and Michael (1971) stated that descriptive research is applied for the purpose of describing systematically the facts and characteristics of a given area of interest. It is the accumulation of a data base that is solely descriptive.

Overview of the Research

This descriptive study was an examination and comparison by means of a systematic analysis the reflection-eliciting process employed by faculty. The focus of the study was primarily on the process and content of the reporting and debriefing activities relative to experiential learning irrespective of the academic context or degree program involved. Data were solicited in four major modes of experiential learning applicable to theological education: concurrent field education, block placement, the practicum, and the case method. Two fundamental concerns supporting this research were the extent of the

continuum of theological reflection and to what degree that reflection was brought to focus in the Scriptures. Of equal concern was the extent to which there was continuing emphasis on voluntary action resulting from theological reflection, e.g., Christian praxis.

Subjects

The 29 faculty involved in the study were the total population with respect to the eight selected institutions. Forty-two senior students were the total population of which 14 voluntarily chose to respond to the questionnaire. Each seminary is representative of one of four denominations. All are allied through the North American Presbyterian and Reformed Council (NAPARC). The NAPARC Consortium was formally organized in 1975 for the purpose of interdenominational cooperation and sharing of resources for mutual benefit. Each school and its faculty share a similar Reformed theological perspective. Present NAPARC institutions include the Christian Reformed, Orthodox Presbyterian, Presbyterian Church In America, and the Reformed Presbyterian Church of North America.

Setting

The eight selected NAPARC institutions included in this study are Biblical Theological Seminary, Hatfield, Pennsylvania; Calvin Theological Seminary, Grand Rapids, Michigan; Center For Urban Theological Studies, Philadelphia, Pennsylvania; Covenant Theological Seminary, Macon, Georgia; Reformed Episcopal Seminary, Philadelphia, Pennsylvania; Reformed Presbyterian Seminary, Pittsburgh, Pennsylvania; Reformed Seminary, Jackson, Mississippi; and Westminster Seminary,

Philadelphia, Pennsylvania. Among these institutions, the primary academic programs that formed the basis for this research included the Doctor of Ministry (D.Min.), Master of Theology (M.Th.), Master of Divinity (M.Div.), Master of Religious Education (M.R.E.), Bachelor of Divinity (B.D.), and Theological Education by Extension (TEE). At the time of this study, none of the foregoing undergraduate or graduate programs within the United States offered an academic degree solely through extension. However, two of the institutions were conducting programs of extension education.

Interview Procedure

Personal interviews were scheduled with 29 consenting faculty involved in one or more of the selected modes of experiential learning in the eight participating institutions. Interviews were conducted during November 1981 and were for a maximum of one and one-half hours duration. They were held at a location of the interviewees' own choosing and at their convenience. Following the interview, names of senior students involved in experiential learning were solicited for the purpose of sending by mail the brief student questionnaire (Appendix F).

Permission to conduct this research was solicited from each of the eight institutions by means of a letter of request (Appendix E-1) which was mailed to a faculty liaison. It sought names of specific faculty or adjunct faculty presently involved in experiential learning as a teaching methodology plus permission to contact them for interviews. Upon receipt of the names, a letter of request

(Appendix E-2) was sent to each suggested faculty participant outlining a description of, and purpose for, this research. Included in the request was the expected extent of their personal involvement relative to time and content.

After the faculty interviews were completed, a letter of request (Appendix E-3) including a brief questionnaire was sent to selected senior students in each institution as suggested by the faculty interviewees. These eight questions (Appendix F) probed a student's recollections of his/her experiential learning activities and especially of the reporting and/or debriefing process to which he/she had been exposed.

Data from the faculty interviews were collected by means of interviewer notes and audio cassettes plus any previously prepared paper guidance instruments that the interviewees were willing to share. Catalogues and field manuals of each institution were also helpful in supplying background data.

Instrumentation

Two basic instruments were used to collect data. These instruments, designed by the author of the study, were tested in a trial study at Calvin Theological Seminary in Grand Rapids, Michigan. Selected faculty were interviewed during November and December 1981. Senior students involved in experiential learning were sent the student questionnaire in the spring of 1982. Both instruments were judged to be adequate for acquiring the necessary data for this research on the basis of the trial study.

Index Card

A four-by-six index card was given to the interviewee at the time of the interview. Side one (Figure 3.1) lists four selected basic modes of experiential learning and their definitions upon which the interviewee responses were based on the Interview Question Schedule: Section A-2 (Appendix D). This instrument assisted the interviewee in reflection upon the selected categories of modes of experiential learning as well as the selected methods of reporting the content of these experiences.

MODES OF EXPERIENTIAL LEARNING:

1. CONCURRENT FIELD-BASED LEARNING: A supervised field experience of up to 12 to 25 hours of direct ministry during the academic year while the student is in residence.

2. BLOCK PLACEMENT FIELD EDUCATION: Engagement of a student in an intensive full-time ministry within a specific block of time, apart from typical academic routines.

3. PRACTICUM: A part-time field assignment as part of a particular academic course.

4. CASE METHOD: Student participation in problem situations hypothetical or real.

Figure 3.1. Four selected basic modes of experiential learning and their definitions.

Side two (Figure 3.2) lists eight generally accepted methods of reporting the content of a given program of experiential learning, including their definitions. These eight methods formed the basis for interviewee responses to the Interview Question Schedule: Section A-5,6.

METHODS OF REPORTING:

1. ORAL REPORT:
2. STAFF-PREPARED RESPONSE FORM: Prepared list of questions for students to answer in writing.
3. VERBATIM: A written report of an experience repeating as accurately as possible the participants' earlier conversation.
4. CASE STUDY:
5. GROUP DISCUSSION:
6. DIARY/JOURNAL: A written day-by-day account of what one has done, including observations, thoughts, or feelings.
7. ANECDOTAL REPORT: A short written account of an interesting incident or event.
8. ELECTRONIC REPORT: A report submitted on audio and video tape.

Figure 3.2. Eight generally accepted methods of reporting the content of an experience and their definitions.

Interview Question Schedule

This paper guidance instrument (Appendix D) was retained by the interviewer to serve as an organizer for the request and recording of data. It is divided into two major divisions.

Section A relates to the more objective data relative to the form and extent of the interviewee's specific involvement in experiential learning.

Section B relates to a more subjective response focused on reflection-eliciting techniques and the extent of theological reflection practiced in the student reporting and debriefing processes.

The findings of this survey (Chapter IV) are organized according to the structure of the Interview Question Schedule.

Limitations

The following five items tend to place a limitation on the generalizability of the study.

Sample Size

The limited number of faculty and students interviewed in addition to a restricted selection of institutions places a limitation on the generalizability of this study. Since most seminaries provide a similarity of program, the conclusions of this survey should have a broader application among theological educators serving on other faculties.

Theological Education and Reflection

Belief systems are not universally accepted. Therefore, the theological grounding of this study in the Reformed faith becomes a limitation and especially with respect to theological reflection. There are within the broader evangelical community many theological institutions that subscribe to the basic faith assumptions underlying

this research. Therefore, the conclusions may well be generalized to that broader faith community.

Instructor-Controlled Variables

There was a wide variety of instructor-controlled variables relating to both the content and process of experiential learning within the disciplines (church history, systematics, philosophical theology) but more particularly in the practicums (counseling, church education, homiletics). This diversity in teaching methodology, course content, goals, and objectives had some influence on the reporting and debriefing processes. The extent of that influence is not totally captured in the findings of the study and thus becomes a limitation.

Time and Workload Constraints

There was the inability to determine with any degree of precision to what degree constraints of time and workload for both faculty and students directly affected the reporting and debriefing processes; question formulation, extent of dialogue, and therefore extent and depth of reflection. This is a limitation insofar as the reflection process might have been more thoroughly carried out if time and workload had permitted.

Ecclesiology

Each denomination supporting the institutions selected traditionally maintains an ecclesiology, a doctrine of the Church, which bears influence on the curriculum of that particular school. This influence has an unmeasurable effect on the content and process of

theological reflection with respect to both faculty and student behaviors. A compelling emphasis on or demand for knowledge, and skill acquisition and execution, may well frustrate any desire or design for more in-depth and personal reflection. Since the phenomenon of ecclesiastical pressure would apply to most if not all schools for theological training, the conclusions of this study should have broader generalizability than the limited research sample.

Summary

Chapter III identified the research methodology of the study. It can be described as curriculum research in the descriptive mode.

The interviewees were faculty and students of eight theological schools allied with the North American Presbyterian and Reformed Council (NAPARC).

Personal interviews were conducted with selected faculty using an interview question schedule designed and field tested by the author of this study. Faculty-selected senior seminarians from each institution received a brief written questionnaire requesting their response and evaluation of the reporting on, and debriefing of, experiential learning.

Data were collected from questions focused on the reporting and debriefing process relative to experiential learning as carried out in the context of concurrent field-based learning, block placement field education, the practicum, and the case method.

CHAPTER IV

FINDINGS

Experiential learning and the current status of reflection-eliciting techniques as applied in theological education form the basis for this curriculum study. The purpose of curriculum research is to inquire into the way things are in order to generate new knowledge (McKean, 1977).

This study was directed primarily toward determining the nature and scope of reflection-eliciting techniques as applied in theological education. The aim was to acquire data that would provide a description of "what exists" with respect to variables or conditions in particular curriculums in eight selected theological institutions of the NAPARC Consortium. Data were obtained by means of individual personal faculty interviews. Included in the findings is student feedback from a selection of students as suggested by faculty interviewees. These data were secured by means of questionnaires distributed by mail.

Classification of Findings

Findings from this research are classified in such a way that other researchers may be aided in drafting hypotheses for further study into the curricular task of reporting on, and debriefing of, experiential learning in theological education. The analysis provides

information about the levels and sequence of questioning plus other reflection-eliciting strategies that were being pursued relative to the experiential taxonomic continuum from simple recall (1.0 Exposure) to theological praxis (5.0 Dissemination) (Steinaker & Bell, 1979). Indicators for each of these five categories are displayed in Figure 4.1.

Faculty-prepared paper guidance instruments for students' oral and written response, faculty-prepared debriefing schedules for self-use, and faculty questions and question-formation categories shared in faculty-researcher interviews provided the major data for this study and analysis.

In addition to 29 faculty interviews, 42 questionnaires (Appendix F) were mailed to students who were all involved in some mode of experiential learning. Fourteen of these instruments were returned representing six of the eight institutions. Data from these questionnaires are reflected in the following institutional precis. A more detailed account of the interviews is found in Appendix G 1-8.

Orientation of the Institutions Toward Experiential Learning

The following eight institutional descriptions using coded names are intended to provide an orientation to each institution which will assist in establishing a perspective of their respective involvements in experiential learning.

1.0 Exposure

- questions are fundamental and basically naive: designed to provoke attention and stimulate wonder; rarely demand an answer.
- exposure to the possibility of an experience: arouse interest, motivate, invite to participate in an experience.
- data presentation: assist in recognition of a variable or problem identification.
- work toward definition.
- key concept: consciousness of an experience.

2.0 Participation

- questions focused on recall and translation of data: involves Why? or evaluative questions, recall and translation questions.
- generate, accumulate, qualify, rearrange, sequence data.
- walk through, replicate, and verify activities.
- pull together a common information base; define a beginning frame of reference.
- key concepts relative to data: discover, diagnose, discuss, explore, assess, clarify, define.

3.0 Identification

- questions lead the student to implement, hypothesize and to experiment by applying, associating, classifying, categorizing and evaluating data, also involve further diagnosis.
- union of the student with what is to be learned in an organizational, emotional, and intellectual context for the purpose of achieving the objective.
- involves a rational decision to identify; becomes "my" experience.
- exchange of points of view and back up statements with accurate data.

4.0 Internalization

- questions and discussion should cause students to think at higher cognitive levels; probing becomes wider and deeper.
- begins to affect the lifestyle of the student; new growth is demonstrated, the focus shifts to new behavior.
- attitudes, beliefs, and philosophies may be modified; the situation should require originality and synthesizing, perhaps generalizing and creating new uses for various aspects of the experience.
- encourages release of the conscious mind; individual is now viewed as self-directed.

5.0 Dissemination[a]

- student voluntarily desires to stimulate others to a similar experience; the focus is on demonstration.
- a social and sharing context of an internalization of the process.
- a voluntary, outward expression of the degree of transfer, and of motivation received by the student; the student is moved beyond the existing setting and becomes the resource, the presenter, the demonstrator.
- focus shifts from analysis to a student defense of style, of views, and of values.
- dissemination is a continuation of the continuum of experience: in problem solving, implementing the solution.

[a]"Dissemination" is intended to mean more than the spreading of information. See Chapter I, Purpose and Significance of the Study.

Figure 4.1. Selected indicators representing the five categories of the experiential taxonomy. (The indicators were drawn from the discussion of the five categories in the text of The experiential taxonomy: A new approach to teaching and learning by N. W. Steinaker & M. R. Bell [New York: Academic Press, 1979].)

Alpha Seminary[1]

Alpha, a denominational school with faculty of 22, is committed to experiential learning. "We are concerned that our students gain more than a factual knowledge of Biblical, historical, and philosophical truth. We want them to receive adequate guidance in working out their theological education in the actual situation of the ministry" (1982 brochure). Alpha's Senior Internship Extension Program serves this goal. All interview data came from the extension program, which presently numbers one faculty member and five students plus field supervisors. This extension program open to third-year M.Div. students is aimed at a high degree of integration of theory and practice of ministry. The curriculum involves a continuation of disciplined study, especially in those courses directly related to the life and ministry of the church. Program coordinator Professor Hunt[2] feels, "It was important for this program not to be just an academic program but to develop some kind of sense of community of faculty and students." He pursues this aim in a number of ways through programmed preparation activities as well as on-site interaction of students, faculty, and supervisors. It is Alpha's stated position "that pastors must be able to live out Biblical principles with creativity, enthusiasm and maturity. . . . It is the real responsibility of institutions training individuals for modern ministry to provide broad opportunities

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[1]This name and all other institutional names are pseudonyms to preserve anonymity.

[2]This name and all other faculty names are pseudonyms used to preserve anonymity.

for the development of these adaptive qualities through actual experience." Under Professor Hunt's leadership, the task of the extension program is to provide these experiences for students while maintaining the academic integrity of the curriculum.

Beta Seminary

Beta is a denominational institution whose faculty of eight serve 70 students pursuing the B.D. degree. Its major purpose is training men for gospel ministry in its own denomination. Beta is unique because it maintains that "A proper order of education is to study in a sound theological seminary before going to college. The person whose life is given to Jesus Christ for His work wants, most of all, to know more about Him. Not until this primary interest is, in a measure, fulfilled can he recognize for what they are and also reject false ideas of unregenerate men" (1982 brochure). A perspective on Beta's view of the educational process is advanced in their published belief that "In studying for ministry it is even more important that the youth should learn God's truth first. The mind yearns for logic and consistency. . . . The first task of the student is to learn the Bible's system of truth. He will be given a systematic theology to master which is in accord with the Bible; . . . One needs a system by which, intelligently, to say, 'I accept this, I reject that.'" Experiential learning appears limited to the field of Practical Theology and more particularly the four-semester concurrent field-education component. All interview data were provided by Professor Ladd, supervisor of field education. Students contacted by

the interviewer chose not to respond. Students at Beta have as an option dialoging with faculty regarding their fieldwork activities. However, Professor Ladd encourages students to meet with him individually since problems do frequently arise where he can be of assistance and support. His teaching goal regarding experiential learning focuses on growth in Christian character quality, and consistency in lifestyle and relationships.

Gamma Seminary

Gamma is a denominational school whose faculty of seven provides leadership to a student body of 55, two-thirds of whom are not members of that denomination. Its stated purpose is "to provide a succession of Godly and able men for pastoral ministry and other special lines of Christian service" (1981 catalogue). Gamma provides the M.Div. professional degree. All four basic modes of experiential learning are employed, primarily in the departments of Pastoral Theology, Missions, and Homiletics. The interview with Professor Trip of the Pastoral Theology Department plus written response from two students provide data for this study. Junior and Middler students are required to take a summer block placement. Middlers or Seniors may serve in a concurrent field-education program. A Field Work Covenant is drawn up between the student and his assigned church, which contains a general job description, specific duties, and financial arrangements. Gamma also offers practicums in Evangelism, Pastoral Counseling, and Homiletics. Professor Trip shared his personal appreciation for experiential learning when he observed that "Sometimes

the seminary can become a cloister." A Gamma student observed, "There is little room for being insulated from the working gospel when you are in an internship." Another student felt that the reporting and debriefing processes are important "for indicating to both student and pastor that each is watching the other, and that neither is in a social vacuum but is learning as he goes along." A major experiential-learning goal of Professor Trip is to assist the students to see that "their continued studies in seminary are more relevant because of what they have experienced."

Delta Seminary

Delta is a nondenominational school whose ten-member faculty directs some 100 students pursuing either the M.Div. professional or the S.T.M. academic degree. Delta's stated aim is "to train men who will be intellectually keen and spiritually fervent to direct God's people through the study of the Scriptures for themselves, thinking problems through in the light of the Word of God, and reaching their own conclusions" (1981 catalogue). Consecrated Christian scholarship is a "concern of first magnitude" at Delta. Students are trained in the disciplines of thorough study, independent thought, and effective expression. The basis of instruction and the central feature of the curriculum is the exegetical study of the Scriptures in the original languages. "The Bible is to be kept at the very center of the curriculum. All the courses are to be considered in relation to it." Delta's curriculum is very heavily academic. Therefore, experiential learning has only limited employment, mainly in pastoral

counseling and homiletics. Professors Feld and Lidy provided interviews in addition to one student response. Professor Feld's comments are primarily with respect to the Pastoral Counseling practicum. The limited data from Professor Lidy relate to his course in Homiletics. Lidy's primary interest is rooted in cognition, "getting the material into their heads." The student's response to experiential learning at Delta is expressed in this way: "My burden for the needs of people was expanded, personal growth in holiness advanced, sensitivity for the outreach possibilities available was increased, desire to expand the Scriptures in a clear, dynamic and practical fashion was deepened."

Epsilon Seminary

Epsilon is a nondenominational school whose faculty of 36 trains 420 students from 50 denominations pursuing courses leading to both graduate professional and academic degrees. "[Epsilon] has remained constant in her loyalty to the Bible and to the systematic exposition of Biblical truth which is known as the Reformed faith" (1981 catalogue). The curriculum is unique in that all graduate-degree aspirants must first complete the two-year M.A.R. degree, which has three possible foci: Ministerial (leading to ordination), Biblical, and Theological (leading to advanced study). Experiential learning is generally limited to the departments of Practical Theology and Missions, from which three faculty interviews were attained. Two students provided responses. Epsilon's curriculum tends to form something of a praxis: two and one-half years of class instruction, a three-month block placement field experience, a one-month intensive

exposure-to-ministries experience, a period of evaluation, and personal reflection. And finally, a projected plan of action involving both preparation for, and demonstration in, family living and ministry. However, when asked what had been his greatest benefit from experiential learning while at Epsilon, one student answered, "Personally, I am thinking the educational system presently used to train ministers is not very well suited at all. On-the-job training is the way to go. Like most seminaries, [Epsilon] is tied to an educational system not well suited for what they are trying to do. Some courses are tied in with 'doing' but that type of training is rare."

Zeta Seminary

Zeta is a denominational school whose stated purpose is supplying "a theologically and professionally well-prepared ministry for their denominational churches" (1981 catalogue). A faculty of 17 serves 260 students who are pursuing professional academic degrees. "The program seeks to integrate a classical theological curriculum with supervised field education in contemporary ministry" (1981 catalogue). Data support a concerted effort to meet this objective. Experiential field learning is operative in concurrent, block placement, and practicum modes. Zeta is unique with a major required Theological Reflection curriculum component (Appendix H). Theological Reflection involves all departments and most faculty. Nine professors were interviewed and five student responses were received. Experiential learning is generally appreciated, though tension exists between academics and skill acquisition. "Though we talk about thorough

integration so that everything is professionally oriented, we tend yet to operate with skill in one bag, intellectual knowledge in another. . . . You have trappings of Godliness, and a little skill preparation, but you are basically 'tanking up' intellectually for your future ministry" (Agos). Students placed their primary value on the experience. Greatest benefit was cited as "seeing that education can be accomplished in a more wholistic way than is presently carried out at [Zeta]." Growth benefits have "accrued entirely apart from the reporting and debriefing processes at the seminary."

Eta Seminary

Eta is a nondenominational school whose faculty of 21 serves a student body of 230. Courses lead to both graduate professional and academic degrees. Eta was founded to "fill a perceived need for a thoroughly Reformed seminary that would be committed to the inerrancy of Scripture with its compelling demands for evangelism and Christian nurture" (1981 catalogue). "We've tried to have a pan-denominational outlook here, serving primarily students from churches of Reformed persuasion. That's our primary task" (Yard). However, a goodly number are said to have been converted through para-church organizations on college and university campuses. These students are inclined to be weighted pretty heavily in an extreme understanding of the Reformed faith (Arts, Myer, Witt, and Yard). There is generally a healthy interest in experiential learning at Eta. Eleven interviews represent the departments of Historical, Doctrinal, and Practical Theology, plus Pastoral Care and Counseling, Christian Education,

and Christian Mission. Field work is valued as "an integral and indispensable element of theological training" (1981 catalogue). The purpose of summer assignments and clinical year block placements, or concurrent field work, is to provide the student with opportunities to exercise and improve his gifts and skills, and to equip him with a diversified background of first-hand experience for ministry. Professor Girn believes experiential learning has been a breakthrough for every student. Although experiential learning is widely practiced, theological reflection is in its infancy. The lack of reflection on experience as a norm was obvious in nearly every interview.

Theta

Theta is a nondenominational urban institution that is unique in many respects. The average age of students is 40 years. Theta provides two degree programs: the B.A. in Biblical studies in cooperation with a local college and the M.A.R. offered through a neighboring seminary. Other than the resident director, faculty are enlisted from these two institutions. Theta's curriculum takes seriously the extensive education already received by urban leaders through life experience. Persons directly involved in or aspiring to urban church leadership are given further on-the-job training as well as classroom experience. Theta has a dual ministry: "to provide further training and education for urban church leaders, and to be a means of reconciliation between the urban, predominately black, church and the suburban, predominately white, church" (1981 catalogue). "Christian community development is encouraged, resources found to meet felt

needs, and bridges are built between Christian groups hitherto unknown to each other" (Cary). To be part of Theta's M.A.R. program, a student must live in the urban context, become involved in a church that is cross-cultural, and win a position of respect and involvement wholly on his own. Theta's aim is for students to "develop normally." One of the major goals is "to enlarge peoples' view of ministry so that they recognize that the church is larger than their own limited gifts" (Cary). Data were received from an interview with Professor Cary, Theta resident director. He strongly affirmed the existence of a richness at Theta that is directly related to students' involvement in life experience. Experiential learning is a norm in Theta's curriculum.

Evidence From the Interviews: Section A

Question 1

Faculty interviews began with a request: "In your understanding, what does the term 'experiential learning' mean?" Twenty-three of the 29 interviewees chose to respond with what could be called a definition. Tables 4.1, 4.2, 4.3, and 4.4 present their data.

The 23 definitions displayed in Table 4.1 contain purpose statements relative to the employ of experimential learning. These statements are displayed in Table 4.2 according to the Steinaker and Bell taxonomy. Following each statement is a number that indicates the number of faculty who mentioned that factor relative to the total number of definitions.

