CURRICULUM FOUNDATIONS, EXPERIENCES AND OUTCOMES: A PARTICIPATORY CASE STUDY IN THEOLOGICAL EDUCATION

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A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY
Department of Administration and Curriculum
1981

ABSTRACT

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The difficulties being experienced in theological education are in part the result of the necessity for theological educational institutions to live in two worlds--the world of higher education and the world of the church. The purpose of this study is to engage in curriculum theorizing in the context of the curriculum development process of seven theological seminaries which have entered into a consortial relationship for the purpose of mutually assisting one another in the improvement of theological education. The goal is to understand the ways in which curriculum theory assists in understanding the role of the curriculum consultant and to explore the use of theological language for curriculum theory.

The research is a longitudinal case study of seven theological seminaries. The research design accepted the existence of curriculum developments already in progress as the context to do the research, which was conducted during the period of 1977 to 1981. A participatory research methodology was employed. There was no attempt to adhere to a "purist" approach to participatory research methodology, but it provided the frame of reference by which the researcher evaluated his role. The researcher was a committed participant and learner in the process of research, militant rather than detached.

There are seven meetings of the seminaries described. They are not discussed in chronological order, but arranged according to the type of meeting. There were two foundational meetings, two meetings of an *ad hoc* Presidents' Council and three meetings to design and implement a cooperative research project on ministerial effectiveness. Pressure from the churches to examine the effectiveness of seminary training was instrumental in the formation of the consortium. However, the commitment to Christian unity was the motivating value.

The conclusions from the research project are:

1. The concept of curriculum as an environment-producing discipline was useful in gaining acceptance of a broader understanding of curriculum.
2. The concept of activity as the fundamental unit in curriculum was useful in framing the curriculum questions.
3. The evaluation of the curriculum and the purposes to be served by the curriculum were the most prominent categories used by the participants to discuss curriculum issues.
4. The participatory research methodology is appropriate not only for the outside researcher, but also as a model for use within the institution.
5. The consultant's role was affected positively by the degree of trust established and the multi-institutional nature of the study.
6. Theological language has the creative potential for contributing to the conceptualization of curriculum.

DEDICATED

TO

my wife,

Ruth

my children,

Lisa
Pam
Sam

....whose patience, understanding
and trust helped to clarify
what is of true value in life.

and my friend,

Virgil Newbrander

....for always being there.

ACKNOWLEDGEMENTS

There is no way to adequately express appreciation for the cooperative efforts which have resulted in the completion of this research project. It was a rare opportunity for any researcher to have received the commitment of trust from the participating theological seminaries. To gain the confidence of one institution is significant. To have been encouraged by seven seminaries is beyond what one could have imagined. I sincerely hope that the developments within each of the seminaries will continue to bear fruit.

The interest and guidance of Ted Ward as chairman of the commiteee provided an encouragement to pursue the study which reflected his sincere commitment to the development of people. The wise counsel and patience of G. Barnett, C.H. Blackman, S.S. Corl, D. Heenan, W.C. Herzog, Jr. and W.W. Scott is much appreciated.

As a colleague and fellow researcher Duane H. Elmer provided help and insight during the course of the research. He is the researcher who coordinated the research project on ministerial effectiveness which provided the seminaries with the first practical outcome of the project.

Those who participated in the typing and preparation of the graphics were Faye Thomas, Randy Thomas, Mary Jo Samples and Ruth Rowen. Margaret Ward provided incisive editorial assistance which has helped to smooth the rough places. They all contributed cheerfully to transform a large task into a manageable experience.

Appreciation is expressed to my supportive friends at Ministries in Action of Miami, Florida. Their commitment to the development of leadership for the Christian church made this research project possible. Their commitment went beyond the bounds of personal or organizational gain. Their example has given us a true insight into the meaning of servanthood. I trust that the insights of the study will not only contribute to the development of leadership for the church, but also expand the role of Ministries in Action in that important task.

The ARVIDA Foundation is to be commended for its vision by generously providing financial assistance which made this research a reality. Those who believe that reasoned understanding is essential for true progress, serve the society of which they are a part. The process they began is still going on.

There are many others who have assisted both directly and indirectly. I am deeply indebted to the students, faculty, administrators, friends and colleagues at Missionary Internship who have listened, shared and offered counsel.

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STATEMENT OF THE PROBLEM

The purpose of this study is to engage in curriculum theorizing in the context of the curriculum development process of seven theological seminaries which have entered into a consortial relationship for the purpose of mutually assisting one another in the improvement of theological education. The study is descriptive in nature and is governed by a participatory research methodology. The goal is to understand the ways in which curriculum theory assists in understanding the role of the curriculum consultant and to explore the use of theological language for curriculum theory.

The study covers a period of approximately four years from June, 1977 to April, 1981. It involves seven theological seminaries having a common *theological* heritage rooted in Reformed theology. There is a difference in the *historical* heritage even though there is homogeneity in theological commitment. The three different heritages are Episcopalian (from England), Presbyterian (primarily from Scotland), and Reformed (from Holland). Five of the seminaries have an indirect relationship through the North American Presbyterian and Reformed Consultation (NAPARC).

PURPOSE OF THE STUDY

The purpose of the study is three-fold. First of all, there is the need to study the curriculum development process from within the context and during the time in which curricular decisions are

being made. Studies are often done *post hoc* with the intention of better understanding the strengths and weaknesses of the curriculum development process (Schwab 1969). The assumption underlying the *post hoc* study is that the lessons learned can and/or will be utilized in the future. Several factors make the implementation of this assumption difficult. The problem of generalizability looms large, in that factors and dynamics, both personal and environmental, are uncontrolled in the original research and are uncontrollable in any subsequent new situation. The dynamics of the new situation call for a research methodology which is capable of operating *in situ*. The emergence of the participatory research methodology is an attempt to respond to this concern (Hall n.d.). Another problem constrains the usefulness of *post hoc* research, which is analogous to summative evaluation, a statement of what has happened (Scriven 1967). It cannot alter the past or present but only live with a hope that it can affect the future. Participatory research on the other hand is analogous to formative evaluation. Its focus is primarily on the present for the purpose of replanning. It does not ignore the past or live without hope for the future. However, its dynamic is so deeply embedded in the present that it is assumed--even hoped--that the curriculum development process itself will help to uncover some of the more creative dimensions of the future.

Secondly, the study is directed towards the possibility that a contribution can be made to the development of curriculum theory. Among the people engaged in curriculum theorizing there is a group

who have been called "reconceptualists". If they have any common theme, it is that the field of curriculum is experiencing difficult times. Pinar suggests that the field of curriculum has not recovered from the co-opting of the curriculum field by the content specialists. In the late '50's the educational institution was "shocked" by the launching of Sputnik; the Russians were apparently in the lead in science and technology (at least in the exploration of space). In order to remedy the assumed lag within American education, attempts emerged to refurbish the process of education. The best known exponent of this movement was Jerome Bruner. Bypassing educationists (i.e., curriculum specialists) he gathered cognate-field specialists to develop a new curriculum. Pinar says:

> Curricularists were used infrequently during this time, and then primarily as consultants. This bypass was a kind of deathblow to a field whose primary justification was its expertise in an area now dominated by cognate-field specialists. The field has yet to fully recover from this event (1975a:416).

