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SOCIAL DEVELOPMENT AS A CURRICULUM
COMPONENT OF PROTESTANT THEOLOGICAL EDUCATION

By
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A DISSERTATION

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ABSTRACT

SOCIAL DEVELOPMENT AS A CURRICULUM COMPONENT OF PROTESTANT THEOLOGICAL EDUCATION

By

Ronald Thomas Habermas

This study is a descriptive research of the curricular emphasis that social development receives in Protestant theological education. Twenty-seven faculty from five theological schools in the eastern United States were interviewed for their perceptions of how students were encouraged to relate to other people.

The study was based on precedent literature from distinct sources: research in the helping professions, theological education and social development theory. Three research issues provided direction for the faculty interviews: the nature or essence of social development, the overall contribution of the seminary community to students' social growth and influence of certain professors on the social maturation of students.

The process of data analysis incorporated certain inductive steps. Significant classifiable concepts were initially discovered in the respondents' comments. Then, synthesizing themes were developed from respondents' remarks. Finally, all relevant responses were grouped according to a synthesizing theme.

Counter-productive curricular issues, which tended to discourage students' social development, were identified: disagreement among

seminary faculty concerning the nature and process of social development; dissonance regarding the purpose of theological education; and a lack of coordinated instructional effort to encourage the social maturation of students.

The most important, reoccurring curriculum component which facilitated the social maturity of students was found in the contribution of meaningful interpersonal experiences. Four curriculum features which reaffirmed the value of social encounters included: the faculty's awareness of their own interpersonal resources; interactional school activities; opportunities for student assessment of social growth; and school procedures for remedial assistance.

Specific recommendations for curriculum improvement emphasized the need for seminary personnel to confront the issue of the nature and purpose of theological education, as well as the need to determine the meaning of and the curricular procedures for social development.

DEDICATED TO

To My Wife, Mary Elizabeth

- . . . my supportive counselor
- . . . my challenging companion
- . . . my mature example
- . . . my intimate friend

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Chapter 1

UNDERSTANDING THE PROBLEM

Theological training provides a unique example of higher education in America today. Its so-called "hybrid" nature focuses on both the scholarly demands of the academic community as well as the professional demands of local church ministries.

In similar fashion the professional minister bears a hybrid character-image. He upholds his colleagues' purposes in the "helping professions" (doctors, teachers, counselors) by attempting to facilitate the optimum development of his subjects as human beings. And yet the professional minister often approaches this similar task with particular aims and skills.

It is the helping professional's repertoire of interpersonal (or social) skills which most determines whether the encounter with his subject will be productive or not. Neither academic degrees, nor years of experience, nor any other factor even begins to match the determinative function of these interpersonal skills (Carkhuff & Anthony, 1979).

In particular, professional ministers must be precisely equipped with a wide range of interpersonal skills. As one representative study of ministers indicates, more than 70% of ministers claim their time is consumed by counseling and administrative duties; yet many of those same

ministers state that their theological training did not adequately prepare them for this reality (Routh, 1979).

Thus, theological education plays a prominent role in the development of many essential skills for the minister. Are ministers being competently trained for their demanding task?

Purpose of the Study

The purpose of the study is to ascertain the curricular emphasis that social development receives in Protestant theological education, as understood by its faculty. Relevant findings from the study will provide a basis for recommendations concerning improvements in theological education curriculum and suggestions for additional research.

Importance of the Study

In recent years the ordained minister has been considered an integral part of the helping professions. This relationship is rapidly becoming more acceptable to the community-at-large. In light of this affiliation one of the particular and primary responsibilities of ministers is to achieve quality graduate training. Oftentimes such training provides (or fails to provide) the adequate instruction and necessary experiences which will shape the image of the professional minister in society; as well, it typically determines the type of effective services that the minister can offer.

Specifically, theological education must attempt to focus on the overall aim of its profession: to offer benevolent services to people within an immediate societal context. This aim suggests a common purpose with other helping professions, including such public services

as education, counseling and medical care. Since one of the most-documented research principles of the helping professions indicates that every form of helping either promotes or inhibits growth (there are no neutral consequences), it is paramount that professional training, in general--and theological education, in particular--effectively equips the student with the necessary skills of ministry (Carkhuff & Anthony, 1979).

In addition, theological education must also offer adequate training which focuses on the object of its profession: people. A thorough understanding of the nature of man, which incorporates both the theological and scientific facets of this subject, is a critical curricular component for the professional minister. Exemplary research on this subject includes Benton's work "Perceptual Characteristics of Episcopal Pastors," which represents part of the ten-year documentation from The Florida Studies in the Helping Professions.

Lloyd integrates this complementary aim and object of ministerial education as he evaluates the state of theological training today

First and foremost, the work of the ordained minister is with and among people. Every aspect of his work calls for close involvement with people--whether it be preaching a sermon, leading a meeting of the governing board, administering an educational program, or visiting a dying man. While this fact is so basic that it would seem self-evident, much seminary preparation and much training in the early years of ministry (where such training exists at all) ignores this basic fact (1969, p. 421).

Are theological schools adequately preparing future ministers to meet their professional aim of ministry by productively understanding and serving people as the object of their profession?

Certain disturbing facts about ministers tend to reflect negatively upon this issue. A recent Gallup poll reveals that 32% of all

Protestant pastors have contemplated leaving their vocation. In reality, about one third of all Southern Baptist pastors (currently, the largest Protestant denomination) move each year, and the average tenure is about two and one-half years for pastors of this denomination (Routh, 1979).

In stark contrast with these figures, a study of some of the more "successful" churches ten years earlier shows that the average pastor's term of office was far longer. Towns (1969) notes that among the pastors of the churches which had the ten largest Sunday Schools in the nation the pastors' tenure averaged twenty-two years and one month!

Why is there such an outstanding discrepancy between these two studies? Because this subject is complex, there are no simple answers. However certain studies indicate that prominent reasons for pastoral dissatisfaction and attrition typically fall into one of two categories: lack of financial support and inability to communicate with others (Routh, 1979).

The linear relationship between effective pastors and those clergy who have developed constructive social skills of ministry would seem to be strong, based on these preliminary resources from social science and theological education. Consequently one of the primary curricular concerns of theological schools should be the enablement of professionals to work "with and among people."

One area of research which synthesizes the general aim and object of the helping professions is the study of social human development. The field of social human development research focuses on the wonder and the complexity of the intricate individual human organism. Similarly it addresses the influential phenomena of man's ever-changing environment.

Also, this study analyzes the dynamic interaction between these two realities.

Statement of Research Questions

The study is constructed around three overarching research questions. Each question focuses on a separate yet complementary domain of the study.

The nature of social development

The first research question concentrates on the essence of this particular dimension of human growth. Pertinent issues include the characteristics and the process of social maturity.

Research question 1: What is social development, from the perspective of the professor in theological education?

The contribution of theological schools to social development

The second research question focuses on the ways that ministerial education--as a total academic community--promotes social maturity.

Research question 2: What does theological education do to encourage the social development of students?

The contribution of professors to social development

The third research question analyzes the specific curricular emphases that professors offer students concerning issues of social maturity.

Research question 3: What is done by professors to encourage the social development of students?

Definition of Terms

There are three pertinent words or phrases which need to be described for the study.

Social development

This term represents a single domain of the total construct of human development. Bronfenbrenner has defined human development as

the process through which the growing person acquires a more extended, differentiated, and valid conception of the ecological environment, and becomes motivated and able to engage in activities that reveal the properties of, sustain, or restructure that environment at levels of similar or greater complexity in form or content (1979, p. 27).

Bronfenbrenner further adds that in order to fully comprehend the ecology of human development in general (or social development in particular) one must contrast this discipline with social psychology on the one hand and sociology or anthropology on the other. There are two prominent points of contrast from this comparison.

First, only human development focuses on the phenomenon of "development-in-context." That is, human development respects both the person and his surroundings in its scientific analysis. The other three disciplines are significantly broader in scope, and none of these areas considers "development" to be its primary aim.

Second, the study of human social development is concerned with the "progressive accommodation" between a growing human organism and the environment; it includes both the immediate surroundings as well as the remote physical and social influences. Bronfenbrenner concludes that this view of social development represents a point of conveyance among the disciplines of biological, psychological and social sciences.

In order to provide a more useful definition for the interview respondents in the study (many of whom would have no formal training in social development theory), the description of social development in the study was simplified. Drawing from a prominent research work in the

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helping professions (which was representative of the entire field), the following summative discovery was selected in order to formulate a more appropriate definition of social development: Combs, in a decade of studies with students, teachers, counselors, college professors, nurses and Episcopal priests, reveals that the key to productive careers in these human services is not to be found in what the professional knows or what methods he uses. Rather, effectiveness is to be determined by "the peculiar way in which he is able to combine his knowledge and understanding with his own unique ways of putting it into operation in such a fashion as to be helpful to others" (1969, p. 11).

Consequently the definition of social development that was formulated specifically for the interview schedule was simply "the ability to relate constructively to other people." This definition, used consistently throughout the interview procedure, proved helpful to several respondents based upon their opening comments.

Curriculum

This term includes both the explicit and the implicit instruction offered at the theological school, as perceived by selected faculty. Eisner (1979) defines explicit instruction as that which is "public and advertised" or things which are intentionally taught. Implicit curriculum describes the unintentional or "hidden" subjects which are communicated.

Theological education

This term refers to the post-baccalaureate study of persons which typically prepares individuals for professional ministry in the local church. The institution, commonly known as a seminary or theological graduate school, primarily recommends that its students pursue the

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three-year Master of Divinity for this vocational purpose. The particular academic department which services the specific needs in pastoral education is generally referred to as the department of pastoral or practical theology.

Population and Sample

The population of the study consists of faculty who teach in Protestant denominational seminaries and theological graduate schools in the United States. The sample of the study consists of a select group of 27 faculty who come from five diverse denominational schools in the eastern region of the nation. Each school which participated was represented by either five or six faculty members.

Pilot Study

In order to develop the interview protocol, a pilot study was conducted. Six faculty members from one of the five participating schools were interviewed according to the guidelines outlined in Chapter 3. The pilot study revealed the need for some minor changes: clarifying vocabulary and expanding the list of interview questions (e.g., IQ 1-4, which focused on the interviewee's theological training experiences, and IQ 1-5, which centered on the interviewee's personal experiences apart from his own training, were originally combined).

Because so few changes in the protocol were adopted, data from the pilot study were included with data from the interviews at the other four schools. Together, this information constituted the complete findings from the study.

Delimitations and Generalizability

The study is primarily limited by the research sample which was selected. The first limitation is that virtually every one of the 27 respondents involved in the research interviews were nominated by the academic dean of the respective schools (see section on Interview Procedure). No administrative officials or students were interviewed.

Next, the respondent's ability to both perceive as well as report the existence of social development curriculum is a significant limitation. On certain questions some professors had no comment to make, whereas others made several comments.

Finally, responses from professors were recorded as accurate perceptions and as accurate descriptions of instruction regarding social development. Because of the nature of the study, very little could be done to confirm, modify or disclaim responses.

Generalizability of the study is not only affected by the implications of the comments above, but it is affected by the following issues too: initial selection of the theological schools based on regional proximity and convenience of location; cooperation of school officials to be part of the study; respondents who were both willing and able to participate (one interview was cancelled due to an abrupt illness); and small sample size, including the number of institutions (five) and respondents (27).

Acknowledging these limitations, conclusions that are drawn from the interview data may tend, nonetheless, to indicate curricular trends found in other Protestant graduate schools and seminaries around the nation. Also, given the similarities between theological education and other helping professions (Combs, 1969), certain conclusions from the

study may likewise be relevant for parallel curricular concerns in social development.

Overview of the Study

Chapter 1 identifies the specific purpose of the research study as a description of social development curriculum emphases in theological education. This focus, coupled with similar concerns in the helping professions, is analyzed within the framework of three research questions. An explanation of significant terms, the population and sample, and the pilot study are noted. Delimitations and generalizability of the study are also explained.

Chapter 2 provides an analysis of the precedent literature which is appropriate to the study. Three inter-related areas of literature considered in this section are research in the helping professions, theological education and social development theory.

The design and method used in the research is depicted in Chapter 3. Subjects include procedures used in sample selection, the formation of the interview instrument, the collection and interpretation of the data, the limitations of the study and the methodological assumptions of the research design.

Chapter 4 reveals the findings from the faculty interviews. The three subdivisions of this section are based upon the research questions: focusing on the essence of social development, the contribution of theological schools (in general) and the influence of professors (in particular) to the social development of students. Appendices furnish the necessary substantiation for summary statements.

The fifth Chapter discloses the conclusions reached in the study.

After restating the research questions, conclusions are expressed according to these three inquiries. Implications for theological education and suggestions for implementation of research findings are given. Also there are recommendations for further research.

To summarize, the study describes the curriculum emphases in social development that are provided at five Protestant, graduate institutions in the eastern United States. Based upon the perception of 27 faculty members, consideration was given to relevant responses to three inquiries: the nature and process of social development, the contributions of the general academic community to students' social development, and the assistance provided by the professors which encourages the social development of students. Potential trends in other Protestant theological schools are delineated as a result of explaining present findings from the five schools under consideration in the study.

Chapter 2

PRECEDENTS IN LITERATURE

The precedent literature for the study is based upon three distinct disciplines. The first section is a review of the broad field of the helping professions. The intentional focus centers on studies which complement the common interests and concerns of ministerial education.

The second section is a summary of the narrower field of theological education curriculum. It includes a brief review and critique of such curriculum themes as primary research studies of theological education in the twentieth century, the history and development of a curriculum in theological education, current curriculum issues in theological education and proposed solutions of curricular reform.

The third section is an investigation of relevant accomplishments in the field of social development. A mixture of age-limited theories and life-span theories are described and compared as they relate to the study.

Analysis of Literature in the Helping Professions

Carkhuff and Anthony report that it has only been within this century that people and institutions have begun to accept the concept of "helping" as a necessary dimension to certain forms of professionalism.

The description of "helping" that they provide in the following definition identifies a statement that is gaining wide and favorable recognition; it is both simple in form, yet meaningful in its implications:

The act of promoting constructive behavioral changes in an individual, which enhance the affective dimension of the individual's life and permit a greater degree of personal control over subsequent activities (1979, p. 3).

Only within the last twenty-five years of this century has the term "helping profession" become acceptable within the human services' community. Rogers, by combining the ideas of "helping" and "helping relationship," provides an integrative and interpretive understanding of this profession.

By this term I mean a relationship in which at least one of the parties has the intent of promoting the growth, development, maturity, improved functioning, improved coping with life of the other. The other, in this sense, may be an individual or a group. To put it another way, a helping relationship might be defined as one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latest inner resources of the individual (1958, p. 6).

Combs (1969) conducted significant research of the helping professions and developed what is commonly known as the "self-as-instrument" concept. According to this view, effective helpers are described in terms of their perceptions in five major areas: (1) the general frame of reference from which the helper approaches his problem; (2) the ways he perceives other people; (3) the ways in which the helper perceives himself; (4) the ways he perceives his task; and (5) the ways the helper perceives appropriate methods to meet his task.

The self-as-instrument concept is an example of just one of several points of commonality between helping professions. Combs, Avila and

Purkey note that there is, likewise, a shared point of origin: all helping professions emerged in response to any number of practical human needs. The purpose of such professionals is also similar: the optimum development of human beings. Finally the three authors state that there is a uniform concern for all helping professions: "the problem of what people are like and why they behave as they do" (1978, p. 17). Elsewhere this common concern is identified as the study of human behavior and misbehavior (Combs, 1969).

In addition to similar points of origin, purpose and concern, the helping professions are viewed as promoting a common learning process. Two components of this process include: (1) the helper's ability to provide their subjects with information and experience necessary to meet their particular needs; and (2) the helper's human commitment and involvement with the subject which enables the helpee to experience a discovery of personal meaning. It is this second component of the learning process which is called the "most unique contribution" that a helping professional can make in his field (Combs, Avila & Purkey, 1978, p. 175).

Further comparisons are drawn from among specific helping professions. For example Batson and Wyckoff (1973) observe that the role of a professional minister parallels that role which has been created for the general practitioner in medicine. Both professionals, they claim, act as a "diagnostician" in their respective professional functions.

Finally, an issue which is discussed at length as an illustration of the relationship between helping professionals is their similar training. Ferris shows that there are at least a half-dozen common

characteristics at this point.

Selection--Trainees are best selected on the basis of present evidence of those qualities the professional training program intends to develop.

Focus--Trainees benefit most from a program on training in perceptual and human relations skills characteristic of effective helping relationships.

Modeling--Trainee learning gains and field effectiveness are related to trainer active involvement as a practitioner in the helping profession.

Experiential base--Training is most effective when it is rooted in experience.

Method--Development of trainee perceptions and skills is facilitated when trainers provide direction in experiential learning and when trainers initiate reflection on experience which proceeds to new patterns of action.

Adequacy--Effective training programs provide students with an adequate grasp of the information and skills of their profession (1982, p. 29-30).

Commenting on this crucial issue of training, Carkhuff adds, "the core of training in the helping professions should involve training in helping" (1969, p. 135). Others voice similar concern: "effective helpers need to be guided by the best we know of the dynamics of human behavior offered by the science of psychology" (Combs, Avila & Purkey, 1978, preface).

Taking this issue of common training one step further Thomas provides a thought-provoking suggestion for theological education.

This raises the intriguing question of the possibility of a measure of joint education in the profession. This might be one of two types: in areas of mutual concern or of occasional cooperation, and in areas where professional persons perform similar but independent functions. As examples of the former, theological students might join medical students in classes on ethics and specific moral problems. Examples of the latter derive from the fact that the minister occasionally has to perform the functions of a teacher or a manager (1967, p. 562).

The pastor as a professional

On the whole the pastor is credited with the capacity to offer a helping service to the community. But is the pastor similarly viewed as a "professional" in his field of expertise? Hughes and DeBaggis, in their efforts to analyze the systems of theological education in the United States, define "profession" as a group which "claims to possess a body of knowledge and a repertoire of skills not shared by others. Thus equipped, it claims a monopoly over the performance of certain services" (1973, p. 185). When this definition is applied to the pastorate in particular these authors add, "The clergy profess as their peculiar services the transmitting of a set of beliefs, the celebration of the rituals of their cult, and the proclaiming and support of a moral code" (1973, p. 185). In recent years this notion of profession has not only emphasized specialization but respectability.

Resistance to the term "professional." Some people react negatively to the use of this phrase as it pertains to ministry. For one thing there is the fear that the word may imply a lack of "calling" or a half-hearted sense of obedience (McCarter, 1979).

Glasse responds to the inquiry, "Is the Protestant ministry a profession?," in the following manner:

Some say no--and for two different reasons. First, the ministry is not a profession, it is holy business. The clergy are too good for the professions; to associate the ministry with the professions is to charge failure, disgrace and dishonor. Second, the ministry is not a profession; it is an amateur business. The clergy are not good enough for the professions (1968, p. 31).

Westerhoff objects to the concept of professionalism as a description of the ministry because of the historical use of the word. Tracing its roots to the religious orders of the medieval Christian

church, Westerhoff says

Profession meant to be 'professed in vows.' To be professed was to have acknowledged a special grace related to an intimate, relational knowledge of God (faith), given by God (revelation) and calling one to a corresponding responsibility to live for the good of others (vocation), through some particular form of service (ministry). Since a 'profession of vows' required conviction, commitment and discipline, a person needed to confess (publicly acknowledge) what he or she was professed in and thereby enter the life of a disciplined community through whose aid he or she might witness to this grace in the service of Christ and His church (1982, p. 158).

Westerhoff is careful to emphasize that he is not advocating an ignorant, immature, unskilled clergy. But he does require that clergy "make profession" as opposed to "being professionals." It is the personal qualities and maturity of faith that Westerhoff attempts to stress. In summary he pleads for a shift from "clergy identity founded upon a profession (what they know and can do) to clergy identity founded upon what they are professed in (who they are)" (1982, p. 167).

Characteristic of "professional." Thomas makes the assumption that the ordained Christian ministry is properly called a profession because it incorporates the generally accepted marks of the term. Specifically, he states

It is intellectual or learned in the sense that it is based on a body of theoretical knowledge. It is practical in the sense that it is aimed at the performance of specific functions of society. It involves the use of skills and techniques which can be taught. And it deals with matters of great human significance (1967, p. 556).

One year later Glasse (1968) identifies five primary characteristics of such a person including the assertions that the professional is: (1) an educated man (having mastered some body of knowledge); (2) an expert man (having certain skills sharpened by practice under supervision); (3) an institutional man (rendering a

service to society through a historical, social institution); (4) a responsible man (performing services according to high standards of competence and ethics); and (5) a dedicated man (characteristically upholds the values of his profession).

Uniqueness of the pastoral "profession." The question of whether or not the pastoral ministry is a profession is a question that will always be debated. Perhaps a more meaningful issue to address for the purpose of the study, however, is the question "In what way is the ministry unique?" or more specifically "What are the particular features of the ministry which warrant a need for awareness of peculiar vocational needs and problems?"

At least two factors will be briefly analyzed at this juncture: the training for and the practice of ministry.

Thomas perhaps puts his finger on one of the critical components of quality education for ministers by saying

Furthermore, in other professions there is specialization and a variety of employing institutions, but there is nothing corresponding to the divisions of the church. This may explain the fact that many other professions have national uniform tests for admission to professional school (law, medicine, business, and nursing), national or state licensing or certification procedures (law, medicine, dentistry, teaching, nursing, engineering and architecture) and national professional associations, while the ministry does not have any of these (1967, p. 563).

On the one hand, the lack of such specialization, accreditation and organization brings certain freedoms (for example the freedom of personal "calling" and response). However this contrast with other professions has, at times, given the appearance that theological education may be inferior because it lacks a well-defined model for training.

In conjunction with this concern, Hughes and DeBaggis add that

A more severe competition to the professional clergy comes from the large numbers of other professions which now perform specialized personal services. The clergymen, the lawyer, and the physician were once the chief counselors of people with problems; the clergyman was perhaps called upon for a wider range of problems than the lawyer and the physician. Many problems brought all three into action. The psychiatrist, the clinical psychologist, the social worker, the marriage and family counselor, and the guidance counselor are among those who perform personal services which the minister might have been called upon to perform. He may find such professionals more highly trained than himself to perform these services (1973, p. 186).

It is evident from these two sources that the issue of training pastoral ministry is as unique as it is critical to understand.

With regard to the actual practice of ministry, several differences between the ministry and other helping professions can be cited which affect curriculum decisions. Combs, Avila and Purkey (1978) identify four significant discrepancies.

The first difference is called the "Area of Help." Physicians and nurses are concerned with physical health. Teachers facilitate cognitive understanding and growth. Clergy concentrate on the issues of morality as it pertains to individuals and divine revelation. Differences are not only based on particular domains but on such related themes as the view of man, truth and learning.

The second difference is described as the "Personalness of Exploration." This refers to the level of depth that is attained when helpers aid their subjects in exploring and discovering more meaningful relationships between themselves and the world.

The third difference that Combs and his colleagues identify focuses on the number of persons with whom helping professionals serve at any one time. The pastor may work with hundreds or even thousands in his

congregation; social workers usually assist much smaller groups; counselors often help only one person at a time. Certainly the goals, methods and results will vary according to the size of the group being served.

The final difference between the pastoral ministry and other helping professions is the intimacy of relationship between the helper and the helpee. Counseling and social work rely heavily upon personal dialogue; teachers and pastors will usually be unable to maintain intimate communication and contact with each of the subjects because of barrier of size itself. As these authors state, the opportunity for personal relationships diminishes in direct proportion to the goals of person-centeredness versus task-centeredness.

The dilemma of and hope for the helping professions

Schein contributes an invaluable work to the helping professions in his research on this subject in the last decade. His book, Professional Education, addresses the usual topics of professionalism but goes further. Schein boldly confronts one of the thorniest dilemmas of all helping professions; then he offers a personal challenge to individuals in these vocational fields attempting to avert a potential crisis in the future.

First, Schein summarizes the issues at stake

The ultimate criterion of professionalism according to most sociologists is the achievement of 'autonomy,' which implies (1) knowing better what is good for the client than anyone else because of extended technical education or training, (2) subjecting one's decisions only to the review of colleagues, and (3) setting all one's standards pertaining to jurisdiction of the profession and entry into it through peer-group associations (1979, p. 10).

Next, Schein astutely perceives that a major conflict exists

between what professionals are supposed to be (an "autonomous specialist") and what makes professionals most affective in their field (the ability to communicate with associates and to facilitate the growth of their subjects). There are two dimensions of this second issue--collaboration with colleagues and collaboration with clients--as Schein explains

Most of the major professions are now beginning to recognize that they need to work with other professions if they are to respond effectively to the problems of a modern complex society. At the same time, the traditional model of professional education puts so much stress on the professional as an autonomous expert whom the client can trust because of his high degree of skill and high commitment to a professional ethic that we may well have trained out of most of our professionals the attitudes and skills that are needed to work in collaboration with others . . . they will also have to learn how to work more collaboratively with client systems, particularly the ultimate clients or users of the services (p. 36-37).

This dilemma is a realistic one. However Schein offers hope for this tension when he adds that helping professionals "will have to integrate both the applied and basic components of the behavioral and social sciences in the professional education and training" (p. 41). Specifically, the author states that the applied behavioral sciences which identify social problems as well as those sciences which confront issues of organizational change should be considered. These include: the ability to utilize diagnostic skills; skills which build, train and manage interdisciplinary teams of professionals; skills which analyze the value issues that affect professional practice and technological developments; and, of course, skills which train professionals to work collaboratively with colleagues and clients.

Schein's conclusion concerning the mandate for professional cooperation and collaboration compares favorably with the discovery that

Benton reaches in his research with Episcopal pastors. Among other aspects of his work, Benton summarizes that "whether a man is an effective pastor seems to be far more dependent upon how he perceives than upon what he specifically knows or does" (1969, p. 46). Five related features are discernable in Benton's (1969) important study. An effective pastor was found to be one who perceives: (1) that he is a person who shares a common life and destiny with other people; (2) that other people are capable of seeing and doing the right thing for themselves; (3) that his subjects are dynamic creative human beings; (4) that sharing his own personal feelings in a pastoral relationship is important; and (5) that his primary pastoral task is to free his subjects from external control and judgment.

In short, Benton concludes that the key to pastoral effectiveness is personal perceptions rather than specific knowledge of skills. The "pastors' attitudes toward people were of prime importance . . . such qualities as warmth, genuine interest in people and acceptance of others" (1969, p. 46).

Analysis of Literature in Theological Education

Harnack commented that history may not have the last word in theology, but it must have the first word. Indeed, a quick review of the past will reveal that history has even had a profound effect on the development of curriculum in theological education.

Cremin has advanced the belief that philosophy of education, as well as history, should be a necessary and respected element of any curriculum analysis. Addressing the issue of public school curriculum evaluation, Cremin argues "to refuse to look at curricula in their

entirety is to relegate to intraschool politics a series of decisions that ought to call into play the most fundamental philosophical principles" (1966, p. 58). Theological institutions must also be concerned about their philosophies of education which are reflected in their curriculum.

Historical overview

An analysis of curriculum in theological education generally begins with a historical sketch of the discipline. When analyzing ministerial training in America, a period of time about 1750 is typically selected when preparation for the ministry consisted of an informal apprenticeship program. This plan of schooling was occasionally called the "Schools of the Prophets" as young men prepared for the ministry by literally sitting at the feet of such great preachers as Jonathan Edwards.

But perhaps such historical introductions to theological institutions begin too late in time. For the very name "Schools of the Prophets" is a borrowed one--a term found centuries before Christ in the Old Testament accounts of the Jewish prophets Elijah and Elisha. Gambrell is one of the few historians to allude to this truth as she purposely notes that teachers in these eighteenth century schools "might be spoken of as an 'Elisha among the young prophets' and his home be called a 'Bethel' or a 'Gilgal'" (1967, p. 102).

Westerhoff (1982) has been cited earlier for his attempt to rediscover the original definition of the word "profession." He makes the claim that since this term was primarily used by the medieval Christian church in respect to its religious orders, profession initially meant "professed in vows."

Westerhoff, preferring to focus on some time between ancient Israel and the early American colonies, claims that the medieval Christian Church period deserves recognition. He supports his claim by noting that during this period the pastoral ministry was the one and only profession in existence.

. . . but by the close of the middle ages three distinct, though not independent, 'professions,' namely divinity, law, and medicine, had emerged. A knowledge of theology understood as divinity (a knowledge of God and divine things) was still the basis upon which all these learned professions were built, for one was first a member of an ecclesiastical order and secondly assumed some special role as a means of ministering to the needs of the society. Within this context, the medieval university developed to prepare persons for various ministries in the service of Christ and His church (1982, p. 158-159).

As the Middle Ages came to a close, divinity, law and medicine gradually became independent professions. Indeed, it was with this separation that the term "profession" slowly changed in meaning from a "confession of faith" to represent the possession of a particular knowledge (esoteric information not intended for the masses); technique (special skill development); and theology (an independent discipline of study with the distinctive focus of fundamental, systematic and practical dimensions).

The influence of the Enlightenment and the rise of the modern university model affected the curriculum of theological schools in yet another way. The study of theology, what was once the "queen of the sciences," was now relegated to several discrete fields of inquiry or independent "sciences." This change subsequently influenced the description of ministerial curriculum as a "theological encyclopedia."

With such a rich historical and religious background, it is really no surprise that the first example of higher education in this country

reflected a singleness of purpose complementing its heritage. The following purpose statement can be read on the gateway at Harvard:

After God had carried us safe to New England and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust (Kelly, 1924, p. 23-24).

Not only was this the purpose of Harvard College, founded in 1636 by the Massachusetts Bay Colony, but it was the major purpose of such schools as Yale College (1701) as well. As Brown and May report in their monumental four-volume work, The Education of American Ministers, the original charter of Yale was to be a School "wherein Youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Public employment both in Church and Civil State" (1934, Vol. 3, p. 22).

It has not yet been fully determined which school should officially be considered the "first seminary" of America. The popular notion is that a Congregational school called Andover Theological Seminary was the first, opening its doors in 1808 (Lynn, 1981). Its birth, ironically, was a conservative reaction to the more liberal party in Puritan theology which was at that time determining the purpose and education of Harvard College. Another view holds that it was the Dutch Reformed which established the first separate seminary at Flatbush, Long Island, New York in 1774 (Kelly, 1924).

Fourfold pattern of curriculum

Since the primary issue of this research is curriculum analyses, the debatable question of the first national seminary is really not

germane. For before any formal seminary came into existence the aspiring minister of the late eighteenth-century America could choose to "read divinity" in one of three forms (Lynn, 1981, p. 119). These forms included apprenticeship study with an established pastor; additional formal training at college with the president or the professor of divinity; or a loosely-organized plan of training developed by regional denominational groups in the "western frontiers" of states like the Carolinas.

Regardless of the choice, the curriculum plan remained predominately the same. By way of historical example, one young man, Mr. McElheney, was reported in the minutes of an official ecclesiastical meeting to be "reading divinity" under the care of a presbyter of Concord, North Carolina on March 30, 1797. Mr. McElheney's pastoral education was to include a series of studies on the "Language and Sciences"; the "Confession of Faith & on the History of the Christian Church" (during the first five centuries through the seventeenth and eighteenth centuries); Rhetoric (including a "Latin exegesis at the first session after entrance"); and a "general examination on English Grammar, Criticism & Rules of Oratory, Chronology & the government of the Church" (Lynn, 1981, p. 120-121).

Hughes and DeBaggis (1973) note that the first effort to reform theological education came during this time period--the late eighteenth to the early nineteenth centuries. Two critical movements stimulated this pressing need for reform. One influence was the growing concern to upgrade the quality of professional training in general. The second issue involved the desire to conserve the doctrinal purity of denominational distinctives through the establishment of separate

schools.

As the names would suggest, it was this second movement which gave birth to the earliest seminaries: the Dutch Reformed Church began their school in 1774; the Congregationalist Church influenced the conception of Andover Theological Seminary in 1808.

The founding of the latter school eventually shaped the curriculum design for clergy of early formal institutions. Called the "Andover Plan," this approach to education was a result of several trial-and-error experiences in the first few years of the School. The Andover Plan not only determined a particular course of study, but it established departments of education which complemented course structure. For example, the department of Sacred Literature was designed to correspond with the students' first year of study. The department of Natural Theology was constructed to match the second year of instruction. Finally, the departments of both Sacred Rhetoric and Ecclesiastical History were formed to meet the demands of the last year of seminary training (Lynn, 1981).

In the classic study by Brown and May (1934), these four areas of curriculum are described simply as: exegetical, historical, systematic and practical theology. Others have chosen different descriptors. Whatever terminology is used, this fourfold pattern of learning has been, and continues to be, the standard for theological education. Farley succinctly reviews the prominence that this pattern has enjoyed in the past four centuries through three separate stages of development.

. . . first, as 'dimensions' of one enterprise, the study of Divinity (16th and 17th centuries); second, as quasi-independent branches of study in the 'age of encyclopedias' (1780-1914); and as independent scholarly 'sciences.' The direction of development is from a single unified enterprise to a cluster of independent cognitive inquiries and their pedagogies (1981, p. 96).

By the turn of the twentieth century, certain important changes took place in theological education curriculum. Four particular changes, which represent a significant part of the whole, include: (1) an increase in scope (expectations of subject matter to be taught); (2) a growing provision for more elected (vs. required) courses; (3) an increased demand for diversified training; and (4) a more enlarged conception of curriculum (for example the cultural and educational experiences in the seminary community-at-large) (Brown & May, 1934).

Hughes and DeBaggis (1973) add that a new spirit of ecumenism emerged at the start of this century as well. This event breached some of the ideological and organizational gaps between denominational Protestantism. It even narrowed some traditional areas of difference between Protestantism and Roman Catholicism in recent years.

Yet, given all these various examples of change, Jones states some sobering conclusions:

A recently completed but as yet unpublished study of the history of theological education reveals that the professional curriculum of schools and seminaries has changed very little since it was initially designed at Andover early in the nineteenth century. Most of the experiments that have evolved have dealt with the so-called 'practical field' and have been principally concerned with integrating professional studies with the three R's of theological education; that is, biblical studies, theology, and church history (1978, p. 45).

Major, twentieth century critiques of theological education curriculum

McCarter recently wrote "Either by default or intention, theological students will have to pass through some types of learning experiences" (1979, p. 2). In a similar fashion, Eisner (1979) describes three types of instruction that every school transmits: explicit, implicit and null curriculum. Whether knowingly or not, he says schools promote value systems within each of these curriculum

types. There is no such things as a value-free "major" or course or lesson.

Expressing a common curricular interest in theological training, several prominent authors of this century have focused their attention on this aspect of higher education. Their significant contributions are briefly discussed below.

Kelly's study, Theological Education in America, is remarkably contemporary--even though it was one of the earliest critiques, published in 1924. Kelly's focus, among other matters, is based upon the issue of efficiency and effectiveness in seminaries. Are they getting the job done under optimal conditions? For Kelly the purpose of seminaries is clear: they are to meet the demands of the local churches, rather than to pursue esoteric "ivory tower" endeavors. Consequently he criticizes the overuse of the lecture method, claiming that it tends to produce passive students instead of creative aggressive pastors. Expressing one of his typical criticisms, Kelly states "Sometimes a high degree of specialization is evident in fields of knowledge rather remotely related to the vital tasks of the minister" (p. 222).