Table 4.1: Faculty Definitions of Experiential Learning

Seminary	Definition	Faculty
Alpha	- Learning from and in experience.	Hunt
Beta	- Learning by doing; gaining experience in an area of study to formulate questions, create desire, to practice what is taught, and to learn answers to questions and solutions to problems.	Ladd
Gamma[a]	...	...
Delta	- Learning through involvement in actual ministry with needy people, under supervision.	Feld
	- Learn by doing.	Lidy
Epsilon	- Learning through practical experience.	Hill
	- Learning oriented out of field experience.	Nino
Zeta	- Discovering one's own needs as one who is to minister to other people's needs, particularly spiritual needs in crisis situations of various kinds, and techniques for getting at them with some theoretical orientation . . . taking of one's own measure; abilities, capabilities, and limitations but also needs for further training as actually affecting ministry.	Kets
	- Action/reflection; a student has an experience either planned or unplanned from which he inductively arrives at some new knowledge or conclusion given a set of experiential data. He already has a learning in hand for which he uses experience as a device for testing it.	Lear

Table 4.1: Continued

Seminary	Definition	Faculty
	- Not merely going through the exercise of observation, but be directed by an instructor, would be reflective; from the resources of the past period or in discussion from reflection, understand what is going on.	Redy
Zeta	- Putting a person in an experience and working from there de novo but with some understanding, or expectation of what the experience is going to be, and what is expected of him or her in that experience.	Agos
	- A form of education that is based in the experience of conducting the profession or ministry and reflecting on one's involvement using categories and processes one has probably learned in the classroom or other sources in order to understand, analyze, and evaluate what one has done and project some questions that perhaps have to be researched.	Nebo
	- Learning through the actual engagement of experience.	Evan
	- Professional or nonprofessional kind of supervised experience in which the educational institution prescribes a program of professional experience, supervises it through representation, and evaluates and provides credit.	Rall
	- Learn by doing, by being involved in, being exposed, in meeting situations where you are called upon to minister, or to react.	Gall

Table 4.1: Continued

Seminary	Definition	Faculty
Eta	- The use of clinical experience for two purposes, empirical study and practice.	Rack
	- The integration of academic instruction/learning with opportunities to see and participate in the process of applying that learning and instruction in a real-life situation.	Yard
	- Learning by experience that is profitable and unprofitable.	Girn
	- Integrating experience and cognitive input.	Koln
	- Learning while doing; immediate field-learning context for early testing and application of academic input.	Hobb
	- A form of learning concerned with process, concerned with experiencing individual involvement.	Lepp
	- Getting them out for practical fieldwork.	Napp
	- Learning that involves a total person (affective, cognitive, behavioral) in a total situation (content, process).	Myer
Theta	- Learning that is acquired through doing, which involves skills in addition to cognitive learning attached to skills.	Cary

[a]Gamma seminary has no entry because of a transcription error.

Table 4.2: Distribution of Purpose Statements According to the Experiential Taxonomy

Taxonomic Level	Purpose Factor	Respondents (N = 23)
(1.0) Exposure	-create desire	1
(2.0) Participation	-testing of prior learning	2
	-understand the present by reflection upon it in the light of resources from the past	1
(3.0) Identification	-formulate questions	1
	-learn answers to questions	1
	-learn solutions to problems	1
	-learn from and in experience	17
	-discover one's own needs	1
	-discover ways of meeting needs in people	1
	-discover needs for further training	1
(4.0) Internalization	-develop techniques for getting at needs	1
	-involve cognitive learning attached to skills	1
	-practice what is taught	2
	-inductively arrive at some new knowledge or conclusion	1
	-understand, analyze, and evaluate experience and project questions for further research	1
	-meet situations where ministry is called for and upon which one must react	1
	-empirical study and practice	1
	-integration of academic instruction/ learning with opportunities to see and participate in the process of applying that learning and instruction in a real-life situation	2
(5.0) Dissemination		0

Process verbs/process descriptors. The 23 definitions of experiential learning received from faculty contained process verbs and process descriptors as displayed in Tables 4.3 and 4.4. These terms, along with the purpose statements listed in Table 4.2, are cited as indicators of possible perspectives from which reflection-eliciting techniques were developed.

Table 4.3: Process Verbs Included in Faculty Definitions of Experiential Learning

acquiring	creating	evaluating	practicing
acting	discovering	formulating	projecting
analyzing	doing	gaining	reflecting
applying	engaging	involving	understanding

Table 4.4: Process Descriptors as Indicated in Faculty Definitions of Experiential Learning

-actual engagement
-involves supervision
-instructor directed
-is practical
-involves field experience in a real-life situation
-has a theoretical orientation
-aims at individuating theory through individual involvement
-is inductive
-involves discussion/dialogue from reflection
-uses categories and processes from prior learning
-is concerned with process
-has a focus which is professional or nonprofessional
-is empirical in nature
-involves integration of academic instruction/learning
-involves skills
-involves a total person in a total situation

Questions A-2 Through A-8

Data from these seven questions are displayed in Tables 4.5 through 4.9.

Table 4.5 shows the distribution of faculty using specific modes of experiential learning. Table 4.6 shows the distribution of faculty using specific methods of reporting and debriefing an experiential learning. Table 4.7 is the distribution of faculty using specific methods for student orientation and preparation for experiential learning. Table 4.8 shows the distribution of faculty using specific kinds of groupings in particular settings for debriefing activity. Table 4.9 is the distribution of courses of study relative to degree programs and modes of experiential learning.

Table 4.5: Distribution of Faculty Using Specific Modes of Experiential Learning

	Alpha	Beta	Gamma	Delta	Epsilon	Zeta	Eta	Theta	Totals
Concurrent field ed.	1	1	1		1	4	4		12
Block placement		1	1		1	3	4	1	11
Practicum			1	2	3	5	4	1	16
Case method			1	1	2	6	5	1	16
Other						1			1
N of respondents 0/29	1	1	1	2	3	9	11	1	

Table 4.6: Distribution of Faculty Using Specific Methods of Reporting and Debriefing an Experiential Learning

Institution	Number of Interviews	Oral		Staff-Prep. Resp. Form.		Verbatim		Case Study		Group Discus.		Diary/ Journal		Anecdotal Report		Electron. A/V		Other	
		R[a]	D[a]	R	D	R	D	R	D	R	D	R	D	R	D	R	D	R	D
Alpha	1	1	1			1				1	1					1			
Beta	1	1			1														1[b]
Gamma	1		1			1				1	1								1[c]
Delta	2	1								1						1		1[d]	1[e]
Epsilon	3	1	1		1					1		1			1			1[f]	1[g] 1[h]
Zeta	9	4	4		4	3	3	3	2	3	5	2		1	2	2	3		1[ij] 1[k]
Eta	11	3	3	2	2	2		2		5	4	1		1		2			
Theta	1	1				1		1		1		1		1		1			
Totals	29	12	10	2	8	8	3	6	2	13	11	5	0	3	3	7	3	2	7

[a](R)eporting and (D)ebriefing.

[b]Final written report.

[c]Final written report.

[d]Written outlines of colleagues' sermons.

[e]Written evaluation of experience.

[f]Students are given role plays to perform. Evaluation and "talkdown" afterward provide data on students' progress in counseling as well as skill acquisition.

[g]A dialogue is set up between students and outside field contacts. Feedback from this dialogue forms the basis for group discussion of student learning from the course.

[h]Final written report.

[i]Written report of experience.

[j]Prepare a second written set of objectives focused on the field experience and arising out of it but looking to the future.

[k]Written report on a moral/ethical issue as if in preparation for Synod: a group endeavor.

Table 4.7: Distribution of Faculty Using Specific Methods for Student Orientation and Preparation for Experiential Learning

Institution	Number of Interviews	Field Educ. Student Manual	Faculty Orientation Methods: Number of Faculty Using					
			Faculty/Field Supervisor/ Student Conf.	Faculty/Student Person-to-Person Conference	Faculty/Group Conference	Faculty-Prepared Response Form	Student Statement of Objectives(Written)	Other
Alpha	1		1		1[a]	1		1[b]
Beta	1	1						
Gamma	1	1	1					1[c]
Delta	2				1			1[d]
Epsilon	3	1						1[e]
Zeta	9	8[f]	1		4	5		1[g] 1[h]
Eta	11	1	1	1		1	1	
Theta	1							
Totals	N=29	12	4	1	6	7	1	6

[a]Professor introduced two concurrent field-education courses and discussed ways in which the material might be actively integrated into the ongoing field ministry.

[b]Provided two special lectures: (1) the history and theology of the denomination in that geographical area and (2) the role of the minister, plus the lecturer's own philosophy of ministry for that area.

[c]A covenant is drawn up between the student and the assigned church.

[d]A lecture course in pastoral counseling is preparatory to the practicum.

[e]A letter on faculty stationery was sent to churches that would be receiving calls from students. This was to establish credibility within a multiracial and cross-cultural community setting.

[f]The entire faculty use this manual and are required to be involved in Theological Reflection, one faculty member for a group of three or four students. The number (8) indicates faculty interviewed using manual.

[g]Field supervisor hosts student on the field for a weekend of preorientation.

[h]Student prepares a written statement of objectives focused on field experience, not arising out of it.

Table 4.8: Distribution of Faculty Using Specific Groupings and Locations for Debriefing Activity

Location	Kinds of Groupings[a]			
	Small Groups	One-on-One	Class	Single Student/ Faculty Comm.
Classroom/ Seminary Room	V-2,VI-3 VII-2, VIII-1 (8)		I-1,IV-1 V-1,VI-6 VII-4 VIII-1 (14)	
Faculty Room	VII-8 (8)			VI-8 (8)
Faculty Office	VI-1 (1)	I-1,II-1 III-1,IV-1 V-1,VI-5 VII-3 VIII-1 (14)		
Field Setting	I-1,VI-1 VII-1 (3)	II-1,VI-2 VII-1 VIII-1 (5)		
Faculty Residence	VI-1 (1)	I-1 (1)		

[a]Institutions indicated by Roman numerals:

Alpha = I	Epsilon = V
Beta = II	Zeta = VI
Gamma = III	Eta = VII
Delta = IV	Theta = VIII

Table 4.9: Distribution of Courses of Study Relative to Degree Programs and Modes of Experiential Learning

Mode	Degree Programs						
	B.D.	M.R.E.	M.A.R.	M.Div.	D.Min.	Th.M.	Other
Concurrent field education	1	1		7			
Block placement	1	1	1	7			
Practicum		2	1	13			
Case method		2	1	9	2		
Other	1						

Evidence From the Interviews: Section B

Section B of the Interview Question Schedule was analyzed according to the categories of the experiential taxonomy (Appendix A). They consist of the convergent categories (1.0 Exposure and 2.0 Participation) and divergent categories (3.0 Identification, 4.0 Internalization, and 5.0 Dissemination) (Egan, 1975).

This section reflects the broad diversity of course content and individual fields of study represented by the 29 faculty interviewees. Data are derived from several academic departments: practical theology including homiletics and counseling, biblical theology, philosophical theology, church history, missions, and church education.

Question B-1

> What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing processes? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?

Question B-1 produced 85 different responses from 29 interviewees. Although the focus of this question is student growth and development purposes and values in reporting and debriefing, a number of the responses center on institutional concerns.

The data are clustered into three categories: Institutional Concerns, Person-Centered Growth Purposes and Values, and Process-Centered Growth Purposes and Values. These statements form a basis for interviewees' theological reflection-eliciting techniques and question formulation. (See Tables 4.10-4.12.)

Question B-2

> What sorts of questions have you found to be valuable in getting students to discuss their learning experience?

Faculty-prepared paper guidance instruments. Four instruments were presented. Questions from each one are placed in categories and viewed in the light of the experiential taxonomy.

1. General self-assessment and evaluation follow-up instrument for debriefing the three-month internship preparatory to enrollment in the M.Div. program (Appendix I). Student response to 40 questions is to be indicated on a six-point Likert scale. The parameters of the scale vary for each question, e.g., "not at all—very often," "with difficulty—very well," "reluctantly—very eager," "not sure—firmly convinced," etc. The 40 questions fall into five general clusters:

   a. personal evaluation, e.g., "How do you evaluate your spiritual growth during the internship?"
      Questions: 1, 8, 20, 36 (N=4/40)

Table 4.10: Institutional Concerns (N = 12/85)

-accuracy in theology
-assess effectiveness of program
-evaluate what they are learning or have learned relative to skills
-guide learning activity
-emphasize what is necessary for the effective ministry of the Gospel
-insuring accountability and responsibility for assigned tasks
-help students see that there is a lot of freedom in the structure of the church
-show how a church actually operates at the gut level of the congregation
-to know what progress a student is making toward the goal of being a pastor in a church and trying to find out if he is at least minimally prepared for ministry
-make them sensitive to changes that are taking place in the church
-sensitize them to the pastoral nature of dealing with the order and structure of the church

Table 4.11: Person-Centered Growth Purposes and Values (N = 18/85)

To:
-develop a conscious sense of self-identity
-become aware of personal shortcomings
-build up a sense of self-worth and value to God and kingdom
-mature as a person emotionally and spiritually
-grow in terms of character quality
-grow in personal attributes; integrity and honesty, ability to deny self for the sake of another
-take away fear and build confidence
-break down suspicion and build trust
-develop soundness in faith
-grow in loving and being loved; express genuine love and experience God's love in all of that
-develop a sense of servant leadership
-encourage a deepening awareness of Scripture and the stance of the church he will serve and its relevance for his own life and the life of others
-create a positive mindset toward ministry
-grow intellectually and gain understanding
-personally embody the ideas gotten in class
-be able to express and give content to growth verbally
-motivate to work hard on skills
-motivate to seek further training

Table 4.12: Process-Oriented Growth Purposes and Values (N = 55/85)

To:
- -help a student to know God and enjoy him forever through intellectual competence and affective knowledge
- -reflect emotionally and theologically on what happened
- -help student become personally secure
- -learn to trust the spirit in each other
- -keep pastor's threat to a minimum
- -develop personal growth through empathy with wide range of people
- -recognize that the course termination is not the final goal
- -integrate classroom and real world of church and ministry
- -break down dichotomy between learning and life
- -open student up to life; to be more open to the world
- -open their eyes to Christians' problems and what can be done by interaction with people who are troubled
- -impress students with the fact that they too can become effective counselors
- -develop the habit of being self-reflective about the experience which is a quality of life
- -show that even negative experiences can be positive
- -realize how important the environment is
- -bring to consciousness that in their life and ministry, they are re-presenters of Jesus Christ
- -assist student to know to what kinds of people he relates
- -provide a self-search to see if student is properly fitted for ministry
- -assess interests, needs, desires for ministry
- -find out if he is relatively contented in his work, satisfied, and not project for himself and others frustration and difficulty, anger
- -help them face their own limitations
- -assist student to know what he does and does not do well
- -help learning to have a more permanent effect
- -assist the student to enhance his ability to communicate the gospel
- -teach them to listen rather than talk
- -get away from stilted, textbook approach to preaching
- -pursue skill and gift identification
- -sharpen their skills
- -evaluate their use of time
- -retain a memory of what he did and why he did it; develop the ability to critique

Table 4.12: Continued

-make the student see that he must be a teacher as well as a preacher
-make students aware of things in the teaching/learning process which they would not be aware of otherwise
-show how to learn from your own experience
-show how to plan an experience for learning
-share different ways to accomplish a given end
-help student to impose insight or pattern onto his own life's experience
-encourage effectiveness and growth in ministry
-interpret another's behavior; why they said or did what they did
-help student to quit thinking individualistically and atomistically
-possibly change one's theory
-help express, articulate, and channel a student's gifts for service
-enlarge the student's view of ministry; larger than his own limited gifts
-help student identify other people who can do ministry; promote the concept of the larger body
-insure accountability and responsibility for assigned tasks
-strive for the self-application of the Doctrine of God
-be able to distinguish a theological issue from a psychological, sociological, church political and mere prudential question
-determine whether the student can discern theological issues as they surface in concrete pastoral situations
-be able to formulate a theological question with clarity and precision
-be able to present an adequately warranted answer to a theological question or position
-evaluate their evaluations for a positive or negative mindset
-help the student to plan and organize well his own work
-develop an awareness of what a student is doing compared to what he thinks he is doing in order to evaluate his values, his theory, and his methodology
-help a student to make progress on his pilgrimage; an odyssey of endless development
-provide career guidance into a particular ministry
-flesh out career goals for the next three years

b. interpersonal relational concerns, e.g., "How well do you relate to men of your own age?"

   Questions: 2, 13, 25, 26, 27, 28, 29, 30, 37, 38, 39 (N=11/40)

c. assessment of leadership style, e.g., "Did you take the initiative in ministering to others?"

   Questions: 3, 7, 14, 15, 31 (N=5/40)

d. assessment of student's personal response to others, e.g., "How well do you receive criticism?"

   Questions: 4, 9, 10, 11, 12, 16, 21, 22, 23, 24, 32 (N=11/40)

e. assessment of student's feelings, e.g., "How do you feel the people responded to your ministry?"

   Questions: 5, 6, 17, 18, 19, 33, 34, 35, 40 (N=9/40)

All 40 questions fall into the (3.0 Identification) category of the experiential taxonomy. Twenty-two questions focus on an assessment of the dynamics of interpersonal relationships from the perspective of the student's actions and reactions in ministry to others. This instrument forms part of a faculty/field-supervisor/student evaluation process. There is no indication from the faculty interviewee that the student is ever given an opportunity to meet with either field or faculty evaluators to discuss further or in greater depth the content of these written evaluations.

One student labels the process "a disappointment, there was little deliberate review of my program of internship. What review or debriefing there was was prompted more by me than the program leaders. Furthermore, the questions were not open ended. Little concern for emotions, perceptions, etc., was shown. More for information's sake. What values were shown appeared to be pragmatic ones."

2. General self-assessment and evaluation short-answer field education term report (Appendix J). The ten questions may be categorized in three general clusters:

a. objective field data, e.g., "Name and address of person most responsible for your work?"
   Questions: 1, 2, 3 (N=3/10)

b. personal evaluation, e.g., "In what areas have you discovered personal weakness?"
   Questions: 4, 5, 6, 7, 8, 9 (N=6/10)

c. self-expectation, e.g., "How has the above experience affected your plans for the future?"
   Question: 10 (N=1/10)

Three of the ten questions (1, 2, 3) fall into the (2.0 Participation), six questions (4 through 9) the (3.0 Identification), and one question (10) the (4.0 Internalization) categories of the experiential taxonomy. This instrument's primary focus is on student self-evaluation in light of the experience.

3. Student preparation instrument for class reflection session on a specific concurrent field experience (Appendix K). The 11 questions may be categorized in two general clusters:

a. objective field data, e.g., "How did the church order function in the meetings you attended?"
   Questions: 1, 2, 3, 4, 5, 6, 7, 8, 9, 11 (N=10/11)

b. self-expectation, e.g., "What would you do differently if you were an elder, deacon, or pastor of the church you observed?"
   Question: 10 (N=1/11)

Ten of the 11 questions (1 through 9, 11) fall into the (2.0 Participation) category and one question (10) the (3.0 Identification) category of the experiential taxonomy. This instrument's primary focus is on data gathering relative to the experience.

4. Faculty-prepared question sequence for theological reflection on field education (Appendix L). The eight questions may be categorized in three general clusters:

a. self-evaluation, e.g., "What did you learn about yourself?"
Questions: 1, 2, 3, 4, 5, 6, (N=6/8)

b. interpersonal relationships, e.g., "How did your wife react in the situation?"
Question: 7 (N=1/8)

c. self-expectation, e.g., "Did the experience point you in the direction of any specialized ministry?"
Question: 8 (N=1/8)

Six of the 11 questions (1 through 6) fall into the (2.0 Participation) category, one question (7) the (3.0 Identification), and one question (8) the (4.0 Internalization). The primary focus of this instrument is self-evaluation based on experience.

Faculty interview data. Interviewees shared samples of their questioning method in three major areas of inquiry: field education (block placement and concurrent), practicum (pastoral counseling and homiletics), and case method. Except where noted (3) or (4), the questions all fall into the (2.0 Participation) level of the experiential taxonomy, the focus being on data collection, clarification, and definitional concerns. A number of responses are framed in what might be termed by faculty as a typical introductory questioning sequence. (See Tables 4.13 through 4.15.)

Table 4.13: Field Education

Reflection Question	Faculty
What have you learned? What have you learned about yourself?	Ladd
Were there any problems? What caused the problems? What did you do that could have increased the problems?	Ladd
What did you really enjoy last summer? What aspect of the work you did did you enjoy? What gave you satisfaction? What did you see as meaningful and valuable? What turned you on? What gave you ego satisfaction? What did you do that when you were done you said, "That was really fun, I enjoyed it, I want to do that some more"?	Hill
What kind of reaction did you get there? How many [of those Moslems] would be members of Islam in the West?	Nino
What evidences are there that the teacher has a warm and friendly relationship with the students?	Arts
What do you think he meant by that [re: a life example]? Why was that important?	Arts
Were the weekly conferences held? Did you have enough time off? Did you get support from your supervisor, and from the session?	Girn
What did you learn by your experience? Were you able to teach somebody else? What was the practicality of it?	Gold
I read it [student report], and this is the way it looks to me, how do you respond?	Agos
I've read reports from different people and here is where I see convergence, and here dissonance. How do you account for the dissonance?	Agos
Now what are the theological issues involved?	Kets
What did you do? Why did you do it? What was the person's response? How did they respond to what you said or did? What did you do with their response?	Evan

Table 4.13: Continued

Reflection Question	Faculty
Where do you feel you are inadequate? What do you feel good about? What do you do really well? What do you put first in your agenda? (4) If you sit back and dream about the kind of work you'd like to see yourself doing, what do you do?	Lear
Is it good or bad? How could it be done better? What model of leadership did you see operative?	Rall
What happened? Why did it happen? How did you react?	Rall
(4) What are the aims for the future of your ministry?	Gall
What did this do for you? Are you the same [student's name]? What is the [student's name] you project? How do other people read you? What kind of person did you leave in the minds of the people there? (3) What are your expectations for the community as a church and the individual as part of that church?	Feld

Table 4.14: Practicum

Reflection Question	Faculty
What did you do? What do you feel you learned from this?	Trip
What did you observe? What was the problem? What do you think was troubling the person?	Feld
What do you think would have made the message more effective? What was the preacher trying to get you to do?	Lidy
What was the opportunity that you had? Was it successful? Why or why not? Where did you change it [student designed program]? (4) Where would you change it if you were doing it over?	Hobb
How do you evaluate your preaching? What kind of preaching did you do? How did you handle a particular text? Why do you think there was some negative reaction?	Yard

Table 4.15: Case Method

Reflection Question	Faculty
All right, I said "so and so," now why do you think I said that? How do you think she responded to what I said? Why do you think that?	Valk
What's the problem? What steps would you take in determining the precise problem? What would you do?	Cary
What's going on? Who's who in the situation?	Cary

Question B-3

What kinds of questions have you found which move your students beyond simple recall into deeper thinking?

The interviewees often responded as in Question B-2 with a "typical" sequence of questions they might employ in a given situation. In Question B-3, the responses fall into three of the five categories of the experiential taxonomy: (2.0 Participation, 3.0 Identification, and 4.0 Internalization). Each question is identified accordingly. Data are classified according to three experiential modes: field education, practicum, and case method. (See Tables 4.16 through 4.18.)

Table 4.16: Field Education

Reflection Question (N = 41)	Faculty	Taxonomic Classifications
What would you have done in that situation?	Hunt	3
How will your next assistant pastorate be different?		4
How will you apply some of these questions with your youth group next year?	Ladd	4
What gives you a good feeling about yourself, your day, your life, and your future?		2
What do you want to do with your life?	Hill	4
How do you think you might have handled the situation better in order to cope with the problem?		3
How could you have built a relationship with that man?		3
Is this a Scriptural approach to your problem?		2
Did you follow a really Biblical approach?	Yard	2
What can you do to really build a relationship with your students?	Arts	4
What can you do in preparation for the teaching/learning process?		4
How do you know when you have prepared sufficiently?		3
What is the criterion on which you evaluate your preparation?	Arts	3
What did you learn about yourself?		2
What were your frustrations?		2
What were your victories?		2
What were your joys?		2
What did you feel like: alone, alienated?		2
Did you feel positive about what was going on?	Girn	2
How does that relate and how important is it to the people you are serving?		3
How can you communicate how that relates to them?	Gold	3
How do you feel about "so and so"?		2
What difficulties did you have?		2
Did you feel people were more responsive or less responsive to what you were doing?		2
What did you feel the most comfortable with?		2
In which activities did you feel the most secure?		2
Which things seemed the most threatening to you?	Lapp	2
Why did you do "so and so?"	Agos	2
How would you go about giving an answer to that question (re: theological issue)?		3
Where would you have to go to get an answer?		3
Is that issue capable of further analysis?		2
How has the theological position you have taken bear on that situation?		3
How might it affect your ministry in that situation?	Kets	3
How do you interpret how others are responding?		3
Why did you do what you did?		3
How could you have done it better?		3
In reflection, what do you wish you had done?		3
What truths are there in Scripture associated with this situation?		2
What really are we facing here?	Evan	2
In what areas of ministry must you particularly develop?		3
Did the experience point you in the direction of any specialized ministry?	Gall	4

Summary: (2.0) 19/41, (3.0) 16/41, (4.0) 6/41

Table 4.17: Practicum

Reflection Question (N = 20)	Faculty	Taxonomic Classifications
How would you handle this when you actually get into the ministry yourself?		4
If you would do this again, how would you handle it?	Trip	3
Where would you go with this case; how would you approach this problem?		3
What kind of assignments would you give to this couple or to this person as far as helping them to solve their problem?	Feld	3
What have you learned in this experience?		2
What about your own personal growth in this experience?	Nino	2
What is this course doing for you?		2
How is it changing your life?		2
What have you personally gotten out of this experience?	Valk	2
Have you lost a close relative through death, or had a relationship with a young lady suddenly broken off, or you or your family ever been through a crisis?		2
If you had some of these experiences, how would it have helped you to understand better some of the difficulties Jeremiah faced?	Koln	3
What did you learn about God; about yourself; about your church?	Hobb	2
Do you think God cared whether you did it or not?		2
What kind of healing had to take place?		2
Who needed to be reconciled with whom?		2
Who needed to make decisions about the incident?	Nebo	2
Why did you drop certain objectives?		3
Why did you select that "insight" to write about?		3
What insight did you get into yourself regarding where you think you are vulnerable?		3
When you see yourself in ministry, there are things you have to work around in yourself, how do you cover for yourself?	Lear	3

Summary: (2.0) 11/20, (3.0) 8/20, (4.0) 1/20

Table 4.18: Case Method

Reflection Question (N = 8)	Faculty	Taxonomic Classifications
Having studied the Doctrine of God and the biblical data, how would you approach this from a pastoral perspective?	Witt	3
What about this martyr's life and death made the deepest impression on you?		2
Explain what you think this is going to mean in your life and ministry.		4
What does this mean to the church today?	Napp	3
How would you characterize the moral being of this community?		2
To whom are you sympathetic?		2
Who do you support?		2
How does this community parallel your community?	Amor	3
Summary: (2.0) 4/8, (3.0) 3/8, (4.0) 1/8		

Students' comments relative to Question B-3. Rather than the faculty questionnaire, which asked, "What kinds of questions . . . move your students . . . into deeper thinking?," students were asked to reflect upon the question, "How were you moved beyond facts into deeper thinking?"[1]

Students were moved beyond the facts:

1. through questions from the congregation and endeavors to sort through answers with the professor's aid.