Today, in the process of recovering older values, there is a crescendo of concern for new and fresh ways to understand curriculum. Sometimes progress can be made only by abandoning words with fixed meanings. Walker expresses this undercurrent of disaffection with the present situation.

> I have the disquieting feeling that to justify its continued existence, research in curriculum will have to do more than increase our comprehension of curriculum realities. It may also have to create new curricular possibilities... (1975:263).

The research reported here provides an opportunity to look for signals or markers which may open new pathways for curriculum theorists. There is no guarantee that these indicators will become

evident. It will be necessary to guard against fabricating evidences even from such a worthy motive as desiring to make a contribution to curriculum theory. There is good reason, however, to believe that the critical reflection necessary for the development of theory will best emerge from within the commitment to and processes of curriculum development.

Several of the curriculum theorists have attempted to employ religious language as a means of understanding curricular phenomena. Describing the aim of education, Macdonald says, "It is essentially what William James called a religious experience, although here it seems more appropriate to refer to the spiritual" (1974:110). Since there is an emerging use of religious language in the attempt to reconceptualize curriculum, the examination of the curriculum development process within the context of a specific religious world-and-life view has merit.

Thirdly, this study is directed to the practical realities of theological education. In one form or another, theological seminaries are committed to the development of leadership for the church. The ameliorative concerns for the development of theological education cannot be easily discarded. We are not always afforded the luxury of detached observation. Unless we take the posture of dismissing the present generation of students (i.e., in the hope that in understanding, we can make changes in the future), we must adopt a methodology of engagement which permits the *praxis* of critical reflection and concrete action in such a way that both thought and action shape and reshape each other (Freire 1970).

There are few, if any, exemplars of consultants in theological education with professional training in both curriculum and theology. There are, however, an increasing number of curricularists who have also pursued theological studies. Theological education, to the extent that it uses consultants, predominantly utilizes the expertise of those with backgrounds in psychology, academics, and administration. This study is not an attempt to create a new professional niche--curriculum consultant for theological education. We are not simply observers of the realities of theological education; we are part of it. Therefore, the posture of the detached observer is both unappealling and impossible. It will be necessary to both clarify and critically evaluate the implications of the purposes, goals, and objectives of theological education. The assumption that neutrality is impossible does not imply that ideological commitment is beyond critical analysis. It only implies that no one is without a controlling ideology. The responsibility of the researcher is to recognize and critically understand how his ideology affects his perception and interpretation of curricular phenomena.

CONTEXT OF THE PROBLEM

The difficulties being experienced in theological education today are in part the result of the necessity for the theological educational institution to live in two worlds--the world of higher education and the world of the church. Colin Williams, Dean of the Yale University Divinity School, quotes an article in the *Yale Magazine* by Henri Nouwen about the apparent conflict between the

upward pull of the university (toward ascendent power) and the downward pull of the Christian faith (toward a compassion for human need).

> Karl Barth describes the ethics of the New Testament as a downward pull, the pull from the heights to the depths, from riches to poverty, from victory to defeat, from triumph to suffering, from life to death . . . . How can Yale University, which seems to encourage everything except a downward pull, look at itself as an institution which sends its people out into the world to serve? Doesn't Yale University instill within its students the desire to move upward from weakness to power, from poverty to wealth, from ignorance to knowledge, from servant to master (1978:67)?

"European style," in which integration into the life of the university has been the rule, has been the dominant model for theological education. McCord says "one cannot think of Luther . . . . apart from the University of Wittenberg . . . . or of the University of Geneva apart from John Calvin" (1978:66). In the United States as well, Yale Divinity School, Harvard Divinity School, and Princeton Theological Seminary by the very name they bear illustrate the dominance of the "European style" of relationship between the university and theological school.

And yet the theological school has a way of life apart from the university, as evidenced by the existence of the Association of Theological Schools, an accrediting agency specifically for theological schools. Some seminaries maintain accreditation both with the Association of Theological Schools and the regional accrediting association for universities and secondary schools. Some theological schools have obtained accreditation only from the Association of Theological Schools. The rationale is that the seminary is a professional school and is best served by an agency specifically designed to respond to the professional needs addressed in theological

education. The ATS is, therefore, a counterpart of the professional accrediting agencies which exist for medical, legal, and psychological educational programs. Other theological schools have sought, sometimes for theological reasons, accreditation only with the regional accrediting associations for universities and secondary schools. The rationale for this alignment is that the regional associations provide a more "neutral" context in which theological issues are not brought to bear.

A common thread runs through all of the relationships between theological schools and the accrediting associations, namely, the acceptance of the university model as the appropriate model for theological education. Theological education and higher education at the university level are cut from the same cloth. The institutions belonging to both associations generally do so for the practical reasons of facilitating their students' acceptance into graduate-level programs in the university. The professional accrediting associations have some specific concerns for the inclusion of practicum or clinical experience in the curriculum. There is little difference however, in the educational model. For this reason many professional schools (medicine, law, psychology, theology, etc.) function with relative ease within the university. Nouwen, though recognizing the tension between the upward way of the university and the downward way of the Christian faith, sees the relationship between the university and the theological schools as useful. He maintains the relationship provides a challenge to the dominant secular self-image of the university.

A strong pull to maintain the academic search for truth is

characteristic of the university. However, Williams (1978:65) asks whether the tension between the upward way of the Greek mind reaching for human autonomy and the downward way of biblical faith, with its insistency on the primacy of divine wisdom, is adequately represented by the curriculum of the theological school. The upward way underlies the charges from the church that the seminary graduates have been affected by professionalism and elitism. The New Testament teaches that the minister is a servant rather than a leader. The tension between the upward and the downward way is seen in the ambiguous way in which the "minister as leader" and the "minister as servant" conflict in the curriculum of the theological seminary. The faculty members experience this tension to the degree that they become responsive to the demands to serve the church while at the same time acceptance in the guilds of their disciplines is measured by the leadership standards of their counterparts in other colleges of the university.

Farley (1981) discusses the historical development of the fourfold curricular pattern in theological education. The fourfold pattern conceptualizes the theological curriculum as consisting of Bible, church history, dogmatics, and practical theology. Originally the predominant pattern was threefold, but in recent years there has been an increasing emphasis on the practical application related to the role and function of the minister. Therefore, practical theology was added as a separate discipline. Farley says that the theological encyclopedia is not simply an

equivalent name for the "study of theology", but stands for the enterprise of deriving or arranging the "sciences" or disciplines within the larger entity (1981:98). In conceiving of the theological curriculum as a fourfold pattern there was a loss of the integration of the curriculum as *theologia*, i.e., the study of theology. This loss of integration is analogous to the same processes which changed the university to a multiversity. There no longer existed a unifying vision of education. Thus, the theological curriculum developed as a set of independent scientific disciplines which needed to be mastered by the prospective minister.