The four-volume set, The Education of American Ministers, is an indispensable resource for confronting the task of curriculum evaluation in theological institutions. Numerous subjects are addressed in this work ranging from the nature of curriculum (content vs. skill) to the nature of seminaries (professional vs. vocational training). Like Kelly, authors Brown and May question the basic issues of seminary accomplishment. One of their chief criticisms is that "students bring basic difficulties to the seminary and may go away feeling that they

have not been met" (1934, Vol. 1, p. 136).

Niebuhr, Williams and Gustafson faced similar curriculum issues when they evaluated the state of theological education (as of 1957) and published The Advancement of Theological Education. Summarizing their research regarding the improvement of teaching methodology, the authors note:

The net result of these observations and critiques may be stated simply: The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills, and that, in consequence, it offers too little challenge to the student to develop his own resources and to become an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry. The fact that similar self-criticisms are made by faculties of law and medical schools and of many colleges does not lessen the sharpness of the judgment. Indeed it is the impression of the staff members that colleges and nontheological professional schools are more frequently doing something to remedy their defective practices than are the seminaries (1957, p. 209).

The most recent research of contemporary curriculum concerns in theological education is the project directed by the primary accrediting organization, the Association of Theological Schools. The project, titled Readiness for Ministry, purposes to formulate a competency-based approach to professional readiness. Having already identified 444 criterion statements which affect ministerial preparedness, the eventual aim of this project is to construct a taxonomy of criteria which assesses theological training and preparedness.

Prominent issues in theological education

When the curriculum of theological education is analyzed today, it is sobering to discover that not much has changed since the inception of the very first seminary. Because of traditional structure, contemporary critics attack virtually the same curricular issues their spiritual forefathers did.

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An all-encompassing curricular issue seems to focus on the very nature of ministerial training: theological educators struggle with its sense of mission. Pacala (1981) attributes this problem, in part, to the fact that theological education bears a unique, hybrid character: it belongs to the two worlds of the church and higher education. The tension exists when these influential sources make conflicting demands on the seminary.

Glasse claims that this struggle concerning mission is not a problem because seminary personnel lack a model or an image--but rather just the opposite; they have too many opposing images.

We tend to recruit ministers through one kind of image, train them in the light of another kind, and then require them to practice in terms of yet another kind. It is legendary that seminary faculties think it one of their first duties to instruct entering students to forget most of what they have learned up to that time in order to get on with their studies. Then after three or more years of getting oriented to academic life and theological categories, the new graduate is greeted by laymen in the church (and their ministerial mentors) with the advice that he forget most of what he has learned in the seminary and get down to the practical business of being a pastor (1968, p. 18-19).

The hybrid character of theological schools inherently tends to promote a philosophical conflict in terms of goals, expectations and needs. But inner conflict is present in all academic structures; in fact, such debate often exists among department colleagues from the same school. This philosophical conflict is also reflected within the church itself. Members of the same church often have differing opinions about the nature of seminary education and the church's purpose. "As one preacher said--he felt like a baker who had mixed the ingredients for bread, worked it into the shape of a loaf, and then had to deliver it half-baked because the customers had arrived and demanded immediate

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service" (Routh, 1979, p. 104).

One interesting study was conducted by the National Council of Churches twenty years ago among Protestant ministers, wherein yet another indication of an identity crisis was discovered: the discrepancy between the ministers' own perception of important vocational functions and the actual time they spent on each activity.

The clearest and most significant deviations in the rank ordering were in the entrepreneurial aspect of their work. Church administration was ranked twelfth in importance and second in consumption of time. Office work ranked twenty-first in importance but seventh in amount of time spent. Conversely, officiating at weddings, baptisms, and funerals, while ranked ninth in importance, was ranked nineteenth in terms of the amount of time involved (Hughes & DeBaggis, 1973, p. 182-183).

Perhaps the most disturbing news concerning this matter of identity and purpose is that signs which would alter the status quo for future ministerial training are missing. Following recent meetings with 124 of the chief administrators of North American theological schools, Pacala reports that those leaders fully acknowledge the lack of a clear sense of direction. Furthermore they "give little evidence that reclaiming this identity has high priority for them in the immediate future" (1981, p. 23).

Upon recognizing the reality of this identity crisis, the question must be posed "What are the contributing issues that brought this subject into prominence?"

On the whole this question can once again be answered by the unique character of theological graduate institutions.

Holmes recognized one dimension of this crisis as he responds to the relevant inquiry "Why do we not do a more efficient and fairer job of screening (candidates for ministerial training)?" His helpful reply

is that three particular barriers make such a screening process extremely difficult.

In the first place, there is no objective criterion for judging how a man will perform in the ministry. There are a great number of studies in this area, and all testify to the uncertainty of psychological testing and psychiatric evaluations. Second, a priestly vocation is a very personal thing, and we are all aware of our own short comings; so we hesitate to stand in judgment of God's will for another human being . . . Third, there are enough loopholes in our system and enough bishops who either desperately need men or who let sentiment get ahead of realism, so that if someone really wants to be ordained and has tried hard enough he can be (1971, p. 276-277).

This insight is another example of the unique character of theological education which complicates its identity problem. To compound the matter even further, the seminary community-at-large is divided over whether these conflicting features of its character represent a liability or an asset--or both!

McCarter, for example, agrees with Holmes when he notes that one of the major differences between the ministry and other professions is that there is no standard processes for certification to practice in the ministry (that is, there is no equivalent to the American Medical Association, the American Dental Association or the American Institute of Architects). Yet McCarter seems to take issue with Holmes when he adds, "But in light of the relation of the minister to the congregation and the unique fashion in which the particular heritage shapes the person, it is probably very wise that no such standardized process exists" (1979, p. 25).

Nevertheless McCarter is quick to warn that a position which rejects any standardization process must also expect to reap the natural consequences of the seeds that are sown. Taking such a stance means that "from time to time the profession will be embarrassed by a

charlatan who ordains persons as a means to avoid paying income tax on certain properties or some equally crazy scheme" (1979, p. 25).

Wolbrecht provides a more constructive balance in the conclusion of his article, "What a Protestant Church Wants Its Seminaries to Be and to Do." Both the benefits and the drawbacks of ministerial education are cited as he says

The sharp tension between the calling and the professional training program is necessary and wholesome for it is a constant reminder of both the possibilities and the limitations of training. When it comes to the calling and training of qualified church workers it is necessary for the church to avoid both the anti-intellectual extreme which maintains that training can do nothing and the fallacy of Erasmus which tends to hold that training and education can do everything (1966, p. 94).

Dissection of this matter of seminary identity and purpose permits a more tangible approach to the curricular assessment of theological institutions. Five polarized sub-sets of contributing curricular issues will be described in the following section; together they represent the predominant themes which need attention in contemporary ministerial education.

Content vs. skill. The first issue reveals a basic question pertaining to the nature of theological curriculum and instruction. Two of the seminal studies of this century which were previously described have framed this issue as one of the most significant for theological education.

In The Advancement of Theological Education, Niebuhr and his associates make the statement that certain habits in pastoral education need to be broken if the quality of professional ministry is to improve. One prominent habit, they believe, is that of perceiving education to be a "transmission of knowledge rather than a companionship in learning"

(1957, p. 209). They further admit that the proper responses to this issue is to be found neither in the cliché "student-centeredness" nor in the habitual denouncement of the lecture system.

If a student does not concentrate his attention on a subject he is no student but a narcissistic self-pollinator; a student-centered pedagogue is not a teacher but a nurse. The question is whether teacher and student are companions in inquiry into a challenging subject or whether the teacher conceives of himself as a retail distributor of intellectual and spiritual commodities. The lecture system of classroom instruction is no more tied to the latter idea than discussion methods and group dynamics are in themselves representative of the former (1957, p. 209).

Researchers Brown and May were one of the first to coin the phrase for this initial curriculum issue, "content vs. skill." In their work they contrast the view of curriculum as a body of subject-matter ("done up in course packages to be dealt out to and digested by the students") with the view of curriculum as an orderly series of experiences which are arranged to achieve definite goals (1934, Vol. 3, p. 58). The authors continue by commenting that it is not so much a matter of antithesis as it is an issue of narrower or broader views of curriculum. "The narrower view regards the curriculum primarily as a course of study, the major experience being book and classroom contacts; the broader view regards the curriculum as including all educational experiences of the students" (1934, Vol. 3, p. 58).

Personal vs. professional. Lloyd (1969) introduces his article, "Key Issues in the Personal Preparation of Clergy," by stating that there are three major distinct modes of learning and development that can be found at most theological institutions: (1) intellectual development (2) skill development and (3) personal development. The author favors the last category as that area of curriculum which tends to promote significant maturity of individual capacities, attitudes and

values. Cooke (1968) defines this third ministry goal as the knowledge which requires the establishment of "Christian self-identity." Batson and Wyckoff (1973) refer to a similar curricular aim when they compare "personal identity" (an awareness of who one is in relation to task of ministry and a willingness--even enthusiasm--to mature beyond that point) with "professional identity" (the ability to reflectively comprehend one's present situation, to raise critical questions about it, to uncover issues within it and to utilize relevant resources as they might pertain to these issues).

Gustafson aptly distinguishes the features of this major curriculum issue as he emphasizes the personhood of the professional. Moreover this emphasis is further enhanced when the author contrasts the pastoral ministry with other professions.

. . . while the person of the physician or business man is of considerable importance in his effectiveness in his profession, the relations between professional competence and sense of integrity is not quite the same in these professions as it is in the ministry. It is probably true that maturity and wisdom are major assets in any profession, and that imagination and insight mark the exceptional from the ordinary practitioner in all of them. But in the ministry what a man believes and trusts in as the basis of his own personal coherence and dignity is also part of his public and professional selfhood. . . . Most other professions can make a greater distinction between professional competence and the basic self-understanding of the person than can the ministry (1969, p. 245).

Westerhoff, in agreement with Gustafson, addresses this issue by stating that the status of clergy is not dependent upon the fact that they are professionals like any other profession. Rather, he believes it is based upon the reality that they are "extraordinary" persons. Westerhoff prefers to describe the minister as a priestly or sacramental person. Logically, the author concludes that it is the primary function of the seminary to develop the student's priestly character; the

secondary function should be the emphasis of appropriate knowledge and skills. Westerhoff sheds further light on the "personal vs. professional" controversy when he relates what he believes to be an unfortunate implication of overemphasizing the "professional" dimension: "As long as the church projects the image of a professional minister, a clergy-laity split in terms of mutual ministry will be manifested and the ministry of the laity retarded. To have a professional ministry is to deny the profession of ministry shared by all the baptized" (1982, p. 163).

Webber diagnoses another related implication of this imbalance: ministerial isolation from church members and community.

. . . the clergyman does not stand in the safety of his church, or protected by his education, or by his commitment to Christ, safe and secure, and throw life rings out to drowning men in the middle of an urban world. No, the ministry must always be involved in the world, as one who shares and is threatened by, and is faced with the precise difficulties and problems which every other man faces (1964, p. 25).

Theory vs. practice. A third curriculum issue that faces theological education today is one that confronts every helping profession: whether training should stress theoretical or practical emphases in its course design.

Westerhoff reflects that "over a relatively short history, theology within most theological seminaries in the United States has changed from divinity, a unified enterprise, into a fourfold quasi-independent division of scholarly disciplines and a two fold division of theory and practice" (1982, p. 160).

Webster (1982) recently notes that her research would indicate, if anything, the gap between the seminary and the local church appears to be widening and the dichotomy between theory and practice in religious

education is expanding.

Niebuhr (1956) partially blames the cause of this dichotomy on what he calls the lack of a "unifying idea" in theological curriculum.

Thomas identifies two factors which negatively contribute to this issue:

(1) the confusion resulting from the misunderstanding of the specific roles or functions of the ordained minister and (2) "the professional image projected by seminary faculty who are usually the products of graduate schools and often have never been engaged full time in the practice of the ordained minister outside the seminary" (1967, p. 559).

As mentioned earlier, this curriculum issue is not peculiar to theological education; Combs, Avila and Purkey perceive the same tension to be found in all the helping professions. The essence of the helping professions requires doing something with knowledge. In all of these service professions there will always exist the distinction between the knowers and the doers, the scholars and the practitioners. "In medicine, for example, there are specialists in anatomy or biochemistry and the physician who puts this information to work at the bedside of his patient" (1978, p. 3).

As expected, certain professionals in the field of theological education attempt to address this curricular dilemma. Tracy (1981) focuses on the theory-practice paradigm by offering a redefined concept of praxis. Webster (1982) and Fielding (1967) both express the need for intentional balance and integration.

Generalized vs. specialized. A fourth contemporary issue of curriculum in theological education is whether pastoral training should be producing general practitioners or specialized technicians for the ministry.

In the past, the minister was a generalist by default, taking full responsibility for all conceivable tasks in the church. This clergy-laity split--both in the division of labor as well as authority--affected congregational and hierarchical churches alike.

Presently, a severe strain is placed upon this traditional model for the clergy from at least two factors: the so-called "knowledge explosion" and the large number of other professions which competitively offer specialized personal services. Thomas summarizes

The typical professional person is less and less the self-employed practitioner, the 'solo GP,' and is more often the member of a team of group practice in a larger institution. This creates serious problems for the professional schools. When and where should education in specialties take place? After the basic professional education (law, medicine)? Or within the basic professional curriculum (teaching, engineering, business, social work)? The trend to specialization and organized practice has affected the ministry to some extent and will increase (institutional and industrial chaplaincies, teaching, national church boards, as well as specialties within the parish ministry) (1967, p. 561).

Invariably the trend to specialization seems to be affecting all professions including the ministry. But what will this do to the traditional pastoral degree program in theological education--the Master of Divinity? This three-year course of study has been and continues to be the "bread and butter" of virtually every theological institution in the country, and it is also predominantly considered to be a "general practitioner" degree.

Holmes (1971), for one, believes that "selection of a specialty" is the most feasible solution--a selection that is made by the student at seminary long before he even enters full-time work. The contention is once again that ministerial specialization should parallel that of law, medicine and engineering. Holmes argues that if specialty selection is

postponed until after training the battle has been lost. Continuing theological education, he believes, cannot take the educated person and turn him into a specialized professional; it can only keep a minister up-to-date, once he is already well grounded in his specialty.

If this ministerial specialization should occur, what shape would it take? Some believe that the local pastor should be able to delegate all non-essential matter (for example, administrative duties) to qualified laymen. The time that is saved by the pastor could then be devoted to areas of expertise. Others propose that ministers become specialists in another related vocational field, in addition to their theological training: for example theology and counseling; theology and communication; theology and law. This "double specialist" concept, however, would have numerous obstacles to overcome including length of preparation and competent recruits. Still others suggest a form of group practice. In this case, a team of clergymen from a local area would have members who would each specialize in some useful complementary service. Each clergy would recognize the other as a respected colleague, and each person would minister to a community that was broader than just his own congregation (Hughes & DeBaggis, 1973, p. 186-187).

The form that ministerial specialization will take, if it changes from the traditional position at all, is unclear. However in the midst of such uncertainty one word of advice appears repeatedly: as the times change theological education must be sensitive and responsive to its immediate environment. Indeed this seems to reflect the central concern of the fourth curriculum issue.

Graduate vs. professional. "Persons ordinarily speak of theological education as graduate, professional education. The terms imply that theological education is post-baccalaureate study as well as education for the practice of ministry" (McCarter, 1979, p. 13). The fifth and final curriculum issue focuses on the tension that exists between these two realities of seminary training.

Traditionally, theological education tends to reflect the academic (or graduate) character of its nature. The rationale for this particular emphasis is based upon the desire to retain a consistent Christian message which has been preserved throughout the centuries.

The content of theological education is a biblically and theologically founded scheme of studies which is objective, tightly structured, logically organized, disciplined-centered, and focused on the intellectual growth of the student (Harter, 1980, p. 335).

But dissatisfaction with this model quickly spreads when parishioners perceive that their clergy are not being adequately prepared for the specific demands of the local church. Hough observes that

Heavy emphasis on the so-called academic subjects is called into question because it is difficult to see how some subjects could enhance the skills which provide new professionals with authority as well as upward professional mobility (1981, p. 157).

Today a growing movement sees the primary purpose of theological education to be the preparation of men and women for a variety of ministries both within the church and society--thus opting for the professional model of training. The aims of the professional model "are typically focused in the church and the functions of the minister within its corporate life, i.e., to train and prepare persons for the professional leadership of the church" (Harter, 1980, p. 336).

Carkhuff, speaking on behalf of all helping professions, expresses a similar frustration concerning the prevailing tension of this curriculum issue. Regarding all service vocations, he complains "graduate programs are training critics rather than active and effective participants in a world that is in need of the latter." In his opinion, "not only are the training programs unrelated to the goals described but also none of the predictors or criteria give us adequate and reliable measures of helping effectiveness," the core of professional as well as nonprofessional training programs (1969, p. 136). Carkhuff correspondingly challenges each academic program of the helping professions to conduct a long-term assessment of itself in terms of its accepted purposes.

Summary of the analyses of theological education curriculum

Several criticisms have been leveled at theological education in light of its various attempts to train ministers throughout the centuries. As it has been demonstrated, few of these critical remarks should be reserved for theological education alone. Rather, most of what has been said is based upon the extraordinary nature of professional schools themselves--serving as a prominent intersection between higher education and the profession. In accordance with this view, Brown and May (1934, Vol. 3) in their final analysis of American theological institutions, record that many of the specific weaknesses in seminary training are simply reflections of similar weaknesses in American higher education in general. They correctly conclude that if an indictment is to be made it must be made against the national educational system in its entirety.

In a more constructive vein, it has been repeatedly illustrated in

this section that the helping professions, as a whole, can make a meaningful contribution to the specific profession of pastoral ministry; it has been particularly shown how training in other professional fields can positively affect theological education. A final illustration of the useful helping professional's training model may indicate one direction the seminary should take if it is to meet the unique demands of its academic and professional pursuits.

The advancement of education in all other areas has been dependent on such pioneering movements by individual schools. The innovations introduced into medical education by Johns Hopkins University seem to have been as significant in the reorganization of the medical schools as was the Flexner report. Langdell's introduction of the case method in Harvard Law School--a method now under attack--changed the traditionalist pattern of legal education. . . . Nothing can take the place of such experiments, though errors are unavoidable in all new trials. What direction the pioneering efforts of individual theological seminaries should take cannot be prescribed, yet it appears desirable that some should attempt to move toward tutorial methods of instruction, that in them or in others the effort be made to offer a plan of directed studies to a selected group of students who have been freed from many of the standard obligations of the curriculum . . . to concentrate heavily in one field with the understanding that the implications of that field will lead them into inquiries apparently remote from the point of departure (Niebuhr, Williams & Gustafson, 1957, p. 210).

Perhaps the "Schools of the Prophets" represented an effective model of ministerial training after all.

Analysis of Literature in Social Development

Compared with other terms that are used in the helping professions the word "development" appears, at first glance, to be a fairly straightforward concept. However when one analyzes the precedent literature in the field of human development (particularly in social development) quite a different picture emerges. In fact the legend of the "blind men and the elephant" is a most appropriate illustration at

this point--for oftentimes one wonders if divergent theories of social development exist because of a fundamental difference in viewpoint or because a completely different aspect of the subject is being considered. The following section will present the predominant positions that are taken when contemporary social development is discussed.

Diverse perspectives

Though the discipline of social development is generally viewed as a complex study, it is refreshing to perceive this subject (by way of introduction) in a rather simplistic yet meaningful way. Birren offers such a description in his following analysis:

There are two broad categories of responses that the individual makes, an inner, or covert, response and an outer, or overt response. Inner responses consist of the ways in which we see ourselves, other people, and events; our thoughts and associations about them; and the meanings we read in them. We also respond in terms of moods. Our perceptions and motivations may lead to actions controlled in a way typical of us. Our overt actions involve other people; e.g., whether we characteristically move toward or away from others. Among other traits, whether we are friendly and interested in other persons or are suspicious and withdrawing, whether we are disposed to action or passivity, characterize our styles of responding and acting and are elements of our personality (1964, p. 223-224).

In a more sophisticated manner, Birren and his associates (1981) disclose that a more thorough study of social development focuses on an analysis of two systems. The first system includes those theories which are "static or descriptive." Trait theories and type theories are incorporated in this category--primarily those hypotheses which deal with behavioral characteristics of an organism in the present; antecedents to the present condition are generally ignored. Maslow's theory of the hierarchy of personal human needs would represent this first classification.

The second system includes "dynamic or functional" theories of social development. In contrast to the first system, this group normally emphasizes the relationship of events and behavior to later behavior. At least four critical assumptions are made by these theorists: (1) the behavior of all organisms is functional; (2) behavior always involves conflict or ambivalence; (3) behavior is only to be understood as it relates to the context in which it occurs; and (4) all organisms generally preserve a state of internal consistency or maximal integration. According to some, several theories typify this second system--ranging widely from the Stimulus-Response theory and the Social Learning theory to Phenomenological theories (such as Rogers' model of self-actualization) and the Psychoanalytic theory of Freud (Birren, Kinney, Schaie & Woodruff, 1981, p. 634-642).

From an altogether different frame of reference, Papalia and Olds (1981) refer to the study of social development methodologically: there are quantitative and qualitative ways people change over time. Quantitative studies, the easier approach of the two, analyze such measureable issues as the expansion of vocabulary and the number of relationships one has with others. Qualitative studies involve "leaps" in functioning--changes in kind which differentiate such qualities as the prosocial behavior and the creative capacity of youth and adults. From either perspective, human development is seen to be a constant, irreversible and complex process.

Papalia and Olds, in addition to this approach, comment that another way to perceive social human development is to evaluate such human growth in terms of the familiar "nature versus nurture" issue. Because of the longevity that this particular nomenclature has enjoyed,

these researchers believe this traditional perception will remain a predominant focus of the study of social development in the future.

Typically all social development theories can be classified in four categories: the type of behavior that is studied; the methodology to be used; the portion of human life-span to be analyzed; and the independent variables or determinants of behavior which social scientists investigate. In light of this classification and the aforementioned "blind men and elephant" analogy, a psychoanalyst and a student of experimental learning may initially appear to raise conflicting (and even opposite) viewpoints on social development, but in reality they are often addressing a separate component of the issue. "Because of the wide content of theories, they are not usually contradictory--rather they are directed toward explaining different developmental phenomena" (Birren, Kinney, Schaie & Woodruff, 1981, p. 52).

Two specific classifications

There is an advantage of viewing social theory simplistically; yet it is also worthy to note the benefits of complex thought. Certain sophisticated and analytical constructs of human social development are considered below. In each case, all constructs are classified according to one of two categories of analysis: historical or philosophical.

Historical. Researchers in social development who favor an historical analysis tend to evaluate critical periods of time in the last several decades. Cairns identifies three such periods as he comments.

Socialization was the principal concern of behaviorally oriented child psychologists from the end of World War II through the 1950's. But it became obvious by 1960 that

learning theories could not explain all of the complex phenomena of human social development. Attention then shifted back to the mental development of the child, according to the cognitive model of development outlined by Jean Piaget. Significant advances were made in our understanding of early perceptual learning, language development, memory organization, and ethical development. By the mid-1970's the pendulum of interest and research had swung back to the issues of social adaptation and development (1979, p. 28).

A creative approach to an historical analysis of social development theories is taken by those researchers who refer to earlier prominent influences as "forces." Maslow (1968), in the preface to his text, briefly acknowledges that three particular forces have been apparent in modern-day psychology. The "first force" is classical Freudianism with its emphasis on psycho-sexual stages. The "second force" is Behaviorism, stressing an experimental positivistic approach to developmentalism. And the "third force" is Humanistic Psychology, to which Maslow would align himself. This third alternative reveres man in an optimistic way. It posits the belief that man is an active agent in his own development striving to achieve self-actualization or fulfillment. All other theories of human development outside these three forces (in Maslow's estimation) have either been less comprehensive or they have tended to form too many splinter groups to be effective.

Garbarino (1982) has taken Maslow's analysis and amended it--commenting that Bronfenbrenner's contemporary Ecological Model provides a new "fourth force" for students of human development and social service practitioners. Bronfenbrenner defines his theory of development as "the person's evolving conception of the ecological environment, and his relation to it, as well as the person's growing capacity to

discover, sustain, or alter its properties" (1979b, p. 9). Perhaps it is too soon to predict whether or not this particular theory will rank as an alternative equal to its predecessors in the field of human development.

Philosophical. Some researchers favor a more philosophical view of social development theory. Maddi (1968) speaks of three specific models of development which best characterize the sociological growth of man. Though he admits there are some variations of these models, they provide helpful insight nonetheless.

The "Conflict Model" describes all human beings to be inextricably caught in the middle of two opposing forces. In the intra-psychic version of this model, these two forces originate within the person. In the psychosocial version of the model, one force is inherent to the person and one is inherent to society. Freud's psychoanalytic system reflects a certain dimension of the Conflict Model. According to this model, all conflict is experienced as an uncomfortable position between tension and anxiety. The purpose of life, consequently, is to reduce tension and anxiety by lowering the level of conflict. Regardless of which version of the Conflict Model is selected, life is depicted as a series of confrontations since there will always be an inevitable struggle at the core of one's personality.

The "Fulfillment Model" assumes that only one great force is in operation during life. The more influential the force becomes, the greater is the tension experienced. Contrary to the previous model, however, this tension does not necessarily produce anxiety. The purpose of life is to realize and to cultivate one's own inherent capabilities. Theories of Rogers and Maslow typify this model.

The "Consistency Model" is the third philosophical theory that Maddi identifies. In juxtaposition to the other two views, this theory is concerned with such issues as congruence, compatibility or "fit" between various components of individual personality and environment. Specifically two elements are at work: ideas of expectations as to what the world and the individual are like and observations or perceptions as to what the world and the individual actually seem to be doing. Festinger's cognitive dissonance theory, in part, represents this last model.

Another type of philosophical assessment of social development theory is the two-fold description of man as "Mechanistic Model" versus "Organismic Model." Reese and Overton summarize the former position in a word when they state that the basic metaphor employed is that of a machine. Describing the significant elements of that model they observe

As a cosmology, the model represents the universe as a machine, composed of discrete pieces operating in a spatio-temporal field. The pieces--elementary particles in motion--and their relations form the basic reality to which all other more complex phenomena are ultimately reducible. In the operation of the machine, forces are applied and there results a discrete chain-like sequence of events. These forces are the only efficient or immediate causes; purpose is seen as a mediate or derived cause. Given this, it is only a short step to the recognition that complete prediction is in principle possible, since complete knowledge of the state of the machine at one point in time allows inference of the state at the next, given a knowledge of the forces to be applied. A further characteristic of the machine, and consequently of the universe represented in this way, is that it is eminently susceptible to quantification. Functional equations may be constructed that exhibit the relationship between the pieces in their operation (1970, p. 131).

Reese and Overton observe that this particular model defines man as a passive and reactive organism. His activity is exclusively a resultant of external or peripheral forces.

Other researchers have called this view of man the "Mechanical

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Mirror Theory" (Langer, 1969) (Papalia & Olds, 1981). Langer agrees with Reese and Overton that the first assumption of this theory proposes that the essence of man (his mind in particular) can be divided and analyzed by constituent elements. Once the character of the smallest constituent element (an atom) is agreed upon, the task becomes one of establishing principles to explain the manner in which these parts associate with and effect each other.

Langer acknowledges that a second assumption apparent in the Mechanical Mirror Theory is that external influences continuously impinge upon the child's character, leaving elementary impressions. Historically this dimension of the model was strongly influenced by the philosophy of John Locke. Locke reacted against the seventeenth-century procedure for solving problems (e.g., Descartes' ultimate recourse to God as the Source of all knowledge); in so doing, he proposed the famous dictum of the tabula rasa (or "blank slate"), stating that "nothing is in the intellect which is not first in the senses."

The modern conception of the Mechanical Mirror Model focuses upon behavioral reactions--rather than impressions--that a person makes in response to environmental stimulation. The search is for the "efficient cause" (or the antecedent conditions which lead to one's behavior). In this sense, historical precedent can be derived from Aristotle's Physics where efficient causality is described as one of four types of determination.

The flipside of the "Mechanistic Model" is known as the "Organismic Model." As its name would indicate, it utilizes the basic metaphor of the living organism in its theory: Man is seen to be a lively creature. The nature of his whole being is greater than the sum of its parts. The

organism is perceived as inherently and spontaneously active--the source of acts rather than a collection of acts initiated by external influences.

Once again Reese and Overton offer a helpful summary of the prominent issues at stake in the Organismic Model.

In this model, as in its cosmological referent, change itself is accepted as given. This means that change is not itself explainable by efficient, material cause; while efficient causes may inhibit or facilitate change, it is formal, rather than efficient, cause that is basic. Such a position results in a denial of the complete predictability of man's behavior. Furthermore, the nature of change is qualitative. Just as substance in the cosmological view is in constant transition from one state to another, so also, the active organism model represents man as a system in which the basic configuration of parts changes, as well as the parts themselves. At each new level of psychological organization, new system properties emerge which are irreducible to lower levels, and which are therefore qualitatively different from them (1970, p. 134).

This model is also called the "Organic Lamp Theory" (Langer, 1969) (Papalia & Olds, 1981). Obviously there are diverse positions represented within this viewpoint but, as Langer suggests, at the heart of this theory is the autogenic principle that "man develops to be what he makes himself by his own actions" (1969, p. 7). Historically, Kant influenced this thesis, arguing that organic systems can only be understood as "natural purposes" or functions. The organism is a "self-organizing being."

In summary, it has been demonstrated that many researchers in social development tend to describe their science using either historical or philosophical classifications. A focus on prominent "forces" (whether defined as three or four) characterize the former category; whereas, anthropological and cosmological theorists (the study of the nature of man and his universe) are found in the second category.

An analytical diagram of prominent, social development theories

Based upon the classifications described in the previous section, an analytical diagram was constructed which attempts to identify and compare the prominent theories of human development (see Figure 2-1). Some theories, because of their particular focus, tend to be more applicable to social development concerns. In order to provide a structure for the diagram, two sets of descriptors were selected as previously discussed: (1) the "Nature" versus "Nurture" classification and (2) the view of man as "Mechanistic" versus "Organismic."

By framing these two sets of descriptors on opposite sides of the diagram, a square comprised of quadrants was formed. Using this structure, all prominent social development theories are organized. For instance, the upper-left corner (Type I) represents social developmental theories which stress hereditary forces of influence--but at the same time emphasize a more static view of man regarding his ability to affect his own growth. (Note: The closer that any theory is positioned to the outside dimensions of its quadrant, whether vertical or horizontal, the more "pure" the theory is perceived by researchers in the field).

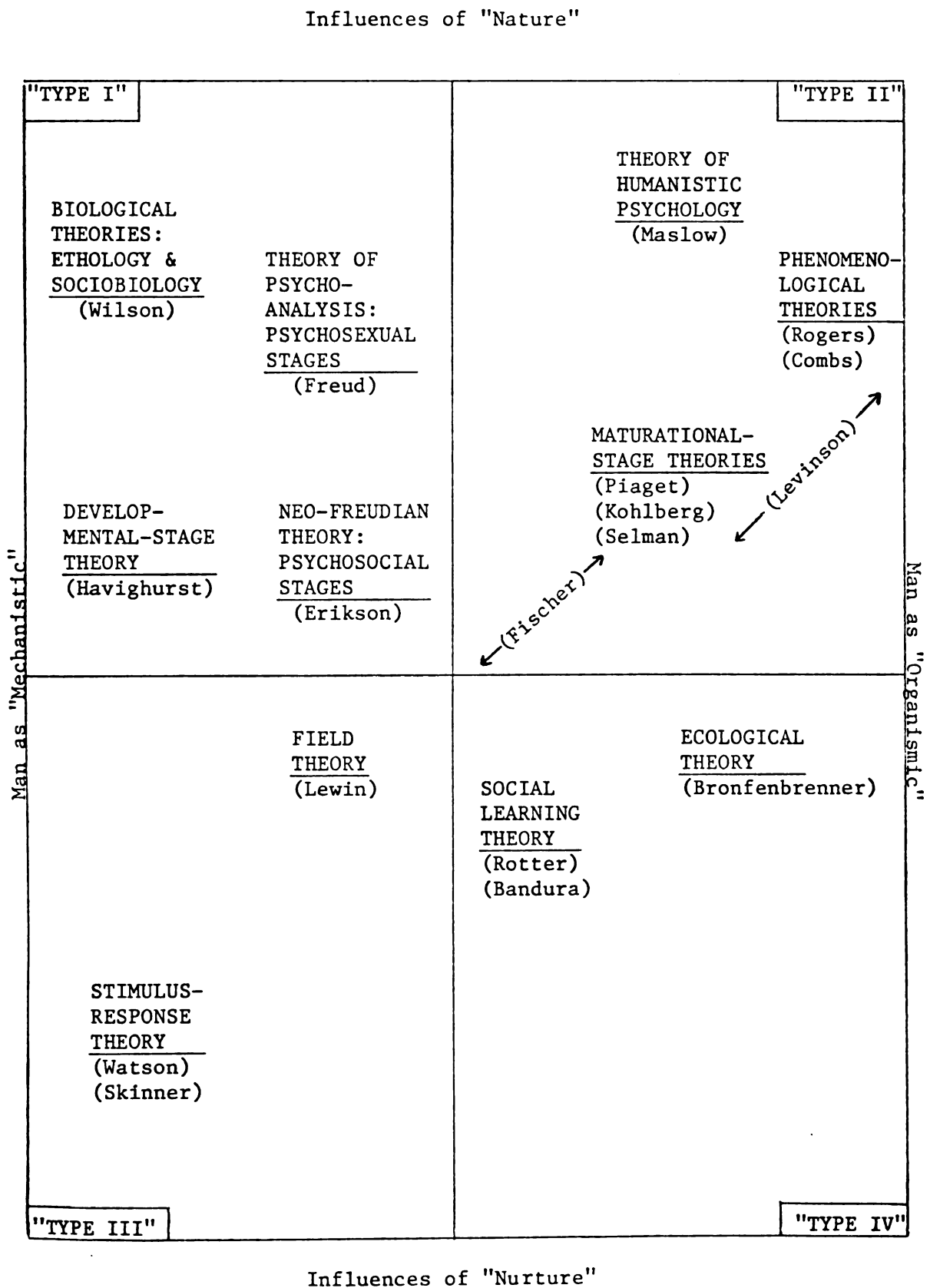
The upper-right corner (Type II) accounts for theories in which heredity dominates over environment, and man is considered to play an active part in his own growth.

The third quadrant (Type III) represents hypotheses which consider factors external to man to be most influential, while stressing a passive, reactive view of man.

The final category (Type IV) also focuses on predominant effects of the environment, but includes theories which perceive man as a living organized system.

Figure 2-1

An Analytical Diagram of Social Development Theories



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The following section of the study will identify and compare specific social development theories according to each particular quadrant.