[1]Three of the student responses indicated that there had been no attempt to move them into deeper thinking.

2. by developing a personal trusting relationship where the student knew he could open up with his concerns about ministry.1

3. by writing a short paper applying the theory to the practice to justify their actions theologically.[1]

4. by the professor continually stressing and pushing the students to distill out of the experience the theological issues involved.

5. by being constantly pressed to turn theoretical information into experiential application.

6. by trying to view each individual from a wholistic standpoint asking such questions as, "Why does she behave this way? or What are her ethics, morals, convictions, etc.?

7. on the field when asking motivational questions.

8. by really having to look at themselves, by role playing a lot and acting out different things and types of communication.[a]

9. by being challenged by the professor and students to back up what was said and done with Biblical realities.

Question B-4

Are you interested in how students are feeling about their experiences? How do you encourage reflection on feelings?

All faculty gave ready assent to the need as well as obligation to display a level of sensitivity to students' feelings resulting from experiential learning. However, several chose to place both limitations and qualifications on the extent of their involvement at the feeling level in both reporting and debriefing activities.

"I don't encourage students to reflect upon feelings necessarily. I think that that can lead to an over-subjective approach. . . .

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[1]Three of the student responses indicated movement toward deeper thinking where questions were not a major factor.

Feelings are symptomatic of great blessing or harm, and have to be dealt with or enjoyed, not just reflected upon by themselves" (Ladd). "I can't say I put a great emphasis on how they feel, though I think that comes through. . . . We don't put a great emphasis on the subjective elements, the feelings of the student. Emphasis is on the cognitive and behavioral aspect of problems. . . . Feelings are secondary to thinking and behavior" (Feld). Professor Valk encourages reflection on feelings but wants students to see how feelings are tied in with the other levels: emotional, behavioral, and cognitive. "That's an area we don't do a whole lot with unless the students are explicit about their feelings" (Cary). "I can't say I've worked with [feelings] a lot because the class is so big" (Arts). "The trouble with these boys is they come off college campuses to this campus and everything is 'pickled in an academic bottle' so you are always introspective and dissecting that stuff including what's inside your skin. . . . They don't need a teacher to be analytical or introspective. They've got that running out of their ears" (Napp). "I do not tend to encourage him to explore his feelings" (Agos). "Our culture promotes preoccupation with inhibiting feelings" (Kets). "I neglect [feelings] somewhat since I don't feel qualified to handle them" (Rall). "That's an area we don't do a whole lot with unless the student is explicit about their feelings" (Cary).

Encouragement for reflection focused on feelings. The following methods were suggested:

-Probing of students with two key questions, "What does your wife think about this?" and "Is your wife happy with your decisions?" (Hunt).

-Professor Ladd prays a lot with students both in a group and person-to-person. He indicates a high level of sensitivity to the marriage relationship and family responsibilities, which have direct implications for students' feelings about their experience.

-Professor Hill's approach to negative feelings is to try immediately to make it a positive discussion.

-Professor Nino brings in students who had previously been through the program and asks them to discuss their feelings and experiences. "That opened doors for a willingness on the part of the present students to talk about their own feelings and actions."

-Professor Nebo questions, "What were you feeling at the time? Can you identify your emotions?" He uses empathetic listening and sometimes affirms their weakness or fear.

-"Probably the first question I ask is, 'How do you feel about your experience?'" Professor Lear encourages reflection on feelings, especially if the student is shattered.

-"I approach feelings pastorally" (Redy).

-Professor Gall, in the context of missions, asks, "Do you identify with that church, or do you hold them at arm's length? Do you really love the Church; really love the sinner?"

-I must "be open about my own feelings and expressive regarding both ups and downs," says Professor Evan, who uses modeling of himself to initiate the feelings of interns. He also finds that analyzing pastoral calls initiates feelings.

-"There's an esprit de corps that really is supportive if someone really lets it hang out; gets picked on. Somebody, or bodies, will always rise to their support" (Cary).

Student comments on reflection on feelings. "My feelings were dealt with very well, I received a sensitive response." Another replied that feelings "were considered with great respect, but always guided back to a biblical foundation if they seem apart from it." A third said that feelings "were addressed in questions, but paper is not the best medium for most to speak regarding feelings." A fourth indicated that his feelings weren't initially dealt with, but "I forced the issue, however." A fifth indicated that he was periodically asked directly how he felt about certain things and freely shared those feelings because of the trust level established with his professor. A sixth said that his feelings were basically not dealt with at all.

Question B-5[1]

How do you get students to recognize the theological implications of their experience?

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[1]Questions 5, 6, and 7 focus directly on theological reflection in the narrower sense of involvement with the Scripture and Confessions. Responses tend to reflect to some degree the uniqueness of each of the institutions with respect to its theological heritage, denominational expectations, and student-body personality.

Faculty responses cover the entire spectrum, from "No one sits down and with them discusses the theological implications of the experience they have just had" (Hill), to Professor Trip's comprehensive statement that recognition of theological implications of experience involves "essentially the whole curriculum. Being of Reformed background, we try to help them to see everything in a covenant relationship and to see that the Word of God has application to every area of life."

Student responses from Hill's and Trip's institutions represented above do not display that breadth of perspective. The responses from Professor Hill's institution indicated that the theological implications of their experience were dealt with "very slightly," and "There was little encouragement to focus on theological issues."

Student responses from Professor Trip's institution indicate "very little emphasis on theology in the debriefing of their field activities." One indicates that theology was "only discussed when an issue arose."

Two faculty respondees indicate that something of a problem exists. "If I really knew the answer to that [how to get students to recognize theological implications of their experience], I'd have a lot more peace than I have now. I'm struggling and groping" (Gold). And again, "We have a little problem that we don't always know what a theological problem or question is" (Agos). Professor Agos goes on to point out that issues raised as a result of experiential learning may in fact be psychological or sociological in nature rather than

theological. Proper categories is in his judgment an important variable not sufficiently dealt with in respect to theological reflection.

Three of the faculty indicate concerns that relate directly to the Reformed faith and its systematic approach to theology. Students of the Reformed faith "usually have an academic approach to theology . . . people who are given to Reformed theology like to put their theology in a box and have certain categories that fit there" (Myer). In the field of pastoral counseling, "The tendency [of students] is to be very precise theologically but not very sensitive to where the clients are at. . . . [Students] talk too much . . . don't do enough reflective listening. Our job is to remind them of this" (Valk). Another professor points up a curricular problem: "If they [the students] haven't taken systematics, it is very difficult. They are not trained to think theologically" (Girn). Professor Rack believes that students themselves "avoid theological definition and diagnosis because they are emotionally afraid to be that personal rather than because they don't know."

That students want to talk about contemporary experience is generally expressed by Trip, Hill, Hunt, and Rall. However, the generalization that "students are more comfortable with talking theologically about their contemporary experiences now than they might have been at one time" (Trip) may in the minds of some faculty be overstated. Several from the same institution (Lear, Redy, Nebo, and Rall) express the belief that students are less afraid of expressing themselves in the early years of seminary training and are really more eager to talk about the typical theological struggles that have

traditionally made for seminary student dialogue and debate. One possible reason for this phenomenon is that senior students have "hanging over them in their last year the faculty recommendation for candidacy. Thus, they are going to play it safe, not raise any waves which might lead to a negative recommendation" (Redy). Another reason for this apparent difference between junior and senior students is that "It is very difficult for a student who has not really done concentrated study of theology for a year or so to relate it to their experience. [The character of their theological discussion] depends upon where they are at in their training" (Girn).

Two faculty respondees speak negatively with some passion regarding the matter of students relating theology to experience. Professor Nino expresses the real problem as "trying to get away from theology. Around here [Epsilon], you can theologize at the drop of a hat." He is convinced that one of the great benefits of experiential learning at Epsilon is simply moving students beyond the theoretical, "that which is simply the theological answer to all the world's problems." Nino values the opportunity Epsilon presents to integrate theology and life through its experiential-learning activities.

Professor Trip voices similar strong feelings relative to his constituency. He finds students almost too willing to talk theologically about their experience. "I'd like to see them sometimes be more involved in just the practical implications. I think there is a tendency sometimes to conceptualize to the extent that you don't

really get into the nitty-gritty of how you are going to deal with it [i.e., the mentally retarded child, the fellow caught in a drug bust]."

A majority of faculty interviewed for this study make some reference to the belief that students in Reformed circles are schooled to think theologically and not schooled to thinking practically. Professor Ladd speaks of the existence of a nonbiblical dichotomy between theology or doctrine and praxis: "The whole idea that theoretical reasoning is prior to practical reasoning is stupid! . . . I really believe that to do theology biblically and properly, one has to talk about life and people."

All three interviewees speak of an ongoing tension between classroom theology and life's experience.

Faculty promotion of theological reflection. Interviewees mentioned the following ways in which they promote theological reflection.

-During the weekly devotional time, "I encourage them [students] to focus on a passage or topic that comes out of their experience" (Hunt).

-Five interviewees use questions.

(Trip): "How do we view this in light of our own ministry to them? How do we see this in God's general providence or common grace? People have these experiences [mental retardation], how do you explain why?"

(Feld): "What does the Scripture teach [relative to fear]? What is the Scriptural answer? Does it touch on the problem at all?

Is fear a theological problem? Is fear strictly a nontheological issue?"

(Hobb): "Where does the doctrine of God give you counsel?"

(Agos): "What are some of the theological issues you see in this experience?"

(Rall): "What is the theological significance of 'so and so'?"

-Professor Nebo promotes reflection "by teaching students theology that will open their eyes to what the experience means. To press them with theological questions over and over again."

-Professor Lear "sets up a dissonance where the theology set up by the experience runs counter to the theology of the confessions: a juxtaposition."

Professor Gall speaks comprehensively, "Everyone lives out a theology but most times it is not consciously understood or articulated."

A Delta student shares three propositions that may well constitute the basis for the relationship of experience and theology in most of the institutions participating in this study: "The 'positive' inculcation to what we maintain as accurate theology. The 'negative' warning against rejecting clear Biblical teaching. The necessity of joining both theology and life into a unity."

Question B-6

Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?

"I'm really at a loss because I don't hear students talk theology at all, nowhere. . . . There is no theological talk and that's scary"

(Kets). Taken by itself, this response might well raise the issue of the validity of the question. Kets' judgment reflects his perspective relative to one of the larger institutions involved in this research.

Where theological discussion is taking place, the content of that interchange is often directly related to the students' involvement with applied theology. "Whether students talk theologically about their own experience or the typical theological debates often depends on whether they are involved in 'living situations,' or simply working with 'obsure theological questions'" (Feld). Professor Evan suggests that "Theological reflection only comes when it is stimulated by an existential situation and not in abstraction from it."

Question B-7

> Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?

This question provided varied and ambivalent responses. The difference in the role of Scripture versus that of the confessions[1] in theological reflection became evident. However, the Scripture and/or the confessions are without question involved in the reporting and debriefing processes. One respondent notes that "students are increasingly willing to see the implications of their experience in the light of Scripture" (Ladd), while another (Hill) observes that his students "in general desperately want to apply Scripture to

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[1] Confessions are formal statements of religious beliefs--in this study the Westminster Confession, Heidelberg Catechism, Articles of Dordt, and the Belgic Confession.

their lives and their ministries. Yet, they at times become overzealous to apply Biblical principles and do so simplistically." Professor Lepp speaks comprehensively for all except one of the institutions when he responds that, "Bringing Scripture to bear on experience is the expectation of our students because of the tradition and because of the expectation of this institution." Professor Hunt amplifies that observation when he notes that "Our norm is the ethic set forth in Calvin's regulative principle [i.e., what we do is what the Bible teaches us to do]. Thus, students are constantly driven back to Scripture for guidance."

Most of the eight institutions are best represented by this observation: "[At Eta] we reach back to the Scriptures rather than the confessions, not because we are more Biblical, but our roots are more in the evangelical, fundamentalist school" (Arts).

At least one institution expressed a different perspective. "Our tradition isn't good at driving people back to the Bible. . . . We avoid going to the Bible for fear of being labeled a fundamentalist" (Lear). Fundamentalists normally rely heavily on proof-texting their faith statements. Perhaps a statement by Professor Lear's colleague has some bearing on the use of Scripture in this particular institution: "Moving back into the Scripture is a real problem; the whole question of how to use and interpret the Scripture, the whole hermaneutical question" (Agos). At Zeta, the confessions appear to be the immediate touchstone for theological reflection.

The role of Scripture in theological reflection is not without question even in institutions where the Bible is touchstone. Professor

Nino laments, "You don't have to pull for bringing Scripture to bear on experience. It's something you have to pull away from here [Epsilon]." In his judgment, the practical implications of an experience are too often found wanting.

Professor Cary represents a very unique perspective on the role of Scripture in life's experience. He observes that "Bringing the Word to experience is the way they [black Christians] function.[1] But what we have helped them [at Theta] to do is to understand that that IS how they function." Theta students, inservice pastors, have as a norm integrated Scripture and life's experience without realizing the value and correctness of their approach.

Few suggestions were offered as to how one gets students to bring Scripture to bear on their experience. The general norm seems to be that the professor provides the Scripture for the student's reflection rather than having the student seek the Scriptures' directives relative to his own experience. The press of time and student workload is often suggested as the reason for this procedure.

Key reflection questions. Several faculty shared key questions that they might use in helping their students relate Scripture or the confessions to experience:

-What do you think "such and such" a doctrine has to say about this?

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[1]Black experience sees life as a whole. They see God touching every area of life. It's God who brought them through. That's one of the hallmarks of the black church. One of their key Scriptures is "the earth is the Lord's and the fullness thereof" (Psalm 24:1). The black community has great celebration in the fact that God is really there and will see them through (Cary).

-Can you think of any Biblical examples that apply to your experience?

-What Biblically gives us some insight into that particular problem or situation?

-Is "this" Biblical; is it Reformed?

Much of the interview dialogue on Question B-7 was phrased in broad generalities regarding the role of Scripture and the confessions in theological reflection.

Question B-8

Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?

The data from Question B-8 are clustered into three main categories as displayed in Table 4.19: Personal Attitudes: Focus--Self, Focus--Others; Skills; and Vocation.

Summary

The significance of the display of the findings of this descriptive curriculum study is found in the assistance it provides in determining the nature and scope of the reflection-eliciting process relative to theological education as it now exists in the sample institutions.

The data are displayed, often in appropriate clusters, according to the four selected modes of experiential learning in theological education today, the eight methods of reporting and debriefing relative to these modes, and categorized according to the structure of Steinaker and Bell's experiential taxonomy.

Table 4.19: Faculty Perceptions of Student Benefits From Experiential Learning

Personal Attitudes	
a. Focus: Self	b. Focus: Others
-more courageous (Zeta)	-greater sensitivity to people in terms of manner of speaking (Alpha)
-more inner-directed in ministry (Zeta)	-ability to get to know and love people (Beta)
-maintained independence (Zeta)	-growth in understanding and perception of people (Eta, Zeta)
-discovered areas of inadequacies (Zeta)	-consistency in leadership of family (Beta)
-humility (Zeta)	-greater maturity in dealing with people (Eta, Zeta)
-freedom for self-expression (Alpha)	-naive perceptions of people shaken (Zeta)
-considerably more self-confidence (Epsilon, Eta, Zeta)	-learned to get into the skin of opposition without compromising principles (Zeta)
-overcame defensive attitude (Alpha, Zeta)	-discovered the great diversity and complexity of human situations (Zeta)
-growing consistency in personal and devotional life (Beta)	-realized he manipulated people (Zeta)
-concept to person-oriented (Epsilon)	-not likely to conform to congregational stereotypes (Zeta)
-confidence in learning to listen as a real part of evangelism (Epsilon)	-growing consistency in family life (Beta, Epsilon)
-assurance that boldness in evangelism did not necessarily mean immediacy (Epsilon)	
-more tolerant (Eta)	
-overcame fear of learning (Eta)	
-ability to keep growing (Eta)	

Table 4.19: Continued

Skills
-ability to see ways of ministering (Gamma)
-ability to be creative (Eta)
-pulpit pounder to religious communicator (Eta)
-ability to use vicarious experience and tap into it (Zeta)
-sticks to personal goals and objectives (Zeta)
Vocation
-helped him make a vocational choice (Epsilon)
-assurance of his calling (Eta, Zeta)
-more realistic view of ministry (Eta, Zeta)
-sense of being a spokesman for God (Eta)
-recognition that action in pastoral ministry is a rewarding experience (Zeta)

The compilation and analysis of questions employed by faculty both verbally and in faculty-designed reflection instruments is of particular significance. To what extent do these questions and their formulation cue a theological student to higher-order theological reflection upon completed action, toward critical thinking, and ultimately to Christian praxis?

The primary data from faculty interviews plus secondary student data from written questionnaires are meant to provide a perspective on theological reflection at each of the eight institutions plus something of a composite view of theological reflection as these schools provide theological training for denominations of the NAPARC Consortium.

Research Questions

The six descriptive questions and the four analytic/evaluative questions are answered in the findings as briefly indicated below.

Descriptive questions.

1. How do the four selected modes of experiential learning in theological education rank relative to faculty implementation, i.e., block placement, concurrent field education, practicum, case method?

Table 4.5 indicates the distribution of faculty using specific modes of experiential learning. The practicum and the case method involving vicarious experience were the two modes most often employed by faculty represented in the study.

2. How do the eight methods of reporting and debriefing rank relative to faculty implementation, i.e., oral report, staff-prepared response form, verbatim, case study, group discussion, diary/journal, anecdotal report, electronic report?

Table 4.6 indicates the distribution of faculty using specific methods of reporting and debriefing an experiential learning. Oral reporting and group discussion were the most-often-employed methods in both the reporting and debriefing processes. Staff-prepared response forms have minimal use as a tool for debriefing. Various forms of written reports were indicated.

3. How do methods employed for student pre-orientation and preparation for experiential learning rank relative to faculty implementation?

Table 4.7 indicates the distribution of faculty using specific methods for student orientation and preparation for experiential learning. Less than half the interviewees programmed an orientation with their students before the structured experience. Extensive use of the case method, which involves no such conference, must be kept in mind relative to these data.

4. Is there any pattern of sequence or level which relates particular questions to particular experiences?

The data reflect no particular pattern of sequence or level which relates particular questions to particular experience. However, faculty response relative to the field of pastoral counseling did indicate some progression of questions that were intended to move the respondent toward higher-level reflection.

5. What primary emphasis is displayed in the balance between convergent (1.0 Exposure, 2.0 Participation) and divergent (3.0 Identification, 4.0 Internalization, 5.0 Dissemination) questions?

The primary emphasis in questioning was on the convergent categories, and the first level (3.0 Identification) of the divergent categories. Few questions fell into the (4.0 Internalization)

category. Questions in the (5.0 Dissemination) category were relatively nonexistent.

6. What identifiable differences, if any, exist between reporting and debriefing questions prepared for written response as opposed to oral seminar presentation?

The data indicate little identifiable difference between reporting and debriefing questions prepared for written response as opposed to oral presentation. Questions fell principally into the (2.0 Participation) and (3.0 Identification) categories of the experiential taxonomy.

Analytic/evaluative questions.

1. Does the process used within given reporting and debriefing activities and across the progression of the whole curriculum reveal movement or impetus toward higher-order theological reflection (3.0 Identification, 4.0 Internalization, 5.0 Dissemination)?

There is minimal evidence of any overt attempt on the part of faculty to provide in their reporting and debriefing activities a process that encourages movement or impetus toward higher-order theological reflection. Questions primarily focus on data collection and analysis, the (2.0 Participation) category of the experiential taxonomy.

2. To what extent do the reporting and debriefing questions induce theological reflection?

Data related to this question provide a great diversity of opinion because of a lack of consensus regarding a definition of "theology" in regard to reflection on experience. Furthermore, the role of Scripture in theological reflection lacks both consistency and consensus among faculty interviewees.

3. What evidence exists of a programmed flow of questions designed to move the respondent through a process of orderly reflection from cognitive recognition and recall (1.0 Exposure) to Christian praxis (5.0 Dissemination)?

Data provide no evidence of a programmed flow of questions designed to move the respondent through a process of orderly reflection from cognitive recognition and recall to Christian praxis.

4. To what extent does the formulation of questions indicate a concern for the individual student's growth and development in the combined areas of cognition and affect?

The formulation of faculty questions for both reporting on, and debriefing of, experiential learning indicates a primary emphasis on cognition, i.e., know the facts, and acquire the skills, at the expense of affect, i.e., individual student feelings generated as a result of the experience. Individual student growth and development in the combined areas of cognition and affect were a secondary consideration.

Highlights

The following highlights focus the findings as reported according to the structure of the Interview Question Schedule.

Questions A-1 through A-8. Although the findings display a great diversity of definitions regarding experiential learning, the single point of consensus is best stated, "learning from and in experience." Changed behavior is assumed in experiential learning, while projected consequences of the experience in continuing action are left primarily to inference. The praxis concept as a critical dimension of theological education was not stated.

The practicum and the case method involving vicarious experience were the two modes of experiential learning most employed in theological education. Four of the eight institutions employed the block placement and concurrent field modes as well.

Oral reporting and group discussion were the most popular methods employed for the reporting and debriefing processes. Both methods suggest a critical role for faculty facilitators, as well as the use of questions.

Less than half the interviewers programmed an orientation session with their students in either a person-to-person, faculty/group, or faculty/field supervisor/student conference before the structured experience.

After the experience, debriefing activity was carried out primarily in a classroom setting involving larger or small-group configuration.

Experiential learning was most often applied in the Master of Divinity program, while nearly half the interviewees were involved in the practicum mode within that degree program.

Questions B-1 through B-8. The study indicated a preoccupation with the process for attaining personal growth rather than the students' individual growth and development. Although the focus of the interviewer's question B-1 was student-centered, a good portion of faculty response was devoted primarily to institutional concerns.

Faculty response to the interviewer's inquiry regarding the use of questions in the reporting and debriefing processes revealed that theological reflection has its beginnings in data collection, analysis,

and definition, with little evidence of a programmed or thoughtfully structured attempt to move students to higher-order reflection.

Data collection and analysis appeared to be the primary value in theological reflection.

A sincere personal interest in students' feelings was expressed among all faculty. However, there was also expressed a discomfort with attempting to meld together the objectivity of a systematic approach to faith with the subjectivity of human response. A primary value on objective truth and the acquisition of that truth as a grounding for ministry was evident at all eight institutions.

The term "theology" as used in theological reflection is open to multiple interpretation. Therefore, there was no consistent perspective from interviewees on assisting the student to recognize the theological implications of an experience.

Students, on the other hand, appear to engage in little discussion of theology and, when they do, it is in the context of applied theology relative to present experience.

Whether the Scripture and/or the confessions were the touchstone for theological reflection was dependent on cultural rather than theological rationale. Denominational ties have a direct bearing on this matter.