Farley argues that the reform of theological education is essentially a theological task. While not disputing this, Hough (1978:53) states that a theological solution to the question of the unity of theological education "might emerge partially as a result of attempts to deal with political realities" preceding the theological solutions in time. The political realities are evidenced in the demands of the faculty, students, alumni, and church each pressuring that its distinctive values be honored. The Presbyterian Church in America in its 1978 General Assembly listed its requirements for the preparation of candidates for the Gospel ministry (Minutes 1978:207). The discussion at the General Assembly level resulted from a dissatisfaction with the readiness of the seminary graduates for functional ministry. There was no fundamental questioning of the curricular pattern in this decision. It was essentially a

mandate to the seminaries to include English Bible in the curriculum. The statement proposed a threefold pattern of Scripture, Doctrine (including church history), and Practical Theology.

Although the dichotomy between theory and practice is being questioned as more interaction occurs between Western and non-Western educational philosophies, the present approach of theological education is to accept the fourfold pattern and increase the emphasis on bridging the gap between theory and practice.

The limitations of the theory-practice dichotomy are seen in the ways in which the bridge metaphor has been employed. Farley (1978) identifies the characteristics in this development. (1) The development of strategies to build the bridge. This is done by either nominating a particular field (i.e., practical theology) to build the bridge or the development of a series of bridgings from each pedogogical enterprise. The end result of these strategies has contributed to a further fragmentation in the theological curriculum. The researcher, both while a theological student and subsequent to that time, has heard the comment that the concerns for application are "appropriate for the practical theology department, but not for church history". The unity of *theologia* has not been achieved by bridge building strategies because of the acceptance or the essential validity of the theory-practice dichotomy. (2) The acceptance of the theory-practice dichotomy has resulted in a series of bridgings rather than a shaping or formation of the minister of the gospel.

An interest in some of the traditional concerns for spiritual formation is receiving renewed attention (Edwards 1980:7). The imagery of a bridge connotes a specific point of arrival. The imagery of formation connotes a process or a pilgrimage which is life-long. (3) The emphasis on the bridge metaphor has resulted in a preoccupation with technique. Farley concludes by saying,

> Perhaps this bridge metaphor has become the pervasive metaphor in its gradual, unself-conscious process, a metaphor floating into the theological schools by way of the American pragmatic temper and reflecting the valid attempt to correct the academicism of the dispersed encyclopedia. Whatever is the case it is surely a serious distortion of theological study (1981:105).

One possible solution to the problem would be to secure expert advice from curriculum consultants. Curriculum decisions are part of the reality which confronts everyone who is involved in educational processes. The desire for educational improvements seems to be such a desirable goal. Who could ever be against it? Education's commitment to the development and growth of the learner and the general improvement of his well-being is axiomatic.

There are, however, voices being raised against the seemingly myopic quest for educational improvement. Kliebard sees a strong ameliorative orientation dominating the field of curriculum.

> An ameliorative component is clearly in many fields of study. In the curriculum field, however, the urge to do good is so immediate, so direct, and so overwhelming that there has been virtually no toleration of the kind of long-range research that has little immediate value to practitioners in the field, but which may in the long run contribute significantly to our basic knowledge and understanding (1970:31).

The roots of the strong ameliorative orientation in the curriculum field are at least twofold. Curriculum study originated as a reform movement. Its basic motive was to find what was "good" and what was "bad" in educational practices. The *raison d'etre* for the field of curriculum was to eliminate the "bad" and support the "good". Thus the desire to improve became a controlling desire. Secondly, numbers of practitioners and administrators are affected by curriculum decisions on a daily basis, thus exerting pressure for immediate improvement upon the curriculum researchers. There has not been much support for programs of research intent upon gaining new understandings about curricular phenomena unless it could be demonstrated that it could result in the practical improvement of the curriculum. The technological implications for education have to be self-evident or developed quickly.

Though the pressures which supported the development of the ameliorative orientation are understandable, the basic question remains unresolved--how to improve something without first understanding it. It illustrates the dictum of B.O. Smith: "Knowledge of what teaching is in fact is prerequisite to its systematic improvement" (1956:339).

In addition to the concerns created by an ameliorative orientation in curriculum research, another set of concerns has emerged. These concerns come from many different sectors--public education, the church, political activists, etc.--and center on the adequacy of schooling as an appropriate educational

vehicle. Ward (n.d.) compares the schooling approach to education to a leaky ship which is in constant need of repairs. Everything goes along fairly well as long as the bilge pumps are working. Crises occur whenever the bilge pumps get clogged up. The analogy is used to suggest that the task of the improvement of schools is an endless endeavor because there are certain defects built into the schooling approach to education.

The more radical voices suggest that schools are not simply defective vehicles for attaining certain educational purposes; they are actually institutionalised structures of oppression. A most pointed description of the schooling "malady" is found in the words of Ivan Illich when he labels it a "hoax." He suggests that to buy the schooling hoax is to purchase the back seat on a bus headed nowhere (1970b).

Both the pressures for improvement in theological education and the deschooling undercurrent are making a strong impact upon the theological seminaries. The churches are more vocal in expressing their dissatisfaction when seminary graduates do not become competent in the ministries of the church. The emergence of alternatives to seminary-based theological education begun by church and para-church organizations is evidence of the state of discontent. The meeting of theological study centers described in Chapter 3 represents some of the different forms the alternatives have taken. At present some of the alternatives are more of a complementary nature to the theological schools. An example is the extension seminary program of the Briarwood Presbyterian Church

in Montgomery, Alabama, which was started to allow students to receive their theological education in the context of parish life and ministry. However, the program has a working relationship with Covenant Theological Seminary in St. Louis, Missouri, and there is the arrangement for transfer of credit. The seminary still remains the credentialing institution by maintaining the power to determine what is creditable in the extension program.

The more radical dimension of the deschooling undercurrent is present in some of the alternatives. In Allentown, Pennsylvania, there is a pastoral academy which is an alternative to the academic (university) model for theological education. This program is based on an internship model with a close linkage between cognitive and field-based experiences. Another factor which gave rise to the development of this academy was the unwillingness of the seminary to place a faculty member in the seminary with an ecclesiastical orientation different from the confessional commitment of the school.

The pressures for change in theological education are real and intense. There is no evidence that they will lessen. The possibility of responding to the crisis by the infusion of large amounts of financial resources is doubtful for two reasons. First, all of the predictions concerning the future of the small private educational institution are gloomy. The increasing costs of simply maintaining the present level of educational services are becoming prohibitive--let alone increasing services in the

hopes of improving the quality of the educational experiences (Berk 1974). Second, there is not adequate evidence that additional funds will bring about significant change. Increasing the amount of educational experiences in the present mode of conceptualizing curriculum does not offer much hope. As a result there has been the emergence of a new class of curriculum theorists known as the "reconceptualists" (Pinar 1975a). The concern of the reconceptualists is to discover new ways of looking at curricular phenomena because of the present ways of conceptualization which are deemed at best to be inadequate and at worst moribund.

RESEARCH QUESTIONS

The shape and function of the ministry in the last decade have undergone significant shifts in the roles of both ordained and unordained ministries. These changes come not only from within the surrounding culture but from within the clergy itself and from within the church. There is a growing disaffection in theological education with the "clinical model" of theological education (Farley 1981). This may not be so much a problem with the "clinical model" as it is with the way in which it is conceived and applied within theological education (Thornton 1970). Field-based education is carried out by providing experiences in hospitals, mental institutions, and penal institutions. The choice of these institutions tends to focus the ministry toward pathological and abnormal issues. There is still the concern within theological education to provide training for chaplaincy vocations in these institutions. However, there has been a failure in assisting the fledging ministers to

develop in ways appropriate to the typical needs of the members of the church.