"Type I" theories. There are primarily four broad social development positions contained in this initial category. These include: (1) biological theories, especially the two prominent sciences of ethology and sociobiology; (2) classical Freudianism or psychoanalysis, stressing the psycho-sexual stages; (3) Havighurst's "Developmental Tasks," particularly his emphasis on critical or sensitive times of growth; and (4) Neo-Freudianism or more precisely, Erikson's psycho-social stages.

Cairns defines ethology as "the subdiscipline of biology concerned with the biological bases of behavior, including its evolution, causation, function, and development" (1979, p. 358). Its primary populations for behavioral study include both invertebrate and vertebrate organisms. Naturalistic as well as controlled observations are representative scientific methods which are employed here.

Three primary tenets of ethology include the belief that: certain innate skills of behaviors serve as major survival functions for all species (e.g., the crying of an infant); motivational adaptation to the environment is important--especially the "four major drives" of hunger, aggression, reproduction and flight; and that there are critical or sensitive periods in life in which all species are most susceptible to learning the characteristic properties of their own kind (often known as imprinting).

Sociobiology is quite similar to ethology, and yet it is unique. Sociobiologists posit that the evolution of behavior is most

appropriately pursued by analyzing social structures of species--not by studying individuals and their interactions. Thus, their science of sociobiology (sociology-biology) is to be contrasted with the science of psychobiology. One highly controversial idea that is espoused by a prominent leader in this scientific discipline is that genes not only account for complex social behaviors but that they also explain altruistic behavior in evolutionary terms (Wilson, 1975).

Perhaps the two major themes of ethology and sociobiology which make significant contribution to the field of social development, in general, include: (1) the emphasis on behavioral evolution (with the complementary belief that comparative observations may help explain social behaviors in related species) and (2) the concern for behavior to be best studied in natural settings.

Radke-Yarrow and associates caution that biological theories tend to present certain serious dilemmas because of their position.

There are formidable problems and tremendous leaps of reasoning in attempting to explain specific human behaviors in sociobiological terms. . . . Some of the predictions of sociobiological hypotheses may be equally well explained by psychological or sociological hypotheses. In addition, evolutionary explanations of human altruism must take into account cultural diversity of behavior. Finally, to explain social behavior, sociobiologists must translate terms originating in social interaction to terms amenable to population analysis. In sociobiology, altruism refers to behavior that promotes the genetic fitness of another at the expense of one's own fitness. How this is related to altruism in the ordinary sense remains conjectural (1983, p. 373-374).

Classical Freudianism, or psychoanalysis, holds that all people are in a continuous state of conflict between their natural instincts and the constraints imposed upon them by society. Freud says "Individual development seems to us a product of the interplay of two trends, the striving for happiness, generally called 'egoistic,' and the impulse

toward merging with others in the community, which we call 'altruism'" (1930/1958, p. 98).

This view maintains that the nature of man is neither primarily active or passive; rather, man is reactive to external stimuli and even internal forces (Papalia & Olds, 1981).

Personality structure is conceptualized as a combination of three elements: the id (drives and motivations), the ego (rational thought processes) and superego (the conscience).

Since the theory of psychoanalysis developed from the medical treatment of patients with severe behavioral problems, one of its primary tasks has always been to understand the origins of deviant individuals in society. Because of this particular population base, the theory has been widely criticized when applied to other kinds of human cases.

Freud's major research emphases revolved around the development of sexual energy (the libido) and the destructive drive--or "death wish" (sometimes called Eros and Thanatos). The human organism, according to this view, goes through several stages of psychosexual development (oral; anal and genital). The names of each stage identify the primary sources of personal gratification found in the respective phase (Birren, Kinney, Schaie & Woodruff, 1981).

The tendency to emphasize innate, static (almost fatalistic) conditions of human development places psychoanalysis in the Type I quadrant. Such issues as "aggression" and "destruction" are not uncommon research themes for such theorists (Radke-Yarrow, Zahr-Waxler & Chapman, 1983). Other subjects include "fixation" (a partial arrest in a later psychosexual stage, resulting from insufficient gratification

or overgratification during an earlier stage) and "regression" (the reversion of older adults to childlike behavioral patterns because of a traumatic experience) (Birren, Kinney, Schaie & Woodruff, 1981).

One major contribution that classical Freudianism makes to the field of social development, generally, is the position that antecedent causes significantly influence present behavioral conditions.

Havighurst's "Developmental Tasks"--though not nearly as extreme as the previous two theories--emphasizes the value of innate human influences and mechanistic perspectives of social development. Building upon Erikson's "epigenetic principle" (that each stage of development has its own special time for ascendancy and growth), Havighurst suggests particular tasks for different age levels.

Havighurst also values Erikson's hypothesis that a child's failure to attain an early level of development may cause problems in later development. In fact he seems to take this viewpoint one step further, as he mechanically predicts

The tasks the individual must learn--the developmental tasks of life--are those things that constitute healthy and satisfying growth in our society. They are the things a person must learn if he is to be judged and to judge himself to be a reasonably happy and successful person. A developmental task, is a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks (1952, p. 2).

Havighurst (1953) offers two primary reasons why his theory of developmental tasks is so useful to educators; these two reasons also mark this theory's significance to social development, as a whole. First, Havighurst's theory helps to discover and state necessary purposes of formal education. In this process, society in general (and

schooling in particular) can assist individuals in achieving certain of his developmental tasks. Second, this theory is beneficial as it pertains to the timing of educational efforts. Havighurst's concept of "teachable moments" assists educators, for optimum times of learning can be emphasized by stressing the achievement of certain skills or attitudes.

Neo-Freudianism--or, more precisely, Erikson's psycho-social stages--marks the last of the "Type I" theories to be considered. In the diagram this theory is situated close to center, demonstrating its balance in respect to the four perimeters of the chart.

It is apparent that Erikson, when compared with Freud, has constructed a theory which is broad in scope both in its respect for range of influences in human development and in its life-span perspective. Erikson's theory gives credit to diverse social and cultural influences, whereas Freud highlights biological and motivational factors. Biehler favorably comments on this assessment, saying

While Freud called attention to the significance of biological drives, parent-child relationships, and unconscious thoughts and feelings, some of his followers and most of his critics concluded that he failed to allow for the impact of cultural factors or social interaction with peers. Erikson . . . came to this conclusion after comparing the behavior of individuals in many different cultures. Accordingly, he proposed a theory that is derived from psychoanalysis but stresses psychosocial rather than . . . psychosexual stages (1978, p. 97-98).

Again, in comparison to Freud, Erikson's contributions to social development research tend to portray man as a more active (vs. reactive) agent in the maturation process. Erikson's view of internal and external forces is not as restrictive or fatalistic as is Freud's position. As Maddi observes, Erikson's theory was similar to Freud's

"but there is definite emphasis upon some proportion of functioning that is not determined by the attempt to avoid conflict between individual and society" (1968, p. 484). And yet having said this, there is in Erikson's hypotheses a certain static notion about human growth--which is evident when he admits that one of his underlying assumptions is "that the human personality in principle develops according to steps predetermined in the growing person's readiness to be driven toward, to be aware of, and to interact with, a widening social radius" (1963, p. 270).

To his credit Erikson is generally perceived to be the only psychoanalytic theorist who has made specific and useful contributions to the field of life-span human development (a focus on the entire scope of man's existence) (Birren, Kinney, Schaie & Woodruff, 1981) (Papalia & Olds, 1981). His eight-stage model of psycho-social growth emphasizes specific personality patterns which are formed as a person is confronted with psychosocial crises (requiring the integration and satisfaction of personal needs with cultural demands).

Two key concepts of Erikson's model which offer insight into the overall subject of social development include: (1) the sensitivity to the life-span dimensions and peculiarities of growth and (2) the balanced view of the diverse yet inter-related influences of maturation.

"Type II" theories. Primarily three diverse groups of theories are to be found in this second quadrant. As earlier noted, hypotheses in this category tend to emphasize hereditary influences and maintain that man is a dynamic integral agent who actively pursues his own development. The three areas to be analyzed consist of: (1) Phenomenological theories, including the positions of Rogers and Combs;

(2) Humanistic Psychology (the "Third Force"), represented particularly by Maslow's "Hierarchy of Human Needs"; and (3) the Maturational Stage Theorists, summarizing the beliefs of Piaget, Kohlberg and Selman, but also recognizing the more extreme positions of Fischer and Levinson.

Phenomenologists propose that individual behavior can only be understood from the viewpoint of the behaving organism (Allport, 1961). This is a vivid contrast to strict behavioral theory which claims that overt observable behavior is the substance of reality and research. Phenomenology represents the system of personality development which states that individuals mature as a result of progressive changes in one's phenomenal (perceived) field of reality. Two major areas of theory focus include evolving personal needs and consequent alterations of perceived societal relationships. Corrollary data bases that are utilized by researchers in this field consist of self-report instrumentation and studies of behavioral discrepancies, as judged by self and others.

Rogers is recognized as having the most prominent phenomenological model which stresses the need for continuous growth towards self-actualization (Birren, Kinney, Schaie & Woodruff, 1981). Maddi provides the following summary statements regarding Rogers' hypothesis:

No developmental stages are specified. In general the important consideration is whether the person receives unconditional positive regard (basic, complete acceptance, and respect) or conditional positive regard (acceptance of some and rejection of other behaviors) from the significant others. If unconditional positive regard is received, then the self-concept reflects all that there is in the inherent potentialities (the self is considered congruent with the potentialities). But if the person encounters conditional positive regard, he will develop conditions of worth (evaluating notions concerning which of his behaviors are worthy and which are unworthy) (1968, p. 491).

For all intents and purposes, Rogers specifies only these two

personality types: the "fully functioning person" has received unconditional positive regard, whereas the "maladjusted person" has been conditionally accepted.

As with each of the major theories of human growth discussed in this section, phenomenological theory is not at all limited to any specific field of research. Combs and his colleagues, for example, have applied this particular theory to teacher education, claiming "Whether an individual will be an effective teacher depends fundamentally on the nature of his private world of perceptions" (1974 p. 21). Some researchers have adopted phenomenology because (in their own words) the mechanistic view of psychology "cannot supply enough answers to the pertinent questions being asked about life and reality." In their opinions this relatively new theory offers a refreshing view of human beings as unique dynamic agents in the process of becoming mature; it provides the framework for the "self-as-instrument" concept: the hypothesis that a professional is primarily determined to be successful based on his views of himself, the helpee and the relationship that they have jointly. For example, Combs in his significant work, Florida Studies in the Helping Professions (1969), illustrates that effective teachers, counselors and ministers typically perceive themselves in the following ways:

1. They feel identified with--rather than apart from--others.
2. They feel basically adequate than inadequate.
3. They sense they are trustworthy and dependable than unreliable.
4. They see themselves as wanted and likeable, rather than rejected by others.
5. They perceive themselves to be worthy of respect, as opposed to being disregarded and overlooked.

This self-as-instrument concept signifies a valuable contribution

that phenomenology makes to the science of social development.

As noted earlier, the "Third Force" of humanistic psychology has been greatly influenced by Maslow who rejected the first two major historical forces of Freudianism and behaviorism. After studying Freudian theory early in his schooling, Maslow came to the conclusion that Freud's research had been limited by too much contact with neurotic patients. From Maslow's perspective, Freud's perception of the child as a timid helpless person overly dominated by unconscious drives needed to be challenged (Biehler, 1978). In reaction to both Freudian methodology and discoveries, Maslow chose to observe well-adjusted persons and came to the conclusion that

Observation of children shows more and more clearly that healthy children enjoy growing and moving forward, gaining new skills, capacities and powers. This is a flat contradiction to that version of Freudian theory which conceives of every child as hanging on desperately to each adjustment that it achieves and to each state of rest or equilibrium. . . . While this Freudian conception is continually confirmed by clinicians as largely true for insecure and frightened children, and while it is partially true for all human beings, in the main it is untrue for healthy, happy secure children. In these children we see clearly an eagerness to grow up, to mature, to drop the old adjustment as outworn, like an old pair of shoes (1968, p. 23-24).

Maslow was equally dissatisfied with certain aspects of behaviorism--particularly that the individual is considered a passive organism, virtually shaped in his totality by external stimuli and internal instincts. Maslow's alternative explanation to environmental influences was that

Humans no longer have instincts in the animal sense, powerful, unmistakable inner voices which tell them unequivocally what to do, when, where, how and with whom. All that we have left are instinct-remnants. And furthermore, these are weak, subtle and delicate, very easily drowned out by learning, by cultural expectations, by fear, by disapproval. . . . Authentic selfhood can be defined in part as being able to hear these impulse-voices within oneself, i.e., to know what one really wants or doesn't

want, what one is fit for and what one is not fit for, etc. (1968, p. 191).

Maddi suggests that the aim of development, according to the humanistic psychologists, is "the push toward actualization of inherent potentialities and the push to satisfy needs ensuring physical and psychological survival" (1968, p. 492). According to Maslow, the objective of the "Self-Actualized Person" is achieved as the four preliminary needs of survival, safety, belonging and love and esteem are met.

Perhaps this feature of humanistic psychology is one of the most useful contributions to social human development theory: to emphasize an individual's healthy and positive opportunities to express the distinctively human potentialities of choice, creativity, valuation and self-actualization. Maslow puts it this way:

Life is a continual series of choices for the individual in which a main determinant of choice is the person as he already is. . . . We can no longer think of the person as "fully determined" where this phrase implies "determined only by forces external to the person." The person, insofar as he is a real person, is his own main determinant. Every person is, in part, "his own project" and makes himself (1968, p. 193).

The third set of views which falls into the Type II category includes the maturational stage theorists. Hypotheses of Piaget, Kohlberg and Selman are inextricably related, emphasizing cognitive, moral and social development respectively. Fischer shows signs of influence by Erikson concerning his thoughts on identity formation, whereas phenomenological theory has somewhat persuaded Levinson regarding his value self-structures.

Maturational stage theorists (sometimes referred to as the organic lamp theorists) typically stress the active role that an individual

plays in his own development, thus devaluing the influence of the environment. Langer states that "At the heart of this view is the autogenetic thesis that man develops to be what he makes himself by his own actions" (1969, p. 7).

Maturational theories, in general, describe growth in one of two theoretical patterns. Werner's (1957) "orthogenetic principle" is a prime illustration of earlier maturational theories. It claims that all living organisms grow from an initial, simple and undifferentiated origin to a state of increasingly complex organization and differentiation.

The other category of theories from the maturational-stage perspective characterizes growth as an equilibration-disequilibration process. The perpetual tension in this process typically leads to growth (Langer, 1969). Piaget's theory of cognitive development (which is an influential position in this second category) laid the foundation for Kohlberg's description of moral growth; that is, the four stages of cognitive maturity: (1) Sensorimotor (forming cognitive structures primarily through sense and motor activities); (2) Preoperational (ability to conserve thoughts but incapable of reversibility); (3) Concrete Operational (capable of concrete experiences but unable to generalize hypothetical experiences); and (4) Formal Operational (ability to understand abstractions and form hypotheses) harmonize and complement Kohlberg's six stages of moral development: (1) fundamental orientation to obedience and punishment; (2) hedonistic orientation, with instrumental view of human relations; (3) orientation based on approval by others; (4) orientation to authority, law and duty; (5) social-contract orientation, democratically respecting the rights of

individuals; and (6) orientation to conscience which reaffirms "principled" morality having logical comprehensiveness and universality.

Kohlberg, recognizing the influence of cognitive development theory, says that the moral stages are

not defined by particular opinions or judgments, but by ways of thinking about moral matters and bases for choice . . . moral development is therefore a result of an increasing ability to perceive social reality or to organize and integrate social experience. One necessary--but not sufficient--condition for principled morality is the ability to reason logically" (emphasis added) (1972, p. 15).

Likewise, Selman's theory has been clearly affected by Piaget and Kohlberg. After noting how Kohlberg assisted him in the formation of a group of moral dilemmas, Selman acknowledges "Kohlberg's model is important in social cognition and generally theoretically compatible with our own work" (1980, p. 35). Selman's theory of social perspectives-taking forms definite parallels to the maturational theories of Piaget and Kohlberg, as seen below:

- Level 0: Undifferentiated--infants do not clearly distinguish physical and psychological characteristics of persons. Egocentric--personal and subjective perspectives disallow perception of any other point of view.
- Level 1: Differentiated--young children clearly discern the physical and psychological characteristics of persons. Subjective--relating of perspectives is viewed in one-way, unilateral terms: from the perspective of and impact on one actor (e.g., "a gift makes one happy").
- Level 2: Self-reflective/Second-person--the child can picture himself from the perspective of another person and can realize others do so as well. Reciprocal--two-way reciprocity of thoughts and feelings (not just actions) becomes a way of life.
- Level 3: Third-person--a young adolescent develops attitudes and values which are fairly consistent over time, by mentally removing himself from his own immediate perspective. Mutual--one is able to simultaneously include and coordinate the perspectives of self and others into a system.

Level 4: In-depth--the older teen (or adult) perceives (1) the notion of the unconscious: the capacity to understand that people do things, not always knowing why they do; (2) the notion of the personality as a system with its own developmental history of values, attitudes, etc. Societal-Symbolic--the individual conceptualizes that subjective perspectives of persons to others (mutuality) exists normally, but also simultaneously at deeper communication levels (e.g., consider the range from superficial to deeper levels of communication shared in a dyad) (1980, p. 37-40).

Fischer (1980) has composed a theory identifying levels of intellectual abstraction. Harter defines this view as "the most differentiated theory of cognitive development during adulthood, including implications for one's sense of identity" (1983, p. 315). Prior to the age of adolescence, Fischer's theory describes six levels of the intellect in the child. Level 7 represents the first appearance of abstract thought. At this level the youth can, for instance, construct a single abstraction regarding his desire to follow in the occupational footsteps of his father.

At level 8 the young adult can begin to relate his own abstract identity to that of another in a very elementary way. Fischer calls this phase "mapping" and uses the example of a young man who considers the relationship between his own career identity and his concept of his potential spouse's career identity.

A truly "abstract system" is formulated at Level 9, emphasizing the reciprocal coordination of one's own identities and plans with those of significant others and societal expectations. The young man noted in the example above would at this level be capable of considering the equal value of his spouse's career identity, as well as considering a complexity of issues (e.g., career and parental identities).

The final Level 10 permits the construction of a "system of

abstract systems." This means coordination of one's own identities over a lifetime coupled with those systems of others and with cultural values to form a meaningful whole.

Harter summarizes the hypotheses of Fischer's position:

Fischer's model clearly implies that the tasks involved in forming one's identity cannot be solved all of a piece. Different facets of identity formation require cognitive skills of differing levels of complexity, and these various abstraction skills emerge gradually over a period of adolescence and adulthood. The levels identified by Fischer also provide interesting parallels with the stages of adulthood outlined by Erikson. . . . For Erikson, successful resolution of this crisis (Erikson's "Ego Integrity vs. Despair") involves even more, in terms of appreciating one's place within the context of society, culture, history, and humankind. Clearly, a system of abstract systems would be required to achieve this feat (1983, p. 316).

Levinson (1978) proposes a differentiated stage-model theory based on the adult development of males leading up to and following their midlife crisis. He focuses on the "self-system" as an integral component of his theory. Both content and structure of the adult's self-perceptions are stressed at each stage of the model, seeking to form the individual life-structure.

At least ten developmental tasks or hurdles are suggested by Levinson as building blocks for the formation of the individual life-structure. Primary emphasis is placed on three points of transition: Early Adult Transition (ages 17-22) is a time of "finding one's place" in a new world of adulthood--a time of new relationships, new societal institutions, new expectations. In attempting to meet this challenge the young adult must reevaluate and modify his sense of self in order to construct an initial adult identity.

In Midlife Transition (ages 40-45), the adult male once again calls into question his individual life-structure, reevaluating the meaning,

purpose and direction that he is currently taking in life. During this period previously neglected factors of the self seeking recognition and encourage changes in the existing self-structure.

Late Adult Transition (ages 60-65) terminates middle adulthood and prepares one for the final stage of life. Specifics of this aspect of the theoretical model have yet to be fully investigated by Levinson.

Harter, in reflecting upon Levinson's theory, identifies an intriguing component of this particular maturational view:

In addition, Levinson identifies four 'polarities' or dimensions of the self that must be redefined and integrated during each transitional period: Young/Old, Destruction/Creation, Masculine/Feminine, and Attachment/Separation. The Young/Old and Masculine/Feminine polarities are especially interesting, since they represent the very first dimensions the young child utilizes in defining the self (1983, p. 319).

In summary, one of the strengths of the family of maturational-stage theories is its focus on the holistic nature of man. Social maturity is preceived to be inseparable from other dimensions of growth, particularly cognitive and moral growth. This view of human development jointly emphasizes its respect for man's complexity and potential.

"Type III" theories. Two distinct groups of hypotheses will be analyzed in this particular quadrant: the well-known Stimulus-Reponse theory (behaviorism) espoused by Skinner and the lesser-known Field Theory of Lewin, both of which have affected several aspects of social development research. Typically these theories perceive man to be more mechanic--a passive recipient of the environment forces that shape him.

Stimulus-Reponse (S-R) theory, or behaviorism, is a difficult position to evaluate. First, it is considered to be a "laboratory theory" in contrast to most other theories which possess a higher

regard for clinical or naturalistic observation. Second, there is no single S-R theory but rather a cluster of hypotheses, each part containing properties that are similar to the whole as well as distinctive traits. Third, some researchers doubt that S-R theory can be legitimately described as a true developmental theory since the same basic laws of learning are used to interpret behavior of all ages (Papalia & Olds, 1981).

Behaviorism derives its name from the belief that all living organisms develop through reinforcement of behavior. In other words, select behaviors are rewarded by external forces in the environment; these become dominant over other behaviors that are punished or unrewarded. Although innate characteristics are not totally ignored, the behaviorist primarily concerns himself with the manner in which an individual responds to external stimulation and internal instincts (including such primary drives such as pain, hunger or thirst and such secondary drives as the learned response of fear). These internal drives typically energize behavior but, in itself, cannot direct it (Hall & Lindzey, 1957).

In contrast to the maturational theorists, S-R theorists deny that people have built-in tendencies to learn. Many theorists in the behaviorist camp align themselves with the historic tradition of John Locke's "tabula rasa" philosophy, perceiving man to be a reactive (vs. initiating) agent of his own growth. Prediction of human behavior is a conscious goal of this theoretical system.

Biehler offers this brief assessment of the historical events of S-R theory:

In the early 1920's John B. Watson urged his fellow American psychologists to function as behaviorists by basing his conclusions exclusively on observations of overt behavior. Watson also became convinced that Pavlovian conditioning could be used to shape behavior if stimuli were associated with responses in systematic ways. It turned out that Watson overestimated the potency of Pavlovian conditioning, but B. F. Skinner later proposed that operant conditioning--strengthening the responses of an organism by reinforcement--was a key to behavior control. Skinner urged teachers to supply rewards and to try to shape learning as systematically as possible (1978, p. 143-144).

The research team of Birren, Kinney, Schaie and Woodruff discovered a meaningful role that behaviorism plays in the total scope of social human development when they note

The strength of Skinner's contribution lies in his method of studying behavior by means of controlling reinforcing rewards and punishments. Selective reinforcement has been applied in modifying behavior of severely disturbed individuals, including criminals. And nonspeaking autistic children can sometimes be brought to speak through reinforcement" (1981, p. 64).

Sears captures the essence of Lewin's Field Theory, while addressing the subject of influential persons and concepts in the earlier days of the science of human development.

Modeling his theory after field theory in then contemporary physics, Lewin defined an elaborate set of field force and behavior parameters which provided a structure within which environmental influences could be related to changes in the child's actions. He used such concepts as need, valence, vector, force, situation, and barrier. These were all properties of the organism in a field and belonged to neither organism nor field alone. Conflict, for example, could be understood as simultaneously presented objects having positive (or negative) valence. . . . The theory was essentially one describing the resolution of forces in a field composed inseparably of the organism and its perceived environment. It was an intensely visual theory and required diagrams rather than algebraic equations for its expression. Lewin thought spatially and his theory reflected his thoughts (1975, p. 52).

It is unfortunate that Lewin's theory was considered to be far from simple and clear; on the contrary, Field Theory is highly

abstract--even though its author coined the classic reminder: "There is nothing so practical as a good theory!" On the one hand, a prominent focus of Lewin was on the psychological, the subjective and the self. This position was opposed to the dominant psychological theory of that time: American behaviorism. And yet, as Bronfenbrenner points out

Even more heretrical from the behavioristic perspective was his treatment of motivational forces as emanating not from within the organism but from the environment. Objects, activities, and especially other people sent out lines of force, valences, and vectors that attracted and repelled, thus steering the behavior of the person" (emphasis added) (1977, p. 202).

Another difficult concept of Field Theory is the Gestalt-influence issue of "life-space." Life-space describes components of the environment that an individual assesses to be immediately meaningful. It includes goal objects with positive or negative valences which impede or mobilize a person to alternative courses of action. Lewin acknowledges that the life-space becomes complex and differentiated in the course of development. He anticipates that a person will move progressively within his own life-space; however he supports the notion that an individual may regress (Birren, Kinney, Schaie & Woodruff, 1981). As reflected by this description of life-space, Lewin's preference was for a purely psychological theory. Since heredity and other physical phenomena fall within the realm of biological facts (and consequently exist outside the dimensions of life-space) Lewin virtually ignores these subjects. At rare times, however, Lewin intimates that organic factors can influence psychological development. For example, Lewin (1951) notes that functional and structural body changes in adolescence profoundly affect the youth's psychic organization in the direction of greater uncertainty and instability.

Field Theory contributes to social development in general by calling for an awareness of impact of both environment and

psychological factors in personal growth. Specifically, Lewin offers meaningful insight into the study of man by suggesting that conflict in life is neither inherently good or bad but offers the potential for either. Such a view provides a realistic picture of the struggle and the challenge of human development.

"Type IV" theories. The final section of the analytical diagram of social development theories focuses on two hypothetical systems: Social Learning Theory and Bronfenbrenner's Ecological Theory. Each of these systems are considered to represent the dominating influence of external environmental factors, while acknowledging that individuals play a significant part in their own development.

"Social learning theories have historically been the most significant force in shaping ideas about social development in children" (Cairns, 1979, p. 333). Such a compliment warrants serious consideration of this first system of hypotheses.

As was the case with behaviorism, there is no single social learning theory--though some would indicate otherwise. A brief historical review of their particular position on human development will indicate why such diversity exists. First of all, the various antecedent philosophies which influenced social learning theory at the turn of the twentieth century range from Freud's psychoanalysis and Lewin's Field Theory to the learning theories of Pavlov and the cognitive theory of Piaget! This leads Cairns (1979) to the conclusion that social learning theory can be subdivided into three historical periods or "generations": (1) First-generational theories (1938-1960) were two-fold : synthesis of psychoanalytic concepts and Pavlovian learning systems, as well as the operant reinforcement principles of

Skinner; (2) Second-generational systems (1960-1970), also two-fold, were dominated on one side by the personality and development theories of Bandura and Walters; the other "branch" of this system followed directly from the basic operant conditioning position modifying the traditional Skinnerian position with the concept of reciprocal reinforcement; (3) Third-generational models (1970-present) have not yet been fully defined, but it appears that three areas of study which have been most influential include interactional analysis, social-cognitive reinterpretation and social-environmental structure.

Even though the roots of behaviorism represent a formidable force in its historical development, much of what is known today as social learning theory is opposed to Skinner's model. Social learning theorists, in particular, favor the idea that the sequence of individual behavior patterns is often internally assembled--without the constant need for an overt response which rewards or punishes.

One of the first prominent theorists, Rotter (1953), argues that most behavior is learned in social settings where satisfaction of personal needs is met through meaningful involvement with others. Thus, the development of personhood in this manner necessitates a careful analysis of the interaction between the individual and his surroundings.

Bandura and Walters (1963) augment this view of social learning theory by emphasizing the value of role models and imitation. Specifically, the authors report that children often do not do what significant others tell them to do but follow what these persons actually do.

In addition to the subject of modeling, Bandura (1978) identifies another significant component of social learning theory called

"reciprocal determination." This hypothesis is defined as continuous balanced interaction between behavioral, cognitive and environmental influences. It is proposed as the basic analytic principle for comprehending psycho-social phenomena at intrapersonal and interpersonal levels. Bandura is quick to point out that the term "determinism" is not being used in "the doctrinal sense that actions are completely determined by a prior sequence of causes independent of the individual." Rather, he uses the phrase to denote "effects probabilistically rather than inevitably" (1978, p. 345).

A final comment by Bandura about "reciprocal determinism" suggests that perceptions, behaviors and the environment of persons are reciprocal determinants of human development. One indication of why social learning theory was placed where it was in this analysis (in reference to other theories) is the summative comment by Bandura that people are "neither powerless objects controlled by environmental forces nor entirely free agents who can do whatever they chose" (1978, p. 357).

Perhaps Biehler, in his summary, identifies some of the best contributions that social learning theory can make to human social development when he keenly observes

In addition to calling attention to the impact of imitation (or modeling), Bandura took the lead in proposing that S-R psychologists be more flexible in allowing for conscious control of one's own behavior. . . that human beings are capable of choosing how they will respond to many situations because many types of human behavior are under anticipatory control. That is, children and adults are capable of observing the effects of their actions, and they are also able to anticipate what will happen under certain circumstances. As a result, they are able to control their own behavior to a significant extent by choosing between different situations and experiences and by deliberately producing preselected consequences (1978, p. 138).

The last theory to be considered in the fourth part of this quadrant diagram is Bronfenbrenner's Ecological Theory. In a certain sense this set of hypotheses could be identified as a "third-generational" representation of social learning theory (Cairns, 1979). And yet, as earlier noted, Bronfenbrenner's influential ideas may also signal the start of a "fourth force" in the science of social development.

The term "ecological" conveys the researcher's interest in the meaningful way an organism and its environment interact with each other. Garbarino signals the importance of balance in this theory as he notes

Within an ecological framework, the balance of environmental forces is not the sole determinant of outcomes for an organism. The character of the individual organism also figures significantly. Those who study people from an ecological perspective view individuals and their environments as mutually shaping systems, each changing over time, each adopting in response to changes in the other. Therefore, while environment press is the environment's contribution to individual-environment transactions, the individual brings to the situation a unique arrangement of personal resources, a particular level of development, and other attributes. Different people thus react differently to the same environment (just as different environments react differently to the same person) (1982, p. 16).

To appreciate this mutual relationship from a different angle, Bronfenbrenner's experimental suggestion warrants consideration "If you wish to understand the relation between the developing person and some aspect of his environment, try to budge the one, and see what happens to the other" (1979, p. 37).

One of the prominent features of Bronfenbrenner's ecological model (which places it primarily as a "nurture" theory) is his four-fold structuring of the environment. For him, ecological environment is perceived to be more than the immediate face-to-face situations of the developing person. Having noted this, however, it is clear from the

ecological theory that immediate setting of one's environment is important, and Bronfenbrenner refers to it as the microsystem.

The second environment structure of prominence is labeled mesosystem; it stands for the interconnectedness or linkages between two or more settings in which the developing person actively participates (e.g., the home, school or work settings).

Exosystem also represents linkages between two or more settings--yet it differs from the previous structure in that the developing person may never actually participate in the environment, but he is influenced nonetheless. An example of a child's exosystem is his parents' place of employment.

Finally, the fourth structure is titled macrosystem, specifying complex inter-connected patterns of ideology and organizations of the social institutions that are common to give subculture or culture. The capitalistic systems of many Western countries illustrate this last environment.

Garbarino summarizes ecological theory and, in the process, expresses a contribution that it provides to the study of human social development.

In a similar vein, the ecology of human development has contributed to--and is in part a result of--serious dialogue between sociologists and developmental psychologists. In the United States such collaboration is rare, and rarely has it been as productive Indeed, some would say the ecology of human development is the result of a deliberate sociological "conspiracy" to coopt development in more than sociology, however, for two reasons. First, it places the developing organism at center stage, as an active force shaping social experience. Second, it envisions experimentation of all levels of environment systems and does not accept the static or deterministic thrust of sociology (1982, p. 14-15).

Summary of the analyses of social development curriculum

Eleven groups of theories on human development have been compared

and contrasted in this section. Some of these systems of thought have more direct bearing on the subject of social maturation than others, but each theory offers valuable philosophical insight and useful research discoveries. As it has been purposefully demonstrated, one way to analyze such theoretical positions on human development is to discern the unique stance that each one takes concerning the heredity-environment controversy and the polarized views of man's contribution to personal development.

In each theory there is something of tradition to be found, and there exists certain new concepts as well. Consequently it should come as no surprise when the distinguished research team of Mussen, Conger and Kagan openly acknowledge their respect for the insight of previous generations concerning social development practices. Their research would indicate, by their own admission, that substantial discoveries derived from their studies could hardly be considered sensational. In their honest summaries they reassuringly observe

. . . in fact, perhaps one of the most interesting general conclusions is that techniques that many sensible people have used for millennia are conducive to the development of prosocial behavior: modeling prosocial behavior, especially by a nurturant model, and identification with a prosocial parent; induction--that is, reasoning and explanation--rather than power assertion in disciplining the child; making reasonable maturity demands. It is comforting to find that scientific findings confirm that much of what is advocated in 'folk wisdom' actually works (1980, p. 2).

After studying social development theory and occasionally stumbling upon a comment like the one above, it is difficult to know how to respond appropriately; perhaps the words of Goethe offer a source of enlightenment, in a statement that is as relevant now as it was two centuries ago in his day: "Everything has been thought of before; the difficulty is to think of it again."

Conclusion

Research of the literature would indicate that one of the most promising resources available to the helping professions can be found within their own ranks: collaboration with both colleagues and clients in the major service professions.

Theological education, a particular aspect of the helping professions, continues its historical struggle for identity. The desire to possess meaningful traditions while remaining responsive to contemporary concerns (as well as the commitment to retain its hybrid character, which fluctuates between demands of the church and higher education) continue to fan the flames of role conflict and uncertainty.

Prominent theories of social development, likewise, contain something of the past as well as up-to-date contributions. The complexity of the subject of social development warrants the diverse scientific viewpoints but also encourages an integration of the useful discoveries from each science.

Theological education, then--without losing its distinctiveness--could find that commitment to cooperative research among other professionals may provide a valuable resource to effectively face the challenges of a modern and sophisticated society.

Chapter 3

RESEARCH DESIGN AND METHODOLOGY

This section is a summary of the research design and a description of the population and the sample. The construction of the research instrument, the data collection and processing, as well as the methodological assumptions and the limitations of the study, are also provided.

Research Design

In order to accomplish the purpose of the study as stated, the descriptive research design was employed. Issac and Michael indicate there are at least four distinctive purposes of this particular approach to research, namely:

(1) to collect detailed factual information that describes existing phenomenon; (2) to identify problems or justify correct conditions and practices; (3) to make comparisons and evaluations; and (4) to determine what others are doing with similar problems or situations and benefit from their experiences in making future plans and decisions (1981, p. 46).