Faculty reflection upon a student of their own choosing who had profited from experiential learning clearly indicated, from the teacher's perspective, a personal appreciation for the role of experience in theological education. This appreciation centered on the areas

of attitudes, skills, and vocation. The role of theological reflection in this positive evaluation remains unanswered.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Closure for this descriptive study on reflection-eliciting techniques in experiential learning is provided by a summary of interview data and discussion of research findings. Conclusions are drawn from the interview data and dialogue. Recommendations are based on the totality of the survey.

Summary

While formulating the proposal for this research, a personal letter was received from an internationally recognized scholar in the field of theological education (Taylor, 1979). His comments in great degree helped to form the impetus for this study and ironically affirm its conclusions. "With respect to the action/reflection methodology, there is a lot of talk about it but substantially less performance. That is, theological schools tend to be rather traditionally oriented in their educational philosophy."

This scholar's comments suggest at least three general questions relative to this study. How much "talk" is going on in the eight selected theological educational institutions regarding action/reflection methodology; programmed experience and theological reflection upon that experience? Second, what is the present level of "performance" in these institutions with respect to the employ of

programmed experiential learning and what forms the content and character of theological reflection? Third, what part does "tradition" play in the extent and content of experiential learning and theological reflection?

The focus of the study was on selected faculty involvement in experiential learning. Therefore, the data are to be viewed on the basis of the interviews as a whole and not with respect to a specific institution.

As a survey, the findings are intended to build a basis for continuing emphasis upon, and reflection into, the experiential component of the curriculum in theological education. The results are generalizable to the eight participating institutions and, to a lesser degree, other institutions for theological training, especially those within the Reformed and Presbyterian tradition.

In terms of principle, there is no doubt that faculty interviewees without exception upheld the value of planned experience as a critical dimension of the growth and development continuum in theological education. They spoke in positive terms with respect to planned experience as part of their own teaching methodology. However, when the focus shifted from principle to practice, there was little consensus or consistency of thought or application, which was particularly true with regard to theological reflection. Although all subscribe to its value, few spoke from any consistent frame of reference regarding how they plan for, or carry out, theological reflection relative to their own teaching activities. Nor was there indication of any planned approach to move students from simple recall of facts and

analysis to deeper thinking and to continuing action on reflection. Thus, a Christian praxis still seems remote.

Although the data clearly reflect this great diversity among the interviewees, there is helpful material to be gleaned from their responses, which can assist in the development of experiential learning and theological reflection. The greatest value of this study may be assessed ultimately in the context of that diversity of thought, opinion, and criticism borne from the crucible of these 29 professors' individual experience.

Experiential learning and theological reflection are in a real sense in their infancy in these NAPARC-related theological institutions. However, that which was recently born is destined to grow and expand as these schools through curriculum revision are forced to come to grips with the issue of applied theology in equipping ministers for a living, dynamic twenty-first-century Church.

Discussion of the Findings

Results of the analysis of the 16-item Interview Question Schedule were reported in Chapter IV. Each item was designed to reflect upon the research questions. In this section, interpretation of the findings is presented.

Question A-1

"In your understanding, what does the term 'experiential learning' mean?" The findings display a remarkable diversity of thought and perspective. The single point of consensus is seen in the concept of "learning from and in experience."

The purpose statements included in the definitions place heavy emphasis on the taxonomic categories of (3.0) Identification and (4.0) Internalization. These categories tend to bridge the gap between simple recall, data collection, and analysis to a more personal application in life-changing behavior. Although many of the definitions assume that learning will be realized in changed behavior, the projected consequences of experience in continuing action are left primarily to inference. There is also a major emphasis on the process of experiential learning. The content of their process can only be adequately critiqued in view of an actual experience.

The perspective one gleans from the interviewees' definitions of experiential learning indicates that continuing action resulting from reflection on experience is not a priority concern. Although many of the definitions align with what might be called a typical understanding of experiential learning, the element of praxis as a critical dimension of theological education was not expressed as a primary value.

Questions A-2 Through A-8

Tables 4.5 through 4.9 display the findings relative to these questions and contain the following distributions: (NOTE: The data were viewed and conclusions drawn across the total population of 29 interviews, not per institution.)

Table 4.5 shows the distribution of faculty using specific modes of experiential learning. The practicum and the case method involving vicarious experience were employed slightly more than the concurrent

field education and the block placement. The latter mode was used primarily where the program required an internship, e.g., Master of Divinity. At least four institutions represented in the study used all four modes. Thus, experiential learning, though something of a new thrust at these institutions, was already being significantly employed.

Table 4.6 shows the distribution of faculty using specific methods of reporting and debriefing an experiential learning. Oral reporting and group discussion were the most popular methods employed in both the reporting and debriefing processes. Staff-prepared response forms have minimal use and then as a tool for debriefing an experience. Various forms of written reports were indicated, though little similarity of expected content was evident. Since group discussion also involves oral reporting, we can affirm the critical role of the faculty facilitator and questions in the reporting and debriefing processes.

Table 4.7 is the distribution of faculty using specific methods for student orientation and preparation for experiential learning. Less than half the interviewees programmed an orientation with their students in either a person-to-person, faculty/group/, or faculty/field supervisor/student conference before the structured experience. However, extensive use of the case method, which involves no such conference, must be kept in mind relative to these data. Nevertheless, interpersonal interaction between the faculty member and student regarding orientation and preparation for experiential learning did not appear to be a primary value for many of the interviewees. Faculty

comments regarding time limitation and work load may or may not legitimately negate this judgment. One might suggest that this finding has at least some bearing on the character of theological reflection, which gets increasingly personal as a student is moved toward continuing action on reflection, i.e., Christian praxis.

Table 4.8 shows the distribution of faculty using specific groupings and locations for debriefing activity. Findings indicate that much debriefing activity was carried out primarily in a classroom setting involving larger or small-group configuration. This model would not tend to be particularly conducive to theological reflection focused on individual praxis. The impersonality of the location plus the size of the responding group might inhibit personal reflection. However, nearly half the interviewees indicated personal one-on-one debriefing sessions with their students in the office. This model is reasonably conducive to theological reflection pursuant with the constraints of time and interruption. In either case, the debriefing process and the content of that process may well determine the degree to which students are moved beyond simple recall to continuing action.

Table 4.9 shows the distribution of courses of study relative to degree programs and modes of experiential learning. The findings would indicate that experiential learning is most often applied in the Master of Divinity program. The fact that this program requires a field assignment automatically involves faculty in experiential learning. Nearly half the interviewees were involved in the practicum mode in the M.Div. program. In this mode, theological reflection

would quite likely be the responsibility of the faculty person or field supervisor. However, the existence of any or all of the selected modes of experiential learning in any degree program indicates nothing of faculty involvement, or the content, process, or quality of theological reflection upon that experience.

Question B-1

What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?

A preoccupation with the process for attaining personal growth rather than the student's individual growth and development is evident. Sixty-five percent of the responses displayed primarily a process concern, 21% an individual personal growth focus. Despite the person-centered focus of Question B-1, 14% of the responses were devoted primarily to institutional concerns. Although the growth purposes and values listed are generally worthy, the responses overall do not reflect a primary concern for students' continuing action resulting from their theological reflection, i.e., the reporting and debriefing activity. The content of the responses submitted in interview questions B-2 through B-5 likewise reflects an overt concern for process. Therefore, any direct move on the part of these interviewees to incorporate into their teaching methodology praxis as a result of theological reflection will require a more focused set of purpose and value statements.

Question B-2

What sorts of questions have you found to be valuable in getting students to discuss their learning experience?

Analysis of four faculty-prepared paper guidance instruments indicates that three of the four were designed for personal reflection and self-assessment, and one for self-assessment and field data collection. The questions contained in all four instruments fit into the (2.0) Participation and (3.0) Identification categories of the experiential taxonomy. These instruments reveal a concern for getting out the data and determining its "fit" into the existential experience. We find little indication that the use of these instruments was followed by a personal reflection process relative to the data. Student response was affirmative on this point.

Tables 4.13, 4.14, and 4.15 set forth questions submitted by faculty in three types of experiential learning: field education, practicum, and case method. This rather long list of questions represents all 29 interviews. The list, with only four exceptions, contains questions that focus upon (2.0) Participation; data collection and analysis.

The findings tend to affirm that theological reflection has its beginnings in data collection, analysis, and definition.

This initial emphasis on data gathering and analysis should not invite criticism. However, the degree to which the student is helped to move significantly beyond this basic interrogation toward theological reflection is a key curricular question.

Question B-3

What kinds of questions have you found which move your students beyond simple recall into deeper thinking?

This question called for a response in at least the (3.0) Identification and hopefully the (4.0) Internalization categories. Of the 69 responses with respect to field education, practicum, and case method, no less than 34 questions were framed at the data collection (2.0) level and another 37 at the analysis and application to existing situation level (3.0). Only eight responses were at the (4.0) Internalization level of reflection, which potentially moves the student toward praxis.

The findings indicate a preoccupation with data collection and analysis, which appears to be a primary value in theological reflection. Substantial interest in theological reflection and praxis was found wanting. However, student response to a similar question indicated some movement toward deeper theological thinking. Three students specifically mentioned the role of questions in this process.

Question B-4

Are you interested in how students are feeling about their experience? How do you encourage reflection on feelings?

The findings indicate a sincere personal interest in the feelings of students. However, the tension between the cognitive and the affective, the objective and the subjective, with respect to theological education surfaced in nearly every interview. There was expressed real discomfort with attempting to meld together the objectivity of a

systematic approach to faith with the subjectivity of human response. These institutions, in curriculum planning, have evidently placed a primary value on objective truth and the acquisition of that truth as a grounding for ministry. Concern for the affective, for the students' feelings regarding what they are learning and experiencing, has had minimal attention. For several of the interviewees, the issue of feelings in itself was a serious threat in terms of their own modus operandi as well as that of the institution they represented. Often the questions regarding feelings sound rhetorical rather than eliciting a heartfelt student response. Students' comments generally testified to the hesitancy of faculty regarding involvement with students' feelings.

Question B-5[1]

How do you get students to recognize the theological implications of their experience?

The findings raise more questions than answers. Fundamental questions beg for an answer: What is Christian theology and what makes one's reflection upon experience theological in nature? Or, what are the proper categories in which one acknowledges reflection to be theological? More practically, is a student's theological self-expression relative at least in part to class status or approaching candidacy?

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[1]Questions B-5, B-6, and B-7 focus directly on theological reflection in the narrower sense of involvement with the Scriptures and confessions. Answers to all three questions reveal something of the peculiarity of each institution with respect to its geographical location, theological heritage, denominational expectations, and student body personality.

There is no consistent perspective among the interviewees with regard to these questions. The matter of "theology" in terms of theological reflection is presently open to multiple interpretations. The diversity of views on this question frustrates any consistent attempt to discuss reflection on experience in terms of theology.

Question B-6

Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?

The major concern was not the one assumed by the question but rather the degree to which students discuss theology at all. Perhaps the ambivalence of the faculty as expressed in Question B-5 was in part responsible for this hesitancy. Where students were said to discuss theology, it was in the context of applied theology relative to some existential situation. Thus it would appear that students are more prone to talk about the theological implications of their present experience.

Question B-7

Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?

The findings run a continuum from a tendency to make the confessions the immediate touchstone of truth to what might be described as an obsession with Scripture. Behind the interviewees' answers to this question rests a cultural more than a theological rationale for

the role of Scripture and/or the confessions. The location of the school, its possible denominational ties, the character of its constituency, student body, and faculty appear to determine the role of Scripture in experiential learning and theological reflection.

Despite the diversity of responses, there was little support of the belief that students should be directed to reflect personally upon their unique experiences in the light of their own search of the Scripture.

Question B-8

Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?

Faculty response to this question cast little doubt on their personal appreciation for the role of experience in theological education. In the categories of personal attitudes, skills, and vocation, the responses consistently bore testimony to the growth and development of their students resulting from some mode of experiential learning. The role of theological reflection in these perceived behavioral changes unfortunately remains an unanswered question.

Conclusions

Based on the findings, at least the following conclusions may be drawn. These conclusions, displayed according to the order of the Interview Question Schedule, are based on 29 faculty interviews and selected student responses representing eight theological institutions.

1. Experiential learning, though something of a new thrust in the selected institutions, is being employed by means of some or all of the four selected major modes: concurrent field education, block placement, practicum, and the case method.

2. The Master of Divinity program, because of its required field component, is particularly amenable to experiential learning in all four modes.

3. Students in the institutions represented are generally expressing appreciation for their involvement in experiential learning and theological reflection.

4. Interpersonal interaction between student and faculty member with respect to orientation and preparation for experiential learning (excluding case method) is not a primary curricular value.

5. There is in general an observed interest in higher-order theological reflection relative to experiential learning.

6. Theological praxis is not articulated as a major curricular concern in faculty definitions of "experiential learning" in theological education.

7. Most debriefing activity is carried out in the classroom in either larger or small-group configurations.

8. Oral reporting and group discussion, which are reported to be the most popular means of student feedback, affirm the critical role of faculty questions in the reporting and debriefing processes.

9. No evidence is displayed of a programmed flow of questions designed to move the respondent through a process of orderly reflection from cognitive recognition and recall to theological praxis.

10. Little identifiable difference exists between reporting and debriefing questions prepared for written responses as opposed to oral seminar presentation. Both fall predominantly into the (2.0) Participation and (3.0) Identification categories of the experiential taxonomy.

11. The formulation of faculty questions submitted during the interviews indicates a primary emphasis on cognition, i.e., know the facts, acquire the skills, at the expense of affect. Student individual growth and development is a secondary concern.

12. A marked imbalance of questions became apparent favoring convergent (1.0 Exposure and 2.0 Participation) categories compared to the divergent (3.0 Identification, 4.0 Internalization, and 5.0 Dissemination) categories of the experiential taxonomy.

13. The role of Scripture in theological reflection lacks both consistency and consensus among faculty interviewees.

Implications

The above conclusions suggest a number of areas of concern that may challenge curriculum committees and individual faculty to further reflection and research.

Elmer (1980) stated that, "For the most part, . . . changes in theological education are merely refinements or rearrangements of the same curriculum blocks" (p. 38). Elmer was pointing out that theological education, because of its institutional nature as well as its theological and cultural heritage, resists change. Therefore, any suggestion of change in terms of experiential learning and particularly theological reflection will demand a level of commitment that may, at the moment, be unavailable in existing seminary structures.

At the same time, the findings of faculty interest in experiential learning, in theological reflection, and in the relationship between the cognitive and affective in theological education provide substantial encouragement. Therefore, there is and will continue to be a renascence of interest in these areas of mutual concern. As a result, the content and extent of theological reflection hopefully will result in Christian praxis. To this end, Groome (1980) wrote that "in the praxis, critical reflection is an affair of both the heart and the head" (p. 187). Those designing curriculum for theological education will have to come to grips with the inescapable relationship between the facts of the faith and man's feeling response to those facts as they are lived out in human experience. Although offered in a different context, the admonition offered to students by Fuller (1982) sets forth an equal caveat for theological education. "It is possible that you may become the best-informed generation in history--quantitatively. It is also frighteningly possible that you could turn out to be one of the worst-educated generations--qualitatively" (p. U-17).

Theological institutions traditionally have valued quantity with respect to facts of the faith. Before them at the moment is the challenge of "quality." This thesis is grounded in the belief that "quality" in theological education is directly related to applied theology and reflection upon that experience in the light of Christian truth as integral parts of an enabling ministry to those called to serve.

Recommendations

The following concerns are recommended for further study, research, and reflection. Each is a major factor in either experiential learning or theological reflection upon that experience. Each can either enhance or depreciate the value of this method of teaching.

Experiential Learning

The following concerns are expressed in the context of theological education.

1. The relationship between objective truth (cognition) and subjective human response (affect) in the totality of a wholistic approach to an equipping ministry.

Theological education in particular, because of its faith commitment to man's total person, should display equal concern for the facts of the faith as well as the feelings of students generated by those facts and their demonstration in life. Adequately equipping persons for ministry involves a curricular balance between cognition and affect: facts and feelings.

The findings of the study indicate a primary value on cognitive concerns: knowledge acquisition and skill development. Beta's promotional literature is representative: "The first task of the student is to learn the Bible's system of truth." Professor Agos (Zeta) put it this way, "You are basically 'tanking up' intellectually for your future ministry." Interest in students' feelings was verbalized in the interviews but not generally supported in terms of stated reflection-eliciting techniques. Professor Feld captured the essence of the problem when he said, "[We put emphasis] on the cognitive and

behavioral aspect of problems. . . . Feelings are secondary to thinking and behavior."

The integrated relationship between cognition and affect in theological education for ministry focused on the whole person needs further study and reflection.

2. The relationship of time and student/faculty workload to any given curricular decision regarding experiential learning and especially theological reflection on that experience.

Experiential learning is time-consuming for faculty in both planning and implementation. In both, experiential learning involves a professor's concern for, and involvement with, the individual student not present in the lecture method of presentation. Theological reflection is equally time consuming, especially when carried out verbally person-to-person or in small group. Experiential learning and theological reflection require an expanded time frame over the lecture method for both student and faculty.

The study leaves little doubt that student/faculty workload is a key factor in curricular decisions involving experiential learning and theological reflection. This concern was often shared with the interviewer directly or (with respect to faculty) by inference. Professor Nino commented, "The pressure around here [Epsilon], you know what it's like, . . . They start on this practicum and they come to me very tired and look very guilty and say, 'I'd just love to do more of this, but I just can't.'" At Zeta, for example, students carry a workload of five quarter-courses. One of the faculty observed that leisure time allows for socratic pursuit which their schedule does not permit.

The curriculum in theological education is placing an increasingly expanded workload on both students and faculty. Ministry is demanding broader preparation than in the past. Any serious attempt to greater involvement in experiential learning and theological reflection demands curriculum evaluation in light of existing student/faculty time constraints.

3. The role of the church in determining the content and process of theological education for ministry.

Theological education is structured around two basic sets of expectations: that of the Church and that of the seminary. The content and process of theological education are directly affected by the churches they serve in preparing pastors and teachers for ministry.

The Church places theological demands on a seminary because of its official faith statements as well as its traditional theological views. Thus, churches that subscribe to the Reformed faith demand that basis for training for their ministers. Often an unhealthy tension is created when faculty or students deviate from the churches' understanding of truth in any given situation. Professor Myer was speaking of the "mind" of the church relative to theological education when he expressed that "People who are given to Reformed theology like to put their theology in a box and have certain categories that fit there."

Furthermore, the Church holds the power of ordination as the final step in declaring a seminary student prepared for official ministry. No seminary student dares function at the expense of ignoring the mind of the churches he plans to serve. Faculty members,

though less vocal, are equally cognizant of the churches' wishes as they carry out their training function.

The study indicates a concern of students for thinking in harmony with their perception of the wishes of the churches. One faculty interviewee summarized this concern when he noted that hanging over the students is the faculty recommendation for candidacy, so "we [students] gotta play it safe, not raise any waves that might lead to a negative recommendation." The context of his comment was on the freedom to express insights relative to theological reflection.

The content of theological education that in part is placing time constraints and overwork on both faculty and students is the demand of the churches for ministers with broader skill training. This desire of the churches in addition to the traditional, if not expanded, emphasis on theological training is a determining factor in the content and process of theological education. The study indicates a primary content emphasis on the acquisition of knowledge and skills which must be viewed, at least in part, with respect to the demands of the churches. Expanded experiential learning and theological reflection requires a reassessment and evaluation of the role of ministry in the context of the churches' needs rather than desires.

4. The role and accountability of persons serving as volunteer field supervisors.

Experiential learning in the block placement, concurrent, and possibly the practicum modes is highly dependent on the presence and functioning of a field supervisor. It is often this person who

handles the reporting phase of an experience as well as providing vital input for the debriefing activities.

Normally the field supervisor in experiential learning is a pastor, often overworked, or a designated lay person. Professor Girn noted that "The supervisor is busy doing so much, he does not care to do much more paper work."

Interviewees in differing ways mentioned the need for good field supervision as well as a real concern that it was being carried out less thoroughly than they would desire. Theological reflection during the experience (reporting) would normally be part of the role of the field supervisor. Professor Girn, a director of field work, indicated that "the supervisor is the key person. If they [students] don't have a supervisor who is interested in them, who loves them, who spends time with them, who has the weekly conferences and really seeks to disciple them, it's a profitable experience but it's not anything like what it could be." Professor Yard speaks of the problem: "Many ministers are only too glad to have student assistants for a summer or a clinical year in order that they can take over some unpleasant tasks." Girn says, "Some pastors have the view of helping them to get their work done for a year."

If experiential learning and theological reflection are going to become even more effective means of student growth and development, the supervisor's role and accountability, in both the action and the reflection processes, will require review.

5. The need for reflective space programmed into a seminary's curriculum given contemporary curricular needs.

Theological reflection is a time-consuming activity. If carried out on the person-to-person level, it takes an inordinate amount for both faculty and students. Time and student/faculty workloads are presently a problem in theological education because of curriculum requirements. In the curriculums of the institutions represented in the study, a very minimum of reflective time for theological reflection is provided. At Zeta, that minimum of time is "merely a matter of limiting student workload because they [students] have theological reflection in addition to their regular course work. And they must do it to validate their field education and get proper credit. . . . Now that takes quite a bit of time and I don't think that we can push them for more curricular time than that" (Kets). Professor Kets also provided this interesting observation: "Our students' world and culture, and undergraduate education have not conditioned them to be reflective before they came here." Professor Yard concluded his thoughts regarding the need and desire for thorough reflection on experience with the lament, "But again, the time element."

As earlier expressed, experiential learning and especially theological reflection is continually hampered because of curriculum plans that include but little time for reflection. A commitment to praxis requires that theological education be rethought to make curricular provision for theological reflection and also the broader cultural implications of the need for reflective space in all of life.

Theological Reflection

The following concerns are expressed in the context of theological reflection, which forms a bridge between completed action and new forms of experience.

1. There was no evidence that a true Christian praxis was occurring, no evidence that faculty were asking for it, no place in the curriculum which indicated that praxis was a matter of some urgency.

Additional study is needed to determine what constitutes an adequate skill and affective disposition of faculty persons who really can do well the kind of integration of the cognitive and affective dimensions of experience in theological reflection focused on praxis.

Faculty who are serious about educational praxis will need to assess its value in their particular area of expertise. In addition, they will need to acquire the necessary teaching skills to develop praxis and need to reflect on their role of modeling with respect to theological reflection in the classroom. Finally, they will want to urge students to be involved in theological reflection focused on praxis while involved in field experience.

2. Administratively, institutions in their curriculum plans for theological education were not generally supporting the inclusion of action/reflection methodology and particularly the theological-reflection component as a primary value in the educational environment.

If Christian praxis is to be a fundamental value in theological education, there must be recognition on the part of both administration and faculty of the cost of time and training to conduct theological reflection. There must be recognition of this value in the academic program by administration providing the instructional time necessary for conducting reflection. Furthermore, there needs to be

encouragement on the part of administration for faculty to acquire the proper skills necessary for praxis-oriented teaching.

Consensus, or at least concurrence of significant sort, with reference to the importance of a praxis model of education, must be developed or nothing much is able to happen except in the whims of one or two faculty members.

3. The character of Christian theology relative to reflection on experience.

"While many people are engaged in 'doing theology,' few seem to know what it is they are doing when 'doing theology.' Anyone who attempts to set down in writing what theology really is, soon finds the answer even more elusive than he thought when he began" (Klooster, 1977, p. 23).

The study indicates that the character of Christian theology in terms of theological reflection is open to differing opinions. There is often confusion as to what forms a theological question rather than one that is basically sociological, psychological, church political, or merely prudential in character (Kets). Professor Ladd is uncomfortable with the term "theological" altogether. He prefers to talk of the application of Scripture and of "testing every question in life by Scripture." Professor Agos points out the problem at Zeta: "We don't always know what a theological problem or question is; for example, a psychological issue. Does that belong in the area of psychology, sociology, or theology? Some regard it as theological and some don't--some think that 'theological' indicates dogmatic theology, or what doctrine applies. We do try to push through to

that narrow view of theology: God talk." As Professor Gall observes, "Everyone lives out a theology but most times it is not consciously understood or articulated."

If theological reflection in experiential learning is going to take its proper place as a critical bridge between completed action and a new set of experiences, a more precise and generally accepted definition of theology as regards theological reflection is needed.

4. Development of models of types and sequence of questions for the various disciplines which move a student beyond factual recall and analysis toward Christian praxis.

Teaching that elicits reflection on past experience requires planning. It quite likely will begin with factual recall and analysis activities. The study indicates that all the interviewees began their questions on the (2.0 Participation) and (3.0 Identification) levels of the experiential taxonomy. Moving consciously from this level of reflective activity to that which voluntarily moves the student to involve himself in additional related experiences requires differing types and sequences of questions, depending on the course content and objectives.