The problem is accentuated by several factors. First, there are significant numbers of graduates who do not exercise an effective parish ministry either by their own standards or by the standards of their parishoners. These individuals either remit from the ministry or linger on both to their own hurt or to the hurt of the congregation (Elmer 1980). Second, there is a renewed interest on the part of the non-ordained (laity) for more active roles in ministry. These roles are not only those usually ascribed to the laity, but even to those roles once the private domain of the ordained clergy. A problem is sometimes created when a clergyman discovers that one of the laymen in his church is more competent in preaching and counseling even though he has had no formal theological education.

The research questions related to this descriptive case-study are of two different sorts. The first question relates to the role of the curriculum consultant in theological education. The second relates to the ways in which theological language might contribute to the development of curriculum theory. The former research question is of a empirical-descriptive nature; the latter research question is of a philosophical-conceptual nature.

Research questions related to the role of the curriculum consultant in theological education.

1. What happens when a group of institutions, with compatible theological orientation, attempts to move from a competitive relationship to one of a cooperative nature?

2. What changes will be made in the way that formal educational institutions relate to the development of leadership for the church?
3. What changes will be made in the way that non-formal educational institutions relate to the development of leadership for the church?
4. What changes occur within the church to relate to its leadership development concerns?
5. What changes in the patterns for sharing of resources between the three sectors (formal educational institutions, para-church resource organizations, churches) develop?
6. What kinds of "territorial" compromising will occur?
7. In what ways does the role of the curriculum consultant differ in theological education from higher education in general?

Research question related to contribution to curriculum theory.

8. What potential contributions to curriculum theory emerge in the context of a participatory research process of curriculum development in theological education?

METHODOLOGY

The study was a participatory descriptive case study of seven theological seminaries. It consists of an analysis of the decisions made by the seminaries, both individually and corporately, related to curriculum development concerns. The study was conducted during the period of June, 1977 to April,1981. Data were collected from key individuals, administrators, faculty, and church leaders.

After formal gatherings of members a questionnaire was distributed to determine the perceptions of the participants concerning: 1) What were the most promising outcomes of the gathering; 2) What were the perceived difficulties in implementing the outcomes; 3) What additional resources were perceived to be useful in implementing the outcomes. Additional data are reported in the form of output and decisions from the meetings.

The data are not described around an existing organizing model with the purpose of explaining, predicting, and controlling because of the nature of the study as participatory research. Participatory research methodology leaves the organization of the data and the direction of the research as open questions. The frame of reference by which the inquiry proceeds is itself a result of the inquiry process.

The seven formal meetings described in the study are classified according to the nature of the meetings. There are three classes of meetings described in the study: Precursors and foundational meetings, meetings of the Presidents' Council, and meetings to design and implement the research project in ministerial effectiveness. There are, however, the classical questions which shape the contours of the curriculum field. These have been described as the "five persistent and perplexing questions that have historically characterized the curriculum field" (Bellack and Kliebard 1977).

1. How should curriculum problems be studied?
2. What purposes should the curriculum serve?
3. How should knowledge be selected and organized for the curriculum?
4. How should the curriculum be evaluated?

5. How should the curriculum be changed?

The data were collected to identify the perceptions of the participants and organized to identify the clustering of curriculum concerns around the five questions.

LIMITATIONS OF THE STUDY

The four-year time period places some arbitrary limitations on the study. Some of the potential curriculum developments may be given low priority or deemed irrelevant within the time period of this study. However, circumstances not envisioned by the seminaries may quickly reverse the situation. Since these factors are beyond the time limitations of the study, care will need to be exercised in the interpretation of the data so as to adequately account for this limitation.

The study has certain imposed limitations because of the participatory research methodology. The ability to control for certain variables is limited. There can be no control over any institution's involvement in all or any of the consortium activities. Different configurations of participating institutions are evident at each succeeding stage in the study.

A third limitation is that the study will focus on the service function of the seminaries. Each seminary, in one form or another, describes its primary service function as the development of leadership for the church. For the institutions with a strong commitment to the academic model of theological education, there are rationales for other functions--*viz*, theological research related to the study of the Gospel. Without entering the debate of whether this is

actually a service function (as some strongly maintain), this study will limit its focus to the service function of theological education directed to the development of leadership for parish ministries.

SIGNIFICANCE OF THE STUDY

The significance of the study is closely related to the need for and purpose of the study which has already been described. The fact that there are few exemplars of curriculum consultants particularly directing their service toward theological education makes this study significant. The significance of the study is also seen in that it has already given rise to four additional in-depth research studies in curriculum as an outgrowth of the project.

The opportunity for an *in situ* study of the curriculum development process is available. It is not necessary to create a sense of need. The pressures and willingness to examine the issues are at hand. The president of one of the participating seminaries described it as an historical moment. The seminaries have never in their history cooperated on such a level.

Another factor which has a profound affect on the processes of curriculum development is the relationship of values to curriculum decisions. The participating institutions are confessionally homogenous. They are part of the Presbyterian and Reformed tradition of the Christian Church. Therefore, there is at the formal level a commitment to the values embodied in the confessional statements. Some of the dimensions of the relationship between values and curriculum decisions are controlled by the non-pluralistic confessional

stance of the seminaries. This will permit the observation of the sorts of values which influence the decision-making process.

OVERVIEW OF THE STUDY

The study covers approximately a four-year period from June, 1977 to April, 1981. The related literature for the study comes from the fields of curriculum theory.

Chapter 2 contains a review of the literature in participatory research methodology and curriculum theory. The review of the curriculum theory literature is of a dialogical nature. It was read and reread in the process of the research project. The purpose of reading the literature in this manner was to invite into the process of inquiry the dialogical contributions of those who are trying to understand the nature and function of curriculum.

Chapters 3, 4 and 5 describe the formal meetings in the consortium and present an analysis of the data collected. Chapter 3 describes the precursors and foundational meeting of the consortium. Chapter 4 describes the formation of and first two meetings of the Presidents' Council. Chapter 5 describes the three meetings of the working committee which designed and implemented the research project in ministerial effectiveness.

Chapter 6 contains a summary, conclusions drawn from the interpretation of the data, recommendations for next steps in the curriculum development process for theological education, suggestions for further research in curriculum theory, role of the curriculum consultant in theological education, and the usefulness of the participatory research methodology.

BRIEF HISTORY

The theological seminaries in particular around which this study is developed are part of a project which is larger than the limits imposed on the study. The seminaries in alphabetical order are as follows:

Biblical Theological Seminary, Hatfield, Pennsylvania

Calvin Theological Seminary, Grand Rapids, Michigan

Covenant Theological Seminary, St. Louis, Missouri

Reformed Episcopal Seminary, Philadelphia, Pennsylvania

Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania

Reformed Theological Seminary, Jackson, Mississippi

Westminster Theological Seminary, Philadelphia, Pennsylvania

In 1976 Men-in-Action (now known as Ministries-in-Action) of Miami, Florida, started an evaluation program to determine its future direction. MIA is a para-church resource organization relating to the development of pastoral and lay leadership of the church, particularly in the area of evangelism. The program of MIA was directed primarily to non-formal educational needs at the local and denominational church level. Three of the participating seminaries requested that the educational material of MIA be taught as part of the seminary curriculum. The future of MIA was perceived to be one of two directions: First, to continue to provide resources for the non-formal educational leadership development needs of the church, or secondly, in addition to the non-formal educational programs, to continue to provide resources for the actual evangelistic programs in the churches and to focus on future pastoral leaders by directing

its resources toward the more formal educational environment of the theological seminaries. MIA had developed a significant role in the context of leadership development for the church. As a para-church resource organization, it has effectively shared its resources with both the church and the theological educational institutions. MIA, therefore, served as a bridge between three different sectors involved in the leadership development needs of the church.