Specifically, the first and the fourth purposes suggested by Issac and Michael are pertinent to the study. With these purposes in mind, several steps were taken in the research procedures. Following the brief descriptions of these steps below, subsequent explanations will be provided. First, selection was made of graduate theological institutions. Second, necessary faculty respondents were chosen based upon recommendations of respective academic deans. Third, an interview

instrument was constructed. Fourth, information was collected from the respondents primarily through notes and tape recordings of personal interviews. Fifth, information was collated and processed as research findings.

Population and Sample

Information about the population is provided in this section emphasizing characteristics that are pertinent to the study. In addition, specific issues which relate to the sample are given, including the selection and description of participating schools as well as the procedures involved in the selection of faculty respondents.

Description of the population

The population of the study includes faculty from Protestant, denominational, graduate schools of theology. These descriptors necessarily include certain professionals while excluding others, as the next paragraphs will indicate.

Protestant (vs. non-Protestant) schools and faculty were chosen for at least three reasons: (1) to provide a research sample which is fairly compatible in its historic and theological backgrounds, considering the wide range of religious institutions that are available; (2) to focus on a segment of religious education in which the researcher is familiar, both in terms of academic programs and experiences; and (3) to benefit from the accessibility of these theological communities.

Denominational (vs. non-denominational) schools and faculty were selected in order to provide diversity and breadth in the sample. Though each school permits the enrollment of students from various denominations, each school retains and values the distinctions of its

particular theological heritage. Of the five schools involved in the study, the primary denominations include: the American Baptist Churches, U.S.A.; the Independent (Fundamentalist) Baptists; the Mennonite Church; the Presbyterian Church in the United States; and the United Methodist Church.

Graduate (vs. undergraduate) schools and faculty were chosen because the standard pastoral-degree program in the nation is the Master of Divinity (M.Div.). Training for this program typically requires a bachelor's degree and takes approximately three years to complete. Four of the five schools were technically considered seminaries; the fifth school was a graduate school of a nearby university. All five institutions offered a Master of Divinity degree program.

Participating schools and faculty

The sample was selected from several theological schools in the eastern region of the nation; specifically five institutions from Virginia and the District of Columbia were chosen. Initially seven schools were considered for the study, however one was eliminated because of scheduling conflicts, and a second was omitted because its denominational affiliation was already represented in the sample.

By the early summer of 1984, a letter of inquiry was sent to the presidents (and/or academic deans) of the prospective schools soliciting their involvement in the study (see Appendix A, Sample 1). A follow-up telephone call to the president (and/or dean) both secured their approval for the school's participation and provided names of faculty members that they recommended for the study.

In order to formally evaluate the testing instrument six faculty members from one of the five participating schools were interviewed in a pilot study. Since only minor changes were introduced in the testing of the instrument, relevant information collected in the pilot study were combined with findings from interviews conducted at the other four theological institutions.

Description of the participating schools

The study consisted of five Protestant, denominational, graduate schools of theology. Each of the schools offers the M.Div. degree program. All five institutions possess either full or associate membership in the Association of Theological Schools of the United States and Canada, the primary accrediting agency for graduate ministerial training.

Eastern Mennonite Seminary. As an outgrowth of the curriculum demands in the Bible department at Eastern Mennonite College, Eastern Mennonite Seminary began to offer advanced training courses in 1918. By the fall of 1968 the Master of Divinity degree was first offered. The school is located in Harrisonburg, Virginia adjacent to the facilities of the undergraduate college. The purpose of Eastern Mennonite Seminary is to provide graduate level theological education for the Mennonite Church. Eight full-time faculty and eight part-time or adjunct faculty are employed by the Seminary.

Liberty Baptist Seminary. Founded in 1973, the Liberty Baptist Seminary of Lynchburg, Virginia provides graduate ministerial training which complements the undergraduate instruction of Liberty University. Representing the Independent and Fundamental Baptist movement, Liberty Seminary employs 25 faculty on its staff.

School of Theology of Virginia Union University. Operating as a graduate school for the first time in 1941, the School of Theology traces its historical roots back to the beginning of Virginia Union University in 1865. Located in Richmond, Virginia, the School of Theology maintains a supportive relationship with its founding denomination, the American Baptist Churches, U.S.A.; in addition the school has ties with other Baptist organizations including the National Baptist Convention, the Progressive Baptist Convention and the Southern Baptist Convention. The school employs nine full-time and seven adjunct faculty.

Union Theological Seminary in Virginia. This school is the oldest and largest of the seminaries of the Presbyterian Church in the United States. Union Seminary celebrates its 172nd year of training ministers this term, dating back to 1812. Twenty faculty members serve the school located in Richmond, Virginia.

Wesley Theological Seminary. Based in Washington, D.C., Wesley Seminary is a graduate theological institution of the United Methodist Church. The school traces its history back to 1881. Presently, 22 faculty teach at the school.

Selection of the participating faculty

By mid-summer of 1984, letters of inquiry containing attached biographical sketches were sent to prospective, recommended faculty of participating schools (see Appendix A, Sample 2). In order to provide additional breadth and balance in the study, deans were asked to choose faculty who were considered "the best representatives of their school," from two categories: (1) those who taught in the

classical disciplines of the Bible and theology departments, and (2) teachers from the ministry-related fields of the pastoral and educational departments. Typically four faculty from each category were provided by the dean.

Once the individual faculty member complied with the request for participation in the study, a follow-up letter was mailed confirming date and time of the interview appointment (see Appendix A, Sample 3).

Just as every school which was invited to participate in the research consented, virtually every recommended respondent was willing to be involved. In some cases alternate selections of faculty (provided by the academic dean) were included in the study because of illness and time restraints.

Information about respondents

At the beginning of the interview each participating faculty member completed the "Respondent Information Sheet" (see Appendix B). In order to achieve the level of confidentiality that was promised in the earlier correspondence, these completed sheets (as well as the corresponding hand-written notes and the cassette tape were coded with a three-digit number to distinguish information from the 27 interviews. The coded number was selected based upon: (1) the chronological order of the five schools surveyed; (2) whether the professor taught in the Bible-theology department or in the pastoral-educational academic field; and (3) the sequence of professors interviewed at each particular school.

The original design of the study called for the surveying of six professors from each of the five schools; this was to be accomplished by having three faculty represent the Bible-theology departments and

three more faculty represent the pastoral-educational disciplines at each school. However, for reasons noted above, this was not always possible even with alternates. Of the 27 total respondents, 12 faculty represented the departments of Bible and theology; 15 teachers came from the pastoral and educational academic disciplines. Fourteen faculty rated their overall theological perspective to be liberal; 13 rated themselves as conservative.

Ages of faculty members ranged from 31 to 65 years (mean = 51 years), and total number of years teaching in graduate theological education spread from 1 to 37 years (mean = 14 years). For those respondents who acknowledged that they had also been employed in another ministry-related vocation (n = 21) such as local church or missionary work, length of time ranged from 1 to 30 years (mean = 13 years).

Instrument Development

In order to fulfill the first and the fourth purposes of descriptive research as earlier outlined by Isaac and Michael, an interview instrument was constructed. This instrument included four parts: (1) a general introduction; (2) a handout requesting demographic information; (3) a series of interview questions; and (4) a handout of prominent social development theories requesting respondents to rate their instructional emphasis of each position (see Appendix B).

Specifically, the interview schedule was developed to address the three research questions:

1. What is social development, from the perspective of the professor in theological education?
2. What does theological education do to encourage the social development of students?

3. What is done by professors to encourage the social development of students?

One of the underlying principles used in the construction of the interview instrument was to provide a set of questions that would both clearly communicate the purposes of the research as well as allow meaningful and accurate response from the participants. As it has been noted, it was feasible to speculate that many faculty members involved in the study would have little or no formal training in the field of social human development. Consequently, to be sensitive to the principle above one of the first tasks to be achieved was to simplify the technical definition of social development for the research. The phrase "the ability to relate constructively to other people" was chosen and used often throughout the interview. Sudman and Bradburn (1982) caution the use of special terms unless all members of the study sample would be expected to know them. An alternative would be to explain technical terms in the question.

Guidelines for instrument construction

Not all interviews are uniformly successful in attaining validity, reliability and precision of measurement. Though problems associated with these three research issues may be described in different ways and approaches to resolve these issues may be varied, Cannell and Kahn offer three conditions for successful interviewing which they have synthesized from research literature:

These are accessibility of the required data to the respondent, cognition or understanding by the respondent of his role and motivation of the respondent to take the role and fulfill its requirements" (1968, p. 535).

Each of these conditions was confronted in the study to one degree or another. The issue of accessibility was addressed through the

purposes of the "Respondent Information Sheet," where demographic information was collected. As Cannell and Kahn indicate, this collection of background material is typically the place where the respondent "has the information in conscious form" (1968, p. 535).

The second issue of cognition focuses on the respondent's need to know his role in the interview. To meet this concern the interviewer and respondent (as much as possible) must achieve a common frame of reference and a common conceptual language. One of the most efficient means of addressing this issue is considered to be the interviewer's opening remarks he has with the research participants. In light of these thoughts, the introduction to the interview (see Appendix B) was consciously based on the suggestions given by Cannell and Kahn:

Among the issues on which respondents often require early assurance are the following: the interviewer's identity, the legitimacy of the research, the process by which they were chosen for interview, the protection which they may expect as respondents, the extent of demands which are to be made upon them, and their own adequacy to meet these demands (1968, p. 579).

The third issue raised as a condition for successful interviews is motivation. The dual emphasis of this issue, as analyzed by Cannell and Kahn, includes (1) intrinsic motivation (the drive to participate because the experience and relationship with the interviewer is prized by the respondent) and (2) instrumental motivation (the respondent's desire for involvement based on his perception that the substance of the interview complements his own goals and aspirations). Though it is difficult to measure motivation levels, this study concern was faced in at least two ways: first, even though academic deans from the various institutions provided potential candidates for the interview, individual faculty were considered participants only when they purposefully chose

to become involved. "There is general agreement among students and practitioners of interviewing that respondents' motivation or willingness to report is the most important issue in the accuracy of interview data" (Cannell & Kahn, 1968, p. 545).

Second, both dimensions of motivation (intrinsic and instrumental) were addressed when, in the introduction and throughout the interview, the respondent's honest comments and questions on the subject of social development were both valued and encouraged.

Influential resources. The study has benefited from precedent literature research conducted in three separate, yet inter-related disciplines: the helping professions, theological education and social development theory. Each of these areas affected the formation of certain interview questions. The following section provides a limited example of this intentional influence in question design.

The first interview question begins "Theological education is often described as a combination of man's vertical responsibility to God and his horizontal responsibility to man." One historical tension of ministerial education (represented in this opening statement) is commonly found to be the focus of theological literature. An illustration of this influential feature accompanies Thomas' earlier discussion of the pastoral ministry as a profession:

Another form of this objection is that to call the ministry a profession is a "category-mistake;" i.e., a mistake in logical classification. Often the implication of this objection is that the ministry or priesthood is something religious or mystical or supernatural whereas a profession is very secular, natural, and this-worldly; e.g., that the priesthood is a participation in the priesthood of Christ, etc. But on the same grounds a Christian lawyer or judge could argue that his function of judging participates in the judgment of Christ, and a Christian doctor could agree that his medical care participates in the healing ministry of Christ (1969, p. 347).

The fourth interview question lists two respected definitions of social maturity, namely "the ability to empathize with others" and "the skill of communicating genuineness." These and other comparable descriptions abound in the research literature of the helping professions. The specific phrases used here are two of the traits among several, similar qualities that researcher Carkhuff (1969b) uses to depict social maturity in his work, Helping and Human Relations--Vol. 2: Practice and Research.

Finally, the ninth interview question refers to the handout "Statements About Social Development" (see Appendix B) that is given to the respondent to complete. Of the eleven groups of social development theory that were analyzed in the previous chapter, six of the most prominent hypotheses were selected for this handout; following the order presented on this sheet, these theories include: social learning; psychoanalysis; humanistic psychology; behaviorism; maturational-stages; and phenomenology. Typically the summary sections of these six theories given in the previous chapter (which also note the contributions of the six theories to social development in general) provide the basis for each entry on the handout.

Question structure and sequence. Sudman and Bradburn claim their research indicates "conditions of high structure tend toward the maximal adaptation of the task to the commonalities among respondents and to reduce sources of variation" (1974, p. 8-9). Therefore the interview schedule sought a purposeful structure yet utilized an open-ended question format, as it shall be demonstrated.

One general aim for the development of the interview instrument was to begin with questions that were broad in nature and to proceed to more

specific inquiries (see "General Introduction to Interview," Appendix B). Cannell and Kahn describe this process as "funnel sequencing" (1968, p. 571). Applying this recommended design pattern, the particular construction and ordering of the interview questions (IQ) intended to elicit comments on the subject of social development using the following rationale:

- IQ 1 to 6. To discuss general issues of social development: What is it? How does it occur? What is being taught about it? Who's responsibility is it?
- IQ 7 and 8. To examine specific occasions (one positive; one negative) when social development themes may have been communicated to the student.
- IQ 9 and 10. To consider specific theories about social development which may have been taught by professors, along with supportive examples.
- IQ 11 to 12. To understand specific experiences and resources which affected the social development of professors.
- IQ 13. To provide a catch-all question, attempting to determine if the respondent had any additional comments pertinent to the subject of social development.

It is important to note here that because of the unforeseen comments that respondents would provide for these open-ended inquiries the order of the original questions was reorganized during the data-analysis phase of the study. This reorganization, which was based upon a more logical and appropriate response to the three research questions, will be examined further in the next chapter.

Question format. Bradburn and Sudman discovered that when three different features were altered in the formation of interview questions participant reporting would drastically increase; in fact the amount of reporting of behavior would multiply two to three times over the amount reported when a more standard format of questions was employed. One of these features was the use of open-ended questions (1980,p. 167). Cannell and Kahn concur with this finding when they report that

the use of "nonleading" or "nondirective" interview techniques (among other matters) "increase significantly the range and quality of the interview as a source of data" (1968, p. 552).

Virtually every interview question in the study was patterned after this free-response format with the possible exception of two inquiries: question #8 introduced a hypothetical case which may have limited the respondent's comments. Question #9 asked professor's to rate their instruction of six major theories of social development; though this question prescribed a list of various viewpoints, opportunity was given for respondents to introduce any additional concept which was even more prominent in their instruction.

Another feature of the question format in the interview can be classified as memory-oriented. Sudman and Bradburn admit that for research involving behavioral information, the primary source--as well as the primary problem--is represented by the issue of memory recall (1974, p. 11). It is generally agreed that anything that can be done to jog the respondent's memory will make the interview task easier and the findings more reliable. Two of the suggestions provided by Sudman and Bradburn (1982, p. 52) to meet this end involve aided recall techniques and appropriate time-period limitations.

The potential weaknesses described in questions #8 and #9 above become their potential strengths at this point; both inquiries can be considered an example of aided recall techniques. An illustration of an inquiry using an appropriate, limited period of time would be question #11a which called for the faculty member to reflect upon experiences from their own theological training.

Modifications in interview instrument

Throughout the early stages of the instrument development various changes in the questions and supplementary handouts were made. Some of these changes came through the analysis of the precedent literature studies; some changes came from interaction with personnel in various professional fields (e.g., social development); and some alterations were made after interview questions were read to colleagues in several telephone conversations to check for clarity of meaning.

After this series of modifications, a formal pilot study was conducted with one of the five schools in the study involving six total respondents. Since minimal corrections in the instrument followed this pilot study, all relevant findings were included with those pertinent responses from the 21 remaining participants in the study.

Data Collection

Catalogs (and other related material) of participating schools were obtained approximately six months prior to the interview appointments. This information provided valuable preliminary knowledge of each institution including its history, denomination, curriculum offerings, geographical location and faculty.

As noted before, personal interviews with 27 selected faculty members provided the predominant source of information. The interviews were approximately 40 minutes to one and one-half hours in length. Handwritten notes were taken on every interview; in all but one instance cassette tape recordings were also made of the conversations. The interview appointments began in mid-August and concluded at the end of September.

Data Analysis

Four sources were used to collect information for the study:

(1) catalogs and related material of participating schools; (2) handwritten notes of the interview sessions; (3) cassette tape recordings of interviews (except in one case); and (4) two completed handouts from respondents regarding demographic material and instruction of six theories of social development. The combined information from these four sources was subjected to analysis as follows: prominent thoughts which surfaced from faculty responses to the interview questions were organized thematically. These themes, with supportive comments, were grouped in "families" or idea-clusters as they pertained to the interview question. These idea-clusters were then categorized for data analysis. The next chapter will provide further detail of this process.

Variables from the interview procedure

Four variable were deduced from the study:

1. the primary variable, represented by the six theories or statements about social development from the research handout (see Appendix B), and
2. three content variables, including:
 - a. the extrinsic variable of the respondent's field of academic discipline, based upon whether they taught in the department of Biblical-theology studies or pastoral-educational studies. Of the 27 professors who were interviewed, 12 were from the former group, while 15 were from the latter.
 - b. the extrinsic variable of "other-ministry vocation," based on the professor's response to question five of the "Respondent Information Sheet." Of the 22 professors who responded to this question, 13 claimed to have a total experience of 1-10 years, while nine claimed between 15 and 30

years. Because it was observed that these data bases were separated by two distinct time periods of greater and lesser proportion, the two categories were formed.

- c. the intrinsic variable of "liberal/conservative," based on the professor's self-evaluative response to question four of the "Respondent Information Sheet." Of the 27 professors who responded to this question, 14 claimed to be more liberal in their overall theological perspective, while 13 claimed to be more conservative.

Statistical evaluation

Focusing on the four variables identified above, appropriate statistical tests were administered to the obtained information using various combinations with the primary variable; that is, statistical tests were used to determine the significance of relationship (if any) between combinations of the primary variable and the three content variables.

The standard .05 level of significance was chiefly implemented; however, the .10 level of significance was also used as analyses and comments were made about relationships between variables which may also tend to be correlated.

Chi-square tests are used more often than any other causal-comparative test in which the frequencies fall into discrete rather than continuous categories. Chi-square is equally helpful when the categories being considered are also continuous variables (e.g., a child's popularity score) (Borg and Gall, 1979, p. 466-467).

Consequently three variations of this test were applied to the data.

The first chi-square test used was the phi-coefficient test. Borg and Gall (1979) state that this formula should be applied to fourfold tables (2 x 2 matrices); all statistically-testable information in the study could be converted to this design.

The second chi-square test used was the Yates' correction for continuity. This was originally developed because in cases where $df = 1$ and expected frequency is less than 10, conventional chi-square tests may overestimate computations and thus lead to erroneous conclusions. As Downie and Heath explain, this Yates' correction test should be used "because the distribution of chi-square is discrete, whereas the values obtained by the use of the conventional chi-square formulas result in a continuous probability model" (1974, p. 196).

The third chi-square test used was the formula devised by Pirie and Hamden. Some statisticians believe that the Yates' correction actually overcorrects data and should not be used (Plackett, 1964). Yet Pirie and Hamden (1972) provided a more moderate position when they introduced a formula which did not change the value of chi-square as greatly.

The problem that arises, however, is when the observed frequencies for any one of the four cells in a 2×2 matrix is under five in number. Most statistical theorists will agree with that the use of chi-square tests in these cases is limited (Garrett, 1962) (Bruning and Kintz, 1968) (Borg and Gall, 1979); similarly, most theorists will also agree that the best test to use in these circumstances is the Fisher Exact Probability Test (Downie and Heath, 1974) (Siegel, 1956) (Borg and Gall, 1979).

Consequently, since the observed frequencies often fell below five in at least one of the cells from the analyzed 2×2 matrices, the Fisher Test is considered the most reliable of the four statistical tests that were employed in the study.

Methodological Assumptions

In his summary of open-ended interviews, Payne makes the comment ". . .we might say that the free-answer question is on 'open question in almost every respect. Its virtues and its faults all stem from this open feature. Its results are as full of variety as a country store, and just as hard to divide into departments" (1951, p. 54).

In a more sophisticated approach, Sudman and Bradburn (1974) highlight three primary types of variables found in the interviewing process which need to be investigated as potential sources of response effects: (1) task structure, or the balance between providing unorganized, purposeless inquiries versus questions which contain prescribed and bias direction; (2) problems of respondent self-resentation, or participants who attempt to make a favorable impression upon the interviewer; and (3) saliency of the requested information, particularly in light of memory-recall difficulties. An additional variable would include the interviewer-effect on the interview process itself including the decoding and analysis of information.

In spite of these barriers to effective research, the following procedures were incorporated in the study design to minimize unproductive findings. As it has been shown, potential problems of task structure were confronted by employment of open-ended (yet organized) inquiries. Supplementary devices, such as aided-recall techniques, were furnished where possible. Balance was sought between low structure (which focused on some of the issues of validity, by providing for maximal adaptation by the individual respondent) and high structure (which emphasized some points of reliability, by focusing on

maximal adaptation of all respondents to the overall task, thus reducing sources of variation).

Problems of respondent self-presentation were faced in several ways: participants were initially selected based on personal choice of involvement; anonymity was guaranteed and provided; threatening questions were avoided; truthful responses (e.g., "I don't know") were encouraged; and a mutual give-and-take (of comments and questions) throughout the interview was supported.

The issue of saliency was addressed, first of all, by developing an instrument that contained few problems of vocabulary and clarity. Also, complex themes were simplified (e.g., concerning the subject of social development characteristics, question #4 provided two acceptable traits: empathy and genuineness).

Interviewer-effect was respected and consciously faced through implementation of specific, interviewer behavior patterns. Such behaviors were comparable to the following set of patterns which have been demonstrated to provide effective results in face-to-face interviews: (1) brief expressions of understanding and interest; (2) brief expectant pauses; (3) neutral requests for additional information; (4) echo or near repetition of the respondent's words; (5) summarizing respondent expressions; (6) requests for specific kinds of additional information; (7) requests for clarification; and (8) repetition of a primary question (Cannell & Kahn, 1968, p. 581-582).

Study Delimitations

The study was restricted to a select group of faculty from Protestant, graduate schools of theology. Diversity of denominational

distinction in the study sample was provided and additional respondent diversification was apparent in each of the four research variables. Given these conditions, the sample illustrated a realistic representation of the population.

However no claim for total generalizability can be declared because sampling was small, participant selection was not random and several of the inherent difficulties of open-ended interviews could not be totally resolved.

Nevertheless, study findings are useful for the sample that was considered, as well as for theological institutions of similar kind. In the next chapter general tendencies in theological education curriculum will be analyzed.

Summary

This section of the study is an examination of the descriptive research plan that was designed to determine how Protestant theological education addresses issues of social development. The population of the study is explained, as well as the procedures used to select the study sample. Specific insight into the construction of the interview instrument is given. The process and the rationale for data collection and analysis are likewise presented. Finally, the methodological assumptions are suggested, along with the delimitations of the study.

Chapter 4

FINDINGS FROM THE STUDY

This chapter is a presentation of the findings from the study obtained from the four information sources outlined in the previous chapter: (1) catalogs and relevant material from participating schools; (2) handwritten notes from the interview sessions; (3) cassette tape recordings of all but one interview; and (4) two completed handouts from respondents pertaining to demographic information and instruction of six theories of social development. The three major sections of this chapter describe specific findings from the study based on each of the three research questions.

The sequence of interview questions identified in this chapter is different than the earlier presentation of the same questions in chapter 3. In chapter 3 the questions are arranged prior to the actual interviews, based on estimation of the broad types of responses that might be suggested by the respondents. In this chapter these same interview questions are reorganized because actual participant comments had been recorded. Following tentative data analysis, it was determined that the new sequencing of numbers provided a more appropriate organization of the specific responses with the particular research question that was addressed.

Appendix C offers a substantiation of data analysis statements made in this chapter. Precise comments from individual respondents are listed according to the thematic categories identified in this section.

Prior to the description of study findings the rationale and method of data analysis are reviewed.

Summary of Data Analysis Procedures

This section identifies and illustrates the steps that were taken to categorize all relevant responses from the 27 faculty interviews.

In general, there were three main tasks which needed to be accomplished:

- Task A--to determine significant classifiable concepts from the respondent's comments to each question.
- Task B--to discover synthesizing themes in the respondent's comments, based on a clustering of these classifiable concepts.
- Task C--to group all relevant responses, according to their appropriate synthesizing theme, in preparation for further analyses.

The following paragraphs elaborate on these three specific tasks and offer illustrative examples based on comments from interview question #11a (see Appendix B).

Determining classifiable concepts

The comments made by faculty were dissected into specific units of thought that were relevant to the interview question. Sometimes a professor would share only one prominent thought; however, more than one significant concept was often shared by a single respondent (see Figure 4-1). The underlined phrases in the sample interview responses from Figure 4-1 indicate the portions of the comments that were used to denote a separate, classifiable concept. With this in mind, it is evident that the sample response listed first (by respondent 316)

Figure 4-1

Illustrative Analysis of Procedure for Task A:
Determining Classifiable Concepts

Interview question #11a: After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?

Sample interview responses

It was the influence of several professors who were deeply committed to the church and who had a vision of the character of God in the world (316).

The pass-fail marking system was one tremendous influence which encouraged social cooperation. Pastoral care and counseling courses similarly emphasized the dynamics of interpersonal relationships (424).

My engagement with course content ("what is" and "what should be"). My relationship with some professors--not necessarily imitating, but influencing by their style and commitment. Then there was my leadership responsibilities in various school agencies that helped me mature (421).

contains only one self-contained concept: "the influence of several professors."

However the second sample comment (424) illustrates two distinct concepts: "pass-fail marking system" and "pastoral care and counseling courses."

The third sample comment (421) provides a total of three separate concepts that are significant: "course content," "my relationship with some professors" and "my leadership responsibilities in various school agencies."

Whenever possible, the most concise statement of relevance was chosen, as it represented a self-contained classifiable concept.

Discovering synthesizing themes

Once the significant concepts were selected, themes were formed according to clusters or families of thought. As was the case with the first task, no prescribed categories were selected for these synthesizing themes; in other words, Tasks A and B were approached inductively--moving from particular comments to general categories of organization.

Using specific comments such as those derived from interview question #11a, synthesizing themes were developed (see Figure 4-2). Two critical notations must be made about the data analysis procedures shown in Figure 4-2: (1) one respondent (424) issued two distinct comments regarding question #11a, and both comments are recorded; however, because both classifiable comments were made concerning the same theme, these two comments were only counted as one response in the data analysis of the study; (2) another respondent (421) shared three

Figure 4-2

Illustrative Analysis of Procedure for Task B:
Discovering Synthesizing Themes

Interview question #11a: After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?

Sample themes derived from interview responses

1. Experiences with Role Models
 - . . . the influence of several professors. . . (316)
 - . . . my relationship with some professors. . . (421)
2. Experiences in Formal Education (positive)
 - . . . pass-fail marking system. . . pastoral care and counseling courses. . . (424)
 - . . . course content. . . (421)
3. Experiences from Leadership Positions
 - . . . my leadership responsibilities in various school agencies. . . (421)

distinct comments regarding question #11a, and all three statements are noted; yet, because each comment focused on a different theme, these three classifiable comments were counted as three separate responses in the data analysis section. In other words, independent and relevant comments about the same theme, though recognized as important, were not considered to be as valuable in the data analyses as independent comments regarding diverse themes. (This rationale is evidence of another way that the issue of content validity in the interview instrument was confronted: reducing the possibility of sample error by limiting a respondent's "overload" of comments on similar themes, while valuing a respondent's multiple responses in different categories.)

Grouping responses with appropriate themes

The third major task of the data analysis procedure was to group all relevant faculty responses with appropriate synthesizing themes (see Figure 4-3). Although this same general format has already been shown in part on Figure 4-2, additional respondent comments were incorporated (with the three existing themes) for two main reasons: first, the additional examples further illustrate the two critical notations identified above regarding procedures used in counting classifiable comments; second, Figure 4-3 represents a closer approximation of the supportive data entries found in Appendix C.

Analysis of Findings from the Research Questions

The next three sections of this chapter will describe the information that was obtained when the three research questions were

Figure 4-3

Illustrative Analysis of Procedure for Task C:
Grouping Responses with Themes

Interview question #11a: After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?

Sample groupings of themes and responses (using additional interview comments)

1. Experiences with Role Models

- . . . the influence of several professors. . . (316)
- . . . my relationship with some professors. . . (421)
- . . . my New Testament especially made an impact. . . (224)

2. Experiences in Formal Education (positive)

- . . .pass-fail marking system. . . pastoral care and counseling courses. . . (42)
- . . . course content. . . (421)
- . . . taking a course. . . working with a professor in Clinical Pastoral Education. . . (221)
- . . . my courses in Rogerian psychology. . . (314)
- . . . extraordinarily good teachers who helped me. . . (522)

3. Experiences from Leadership Positions

- . . . my leadership responsibilities in various school agencies. . . (421)
- . . . my student pastorate experience. . . (314)
- . . . managing the bookstore was very meaningful. . . (413)
- . . . teaching Bible study courses in a local church. . . (524)

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carefully considered. Before this information is presented per section, however, each research question will be briefly discussed again along with the specific inquiries used in the interview that are appropriate to that research question.

Research question 1

The first research question raised the issue "What is social development, from the perspective of the professor in theological education?" This first question was intended to address foundational issues of the study: the nature and process of and the responsibility for social development. Six of the 15 total interview questions (IQ) were designed to focus on these foundational themes. These inquiries included:

IQ 1-1. After reflecting upon the subject matter in this interview, can you identify any particular issues which should be considered pertinent to this study?--instrument item #13.

IQ 1-2. Generally, whose responsibility is it to see that a person will become socially mature?--instrument item #6a.

IQ 1-3. Social maturity is sometimes described as: "the ability to empathize with others" and "the skill of communicating genuineness." Can you identify qualities of the ideal student, which pertain to his/her social maturity?--instrument item #4.

IQ 1-4. After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?--instrument item #11a.

IQ 1-5. Can you recall any other personal experiences (apart from your theological training) which influenced your social growth?--instrument item #11b.

IQ 1-6. In your opinion, how does a person become socially mature?--instrument item #5.

Each of the relevant responses to these interview questions will be separately analyzed below. This analysis includes a graph and summary statements about the set of responses from each question. Where it is

appropriate, comparative comments are made regarding the various faculty responses. Some sample quotations will also be provided. Appendix C offers substantiation of the data analyses.

Interview question 1-1. After reflecting upon the subject matter in this interview, can you identify any particular issues which should be **considered** pertinent to this study?

Table 4.1

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 21)	Percentage of Total Classifiable Concepts (n = 25) Provided for Each Theme
a. Critical issue(s) perceived in social development	9	36%
b. Remarks of personal frustration/inadequacy	7	28%
c. Suggestions to redefine term social development	5	20%
d. Self-reflective comments	4	16%
	Totals: 25	100%

Although this question was raised at the end of the interview, many responses appeared to highlight issues of critical importance to the respondents. Nine out of 21 professors who provided responses classifiable in this category made statements about issues of social development that they deem critical. One-third of these comments called for a "balance" in theological education, including a focus on social maturity. All nine of the comments, in some fashion, signaled the professor's interest in entertaining social development issues in ministerial education.

Five professors specifically commented about the need to redefine the subject of social development as it was presented in the study; three of these five faculty members wanted to introduce a spiritual dimension to this research issue.

Four respondents made self-reflective comments primarily emphasizing their personal need to keep the subject of social development a conscious concern in their profession.

One-fourth of the responding professors (n = 7) noted a sense of personal frustration and inadequacy in the area of encouraging social growth in students. Perhaps the following series of comments voiced by one person best represent the honest struggle of some professors with this research issue:

I personally do not take much responsibility for my students' social immaturity; I ignore that (immaturity) . . . Theologically, I say 'We have the responsibility' but, in reality, I usually don't meddle in other people's business . . . I don't feel comfortable with that . . . I sort of hope that (social) growth will happen (314).

A conclusion that can be drawn from the two top-rated themes is rather ironic: on the one hand, nine of the 21 responding professors (43%) made various statements about critical issues in social development, while agreeing that the subject of social development was a significant one in theological education. One-third of the respondents (7 of 21), on the other hand, indicated a sense of personal frustration and inadequacy when it actually came time to help students in their social growth.

Interview question 1-2. Generally, whose responsibility is it to see that a person will become socially mature?

Table 4.2

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 23)	Percentage of Total Classifiable Concepts (n = 23) Provided for Each Theme
a. Primary responsibility seen to be other than the individual	11	48%
b. Primary responsibility given to the individual	8	35%
c. Responsibility shared between the individual and other sources	4	17%
	Totals: 23	100%

This interview question which highlighted the subject of responsibility tended to separate all responding faculty into one of three logical categories. Thus, the sum of all classifiable concepts equaled the total number of respondents who provided at least one relevant comment in this category (n = 23).

About half of the faculty members stated that the primary responsibility for social development fell on the shoulders of conventional social institutions: the home, the church and the school. One-third of the participants claimed that the individual himself was mainly responsible.

The remaining 17% (four professors) indicated a need for the balance between these two polarized factors. One representative participant from this last group noted

The responsibility is left to the individual. If one does not take control of his life, then freedom is meaningless . . . also, the family, television (the great 'need-creator' and 'image-maker'), society, and tradition. Certain things are beyond our personal circumstances (511).

It is apparent that most faculty (19 of 23, or 83%) recognized that the responsibility for social development is exclusively that of the individual person or of various social institutions; the dilemma is that the expressed emphases of these 19 professors would show anything but a unanimous position as to which of these two distinct groups is most responsible. Perhaps this fact is one reason for the level of personal frustration cited in the analysis of the previous question.

Interview question 1-3. Social maturity is sometimes described as: "the ability to empathize with others" and "the skill of communicating genuineness." Can you identify qualities of the ideal student, which pertain to his/her social maturity?

Table 4.3

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 27)	Percentage of Total Classifiable Concepts (n = 27) Provided for Each Theme
a. Primary focus on both personal characteristics and concerns for other people	11	41%
b. Primary focus on personal characteristics	11	41%
c. Primary focus on concerns for other people	5	18%
	Totals: 27	100%

Every professor surveyed for the study made some type of comment on this inquiry. As in the case of the previous interview question, responses were analyzed according to the respondent's primary emphasis. Therefore the number of total classifiable concepts were equal to the

number of professors who were surveyed (n = 27). Three logical categories of synthesizing themes were inducible from the information.

The basis for the interview question is drawn from the studies of the helping professions. One particular prominent study (Carkhuff, 1969b) highlights the two qualities of empathy and genuineness. Every respondent indicated that they understood these two terms; in fact, oftentimes, specific comments would reveal that some professors personally used these same two phrases as useful descriptors of social development.

Eleven professors emphasized a need for balance between certain dimensions of social development (which focused on personal character qualities) and other aspects of social development (which tended to focus on an individual's concern for other people).

Eleven other faculty choose to comment primarily on those features solely necessary for personal character development. Examples here ranged from spiritual qualities ("a thorough knowledge of the Christian faith") to social skills ("prudent and sensitive to others") to holistic concerns ("psychological and emotional health").

Only five professors thought that social development should be characterized by primarily focusing on the concerns for other people. Respondents in this group typically saw the need for intentionality and deliberateness to be "others"-oriented. As one person remarked "It is seeing beyond one's own needs" (116).