The study displays little evidence that teachers use any systematic reflection-eliciting processes designed to move the student toward praxis. Several faculty responses indicated they use a series of questions, but those were not specifically designed toward higher-order reflection.

Faculty could benefit by having at their disposal models of types as well as sequence of questions that they could use to design

their own reflection-eliciting activities for their respective courses of study. (Note: Appendices M and N for models.)

Further study and research could provide faculty with these needed aids for theological reflection.

5. The interpersonal dimensions and value of the relationship between a faculty member and student in the preparation for and reflection upon programmed experience.

Theological reflection may be a personal exercise best carried out in a person-to-person or small-group situation. This is particularly true where higher-order reflection-eliciting techniques evoke an increasingly personal response.

The study seems to indicate that many of the interviewees in practice do not place a primary value on person-to-person or small-group interpersonal interaction between themselves and their students. Rather, they choose to do theological reflection by means of written feedback or in the classroom setting. Since these faculty supervisors seem to have a sincere interest in each student, it may be the case that time constraints and workload forbid closer interpersonal involvement with students. Only one professor scheduled a person-to-person orientation conference. Fourteen of the 29 interviewees scheduled a personal debriefing conference in their office.

Several students gave testimony to the positive nature of their theological reflection in individual or small-group dialogue with their professor. Others mentioned the disappointment of having reflection elicited by means of staff-prepared forms and written assignments with little or no direct conversation with faculty. One student wrote of the value of "developing a personal trusting

relationship where I knew I could open up with my concerns about ministry." Trust is a key value in theological reflection in an academic setting and is directly related to the quality of the student/faculty relationship.

The character of the relationship between the student and his supervisor in theological reflection is a critical matter that calls for further study and research activity.

6. Faculty initiation of student's self-search in the assessment of experience in the light of Christian truth.

Theological reflection is contextual, and apart from multiple definition, its purpose is turning to divine truth in some formulation for illumination on past experience. In this study, the forms of divine truth are the Scriptures and the confessions. As stated earlier, the history, tradition, and cultural background of the eight institutions determine to a great degree which form of divine truth, the Scriptures or the confessions, will serve as the primary touchstone for illumination on experience. In any case, neither formulation is used exclusive of the other in any of the institutions.

Faculty interviewees indicated in a number of ways that often students are not encouraged to seek out for themselves the truth statements that hopefully propel them to continuing action based on reflection. Professor Ladd sees the inductive approach to Scripture as an ideal but in reality acknowledges that he "usually comes with the Scriptural application to the student's experience." Another interviewee stated, "If I know a passage which would be helpful, I encourage them to read it, or go open up the Bible and read it with

them" (Girn). Perhaps Professor Redy captured the essence of the problem when he said, "Generally I give the Scripture to them. The problem of encouraging them to find it is that students are terribly heavily loaded here and we are just satisfied if they do the assignment." Here again, the elements of time and workload appear to be factors in the quality of student involvement with divine truth as essential for theological reflection.

The character of theological reflection with respect to the student's self-search into divine truth is a critical concern in theological education. Further study and reflection on this matter would be helpful in upgrading action/reflection methodology toward Christian praxis.

Postscript

Among faculty surveyed and the institutions they represent, growth and advancement in theological reflection is not keeping pace with the growth displayed in experiential learning.

In 1981, Rowen completed a study involving the same NAPARC-related institutions. His thesis contained the following epilogue. It provides a most appropriate postscript for this study as well:

> If we are entering an era of creative integrity in the reformation of theological education, it must represent more of the New Testament's "downward pull" toward the engagement of orthodoxy (right thinking) and orthopraxis (right practice). It will affect the development of the entire community--faculty, students, and the church. Significant curriculum reform does not occur apart from the transformation of people. The desire for the seminary to be a place of spiritual formation demands that the vision involve the spiritual formation of the faculty, the students and the community of faith. Curriculum development is faculty development and student development. . . . (p. 197)

APPENDICES

APPENDIX A

THE EXPERIENTIAL TAXONOMY

APPENDIX A

THE EXPERIENTIAL TAXONOMY

1.0 Exposure	1.1 Incentive conditioning	Introducing an experience. Goal-setting. Establishing stimuli.
1.1 Sensory	1.2 Data presentation	Providing information, identifying experience, lecture, use of media.
1.2 Response	1.3 Demonstration	Demonstrate a principle--show how to do. Use of realia/models.
	1.4 Directed observation	Focusing on particular or selected stimuli, establishing parameters, telling learners what to look for.
1.3 Readiness	1.5 Data exploration	Interacting with data or selected stimuli, establishing a readiness for further experience. Usually in the interrogative mode. Preparation for participation.
2.0 Participation	2.1 Modeling/recall	Mental/physical reproduction (imitation) of a given or known example of concept (model). Learner recall based on a known reference.
2.1 Representation	2.2 Expanding data bases	Accumulating appropriate resources, generating data, reading, viewing, listening, discussion. "Why" questions or evaluative questions bringing added data.
2.2 Modification	2.3 Dramatic play	Unstructured role/situation playing.
	2.4 Manipulative and tactile activities	Use of media, realia and media. Hands on activities, how to use materials.

	2.5 Ordering	Sequencing of data, arranging data, establishing material hierarchy, defining frame of reference. Can be done by teacher to prepare student for next level of taxonomy.
3.0 Identification	3.1 Field activities	Selection and retrieval of appropriate data, directed field work. Reading.
3.1 Reinforcement	3.2 Using data	Using, assessing and interpreting data through observation and experimentation. Recording data. Explaining.
3.2 Emotional	3.3 Discussion-conferencing interaction	Exchanging points of view and interaction relating to field and laboratory activities--teacher(s)-learner(s) learner(s)-learner(s). Questioning. Information giving, clarifying information. Comments.
3.3 Personal	3.4 Hypothesizing	Conceiving and using provisional assumptions as the basis for reasoning and action. Can introduce as a question. Can be stated through a creative expression, e.g. a picture, model, etc.
3.4 Sharing	3.5 Testing	Trying conditional hypotheses in multiple situations. Asked as a question. Confirming hypotheses, applying data.
4.0 Internalization	4.1 Skill reinforcement	Use of acquired skills in a variety of contexts and ways. Questions applied to a new context.
4.1 Expansion	4.2 Re-creation	Re-creation drawn from situations or activities with behaviour expectations broadly defined. Sharing, discussing, using internalized behaviours. May even be written.

	4.3 Role play/ simulation	Structured role playing. Overt demonstration of learned skills and roles--involves social context. Affective orientation for role play. Simulation cognitively oriented. Demonstration.
4.2 Intrinsic	4.4 Comparative-contrastive analysis	Apply internalized skills to new situations. Involves analysis of similarities and differences in systems or situations. Can be in the interrogative mode.
	4.5 Summarization	Review of experience. Identification of totality of experienced activities, developing reports. Test of skills.
5.0 Dissemination	5.1 Reporting	Written or graphic report sharing, showing or explaining an experience.
5.1 Informational--can be dissemination level for each strategy	5.2 Oral presentation	Oral sharing, showing or teaching the skills, product or result of an experience. Voluntary sharing, showing, etc.
5.2 Homiletic--can be dissemination level for each strategy	5.3 Dramatization	Formalized presentation of internalized roles.
	5.4 Group dynamics	The interactive context of dissemination with intent to inform and influence.
	5.5 Seminar	Total participant interaction for sharing ideas, the effect of the experience and beginning new experiences.

Source: N. Steinaker & R. Bell, The experiential taxonomy: A fresh approach to teaching and learning. International yearbook of education and instructional technology (London, England: Kogen Page, Ltd., 1978), pp. 74-75. Used by permission.

Categories of the Experiential Taxonomy

1.0 EXPOSURE: Consciousness of an experience. This involves two levels of exposure and a readiness for further experience.

- 1.1 SENSORY: Through various sensory stimuli one is exposed to the possibility of an experience.
- 1.2 RESPONSE: Peripheral mental reaction to sensory stimuli. At this point, one rejects or accepts further interaction with the experience.
- 1.3 READINESS: At this level one has accepted the experience and anticipates participation in it.

2.0 PARTICIPATION: The decision to become physically a part of an experience. There are two levels of interaction within this category.

- 2.1 REPRESENTATION: Reproducing, mentally and/or physically, an existing mental image of the experience, that is, through visualizing, role playing, or dramatic play. This can be done in two ways:
  - 2.1.1 *Covertly:* as a private, personal "walk-through" rehearsal.
  - 2.1.2 *Overtly:* in a small or large group or interaction, that is, in the classroom or playground.
- 2.2 MODIFICATION: With the input of past personal activities, the experience develops and grows. As there is a personal input in the participation, one moves from role player to active participant.

3.0 IDENTIFICATION: The coming together of the learner and the idea (objective) in an emotional and intellectual context for the achievement of the objective.

- 3.1 REINFORCEMENT: As the experience is modified and repeated, it is reinforced through a decision to identify with the experience.
- 3.2 EMOTIONAL: The participant becomes emotionally identified with the experience. It becomes "my experience."
- 3.3 PERSONAL: The participant moves from an emotional identification to an intellectual commitment that involves a rational decision to identify.
- 3.4 SHARING: Once the process of identification is accomplished, the participant begins to share the experience with others, as an important factor in his life. This kind of positive sharing continues into and through Category 4.0 (internalization).

4.0 INTERNALIZATION: The participant moves from identification to internalization when the experience begins to affect the life-style of the participant. There are two levels in this category.

4.1 EXPANSION: The experience enlarges into many aspects of the participant's life, changing attitudes and activities. When these changes become more than temporary, the participant moves to the next category.

4.2 INTRINSIC: The experience characterizes the participant's life-style more consistently than during the expansion level.

5.0 DISSEMINATION: The experience moves beyond internalization to the dissemination of the experience. It goes beyond the positive sharing that began at Level 3.0 and involves two levels of activity.

5.1 INFORMATIONAL: The participant informs others about the experience and seeks to stimulate others to have an equivalent experience through descriptive and personalized sharing.

5.2 HOMILETIC: The participant sees the experience as imperative for others.

Source: N. W. Steinaker & M. R. Bell, The experiential taxonomy (New York: Academic Press, 1979). Used by permission.

APPENDIX B

COMPARISON OF COGNITIVE, AFFECTIVE, AND EXPERIENTIAL DOMAINS

APPENDIX B

COMPARISON OF COGNITIVE, AFFECTIVE, AND EXPERIENTIAL DOMAINS

Cognitive Domain[a]	Affective Domain[a]	Experiential Domain[b]
1.0 Knowledge	1.0 Receiving	1.0 Exposure
1.1 Knowledge of Specifics	1.1 Awareness	1.1 Sensory
1.2 Knowledge of Ways and Means of Dealing with Specifics	1.2 Willingness to Receive	
1.3 Knowledge of the Universals and Abstractions in a Field	1.3 Controlled or Selected Attention	1.2 Response
2.0 Comprehension	2.0 Responding	
2.1 Translation	2.1 Acquiescence in Responding	1.3 Readiness
2.2 Interpretation	2.2 Willingness to Respond	
2.3 Extrapolation	2.3 Satisfaction in Response	
3.0 Application		2.0 Participation
		2.1 Representation
	3.0 Valuing	2.1.1 Covertly
		2.1.2 Overtly
		2.2 Modification
4.0 Analysis	3.0 Valuing	3.0 Identification
		3.1 Reinforcement
		3.2 Emotional
4.1 Analysis of Elements	3.1 Acceptance of Value	3.3 Personal
4.2 Analysis of Relationships	3.2 Preference for a Value	3.4 Sharing
4.3 Analysis of Organizational Principles	3.3 Commitment	

Cognitive Domain[a]	Affective Domain[a]	Experiential Domain[b]
5.0 Synthesis	4.0 Organization	
5.1 Production of a Unique Communication	4.1 Conceptualization of a Value	
5.2 Production of a Plan or Proposed Set of Operations	4.2 Organization of a Value System	4.0 Internalization
5.3 Derivation of a Set of Abstract Revelations		4.1 Expansion
		4.2 Intrinsic
6.0 Evaluation	5.0 Characterization by a Value or Value Complex	
6.1 Judgments in Terms of Internal Evidence	5.1 Generalized Set	
6.2 Judgments in Terms of External Criteria	5.2 Characterization	
		5.0 Dissemination
		5.1 Informational
		5.2 Homiletic

[a]Comparison of cognitive and affective domains by Hunkins, 1967, pp. 66-67.

[b]Comparison of cognitive, affective, and experiential domains by Steinaker and Bell, 1979, pp. 12-13.

APPENDIX C

CRITERIA FOR THEORIES OF INSTRUCTION

APPENDIX C

CRITERIA FOR THEORIES OF INSTRUCTION

1. A statement of an instructional theory should include a set of postulates and definition of terms involved in these postulates.

2. The statement of an instructional theory or subtheory should make explicit the boundaries of its concern and the limitations under which it is proposed.

3. A theoretical construction must have internal consistency--a logical set of interrelationships.

4. An instructional theory should be congruent with empirical data.

5. An instructional theory must be capable of generating hypotheses.

6. An instructional theory must contain generalizations that go beyond the data.

7. An instructional theory must be verifiable.

8. An instructional theory must be stated in such a way that it is possible to collect data to disprove it.

9. An instructional theory not only must explain past events but also must be capable of predicting future events.

10. At the present time, instructional theories may be expected to represent qualitative synthesis.

Source: I. J. Gordon (Ed.), Criteria for theories of instruction (Washington, D.C.: Association for Supervision and Curriculum Development, 1968), pp. 16-24.

APPENDIX D

INTERVIEW QUESTION SCHEDULE

APPENDIX D

INTERVIEW QUESTION SCHEDULE

SECTION A

1. Have you heard the term "experiential learning?" In your understanding, what does this term mean?

2. Please complete the grid with respect to the five areas indicated.

CONCURRENT FIELD-BASED LEARNING: a supervised field experience of up to twelve to twenty-five yours of direct ministry during the academic year while the student is in residence.

BLOCK PLACEMENT FIELD EDUCATION: engagement of a student in an intensive full-time ministry within a specific block of time, apart from typical academic routines.

PRACTICUM: a part-time field assignment as part of a particular academic course.

CASE METHOD: student participation in problem situations hypothetical or real.

	Concurrent Field Ed.	Block Placement	Practicum	Case Method	Other
As you view your seminary's program, does it involve....					
Should your seminary be using.....					
In which modes of experiential learning have you been involved: a)present place of employment.....					
b)prior places of employment.....					
In which modes are you currently involved.....					

3. In which courses do you use any of these experiential modes of teaching? To what degree programs are these courses related?

Course	BD	MRE	MDIV	DMIN	Other

4. What forms of preparation do you provide for your student's experience (orientation, etc.)

5. Periodically during the experience, what kinds of reporting or followup dialogue take place?
--What sorts of reports are your students required to make?

6. After the experience, what kinds of debriefing or follow-up dialogue take place?
--What sorts of reports are your students required to make?

(During) Reporting	(After) Debriefing	
		ORAL REPORT
		STAFF-PREPARED RESPONSE FORM
		VERBATIM
		CASE STUDY
		GROUP DISCUSSION
		DIARY/JOURNAL
		ANECDOTAL REPORT
		ELECTRONIC REPORT
		OTHER

7. In what kinds of groupings does this dialogue take place? (individual conferences, small groups, class-sharing activities)

8. Where does this reporting/debriefing activity take place?

SECTION B

1. What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process?
   --What growth purposes does your process tend to serve?
   --What values have you sought to uphold in your reporting and debriefing activities?

2. What sorts of questions have you found to be valuable in getting students to discuss their learning experience?

3. What kinds of questions have you found which move your students beyond simple recall into deeper thinking?

4. Are you interested in how students are feeling about their experiences?
   --How do you encourage reflection focused on feelings?

5. How do you get students to recognize the theological implications of their experience?

6. Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?

7. Have you found ways to help students bring Scripture to bear on their experience?
   --What are examples of how you accomplish this task?

8. Can you give an example of a student who has really benefited from experiential learning?
   --What have you seen in this student which has encouraged you?

APPENDIX E

LETTERS OF REQUEST

APPENDIX E-1

SAMPLE LETTER TO INSTITUTIONAL PERSONS

Calvin Theological Seminary

3201 Burton Street, S.E.
Grand Rapids, Michigan 49506

Dear

President _____ provided me with your name as the proper respondent relative to the following request.

I am preparing a Ph.D. research project under the guidance of Dr. Ted Ward at Michigan State University. The focus of this descriptive study is the questioning process employed by faculty with respect to reporting and/or debriefing experiential learning activities. The basic modes of experiential learning to be considered are concurrent field education, block placement, practicum, and case method.

The interview would focus on the kinds of questions asked of students during and after an experience. Or again, what kinds of questions are asked in order to make sense of a given experience for the student as well as for others.

Would you kindly supply the names and phone numbers of your faculty or adjunct faculty who are involved in experiential learning and the supervision and debriefing of students involved in this method of teaching.

The time spent fulfilling this request and your prompt response will be deeply appreciated in order that responsible persons might be contacted for carrying out the study.

Serving with you,

Robert S. Hough

RSH/bh

APPENDIX E-2

SAMPLE LETTER TO INTERVIEWEES

Calvin Theological Seminary

3201 Burton Street, S.E.
Grand Rapids, Michigan 49506

_____, Coordinator of Field Education, has given your name as one whose students are involved in some form of experiential learning. For example, the following types of activities: Concurrent Field-Based Learning, Block Placement, Field Education, Practicum, Case Method, etc.

I am preparing a Ph.D. research project under the guidance of Dr. Ted Ward at Michigan State University. The focus of this descriptive study is the questioning process employed by faculty and field supervisors with respect to debriefing experiential learning activities.

May I request your willingness to share with me in a pilot study by means of a personal interview? This would be conducted at your convenience with a maximum time involvement of one and one-half hours.

The interview would focus on the kinds of questions asked of students during and after an experience. Or again, what kinds of questions you ask in order to make sense of a given experience for the student as well as for others.

May I call you within a few days to obtain your answer to this request for assistance? Given a positive response, we can hopefully establish a time of meeting. I look eagerly forward to sharing with you in what we trust will be an area of mutual interest in theological education.

Serving with you,

Robert S. Hough

RSH/bah

APPENDIX E-3

SAMPLE LETTER TO STUDENTS

January 6, 1982

Dear Fellow-student,

Your name was purposely submitted to me by a faculty member who is assisting me in a research project through Michigan State University focused on experiential learning. Such experiences are normally programmed in terms of block placement (full-time ministry during a specific block of time), concurrent field education (12 to 25 hours of direct ministry during the academic year), internship practicum (part-time field assignment as part of a course), and case method within the classroom activity.

During and after such events, you were likely given opportunity to provide written and/or verbal feedback to your supervisory professors who coordinated these events.

Would you please assist us by completing and returning in the enclosed stamped envelope the attached questions. Your cooperation and input are critical. I'm deeply grateful and thank you for the time and effort you will be investing on our behalf.

Serving with you,

Robert S. Hough
Director

APPENDIX F

STUDENT QUESTIONNAIRE

APPENDIX F

STUDENT QUESTIONNAIRE

Student Name (may remain anonymous) _____

Seminary Name: _____

Regarding the *REPORTING and *DEBRIEFING process relative to your experiences:

1. What are your general reactions? (use reverse side for expanded remarks)

2. What personal growth purposes were served?

3. What values were operative in the process and types of questions asked?

4. How were you moved beyond facts into deeper thinking?

5. How were your feelings dealt with?

6. In what ways were you encouraged to focus on theological issues?

7. To what degree were the Scriptures and/or Confessions introduced?

8. What's been your greatest benefits from experiential learning during your seminary training?

*"REPORTING" --during the experience, as for example in periodic review sessions or written papers filed with faculty supervisor.
*"DEBRIEFING"--after the experience, as in discussion or counseling-style sessions or written final reporting to the seminary or faculty supervisors.

APPENDIX G

BRIEF DESCRIPTIONS OF THE EIGHT INSTITUTIONS AND REPRESENTATIVE RESPONSES

APPENDIX G-1

ALPHA SEMINARY

Alpha is a midwestern denominational seminary established in 1956 for the chief purpose of providing a program of studies and training for those called of God to the ministry of his Word (Catalogue, 1981). A faculty of 22 provides instruction leading to the M.Div., M.A., Th.M., and D.Min. degrees. Alpha believes that pastors must be able to live out Biblical principles with creativity, enthusiasm, and maturity. It is the real responsibility of institutions training individuals for modern ministry to provide broad opportunities for the development of these adaptive qualities through actual experience. Alpha is committed to experiential learning and concerned that their students gain more than a factual knowledge of Biblical, historical, and philosophical truth. They want them to receive adequate guidance in working out their theological education in the actual situation of the ministry. Furthermore, classroom principles are applied in real-life situations as students and faculty participate in various community outreach programs (Brochure, 1982). Alpha seminary conducts a Senior Internship Extension Program some distance from the main campus. All interview data come from this extension. Although the program can accommodate 20 students, one full-time faculty person plus adjunct teaching staff, there are at present five students, five field supervisors, plus one full-time professor. Students enter this block placement after their first two years of the M.Div. curriculum. The internship, which aims at a high degree of integration of theory and practice of ministry,

involves a continuation of disciplined study in those courses directly related to the life and ministry of the church. Professor Hunt shared a personal aim: "I felt it was important for this program to not be just an academic program but to develop some kind of sense of community of faculty and students." He with his students think through just how the extension courses can be actively integrated into their ongoing ministry to churches as alternatives to the same courses taught on the main campus. Professor Hunt's fundamental concern for establishing a clear sense of community surfaced time and again. Several months of weekly meetings with students were scheduled prior to their moving to the field for purposes of prayer, fellowship, and getting to know one another. In reflection he said, "I think that students sensed that they were just as much a part of this [extension program] as I was in terms of creating it and bringing it into existence." Arrival on the field was followed by a three-day retreat for students, faculty, field supervisors, and their respective wives. The purpose was the building of community and preparation for ministry. Two special lectures, one focused on the history and theology of the church in that geographical area, and one on the role of ministry, formed the basic content. Consistent with Professor Hunt's concern for community is his desire to spend time on the person-to-person level with students, and also with them and their wives often in his own home. He reflects upon one opportunity he had with a student during a long walk. "[I wanted] to see where he was at both in his present experience and internship, and where he feels the Lord might be calling him in the future. I knew that he was a man that had some

concern about his call and I was interested in whether the internship situation was helping to give him direction." One student said of his internship, "I have learned more about my strengths and weaknesses and have also learned, first-hand, the real-life struggles faced by the professional in ministry. . . . I found my experience quite profitable."

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. (Note: All faculty response to questions is from the one interviewee, Professor Hunt.) Accuracy in theology--soundness in faith--personal maturity in student's walk with the Lord--stronger personal relationships to one's wife and children, and members of the church and community--effectiveness and growth in ministry--effectiveness in preaching. As a professor of homiletics functioning in a concurrent field structure, Professor Hunt wants "to move my students away from a more stilted textbook approach to preaching and see if they can't come alive now that they are preaching real sermons to real people." He desires to bridge the gap between strictly the academics of preaching, the classroom activity, and a congregation of living persons.

Student Response. "I learned about my capacity to satisfy responsibilities that were not academic in nature. I was given opportunity to creatively design certain presentations I had to give."

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning activities?"

Faculty Response. Professor Hunt follows no prescribed questioning process. He requires students to read a selected article on preaching at the outset of the course. He then asks that they identify for themselves a list of areas of strength and weakness in their own preaching as viewed in the light of this article. These self-evaluations are used to critique their preaching tapes throughout the term. At the end of the course, they are reviewed with the student to measure progress in the stated areas of concern. What students are learning in the field portion of their practicum tends to come out pretty easily according to Professor Hunt. Often in the brief devotional time before each class, students will share prayer concerns regarding their experience

which will surface in future conversation. With regard to concerns of ministry, "It is not hard to get them to talk. I almost have to get them to stop talking about this in order that we get a little bit more into them [the concerns of ministry]" (Hunt).

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?

Faculty Response. "What would you have done in that situation?" Another method is to give students an impromptu assignment to write their response to a given problem including a stated rationale. Too often an immediate response is emotional rather than rational. Each student is required to present his paper in order that the professor can gain some sense of where the group is at. The differences of opinion will surface in the process. Hunt saves his own convictions until last and then freely shares them. Often he does not want to push for any kind of conclusion or solution. Rather, he desires to raise an issue for them to ponder. "This whole program [extension seminary] is geared to student facing a potential problem before facing it as a pastor of a church where he has not had time to think the problem through, makes a rash statement, or goes off irresponsibly." The student may come down on either side of the question as long as he has thought it through and is willing to make some commitment on the basis of more than just "I never heard of that before."