In addition to developments in the MIA organization, there was also concurrently a more powerful development within the churches related to a growing concern for the practical outworking of the biblical teachings on Christian unity. Three of the church denominations related to the seminaries began the exploratory process of the organic union of their churches. Also, within this same mileu there was the formation of the North America Presbyterian and Reformed Consultation (NAPARC). This organization is a consultation of churches. The theological seminaries are the primary theological educational institutions training pastors for these churches. (Appendix A gives the history and purpose of each seminary.) NAPARC issued a mandate that the seminaries confer with each other and representatives of the constituent churches concerning the issues related to the development of pastoral leadership for the churches. It is in the context of these events that the possibility of a participatory research project emerged related to curriculum issues in theological education.

II

REVIEW OF THE LITERATURE

The literature which relates to this study is broad and diverse. The case study involves seven theological educational institutions in a consortial relationship. Because of the confessional homogeneity among the institutions and the primary churches served by the seminaries, it is of prime interest to carefully observe the ways in which their theology does or does not affect the curriculum decisions.

This chapter will review the literature in two areas, participatory research and curriculum theory. Participatory research was chosen as the methodology when the institutions sought consultative help in the process of learning how they can effectively work together because they are not prepared to relinquish to any authority outside their respective institutions the right or authority to prescribe for them. More significant than the programatic considerations are the philosophical concerns related to research methodology. A second consideration for adopting a participatory research methodology was to secure a context for curriculum theorizing. Schwab's (1969a) concern for advancement in the curriculum field is that it will best occur in the context of practice. The research is conducted not only in the context of curriculum development but also in the context in which theological understandings might contribute to our understanding of curriculum theory.

I. PARTICIPATORY RESEARCH.

There is a growing dissatisfaction with the value and methodology of much social science research. The emergence of a participipatory research methodology has arisen out of the increasing dissatisfaction with quantitative methodologies embodied in much of the social science approach with survey questionnaires. The search for alternative methodologies is discussed in the writings of Glasser and Strauss in *The Discovery of Grounded Theory* and by Filstead in *Qualitative Methodology*.

The probing for alternatives has been generated largely within the field of adult education. The philosophy of adult education recognizes that adults often work out complex learning strategies to achieve desired goals on their own. Also, there is the recognition that adults are much more able to identify their own learning needs than children. The contradictions between this view of the adult learner and the methods of research has fueled the drive for the articulation of a participatory methodology. Hall says,

> ...we find that the dominant research methods in use and the ones being picked up as adult educators begin to do more research are alienating, inaccurate as a means of identify needs, and see some adults as marginal or incapable of articulating their own needs (n.d.:8).

Underlying the discussions on research methodology is an ethical question. The fundamental question is who has the right to create knowledge? This ethical question underlies the three perspectives identified by Kathleen Rockhill as the driving force for a research methodology appropriate to the needs of adult learners.

(1) The concern that quantitative methods are not providing an adequate understanding of complex reality;

(2) The desire for 'practical' research that can be used as a base for setting policy and developing programs which will promote social justice and greater self-reliance;

(3) A humanistic view of human behavior which sees individuals as active agents in their environments rather than as passive objects to be researched (1976:1).

As Rockhill points out, the problem with quantitative or survey research methodology is not that it uses numbers but that it is an inadequate picture of a complex reality. The limitations must be kept clearly in mind. It is the inappropriate use of the data which creates the problem. If the purpose is to raise consciousness and provide a starting point for inquiry, then there is a legitimate use of quantitative research. If it is used a sole basis for making decisions about the needs of the researched, then it can become an oppressive tactic.

Hall identifies four weaknesses in the commonly used research methods.

1. The survey research approach oversimplifies social reality and is therefore inaccurate.

2. Survey research is often alienating, dominating or oppressive in character . . . This process regards people as sources of information, as having bits of isolated knowledge, but they are neither expected nor apparently assumed able to analyze a given social reality . . . The abilities of people to investigate their objective realities are not stimulated and the pool of human creativity is kept within narrow confines.

3. Survey research does not provide easy links to possible subsequent action.

4. Survey research methods are not consistent with the principles of adult education (n.d.:4-7).

The characteristic of participatory research is that both parties in the research inquiry--the "researcher" and the "researched"--can

be described as having learned. Ted Jackson (1977) describes how the Dene people of Canada and the oil companies both gained understanding of each other during the MacKenzie Valley Pipeline Inquiry. The process was diolectical, with both parties discovering the contradictions in their own existence. Freire (1970) borrowing from Marx sees this methodology as the process of human liberation. Jackson says that the contradiction in the struggle of the Dene, in going to others for help in order to achieve self-determination, helped some southern non-Dene to examine their own contradictions.

The methodology which provides for participation of people in examining the contradictions of their own realities is not an uncommon theological theme. It is not, therefore, inappropriate to examine the participatory research methodology not only as a viable alternative, but also as a theological necessity. The roots of the contradiction which forms the nature of the dialectic is not in logic (Hegel), economics (Marx), or man's finiteness and God's infinity (Barth). The Bible places the tension between sin and grace. Though provision has been made to deal with this contradiction or tension, it has not been fully realized. Therefore, the context, theologically speaking, is one in which resolution of issues is a dialectical tension between the present and the future. We will discuss this theme more fully when we deal with curriculum theory.

The definition of participatory research has most frequently been couched in negative terms (Cain n.d.). Hall (1978), however, sees participatory research as a three-pronged activity: a method of social investigation involving the full participation of the

community; an educational process, and a means of taking action for development. As a methodology, participatory research is both a *means* and a *goal*. Hall (1978) outlines seven criteria or requirements for such a methodology.

1. the problem originates in the community itself and the problem is defined, analyzed and solved by the community;

2. the ultimate goal of research is the radical transformation of social reality and the improvement of the lives of people involved. The beneficiaries are members of the community itself;

3. Participatory research involves the full active participation of the community in the entire research process;

4. participatory research involves a whole range of powerless groups of people--the exploited, the poor, the oppressed, the marginal, etc.;

5. The process of participatory research can create a greater awareness in the people of their own resources and mobilizes them for self-reliant development;

6. It is a more scientific method of research in that the participation of the community in the research process facilitates a more accurate and authentic analysis of social reality;

7. The researcher is a committed participant and learner in the process of research, militant rather than detached.

The research of this study began with a commitment to inquire into the curriculum development process in theological education from within that process. The inquiry process itself should reveal insights into the limitations of the methodology employed. This understanding should further our insights into the role of the curriculum consultant, particularly as he functions within the realm of theological education. The operational terms of participatory research methodology are described by Kidd and Byram (n.d.). It would require:

1. ways of bringing people together;
2. some type of problem identification and priority-setting process;
3. a codification process which is both participatory and manageable;
4. ways of getting people to respond to the "code" in an active way.