Interview question 1-4. After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?

Table 4.4

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 21)	Percentage of Total Classifiable Concepts (n = 32) Provided for Each Theme
a. Experiences from meaningful dialogue in an informal support group	11	34%
b. Experiences in formal education (positive)	8	25%
c. Experiences from leadership positions	5	16%
d. Experiences from observing role models	5	16%
e. Experiences in formal education (negative)	3	9%
Totals:	32	100%

The major contributing factor affecting the respondents' own social development (during their years of theological training) was the significant interaction they received through informal support groups; One-third of the total comments (or half of the professors who gave classifiable responses) expressed this fact. Both breadth and depth of encounter was noted. For example, at least five of the 11 comments in this category addressed the inherent value and the stretching experience of diverse encounters: appreciating differences in background, thought and culture. Also, commitment to personal relationships which brought maturity were recognized.

. . . for the first time I heard people telling me how I came across to them. It was a pretty jarring experience--in fact, traumatic at the time (325).

. . . our (faculty/student-peer) group was influential in determining the decision by my wife and me to go to the missionary field (311).

Eleven comments were voiced about formal education; however three of these statements were negative, such as: "'social' concerns focus on cooperation, whereas most 'academic' concerns focus on competition" (424).

Five comments each were made about experiences gained from leadership positions (e.g., working as a student pastor, bookstore manager, psychiatric aide) and experiences based on observing role models. In each reference to role models, an influential professor was cited.

When specific phrases within each of these five synthesizing themes are investigated further, the predominant issue that continually surfaces shows the contribution that meaningful interpersonal relationships offers to social development. At least 25 of the total 32 classifiable concepts (78%) that were shared related to this topic. Expressing this observation in different terms, 18 of the 21 responding faculty (86%) provided at least one comment regarding the value of social interaction.

Interview question 1-5. Can you recall any other personal experiences (apart from your theological training) which influenced your social growth?

Table 4.5

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 17)	Percentage of Total Classifiable Concepts (n = 25) Provided for Each Theme
a. Experiences within the family	8	32%
b. Experiences in the church	5	20%
c. Experiences of self-discovery and spiritual pilgrimage	4	16%
d. Experiences with supportive people	4	16%
e. Experiences involving challenging environments	4	16%
	Totals: 25	100%

Regarding the five synthesizing sub-themes of this issue on social relationships, the topic of family life was rated first by approximately one out of two professors who provided classifiable responses (totaling 17 professors). Five professors pointed to the influence of the church; four faculty talked about two dimensions of personal growth: self-discovery and spiritual life.

Four respondents indicated the influence of those who provided encouragement for growth (either supervisory models or colleagues). Finally, four others declared the importance of challenging situations: two referred to their military encounters, while two professors referred to previous missionary work. In all four of the last comments the value of diversity was again raised--diversity of people, cultures and thought.

Generally-speaking, responses to this interview question coincided with overall comments from the previous question. That is, when analyzing reoccurring issues that surface in most or all of the synthesizing themes here, significant interpersonal contacts were again found to be the most predominant factor for social growth. Participants perceived the formation of their own social development--even apart from their theological training experiences--as largely dependent upon human interaction. At least 21 of the 25 total comments (84%) addressed this subject; or to put it in different terms, every professor who spoke to this question (n = 17) identified a certain valuable dimension of long-term interpersonal encounters.

Interview question 1-6. In your opinion, how does a person become socially mature?

Table 4.6

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 25)	Percentage of Total Classifiable Concepts (n = 67) Provided for Each Theme
a. Interpersonal relationships	11	17%
b. Individual consciousness, reflection and intentionality	9	13%
c. Supportive person(s)	9	13%
d. Spiritual/theological resources	6	9%
e. Formal instruction	6	9%
f. Role models	6	9%
g. Showing concern for others	5	7%
h. The question was unanswerable	4	6%
i. Self-knowledge and self-expression	4	6%
j. Negative life-experiences	4	6%
k. Miscellaneous	3	5%
	Totals: 67	100%

The sixth and last inquiry used in the interview concerning the first research question centered on the process of social maturation. All but two of the 27 interviewed faculty provided a relevant comment in this category. Of the 11 themes selected to represent the 67 total responses, the category most often chosen was the general need for social relationships. This theme was distinguished from comments that called for specific, personal sources of encouragement (tied for the second most popular category). For example, a typical response in the former category was "By interacting with other persons" (224). Whereas, a common example of the latter category was the statement "Be engaged in

a supervisory relationship with someone who is able to get below the surface--to the emotional nature" (221).

Only six respondents (9%) cited specific examples of formal instruction as significant for social growth; two of these six respondents noted the value of the experience-oriented Clinical Pastoral Education program.

Four of the 25 professors who commented could not initially provide an answer to this question; eventually three of these four participants offered at least one comment which was classified by the ten remaining themes.

In all, four of the 11 synthesizing themes (which were developed inductively) focused on the specific matter of social contact: theme a (11 professors), theme c (nine professors), theme f (six professors) and theme g (five professors). When combined, these four categories stressing the value of social interaction represent 84% of all faculty (21 of 25 professors) or 46% of all total responses (31 of 67 comments).

Research question 2

The second research question posed the issue "What does theological education do to encourage the social development of students?" This research subject intended to concentrate on the general environment and academic community of seminaries. One-third of the total interview questions (5 of 15) were raised about these topics, including:

IQ 2-1. What particular areas of social maturity, if any, should the graduate theological school perceive to be its primary responsibility?--instrument item #6b.

IQ 2-2. In addition to your own instruction, what are the most significant things that come to your mind, concerning ways this school helps people relate to others?--instrument item #2.

IQ 2-3. From your perspective, should the school be doing more to help students mature socially, or are they adequately meeting this need?--instrument item #3.

IQ 2-4. Is there any time during one's training here that a student is provided the opportunity for personal assessment of the way he/she relates to others, either formally or informally?--instrument item #7.

IQ 2-5. Imagine the following situation occurring at this school: A senior student, preparing for local church work, is highly regarded for his research skills and impressive academic standing. However, he is likewise known for his very critical attitude, which frequently alienates others. What, if anything, would be done here to address this situation, either in a formal or an informal way?--instrument item #8.

As in the previous section, all comments that were made in reference to these five interview questions will be analyzed below. This critique will include a graph of synthesized, thematic responses as well as summative statements. Again, Appendix C provides a substantiated index for the data analyses.

Interview question 2-1. What particular areas of social maturity, if any, should the graduate theological school perceive to be its primary responsibility?

Table 4.7

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 18)	Percentage of Total Classifiable Concepts (n = 18) Provided for Each Theme
a. Curricular aims primarily emphasizing interpersonal concerns	7	41%
b. Curricular aims primarily emphasizing both the personal and the interpersonal concerns	6	33%
c. Curricular aims primarily emphasizing personal concerns	5	26%
	Totals: 18	100%

Responses to the first interview question of the second research issue were mutually exclusive statements, since all respondents mainly stressed one of three categories: the personal dimension of social development in the curricular aims of theological education, the interpersonal concerns of social development or the combination of personal and interpersonal matters found in social development curriculum. Thus, there were as many comments as there were faculty members who gave responses classifiable in this category (n = 18).

The focus on interpersonal curricular issues was cited most often by professors--in fact, in 41% of the interviews. An example of this social interest was given when one teacher related "We want to create a climate: a spirit of non-judgmental affirming acceptance and recognize a need for growing" (413).

Six of the 18 professors preferred to emphasize both the personal and interpersonal curricular aims of social development. As one person put it "We should help people to become aware and sensitive to self, others and life" (524).

One-fourth of the respondents (5 of 18) limited their comments to the personal concerns of social development curriculum. One representative quotation from this category centered on the individual learner: "The school should help students to look at the Scripture and themselves in a critical way--to help them (if necessary) unlearn their personalities of arrogance and pride, and to develop a sense of self-worth and progress" (212).

It is evident from these statements that every faculty member who responded had some idea about the kind of curricular emphasis that should be found in theological education; yet no uniform pattern of response was apparent.

It is interesting to compare the responses to this question with the responses to interview question 1-3, where professors were asked to describe qualities of social maturity: there, in another series of mutually-exclusive comments (one response for each faculty member), 41% of professors (11 of 27) emphasized qualities both of personal characteristics and of concerns for other people; 41% focused on personal characteristics alone; and only 18% highlighted the qualities centering on "concerns for other people."

Interview question 2-2. In addition to your own instruction, what are the most significant things that come to your mind, concerning ways this school helps people relate to others?

Table 4.8

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 25)	Percentage of Total Classifiable Concepts (n = 43) Provided for Each Theme
a. References to activities outside the classroom (high-structure)	14	32%
b. References to classroom activities	13	30%
c. References to activities outside the classroom (low-structure)	8	19%
d. References to the general school atmosphere	8	19%
	Totals: 43	100%

About half of the total comments (22 out of 43) voiced by the 25 participating faculty indicated that seminaries generally encourage students' social development through educational experiences outside the classroom itself. This figure included high-structure activities (such as Clinical Pastoral Education course, gospel outreach ministries and chapel services) and low-structure activities (such as fellowship meetings and informal counseling times).

Thirty percent of the total classifiable concepts focused on classroom activities; as many as 11 of these 13 total comments made reference to a particular course or school department which promoted social development. Two professors reflected negatively upon this perspective of classroom activities; one person said "I don't really know of any person teaching social skills" (124).

Another respondent replied "One thing for sure, we don't leave social development to teaching a course" (213).

Eight professors commented on the general supportive atmosphere of their school, typically using phrases such as "community" and "communal life." A particular faculty member remarked that this type of social environment was inherently more implicit than explicit (415). One other professor, confirming the implicit community structure of his school, admitted that meaningful ministry to students' social concerns was often "hit-and-miss" (413).

Two creative responses to this interview question highlighted: (1) an intentional educational policy which allowed all students' spouses to audit one course per semester free of charge (515)--encouraging active participation and involvement among married couples in the academic community; and (2) a collective garden enterprise for the entire institutional family (413)--providing an outlet for meaningful fellowship and productivity.

It is apparent that most of the professors who directed a comment to this interview question were not only aware of various school programs which encouraged social maturity outside of the classroom, but they showed respect for such activities; as noted above, 22 out of 43 responses contained some type of reference to these activities. Looking at it from a different perspective, 18 of the 25 faculty (72%) cited opportunities for social development outside the classroom.

Interview question 2-3. From your perspective, should the school be doing more to help students mature socially, or are they adequately meeting this need?

Table 4.9

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 22)	Percentage of Total Classifiable Concepts (n = 39) Provided for Each Theme
a. Comments concerning the School's weaknesses	13	33%
b. Comments suggesting improvement	12	31%
c. Comments concerning the School's strengths	8	21%
d. Comments variously-related to the question	6	15%
	Totals: 39	100%

Twenty-two of the 27 professors surveyed gave an assessment of their school's effectiveness in meeting the social development needs of students. Twelve of these responding faculty (55%) stressed areas of weakness; seven faculty (32%) listed strengths (one professor noted both weaknesses and strengths).

Suggestions for improvement of this ministry to students was made by a dozen faculty; of the 12, eight professors had earlier emphasized weaknesses in the school's program, and three instructors spoke about the school's strengths.

Six of the 22 participants (27%) offered comments that spoke to the question more indirectly. One person, for example, preferred to focus on the issue of responsibility saying "Two items should be kept in mind: we are not their parents, and some students don't respond to our

efforts at all. Seminaries can't do it all; there is an increasing effort to work with the local ordaining church and community" (523). Another teacher spoke about the nature and process of social development generally: "I find that question really impossible to answer Sometimes I get skeptical about curriculum plans to promote growth; sometimes I just see social maturity as a natural process: they're just growing up" (415).

Overall, more faculty primarily described the weaknesses or inabilities of their school to address social development issues (55%) than those faculty who mainly identified strengths (32%). Yet recommendations for improvement in this area of theological education curriculum were suggested by faculty members in both groups.

Interview question 2-4. Is there any time during one's training here that a student is provided the opportunity for personal assessment of the way he/she relates to others, either formally or informally?

Table 4.10

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 27)	Percentage of Total Classifiable Concepts (n = 29) Provided for Each Theme
a. Positive remarks concerning formal opportunities for personal assessment	12	41%
b. Negative remarks concerning opportunity for personal assessment	10	35%
c. Positive remarks concerning informal opportunities for personal assessment	7	24%
	Totals: 29	100%

All 27 professors that were interviewed in the study had at least one comment to make about their school's provision for the assessment of students' social development. Ten faculty had negative responses, though two of these persons also identified that formal opportunities for assessment were available to students. (This accounts for the fact that total comments outnumbered total respondents by two.)

Nineteen of the 27 professors (65%) specifically described either formal provisions for student evaluation (12 responses; 41% of faculty) or informal provisions (seven responses; 24% of faculty). These were mutually exclusive categories. The former category encompassed such matters as faculty evaluations of students per class and a battery of professional tests; the latter category primarily consisted of counseling or advising with a faculty member who had usually established a previous relationship with the student.

One-third of the faculty (10 of 27) either claimed that no opportunity for student assessment of social maturity was available at their school, or that they were not aware of such provision. Two of these respondents, however, expressed a personal desire to have some form of student evaluation.

Two-thirds of the responding professors (19 of 27) acknowledged that students in their school were afforded the chance to assess their social growth in one fashion or another. In most cases the various types of evaluation that were administered were not meant to be corrective or remedial but diagnostic in their design.

Interview question 2-5. Imagine the following situation occurring at this school:

A senior student, preparing for local church work, is highly regarded for his research skills and impressive academic

standing. However, he is likewise known for his very critical attitude, which frequently alienates others. What, if anything, would be done here to address this situation, either in a formal or an informal way?

Table 4.11

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 24)	Percentage of Total Classifiable Concepts (n = 33) Provided for Each Theme
a. Who is responsible at the School to confront social immaturity	17	52%
b. What is done by the School to confront social immaturity	14	42%
c. Controversy regarding the issue	2	6%
	Totals: 33	100%

When a negative, hypothetical situation was presented to the faculty, 22 of the 24 faculty (92%) who expressed a classifiable concept indicated that something constructive would be done to address the problem at their school. In particular, seventeen faculty explained which persons would be responsible to resolve the dilemma, while 14 people chose to focus on the process (of these 31 total responses, nine faculty members spoke about the person responsible and the process; this accounts for the sum of 22 independent respondents).

As the data table above indicates, the topic of individual responsibility was discussed the most (52% of the total comments). Of these 17 professors, eight noted that faculty alone were primarily responsible to confront social immaturity. (Sometimes a particular faculty member was appointed by the Dean to this task, but more often

than not the faculty member would initiate the contact.) Nine other professors said that faculty and other personnel were held responsible for this duty. "Other personnel" includes the academic dean, a particular committee and/or outside professional help.

Of those 14 persons who chose to talk about the process used at their school to confront such social immaturity, eight respondents talked generally about programs or administrative structures already established. In contrast, eight other professors directed specific comments to the actual scenario that was presented; some provided a possible course of action that would be taken, ranging from: (1) withdrawal of the student's school recommendations, to (2) counseling the graduating senior about taking a position of assistant pastor for the first few years of service, to (3) suggesting that the individual reconsider his call to ministry.

In summary, virtually every respondent (22 to 24) acknowledged that some plan for confrontation would be used to face a problem similar to the one introduced in the scenario. Only two responding persons (6%) failed to identify such a plan at their school by raising issues of concern on this subject:

There is always a question among faculty as to what our role should be (415).

The problem is, 'How do you identify these people?' (422).

Once again the controversial topics of the nature and process of social development are observed in the quotations. These two issues tend to neutralize any attempt at confrontation.

Research question 3

The third research question raised the issue "What is done by professors to encourage the social development of students?" This

research subject was intended to focus on the precise ways in which particular faculty influenced the students' ability to relate constructively with others. Four interview questions were asked of the 27 respondents including:

IQ 3-1. . . . Is there anything you teach that addresses this second issue: helping people to relate constructively to others?--instrument item #1.

IQ 3-2. Please complete the handout entitled, "Statements About Social Development" . . . Besides these six statements, is there yet another component of social maturity that is prominent in your teaching?--instrument item #9.

IQ 3-3. . . . Do you happen to remember any specific examples of how you teach (this/these) most prominent concept(s) (from the handout above), either inside or outside the classroom?--instrument item #10.

IQ 3-4. Using the term "resource" in its broadest sense, have you found any resources to be especially useful to you as you help students to relate constructively to others?--instrument item #12.

As in the previous two sections, all relevant responses to this set of inquiries will be analyzed below including a critique of synthesizing themes in graph form. Summative statements that are made find substantiation in the interview transcripts detailed in Appendix C. Also, all relevant nominal findings in the study are analyzed in this section for statistically-significant associations. Data tables (organized in 2 x 2 matrices) are presented. Appendix B provides some pertinent support material.

Interview question 3-1. . . . Is there anything you teach that addressed this second issue: helping people to relate constructively to others?

Table 4.12

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 24)	Percentage of Total Classifiable Concepts (n = 32) Provided for Each Theme
a. Emphasis on class objectives/content	19	59%
b. Emphasis on class methodology	9	28%
c. Emphasis on instruction outside the class	4	13%
	Totals: 32	100%

Almost 60% of the total comments (19 to 32) provided for this question focused on the theme of class objectives or class-content issues. Of these 19 comments, 13 statements were made exclusively in this category. In other words, 13 of the 24 professors who provided relevant responses to this question (54%) expressed their personal contribution to students' social development strictly in terms of what was attempted in the classroom. A representative remark would be " . . . We discuss such interpersonal issues as what to say (as a pastor) in your fifth year, which could not be said on your fifth Sunday" (523).

The second most-frequently cited theme was the respondents' emphasis on class methodology. In contrast to the previous theme, responses here centered on how professors attempted to encourage the social maturity of students. Of the nine total comments only three professors (9%) stressed methodology exclusively. A typical example of a response in this category would be "I use a praxis-model: starting

with Scripture and tradition and proceed to work with the dialogical and personal experiences" (524).

Only four comments emphasized instruction that was informal (beyond the classroom). Two of the four professors (6%) exclusively highlighted this category. One of these two faculty members stated "Every other Saturday evening we have several students over our house for dinner and fellowship; my overall purpose is to teach the value of hospitality and generosity" (115).

When summarizing the data collected from this interview question it is clear that the vast majority of professors saw their influence upon students to be primarily in the classroom. (The word "teach" in the question may have biased the respondents in this direction even though the issue of considering instruction that was both "inside" and "outside" the classroom was discussed with several participants at this juncture of the interview.) Of the 32 total comments registered, 28 focused on ministry in the classroom (88%). To state it another way, 22 of the 24 professors (92%) made references predominantly about the classroom environment.

Interview question 3-2. Please complete the handout entitled, "Statements About Social Development" . . . Besides these six statements, is there yet another component of social maturity that is prominent in your teaching?

All 27 interviewed faculty responded to the first part of this interview question which was based on the primary variable of the study: the extent to which six primary concepts of social development theory were taught by professors in theological education (see "Statements About Social Development" in Appendix B). As noted in the previous chapter, responses to this question (identified and organized in nominal form) were tested for association with three other content

variables: (1) the extrinsic variable of years of other ministry-
related vocational experience; (2) the extrinsic variable of academic
discipline ("Biblical-theological studies" or "pastoral-educational
studies"); and (3) the intrinsic variable of self-perceived theological
perspective ("liberal" or "conservative") (see "Respondent Information
Sheet" in Appendix B).

Table 4.13 indicates the summative comments of all 27 professors
on the handout "Statements About Social Development." The following
procedure was used to collate data using the responses to the Likert
Scale provided on the handout:

1. All responses of "3" (identified on the Likert scale with the phrase "as often emphasized as not") were eliminated because of its neutral position.
2. All responses of "1" and "2" were clustered; these totals are referred to in the statistical tables as "not emphasized in instruction."
3. All responses of "4" and "5" were clustered; these totals are referred to in the tables as "emphasized in instruction."

Once all relevant information was collected and collated on this
interview question, four data tables were constructed utilizing the
 2 x 2 matrix design. One of these four tables shows significant
association at the .05 level of measurement; the three other tables
show positive correlation (but not significance) at the .05 level. In
 all four data tables the primary variable is identified on the
horizontal axes, whereas one of the three content variables is located
 on the vertical axes.

Table 4.13a indicates that there may tend to be a relationship
 between those "pastoral-education" professors who teach theory f
 ("Each individual has the ability to determine personal fulfillment
 and maturity"), than professors in the academic discipline of Biblical-

Table 4.13

Respondents' Instructional Emphases of
Six Major Social Development Theories
 (using theory descriptions and Likert Scale from
 handout, "Statements About Social Development")

Respondents' Code Number	Major Social Development Theories					
	a.	b.	c.	d.	e.	f.
111	2	4	4	5	3	5
122	3	3	3	3	3	3
123	3	2	4	2	2	3
124	4	4	4	5	5	4
115	4	1	1	5	3	2
116	5	3	3	4	5	4
211	5	4	4	3	3	5
212	3	3.5	2	4	2	4
213	4	4	4	4	2	1
224	2	2	3	3	4	3
225	2	4	2	3	5	3
321	4	1	3	3	3	4
312	4	4	2	3	2	2
323	3	4	3	4	4	4
314	4	5	5	3	5	5
325	2	3	4	4	3	4
316	4	5	5	5	5	3
421	5*	5*	5*	5*	5*	5*
422	4	4	2	3	3	4
413	3	4	2	3	3	4
424	4	3	3	3	2	3
415	2	5	2	4	4	4
511	3	3	4	3	2	3
522	2/4**	3	4	3	2	3
523	3/3**	3/3**	3/4**	4/5**	4/5**	2/3**
524	5	2	2	5	5	5
515	2/4**	5	4	4	3	3

*all theories were taught as alternative theories to be chosen by the student, as opposed to exclusive solutions to social maturity

**each of these theories were distinguished as taught in an "explicit/implicit" manner; consequently, none of these figures were included in the statistical analyses.

theological studies. All respondents in the former group (n = 8) claimed to emphasize this concept of social maturity in their instruction.

Perhaps the association can be explained by the fact that faculty in the pastoral-educational field are typically more aware of social development issues from their particular studies; also their academic field, which regularly emphasizes practical dimensions of theological education, inevitably brings many professors into closer contact with students' growth experiences (e.g., supervising field work and service projects). This combination of theory and practice may result in a greater appreciation for human potential and choice.

No other correlation trends were found using the extrinsic content variable "field of academic discipline" as a factor in the data analyses. In other words, besides theory f, none of the other five theories of social development were found to correlate with the variable of academic discipline.

Table 4.13b indicates that there may be a significant association between those professors who consider themselves more theologically liberal and their teaching of theory b ("All people are continually resolving conflicts between their natural instincts and society's constraints"), than those faculty who view themselves as conservative. Only one out of 10 professors from the former group did not stress this particular theory in his instruction; whereas, among nine conservatives, this theory was emphasized by about as many faculty as those who did not emphasize it.

Perhaps this correlation can be generally attributed to the broader perceptions of life that liberal theologians may have

Table 4.13aInstruction of Theory f, Interfacing ExtrinsicContent Variable: "Field of Academic Discipline"

Theory f states that "Each individual has the ability to determine personal fulfillment and maturity."

Field of Academic Discipline	Theory f is Emphasized in Instruction	Theory f is Not Emphasized in Instruction	Totals
Professor of Biblical-Theological Studies	6	3	9
Professor of Pastoral-Educational Studies	8	0	8
Totals	14	3	17

Chi-Square Tests

phi = -.4364
 Yates = 5.9379
 Pirie/Hamden = 3.3744

Fisher Exact Test

p = .1235

Table 4.13b

Instruction of Theory b, Interfacing IntrinsicContent Variable: "Liberal/Conservative"

Theory b states that "All people are continually resolving conflicts between their natural instincts and society's constraints."

	Theory b is Emphasized in Instruction	Theory b is Not Emphasized in Instruction	Totals
Liberal	9	1	10
Conservative	5	4	9
Totals	14	5	19

Chi-Square Tests

phi = .3905
 Yates = 1.3940
 Pirie/Hamden = 2.9925

Fisher Exact Test

p = .1191

experienced. That is, those who claim to be more liberal may perceive more options for human conflict--as well as for human resolution; whereas, conservative theologians may tend to perceive life generally in more discrete terms.

There were no other correlation trends discovered when examining the intrinsic content variable "liberal/conservative." That is, besides theory b, no other correlation was discovered between the six social theories and the variable of theological persuasion.

The third 2 x 2 matrix compared years of other-ministry vocational experience with the instruction of social theory e ("Maturity is dependent upon important periods of growth, which are sequential and increasingly complex in character"). Table 4.13c illustrates that a correlation was noticed between faculty with 15-30 years of additional ministry work who emphasize this theory, in contrast with those faculty have 0-10 years experience. This correlation was statistically significant at the .05 level.

One logical possibility for such correlation is that professors who have acquired long-term experiences (in a variety of ministry-related vocations) may tend to be more sensitive to significant and inter-related aspects of human maturity. Specifically, an analytical assessment of one's personal growth over longer periods of time may have produced character qualities like patience for and tolerance of other persons regarding stages of development.

The final Table (4.13d) which analyzed pertinent nominal data from the study indicates that there may tend to be an association of those faculty who had 15-30 years of "other-ministry vocational experience" as they stress theory f in their teaching ("Each individual has the

Table 4.13cInstruction of Theory e, Interfacing ExtrinsicContent Variable: "Other-Ministry Vocation"

Theory e states that "Maturity is dependent upon important periods of growth, which are sequential and increasingly complex in character."

Years of Other-Ministry Vocational Experience	Theory e is Emphasized in Instruction	Theory e is Not Emphasized in Instruction	Totals
0 - 10 years	1	7	8
15 - 30 years	4	0	4
Totals	5	7	12

Chi-Square Tests

phi = -.8367
 Yates = 3.6670
 Pirie/Hamden = 8.7027

Fisher Exact Test

p = .0101

ability to determine personal fulfillment and maturity"). All professors who had 15-30 years experience (n = 7) taught this theory in a prominent way; however, among those faculty with only 0-10 years of service (n = 7), about as many instructors emphasized this theory as those who did not.

One reason for this association might be, once again, that those faculty who had greater ministry experience were more inclined to appreciate the possibilities and the hopes (as well as the challenges) of individual human beings.

In summary, then, all combinations between the primary variable (the six social theories) and the three content variables (academic discipline; additional ministry experience; and the self-evaluation of liberal vs. conservative theological persuasion) were investigated for significant correlation. Only the four examples noted above revealed significant correlations.

Other combinations of the various content variables were also analyzed for significant association; the variable of academic discipline was watched with the variable of other ministry experiences, as well as with the variable of theological persuasion. The latter two variables were also compared with each other. In each case, no statistically-significant correlations were found.

Only theories e and f were found to have a significant correlation with the variable of "other-vocational experience." Data indicated that no association existed with the other four theories and this variable.

Information obtained from the second part of this interview question was provided by respondents who desired to express any

modification or additions to the six descriptive theories on the handout, "Statements About Social Development." Only 12 professors (of the 27 interviewed) chose to provide comments that were classifiable in this category. These comments are analyzed below:

Table 4:13d

Instruction of Theory f, Interfacing Extrinsic

Content Variable: "Other-Ministry Vocation"

Theory f states the "Each individual has the ability to determine personal fulfillment and maturity."

Years of Other-Ministry Vocational Experience	Theory f is Emphasized in Instruction	Theory f is Not Emphasized in Instruction	Totals
0 - 10 years	4	3	7
15 - 30 years	7	0	7
Totals	11	3	14

Chi-Square Tests

phi = -.5222
 Yates = 1.6970
 Pirie/Hamden = 4.0022

Fisher Exact Test

p = .0962

Table 4.13e

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 12)	Percentage of Total Classifiable Concepts (n = 12) Provided for Each Theme
a. Need for an additional concept	7	58%
b. Need for different emphasis or organization	5	42%
	Totals: 12	100%

Seven of the 12 total responses that were offered actually specified an issue distinct from the list of six theories on social maturity. Six of these seven responses referred to the spiritual dimension of human development; in particular, six professors commented on the relevancy of the Scriptures, the productive work of the Holy Spirit in people and the importance of the community of believers. As one faculty member from this group noted "Social-consciousness begins with God-consciousness" (116).

Five other professors each prefaced their comments by referring to a particular theory that they had selected to be most prominent in their instruction. Following this reference, faculty remarks included statements about the need for an alternate emphasis or the need for reorganizing the list of the half-dozen theories. An example of this type of comment was "(re: theory f) . . . I would tend to say that people only mature when they choose to do" (413).

In summary, most of the changes suggested in the list of six social growth theories pertained to the spiritual domain. It stands

to reason that theological educators would be concerned about this dimension of ministerial training and development. Six of 27 total participants (22%) identified their awareness of this need; everyone of the five schools surveyed had at least one faculty representative that stressed this spiritual component.

Interview question 3-3. . . . Do you happen to remember any specific examples of how you teach (this/these) most prominent concept (s) (from the handout above), either inside or outside the classroom?

Table 4.14

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 21)	Percentage of Total Classifiable Concepts (n = 33) Provided for Each Theme
a. References to instruction "inside" the classroom	20	61%
b. References to instruction which could not be explicitly categorized	5	15%
c. References to instruction "outside" the classroom	4	12%
d. References to instruction both in and out of the classroom	4	12%
	Totals: 33	100%

Early in the previous chapter it was noted that in the collating of the reported data only one comment per faculty member (per synthesizing theme) would be permitted in the data analysis. This was done in order to prevent domination by any one faculty member or school through multiple responses. This method of organization likewise encouraged the formation of several synthesizing themes. The only exception to this procedure is found in this section of the data

analysis. Because some respondents selected more than one of the six statements on social theory to be prominent in their teaching, more than one comment per professor will also appear in Table 4.14. However, only one comment per social development theory will be attributed to any one respondent in each category of synthesizing themes.

In interview question 3-3, all 27 participants were asked to provide a specific example of the way in which they actually taught the social development theory that they perceived to be most prominent in their teaching; 21 professors made 33 classifiable statements.

The theme which recurred most often was references to learning experiences in the classroom. Sixty-one percent of all comments made (20 of 33) and 62% of all professors responding (13 of 21) were categorized under this theme.

Four comments were made about instruction outside formal classroom walls, and the same amount of statements referred to teaching examples both in and out of the class.

Five faculty provided responses which really could not be verified by any explicit teaching example; one such reference was:

These theories permeate the entire set of courses (I teach); I don't know how to identify individual instructional examples These issues are important to me, but I'm not sure if my students would identify these statements as my personal beliefs (316).

Apart from these five comments noted above, the following paragraph indicates the range of comments that were offered when respondents were asked for a specific instructional example: theory f ("individual determining personal fulfillment") and d ("reaction to influences and forces around them") were each credited with five

comments; and theories c ("fundamental human needs") and e ("periods of growth") received three comments apiece.

Summarizing the responses to this interview question, it is not surprising, however, is that five of the 21 responding professors (24%) could not recall specific illustrations of their most-prominent theory selection.

Interview question 3-4. Using the term "resource" in its broadest sense, have you found any resources to be especially useful to you as you help students to relate constructively to others?

Table 4.15

Synthesizing Themes	Number of Classifiable Concepts from Responding Professors (n = 23)	Percentage of Total Classifiable Concepts (n = 34) Provided for Each Theme
a. Social interaction	8	24%
b. Significant literature	7	20%
c. Meaningful theories/ concepts	7	20%
d. Influential people	6	18%
e. Effective teaching methods	3	9%
f. Testing instruments	3	9%
	Totals: 34	100%

Six themes were synthesized from the data when respondents were asked to share resources which were especially useful to them in promoting social development.

Eight of the 23 professors who gave classifiable remarks (35%) stated that the factor of social interaction was a valuable resource for them--whether it was implemented in a traditional class or realized when studying abroad. Specific "influential people"

was a factor cited as a useful resource by six professors, five of whom did not mention the previous factor of "Social interaction." In other words, 13 different faculty (57% of the total respondents) spoke about the value of interpersonal involvement generally, or they referred to particular social contacts of significance. One person in the former group expressed "The greatest single resource is experiential interaction with people. The longer you work with people, in a sensitive way, the more tolerant and understanding you become" (116). A representative of the latter group remarked ". . . I have several colleagues here whom I respect who refine, exhort and support me. . . . Therefore, I need to express genuine care and concern for people close to me in my profession" (515).

Factors of "significant literature" and "meaningful theories/concepts" each received seven comments, totaling 40% of all responses. Fourteen different professors (61% of the total respondents) claimed that their personal resources were to be found in one of these two categories--more closely associate- with subject-matter. These two factors were distinguished from each other in the following way: "significant literature" stood for references to specific literary works (e.g., "I could suggest spiritual tomes--like the works of John Bunyan" (422); whereas "meaningful theories/concepts" was a descriptive phrase denoting a specific person with a particular point of view (e.g., ". . . the impact of Walter Rauschenbusch and his 'social gospel'" (225).

Between these two sets of factors (the interpersonal issues of "social interaction " plus "influential people" and the subject-matter issues of "significant literature" plus "meaningful theories/concepts"),

21 of the 23 respondents (91%) identified their personal resources for social development. Seven respondents exclusively identified the first set of factors; eight faculty exclusively reported the value of the second set of factors; and six persons acknowledged both sets of synthesizing themes.

In all, 23 of the 27 professors interviewed (85%) had at least one contribution to make regarding this particular interview question on resources; this fact indicates the faculty's conscious awareness of valuable personal resources which help students to relate to others in a constructive, socially-acceptable fashion.

Comments about the interview

While no particular question was raised to elicit the respondents' evaluation of the interview, at least six specific remarks were made concerning the general nature of the survey.

Two comments focused on the definitions or descriptions that were utilized in the interview schedule:

1. "I'm not really clear that I've responded to your definition of social maturity. . . I would distinguish between being socially-skilled and being morally or ethically sensitive" (524).
2. "I wouldn't separate the vertical and the horizontal responsibilities so sharply, as you did in the beginning . . . you may want to broaden your use of social development to include spiritual development, too" (511).

Two other comments by different respondents noted that the was "enjoyable" (415), and that it left "no gaps in the survey" (424).

Two more specific reactions emphasized the formation of the interview questions as well as their organization:

1. ". . . the way you've phrased the questions has allowed me to share everything I wanted to say" (515).
2. "I've been interviewed several times before, but I don't think I have ever had a more thoughtful, logical order of questions presented" (422).

Summary

Fifteen total interview questions were asked to 27 professors from the five participating theological schools in the study. The structure of the testing instrument was framed around the three overarching research questions.

After reflecting upon the subject of social development as presented in the interview, nine of 21 responding faculty members noted the importance of this curricular issue to theological education. Yet seven of these same 21 faculty provided statements of personal inadequacy or frustration when confronting the ministry demands connected with the issue of students' social growth.

One cause for frustration may stem from the topic of responsibility. Eighty-three percent of the professors (19 of 23 participants) specified that responsibility for social maturity was either primarily the duty of the individual or mainly the duty of conventional social institutions (home, church, school). However, the professors were about evenly divided between these two positions; only the remaining 17% of the respondents indicated that the responsibility for social development was primarily shared between both groups.