QUESTION B-4. "Are you interested in how students are feeling about their experience? How do you encourage reflection on feelings?"

Faculty Response. Professor Hunt is very interested in feelings. He tries not to just let those that are expressed "evaporate." Either at the moment or later he tries to deal with them. This was confirmed by a student who felt his feelings were dealt with "very well--I received a sensitive response." The issue of race is of continuing concern among his students in their existential ministries, and fosters diverse feelings. "This is an ongoing discussion that I do not want to let die," says Hunt. "There are various ways I continue to bring it up and encourage students to keep thinking about it." One method of probing his students is using the two questions, What does your wife think about this? and Is your wife happy with your decision? With these two questions, he finds feelings are dealt with at a very personal level.

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. One formal way is when students are assigned to lead the weekly devotional time: "I encourage them to focus on a passage or topic that comes out of their own experience." These talks are rarely ever detached from their ongoing experience, and are usually pretty close to the surface.

Student Response. "I felt encouraged to focus theologically in developing a rationale for what I intended to do and by evaluating whether I truly succeeded in my task."

QUESTION B-6. "Do you find students prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. "Students want to talk about what is happening now!" Professor Hunt indicates that his students, because of their extension status, have a tendency "to kindly make fun of the seminary" and the typical esoteric discussion prevalent there. Students tend to share a lot--there is a lot of teaching going on with each other. "I listen and am present for those who are less prone to talk but who should speak up."

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. "In the formal sense, in that early morning devotional." This is an assignment not to be prepared very far in advance of presentation. Furthermore, always in the back of our minds are the questions, "Is this Biblical?", "Is it Reformed?" Our norm is the ethic set forth in Calvin's regulative principle, i.e., what we do is what the Bible teaches us to do. Thus, students are constantly driven back to Scripture for guidance. Students tend to root their experience in the Scripture. The professor, on the other hand, finds it necessary to point out that these truths are summarized in the confessional statements of the church. There is among (Alpha) students "a reaction to people who are too Reformed or too rigid" in their faith.

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Freedom for self-expression--overcoming a defensive attitude--greatly increased sensitivity to people in terms of a manner of speaking that was often read as belligerence in even a friendly comment. The needed change in this student "would not have happened in a typical classroom situation." The milieu of these extension practicum experiences permit a level of criticism of this student to which he was able to make positive response.

Summary. Two related concepts appear foremost at Alpha Seminary's Extension: community and person-centeredness. They permeated the entire interview with Professor Hunt and are likewise reflected in student response.

APPENDIX G-2

BETA SEMINARY

Beta Seminary, founded in 1886, is a denominational East-Coast school. With a faculty of eight and student body of 70, its stated purpose is for educating and systematically training men according to the faith of the great Reformers for the Gospel ministry, especially in connection with their denomination (catalogue, 1981). However, students from as many as 30 denominations have been served. Its professional program leads to the B.D. degree. Beta is unique in that it advocates seminary training before college in order that students learn "first" the Scripture's view of life. A proper order of education is to study in a "sound" theological seminary before going to college. The person whose life is given to Jesus Christ for His work wants, most of all, to know more about Him. Not until this "primary interest is, in a measure, fulfilled can he recognize for what they are and also reject false ideas of unregenerate man" (Brochure, 1982).

Professor Ladd, the single interviewee, expressed strong feelings in support of Beta's approach to theological education:

> The whole model of education as we have it in Reformed circles denies the Bible which basically says that a man's primary characteristic has to be character quality. And what we do is we take the man who has character quality, who has a family and children, and practically exclude him from the ministry because we demand in a residential setting four years of college before seminary. A man with three kids can't do that. So I think that what we've done, we've written out exactly the prime candidates to create a Christian community in the learning situation, as well as the prime kind of candidate it takes to be a genuine elder in the church. I think the whole situation has been created, or we've inherited, precisely excludes exactly the kind of people we ought to be serving.

Two further catalogue statements lend perspective to Beta's view of the educational process: "In studying for the ministry it is even more important that the youth should learn God's truth first. The mind yearns for logic and consistency. . . . The first task of the student is to learn the Bible's system of truth. [At Beta] he will be given a systematic theology '<u>to master</u>' which is in accord with the Bible. . . . One needs a system by which, intelligently, to say, 'I accept this, I reject that.'"

Experiential learning at Beta Seminary appears limited to the field of Practical Theology and more particularly the four-semester concurrent field education component. Dialogue with faculty regarding field work either during or after the experience is an option for the student. However, Professor Ladd encourages them to meet with him one-on-one since they frequently do have problems where he can be helpful plus supplying personal support. None of the students chose to respond to the written questionnaire.

The primary concern of Beta's curriculum is in the area of knowledge acquisition and clarity of thought as reflected in their belief that teaching must be motivated by the desire to impart exact knowledge of what the Bible sets forth.

Professor Ladd's personal goals as regards experiential learning center on growth in Christian character quality and consistency in lifestyle and relationships.

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. (Note: All faculty responses are from the single interviewee, Professor Ladd.) Help students to be self-reflective--evaluate what they have done to cause problems, make problems fester, and what can they do to avoid the same problems in the future--growth in terms of character quality---to first of all delineate areas where they need growth in character and then try to move into steps of action to rectify areas of need. "To grow in terms of character quality is probably the biggest lack in all seminary education."

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: Concurrent or block placement. First the positive approach: What have you learned?--What have you learned about yourself? Secondly, the problem questions: Were there any problems?--If so, what caused the problems?--What did you do that could have increased the problem? "We've been taught to think negatively. . . . In order to recognize truth, you have to define error."

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. Focus: Block placement. How will your next assistant pastorate, for instance, be different?--How will you apply some of these questions with your youth group next year? Professor Ladd encourages memorization of Biblical passages that apply to the issue dealt with in order that they can be in the forefront of a student's thinking for their next experience. He always "stresses applying in their next situation or charge lessons they learned about themselves being a different person, that is, doing things differently. Whatever things were positive should be underscored and developed, capitalized upon."

QUESTION B-4. "Are you interested in how students are feeling about their experiences? How do you encourage reflection focused on feelings?"

Faculty Response. "I don't encourage students to reflect upon feelings necessarily. I think that that can lead to an over subjective approach. However, feelings must be recognized and dealt with. If the feelings are negative; anger, hatred, bitterness, I help the student deal with those feelings biblically, but not just reflect upon them."--"Feelings are symptomatic of great blessing or harm and have to be dealt with or enjoyed, not just reflected upon themselves." Professor Ladd relates to students' feelings in his practice of praying

a lot with them both in group and on the one-on-one. He also indicates a high level of sensitivity to the marriage relationship and family responsibilities of his students which have direct implications for their feelings about their experience.

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. Professor Ladd is ill at ease with the term Biblical theology and prefers to talk in terms of the application of Scripture, i.e., are students willing to live by Scripture and test every question in life by Scripture? He finds that students are increasingly willing to see the implications of their experience in the light of Scripture.

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. Students, particularly the younger ones, are more eager to talk about typical theological struggles than what Sapo labels "real life theology." He speaks of a non-biblical dichotomy between theology or doctrine and praxis. "The whole idea that theoretical reasoning is prior to practical reasoning is stupid! Biblically, doctrine is just as much a didache; how you treat your wife, how you raise your children, how you relate to people, as it is to the two natures of Christ. . . . I really believe that to do theology biblically and properly, one has to talk about life and people. I think there's a whole new way of education. In fact, it's an older way."

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. The ideal of an inductive approach in bringing Scripture to bear on experience is voiced by Professor Ladd. But in reality he acknowledges that he usually comes with the Scriptural application to the student's experience.

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. A student who displayed a growing consistency in his personal and family life--in loving people and going after the person who is absent--in caring about the person who is sick--all of the foregoing coupled with a growing consistency in his personal devotional life and in his leadership of his wife and children.

APPENDIX G-3

GAMMA SEMINARY

Gamma Seminary is a denominational school founded in 1810 to provide a succession of Godly and able men for pastoral ministry and other special lines of Christian service (Catalogue, 1981). Although a small school with seven faculty, it is unique in that two-thirds of the 55-member student body are not of its own denomination. The M.Div. degree is granted by Gamma. All four basic modes of experiential learning are employed primarily in the departments of Pastoral Theology, Missions, and Homiletics. Professor Trip of the Pastoral Theology Department provided the data for this study plus written responses from two students. At Gamma, Junior or Middler year students are required to serve in a summer block placement. Middlers or Seniors also may serve in a concurrent program of field work. A unique dimension of preparation for these experiential programs is the Field Work Covenant. It is drawn up between the student and his assigned church and contains a general job description, specific duties, and financial arrangements. Gamma also offers practicums in Evangelism, Pastoral Counseling, and Homiletics.

Professor Trip shared his own personal appreciation for involvement in experiential learning when he observed that, "Sometimes the seminary can become a cloister." One Gamma student noted that, "There is little room for being insulated from the <u>working</u> gospel when you are in an internship." Another shared the value of the reporting and debriefing processes in terms of "indicating to both student and pastor

that each is watching the other, and that neither is in a social vacuum but is learning as he goes along."

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. (Note: All faculty responses are from Professor Trip.) Student development--student maturity in learning--helping them to become aware of their shortcomings--preparing them to do a better job the next time. "And to some extent, it is for my benefit to see if the program is being carried on effectively."

Student Response. Supremacy of the Scriptures--necessity of the church--relevance of ministry to all individuals.

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: practicum. What do you do?--What do you feel you learned from this?--These kinds of questions open up other areas of things for discussion.

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. Focus: practicum. This question raised some hesitancy for Professor Trip because he feels he has not been too effective in this area. He suggested a couple of possible questions: How do you handle this when you actually get into the ministry yourself?--If you would do this again, how would you handle it?

Student Response. Student response would confirm that the debriefing process got little beyond simple recall; beyond the facts, but rather into seeing the existential side of the ministry--that which could only be seen as the gospel affected people. Another student indicated that the debriefing didn't involve "deeper thinking."

QUESTION B-4. "Are you interested in how students are feeling about their experiences? How do you encourage reflection focused on feelings?"

Faculty Response. The response was a qualified "yes" but a reiteration that the greater concern is on recording what happened. When the student is asked how the experience helped him or whether it has been a help to him, Professor Trip indicated that feelings do get involved. One area of concern which involves feelings is with regard

to the student's call to be a minister. When this question is raised as a result of an experience, he seeks to determine if they are responding to their own feelings, or that of their spouse, or economics. "I'd just try to pin down why they have this uncertainty." He further notes that "several of the fellows, the majority, have felt more convinced than ever of their call because of that kind of experience." He feels that the academic year becomes too much of a routine and therefore placing the students in summer field assignments provides them more of a sense of ministry. With respect to the practicum on Pastoral Care, Professor Trip indicates that, "The formal kinds of questions we deal with deal with the kinds of ministry we would have to those people, but a lot of our discussion is certainly in the area of feelings."

Student Response. A student responded that his feelings were dealt with only in the context of "how I got along with, or had difficulty with, various people."

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. "Essentially through the whole curriculum. Being of Reformed background, we try to help them to see everything in a covenant relationship and to see the Word of God has application to every area of life. Kinds of questions asked: How do we view this in light of our own ministry to them? How do we see this in God's general providence or common grace? People have these experiences, how do you explain why people are [mentally retarded]?"

Student Response. Both students indicated little emphasis on theology in their debriefing of field activities.

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. Professor Trip shared strong feelings regarding students' desire to talk about theology. He finds students almost too willing to talk theologically about their experience. "I'd like to see them sometimes be more involved in just the practical applications. I think there is a tendency sometimes to conceptualize to the extent that you don't really get into the nitty-gritty of how you are going to deal with it. You can talk about all the theological implications but here's the mentally retarded child, or the fellow who has been involved in a drug bust--what do you do then?" He affirmed what had been expressed elsewhere that students in Reformed circles are schooled to think more theologically about their contemporary experiences now than they might have been at one time. He believes the presence of a congregation meeting at, but not organically related to the seminary, has been helpful to students in this regard. "There is more of a sense of getting on with the job rather than just having bull sessions. And I think that has been helpful."

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. The touchstone of all Gamma's activity is the Scripture, with a lesser involvement with the confessions. This is partly because two-thirds of the student body are not of their denomination and therefore, they are not a homogeneous group with respect to the confessions.

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Yes, a fellow who is very sharp academically but who had not had much actual experience in the church. Benefit: the ability to feel that he could get to know and love people. "In his own eyes he was tremendously blessed by that experience and we see a greater maturity particularly just in dealing with people and his ability to see ways of ministering."

Summary. A major goal of Professor Trip is to assist the students to see "that their continued studies in seminary are more relevant because of what they have experienced."

APPENDIX G-4

DELTA SEMINARY

Delta Seminary is a nondenominational Eastern school founded in 1971 to train men who will be intellectually keen and spiritually fervent to direct God's people through the study of the Scripture for themselves, thinking problems through in the light of the Word of God, and reaching their own conclusions (Catalogue, 1981). A faculty of ten directs some 100 students in their pursuit of either the M.Div. professional or the S.T.M. academic degree. Consecrated Christian scholarship is a concern of first magnitude at Delta. Students are trained in the disciplines of thorough study, independent thought, and effective expression. The basis of instruction and the central feature of the curriculum is the exegetical study of the Scriptures in the original languages. The Bible is to be kept at the very center of the curriculum. All the courses are to be considered in relationship to it. Delta's curriculum is very heavily academic. Therefore, experiential learning has only limited employment, primarily in Pastoral Counseling and Homiletics. Professors Feld and Lidy provided interviews plus the written response of one student. Professor Feld's comments were primarily with respect to the Pastoral Counseling practicum. The limited data from Professor Lidy relate to Homiletics. Lidy's primary interest was rooted in cognition, "getting the material into their heads." The student respondent said of his involvement with experiential learning, "My burden for the needs of people was expanded, personal growth in holiness advanced, sensitivity for the outreach

possibilities available increased, desire to expand the Scriptures in a clear, dynamic and practical fashion deepened."

QUESTION B-1. "What kinds of things do you hope to happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. Open their eyes so far as what happens in a counseling session--sensitivity to the kinds of problems people have--what can be done in interaction with people who are troubled--impresses them with the fact that they can potentially do the same thing--takes away the fear and gives a certain amount of self-confidence--provides the motivation to work hard on their own skills in the counseling area--encourages them to seek out training. In this counseling practicum, the students sit right behind the counselees and are introduced as counselors in training. Therefore, they have a maximum exposure to the counseling process (Feld).

Student Response. A student commenting on his own perception of the purposes and values of debriefing questions noted "a strong emphasis on right Biblical ethics, consistent doctrinal maintenance, and correct handling of the Gospel in practical terms."

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: Pastoral Counseling. There is usually little need to stimulate discussion. After the students have sat in a counseling session, they are full of questions. However, questions like the following are often asked by faculty: What did you see?--What was the problem?--What did you observe?--What do you think was troubling this person? Each of the 10 or 12 students in the class makes a presentation before four or five counselors. The respective counselor fills in the details and a round table dialogue ensues (Feld).

Focus: Homiletics. Professor Lidy requires students to discuss their colleagues' preaching with two basic questions designed for written response: What do you think would have made the message more effective?--What was the preacher trying to get you to do?

QUESTION B-4. "Are you interested in how students are feeling about their experiences? How do you encourage reflection focused on feelings?"

Faculty Response. Without amplification, Professor Lidy answered "Yes." However, he did note that feelings weren't a problem, "at least in the negative sense." I can't say I put a great emphasis on

how they feel," said Professor Feld, "though I think that comes through." He noted that in the method they use, they don't put a great emphasis on the subjective elements; the feelings of the student. Rather, the emphasis is on the cognitive and behavioral aspects of problems. "This is by design." Feld goes on to state that "feelings are secondary to thinking and behavior. The way you think and behave will pretty much shape the way you feel."

Student Response. "They [his feelings] were considered with great respect, but always guided back to a biblical foundation if they seemed apart from it. My professor was keenly sensitive to the needs and progressions that were present in my total thrust."

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. Using the example of fear, Professor Feld would ask, What does the Scripture teach about fear?--What is the Scriptural answer?--Does it touch on the problem at all?--Is fear a theological problem?--Is fear strictly a nontheological issue? Feld believes that good counseling is based on good exegesis. Therefore, it's appropriate to ask students such questions as: What does the whole corpus of Scripture teach about the problem?--What does the specific passage of Scripture teach?

Student Response. A student cited "the necessity of joining both theology and life into a unity; the 'positive' inculcation of what we maintain as accurate theology, and the 'negative' warning against rejecting clear Biblical teaching."

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. Whether students talk theologically about their own experience or the typical theological debates often depends on whether they are involved in "living situations," or simply working with "obscure theological questions." In a living situation, many of the students project themselves into their future ministry where they have to face the issue. That's one of the best experiences to get people to think theologically in a realistic way rather than obscure answers. This is one of the best stimuli to good theological thinking where people are faced with real issues and have to think in terms of applied theology. Most of the better students in seminary are those who have faced problems in their lives before they come to seminary. Therefore, they are very zealous to find answers. That's experiential learning too. They've had the experience. Now they are getting the learning (Feld).

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. At Delta the primary emphasis is Scripture, the confessions tangential. There are a lot of areas to which the confessions do not directly speak. "Our basic task as theologians is to find out what the Scripture says and stand on that, and not take any system, whether it's a confession or other system, and more or less force the Scripture into that system" (Feld).

Student Response. "The Scriptures were cited as the central point of my ministry from which all else must issue forth." And another, "I was continually admonished to exegete and expound the Word."

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Yes, a psychology major who came to Delta to get a theological education and became deeply interested in counseling. He graduated from Delta and pursued graduate work at a state university, getting his Ph.D. in Neurology. His Delta experience in the counseling practicum plus the emphasis on Scripture allowed him to do his thesis on neurology; on the workings of the brain, supported by a knowledge of Scripture. "He didn't have to depend on non-Scriptural theories." His classroom and field work at Delta prepared him well for this challenge.

APPENDIX G-5

EPSILON SEMINARY

Epsilon, a nondenominational East-Coast seminary, was established in 1929. A faculty of 36 provides leadership for 420 students from 50 denominations leading to the M.A.R., M.Div., and Th.D. professional degrees and the Th.M. and Th.D. academic degrees.

Epsilon's curriculum is unique in that all graduate-degree aspirants are required to first complete the two-year M.A.R. degree, which has three possible foci: (1) Ministerial, which provides for ordination; (2) Biblical; and (3) Theological, both in preparation for advanced study in religion and other disciplines.

Experiential learning is generally limited to the departments of Practical Theology and Missions, from which the three faculty interviews were acquired. Two students submitted written responses.

A three-month block placement field experience is required for all M.A.R. graduates who aspire to the M.Div. or Th.M. degrees. This full-time or equivalent part-time activity serves as a test of the applicant's effectiveness in Christian service. Assessment is accomplished by means of a comprehensive written field evaluation. A student commented that this evaluation process was "a disappointment; little deliberate review of my internship, prompted more by me than the program leaders, questions were not open-ended, little concern for emotions/perceptions, etc., more for information sake, values shown appeared to be pragmatic ones." Another student felt "the experience was not real helpful."

The required January course for third-year M.Div. candidates, Seminar-in-Ministry, is a major experiential learning opportunity. Students are exposed to various forms of practical experience and encouraged to reflect upon their own unique individual gifts and interests for ministry. This reflection process is designed to encompass the student's entire prior life experience. Professor Hill indicates that "this one month course in part represents feedback and interaction with relation to field work. But it's not specifically related to field work." The student is required to prepare a three- to five-year projection for his life involving plans for study, career, family, marital relationship, devotional life, etc. This Seminar-in-Ministry and the written self-projection form the basis for a one-hour reflection dialogue with a faculty member. The intention is to assist the student in deciding--where he's presently at--where he desires to go in life given his unique gifts and calling to ministry--to help him inductively determine if he is, in fact, properly fitted for professional ministry. Vocationally speaking, this is a turning point in life of many students. "An important personal decision concerning career alternatives was in the balance," notes one student, and "the nature of the issue and the surrounding circumstances at the close of my internship forced deeper thinking."

A practicum in Missions places the student directly into an urban community radically different than his own both theologically and ethnically. Weekly small-group "talk-down" sessions with the faculty member, creation of a journal, and a final paper provide abundant opportunity and data for feedback and reflection. The last session of

the practicum is a student-planned dialogue between themselves and representatives of the other faith community. Professor Nino judges this dialogue to be "a rich part of our learning experience. After the session ended, everybody in the group was talking for about two hours straight. I said, 'let's go over for a cup of coffee and talk together and debrief there.' It was a great time! A good learning experience." A student indicated that this practicum gave him a great deal more self-confidence and a lot more assurance that boldness (in evangelism) did not necessarily mean immediacy--that learning to listen is a real part of evangelism.

Experiential learning and theological reflection in pastoral counseling involve three phases: observation of client-counselor interaction--direct participation including a reporting/debriefing process--counseling under faculty supervision. Skill acquisition is a primary objective of the weekly two-hour sessions including faculty/student case discussion. The sessions provide for faculty evaluation of student learning as well as an opportunity for student reflection and response. Individual student written reports are a completion of the statement, "This is what I have personally gotten out of this learning experience." Professor Valk describes the process as "very telling. These guys need more time taking the material not so much for others but for themselves." Students are not challenged to further indepth reflection on their reports unless a very real and serious problem is reported or assistance requested.

A student's program at Epsilon tends to form something of a praxis--two and one-half years of class instruction--a three-month

block placement field experience--a one-month intensive exposure-to-ministries field experience--a period of evaluation and personal reflection--finally, a projected plan of action involving both preparation for, and demonstration in, family living and ministry.

Yet concerns are voiced. Time: "The pressure around here, you know what it's like," says Professor Nino. "Guys are very enthusiastic and keen. Then they start on this [practicum] and they come to me very tired and look very guilty and say, "I'd just love to do more of this, but I just can't.'" Orientation: concept-oriented rather than people-oriented. In response to a question of how much he has to "undo" which students are learning elsewhere in the curriculum focused on concept-orientation, Professor Valk replied, "I don't know if I can give you a number: 90%?" Curriculum: Professor Valk suggests that students have the practical year before they start. "They come here, most of them are really 'gung-ho.' They want to minister. What do we do? Six weeks of Greek!" In short, "[Epsilon] students are still removed from the real world."

A student shares his evaluation: "Personally, I am thinking the educational system presently used to train ministers is not very well suited at all. On-the-job training is the way to go. [Epsilon], as most seminaries, is tied to an educational system ill-suited for what they are trying to do. Some courses are tied in with 'doing' but that type of training is rare."

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. "A huge percentage of students are coming to seminary with uncertain career goals." Growth purposes: assist student to determine where he is at in his calling to ministry and where he desires to go--self-reflection on being properly fitted for ministry (Hill).

The course focus was reaching unreached people. Growth purposes: sensitivity to cross-cultural concerns and alternative belief systems--learn to listen rather than talk--trying to diffuse their own fears (Nino).

"Our program is skill-oriented, trying to teach the skills of pastoral counseling." Growth purposes: evaluation of student's ability to sort out key issues--are the questions they are asking zeroing in on what was really going on in that session (Valk).

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: Summer block placement (Hill). What did you really enjoy last summer?--What aspect of the work you did, did you not enjoy?--What gave you satisfaction?--What did you see as meaningful and valuable?--What turned you on?--What gave you ego satisfaction?--What did you do that when you were done you said, "That was really fun, I enjoyed it, I want to do that some more?"

Focus: Diffusing fear and acquiring data on community interaction (Nino). What kind of reaction did you get there, did they kick you out the door, anybody break your leg?--How do you evaluate the general size of the Moslem community?--How many would be members of Islam in the West, how many expatriates?

Focus: Case discussion seminar focused on observations plus "Each student has to counsel in a role-play situation where somebody is pretending and acting out a problem" (Hill). All right, I said "so and so," now why do you think I said that?--How do you think she responded to what I said?--Why do you think that?

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. Focus: Self-evaluation of call to ministry. "The critical thing in ministry is your attitude toward yourself, and other people" (Hill). What gives you a good feeling about yourself, your day, your life, and your future?--What do you want to do with your life?

Focus: Preparation of a chapel to express response to the course. "A concern of mine was that students in a theological seminary are taught to verbalize and not listen" (Nino). What have you learned in this experience?--What about your own personal growth in this experience?

Focus: Debriefing of observations in pastoral counseling. "These guys [students] need more time taking the material not so much for others but for themselves" (Valk). What is the course doing for you?--How is it changing your life?--What have you personally gotten out of this experience?

QUESTION B-4. "Are you interested in how students are feeling about their experience? How do you encourage reflection focused on feelings?"