The operational terms listed provide us with a means for analyzing the curriculum development process described in this study. There was no attempt to define and use a "purist" approach to participatory research. As an analytical tool it will help us to evaluate whether or not a purer methodological approach would have aided in the curriculum development process.

II. CURRICULUM THEORY

One essential ingredient in the development of theory is the existence of a generally agreed upon realm of phenomena upon which to focus. The reading of the curriculum literature quickly alerts one to the fact that at present this does not exist. Macdonald suggests that,

> Curriculum theory and theorizing may be characterized as being in a rather formative condition for essentially there are no generally accepted clear-cut criteria to distinguish curriculum theory and theorizing from other forms of writing in education (1971:196).

A reading of the recent literature on curriculum theory reveals a "state of the art" comment that very few people are interested in it (Huebner 1966b; Kliebard 1968; Johnson 1967; Macdonald 1971). Kliebard (1970b) suggests that the lack of interest is due to an ahistorical posture adopted by many curriculum

workers. With this lack of historical orientation, the development of curriculum workers moves ahead unaware of the forces which shaped the curriculum field and the lessons of the past go unheeded. The judgment that ignorance of the past condemns one to repeat it is particularly relevant to the curriculum field. The ahistorical orientation is a result of two factors.

First, curriculum as a distinct field of study has a short history. Cremin (1971:207) suggests the story of curriculum as a separate field begins seriously in 1870 with the efforts of William Torrey Harris. Harris was the superintendent of the school system in St. Louis during the post-Civil War period. Kliebard (1970) suggests that it was in 1918 that curriculum emerged as a self-conscious field of specialization due to the appearance of influential works such as Franklin Bobbit's *The Curriculum* and Clarence Kingsley's *Cardinal Principles of Secondary Education*.

Regardless of whether one marks the beginning of the period in which curriculum is seen as a self-conscious field of specialization with Harris or Bobbit, the history of curriculum is relatively short. This is clearly evident in Cremin's observation that

> *Curriculum* in its English usage is a comparatively recent term, dating from the nineteenth century, if one accepts the examples in *The Oxford English Dictionary* as authoritative. The word seems first to have been used to describe formal courses of study in the schools and universities.... In its very nature the term carries a variety of connotations, such as coherence, sequence, and articulation, for a course of any kind has a beginning, a middle and an end. But interest in these values long antedates the term itself, going back at least to the time of the Sophists and perhaps even earlier (1970:207).

It is not difficult to find--"university graduate programs, sometimes leading to a Ph.D. in curriculum, where the student has no opportunity to study the ideas of the men who shaped and gave direction to the field of curriculum" (Kliebard 1970). The problem is not that the final or best ideas were written by men like Bobbit and Charters. However, the lack of historical perspective in the curriculum field is as limiting as studying sociology or philosophy by giving attention only to the most recent developments in the field.

Ameliorative concerns have dominated the field of curriculum (Kliebard 1970). The strong concern for improvement is understandable, even if we can demonstrate it is not an adequate criterion. The pressures from the various constituencies served by the educational agencies are very great. The pervasive mood of our society that demands that things be bigger and better has had profound effects on the field of curriculum. One needs to look no further than the effects of the launching of Sputnik on the field of curriculum. A society imbued with the values of tomorrow must be better than today, a controlling vision of unlimited growth and progress, found it difficult to accept that another country might be technologically superior. The result was the curriculum reforms evident in the "Structure of the Disciplines" movement of the 1960-70's.

Teachers, administrators and curriculum developers all feel the pressure to give primary emphasis to improving the curriculum. The pressures come from parents, government, and industry. The pressures come primarily in economic terms. The funds available

for research is made available to those who can most easily demonstrate how the research will contribute to the improvement of education. The dominant values were those which could be most easily quantified. There exists a greater interest in improving education than there is in understanding it. This condition exists in spite of B.O. Smith's dictum that "knowledge of what teaching is in fact is prerequisite to its systematic improvement" (1956:339).

The limitation placed by the ameliorative orientation on the development of curriculum theory is evident in the stinging critique of Kliebard,

> Apart from its generally ahistorical posture, the curriculum field is also characterized by an overwhelmingly ameliorative orientation. This is not to imply that some ultimate good in terms of classroom practices and procedures is an unappropriate direction or outcome of curriculum study and research. An ameliorative component is clearly present in many fields of study. In the curriculum field, however, the urge to do good is so immediate, so direct, and so overwhelming that there has been virtually no toleration of the kind of long-range research that has little value to the practitioners in the field, but which may in the long run contribute significantly to our basic knowledge and understanding (1970b:41).

Before we look at the present state of curriculum theorizing, there are three important considerations we must take into account if we are to understand the present context of curriculum theorizing. They are (1) conflicting conceptions of curriculum which have made communication about curriculum difficult at best and unintelligible at worst, (2) the presence of a deschooling undercurrent while most curriculum research is directed to schooling forms of education, (3) and the lack of a definition of curriculum which is able to

delimit the phenomena to be studied. Three considerations form a broad background for the discussions on curriculum theory.

CONFLICTING CONCEPTIONS OF CURRICULUM

Debate continues as to whether progress can be made in the field without some common agreement on what belongs in the curriculum domain, or whether progress will only be made in the actual pursuit of curriculum development. Eisner and Vallance try to disentangle the confusion in the curriculum field, the question of the aims of education, and the question of the definition of curriculum.

> Controversy in educational discourse most often reflects a basic conflict in the priorities concerning the form and content of curriculum and the goals toward which schools should strive; the intensity of the conflict and the apparent difficulty in resolving it can most often be traced to a failure to recognize conflicting conceptions of curriculum (1974:1-2).

Underlying this tension is the matter of the definition of curriculum, which is not discussed directly but is implied in the title of the introduction of the book "Five Conceptions of Curriculum: Their Roots and Implications for Curriculum Planning." The five conceptions of curriculum are actually definitions of five orientations to the process of curriculum planning.

> The orientations, while not exhaustive, are comprehensive in that they identify a broad range of very different approaches to questions persistently asked in the curriculum field: What can and should be taught to whom, when, and how (1974:2)?

The five orientations identified by Eisner and Vallance are: the cognitive processes approach; curriculum as technology; curriculum for self-actualization and consummatory experiences; curriculum for

social reconstruction; and academic rationalism. It is always difficult to find completely pure representatives for each classification, particularly when there is a predisposition to see in an orientation its programmatic implications. Many of the teaching tactics and content will look similar at many points because two constants often remain regardless of the orientation i.e., the view of the nature of knowledge and the view of man.

1. *The Development of Cognitive Processes*

This approach is concerned with the development and refinement of intellectual operations. It is more concerned with developing the "how" rather than the "what" of education. When the "how" is acquired, it can then be used for learning virtually anything. By focusing on the learning process rather than the broader social context, the focus is on the learner *per se*.

> This approach is process oriented in two senses: it identified the goals of schooling as providing a repertoire of essentially content-independent cognitive skills applicable to a variety of situations, and it is concerned with understanding the processes by which learning occurs in the classroom (1974:6).