Another cause for frustration among theological educators may result from the confusion about the nature of social development. When asked to provide qualities of social maturity, all 27 professors in the study participated yet unanimity of response was nonexistent. Forty-one percent of the faculty described qualities which focused primarily on personal character traits (e.g., confidence,

self-awareness, prudence). Another 41% of the faculty supplied qualities which focused on personal traits, coupled with concern for others (e.g., being interested in people and showing compassion). A third group of professors (18%) primarily isolated the factor "concerns for other people" as indicative of social maturity.

The most recurrent theme gleaned from the overall responses to the first research question was expressed in the valuable role that meaningful, interpersonal encounter plays in social development. For example, after considering the various experiences from their own theological training, 86% of the professors (18 of 21) cited the contribution of social interaction. Experiencing social encounters with people of diverse background, thought and culture was especially significant to many respondents. Also, when recalling other life-experiences (apart from their theological training) which influenced their own social growth, all 17 of the responding teachers spoke about certain significant dimensions of interpersonal contact.

Finally, when the process of social development was raised, eleven synthesizing themes were constructed; four of these eleven themes focused on the specific impact of social relationships and interaction. The four categories represented 84% of all faculty who participated (21 of 25 professors).

Five inquiries were raised in the interview concerning the second research question; responses from each of these five inquiries helped to determine ways that the total seminary community encourages students' social development. First, curricular aims of pastoral education were identified by faculty: interpersonal concerns were mentioned slightly more than personal issues. These findings are contrasted with earlier

responses about the nature of social development (from IQ 1-3): there, professors preferred qualities of social maturity which described personal character traits (over qualities which favored concerns for other people)--by a margin of better than 2 to 1 (or 41% to 18% of all 27 surveyed professors).

When asked what significant contributions that their Seminary was providing to help students relate constructively to others, 18 of 25 responding faculty (72%) made references to school activities that were actually outside classroom walls (such as chapel services and social events).

Two-thirds of all interviewed faculty (19 of 27) acknowledged that their School provided students with various opportunities for assessment of personal social growth--either formally or informally. One-third of the remaining professors either claimed that no such opportunity existed or that they were not at all aware of this provision.

Following the presentation of a hypothetical situation depicting a social immature case study at their school, virtually every respondent (22 of 24) claimed that some plan of confrontation would be implemented to face the problem.

Looking at the overall subject of social development services, 55% of responding faculty primarily noted weaknesses in their School's program; 32% of the professors primarily stressed areas of strength.

The third research question was represented in the remaining four inquiries of the interview. The intention of this part of the study was to understand faculty perceptions of their own contributions to students' social maturity.

The vast majority of the faculty (22 of 24 respondents) saw their primary influence upon the social growth of students to be centered in the classroom; only four professors provided comments about ministries elsewhere.

When asked to comment on six specific theories of social development that were taught, the following statistically-significant information was discovered: (1) professors in the discipline of pastoral-educational studies tended to stress the concept of individual human potential and choice more than their colleagues in the departments of Bible and theology; (2) professors considering themselves to be more theologically-liberal claimed to teach the theory that man is continually resolving conflicts in life more than the conservative-minded faculty; (3) every professor with 15-30 years of ministry experience (other than teaching) acknowledged a teaching emphasis regarding the theories of growth-stages of development and the aforementioned view of human potential and choice, in contrast to his counterpart who had 0-10 years of additional ministry.

Any substantial comments concerning modifications to the list of six theories of social development focused on the need to be concerned about the spiritual domain of human growth. Besides rating the six social development theories, all professors in the study were requested to provide an example of the way they attempted to teach their most-prominent theory selection. Thirteen of the 21 responding professors (62%) referred to learning experiences in the classroom; only four professors identified a situation outside of class. Five faculty could not provide a specific, explicit example of their instruction of chosen theory.

Finally, 23 of the 27 professors (85%) surveyed in the study indicated their awareness of valuable resources that they were using to encourage students in social maturity. Twenty-one of these 23 respondents (91%) referred to resources which focused on interpersonal issues (e.g., "influential people") or to subject-matter issues (e.g., "significant literature") or to both. A fairly-even distribution of comments was found among these three alternative selections.

Chapter 5

CONCLUSIONS

Prior to the turn of the twentieth century, theories of human development seldom progressed beyond the popular views of Shakespeare. Referring to the seven ages of man as illustrative of his conception of social role and stages of life, the famous dramatist-poet wrote:

All the world's a stage,
and all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first the infant . . .
Then the whining schoolboy, . .
creeping like a snail,
Unwillingly to school. And then the lover,
Sighing like a furnace . . .
Then a soldier,
Full of strange oaths and bearded like the pard,
Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice, . .
With eyes severe and beard of formal cut,
Full of wise saws and modern instances; . .
The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank, and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.
As You Like It

The study analyzed several contemporary views of social development particularly as they may affect theological education; each

theory is considerably more sophisticated and scientific than Shakespeare's thoughts. Though prominent perspectives of social maturity are explained in detail, no theory was ever judged to be inherently significant; nor was it ever intended that any particular viewpoint was the "right" one or even a "good" one. Instead, the study carefully identified and examined the instructional theories that individual theological educators claimed to teach, in order to encourage the social development of students.

Chapter 1 of the study focused on the problem, defined the sample as well as relevant terms and stated the three research questions which guided the study.

Chapter 2 highlighted precedent literature from three complementary disciplines related to the study: research accomplished in the helping professions, relevant literature from the area of theological education and prominent theories of social development.

Methodological procedures were described in Chapter 3. This includes procedures used to select the sample, to construct the interview instrument, to collect the data and to analyze the data.

Using the three research questions as organizational grid in the study, Chapter 4 provided the findings from the 27 interviews with professors. Synthesizing themes, induced from classifiable comments that were shared, supplied the basis for comparison between faculty responses. Appendix C offered substantiation for each commentary and summary statement on pertinent data.

In the present and final chapter, the findings are provided meanings so that conclusions can be drawn about the ways in which seminaries influence students' abilities to relate constructively with

other people. The following sections include a description of counter-productive curricular issues found in the programs of selected seminaries. Also, a recurring curricular component which facilitates social maturity in seminary students is analyzed. Certain recommendations for curriculum improvement and additional research pertaining to social development are cited. Finally, specific summative comments are made.

Counter-Productive Curricular Issues in Ministry Training

Three curricular issues which tended to discourage students' social maturation in ministry training were discovered from the findings; each issue consistently centered on one of the three research questions. As these three curricular issues are explained, possible consequences for ministry training will be suggested.

Diverse perceptions of the concept of social development

The first research question raised the inquiry "What is social development, from the perspective of the professor in theological education?" It was intended to address foundational issues of the study: the nature and process of and the responsibility for social development.

All of the 27 surveyed faculty members gave some indication that they comprehended the simplified phrase used to define the term social development in the study (i.e., "the ability to relate constructively with other people"). Though a few professors preferred to alter this statement slightly to include spiritual and/or ethical dimensions of this definition, the simplified phrase proved to be an acceptable and functional description of social maturity.

Based on collected data, the subject of social development was considered to be a significant curriculum issue by virtually every professor who was interviewed. A comment representative of all faculty (which suggests at least a negative position of respect for this subject) was made by a professor employed in a department of pastoral-educational studies: ". . . When graduates get into difficulty in their congregations, we've found that it's almost always in the area of interpersonal relationships" (325).

Invariably, the significance of social development as a component of theological education curriculum was never questioned; however, differing faculty perceptions of the essence of social development caused frustration among several respondents. One faculty member (511) stated that nobody could ever "take a picture" of a socially-mature person; another professor (323) claimed that since people are always "in a state of flux" social development was determined to be an intangible character quality.

This lack of unanimity concerning the essence of social maturity elicited diverse (even conflicting) faculty responses to some related issues. For example, the responses provided a commentary on the professors' perceptions of the foundational issues confronted in the first research question: the characteristics of and the responsibility for social development. Two particular illustrations of these faculty perceptions are noted here.

First, the responses to interview questions focusing on prominent characteristics of social development appeared to be conflicting. When asked to provide qualities of a socially-mature student, the least common responses stressed the need to be concerned for other people

(IQ 1-3); yet when discussing areas of social maturity that theological schools should concentrate on, the most common responses emphasized these same interpersonal concerns (IQ 2-1).

Second, there was disagreement pertaining to the subject of responsibility. Only four out of the 23 professors who provided a classifiable comment in this category stated that the individual student primarily shared responsibility for his social maturity with conventional social institutions (such as the seminary). The remaining 19 professors offered divided opinions, observing that such responsibility belonged exclusively to only one of these two groups (IQ 1-2).

Thus, findings reveal that the first counter-productive curricular issue in these selected models of ministry training was prompted (in part) by a lack of agreement among surveyed professors concerning the essence of social maturity. As it has been shown, this discord was observed by a certain disagreement among faculty members regarding two related sub-topics in the research: the description of and the responsibility for social development.

Dissonant views concerning the nature and purpose of theological education

The second research question posed the issue "What does theological education do to encourage the social development of students?" The overall environment and academic community of seminaries was intended to be the center of attention at this juncture of the study.

The second counter-productive issue that was discovered in the observed models of ministerial training pointed to certain diverse views regarding the nature and purpose of theological education. Research of

the precedent literature in theological education (described in Chapter 2) provided a valuable resource at this point of analyses; specifically the five polarized themes that were discussed earlier now offered a useful source of reference (i.e., content vs. skill; personal vs. professional; theory vs. practice; generalized vs. specialized; and graduate vs. professional). In terms of these five polarized themes, each of the participating schools reflected dissonant perceptions regarding the function of theological schools.

For instance, while sharing some closing thoughts, one professor (415) admitted that part of his concern as a professional who encouraged students' social maturity was the absence of a ministry plan: "One of our problems in the church regarding socialization is that we don't have many good models; and I'm not sure why this is so." Another teacher (316) in his closing remarks echoed this response: ". . . typically seminaries are built on the academic--and Rabbinic--structures of the Greek and university models; Jesus called people to see how he did things. He said, 'Come walk with me' . . . but for the life of me, I don't know how we do that." Still another faculty member (413) expressed a specific consequence which sprang from his dissonant perception of the nature and purpose of seminaries. Self-critique was on his mind as he said: "We usually leave isolates sitting in a corner I suppose social development is our weakest area of ministry."

Besides these individuals, additional evidences of dissonance and disagreement were registered by several other surveyed professors. When evaluating their school's overall contributions to students' social development, 13 of 22 faculty who made a classifiable remark on this topic cited areas of weakness, whereas eight teachers spoke of strengths

(IQ 2-3). Also, when commenting on opportunities at their school which permit students a personal assessment of their social growth, 10 out of the total 27 professors (35%) responded negatively (IQ 2-4).

Thomas summed up this curriculum problem as he recognized the age-old controversial subject of the nature and purpose of theological education. Suggesting a sensitive yet probing reassessment of pertinent issues, he states:

. . . I am aware of the fact that the issue of what Christians and the church are called to be and do today is being discussed by many groups in the church today. But it is receiving relatively little attention in the places where it should be central; namely, in the seminaries The answer to what the church and its members should be and do today depends upon the nature and mission of the church (1969, p. 350).

As seminary faculty deal with this basic question of their existence, specialized ministries (such as encouraging social development) can be fairly examined and confronted.

Lack of a coordinated instructional effort

The third research question addressed the topic "What is done by professors to encourage the social development of students?" In contrast with the previous question, which focused on the overall learning environment of the seminary, this last inquiry concentrated on precise ways that particular faculty influenced students' social growth.

One would expect that both the first and second counterproductive curricular issues in ministerial training would affect this third and final topic, since the former issues are inherently more foundational; indeed, this is what happened. Because most professors struggled with the basic issues of social development concepts and held dissonant views about the nature and purpose of theological education, faculty as a whole did not possess any complementary vision and plan to teach social

development with their colleagues.

This lack of coordinated instructional effort was observed numerous times in all 27 faculty interviews, for various reasons: confusion about the role of faculty in the ministry of social development (415); questions concerning "when to turn a student loose" (511); doubts about the value of any type of curriculum which promoted social maturity (415); and overall feelings of inadequacy (523).

Several evidences could be cited as results of failure to provide an organized instructional approach to social development. First, a certain level of discrepancy appeared with regard to the significance of formal education in social growth. In one part of the interview (IQ 1-6) only six out of 25 professors who shared classifiable comments noted specific examples of formal instruction as useful in helping people mature socially; yet 21 professors identified the value of social contact and relationships. However, when asked a separate question about how they personally helped people relate constructively to others (IQ 3-1), 22 of 24 professors who offered classifiable statements made references predominantly about the classroom environment; only two teachers primarily spoke about interpersonal ministries outside the class.

Second, the lack of an intentional instructional effort to promote social maturity among specific faculty was observed when a handful of professors admitted that their particular teaching on the subject was more implicit than explicit. One professor (316) who represented this small group reflected upon the four theories of social development that he had selected as most prominent in his own instruction. Without hesitation, he claimed "these theories permeate the entire set of

courses I teach;" yet he quickly admitted "I don't know how to identify individual instructional examples." When pressed further as to whether or not his students would actually perceive that he held these four theories to be personally valuable--since they were taught implicitly--he confessed: "These issues are important to me, but I'm not sure if my students would identify these statements as my personal beliefs."

Finally, the lack of a coordinated instructional endeavor was seen in the remarkable contrasting statements that respondents provided when suggesting ways to improve their school's efforts to encourage students' social development (IQ 2-3). Such suggestions widely ranged from desiring a "magic formula" which would integrate the academic, the practical and the devotional components all within the classroom (224) to focusing on the continuous growth process of humans, particularly after seminary training (511)--and from dreaming about the institutional ideal of a "monastery" which would blend work, study and play (212) to emphasizing the need for greater participation in meaningful global social issues (522)!

A Curriculum Component Which Facilitates Social Maturity

The most important and recurring evidence of a component in seminary curriculum which tended to aid faculty in their task of students' social development was meaningful social encounters. An example of this curriculum component was cited in a typical respondent's comment (116) from the first school surveyed in the study: "The greatest single resource is experiential interaction with people You must be exposed to people!" This simple yet profound remark represents numerous similar references to the value of interpersonal

experiences in the process of social development. This curriculum component as well as certain related features will be analyzed in this section. Specifically, three illustrative examples of the faculty's awareness of meaningful personal interaction in the process of social maturity are given. Four complementary curriculum features of seminary training are also considered.

Illustrations of the value of social experiences

Responses to at least three separate interview questions consistently emphasized the contribution that interpersonal encounters offer social development. First, reflecting upon their own years of theological training, professors repeatedly stressed the influence of interpersonal relationships (IQ 1-4). Even though five synthesizing themes were induced from comments to this question, specific phrases within each of the five themes indicate that 18 of the 21 faculty who gave classifiable comments spoke about the particular value of social relationships.

Also, when professors were asked about influential life-experiences apart from their own theological training (IQ 1-5), 21 teachers noted how long-term interpersonal encounters brought them to social maturity (only one professor out of the 27 who were surveyed did not provide any classifiable comment at all to this question).

Likewise, as the interviewed faculty members discussed the processes by which any individual matures socially, four of the 11 synthesizing themes that were constructed stress the value of interpersonal influences (IQ 1-6).

Related curriculum features which emphasize social experiences

Four features of seminary curriculum which reaffirm the value of social interaction in the minds of the faculty are described below. Each feature represents a perception of seminary curriculum which encourages social maturity in students.

First, 23 out of all the surveyed professors indicated their conscious awareness of personal resources that they used to encourage students' social development; 13 different faculty emphasized the specific resource of interpersonal experiences (IQ 3-4).

Next, the interviewed professors confronted the subject of significant ways their school helped students relate to others (IQ 2-2). Among their overall comments, more than half of the responses highlighted the contributions that were made by both structured and unstructured interactional activities "outside" the classroom (e.g., chapel services and informal counseling). This included comments from 18 of 25 faculty who offered at least one classifiable comment.

Third, the question was asked about a student's opportunity for personal assessment of social maturity at school (IQ 2-4). Once again social involvement was emphasized in one of two ways: Formal opportunities for assessment primarily consisted of student evaluations by professors and administration of professional personality tests. Informal opportunities included, in every case, faculty-student encounters (e.g., counseling or academic advising). Two-thirds of all the professors (19 of 27) noted that their school afforded some opportunity for student evaluation, between these two provisions for social development assessment.

Finally, every surveyed professor was questioned about their

school's procedure for remedial ministry in the hypothetical case of a socially-immature senior student (IQ 2-5). The majority of respondents observed that some plan of confrontation would be implemented to address situations that were similar to the given senario. Specifically, 17 of the 24 professors who provided a classifiable comment to this question emphasized the value of interpersonal contact by indicating the particular persons that would be involved in the confrontational plan. Also, of the 14 teachers who spoke about the actual process that would be utilized, nine faculty likewise stressed the significance of social interaction and dialog. (Some faculty provided remarks which focused on both the persons and the processes of their school's remedial plan.)

Thus, the immense value of interpersonal experiences was demonstrated to be the most prominent curriculum component which facilitates students' social development in the seminaries that were surveyed. In summary, most faculty perceived that their own social growth was significantly influenced by meaningful instances of social interaction. They likewise found this influence to play a primary role in the processes of social development, generally. Four related research issues which were positively affected by this curricular strength in seminaries included: faculty resources used to encourage social growth; interactional school activities "outside" the classroom; opportunities for student assessment; and a school plan for remedial assistance in the case of a socially-immature student.

Recommendations for Curriculum Improvement

Every seminary, because it is a social institution, must deal with the issue of improvement. And since nobody ever speaks of change for

the sake of change, there must be a certain rationale for any plan of improvement that is suggested. The recommendations for curriculum improvement that are offered below are primarily intended for the five schools that were part of the study; however, other seminaries which could be described as members of the study's population may also benefit from these curricular suggestions. Each recommendation represents an elaboration of the previous two sections; that is, all suggestions for improvement proceed directly from the three counter-productive curricular issues and the reoccurring curriculum component of social encounter, noted earlier in this chapter. Specifically two overarching recommendations for curriculum improvement will be considered here:

(1) the need for seminary faculty to continue confronting the issue of the nature and purpose of theological education; and (2) the need for faculty to determine the meaning of and the curricular procedures for social development, with implications for theological education.

Understanding the nature and purpose of theological education

As Thomas (1969) alluded to the crisis earlier, unless Protestant theological institutions resolve certain questions about the nature and mission of the church--according to the way these basic issues affect pastoral training--seminaries will continue to prepare its ministers in futility. The five sets of polarized objectives analyzed in Chapter 2 offer particular points of departure for schools that are willing to begin this necessary task of understanding its identity and mission.

Farley comments on this job by suggesting that the church rediscover the meaning of the word Theologia (the study of theology). For him this term represents the dynamic relevance of Scripture which speaks the contemporary truth for every age: "Theologia is not an

unchanging essence persisting through changing historical situations." He adds, "One element of the task of recovery is discerning how the global-setting of the community of faith and the specific crises and oppressions which pervade that setting affect the very concept of the study of theology" (1981, p. 112).

The subject of the nature and purpose of theological education is at once, complex and controversial. Perhaps an illustration from one of the helping professions would be useful:

Recently a local radio station aired an interview with the dean of the Armed Forces Medical School. In response to comment which pointed out opposition of established medical schools to his fledgling institution, the dean observed that his school was oriented to the service of military personnel and sought to take account of the specialized areas in which they would serve. Thus, they offered courses in tropical diseases, radiation sickness, severe gunshot wounds, blast and burn trauma, and the like. What the dean was saying, in effect, was that in addition to adhering to the traditional medical curriculum, his school was also seeking to take account of the particular requirements and needs of the military (Jones, 1978, p. 93).

When attempting to reassess the nature and purpose of theological education, seminary faculty might consider the wisdom of this illustration by honoring their own rich traditions, while accomodating themselves to the ever-changing demands of their environment. To ignore the latter would be as foolish as to forsake the former. A case in point would be the challenges provided by the contemporary study of so-called "test-tube" life. Whereas faculty at theological schools for centuries have consistently subjected these types of issues to the scrutiny of their traditional ethical codes, the precise features of this particular and current controversy were totally non-existent merely one decade ago. Theological faculty which are certain of their character and purpose will be better equipped to handle the demands they

encounter.

To provide a more specific example of curriculum recommendation on this theme, consider one of the five sets of polarized objectives cited above and analyzed in Chapter 2: "personal vs. professional." (Since the subject of student social development has been a major aspect of the study, this selection seems appropriate.) As in so many curriculum topics the specific focus here should not be one of either-or but of both-and concerns. That is, it would appear that the faculty's integration of personal and professional perspectives is critical to meet the demands of theological education (in general) and of social development (in particular).

For Batson and Wyckoff, this integration of the personal and the professional dimensions of seminary training means "that one can operate professionally without losing his sense of personal inner coherence, even if professional reflection generates personal conflict (e.g., in focusing upon his own behavior)" (1973, p. 104). When curricular applications are deduced from the data in the study, an emphasis on integration of the personal and the professional concerns would indicate that theological students must not only be given the necessary skills of his profession (e.g., preaching), but they must simultaneously be taught to value issues of human development (e.g., self-awareness, self-esteem and social responsibility).

Regarding this subject, Lloyd has suggested several thought-provoking suggestions which do justice to both personal and professional concerns. His nine contributions are presented here as concrete curricular aims that seminary professors may employ to confront the issue of seminary purposes:

. . . (a) self-understanding and an understanding of people; (b) an unsentimentalized appreciation of people; (c) an ability to enter into the many aspects of human encounter--to be sensitive to people and to their needs, to listen as well as to speak, to be honest with people and with himself, to share himself emotionally with people; (d) an ability to be self-critical and to learn from one's experiences, especially from failures; (e) a capacity to be decisive, to lead, to take initiative, to be able to give direction without robbing people of their responsibility to make their decisions and to live their lives; (f) an ability to meet fearful situations, a kind of toughness . . . upholding high standards; (g) a quality of steadiness--to persist through adversity or through unexciting drudgery over the long pull--what might be called faithfulness; (h) a healthy attitude toward the professional aspects of his work, with a commitment to rigorous professional standards; (i) an ability to affirm the profession of the ordained ministry and to find within it an authentic professional identity of his own (1969, p. 422).

Determining the meaning of and curricular procedures for social development

Earlier in this chapter it was shown that faculty from the seminaries surveyed in the study revealed counter-productive curricular issues related to their diverse perceptions of social development. In fact it was observed that because no clear description of social development was apparent at any of the five schools, there was likewise no unified instructional effort among professors to encourage students' social maturity. Seminary professors may find that one way to confront these challenges in curriculum is to determine the meaning of social development; they also may discover the benefits of employing confident, curricular procedures which will typically encourage social growth in their academic community.

Since most professors commented on the value of the personal interaction for social development, that particular curricular emphasis will be highlighted in the following paragraphs. Two cautions, however, must be identified: (1) the selected theme of personal interaction is

only a representative example of several ways that social maturity can be achieved--it is not an exclusive feature, or even necessarily a primary one in all cases; and (2) the theme of personal interaction in its present form is still a very broad topic. For instance, two more precise dimensions of the theme "personal interaction" (which were induced from the study) include modeling of particular persons, as well as experiencing any form of meaningful social contact (e.g., living in dormitories).

If seminary faculty were serious about the issue of curriculum improvement (concentrating on the latter of the two dimensions given above) what concepts of curricular change might be emphasized? Overall comments from professors in the study indicate that the following instructional ideas would be relevant to incorporate: some form of cross-cultural encounter; significant times of sharing divergent theories of belief and ministry; opportunities to develop critical thinking skills; learning situations which focus on contemporary social concerns; and a caring, accepting community of professors, students and related "team-members" (e.g., local pastors).

In addition to these basic curriculum concepts that were provided by the participating respondents, three specific suggestions can be induced from the data as curriculum procedures which facilitate students' social development.

First, seminary faculty can promote social maturity by providing students with a variety of opportunities to build meaningful interpersonal relationships with faculty and fellow-students. Several references in the interviews identified significant individuals or small groups of people who made invaluable contributions to the professors'

own social maturity. Though this aim of building relationships may sometimes run counter to traditional purposes of higher education, the adoption of this curriculum suggestion would seem to at least focus on certain Biblical distinctives of theological education. For example, stressing student cooperation (such as group projects and other assorted academic experiences) could provide substantial benefits for all members of the seminary community.

Second, seminary faculty can help students utilize the significant advantages of formal education when addressing social development concerns. Several responses addressed the value of "in-class" learning. When commenting on the personal resources that were used to encourage social growth, 17 of 23 professors who gave classifiable remarks recalled resources associated with subject matter (in the various forms of "significant literature," "meaningful theories/concepts," "effective teaching methods" and "testing instruments") (IQ 3-4).

One interesting thought which parallels this concern to concentrate on a student's development in formal education was submitted by Thomas in his article, "Some Issues in Theological Education." Suggesting a more sensitive and philosophical approach to curriculum construction, Thomas recommended that seminary personnel consider what he calls the "logical versus the psychological order of the theological curriculum."

. . . the logical order of theological study is the traditional one: Bible, church history, theology and ethics, liturgics, homiletics, pastoral care, education, etc. The problem is that this is usually not the proper psychological order for the student. When he begins theological study, his primary interest and concern may be the meaning of Christian faith for him, which might be most directly approached through a course in theology. Or it may be helping people in trouble, in which case he might want to begin with a course in pastoral counseling. The example could be multiplied. But it would be unusual to find a student whose consuming passion was to understand ancient Near Eastern

culture and mythology, which is probably where he would begin in the Old Testament. When he is told that these concerns of his are all very proper but must be held in abeyance until he 'covers' the biblical and historical disciplines, he is likely to rebel The problem of the psychological order of theological studies is probably at the root of many of the cries of irrelevance we hear today (1969, p. 351).

Thomas admits that his insight into this curriculum issue does not make traditional curriculum problems any less pleasant; there are realistic roadblocks to implementing his plan--including immense, inflexible resources. Since the psychological order demands that the student begin where he is and "follow his nose," this model becomes very uneconomical. It requires the extensive use of tutorials and seminars. In the light of this realistic evidence Thomas confesses that some type of compromise must be worked out. Nevertheless such compromise--rather than a sign of failure--should be perceived as a refreshing sign of hope, for the "psychological order" plan gives evidence of meeting individual as well as institutional concerns. Indeed it represents another attempt to wed the personal and the professional issues of theological training through formal education.

The last specific curriculum suggestion for seminary faculty is that students need to be introduced to meaningful social experiences of non-formal education which complement their formal learning. In one sense this subject can be understood as a particular dimension of the broader issue of seminary's purpose (i.e., is theological training to be more like a graduate school or representative of a professional school? To state it another way, to what extent should seminaries emphasize practical training in its curriculum?).

Identifying this controversial topic in his article, "Professional Education and Theological Education," Thomas notes that there will

always be an ongoing debate in most professions about the importance of training through practice; yet there is generally more agreement in other helping professions about the necessity and priority of "hands-on" experiences. Thomas states

Graduate professional schools in medicine, business, education, and social work generally take much more responsibility for training in practice than do theological schools. Of all these areas of professional education, medical schools carry out practical training most thoroughly with their system of internships, residencies, and speciality boards. And clinical training is being moved back further into the M.D. program. Practical training after the M.D. is becoming less under the control of the medical school and more under that of the hospitals and the specialty groups Theological education has not yet made up its mind whether this responsibility should fall on the theological schools, or the place of first employment, or somewhere else (1967, p. 558-559).

Perhaps some type of required apprenticeship or internship plan, introduced either during or between semesters of formal theological education, could serve as a viable alternative training model for this challenging curriculum issue. One particular advantage of this plan would be that during this period of training students could form meaningful learning habits which would enable them to consider the relevancy of their theoretical studies as well as help them cope with the pressing realities of professional life. Thus a smoother transition from school to church work would be achieved. In addition, the critical thinking skills that would be developed through this plan would encourage the learner to not only "reflect and respond" in routine formal intellectual exercises--it would also positively affect the life-long development of analytical skills necessary for a ministerial lifestyle.

Glasse (1968) proposes a creative plan of reform to this issue of balancing non-formal with formal education. He expresses the critical

need to perceive ministry preparedness as a never-ending venture--rather than something that is typically completed in a three-year academic program. Proceeding logically with these values, Glasse introduces a model which suggests a continuum of career training consisting of five stages throughout life: (1) motivation for ministry (recruitment); (2) education for ministry (seminary); (3) practice of ministry (profession); (4) continuing education (expertise); and (5) sustained motivation (morale). Glasse further argues that if this lifeview of professional ministry preparation is not respected discontinuity will result and the gains at one point in the profession will be lost at another. He analyzes

Ministers falter in practice not only because they are not 'called' and 'trained,' but because in practice the forces active in their recruitment are not supported by their institutional responsibilities, and the patterns set in their ministerial functions (1968, p. 19).

Recommendations Regarding Additional Research

Further studies which parallel the concerns of this study may benefit from two areas of recommendation: the area of general verbal matters and the area of specific research considerations.

Investigation using verbal content analysis

During stages of the study, words that were used--whether spoken or written--regularly hindered communication. Several factors contributed to this situation: time limitations of the faculty interviews; extent of faculty's knowledge concerning technical concepts; theological backgrounds and personal religious convictions; views of education (as a whole) and of theological education (in particular); and general perceptions and understanding of the interview material that was covered.

On the one hand, the reality that words often hinder communication should not be too discouraging. It is a constant source of trouble that must be confronted by even the experienced research worker.

Difficulties which arise in communicative processes are more acute to the researcher who employs an open-ended questionnaire. For, without trying to prescribe any given answer to an inquiry (e.g., when the interviewer mistakenly says, "I'll tell you what I mean by . . . "), the researcher who uses such questionnaires must continually probe the respondent to ascertain what is actually being communicated (and what is not).

On the other hand, the potential problems in communication should enable the researcher to be more sensitive to the way in which any research is being specifically affected. For example, in the study, respondents were asked to evaluate their overall theological perspective, whether "liberal" or "conservative." A line representing these two extremes was provided, but nothing else. No caution was taken to guard against the probability that one respondent's view of "liberal" or "conservative" would be quite different from another person's understanding.

In summary, this issue of potential communicative difficulties is a critical theme for research planning and procedures.

Consideration of possible research themes

Additional studies could be considered in any one of the three research issues: the nature and process of social development, the overall influence of the academic community on students' social growth and the specific contributions of selected faculty which encourage the social maturity in students.

In particular, those who would research the first of these stated issues may find it helpful to investigate graduate schools of related helping professions. For example insights from professionals in the fields of counseling and medicine regarding the essence of social development could provide valuable curricular assistance to colleagues in theological education.

Researchers who would address the second issue above may benefit from a study of the specific perceptions of certain students and administrators as well as professors. It would seem reasonable that such an expanded study would provide relevant data for comparisons and contrasts between these three sources.

Finally, if the third of these research issues would be analyzed, a broader sampling of schools may prove to be useful. Selecting schools in two or three other regions of the nation, for example, could result in more generalizable conclusions. Also, suggestions for curriculum improvement might be more concrete and applicable to a wider range of theological institutions.

Summary Statements

Despite any discussion about improvements and change, there is a question about its reality in theological schools. On the one hand, some seminaries which claim to make curricular modifications may actually be only "rearranging the furniture." On the other hand, those seminaries which provide certain evidences of specific concrete change may eventually slip back to more familiar curriculum patterns and carry on "business as usual."

At the turn of the century, Harper called attention to this very

subject of concern when he expressed "So far as I know the only professional curriculum which is essentially the same as it was fifty years ago is that of the theological seminary" (1905, p. 229). The criticism was voiced by a brilliant Bible scholar and teacher--one who was best known as the founding president of the University of Chicago. It is disturbing to realize how President Harper's observation still stands as a relevant comment more than three-quarters of a century later. Certainly Harper's concern was not curriculum reform for the sake of reform. His challenge was for seminaries to be responsive to their changing world. In 1905 he stated that the "old curriculum" may have offered sufficient preparation for those pastors in an era of time where ministry was conceived as a function of study and pulpit alone. But, even at the turn of the century, Harper perceived that the ministry was no longer considered to be a study-centered profession any more than the professions of law or medicine were. Harper called for meaningful change when he said

Let us teach that the minister's work is not merely that of preaching. Nine-tenths of the seminary work is based upon this idea. As a matter of fact, preaching should not constitute one-tenth of his work. What the minister says out of the pulpit is more important than what he says in it (1905, p. 227).

Summarizing the contents of this study, then, it has been demonstrated that the challenge of theological education is a bilateral one: first, seminary personnel are challenged to construct a meaningful, functional statement of purpose that is sensitive to both their historic-theological position as well as the particular cultural demands of their day. Second, and more specifically, seminary personnel are challenged to see that their curriculum addresses the complementary aims of assisting students to not only know what sacred dogma to

transmit, but to provide the necessary skills of character and communication which will proclaim such truths in an effective manner.

APPENDICES

APPENDIX A

PROCEDURES INVOLVED IN SOLICITATION OF SCHOOLS AND RESPONDENTS

Sample 1: Initial Letter of Inquiry Sent to School President or DeanMICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF ADMINISTRATION AND CURRICULUM
ERICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

June 19, 1984

Dear President

I seek your cooperation and that of your faculty for an interview study in graduate, theological education. The study is to be a descriptive analysis of the ways theological education contributes to the student's understanding of social human development. A cross-section of eastern seminaries and graduate schools, with diverse theological heritages and denominational backgrounds, is to be included in the study.

Interviews are needed with four to six of your faculty members. Each interview will last approximately one and one-half hours. Questions in the interview will include faculty perception of what and how specific social development issues are taught in pastoral education curriculum. For the purpose of confidentiality, interview responses by faculty will be identified in the findings by certain codes and fictitious school names, known only to the researcher. Consequently, study results will be presented without any references to particular schools or faculty.

This research is to be conducted by one of our doctoral students, Ron Habermas. I will be serving as supervisor and consultant in his efforts. As it is convenient, appointment dates for the interviews will be arranged with selected faculty for the month of August. Upon completion of the study, we will be more than pleased to send you a synoptic institutional report of the research. Mr. Habermas will be contacting you soon to learn of your interest in this study.

If you have any questions, you may contact me at my office (517) 355-1737, or you can contact Mr. Habermas at work (804) 237-5961, ext. 538 or at home (804) 237-3634; home address: 210 Deerfield Lane, Lynchburg, VA 24502.

Sincerely,

Ted Ward
Professor of Administration
and Curriculum

Sample 2: Initial Letter of Inquiry Sent to Potential Respondents
(with attached biographical sketch)

Rev. Ronald T. Habermas
210 Deerfield Lane
Lynchburg, VA 24502

July 5, 1984

Dear Professor ,

I seek your cooperation for an interview study that I am conducting, as part of my Ph.D. dissertation work at Michigan State University. The study is to be a descriptive analysis of the ways graduate, theological education contributes to students' social development. A cross-section of eastern seminaries and graduate schools is to be included in the study.

I have received permission from Dean to contact certain faculty members of your school. However, my present intention is to identify faculty who are personally willing to participate in the study.