Faculty Response. "Yes" (Hill, Nino). Professor Valk has some hesitation about the encouragement of reflection upon feelings. He wants the student to reflect on his feelings but to see how they are tied in with the other levels: emotional, behavioral, and cognitive. "Feelings don't exist in abstraction" (Valk).

Professor Hill asks, Why do you want to be a minister?--What do you dream about?--What are you excited about?--If you don't like that [the ministry you were in], whose job would you like to have of all the jobs in the world, of all the things out there to do?--How do you get that job? Hill's approach to negative feelings is to try immediately to make it a positive discussion.

"I would say that they [feelings] got minimized because my concerns were just helping them to get over their initial fears and suspicions" (Nino). Professor Nino brings in students who had previously been through the program and asks them to discuss their feelings and experiences. "That opened the doors for a willingness on the part of the present students to talk about their own feelings and actions" (Nino).

Student Response. Two student responses regarding feelings: "They were addressed in questions but paper is not the best medium for most to speak regarding feelings." "At first, they weren't [feelings weren't dealt with]. I forced the issue, however."

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. "No one sits down and with them discusses the theological implications of the experience they have just had. We talk more about the self-expression, the experiential dimensions of the experience; its relation to you, to your life" (Hill). Hill assumes the person knows at least the generalities of what the Scripture says

about how two people get along and that Christians ought to know how to get along with one another (context: team ministry). Possible questions which might be asked: Why are you unable to know that which you know to be true?--What was the problem?

"That was done at a minimum. . . . Theological reflection would have come out in terms of the dialogue that took place" (Nino). With respect to communication, "What was the process that went on when God revealed His Word?"

"The tendency is to be very precise theologically, not very sensitive to where clients are at. One thing we find guys do again and again, they talk too much. And they don't do enough reflective listening. Our job is to remind them of this" (Hill). If there is a student who is not oriented theologically: Let's think through what you are doing.--How do you justify that?--How does that fit your framework?

Student Response. With regard to focusing on theological issues: "Very slightly" and "There was little encouragement to focus on theological issues" (both comments relative to internships).

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. "I think our students in general desperately want to apply Scriptural principles to their lives and their ministries. . . . They overlook some things that have to do with common human relationships, with human interaction. . . . They at times become over zealous to apply Biblical principles and do so simplistically" (Hill).

"The problem is reversed around here. The problem is trying to get away from theology. Around here you can theologize at the drop of a hat" (Nino). One of the benefits of experiential learning (at Epsilon) is "simply moving students beyond the theoretical, that which is simply the theological answer to all the world's problems."

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. "No" (Hill). "Students are quite zealous to apply Biblical principles to experience. . . . Here the system of theology of the Westminster Confession is very important to us. However, we very much keep in order the fact that Scripture alone is ultimate."

"You don't have to pull for bringing Scripture to bear on experience. It's something you have to pull away from here" (Nino).

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Helped him to make a vocational choice--stimulated and encouraged him to make a commitment to missions--gave a great deal more self-confidence and a lot more assurance that boldness in evangelism did not necessarily mean immediacy--much more confidence in seeing the component of learning to listen as a real part of evangelism--more sensitive to his wife, her gifts and how she could develop them--began to realize some things about himself, his whole life was transformed--changed from a concept-oriented person to a people-oriented person.

APPENDIX G-6

ZETA SEMINARY

Zeta Seminary is a midwestern denominational school founded in 1876 for the primary purpose of supplying a theologically and professionally well-prepared ministry for their denominational churches. A faculty of 17 serves 260 students who are pursuing the M.Div., M.T.S., or M.C.E. professional degrees or the M.Th. academic degree. The program seeks to integrate a classical theological curriculum with supervised field education in contemporary ministry (Catalogue, 1981). Data support a concerted effort to meet this objective. Experiential learning is operative in concurrent, block placement, and practicum modes. Zeta is unique with its required theological reflection curriculum component: field work interviews and two-day Theological Reflection debriefing sessions. The Theological Reflection component involves the entire faculty who are assigned to individually meet with three or four students following a block placement. All departments are involved in experiential learning. The nine faculty interviews represent six departments. Five students chose to respond to the questionnaire. In Theological Reflection, one focused theological issue is determined from the dialogue regarding each student's experience. He is then required to prepare a reflection paper during the evening for presentation to the group as a basis for dialogue the following morning. Preparation materials indicate that "one can be frank, non-defensive, for this is an internos, peer-oriented theological discussion." Also to be noted is the fact that "the professor in charge will later make

a report to the academic office as to how you functioned theologically, and whether or not full credit should be given for each session." Data from students would indicate that these sessions vary greatly, depending on the faculty in charge. One said that "In general, such activities were extremely superficial and not too relevant to the learning or experiential process." Another responded, "The experience was a very positive analysis of the theological undergirding of our practice. It tied theory and practice together to give a wholeness to the educational experience." An observable tension exists between the academic and experiential which has likely become focused because of the introduction of Theological Reflection. Professor Agos provides his perspective:

> Though we do get involved in experience-based education here, there is a strong component of skill acquisition and improvement involved. . . . Though we talk about thorough integration so that everything is professionally oriented, we tend yet to operate with skill in one bag, intellectual knowledge in another. . . . You have trappings of Godliness and a little skill preparation but you are basically "tanking up" intellectually for your future ministry.

The element of time has important implications for the quality and quantity of theological reflection at Zeta. Time is merely a matter of limiting student work load because they have theological reflection they must do in addition to their regular course work in order to validate their field education. Proper credit is based on this validation. Students' world, culture, and education have not conditioned them to be reflective before they come to seminary (Kets). Professor Redy sees a fundamental change taking place when students arrive at Zeta which bears on theological reflection. Students are less afraid

of expressing themselves in their first years than in their last years. Hanging over them in that last year is the faculty recommendation for candidacy so "we gotta play it safe, not raise any waves that might lead to a negative recommendation." Self-expression of students is also of concern. "[Zeta] is supposed to be a graduate level institution. But for the happy exceptions, students come and almost want to be mouth fed, babied in a way. I [Gall] want to give students a chance to speak what is on their heart and to dialogue with each other--you feel just kind of frustrated at every level in the sense of developing the man or some canned knowledge." Professor Redy observed that students at Zeta generally appreciate experiential learning though a few think the entire program should be "purely academic and skull fracturing." Student response to Zeta's role in experiential learning and theological reflection displayed a wide range of opinion. For example, "The greatest benefit in it for me was to see that education can be accomplished in a more wholistic way than is presently being carried out at [Zeta]." Or another, "I have benefited much from field experience in terms particularly of confidence and self-appraisal. However, this has accrued entirely apart from the reporting and debriefing processes at the seminary."

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Note: Some of the Zeta faculty are directly involved in the field education program, others only in the Theological Reflection seminars.

Faculty Response. Progress toward the goal of pastoring--at least minimally prepared for ordained ministry--ability to be relatively contented in his work; not project for himself and others frustration, difficulty and anger--deepening awareness of the dimensions of Scripture and the stance of the church: their relevance for his life and life of others (Agos).

To know God and enjoy him forever (Amor).

Foster the discovery process; to discover himself--emphasize what is necessary for effective ministry of the Gospel (Kets).

Gain self-confidence--recognize gifts and strengths--retain a memory of behavior--sensitivity to and interpretation of behavior of others--be responsible and accountable for ministry assignment--evaluate use and distribution of time (Evan).

Skill and gift identification--know themselves--personal growth in empathy to others--become open with their own fears--growth in loving and being loved--increasing awareness of living in the presence of God in their ministry--growth in personal attributes; integrity and honesty, ability to deny self for the sake of another (Nebo).

How to learn from your own experience--how to plan experience for learning--plan additional experiences beyond field work (Lear).

Share different ways to accomplish a given end--help them to see that there is a lot of freedom in the structure of the church--sensitivity to changes that are taking place in the church--first-hand knowledge of how a church actually operates at the gut level of the congregation--sensitize them to the pastoral nature of ministry (Redy).

Motivation for learning--career guidance--gain skills, tools, insights for ministry--help learning to have a more permanent effect--open the student up to life; to the world (Dahl).

Conscious sense of self-identity--servant leadership--quit thinking individualistically and atomistically--break down suspicion and build trust--trust the Spirit in each other--build up a sense of worth to God and Kingdom (Gall).

Student Response: Became more confident to think theologically--the emphasis was placed on the theological meaning of only one aspect of internship; questions were more theoretical and not geared very much to the practical lessons learned--growth took place in the actual experience and not in connection with seminary procedures--a reductionism of the experience to educational process; experience was received basically in terms of educational growth--tied theory and practice together to give a wholeness to the educational experience--education can be accomplished in a more wholistic way than is presently being carried out at Zeta--affirmed my self-critique and self-analysis

--integration of academic into the totality of my preparation for ministry--forced me to ask questions of myself which I might have otherwise left unasked--taught me humility--provided a clearer understanding of certain parts of Scripture--challenging me as to whether or not things had been handled in a truly Biblical way.

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: field education (Agos). I read it and this is the way it looks to me, how do you respond? I've read reports from different people and here is where I see convergence, and here dissonance. How do you account for the dissonance?--If you had to do it over again, how would you do it differently? "I ask clarification type questions."

Focus: field education (Kets). Now what are the theological issues involved? "I use the Socratic method."

Focus: field education (Evan). What did you do?--Why did you do it?--What was the person's response?--How did they respond to what you said or did?--What did you do with their response?

Focus: field education (Lear). Did you find you had an "Achilles" heel? What was it?--Where do you feel you are inadequate?--What do you feel good about?--What do you do really well?--What do you put first and last in your agenda?--If you sit back and dream about the kind of work you'd like to see yourself doing, what do you do?

Focus: practicum (Redy). What is behind it (live illustration)?--Is it good or bad?--How could it be done better?--What model of leadership did you see operative?

Focus: field education (Dahl). What happened? "data questions"--Why did it happen? "why questions"--How did you react? "relationship questions"--What are the aims for the future of your ministry?

Focus: field education (Gall). What did this do for you?--Are you the same "John Doe"?--What is the "John Doe" you project?--How do other people read you?--What kind of person did you leave in the minds of the people there?--What are your expectations for the community as a church and the individual as part of that church?

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. Focus: field education (Agos). Why did you do "so and so"? "further regressive 'why' questions."

Focus: case method (Amor). How would you characterize the moral being of this community?--To whom are you sympathetic?--Whom do you support? How does this community parallel your community?

Focus: field education (Kets). How would you go about giving an answer to that question (re: a theological issue)?--Where would you have to go to get an answer?--Is that issue capable of further analysis?--Do you have to answer any prior questions?--How has the theological position you have taken bear on that situation?--How might it affect your ministry in that situation?

Focus: field education (Evan). How do you interpret how others are responding?--Why did you do what you did?--How could you have done it better?--In reflection, what do you wish you had done?--What truths are there from Scripture associated with this situation?--What really are we facing here?

Focus: counseling (Nebo). Do you think God cared whether you did it or not?--What kind of healing had to take place?--Who needed to be reconciled with whom?--Who needed to make decisions about the incident?

Focus: practicum (Lear). Why did you drop certain objectives?--Why did you select that "insight" to write about?--What insight did you get into yourself regarding where you think you are vulnerable?--When you see yourself in ministry, there are things you have to work around in yourself. How do you cover for yourself?

Focus: field education (Gall). In what areas of ministry must you particularly develop?--Did the experience point you in the direction of any specialized ministry?

QUESTION B-4. "Are you interested in how students are feeling about their experience? How do you encourage reflection focused on feelings?"

Faculty Response. Am interested in feelings and indirectly ask where embarrassment or agitating is evident--don't encourage the exploration of feelings--do affirm rather than probe feelings (Agos).

How do you apprehend the world around you?--What kinds of visions, images, dreams motivate you?--How do you get released from tyrannical feelings? (context: study of a novel) (Amor).

"That's a hard one for me to get ahold of. Our culture promotes preoccupation with inhibiting feelings" (Kets).

"Be open about my own feelings and expressive regarding both ups and downs."--use modeling of myself to initiate feelings of interns--analysis of pastoral calls initiates feelings (Evan).

What were you feeling at the time?--Can you identify your emotions?--"Use empathetic listening and sometimes affirm their weakness or fear" (Nebo).

"Probably the first question I ask is, 'How do you feel about your experience?'"--encourage reflection on feelings especially if student is shattered (Lear).

"Yes, I approach feelings pastorally" (Redy).

"Yes, but I neglect them somewhat since I don't feel qualified to handle. . . . I'm probably not sufficiently aware or sensitive to the matter of feelings" (Dahl).

Do you identify with that church or do you hold them at arm's length?--Do you really love the church; really love the sinner? (Gall).

Student Response. Feelings were not dealt with to a large extent--basically were not dealt with--to my surprise, I was allowed the freedom to be wrong and that allowed me the opportunity to really relax and think--were respected greatly; encouraged to express them.

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. Ask questions for clarification; factual in nature, contextual--What are some of the theological issues you see in this experience?--Here we have a little problem in that we don't always know what a theological problem or question is: for example, a psychological issue. Does that belong in the area of psychology, sociology, or theology? Some regard it as theological and some don't--some think that "theological" indicates dogmatic theology, or what doctrine applies--we do try to push through to that narrow view of theology: God talk (Agos).

By teaching them theology that will open their eyes to what the experience means--press them with theological questions over and over again (Nebo).

What kind of theological statement are you making?--I set up a dissonance where the theology set up by the experience runs counter to the theology of the confession: a juxtaposition (Lear).

How do you conceive of the church; people of God? temple? or flock? (Redy).

What is the theological significance of "so and so"? (Dahl)

Why does that guy anger you, where is he coming from, where are you coming from? "Everyone lives out a theology but most times it is not consciously understood or articulated" (Gall).

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. Discussion often degenerates to general questions, i.e., reprobation, etc.--"I press the question, 'how do you handle it?' You talk reprobation, but now you have one in front of you: How does it feel? How does that look? Do you think he is a reprobate?"--usual answer, "I'm not sure."--The theoretical framework gets pushed to decision with respect to its applicability in the concrete case (Agos).

Beware of jargon--beginning with experiences outside the academic situation makes students tend to relate in more common terms and avoid jargon (Amor).

"I'm really at a loss because I don't hear students talk theology at all, nowhere. . . . There is no theological talk and that's scary" (Kets).

Stimulation for theological discussion is not great until we face a crisis--theological reflection only comes when it is stimulated by an existential situation and not in abstraction from it (Evan).

Speak on global issues; more abstract issues--"Students have been trained to discuss the global issues."--Analysis and evaluation keep the focus on the existential situation--"You can't talk about guilt in a vacuum" (Nebo).

They do like to talk of old hassles--"Insult them! I tell them, 'your theological nose is too long! You can't smell what's right under your feet.'"--they get caught up in a theological chess game--"I let them know I know where they are going" (Lear).

Keep the issue clear--continue to restate the problem; what are they really talking about?--beware of operating on an agenda or on data not part of the existential problem--"Students are less afraid of expressing themselves [theologically] in the early years of seminary training. Hanging over them in that last year is the faculty recommendation for candidacy. Thus, they are going to play it safe, not raise any waves which might lead to a negative recommendation" (Redy).

They like to discuss old debates--press for a theological rationale for whatever was done or said--conclude with theological issues (Nebo).

The bent is not toward abstract theological discussion--"In fact, it is very difficult to get an abstract theological discussion going. Students are very much more moved by the existential situation of the whole Church of Christ today" (Gall).

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. "Moving back into the Scripture is a real problem; the whole question of how to use and interpret the Scripture, the whole hermaneutical question. I would suggest in part that this is simply a reflection of the confusion that exists. The student is particularly at a disadvantage there because he has traditional ways of getting props from Scripture, has had college profs who have done it a little differently and has a variety of ways in which he sees seminary professors doing it even though they say they all agree" (Agos).

What do you think "such and such a doctrine" has to say about this?--also suggest things to read (Evan).

Begin with broader category than Scripture--begin with the Word of God of which Scripture is one form in which it comes--the Bible can provide the common assumptions of a conversation without ever being explicit--students need to learn how to do "God talk"--"I am concerned that they just don't do with a secular description of a religious reality" (Nebo).

"Our tradition isn't good at driving people back to the Bible. . . . We avoid going to the Book for fear of being labeled a fundamentalist" (Lear).

"Generally I give the Scripture to them. The problem of encouraging them to find it is that students are terribly heavily loaded here and we are just satisfied if they do the assignment" (Redy).

Don't particularly focus on Scripture--rather work toward confessional rationale--time limit is a problem here--students are more ready for a confessional focus (Dahl).

"I emphasize that the Bible is totally fascinating and rich, and that we just scratch the surface. Too many preachers are just scratching the obvious" (Gall).

Question B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Naive perceptions of people shaken--learned to get into the skin of opposition: not compromise principles--grapple theologically as well as strategically with the tension between the real and the ideal--ability to use vicarious experience and tap into it--has something of a vision of reality to motivate him--matured considerably in self-confidence about ability to minister--discovered areas of inadequacies, weakness--discovered the great diversity and

complexity of human situations--a little humility--growth in their understanding and perception of people--realized damage he was doing to himself by his deferential behavior--more inner-directed in his ministry--maintained independence--sticks to personal goals and objectives--not too likely to conform to the standards and customs of congregational stereotypes--more courageous.

APPENDIX G-7

ETA SEMINARY

Eta Seminary is an eastern nondenominational school founded in 1964 to fill a perceived need for a thoroughly Reformed seminary that would be committed to the inerrancy of Scripture with its compelling demands for evangelism and Christian nurture (Catalogue, 1981). A faculty of 21 serves a student body of 230 who are aspiring to the M.Div., D.Min., M.C.E., and M.A. degrees. The student body has its own unique personality. "We've tried to have a pan-denominational outlook here, serving primarily students from churches from Reformed persuasion. That's our primary task" (Yard). However, many of Eta's students are new to the Reformed faith. A good number were converted through para-church organizations on college and university campuses and don't have the kind of background you have with an old traditional denominational seminary. They are inclined to be weighted pretty heavily in the extreme understanding of the Reformed faith (Arts, Myer, Witt, Yard). There is generally a healthy interest in experiential learning on the Eta campus. Eleven interviews represent the departments of Historical, Doctrinal, and Practical Theology, plus Pastoral Care and Counseling, Christian Education, and Christian Mission. Eta Seminary is enthusiastically committed to a strong field education program. "We desire our graduates to be 'fully-equipped' to be servants of God's servants" (Field Educational Manual). Field work is valued as an integral and indispensable element in theological training. The purpose of field education; summer assignment and

clinical-year block placements, or concurrent field work, is to provide the student with opportunities to exercise and improve his gifts, skills, and equip him with a diversified background of first-hand experience for ministry. Professor Rack, a strong advocate of experiential learning, believes that it "helps to give flesh and blood definition to the language you are using." Although experiential learning is widely practiced at Eta, theological reflection, at least in field work, is quite new. "This is our first field work experience ever where we have tried to have reflection on what they are doing in the whole seminary" (Arts). The lack of reflection on experience as a norm was obvious in nearly every interview. When asked to cite a particular student who had really benefited from experiential learning, Professor Girn, who is involved with nearly the entire student body, replied, "I think experiential learning has been a breakthrough for everyone of them." One of three students who responded said by way of evaluation, "It [experiential learning] takes the academic and makes it immediately experiential."

QUESTION B-1. "What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. To think about themself as a teacher; they already see themselves as preachers (Arts). Reflect theologically and emotionally on field experience--integrate classroom experience with the real world of the church and its ministry--be able to verbalize content to their personal growth (Girn). Grow intellectually--mature emotionally and spiritually--enhance their abilities to communicate the Gospel (Gold). The self-application of the Gospel of God--help them to face their own limitations--come to see that as pastors, and men, they are representers of Jesus Christ (Hobb). Be able to translate

a reference in a book into a real life situation--realize historical characters were live persons (Napp). Create a positive mindset toward ministry (Myer). To make student aware of what he is doing in order to compare with what he thinks he is doing or what the theory behind it says he is doing--"This becomes a point of reference about which he evaluates his values, his theory, and his methodology" (Rack). Assist students to become perceptive in terms of their strengths and weaknesses in dealing with various assignments (Lepp). To be able to shift from critical analysis in the study to creative synthesis in the pulpit (Koln). To taste every aspect of ministry while in a church setting (Yard).

Student Response. The blending of theoretical and the practical (counseling program):--caused me to evaluate and revise my communication skills, listening abilities and expression of feelings, evaluate biblically based values, moved me to compassion and to a great desire to encourage people toward total communication and intimacy, challenged me to use adult thinking and helped me to really look at myself and make changes.

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning activities?"

Faculty Response. Focus: teacher education (Arts). What evidences are there that the teacher has a warm and friendly relationship with their students? What do you think he meant by that (live example)?--Why was that important?

Focus: field education (Girn). What do you think you accomplished?--Were the weekly conferences held?--Did you have enough time off?--Did you get support from your supervisor?--Did you receive support from the session?

Focus: missions (Gold). What did you learn from your experience?--Were you able to teach somebody else?--What was the practicality of it?

Focus: clinical pastoral education (Hobb). What was the opportunity that you had?--Was it successful? Why or why not?--Where did you change it (student-designed program)?--Where would you change it if you were doing it over?

Focus: homiletics (Yard). How do you evaluate your preaching?--What kind of preaching did you do?--How did you handle a particular text?--Why do you think there was some negative reaction?

Additional comments: Professor Rack uses few questions in his reflection process. "I think the value of questions is to articulate. Open-ended questions put parameters on the topic of conversation. Close-ended questions are valuable only to make clear, clean, articulate distinctions. Outside of that, I think they are a hindrance rather than a help."

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. Focus: teacher education (Arts). What can you do to really build a relationship with your students?--What can you do in preparation for the teaching/learning process?--How do you know when you have prepared sufficiently?--What is the criterion on which you evaluate your preparation?

Focus: field education (Girn). What did you learn about yourself?--What were your frustrations?--What were your victories?--What were your joys?--What did you feel like: alone, alienated?--Did you feel positive about what was going on?

Focus: missions (Gold). How does that relate to your mission as God's evangelist among the people?--How does that relate and how important is it to the people you are serving?--How can you communicate how that relates to them?

Focus: clinical pastoral education (Hobb). What did you learn about God?--about yourself?--about the church? (These appear to be stock questions among the Eta faculty.)

Focus: church history (Napp). What about this martyr's life and death made the deepest impression on you?--Explain what you think this is going to mean in your life and ministry?--What does this bit of history mean to your perception of ministry?--What does this mean to the church today? "I think this [case study in church history] is analogous to the experience you are getting out of field work which is impossible at least in ancient history."

Focus: field education (Lepp). How do you feel about so and so?--What difficulties did you have?--Did you feel people were more responsive or less responsive to what you were doing?--What did you feel the most comfortable with?--In which activities did you feel the most secure?--Which things seemed the most threatening to you? "Generally I ask the more or less kinds of questions."

Focus: homiletics (Koln) (context: sermon criticism). Have you lost a close relative through death? Or had a relationship with a young lady broken off? Or you or your family been through a crisis?--If you had had some of these experiences how would it have helped you understand better some of the difficulties which Jeremiah faced?

Focus: systematics (Wirt) (context: case study). Having studied the Doctrine of God and the biblical data, how would you approach this from a pastoral perspective?

Focus: field education (Yard). How do you think you might have handled the situation better in order to cope with the problem?--How could you have built a relationship with that man?--Is this a Scriptural approach to your problem?--Did you follow a really Biblical approach?

QUESTION B-4. "Are you interested in how students are feeling about their experience? How do you encourage reflection on feelings?"

Faculty Response. "I would be but I can't say that I've worked with that a lot because the class is so big" (Arts). "When I sense there has been a problem, I just say 'let's get together and talk about that'" (Girn). For Professor Girn, the big thing is sincerity on his part and to express reassurance and love. "I would like them to feel positively about them [their feelings]" (Myer). Professor Myer's method is to draw the student away a little bit from the situation so they can look at it more objectively--the conflict is not usually as serious as they think--he tries to get them to step back and see the big picture. "I don't approach homiletics simply from the basis of content, structure, rhetoric or oratory. I think there is a definite relational aspect to preaching which is essential" (Koln). "When they talk to me, I try to give them sufficient time to reach the point where they are not just defensive about the unpleasant experiences but will begin to recognize that they themselves posed some problems to the minister and the church" (Yard). Professor Napp shares some real question regarding any form of introspection regarding experiential learning, "The trouble with these boys is they come off college campuses to this campus and everything is 'pickled in an academic bottle' so you are always introspecting and dissecting that stuff including what's inside your skin. . . . They don't need a teacher to be analytical or introspective. They've got that running out of their ears."