In its most common description, the cognitive processes approach helping the learner "to think" in an independent manner. The concern of the educator and curriculum worker is to provide the student with enabling mechanisms which will assist him in diverse future situations. This objective requires the curriculum planner to give attention to both the psychological conditions of the learner and the design of the most efficient environment to assist in the development and refinement of the cognitive processes.

2. *Curriculum as Technology*

Curriculum as technology is similar to curriculum as development of cognitive process in that both orientations focus on process and thus are concerned with the "how" rather than the "what" of education. But there is a significant difference between the two. Curriculum as technology

> ...conceptulizes the function of curriculum as essentially one of finding efficient means to a set of predefined, nonproblematic ends. As a process approach, curriculum technology differs from cognitive processes in its focus of attention. It is concerned not with the processes of knowing or learning, but with the technology by which knowledge is communicated and 'learning' is facilitated (1974:7).

This orientation functions within a production metaphor of curriculum (Kliebard 1972). The concern is to take the learner from his condition as raw material through the educational system until he is the finished product. Because it is an industrial production model of control, there is a commitment to "learning" as changed behavior and to the use of behavioral objectives. Behavioristic models of psychology have dominated the curriculum as technology orientation. There is the language of system analysis, cybernetics, input-output models, entry behavior, stimulus response, and reinforcement. The curriculum development process is entirely preactive and takes place before the learner ever enters the classroom.

3. *Self-actualization, or Curriculum as Consummatory Experience*

The self-actualization approach places a greater focus on content than the two preceding orientations. The stress upon personal purpose and integration places emphasis upon education as learner-centered,

autonomy and growth oriented. The purpose of the curriculum is to provide enabling experiences which contribute to personal growth and development.

> ...the concern is very much for what is taught in school. It conceptualizes education as a liberating force, a means of helping the individual discover things for himself.... Rather than directing itself to how the curriculum should be organized, it formulates the goals of education in dynamic personal process terms (1974:9).

Those who view curriculum from this orientation include such diverse thinkers as Abraham **Maslow** (1968:17) in his relating of humanistic psychology to education and Maxine Greene (1971), Philip Phenix (1971), and Dwayne Huebner (1967) and their perspectives on religious existentialism and philosophical theology. William Pinar (1975) relates Zen Bhuddism to curriculum. Characteristic of these writers is their common critique of the "traditional, rationally oriented basis of education." Rational knowledge is not the only way of consciousness and of knowing. The schools have been involved in every dimension of the learner's life. These writers are consistent in calling schools to face up to the implications of what they are already doing.

4. *Social Reconstruction-relevance*

Social reconstruction-relevance orientation is not new in the history of Western society. It has been characteristic to look to schools, more than any other institution, as agents for social change, although agreement has not been reached as to actually which role in change the school should play. Hayle suggests the distinction between

> education as an *agent* of social change (i.e., where social changes are brought about through education), as a *condition* of change (i.e., where changes in education are necessary to broaden social changes), and as an *effect* of change (i.e., where educational institutions adjust to changes occurring in other social institutions (1969:521).

The orientation toward social reconstruction-relevance has supporters in all three dimensions of educational change. Some support strongly the view that schools should respond largely on the basis of the demands of the market place. Others feel that a society can be strong only if it supports a dynamic educational system. However, the social reconstruction-relevance orientation as described by Vallance and Eisner is the view that the curriculum is to serve as an *agent* of change.

> Social reconstructionists typically stress societal needs over individual needs.... Social reform and responsibility to the future of society are primary.... Social reconstructionism demands that schools recognize and respond to their role as a bridge between what is and what might be, between the real and the ideal (1974:10-11).

The concern of the curriculum is to prepare the student to actively engage in the process of social change. It is not for an elite group of social engineers to possess the power to decide and change society, but the responsibility extends to every learner as a part of society. Great demands are placed on the school curriculum because of its role as an active agent in change; if the school is not to be simply a responder to the changes brought about in other social institutions.

5. *Academic Rationalism*

Academic rationalism represents the most traditional approach to education. Since the school cannot teach everything, it should

concentrate on the classic disciplines which will help the learner to interact with the powerful ideas which have shaped Western culture. The best known proponent of this perspective is Robert Maynard Hutchins.

> Liberal education consists of training in the liberal arts and of understanding the leading ideas that have animated mankind...the great productions of the human mind are the common heritage of all mankind. They supply the framework through which we understand one another and without which all factual data and area studies and exchange of persons among countries are trivial and futile. They are the voices in the Great Conversation.... Now, if ever, we need an education that is designed to bring out our common humanity rather than to indulge our individuality (1953:89-90).

This classical or traditional approach is characteristic of much of theological education particularly as it is applied to the training of the ordained minister. The present discussions of alternative theological education seldom are seen as applying to the curriculum change necessary for the ordained minister. There are exceptions, but as a generalization this observation is accurate (Kinsler 1978, Winter, 1969). At the Reformed Ecumenical Synod Missions Conference in Cape Town, South Africa (1976) this conflict was evident in two of the papers. The defense of the traditional ("liberal arts rationale") was included in a paper by D.R. deVilliers, "Training the Ordained Minister." Providing the learner with the tools so he can participate in the Western cultural tradition becomes for theological education the concept of propaedeutics.

> The Greeks and Romans had a concept of a body of knowledge deemed indispensable for an educated, free citizen.... The aim of propaedeutical studies is to supply the intellectual instruments needed to read, comprehend,

> systematize and communicate the contents of the Scriptures (1976:55-60).

The paper calling for a reconceptualization of the theological curriculum was in a paper by Harvie Conn, "Training the Layman for Witness." The conveners saw these as essentially two different curricula, but Conn suggests that a part of the problem is the dichotomy between ordained and lay leadership roles (1976:74).

The academic rationalism orientation has gone beyond the defense of the disciplines on the basis of their logical priority to the structure of the disciplines on the basis of their logical priority to the structure of the disciplines movement of the 1960's. The same divisions of knowledge are present, but now the question is asked as to why they have endured. Eisner and Vallance suggest that the "structure of knowledge orientation is a dynamic new development within a very old field." (1974:13). However, as we shall see later, there has been some serious questioning as to the usefulness of this orientation since even some of its strongest advocates, e.g., Bruner (1960, 1971) and Schwab (1964, 1971), are questioning its overall utility.

PROBLEM OF SCHOOLING

Questions raised by Eisner and Vallance relate the idea of curriculum to schooling forms of education. Today, however, there is a strong "deschooling" undercurrent in our society. Although this undercurrent is being fueled constantly by the experiences and disillusionment with schooling in the developing nations, many of the prominent spokesmen for "deschooling" are themselves from the

more highly developed nations (Illich 1970, Reimer 1971, Carnoy 1974, Fieire 1970).

At first glance these spokesmen all seem to be indebted to a Marxist/Neo-marxist ideology. This is not necessarily the case as we shall see later in the discussion on ideology and curriculum. The entire disorientation within the curriculum field has forced a large number of people from a variety of ideological perspectives to address the issues of schooling. The disillusionment is not (in every instance) with schooling *per se*, but with the schooling view of human development. Walter Doyle (1976) suggests that the biggest question we face today is how schooling has come to conquer the field of education. It was not always this way. There was a time in our history when school, church, home, work and experience in general were all considered valid forms of education. Now when a person claims to have an education, it means he has gone to school. Society has been willing to grant schooling a monopoly over the social-access functions (Doyle 1976:66).