Six faculty from each school will be individually interviewed for approximately one hour. Questions in the interview will include faculty perceptions of how students are instructed to relate constructively to others.

For the purposes of confidentiality, all interview responses will be identified in the findings by certain codes and fictitious school names. Consequently, study results will be presented without any reference to particular schools or faculty. Upon completion of the study, all schools will be sent a synoptic institutional report of the research, if so desired.

I will be contacting you soon to learn of your interest in this study. If you have any questions, you may reach me at my office (804) 237-5961, ext. 538 or my home (804) 237-3634.

Thank you, in advance, for your consideration of this personal request.

Sincerely,

Rev. Ronald T. Habermas

Enclosure

BIOGRAPHICAL SKETCH OF

Rev. Ronald Thomas Habermas

- born September 20, 1951 and raised in metropolitan Detroit with four brothers and one sister.
- married Mary (nee) Vrazo the summer of 1973, between college and seminary training.
- blessed with two daughters in eleven years of marriage, Elizabeth Anne (6) and Melissa Marie (2).
- educated formally at William Tyndale College (B.R.E.), North American Baptist Seminary (M.Div.), Wheaton College Graduate School (M.A.), and Michigan State University (Ph.D., candidate).
- ordained into Christian ministry on May 30, 1976 with the North American Baptist Conference.
- received personal and pastoral experiences from such denominational organizations as American Baptist, United Methodist, North American Baptist, Evangelical Covenant, and Baptist General Conference. Also experienced a variety of interdenominational ministries.
- serve as Assistant Professor of Educational Ministries at Liberty Baptist College and Seminary in Lynchburg, VA.
- maintain professional memberships in National Association of Professors of Christian Education and Professors of Religious Education on the Eastern Seaboard.
- enjoy such interests as writing, jogging, reading, and participating in all major sports.



Sample 3: Follow-up Letter to Respondents Who Consented to the Interview
from Telephone Contact

Rev. Ronald T. Habermas
210 Deerfield Lane
Lynchburg, VA 24502

July 11, 1984

Dear Professor

,

Thank you once again for your willingness to participate in the descriptive, research study of social development curriculum in graduate theological education.

Don't hesitate to contact me at (804) 237-3634, if you are unable to meet the interview appointment. I look forward to our dialogue on (day/date) at (time).

Sincerely,

Rev. Ronald T. Habermas

APPENDIX B

INFORMATION PERTAINING TO INTERVIEW

GENERAL INTRODUCTION TO INTERVIEW

Thank you, once again, for your participation in this interview . . . (Briefly summarize important features from our previous communications: my work at Michigan State University; my interest in the study; etc.)

Permit me to review some information about the study before we start. The overall purpose of the study is to understand the ways in which graduate, theological education assists people to relate constructively to one another. I am especially interested in learning about your teaching experiences and your perceptions of how students mature socially at [SCHOOL].

Including our session today, a total of six faculty from [SCHOOL] will be interviewed. In each case, all responses will be anonymous. No specific reference will be made about any individual or any particular school in the study results.

As I set up the tape recorder, would you please complete this sheet? [PRESENT HANDOUT:: "Respondent Information Sheet"]

. . . Now, as we start the interview, please feel free--at any time--to ask a question or make a personal comment.

I will begin with some very broad, general questions--and then proceed with more specific ones.

RESPONDENT INFORMATION SHEET

1. What is your month and year of birth?
2. What are the number of years you have been teaching in graduate, theological education?
3. How long have you been teaching in your present position?
4. In view of the range of theological diversity among U.S. protestant, graduate schools, how would you generally describe your overall theological perspective? (place an "X" on the continuum below)

liberal

conservative

5. In addition to your current profession, have you ever been employed in another ministry-related vocation (e.g. local church or missionary work)? If so, explain the nature of this vocation and the length of time involvement.
6. Would you consider yourself to be personally affiliated with any particular denomination? If so, identify the denomination.

INTERVIEW QUESTIONS

1. Theological education is often described as a combination of man's vertical responsibility to God and his horizontal responsibility to man. Is there anything you teach that addresses this second issue: helping people relate constructively to others? (3-1)
2. In addition to your own instruction, what are the most significant things that come to your mind, concerning ways this School helps people relate to others? (2-2)
3. From your perspective, should the School be doing more to help students mature socially, or are they adequately meeting this need? (2-3)
4. Social maturity is sometimes described as: "the ability to empathize with others" and "the skill of communicating genuineness." Can you identify qualities of the ideal student, which pertain to his/her social maturity? (1-3)
5. In your opinion, how does a person become socially mature? (1-6)
- 6a. Generally, whose responsibility is it to see that a person will become socially mature? (1-2)
- 6b. What particular areas of social maturity, if any, should the graduate theological school perceive to be its primary responsibility? (2-1)
7. Is there any time during one's training here that a student is provided the opportunity for personal assessment of the way he/she relates to others, either formally or informally? (2-4)
8. Imagine the following situation occurring at this School:
 A senior student, preparing for local church work, is highly regarded for his research skills and impressive academic standing. However, he is likewise known for his very critical attitude, which frequently alienates others. What, if anything, would be done here to address this situation, either in a formal or an informal way? (2-5)
9. Please complete the handout entitled, "Statements About Social Development" Besides these six statements, is there yet another component of social maturity that is prominent in your teaching? (3-2)
10. . . . Do you happen to remember any specific examples of how you teach (this/these) most prominent concept(s) (from the handout above), either inside or outside the classroom? (3-3)
- 11a. After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively? (1-4)

- 11b. Can you recall any other personal experiences (apart from your theological training) which influenced your social growth? (1-5)
12. Using the term 'resource' in its broadest sense, have you found any resources to be especially useful to you as you help students to relate constructively to others? (3-4)
13. After reflecting upon the subject matter in this interview, can you identify any particular issues which should be considered pertinent to this study? (1-1)

STATEMENTS ABOUT SOCIAL DEVELOPMENT

Each of the following six statements makes a claim about the way people mature socially. Using the scale below, provide a number from 1 - 5, according to the emphasis that each statement is given in your teaching.

- _____ a. People often grow by imitating the behavior of others.
- _____ b. All people are continually resolving conflicts between their natural instincts and society's constraints.
- _____ c. It is necessary for individuals to resolve fundamental human needs (such as physical needs) before they can reach their full potential.
- _____ d. People primarily grow in reaction to influences and forces around them, which shape their growth.
- _____ e. Maturity is dependent upon important periods of growth, which are sequential and increasingly complex in character.
- _____ f. Each individual has the ability to determine personal fulfillment and maturity.

1	2	3	4	5
Never emphasized	Seldom emphasized	As often emphasized as not	Usually emphasized	Always emphasized

APPENDIX C

SUBSTANTIATION OF DATA ANALYSES FROM INTERVIEW RESPONSES

PARTICULAR INTERVIEW RESPONSES PERTINENT TO
RESEARCH QUESTION ONE

IQ 1-1. "After reflecting upon the subject matter in this interview, can you identify any particular issues which should be considered pertinent to this study?"--instrument item #13.

1. Critical Issues Perceived in Social Development (9 out of 21 professors).

a. a call for balance

"We must develop a balance in ministry preparation, including social development. We must emphasize total beings being involved totally with other total beings" (116).

"A critical component is balancing our theological instruction with our complementary behavior: truth incarnate. For example, the theme of 'blessing' is representative of this balance: we bless those who curse us, turning the 'destructive' into a 'constructive' motif" (312).

"Seminaries need balance--balance between social, academic and spiritual development" (325).

b. other elements to be considered

"Social maturity is based upon adequate theological and psychological conceptualizations. Also, it depends a lot on one's community: socialization is critical" (421).

"We should give more attention to the performance of our students (not just the 'academic' concerns)--regarding their social development" (124).

"Everyone in theological education--when it comes to this subject--must be a lover of people. If they're not (and that worries me), they can't help people grow" (225).

"We can start by distinguishing cognitive development (in academics) from affective and behavioral development" (116).

"Theological issues are very significant when it comes to social development of persons. Salvation has a very important social dimension; that is, love for God is seen in one's love for man. The 'community of faith'--mutual caring, sharing, discipleship, responsibility--is likewise an important theological concept" (311).

"I fear that the Protestant tradition of manipulation has kept us from a certain amount of maturity. I hope we can learn from other 'intentional societies' (e.g., the Roman Catholics), to learn to live together and to love each other" (413).

2. Remarks of Personal Frustration/Inadequacy (7 out of 21 professors)

"We, as a School, should do more in this area of social development, but I don't have a precedent model in my own past to refer to for help" (115).

"This whole issue of social maturity is an intangible thing--intangible to define, identify, and critique. People are always in a state of flux" (323).

"I personally do not take much responsibility for my students' social maturity; I ignore that (immaturity) Theologically, I say 'We have that responsibility' but, in reality, I usually don't meddle . . . I sort of hope that (social) growth will happen" (314).

"Jesus set aside the Rabbinic School model; sure, Jesus taught his disciples to memorize content, but mainly to see his life. Yet, typically, seminaries are built on the academic--and Rabbinic--structures of the Greek and university models; Jesus called people to see how he did things. He said 'Come walk with me' But, for the life of me, I don't know how we do that" (316).

"Looking at the subject of social development and how we address that here, it's fascinating to see how this issue is latently there in our curriculum. I question whether the implicit approach (that the School and I take) is the best; I ask myself: 'Should we be more explicit? Do we need a strategy--overt and contextual?'" (424).

"It's difficult to quantify some of these questions on the subject of teaching social development. There's always a tremendous gap between my perception and the student's perception of what I teach! I'm sure I know more about my lesson plans than my students! . . . One of our problems in the church regarding socialization is that we don't have many good models, and I'm not sure why this is so" (415).

"We all need to work at it (the teaching of social development); we all feel inadequate at teaching it" (523).

3. Suggestions to Redefine the Term "Social Development" (5 out of 21 professors)

a. in "spiritual" domain

"An important issue would have to include the spiritual dimension, 'Would social growth be any different for a Christian than for a non-Christian?' For example, for the Christian, is there such a thing as a mature social relationship between two homosexuals, as an alternative lifestyle?" (122).

"I have a great difficulty separating 'spiritual' from 'social'" (422).

"It may be best to broaden the subject of social development to include spiritual development; for example, a deepened prayer life usually deepens social maturity" (511).

b. in other areas

"Social maturity can also be defined as personality development" (523).

"I would distinguish between being socially-skilled (e.g., able to communicate effectively with others) and being morally or ethically sensitive" (524).

4. Self-Reflective Comments (4 out of 21 professors)

"This issue of social maturity is essential to my own faith pilgrimage" (212).

"A primary concern is: 'Whose responsibility is it to see that students grow socially?' . . . I'm not even sure if it's even a secondary commitment for me" (123).

"I sometimes think about this subject (e.g., I wonder whether some students will make good pastors), but I don't usually think about this subject in any conscious way" (314).

"I guess the key question is--is it continually 'bugging us'--that is, is the subject of social maturity regularly prompting us, as a major concern" (523).

IQ 1-2. "Generally, whose responsibility is it to see that a person will become socially mature?"--instrument item #6a.

1. Primary Responsibility Seen to be Other Than the Individual (11 out of 23 professors)

"The first responsibility is the parent and family. School teachers and relatives can help" (524).

"Family and schools, first of all--yet schools are not really emphasizing social awareness" (515).

"The home is first. Also, the educational socialization process plays a major role. The church likewise plays an important role" (422).

"Each of the following assumes partial responsibility: the worshipping community; his small group relationships; his academic advisor and instructors; his family. The School accepts partial responsibility--at the low end (e.g., counseling and advising)" (314).

"It is primarily a parental responsibility" (325).

"Part of it is mine, but I am not there all the time. I encourage them to seek out other professors" (221).

" . . . Family and other social involvements with meaningful groups. From these contacts, a person should learn how to trust others, how to deal with those who are untrustworthy, and how to select friends" (212).

"The School, in general, is responsible. But also, the churches which they serve following their education should assume some responsibility for ministerial personality development" (213).

"The church community is primarily responsible, because that is the group that relationally evidences the 'image of Christ'" (316).

"The responsibility is for those who have had the advantage of understanding the implications of the Christian gospel. Ultimately, it's the church's responsibility" (225).

"It is the responsibility of the entire Seminary" (312).

2. Primary Responsibility Given to the Individual (8 out of 23 professors)

"School is for academic development--they can't do everything. Students should be responsible for themselves, concerning social maturity" (123).

"Ultimately, it's his (the student's) responsibility" (124).

"A lot of it is the student's responsibility; you can't force him to grow" (224).

"The individual, the Holy Spirit, and nobody else! The School or nobody else has the right to determine and shape what another person will become. That is an individual responsibility" (421).

"It is their own responsibility!" (413).

"Ultimately, it's the person himself" (424).

"First is the person; we respect their freedom here" (522).

"It is essentially that person's duty" (523).

3. Responsibility Shared Between the Individual and Other Sources (4 out of 23 professors)

"There are several groups that are responsible: the individual, the family, the church" (115).

"It is a combination of things: Parents, church, schools, friends, relatives . . . eventually you have the capacity and opportunity to mature yourself" (415).

"The responsibility is left to the individual. If one does not take control of his life, then freedom is meaningless. . . . also, the family, television (the great 'need-creator' and 'image-maker'), society, and tradition. Certain things are beyond our personal circumstances" (511).

"It is a joint responsibility between the person and the School--the School can't help the individual who doesn't want to learn" (311).

IQ 1-3. "Social maturity is sometimes described as: 'the ability to empathize with others' and 'the skill of communicating genuineness.' Can you identify qualities of the ideal student, which pertain to his/her social maturity?"--instrument item #4.

1. Primary Focus on Both Personal Characteristics and Concerns for Other People (11 out of 27 professors)

"One who has both personality qualities (e.g., has an objective knowledge of self, a positive self-image and a certain vulnerability of teachableness) as well as social skills (e.g., empathy, compassion, ability to listen)" (325).

"The main thing is to empathize and accept people, to be tolerant of them, and to demonstrate spiritual insight and sensitivity (which is not necessarily as observable as the previous two points)" (311).

"I would extend the concept of empathy as a balancing of self-interest, interest in others and corporate interests" (312).

"It begins with being in touch with oneself and God (e.g., dealing with anxieties and frustration); it is also the ability to understand and to relate with others (e.g., showing politeness and empathy)" (323).

"It is necessary to discern the needs of others and to communicate in a non-argumentative way" (111).

"It is the ability to get along with all people, to deal with people of all races, ages and sexes. It is the ability to self-diagnose emotional/social problems and to ask for help. It is to learn from one's mistakes and to accept feedback" (221).

"An ideal individual like this is alerted to the concerns of the world, based on his prior experiences (social work would prove very helpful here). He is also alerted to his 'calling' (not just in a professional sense, but an obligation to the eternal)" (224).

"There must be the ability to see where others are and to translate where you are--bridging intellectual and cultural gaps. Also there must be 'a word from the Lord' (Divine guidance)--a balance between giving the word too soon and not at all" (523).

"It is a reflection of the qualities of the Incarnation: Christ shows us the possibility of humanity--what we ought to be. Therefore, it is 'Christian'--not simply agreeing with or placating others. It is honoring where other people are, with no presuppositions or judgments" (422).

"Social maturity is interconnected with intellectual, moral, and faith maturity. It is the development of an open, caring personality--a passionate commitment to others" (421).

"There needs to be a sharing of purpose and common task with others and a devotion to the fulfillment of those purposes" (522).

2. Primary Focus on Personal Characteristics (11 out of 27 professors)

"It is humility (versus false pride), confidence (having what people need and knowing his own skills), sensitivity to people and their backgrounds, and being independent of people while being dependent on God" (124).

"It means to be sufficiently related to Christ in order to handle personal conflict; to arbitrate conflict in the lives of others; to counsel without losing objectivity, to control anger (never resorting to violence); to not be totally dependent on others; and to occasionally stand up for a cause that is not very popular" (314).

"There needs to be a high degree of honesty--with one's emotions, in general. There needs to be a clear self-image. And there needs to be an awareness that most of what one does is a matter of personal choice--even one's calling" (413).

"There are three dimensions: being clear about their own feelings and convictions; how these thoughts are compatible or incompatible with those they are working with; and how to negotiate these differences humanely" (424).

"It is one who is characterized by the 'Fruit of the Spirit': at peace within himself (a sense of who he is in Christ); stable; able to resolve conflict; and to deal with divergent views of others--without feeling insecure" (122).

"This is one who is socially-skilled (e.g., prudent and sensitive to others); socially responsible (e.g., reliable)--as distinguished from ethical/moral responsibility; and patient" (524).

"Three elements are involved: having critical skills to analyze social/economic issues; a thorough knowledge of the Christian faith; and the ability to deal with individuals" (515).

"The highest level of social development is that you are free (i.e., knowing who you are and where you are going in life, without restraints or hangups) and that you allow others to be free . . . it requires a transformation of the spiritual . . . it is being born-again to do, not to don't" (213).

"We would call this 'spiritual' or 'personality' development. There are at least five descriptors of this maturity: faith (seen in worship and community life); moral integrity (negatively put: not cheating); psychological and emotional health (based on professional testing); responsiveness in personal relationships (a bit harder to identify, since it's more vague--but, for example, we encourage studying together); and involvement in social concerns (at many levels)" (511).

"The ability to project values and Christian beliefs clearly in life-situations" (316).

"The following qualities are important: (1) to define who you are, without harshness or hostility; (2) to express convictions clearly, instead of defensively (i.e., he's not just a nice person to play golf with!); (3) to demonstrate interpersonal skills (sharing one's emotions and sexuality); and (4) to be capable of using their own time in a disciplined way (for prayer, family, etc.)" (415).

3. Primary Focus on Concerns for Other People (5 out of 27 professors)

"This means really loving people--being concerned for and involved with people. It is the awareness of others, as the part and parcel of one's own thinking. It is seeing beyond one's own needs" (116).

"First, there needs to be empathy--very difficult, but very important. Then, he needs to be a change agent, operating on the universal principle that everyone has the right to reach their ultimate potential" (255).

"We should recognize the importance of people and the worth of the individual. It is realizing the implications of such doctrines as 'the image of God,' 'the priesthood of the believers,' and 'spiritual gifts.' It is making people feel important, and showing love, kindness, and fairness to them" (123).

"The key is empathy: to accept and to appreciate others as they are, though they be different" (212).

"Social maturity means getting along with others--having the proper response when you've been offended, encouraging people, etc" (115).

IQ 1-4. "After reflecting upon your own theological training, what experiences, if any, were particularly helpful in affecting your ability to relate to others constructively?"--instrument item #11a.

1. Experiences from Meaningful Dialogue in an Informal Support Group (11 out of 21 professors)

"Living in the dorms! I had a chance to react to and share with people of different races. I also established important relationships with a particular group--we always shared in a breakfast fellowship" (212).

"Clinical Pastoral Education was critical, because, for the first time I heard people telling me how I came across to them. It was a pretty jarring experience--in fact, traumatic at the time" (325).

"The collegiality of friends, sharing support and feedback" (421).

"It was the value of the carefully-organized, small-group structures in school (e.g., the faculty member in the group was trained in group dynamics). Our group was influential in determining the decision by my wife and me to go to the missionary field" (311).

"Being part of a small student body, where I discovered my spiritual gifts and learned how to relate confrontively and constructively It was extensive and meaningful encounters in my congregational life, through the Field Education program" (312).

"First, just living in the dormitory, being with diverse sub-cultures; living in a big city--and surviving it!" (415).

"It was the experiences of getting to know students and faculty, especially people with different religious upbringing It was teaching and working with lay people quite different than myself" (524).

"The 'action-reflection' components of the non-curricular program were indispensable (e.g., supervised Field Education and small groups)" (413).

"Non-curricular influences include the disciplines of dorm life (getting along with others, cooking/eating suppers); 'bull sessions' (sharing your thoughts and developing appreciation for the thoughts of others)" (522).

" . . . informal counseling was helpful . . . the 'give and take' of dialogue was important" (225).

"Seminary was a rebuilding process: interpersonal skills were strengthened by living with people who were different and rethinking one's own experiences" (523).

2. Experiences in Formal Education (positive) (8 out of 21 professors)

"The number one thing was taking a course in Christian social ethics, taught by a stimulating and controversial teacher. It helped me to rethink some thoughts on civil rights issues and to correct my racist tendencies" (515).

"Professors and authors who challenged my thoughts" (213).

"Taking a course and working with a professor in Clinical Pastoral Education" (221).

"My engagement with course content ('what is' and 'what should be'))" (421).

"Finding I could do well in the academics and discovering I could actually talk to these well-known professors" (415).

"The pass-fail marking system was one tremendous influence which encouraged social cooperation Pastoral care and counseling courses similarly emphasized the dynamics of interpersonal relationships" (424).

"Things that were influential included my courses in Rogerian psychology and learning interpersonal skills by being with peers and professors" (314).

"There were extraordinarily good teachers who helped me develop a clearer picture of the world of social ethics" (522).

3. Experiences from Leadership Positions (5 out of 21 professors)

"My student pastorate experience" (314).

"Managing the bookstore was very meaningful" (413).

"Working as a psychiatric aide . . . working with drug addicts in Clinical Pastoral Education" (221).

"Leadership responsibilities in various school agencies helped me mature" (421).

"Teaching Bible study courses in a local church" (524).

4. Experiences from Observing Role Models (5 out of 21 professors)

"It was the influence of several professors who were deeply committed to the church and who had a vision of the character of God in the world . . . the farther I went along into graduate school, modeling became less impressive because I saw them in their humanity, too" (316).

"My relationship with some professors--not necessarily imitating, but influencing by their style and commitment" (421).

"Role models were helpful" (323).

"Models were significant to me. My New Testament professor especially made an impact. His expectations, his encouragement, his stimulation--it was really personal" (224).

"The impact of significant personalities in my life" (422).

5. Experiences in Formal Education (negative) (3 out of 21 professors)

"I can't think of a thing that was influential in the classroom!" (413).

"There was not much help, formally; informally, you made a few friends, but you were preoccupied with courses" (511).

"Some courses were counter-productive; for example, 'social' concerns focus on cooperation, whereas most 'academic' concerns focus on competition" (424).

IQ 1-5. "Can you recall any other personal experiences (apart from your theological training) which influenced your social growth?"--instrument item #11b.

1. Experiences Within the Family (8 out of 17 professors)

a. in general

"My personal family life has assisted me in establishing effective communication patterns" (424).

"First . . . it was my home life" (316).

"My family was a very formative component in my maturation. They taught me certain values, a degree of ego strength, and knowledge of their love and support--regardless" (421).

b. with specific family members

"My family--and my father, in particular--taught me early: 'you have to know who you are; you must be yourself, not someone else.' You must recognize the truth of who you are (and not always be satisfied with it), and build upon that basis to what you could be: your view of what really is a mature Christian" (255).

"My wife has been a sympathetic companion; a congenial critic. I've emulated her in part My children have helped me by noting my weaknesses" (314).

"It was the freedom and confidence that my parents gave me. At age fourteen, Dad said, 'I think you're mature enough to get married!'--it was great support" (323).

"Getting married was significant: Learning about self, love, and commitment" (522).

"While growing up as a young boy, I learned that fighting was not the way to resolve differences; my mother taught me to acclimatize myself to situations that were not always pleasant" (212).

2. Experiences in the Church (5 out of 17 professors)

"My experience in the pastorate helped me to confront the real needs of people, through visitation and counseling. Interpreting life in the pulpit was all very, very real" (522).

"Also, the church put a lot of confidence in me" (323).

"Personal experiences in the pastorate also enabled me to be a better communicator" (424).

"It was only when I started my professional work in the local church that I first began to personally deal with difficult life-situations (like grief and bereavement) through other people. I also learned to love people first; then I could accept their quirks" (523).

"My local congregation figured prominently in my growth" (316).

3. Experiences with Supportive People (4 out of 17 professors)

"It was encountering people--just being with people: honest people willing to praise and criticize me, who helped me to reflect on my attitudes and behaviors" (213).

"I matured mostly from watching other people who were socially mature--imitation I guess you could call it--especially good teachers as role models" (524).

"Coming to this School as professor rejuvenated me. This community received me and healed me of some very deep and personal, emotional scars There is constant and heated confrontation here (e.g., in committee meetings), yet I'm amazed that friendships don't break up" (511).

"Models were important: An influential pastor in my life was the one who encouraged me to go to seminary. Another pastor, following seminary, affected me as well; in fact, some people that knew us both say that my mannerisms are his" (224).

4. Experiences of Self-Discovery and Spiritual Pilgrimage (4 out of 17 professors)

"I learned by reflecting upon the unpleasant consequences of my own social immaturity" (524).

"Growth through interaction with others helped me to be personally open to the Holy Spirit and to positively respond to contrary and selfish emotions" (213).

"Prayer helped me mature" (314).

"It has been my own pilgrimage in my faith. For example, the radical change that I made, over time, concerning my racist perception of black people" (422).

5. Experiences Involving Challenging Environments (4 out of 17 professors)

"Going from a small town in the midwest to a prominent eastern college was a 'great leap' for me. I learned to get along with extremely different people Three years of foreign missionary work with a people who were distinct from me in religion, race, culture, and language was enlightening" (413).

"The most decisive thing for me was being in the Army in World War II . . . I discovered that I was not 'fragile' (I made it through boot camp!); I discovered the realities of sin and death (I saw the death camps); I discovered that people here at home reaffirmed our presence over there--not like in VietNam" (415).

"It was my participation in my father's ministry as a tent evangelist--dealing with large groups of different people" (312).

"An incredible influence on me was the three years I served in the Navy. Being thrown together with a great variety of people, taught me a cosmopolitan view of humanity. The ability to relate to such diversity was invaluable" (422).

IQ 1-6. "In your opinion, how does a person become socially mature?"--instrument item #5.

1. Interpersonal Relationships (11 out of 25 professors)

"The dynamics of relationship beings out of people the potentialities of individual, social maturity" (316).

" . . . experience social interaction. I would encourage people to force themselves to relate to people they're not really comfortable with (e.g., children or youth or adults); they need to broaden themselves" (325).

"Active participation in pluralistic, community activities For example, if a person is introverted, perhaps enrolling in a program of folk dance would prove beneficial" (421).

"I have to be impressed with the socialization process One needs to experience others" (312).

"By dealing with people in the experiences of life" (115).

"It happens in experiences with others" (213).

"For one thing it does not happen overnight! . . . Personality is formed in long-term interpersonal relationships" (323).

"Provide situations to develop skills of interpersonal relationships; these must be real-life situations" (422).

"By interacting with other persons" (224).

"A practice in the skills of relationships is critical. It must eventually be seen in natural ways, not 'Today, we will practice kindness'" (522).

"Through the influences of social groups: family, church, schools, peer group" (314).

2. Individual Consciousness, Reflection and Intentionality (9 out of 25 professors)

"First, there must be a desire to be mature You must structure your day to be with others" (116).

"The development of interpersonal skills is based on consciousness" (421).

"By interpreting our own negative and positive experiences" (224).

"Consciously realize your immaturity--areas of need Some of it comes by reflection Be upset--even angry--about areas of immaturity. Affirm what you do believe to be important regarding relationships" (213).

"It is not a conscious effort" (212).

"Being open to change (in understanding, empathy, convictions, and behavior) Reflecting upon your own experiences" (523).

" . . . based on the praxis model of reflection and response . . . it's 'intentional performance'" (515).

"There seems to be a dimension of . . . conscious choice and effort" (316).

" . . . a time of feedback and personal reflection" (312).

3. Supportive Person(s) (9 out of 25 professors)

"Occasionally, it comes through a wise counselor" (524).

"Perhaps a mentor . . . one who could assist with self-evaluation" (421).

"It happens in community, having people who love and care for you--a fundamental trust" (415).

"This is often done in intimate, intense small-group relationships . . . where others can tell me when I am a phoney" (311).

"Some learn at home" (413).

"People grow by having a 'counselor' to guide and evaluate them on their progress" (115).

"You choose your parents carefully! Seriously, home life is important . . . working with a mentor or supervisor (not necessarily as therapy) . . . working to develop 'small-talk' skills, not just major tasks" (325).

"Since one's personality is primarily formed in the first sixteen years, the home life is critical. In a supportive home, one should experience techniques of good communication and problem-solving; he should sense personal freedom and handle personal responsibility; and he should find love and acceptance of self and others" (323).

"Be engaged in a supervisory relationship with someone who is able to get below the surface--to the emotional nature" (221).

4. Spiritual/Theological Resources (6 out of 25 professors)

"In the Biblical record, there appears a certain spiritual mysticism about maturity. Phrases like 'union with Christ' and 'power of the Spirit' indicate something of supernatural enablement. In Pauline theology, some emphasis was placed on plain obedience to the Jewish Law" (316).

"Incorporated with the socialization process should be a vision of God's people: what they are to become" (312).

" . . . they must see their need for God" (415).

"Through the influence of literature, especially religious literature" (314).

"It is based upon a biblical/theological context, that should be continually in a state of revision, based on what is happening" (515).

"It comes by using the 'eternal' as a frame of reference and obedience: 'What does God expect of me?' By following the dictates of this source, it (in a negative way) prevents false pride and guilt; it also (in a positive way) establishes self-worth and self-acceptance" (224).

5. Formal Instruction (6 out of 25 professors)

"If they were immature, I would possibly suggest Clinical Pastoral Education" (424).

"He matures by gaining a cognitive understanding from others about what it takes" (123).

"There must be a certain amount of teaching involved--teaching of content that addresses intended outcomes" (225).

"I would recommend courses in pastoral care and Clinical Pastoral Education" (421).

"There is a definite, cognitive learning aspect" (415).

"Through proper instruction" (115).

6. Role Models (6 out of 25 professors)

"Internship in a church--modeling the senior pastor--could be useful" (421).

"Spiritually, and socially, we learn much by modeling. If a professor is remote or so insecure (he is unable to show his fallibility), modeling can't happen" (422).

"We mature through role-modeling--both the good and the bad" (115).

"Exemplary models in life are necessary" (225).

"Modeling is a key implicit source" (424).

"Observing others" (123).

7. Showing Concern for Others (5 out of 25 professors)

"There must be a focus on the wider realities of others in the world, cognitively and experientially; an awareness of social and ethical realities" (522).

"One needs to be drawn beyond himself (self-transcendancy) to see the need for others" (415).

"Appreciating the possibilities that change can take place in other people--while remembering the time and struggle you went through in your periods of change" (523).

"There is a need to be concerned for others" (116).

"Once you have a pretty good understanding of who you are, you must learn to accept others. This comes by learning to listen, hearing their story and appreciating them for who they are" (311).

8. The Question was Unanswerable (4 out of 25 professors)

"How? . . . I can't answer the 'how'" (316).

"There is no formula, actually" (213).

"Where it is learned and what, I'm not sure" (413).

"I don't think I can describe it; it's too difficult to identify it" (511).

9. Self-Knowledge and Self-Expression (4 out of 25 professors)

"Understand who they are--a self-awareness of both strengths and weaknesses" (422).

"There needs to be a very deep sense of security" (522).

"First, is knowing yourself. It is coming to terms with who you are: self-understanding; self-concept; self-worth" (311).

"One must be responsible for personal honesty in communication and relationships. For example, one needs to be ready to publicly acknowledge who he is, in humility" (312).

10. Negative Life-Experiences (4 out of 25 professors)

"Some learn in the 'school of hard knocks'" (413).

"By making drastic mistakes! . . . trial and error" (124).

"Personal experiences--often trial and error--are necessary" (123).

"It comes through hard-knocks: suffering the consequences of social immaturity" (524).

11. Miscellaneous (3 out of 25 professors)

"This is a function of the imagination--to envision things and possibilities, connections and consequences that are not obvious or in front of your face" (524).

"I think that the work ethic plays an important role; young people should be expected to contribute their share of responsibility--as much as they can, as soon as they can" (314).

"It is a matter of time; social maturation is based on physiological growth. At some points (like physical growth), you can't rush it. We're still growing in old age" (415).

PARTICULAR INTERVIEW RESPONSES PERTINENT TO
RESEARCH QUESTION TWO

IQ 2-1. "What particular areas of social maturity, if any, should the graduate, theological school perceive to be its primary responsibility?"
--instrument item #6b.

1. Curricular Aims Primarily Emphasizing Interpersonal Concerns (7 out of 18 professors)

"The theological school is to teach students how to provide a socially mature society, based on Christian principles" (225).

"The task is to help people relate to others out of a theological context" (422).

"We want to create a climate: a spirit of non-judgmental affirming acceptance, and recognize a need for growing " (413).

"The best contribution of the School is to prepare a person with interpersonal skills (e.g., caring) for the local church work" (522).

"Theological education is mainly responsible for teaching social skills as they affect ministry (e.g., the ability to get along with people who criticize them)" (325).

"There are at least three areas of School responsibility: (1) to provide role models of fairness, goodness, responsibility, professionalism, and caring; (2) to provide academic courses on building social skills; (3) to provide and administrative outlet to air grievances" (115).

"The School, to be sure, is likewise responsible. It is to provide an arena for growth--occasions for social contact and diversity of experience (diverse backgrounds of students and faculty, theological views, perspectives or worship and music, etc.)" (224).

2. Curricular Aims Primarily Emphasizing Both the Personal and the Interpersonal Concerns (6 out of 18 professors)

"It is to help others bring themselves into the model of Christ: a realistic acceptance of self and an acceptance of others (and their sins) as they are--in contrast to the model of the world (selfish and power-hungry)" (415).

"We should help people to become aware and sensitive to self, others, and life" (524).

"The Seminary should: (1) set forth a biblical/theological vision which calls people to active participation as a social reality (at the cognitive level); (2) provide experiential settings for those social relationships to happen; (3) provide remedial help for the socially immature (e.g., counseling)" (312).

"We give witness to the Gospel and the Gospel changes people. Our task is putting people in positions of learning self-awareness; for example, having mentors--teachers or supervisors--that share a similar perception and show congeniality" (421).

"The School needs to give its students a package of tools (content and experience) to help them relate to self and others" (323).

"The School should raise the level of consciousness on the issues of social maturity (e.g., getting along with people), provide appropriate opportunities for growth, and model social maturity" (424).

3. Curricular Aims Primarily Emphasizing Personal Concerns (5 out of 18 professors)

"The School's responsibility is to help individuals in times of crises (e.g., re-examining their own faith)" (523).

"The School is to teach specific courses concerning the formation of student character" (311).

"One thing I try to do is to eventually make students independent of their need for me. The father-child relationship is a good analogy. I try to assign him a task that he doesn't know how to do--to build interdependence and self-confidence" (124).

"The School should help students to look at the Scripture and themselves in a critical way--to help them (if necessary) unlearn their personalities of arrogance and pride, and to develop a sense of self-worth and progress" (212).

"Seminaries are responsible to help students know the importance of being able to critically analyze the social/economic/political issues of contemporary, leading thinkers" (515).

IQ 2-2. "In addition to your own instruction, what are the most significant things that come to your mind, concerning ways this School helps people relate to others? This could pertain to learning which takes place either in the classroom or outside the classroom (e.g., service projects, summer internships, etc.)"--instrument item #2.