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

Faculty Response. "I don't know if I do that in any planned way. I start all my classes with a theology of whatever" (Arts). "If they haven't taken systematics, it is very difficult. They are not trained to think theologically. If they have, I just try to add a framework of theology and ask them to fit in their experience" (Girn). "If I really knew the answer to that, I'd have a lot more peace than I have now. I'm struggling and groping" (Gold). "In the verbeta for example, I want to see theological evaluations. Where does the Doctrine of God give you counsel?" (Hobb). M.Div. students have a bit of a barrier. They usually have an academic approach to theology. "I find that people who are given to Reformed theology like to put their theology in a box and have certain categories that fit there" (Myer). "More students avoid theological definition and diagnosis because they are emotionally afraid to be that personal, rather than because they don't know" (Rack).

QUESTION B-6. "Do you find students prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. "Students have their theology very compartmentalized and it doesn't really relate to all of life" (Arts). "Relating field experience to theology is just not an issue for big discussion" (Girn). It is very difficult for a student who has not really done concentrated study of theology for a year or so to relate it to their experience--depends where they are at in their training. The first step is to begin by starting where they are (Rack). "Most theology students are rigidly academic in their theology and so I will try to start out with a good theological foundation." Students cannot just transfer theology into the practical world. "Depends on the classes and varies from year to year" (Koln).

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. I ask what biblically gives us some insight into that particular problem or situation. In this school we reach back to the Scriptures rather than the confessions--not because we are more biblical--our roots are more in the evangelical, fundamentalistic school (Arts). If I know a passage which would be helpful, I encourage them to read it, or go open up a Bible and read it with them. "And then I ask them to put the passage into their own words; how it applies" (Girn). If they can't read Scripture (because it is rejected by the patient), then they should quote it. I set before them as a goal, reading Scripture on pastoral calls (Hobb). There is the tendency on the part of some to fall into the proof-text approach; to have a scripture and deductively conclude from it. "That's what I fight constantly" (Rack). Scripture is a point of belief and not a foundation from which you can deductively include every act you take as a Christian. Bringing Scripture to bear on experience is the expectation of our students because of the tradition and because of the expectation of this institution (Lepp).

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. More tolerant of people--more understanding of people--ability to be creative--gained self-confidence--assured of his calling--gone from a pulpit pounder to an effective pastor and religious communicator--came to realize that persons in history were live people--fear was gone--more realistic view of ministry--realized that ministry is a long-range thing--ability to keep on growing--overcame the fear of learning from the uncertain, moving into the unknown--had a sense of being a spokesman for God--believed the power of the proclaimed word to transform people.

APPENDIX G-8

THETA SEMINARY

Theta is an eastern school which had its formal beginning in 1978. The formal movement began in 1968. It is unique in almost every respect. The average age of the students is 40 years. Theta serves two degree programs: the B.A. in Biblical Studies from a local college and the M.A.R. through a neighboring seminary. Besides the resident director, faculty are enlisted from these neighboring institutions. Theta has the aim of taking seriously the extensive education already received by urban leaders through life-experience. These ministers expressed a need for further training in ministry and formal theological education in order to meet the challenges in their ministries. All sensed a need for each other and the riches of each other's church traditions (Catalogue, 1981). At Theta, those persons directly involved in or aspiring to urban church leadership are given further on-the-job training as well as classroom experience. "Christian community development is encouraged, resources are found to meet felt needs, and bridges are built between Christian groups hitherto unknown to each other" (Cary). Theta has a dual ministry to provide further training and education for urban church leaders and to be a means reconciliation between the urban, predominantly black, church and the suburban, predominantly white, church. Data were received from Professor Cary, Theta resident director. To be part of the M.A.R. program, a student must live in the urban context, get grounded in a church that will be cross-cultural to him, and win a position of

respect and involvement wholly on his own. Theta aims for students to "develop normally." "We're not going to place [a student] artificially in a leadership position, because one of the very basic things is you've got to have a real appreciation for that church's place in ministry" (Cary). One of Theta's major goals is to enlarge people's views of ministry so that they recognize that the church is larger than their own limited gifts. Many of the churches have in the past just been preaching centers. Professor Cary strongly affirmed the existence of a richness at Theta which is directly related to students' involvement in life experience. He recalled a typical seminary classroom experience where the answers to a case study were "just off the wall." This, he says, doesn't happen at Theta.

QUESTION B-1. What kinds of things do you hope to have happen in the lives of your students with respect to your reporting and debriefing process? What growth purposes does your process tend to serve? What values have you sought to uphold in your reporting and debriefing activities?"

Faculty Response. Enlarge people's view of ministry--self-recognition that the church is larger than their own limited gifts--recognition that the Church is larger than the resources of the local church--help students to identify other people who can do ministry--if you have a need in the local church, the Lord has a resource for meeting that need; perhaps in your own church--appreciation of the concept of a larger body (Church universal)--minimize the threat to a pastor of seeking help from others; build security--develop the ability to identify gifts--emphasize teamwork and shared decision making.

QUESTION B-2. "What sorts of questions have you found to be valuable in getting students to discuss their learning experience?"

Faculty Response. Focus: case method (Cary). Professor Cary extensively employs the case study approach which "readily opens up people because they can identify the experiences, or ones like that, and they just respond very well behind that. They are very motivated because it is sometimes a case which is still unsolved and they really want an answer." Questions: What's the problem?--What steps would you take in determining the precise problem?--What would you do?

--"What I'm really working at is problem definition." Another means Cary employs for problem definition is the use of slides. Questions: What's going on?--Who's who in the situation?--"I'm getting them to question the status-quo and not just saying 'that's the way it is,' but really thinking through what it should be. And then what's necessary to get it where it should be." Cary maintains that good problem solving involves critical thinking. What you define as the problem may not be the problem at all but just a copout. "You have to question their definition of the problem."

QUESTION B-3. "What kinds of questions have you found which move your students beyond simple recall into deeper thinking?"

Faculty Response. There is very little of the recall process because "people have such high agendas around here. They are ministry people with a real history behind them. They are always putting 'the rubber on the road'" (Cary). The basic facts will usually come out and someone in the class will always question them. This moves the group into another level of conversation. Professor Cary believes that a key to moving students from simple recall to deeper thinking is "the willingness of the faculty to make themselves vulnerable." The ground rule at Theta is that "we are going to test what we are saying by the Bible." The faculty member then articulates a Biblical posture on a given problem and tells the students in effect, "You can shoot me for all you are worth!" The success of this method is related in part to the faculties' belief that there is within any given classroom "a reservoir of understanding that will lay out all that the Bible says about a subject eventually, if you allow it to happen, and will offer all the correction that you need, which gets posited by somebody." The inductive method is a primary mode of teaching at Theta.

QUESTION B-4. "Are you interested in how students are feeling about their experience? How do you encourage reflection focused on feelings?"

Faculty Response. "That's an area we don't do a whole lot with unless the student is explicit about their feelings" (Cary). If a student brings up some feelings in class, the faculty deals with them. Otherwise, they assume that the student talks with somebody sitting around their lounge where they all spend a good deal of time conversing. Cary indicates that "There's an esprit de corps here that really is supportive if someone really lets it hang out; gets picked on. Somebody, or bodies will always rise to their support."

QUESTION B-5. "How do you get students to recognize the theological implications of their experience?"

and

QUESTION B-6. "Do you find students more prone to talk about the theological implications of their present experience, or to talk about the same sorts of theological debates common to other classes?"

Faculty Response. "It tends to happen by nature around here, very much so" (Cary).

QUESTION B-7. "Have you found ways to help students bring Scripture to bear on their experience? What are some examples of how you accomplish this task?"

Faculty Response. "We stress very much that theology is the application of God's Word to all areas of life--exposition is really the ground of application" (Cary). "Bringing the Word to experience is the way they [students] function, but what we have helped them to do is to understand that that is how they function." Cary offers this interesting observation regarding Theta. "Black experience sees life as a whole. They see God touching every area of life. It's God who brought them through. That's one of the hallmarks of the black church. One of their key Scriptures is 'the earth is the Lord's and the fullness thereof.'" The black community has great celebration in the fact that God is really there and will see them through.

QUESTION B-8. "Can you give an example of a student who has really benefited from experiential learning? What have you seen in this student which has encouraged you?"

Faculty Response. Because Theta's program is almost totally experientally oriented, it is impossible to cite one student. However, one was mentioned who underwent a complete transformation in which he could testify that Theta and his student colleagues have "made me see God's working in my midst."

APPENDIX H

SOME IMPORTANT OBSERVATIONS: THEOLOGICAL REFLECTION PROCESS, ZETA SEMINARY

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SOME IMPORTANT OBSERVATIONS: THEOLOGICAL REFLECTION PROCESS, ZETA SEMINARY

Prior to the first session you will be required to prepare a two-page description (double-spaced) or an event or incident in your ministry. This paper should be descriptive in an objective-analytical sort of way, not theologically reflective. Describe in an adequate way the dynamics of a situation so others can get into the situation and plumb its significance with you. Who said what, and what did you answer? Who did what and how did you react or respond? What was the history of the parties involved in the situation? Did this incident have root causes in the past? Was this situation expressive of a deeper or broader situation, attitude, relationship, etc.? How did you feel, what did you think, what did you project in that situation?

The theological reflection group usually consists of three or four participants along with the professor. Hence, the first day will demand three or four hours of time, plus approximately forty-five minutes of introduction by the professor. The opening session will begin at 1:00 p.m. It will be a round-the-table discussion, with each participant making his contributions, asking probing questions, suggesting what in his view are the significant theological issues which surface in that pastoral/preaching situation, or evangelistic/missionary situation described in each participant's paper. What theological issues are more obliquely related? These will be tabulated, and then the participant will be asked to prepare a four to five page theological-reflection paper on that issue that evening. That is why we keep the first evening open in order to prepare this paper.

The following morning we begin meeting at 8:30, and one must figure on an hour to an hour and a half on each paper. This varies according to the subject and according to the interrelation of the papers. We then carry on till about 1:30 to 3:00 depending on whether we have two, three, or four participants. We discuss the papers in turn in sort of dialogue fashion, the group serving as a sounding board, and communal stimulus (encouragement) for the individual. Usually this results in very supportive and provocative relationships; a sense of community and collegiality grows, and leads to rewards for the participants. A sense of "being in this together" usually eventuates.

One can be frank, non-defensive, for this is an inter-nos, peer-oriented-theological discussion.

The professor in charge will later make a report to the academic office as to how you functioned theologically, and whether or not full credit should be given for the session.

Copies should be made of the papers, in order that each participant might have one before him. These matters are inter-nos, that is to say, they are considered confidential.

APPENDIX I

SELF-EVALUATION OF INTERNSHIP EXPERIENCE:

EPSILON SEMINARY

APPENDIX I

SELF-EVALUATION OF INTERNSHIP EXPERIENCE: EPSILON SEMINARY

Please respond to the following questions by circling the number which best identifies where you see yourself on the scale.

How do you evaluate your spiritual growth during the internship?

Deteriorating -3 -2 -1 +1 +2 +3 Much progress

Were you able to establish meaningful relationships with non-Christians?

With great difficulty -3 -2 -1 +1 +2 +3 With great ease

Did you take initiative in ministering to others?

Not at all -3 -2 -1 +1 +2 +3 Very often

How well do you receive criticism?

Poorly -3 -2 -1 +1 +2 +3 Very well

What was the degree of satisfaction and fulfillment you felt in carrying out your ministry?

Unfulfilled drudgery -3 -2 -1 +1 +2 +3 Very satisfying & rewarding

Overall, how do you feel the people responded to your ministry?

Critically -3 -2 -1 +1 +2 +3 Enthusiastically

When you admonished others, was it received by them as having been done in a spirit of love?

Almost never -3 -2 -1 +1 +2 +3 Nearly always

Evaluate your ability to make and implement plans for personal growth:

Unable -3 -2 -1 +1 +2 +3 Very able

In general, how well do you express yourself?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How do you respond to others' advice?

Unduly influenced -3 -2 -1 +1 +2 +3 Responsibly consider it

Did you give expressions of encouragement to other Chrisitans?

Very seldom -3 -2 -1 +1 +2 +3 Very frequently

To what extent have you been able to withstand pressure and remain calm in crisis situations?

Not at all -3 -2 -1 +1 +2 +3 To a great extent

How well did you relate to other Christians in your church?

Poorly -3 -2 -1 +1 +2 +3 Excellently

How well do you manage your time?

Poorly -3 -2 -1 +1 +2 +3 Very well

Do you believe you were effective in communicating respect for the views of those who differed with you?

Ineffective -3 -2 -1 +1 +2 +3 Very effective

How do you respond to assuming added responsibilities?

Reluctantly -3 -2 -1 +1 +2 +3 Eagerly

How do you feel you handle situations where people differ with you?

Poorly -3 -2 -1 +1 +2 +3 Very well

How did you feel when placed in positions of leadership?

Very uncomfortable -3 -2 -1 +1 +2 +3 Very comfortable

Do you feel that you are able to demonstrate personal concern and love to others who differed with your views?

Poorly -3 -2 -1 +1 +2 +3 Very well

Evaluate your ability to make decisions:

Poor -3 -2 -1 +1 +2 +3 Excellent

How do you respond to being under authority?

With resentment -3 -2 -1 +1 +2 +3 With willing acceptance

Do people seek you out for counsel concerning their personal problems?

Very seldom -3 -2 -1 +1 +2 +3 Frequently

How do you receive advice from others?

Ungraciously -3 -2 -1 +1 +2 +3 Graciously

To what extent do others desire your company?

They avoid it -3 -2 -1 +1 +2 +3 They seek it

How well do you relate to men of your own age?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you relate to men who are younger?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you relate to men who are older?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you relate to women of your own age?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you relate to women who are younger?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you relate to women who are older?

With difficulty -3 -2 -1 +1 +2 +3 Very well

How well do you meet new people?

With great difficulty -3 -2 -1 +1 +2 +3 With great ease

How do people respond to your leadership?

Reject -3 -2 -1 +1 +2 +3 Willingly accept

Do you enjoy meeting new people?

Not at all -3 -2 -1 +1 +2 +3 Very much

How do you feel about entering the pastoral ministry?

Not sure -3 -2 -1 +1 +2 +3 Firmly convinced

(FOR MARRIED INTERNS)

How did you feel you were able to manage your time between church responsibilities and home responsibilities?

Poorly -3 -2 -1 +1 +2 +3 Very well

In general, how do you evaluate your relationship with your wife?

Poor -3 -2 -1 +1 +2 +3 Excellent

Did the quality of your relationship with your wife change during the internship?

Greatly deteriorated -3 -2 -1 +1 +2 +3 Really improved

Write two words that describe your relationship with your wife:

_____ _____

Write two words that describe your relationship with your children (if applicable):

_____ _____

How does your wife feel about your entering the pastoral ministry?

Much reservation -3 -2 -1 +1 +2 +3 Enthusiastic & supportive

APPENDIX J

GENERAL SELF-ASSESSMENT AND EVALUATION: SHORT-ANSWER FIELD EDUCATION TERM REPORT, ETA SEMINARY

APPENDIX J

GENERAL SELF-ASSESSMENT AND EVALUATION: SHORT-ANSWER
FIELD EDUCATION TERM REPORT, ETA SEMINARY

_____ _____
Student's Name Period of Service

_____
Total Hours of Service

1. Name and address of the institution or organization (school/ church) under whose auspices you worked.

2. Name and address of person most responsible for the supervision of your work.

3. Please write a short job description of the acts in which you engaged at the above institution. (Please use separate sheet.)

4. What in your judgment has been the strongest contribution you made to the ministry of the above institution?

5. What areas do you consider to be your strongest abilities based on the above experience?

6. In what areas have you discovered personal weaknesses?

7. What growth have you experienced in professional understanding and competence (teaching, counseling, administration, etc.)?

8. What aspect of the above experience did you appreciate the most?

9. What aspect of the above experience did you find to be most disappointing?

10. How has the above experience affected your plans for the future?

APPENDIX K

STUDENT PREPARATION INSTRUMENT FOR CLASS REFLECTION SESSION: ZETA SEMINARY

APPENDIX K

STUDENT PREPARATION INSTRUMENT FOR CLASS REFLECTION SESSION: ZETA SEMINARY

Reflection sessions: The Consistory

1. How did the Church Order function in the meetings you attended? Was it consciously observed or were its requirements a part of accepted procedures?

2. If the council referred to the Church Order, in what attitude did they do so: was it limiting and directive, or did they look to the Church Order for guidance?

3. What role did the pastor play in the meetings: did he dominate the discussions, serve as a resource person, or . . . ?

4. Were all office bearers given equal status in the discussions and decision-making process?

5. Was the consistory conscious of the needs of the congrgation and of its opinions in various matters? Did they seek such information?

6. What kinds of decisions did the consistory reserve for itself without consultation with the congregation, or with fellow office bearers--e.g., elders, deacons?

7. Were committees given clear mandates and power to act? What was the relationship of the consistory to these committees?

8. Did the consistory know where it was going? Had any goals been consciously set?

9. If you observed the nominating process for office bearers, was this process meaningful?

10. What would you do differently if you were an elder, deacon, or pastor of the church you observed?

11. If the congregation had a multiple staff, or a team ministry, how well was this working? Would you propose any changes?

APPENDIX L

FACULTY-PREPARED QUESTION SEQUENCE FOR THEOLOGICAL REFLECTION ON FIELD EDUCATION: ZETA SEMINARY

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FACULTY-PREPARED QUESTION SEQUENCE FOR THEOLOGICAL REFLECTION ON FIELD EDUCATION: ZETA SEMINARY

1. What did you learn about yourself?
   a. Who you are? Can you work with self-confidence or unto the Lord?
   b. What kind of skills do you have?
      1-What are your strong points?
      2-What are your weak points?
   c. How well do you relate to people?
      1-Have you identified with them?
      2-Or is it still "I" vs. "them"?
      3-Can you work <u>with</u> people rather than <u>for</u> people?
      4-Do you love the people of God?
      5-Did you present the Gospel to any person?
2. In regard to special areas:
   a. Did you take time for and enjoy old people?
   b. Can you with ease speak to young people?
   c. The acid test: What do children think of you?
3. Did you enjoy making sermons, preparing for a lesson, visiting the sick in the hospital, etc.?
4. Did you take any course in a neighboring university, college, or seminary?
5. What sort of a person do you project to the congregation?
6. How did your wife react in the situation?
   a. How were relationships between yourself, your wife, and your children?
   b. Could you work together on any project?
   c. Did she gain satisfaction from the ministry?
7. In what areas of ministry must you particularly develop?
8. Did the experience point you in the direction of any specialized ministry?

APPENDIX M

SAMPLE DEBRIEFING GUIDE FOR SUMMER FIELD ASSIGNMENT

APPENDIX M

SAMPLE DEBRIEFING GUIDE FOR SUMMER FIELD ASSIGNMENT

STEP ONE: Exposure (Developing a consciousness.)

1. What kind of summer experience did you have?
2. What feelings are generated as you look back upon those summer weeks?
3. How did your summer assignment align or not align with your expectations?
4. Was the alternative lifestyle culturally shocking for you?

STEP TWO: Participation (Looking at the facts.)

1. Describe your primary duties?
2. Discuss the leadership expectations of the church? of the pastor?
3. How do you assess the program's content and process from the youths' perspective?
4. Describe the attitude of the community to your activities?

STEP THREE: Identification (Interpreting the facts.)

1. Which ministry tasks gave you the greatest satisfaction and why?
2. What did you find out regarding your own leadership style including strengths and weaknesses?
3. How did you manage your time with respect to your assigned tasks as well as free time? Describe the balance?
4. To what degree did you identify with the church as your people? And that community as your people?

STEP FOUR: Internalization (Going beyond the facts.)

1. How did the experience challenge your previous perspective on Christian ministry?
2. In what ways does the Scripture affirm or deny your present understanding of ministry, and leadership in ministry?

3. How have your values been altered with respect to the economics of ministry within and without a congregation as viewed in the light of Scripture?

4. Describe what you believe to be the perceptions of the congregation with respect to your leadership which demand alteration?

STEP FIVE: Dissemination (Voluntary life response.)

1. In what ways will you seek to bring change in specific class content or your seminaries' curriculum structure as a result of your summer experience?

2. What challenges from this ministry experience cannot be overlooked as you again begin your course work?

3. What effects will this experience in a different community with an alternative lifestyle have on your own lifestyle? And what you judge to be important in life in general?

4. What will you impress upon your professors, pastor, fellow-students and family as a direct result of your summer experience and reflection upon it in the light of Scripture?

APPENDIX N

A CASE STUDY AND ITS DEBRIEFING GUIDE

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A CASE STUDY AND ITS DEBRIEFING GUIDE

A Case Study: "The Hillside Challenge"[1]

Hillside church has a youth group for ages 16 through 19, although many of the members stay on a few more years. Traditionally these older members become the leaders, although the church council insists that older adults "monitor" the group's activities, studies, etc. Hillside church has about 40 young people in the group's age range although the average attendance is 20-25, depending on the program.

Each year the leaders meet for a planning session with the adult monitors to decide the study material, dates for meetings, fund-raising events, etc. This information is shared with the group at their first fall meeting for approval and then with the church council for final approval.

This year, the leaders took a poll of the members to find out what their impressions of the youth ministry program were and what their suggestions might be for this year's program. Here are the most frequently recorded comments:

1. "Some of us think we get enough Bible in catechism, at home and, for those at Christian High, in school. Do we need it here too?"

2. "I have to be honest. I like the group for the fellowship. I know the studies and fund raisers are important, but I like having a good time."

3. "Our group seems to be a lot of little groups. We need to work on being one in the Spirit."

4. "Our group has a lot of good, creative people. I wish the church would use us."

5. "Do the younger ones always have to wait their turn to be leaders?"

6. "I like the group, but find it hard to choose between school and group events."

---

[1]Designed by Dale Dieleman, Young Calvinist Federation, 1981.

7. "I wish I felt more comfortable bringing my friends to group, but I don't now.

The Hillside leaders also polled the church council members. Here are a few of the most frequent comments:

A. "We'd like to see all the young people of the church in the group. Please work on getting them all to attend."

B. "Most of what the congregation hears about the youth group is the fun 'n games. We trust there's more going on too."

C. "We'd like to see the young people get involved in projects."

D. "We like the youth group. It keeps them involved in church and helps prepare them to take leadership in the church, someday."

The leaders and the monitors met for their planning meeting. Before them were the comments taken from the polls and a full year's program to plan. As they compared these comments along with their own ideas about youth ministry, it was apparent that what they had was a real challenge, not only in planning, but also in being leaders.

Debriefing Guide

(For use with Dieleman's "The Hillside Challenge")

STEP ONE: Exposure (Developing a consciousness.)

1. As a group, read over the comments 1-7 in the case and discuss what general feelings are being expressed by the young people.

2. Read over the comments A-D in the case and discuss what general feelings are being expressed by the church council members making these comments.

3. If you were a Hillside youth leader, what would be your initial feelings as you reflected on the two sets of comments?

STEP TWO: Participation (Looking at the facts.)

1. Read the first two paragraphs of the case. What picture of the youth program at Hillside Church is presented? Is it basically formal or non-formal? Explain your response.

2. Based on the information given, what can be said about the leadership style of the leaders of the Hillside group?

3. Is there a hidden agenda in this case as you perceive the facts? If so, describe the content.

STEP THREE: Identification (Interpreting the facts.)

1. Compare and/or contrast the youth comments 1-7 with the council's comments A-D. How does each set of comments view the church and the youth program of the church?

2. Imagine you are the leaders of the Hillside Church youth program:
   a) select two comments from 1-7 and one comment from A-D of the case study.
   b) share what you think each of the three comments is REALLY saying:
      - what is the writer of the comment implying?
      - is there a NEED being expressed here? If so, what is the NEED? Does this NEED relate to FAITH, FELLOWSHIP or SERVICE?
   c) discuss some creative ideas of how the expressed NEED can be met.
   d) reflect on each idea shared in part "c." Does this idea fit a formal or a non-formal approach to youth ministry? Explain.

3. As you perceive the issues presented, prepare a hierarchy of values for both the youth group and for the Hillside Church council members.

STEP FOUR: Internalization (Going beyond the facts.)

1. In what ways does the "Hillside Challenge" compare or contrast with your situation?

2. To what extent do you use a formal or non-formal approach in your youth program? Which seems to best fit your style of leadership? And why?

3. What does your style of leadership say to the young people about the church?

STEP FIVE: Dissemination (Voluntary life response.)

1. What changes will you quite likely make in your leadership style based on your involvement with the "Hillside Challenge"?

2. How might you influence your fellow youth leaders to develop a non-formal model for your youth group process?

3. Describe a program design which you may well implement which will fit the time frame and expectations of your present youth group.

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