1. References to Activities Outside the Classroom (high-structure) (14 out of 25 professors)

" . . . ghetto programs in the summer; projects in Washington which illustrate our political concern; gospel teams; helping cross-cultural students become acclimated to our campus life" (116).

"Informally, we have a Seminary Advisory Committee (a combination of students and faculty who handle social and spiritual matters); worship themes that provide unity in chapel; and Field Education, of course" (312).

"Clinical Pastoral Education is offered in ten different environments (prison, children's hospital, mental institution, retirement home, etc.) We have an administrative counsel, which actually has more students than faculty and staff on it, which responds to all types of Seminary needs" (515).

"Primarily, there are three scheduled or formal things: a regular chapel program (four days per week); a campus life committee (which plans social activities); and the Dean of Students also works to bring people together in various ways" (413).

"One option we provide is a Social Ethics Internship: six hours credit per week, working in agencies with drug addiction, political concerns, etc." (511).

"We express this through meaningful chapel services . . . there is a willingness to entertain students' input into administrative channels" (316).

"We are forever gearing ourselves toward relationships and experience. For example, one of our strongest assets in recruiting is encouraging students to come because of our successful and meaningful contact with local pastors in Field Education" (224).

"A weekend of inner-city living with only two dollars in your pocket --that's what a group of students encounter every semester They then debrief their experiences with the city's clergy, political leaders, and business community" (221).

"We have a variety of curricular programs: every student must take a course on minority groups; students are required to write a personal reflection paper on their own development; lecture series are given" (524).

"Most students are involved in supervised ministry" (311).

"Outreach programs and inner-city teams develop among other things, communications skills with team members as well as culturally-diverse people" (122).

"Students spend a couple of days in the inner-city with a couple dollars. The purpose is to become sensitized to others and to understand the Gospel implications better in that setting It is a consciousness-raising technique" (212).

"Organized field work is not generally served during the academic months, but for the summer. We discourage pastoral work duties during the school year, because of a student's conflicting schedules and limited resources between school and work Two summer field work assignments are required" (422).

"Ministry teams represent a unified witness to the Gospel" (421).

2. References to Classroom Activities (13 out of 25 professors)

"Theological courses emphasize the value of the Church as the arbitrator of the new life in Christ and as the arena where it's played out" (314).

" . . . courses in pastoral care, counseling, and education" (424).

"In a number of classes, personal life experiences are emphasized" (311).

"I don't really know of any person teaching social skills" (124).

"Practical theology handles this area" (115).

"In formal areas, there are courses offered in Biblical Studies, Historical Studies, Practical Ministries and Discipleship Studies" (312).

" . . . pastoral care and Christian education programs" (415).

"One thing is for sure, we don't leave social development to teaching a course" (213).

"The whole curriculum we teach is not only an experience of facts and content, but a relational, socialization experience. So, we ask questions pertaining to this reality Most of our emphasis is found in the Church Ministries area" (316).

"All spouses are given the opportunity to audit one course per semester free of charge, just to keep them involved with what's going on" (515).

"There are a number of places where this is taught: courses in social ethics, Bible, theology, etc." (511).

"Homeletics courses provide feedback on preaching" (412).

"Curriculum we teach relates to the horizontal dimension . . . addressing the vertical makes no sense without the horizontal" (522).

3. References to Activities Outside the Classroom (low structure) (8 out of 25 professors)

"A lot of teachers cultivate personal relationships with students (e.g., in counseling situations)" (311).

"Informally, groups of students will meet in professor's homes, approximately two hours every other week. Groups are selected on the basis of commitment and faithfulness in meeting together" (422).

"Our small-group fellowship meetings force students to interact with one another. We share both our struggles and our victories. We develop trust and an understanding of confidentiality" (523).

"Chapel promotes a great deal of community, through sharing of concerns and fellowship/socializing afterwards Socials (about three times per year) contribute to this area of need" (325).

"We have a collective garden enterprise: we subdivided a plot of land that the Seminary owns; we raise and trade produce from it" (413).

"Discipling efforts of a couple professors has proven effective" (115).

"There is an organized, small-group emphasis in our program; it is sort of a peer-type counseling format" (524).

"There are several informal contacts between faculty and students: through chapel, prayer/Bible study groups, etc." (415).

4. References to the General School Atmosphere (8 out of 25 professors)

"The very nature of our School (its ethos) is that we are sensitive to human relationships" (225).

"The Seminary generally emphasizes community. The student and his family are involved . . . it is a very fundamental presupposition that the church is a community" (316).

"What is underscored in the School environment is social involvement; for example in the area of politics, we ask ourselves 'What does a committed Christian do in political life?'" (511).

"We have developed a community-life atmosphere, even though it loses some of its effectiveness because of our part-time students and foreign students" (323).

"Implicit instruction is decidedly more typical of the whole school than the explicit" (415).

"Our whole communal life addresses this subject: our worship experiences and other times" (213).

"We assume 'community' will take care of itself; we're structured that way, but there are always weaknesses. It is a little hit-and-miss" (413).

"The 'community' concept is indispensable. Our School sees the fellowship of believers to be a hermeneutic community--interpreting Scriptures and its life implication . . . also, the fraternal or family component is highlighted, stressing cooperation over competition. One of our highest priorities is the ability to get along with others" (314).

IQ 2-3. "From your perspective, should the School be doing more to help students mature socially, or are they adequately meeting this need?"--instrument item #3.

1. Comments Concerning School's Weaknesses (13 out of 22 professors)

"There is room for improvement" (311).

"We should do more. Many of these students will be pastors in the future, and pastors must be able to work with people" (124).

"Not enough is being done" (422).

"We should continue to work to do more, because skills of working with people are so important to experience here" (316).

"Presently, we are higher in the cognitive areas of teaching social development, according to certain testing results" (421).

" . . . but there are failures" (523).

"More should be done" (212).

"We can always improve; we can never be satisfied" (116).

"You can never do enough. Every age brings a new set of social problems" (213).

"I can answer your question with a slogan I once saw on a milk carton: 'Our cows are not contented; they're always striving to do better!' We, too, can always do better" (522).

"You can always do more" (224).

"We could do more . . . " (325).

"We don't do very well here, including myself We usually leave isolates sitting in a corner I suppose social development is our weakest area of ministry" (413).

2. Comments Suggesting Improvement (12 out of 22 professors)

" . . . We're not as 'hard-nosed' as we should be on graduate students who are not socially-prepared. I guess we try to keep people from being hurt and, therefore, are not as rigid" (314).

" . . . My dream is to find a magic formula to integrate the academic, the practical, and the devotional" (224).

"Our limited facilities and space work against our objective of community and, consequently, negatively affects social development" (323).

"There's a need for improvement, but I'm not sure what!" (325).

"The (curriculum) balance is maintained when an equal emphasis is placed between the abstract and the theological awareness for the needs of others" (421).

"We don't have the time and ability to develop skills which move out of areas of academic concern" (316).

"The best way is to take all the students to a monastery to study, live together, and learn: a blend of work, study and play The main purpose is contact with each other and to discover God; I have been aware of God through people" (212).

"We're always asking ourselves this question; we're looking to do things a better way. We are open to the voice of students One area of weakness is that some students need to be applying more of their social and moral convictions to the issues they face in their local churches" (515).

"During the ordination procedures after seminary training, the candidate is typically asked, 'Are you going on to perfection?', emphasizing the on-going growth and developmental process of the person that we all should be concerned about. Social development is not something that's resolved in seminary" (511).

"We should be on the lookout for students who are not maturing, whether socially or other areas The challenge of elitism is an on-going area of need--you know, the socially 'in' groups" (413).

I wish more students could be involved in great social issues, but there are more immediate needs for some students (e.g., self-esteem needs)" (522).

" . . . perhaps put the student in an internship situation with a supervisor" (422).

3. Comments Concerning School's Strengths (8 out of 22 professors)

"Based on what I've said, it's obvious that I think we're doing a lot of things right We're encouraged by what we are doing" (515).

"We do some good things; I see important growth in people" (415).

"At the structural level, we have a good program; we've tried to cover that" (312).

"We're reasonably satisfied" (523).

"It is doing enough as far as effort is concerned . . ." (511).

"We're making a valiant effort to work on it" (314).

"We're doing as much as we can, but you can't assume that people have developed socially; you must keep working at it" (225).

"We're probably doing a good job" (221).

4. Comments Variousy-Related to the Question (6 out of 22 professors)

"The real test is: 'Are we achieving what we have structured ourselves for? Experientially, are we seeing the results?'" (312).

"One of our professors, in recently completing his Doctor of Ministry degree, studied the curriculum from twenty seminaries. He found that, in the 'core curriculum,' only two of these schools placed a

strong emphasis on personality development and interpersonal relationship skills When graduates get into difficulty in their congregations, we've found that it's almost always in the area of interpersonal relationships" (325).

"It is a more implicit task of the church--not explicit, overall" (424).

"Two items should be kept in mind: we are not their parents, and some students don't respond to our efforts at all. Seminaries can't do it all; there is an increasing effort to work with the local ordaining church and community" (523).

"There is a question about how much any school can do" (413).

"I find that question really impossible to answer Sometimes I get skeptical about curriculum plans to promote growth; sometimes I just see social maturity as a natural process: they're just growing up" (415).

IQ 2-4. "Is there any time during one's training here that a student is provided the opportunity for personal assessment of the way he/she relates to others, either formally or informally?"--instrument item #7.

1. Positive Remarks Concerning Formal Opportunities for Personal Assessment (12 out of 27 professors)

"Every student is regularly evaluated every class by every professor. The three areas of assessment include: knowledge, skills, and personal involvement/stance (which incorporates issues of social development) We use a personality exam . . . self-evaluation is typically done in pastoral care courses At the end of their second year, an evaluative review is conducted of all students" (421).

"Formally, in pastoral counseling, students are to write thorough verbatims of dialogs they've had during the past week. They then discuss these in small groups Personally, when I was involved in this process in my own training, it helped me to more effectively read the moods and feelings of others" (212).

"We have a series of courses (one in each year of the student's program) where he receives very helpful feedback from peers and supervisors on personal growth, communication skills and social development We do provide a personality-trait exam to students" (325).

"The pastoral training program investigates some of these areas--like interpersonal relationships" (124).

"We do fill out grade-evaluation sheets on each student in our classes. This includes assessment of their knowledge, skills, and personal involvement/stance. Social maturation, among other things, is noted in this last category Indirectly, Clinical

Pastoral Education and internship programs approach this evaluation and self-reflection need" (415).

" . . . an area which focuses on this is our supervised field education . . . a 'half-way checkup' on students, to see if they're adequately progressing towards their degree" (522).

"Yes, we administer two tests: one is a personality test that many students take; the other is a theological preparation exam, which tests one's 'call' to ministry perception of self, etc." (311).

"Two exams are required for entrance into the School: one is a personality-trait test and one is a theological preparation exam. Also, another personality test is given to some students in a particular department, and all take a test (either in their second or third year) to measure their skills for professional work" (323).

"Yes, we offer certain personality and theological preparation exams We also provide a sequence of courses confronting these issues" (316).

"A battery of test are given at the end of a student's second year. These tests integrate theology and ministry. . . . The success or failure of this evaluation is based on the professor's seriousness and skill in doing the read-outs of the exams" (422).

"The Personality Committee targets these problems, but I'm not sure about the evaluation process that this group takes" (524).

"Everyone is required, upon entrance, to take a personality exam A month-long assessment is given at the end of the student's second year; presumably, all aspects of development--including the social--are covered" (413).

2. Negative Remarks Concerning Opportunity for Personal Assessment (10 out of 27 professors)

"No, but it would be a good idea" (115).

"No, unless it's done through an internship program or faculty advising" (123).

"I am not aware of anything" (122).

"Nothing formally" (116).

"There is no designated time where this is done" (325).

"We are not as intentional now as we were a few years back, primarily because we don't do as much formal counseling of new students" (511).

"Not that I know of . . . I wish we did, though" (111).

"No, there is no formal or informal way we handle this" (415).

"To my knowledge, we've not had that kind of thing" (515).

"As far as I know, no" (221).

3. Positive Remarks Concerning Informal Opportunities for Personal Assessment (7 out of 27 professors)

"Counseling is done with faculty, typically based on the student's initiative" (424).

"We do identify personal problems in teacher-student counseling situations" (225).

"Often the advisor deals with this issue--depending upon the faculty; initiation comes from either the student or the faculty member" (523).

" . . . perhaps through counseling with advisors" (314).

"Primarily, this is informally done with their advisor; every student has a professor for his confidant" (213).

"There is a deep level of interpersonal sharing in our school community which addresses some of these concerns" (224).

"Informally, would be things like the assessibility of our faculty and staff to the students" (312).

IQ 2-5. "Imagine the following situation occurring at this School:

A senior student, preparing for local church work, is highly regarded by the faculty for his research skills and impressive academic standing. However, he is likewise known for his very critical attitude, which frequently alienates others.

What, if anything, would be done here to address this situation, either in a formal or an informal way?"--instrument item #8.

1. Who is Responsible at the School to Confront Social Immaturity (17 out of 24 professors)

a. the faculty and other personnel (9 out of 24 professors)

"More often, in faculty meetings, some professor usually volunteers to help out Professional help is sometimes suggested; occasionally, it's even required before a student can return to school" (213).

"Usually it's the position of the Dean to deal with this kind of thing Most faculty are concerned and desire meaningful exchange with the students" (212).

"Personality development is one requirement for graduation. We have a particular committee which checks the total preparation

of the student, after fifty percent of the program is completed . . . if there is a crisis, the student is sent to the Dean" (523).

"An advisor--or some other responsible faculty member--would respond to this matter When the student completes half of his credit-hour requirements, he is evaluated by a committee to determine his total progression towards graduation the Dean sometimes intervenes, too" (515).

"Formally, the Dean would deal with this matter if it got serious at all Informally, advisors and faculty would work this out" (124).

"A committee will review all previous course evaluations (on this student) that are made by the faculty Sometimes a trusted faculty member will assist here Faculty may ask the Dean to get involved" (421).

"Perhaps, we academic advisors would handle this Perhaps the Dean would handle this issue, informally" (123).

"Every student must pass a checklist for degree candidacy about half-way through their program by our committee. This is not to be left to the end! . . . If the situation is serious enough, professional therapy is recommended" (522).

"If the student does not request help, an instructor will often take him aside You can't get out of here without rubbing shoulders with someone Professional help is recommended, sometimes" (224).

b. the faculty alone (8 out of 24 professors)

"We might take the person out to lunch and confront them with their personal problem" (122).

"Sometimes, we faculty approach people informally" (413).

"Usually, through faculty discussion, a faculty member volunteers to confront the student" (116).

"Personal interaction with faculty would address this" (311).

"We check all students, at the half-way point of their training, to see if they've met the requirements for graduation--one of which is social maturity. I know of one student who has all the credit hours he needs, but he is socially incompetent, and he won't graduate until this matter is resolved" (511).

"In serious cases (where people are not empathetic), faculty would probably speak about this concern to the student, in a counseling environment" (325).

"This is handled largely in an informal manner--by faculty who take it upon themselves to bring up the matter" (424).

"This is mainly accounted for through personal counseling, which they may initiate or, perhaps, is initiated by an assigned faculty member" (323).

2. What is done by the School to Confront Social Immaturity (14 out of 24 professors)

a. specifically, concerning the given senario (8 out of 24 professors)

" . . . he usually graduates, often to find similar problems in the pastorate" (116).

"Perhaps our only recourse is to not recommend him to other churches; but, I'm not sure this happens at all" (111).

" . . . if the person gets beyond our final checkpoints, those who would potentially ordain him would be alerted" (523).

"We take this issue very seriously . . . we've often asked persons to reconsider their 'call' to ministry or to take a leave of absence" (225).

"We do our best to get people into Clinical Pastoral Education" (421).

"At graduation, if this problem has not been rectified, we probably would counsel the student to become an assistant pastor for a time and explain the situation to the would-be senior pastor. If the student prefers not to follow this plan, we would publically state that we could not recommend him--to be fair to the student and the congregation" (325).

"In some of our courses and field education work, an awareness of the problem is discovered Through our regular testing instruments and counseling/feedback time, this problem is primarily handled" (312).

"Clinical Pastoral Education has been revelatory to many, in helping them to get along with others The 'hope' is that that student will get out into a church and will be miraculously changed . . . and we are regularly disappointed!" (316).

b. generally, concerning overall social development (6 out of 24 professors)

"From a school-approved list of competencies, teachers usually express which competencies are to be highlighted in their course. Typically, 'social skills' issues are only occasionally identified" (413).

"Personal evaluations are made of every student in every class by the faculty; the third of three areas evaluated is generally used to assess and give feedback on social maturity Some counseling courses analyze 'self' and the context of culture" (424).

"It is hoped that Clinical Pastoral Education will help" (314).

"Following our battery of regular tests, this matter is usually explored further, if it's identified" (323).

"A series of three courses on personality and spiritual growth would identify such a character flaw. Through small group interaction in class, they would confront this issue. The student could not possibly leave class without acknowledging that personality development is essential to ministry" (311).

"Seniors write a thorough paper (and orally defend it) on the subject of their entire preparation for ministry Field education, with trained supervisors, provides effective feedback for students Our small-group support team (a faculty member and fellow-students) do as much as anything to promote personal and spiritual development, through sharing feedback and encouragement" (511).

3. Controversy Regarding the Issue (2 out of 24 professors)

"There is always a question among faculty as to what our role should be" (415).

"The problem is, 'How do you identify these people?'" (422).

PARTICULAR INTERVIEW RESPONSES PERTINENT TO
RESEARCH QUESTION THREE

IQ 3-1. "Theological education frequently addresses not only issues of man's relationship to God (the 'vertical' dimension), but also man's relationship to man (the 'horizontal' dimension). Is there anything you teach that addresses this second issue: helping people to relate constructively to others?"--instrument item #1.

1. Emphasis on Class Objectives/Content (19 out of 24 professors)

"Barth's theological theme is stressed: 'the exegesis of the congregation;' that is, we stress the imperative of understanding the sub-cultures of people with whom we minister" (422).

"One of my primary course objectives is to help students to relate to various kinds of people--whether it be ministering to those in hospital beds or communicating with prisoners and prostitutes" (221).

"'People' are why the church exists; that's why I instruct students to be concerned about people. You must love people. As a trust element is built, problems are prevented" (225).

"So often, the individual minister has been traditionally placed in the spotlight; I attempt to focus on the importance of teamwork among colleagues" (122).

"In most, if not all of my courses I teach the 'widow-orphan-poor' motif from Scripture--that is, the need for social consciousness in daily life" (116).

"One of the critical components of my instruction is teaching students the necessity of personally knowing their congregation. You must know your message and your congregation. This requires a building of trust" (124).

"The common thread in my courses is stressing the importance of people; you've got to make them feel important" (123).

"The fundamental hermeneutic is comprehending the significance of the church, for its nurturing potential and its influence in personality formation" (314).

"We integrate theology and supervised ministry experiences around three focal points: personal growth, corporate life in the church, and societal responsibilities" (325).

"We are interested in the formation of persons. One aspect of this is cultivating spiritual disciplines, such as prayer and fasting We are concerned with finding out who people are as persons, especially conscious of cultural factors and experiences" (311).

"Emphasis is given to the themes of 'the people of God' (in the Old Testament" and the 'church' (in the New Testament)" (312).

"I emphasize the responsibility we have to other people; I try to help people to be sensitive to the concerns of others" (111).

"I teach the general issues of man's relationship to the cosmos: sin estranges man from God, mankind, and nature. We ask the question: 'What does it mean to be human?' I emphasize the quality of relationships . . . in a relational model" (213).

"There is a heavy emphasis on social-ethical responsibility. We contrast individual pietism with the corporateness of the gathered church We discuss such interpersonal issues as what to say (as a pastor) in your fifth year, which could not be said on your fifth Sunday!" (523).

"I teach my students to be agents of reconciliation, in a community of reconciliation. This is my definition of the church and its mission" (511).

"There is a need to be sensitive to pluralistic positions that people take. For example, the Bible offers many views regarding marriage and world affairs. To be 'biblical' is to be aware of these options and to relate to them out of conviction and faith The 'real ground of our being' is never to be identified with a particular political-economic-social order, but to be critical of these, and yet to relate to these realities with biblical faith" (515).

"I attempt to create a worshipful atmosphere in the classroom . . . a sharing, helping community" (212).

"I teach Christianity as an 'Incarnational-Relational' theology, in contrast to the 'enlightenment' of the mystics and the 'book-religion' of Islam and Judaism" (415).

"The broad question that is dealt with is: 'How should society be structured, based on the input of the Gospel?' I examine how these truths can be embodied in relationships For example, what can be done about racism?" (522).

2. Emphasis on Class Methodology (9 out of 24 professors)

"The most profound faith is that which is lived . . . I attempt to embody what I believe. If an observer would sit in my class, he would see an exhibition of fairness, openness, respect for others (both intellectually as well as for their beliefs), freedom to criticize, and honesty" (213).

" . . . we highlight reflection upon our own experiences" (421).

"Various methods are used for this purpose: self-study, interaction of dyads, and group sharing" (325).

"I model a lot . . . both in leadership and interactional skills Lecture is initially used in the class period, followed by small group discussion" (415).

"One technique I use is to have students write out either an experience they had in leading someone to faith in Christ or a detailed account of their own conversion--including both their positive and negative encounters with others A really important theme is becoming sensitive to people in their own culture I stress the value of journal-keeping and the importance of reading the classics on the spiritual life" (311).

"I use a praxis-model: starting with Scripture and tradition and proceed to work with the dialogical process and personal experiences" (524).

"My style is mostly inductive and illustrative; for example, as we study in small groups, students learn the course content, but they also learn to build relationships" (413).

"I use the case study method--describing local church situations, its people and its tensions We study these in small group structures We prepare the student for the reality of the local church" (422).

"I encourage genuine relationships . . . 'a theology of encounter' Students keep a record of personal reflections (from their own devotions and meditations). In class, we promote dialog, I do not allow criticism of persons, only of viewpoints" (212).

3. Emphasis on Instruction Outside the Class (4 out of 24 professors)

"If I suspect certain students to be isolates, I initiate personal counsel with them. I consciously attempt to avoid the tendency to lower their grade for lack of participation" (415).

"I do more one-on-one work with students than virtually any other professor. I get to know them" (422).

"Every other Saturday evening we have several students over our house for dinner and fellowship; my overall purpose is to teach the value of hospitality and generosity Some of my counseling addresses this question" (115).

"I do a lot of counseling, based on the formal testing instruments that are taken. I help students relate themselves, and then to others" (323).

IQ 3-2. " . . . Besides these six descriptions (from the handout "Statements About Social Development"), is there yet another component of social maturity that is more prominent in your teaching, which I have omitted? If so, please describe this component."--instrument item #9, part b.

1. Need for An Additional Concept (7 out of 12 professors)

"One thing is lacking, from my point of view: the dimension of the Holy Spirit. I would incorporate that in each of these six

statements--how He teaches and guides us Social-consciousness begins with God-consciousness" (116).

"A better concept would include the ways that I relate (or fail to relate) the Word of God to others. For example, are my (social) immaturities hindering my Christian commitment and lifestyle?" (224).

"There should be something about the new spiritual birth, God's grace, the Holy Spirit's input, and Christian community. Those doctrines are important" (314).

"I would add one new issue, namely that: 'People mature socially when they have an opportunity for in-depth personal relationships with one or more people.' By 'in-depth,' I'm including certain qualities in the relationship like honesty, confrontation, etc." (311).

"I like to emphasize that each person grows in their response to the Gospel, to be a faithful and obedient participant within the community of faith" (421).

"(re: theories d and e) . . . I would combine these two statements, and expand the idea of 'influences and forces' (in d) to include Christian community and God. For example, we have a responsibility to God (the doctrine of judgment) and a dependency on Him (the doctrine of mercy)" (523).

"Our first priority is our vertical responsibility to God; then, the horizontal falls in place. For example, social growth comes from the Fruit of the Spirit in Galatians 5; there is the question of Christ-likeness: 'What would Christ do?'" (122).

2. Need for Different Emphasis or Organization (5 out of 12 professors)

"Yes, I would reorganize these six, making a composite of the first four points (theories a-d) Social development is first influenced by personal conscience, then intimate persons, then immediate and distant environments. It's holistic It is not a function of age or periods. It is not related to experiences or the ability to process experiences" (213).

"(re: theory d) . . . I would emphasize the idea of personally knowing your church people. When you communicate with them, know why they react the way they do" (124).

"(re: theory f) . . . I would tend to say that people only mature when they choose to do so" (413).

"The significance of heredity in social development should be stressed. I guess 'statement f' touches on this point" (325).

"(re: theory f) . . . add the phrase at the end, 'through personal choice'" (111).

IQ 3-3. (referring to individual responses on handout, "Statements About Social Development") "I would like to know more about (this/these) particular statement(s) of social maturity that you are teaching--namely that . . . (read the statement(s) that the respondent selected to be the most prominent from the completed handout sheet). Do you happen to remember any specific examples of how you teach (this/these) particular concept(s), either inside or outside the classroom?"--instrument item #10.

NOTE: Each of the following responses are categorized according to the references made by respondents, as to what they taught about social development theory. The letters "a" through "f" below match the same letters on the handout, which represent statements about social development chosen to be most prominent in the respondent's personal instruction. Because some respondents selected more than one statement to be prominent in their teaching, more than one comment per professor will appear also. However, only one comment per social development theory will be attributed to any one respondent, in each category of synthesizing themes.

1. References to Instruction "Inside" the Classroom (13 out of 21 professors)

(a) "I strongly recommend that students imitate the styles of prominent pastors, who have made a significant impact upon them--both historical and contemporary figures" (221).

(a) "Some students come with models of pastors in their minds; some reject the models they have. I refer them to some of the classic models in the literature, though we do not stress an enslavement to these models" (422).

(b) "The nature of the church is a counter-culture social structure One issue I raise is that the Christian is in a constant war. His natural instincts represent the warring of his 'flesh' and 'spirit,' according to Romans 7 and Galatians 5. The sociological pressures illustrate yet another war zone" (312).

(b) "In certain courses, I teach the subject of conflict resolution, either between individuals or groups" (323).

(b) "I propose that Christian's live in an increasingly secular society. We are a cognitive minority, and we are politely ignored. Therefore, we live in a conflictual situation. We must deal with life in theological and apologetic ways, having an awareness of personal and social convictions as well as of sin in the world" (415).

(b) "People are (or should be) struggling with their setting. Biblical interpretation has always been--and should always be--sensitive to one's environment: its pressures and influences" (515).

(b) "I teach students that they need to communicate in a relevant way to their congregations For their parishioners who have problems, we note that the Gospel is in conflict with one's natural responses" (422).

(c) "We examine such social-political-economic issues as 'poor people need the spur of their own poverty.' We discuss implications of the material environment for personal fulfillment" (522).

(c) " . . . for example, perhaps if Luther's life had been more stable, things might have been different. When he married at age forty-two, his home life was far more regular. His married status also changed his personal hygiene habits. Luther called the home 'the school for character'" (511).

(c) "I use Maslow's hierarchy theory to supplement this concept in a couple of my classes. I think it's got a valid approach to social development. I modify it in the Christian context, and refer to the doctrine of the will of God at the highest level" (123).

(d) "Biblical texts are cited that deal with Israel as a sociological phenomenon. I stress how they--and we--react to forces around us (e.g., the news media)" (212).

(d) "I emphasize a need to personally know your congregation, so that you can meet their needs. There must be genuineness: to say what you mean and mean what you say" (124).

(d) "This statement is the negative counterpart of statement 'f' that I likewise teach. It describes the person who is more passive, subjective . . . and ultimately more irresponsible. This statement represents the condition of a person who fails to realize the choice he really does have" (111).

(d) " . . . this issue is discussed as we speak about how to counsel people under stress. Through their personal recollection of dealing with people suffering from grief, for example, we come to realize how the student himself has actually grown" (323).

(e) " . . . I touch somewhat on the theories of faith and moral development" (323).

(f) "I teach this concept in a very objective sense. When we study the nature of Christian ethics, I state that God has given us certain commandments that He expects us to obey. I stress the importance of being in control of your life, by making conscious choices" (111).

(f) " . . . I encourage and reaffirm them that, whatever they are doing in ministry, they can do it!" (212).

(f) "This concept is expressed in the nature of my teaching, in general. People sometimes put a cap on the way they perceive the abilities of others; they limit them, and they shouldn't" (422).

(f) "In the total environment of my classes, I try to reaffirm students--rather than belittling them This instills personal confidence" (323).

(f) "One way I communicate this concept is by encouraging individual creativity and response. For example, I will often use a very open-ended learning contract in my classes" (413).

2. References to Instruction Which Could Not be Explicitly Classified (5 out of 21 professors)

(a) "I'm not sure how explicitly I address this theme. Probably eighty percent is taught by lifestyle" (424).

(b, f) "I teach all of these concepts rather implicitly" (413).

(e) "I have no specific example off-hand; I just believe in this principle" (225).

(b, c, d, e) "These theories permeate the entire set of courses I teach; I don't know how to identify individual instructional examples These issues are important to me, but I'm not sure if my students would identify these statements as my personal beliefs" (316).

(b, c, e, f) " . . . I really can't think of anything. I guess I teach them implicitly!" (314).

3. References to Instruction "Outside" the Classroom (4 out of 21 professors)

(d) "In some of my counseling experiences, I have encouraged students to basically respond in a positive manner to negative situations they face in life Sometimes I exegete a Scripture passage . . . I emphasize the providence of God" (115).

(e) "This statement seems to represent the sanctification pattern of the Bible: there is a logical, orderly sequence that one is expected to follow as they mature. There appears to be a set of bounds at various stages in life. It's like a father who gradually increases the bounds of freedom and responsibility for his children I share this conviction of the growing process with students in my counseling and social interaction, generally" (116).

(f) "In a lot of counseling situations I apply this truth. Typically, students are far too subjective. They need to choose to get out from under the weight of their problems" (111).

(f) "I am very intentional and very directive. If someone is having a problem with their Social Security, I say 'Let's go down to the office and get it fixed right now.' I consciously teach the values of personal accountability and responsibility" (221).

4. References to Instruction Both In and Out of the Classroom (4 out of 21 professors)

(a) "I attempt to cultivate relationships with students who are from some very tough backgrounds; I seek to develop an interdependency, in contrast to the dependency model of a father-son relationship" (311).

(a) "The concept of imitation is found throughout the Bible, especially in the examples of Jesus and Paul. I try to live as an example to students, because it's not only crucial to catch the vision of the Christian faith, but to have it displayed" (312).

(a) "I like to model for my students meaningful attitudes and purposeful commitment. I want them to recognize that I am a dedicated professional, in love with the Scriptures Outside the classroom, I want them to envision me as a sincere human being" (116).

(e) "There are two predominant questions I am constantly asking: 'Am I exegeting Scripture properly?' and 'Am I relating to others properly?'" (224).

IQ 3-4. "Using the term 'resource' in its broadest sense, have you found any resources to be especially useful to you as you help students to relate constructively to others. (This includes influential people; significant literature; testing instruments; meaningful developmental concepts and theories; effective instructional methods; etc.)?"
--instrument item #12.

1. Social Interaction (8 out of 23 professors)

"The greatest single resource is experiential interaction with people. The longer you work with people, in a sensitive way, the more tolerant and understanding you become You must be exposed to people!" (116).

"I believe that social involvement furthers social maturity. This varies, of course, according to the type of class in question" (316).

"I stress student involvement: letting them state their own position, hearing others, learning how to react to diverse views. I try to model for them: respecting other's points of view, yet able to confront and challenge others" (325).

"Whenever possible, we encourage people to study abroad" (522).

"It would have to be developing the skill of making myself available to others--for dialog, and simply getting to know them" (221).

" . . . a program where the student is provided one year of supervised assistance and feedback from local pastors" (422).

" . . . exposure to different people with different backgrounds and experiences" (523).

"I have learned from pastoral counseling experiences how to listen and affirm other people" (413).

2. Significant Literature (7 out of 23 professors)

"Biographies or novels that get to the human element are worthy, especially in a course, say, on racism" (522).

"Satir's People-Making in the area of marriage and family; Gordon's Parent Effectiveness Training for parenting and communication . . ." (424).

" . . . interdenominational material which focuses on such subjects as communication, family relationships, singles' ministries, etc." (122).

"I could suggest spiritual tomes--like the works of John Bunyan . . ." (422).

"I have found a particular textbook to be helpful in class. It deals with demographics and understanding, as well as appreciating, the diversities of people" (124).

" . . . reading biographies and autobiographies" (523).

" . . . there is certain literature that I prefer in the pastoral counseling field" (221).

3. Meaningful Theories/Concepts (7 out of 23 professors)

"The key is Niebuhr's theory of the 'responsible self': triadic references to God, neighbor and self" (421).

"In contrast to Aquinas' concept of 'being' and Barth's 'faith,' the analogy of 'personality' is most meaningful to me The way that people relate to people (e.g., securing the attention of another; pausing to respond; etc.) is the way God relates to people Understanding these ways will affect my personhood" (316).

"Buber's 'I-Thou' concept has been extremely influential Yet, it's a hard thing to teach people to be socially mature. I don't know quite how to teach it!" (212).

"Carl Rogers has definitely influenced my non-directive counseling style" (314).

"Niebuhr's emphasis on the destiny and nature of man" (415).

"Buber has been useful--but not just reading him. He can provide a theoretical reference, but his ideas must change your behavior too" (213).

" . . . some theories of personal counseling as well as the impact of Walter Rauschenbusch and his 'social gospel'" (225).

4. Influential People (6 out of 23 professors)

"A seminary professor of mine was very influential. He never gave a test; he evaluated students as to their progress towards a certain level of skill development; he wasn't necessarily assessing whether we all attained this level by the same means" (124).

"Colleagues have helped. In a course that I team-taught with another professor, he shared a very meaningful handout on 'rules' for active listening" (413).

"A sense of caring existed in my family and community. I never doubted that they loved me I have several colleagues here whom I respect who refine, exhort, and support me Therefore, I need to express genuine care and concern for people close to me in my profession" (515).

"The President of this seminary is an exemplary model of social relationships and constructive lifestyle" (312).

"I had some teachers and pastors who were particularly helpful models--modeling the good and the bad. A couple of the latter ones were carelessly missing 'signs' from students who desperately needed counsel; a couple were not even paying attention" (115).

"Pastors from our larger 'community' have been indispensable. Pastors who have unique gifts (as well as their churches) have been havens for several students" (224).

5. Effective Teaching Methods (3 out of 23 professors)

" . . . simulations gaming; group interaction procedures; role-playing; technique of structured experiences" (421).

" . . . through certain types of media, like special television programming from the Public Broadcasting System" (523).

" . . . see a movie together (e.g., the Ghandi film) . . . field trips--to be on location" (522).

6. Testing Instruments (3 out of 23 professors)

"Testing which assesses personality traits as well as one's preparation for ministry emphasizes significant social growth" (325).

"Personality testing has been quite helpful The discussion of these test results in small groups has been a 'must'" (311).

"Personality testing of character traits is especially intriguing to me" (323).

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