The major spokesmen for the deschooling emphasis uniformly critique schooling forms of education for co-opting the social-access function. Carnoy (1974) traces the history of education in Africa and Asia as the institutional means for perpetuating a cultural imperialism which justifies colonial values. Illich (1970) sees schooling as so destructive of human values that society needs to be "deschooled". Reimer (1971) traces the ways in which schools have failed, and he concludes that as a viable social institution for constructive social change, they are dead. Illich (1970b)

describes the situation as a "hoax."

> More and more, men begin to believe that in the schooling game, the loser gets only what he deserves. The belief in the ability of schools to label people correctly is already so strong that people accept their vocational and marital fate with a gambler's resignation. In cities this faith in school-slotting is on the way to sprouting a more creditable meritocracy--a state of mind in which each citizen believes that he deserves the place assigned to him by school. A perfect meritocracy, in which there would be no excuses, is not yet upon us, and I believe meritocracy would not only be hellish, it would be hell.
>
> Educators appeal to the gambling instinct of the entire population when they raise money for schools. They advertise the jackpot without mentioning the odds....
>
> What is only a wheel of fortune for an individual is a spinning wheel of irreversible underdevelopment for a nation. The high cost of schooling turns education into a scarce resource, as poor countries accept that a certain number of years in school makes an educated man. More money gets spent on fewer people. In poor countries, the school pyramid of the rich countries takes on the shape of an obelisk, or a rocket. School inevitably gives individuals who attend it and then drop out, as well as those who don't make it at all, a rationale for their own inferiority. But for poor nations, obligatory schooling is a monument to self-inflicted inferiority. To buy the schooling hoax is to purchase a ticket for the back seat in a bus headed nowhere (1970:37-38).

A simple reflection on the way we use language in our society will, at least at the surface level, substantiate the validity of Illich's critique. We speak of going to school to get our education. It is not uncommon to hear an analysis of a forthcoming marriage as being undesirable because one partner is too educated for the other. The meaning is that one has more "schooling" than the other. The function of "schooling" and its equation with education form a basis for dimensions of marital counseling present in our society. This is not to deny that the acquisition of formal schooling experiences do not or cannot contribute to the individual's

education. It is a recognition that schooling grants social power and privilege which has a tendency to increase the social distance between those who have and those who do not have formal schooling experiences. In large metropolitan centers, advertising campaigns direct high school dropouts to return to school if they desire to obtain desirable employment.

The evidence that schooling is the major institution in our society controlling the social-access function is compelling. The issue in the deschooling undercurrent is whether schooling is capable of delivering on its promises. Illich, as we have noted, calls it a "hoax." His solution is essentially to destroy the schooling institutions and rebuild education around more humane educational structures which are not hierarchically or elitist orientated. Advocates of this position find much help in Marxist and Neo-Marxist social analysis (Carnoy 1974, Freire 1970).

While finding much sympathy in Illich's analysis, Ward (n.d.) suggests that the solution is not in destroying schooling institutions but in finding the proper relationship of schooling to other social institutions which provide educational structures, Ward critiques schooling as a "defective approach to education." After serving as a consultant for over 20 years in curriculum improvement projects, he concludes that there are defects built-in to schooling as an approach to education. He compares schooling to a leaky ship, constantly in need of repair. When one hole is fixed the ship springs a leak in another place. This does not make

"schooling" useless, but it is defective. It also suggests that schooling, because of its inherent defects, is better suited to carry only certain kinds of cargo. It will either damage or be incapable of accommodating other forms of cargo. Ward suggests that schooling is most appropriate for highly abstract and sequential forms of learning. The following are some of the defects Ward lists as inherent in schooling forms of education (n.d.:2-3).

1. All learners are assumed to be similar in terms of needs, interests, and abilities.
2. Learners are increasingly made more competitive at the price of cooperation.
3. Learners are expected to be receptors of learning rather than communicators.
4. The learner's part in decision-making is minimal and tends to be steadily reduced.
5. The content to be learned is justified in terms of *future* needs of the learner.
6. Schooling's major justification is *preparation* (mostly expressed in terms of eligibility for more schooling).
7. Abstractions of experience (in the form of language and symbols) are substituted for realities.
8. Learning experiences are designed (and limited) to fit time blocks.
9. Testing is the criterion of success.
10. Success is the surpassing value.

In both Illich and Ward the changes they suggest require a significant reorientation in the values present within a society. The differences stem from significant ideological differences.

One of the perspectives which must be addressed is the function that *ideology* plays in educational development. While we will address this more fully later, it will suffice to say that according to Macdonald's (1974) analysis, Illich would be representative of what he terms a Radical ideology, while Ward comes closer to Macdonald's own position of a Transcendental-Developmental ideology.

Present in the deschooling undercurrent is also a much more pragmatic motif which in one sense presents a "strange bed-fellow" situation. Sometimes the status quo is accepted as both the societal and educational ideal, but the pragmatic realities demand change because there appears to be no efficient means of financing the educational enterprise. Projections for the smaller institutions of higher education being able to support themselves financially are bleak. Berk sees this as a major force in the development of the Christian College Consortium (Berk 1974). The sharing of resources was motivated primarily because of the desire for the improvement and expansion of educational resources in the context of increasingly limited financial resources.

The first gathering of the theological educational institutions described in Chapter 3 of this study was marked by numerous references to the economic factors which are bound to affect theological education in the future. Concern about limited financial resources was much more evident in the discussions related to the proliferation of theological study centers which was convened at Westminster Theological Seminary in June, 1977. It would be a misunderstanding to see the concern for change among the theological educational

institutions in this study as growing out of economic concerns. There is a shared value for service and unity which serves as a motive for the sharing of resources. This is most evident in those institutions which have strong financial support from their denominations. These institutions could most easily operate independently because of their financial support structure. It is necessary, therefore, to understand their motivation in other than economic terms.

THE PROBLEM OF DEFINITION

The lack of an acceptable definition is the source of much confusion and miscommunication in the curriculum field. The complexity of the issues related to curriculum does not yield to an easily agreed upon definition. There are even differences of opinion as to how significant a solution is for progress in the field. Schwab (1969a) suggests that it has been the preoccupation with theoretical concerns that has hindered progress in the curriculum field. He urges that attention be directed to the practical and away from the theoretical if progress is to be made. On the other hand, Beauchamp says,

> Chief among the problems for the curriculum theorist, however, is the establishment of precise meanings associated with the basic concepts of curriculum" (1975:6-7). For Beauchamp the definition of curriculum becomes the *sine qua non* of further inquiry and practice in the field. A mediating position is held by Oliver (1965:3), who says the need is for curriculum to be a more meaningful term but not necessarily a precisely defined term.
>
> In a sense, the search is for a *concept* of curriculum rather than for a formal definition; for an emerging concept rather than for a predetermined one.

The most extensive discussion on the definition of curriculum is by Tanner and Tanner (1975:6-9; 42-47). They have identified seven categories of curriculum definition with 22 representative definitions. The categories are: (1) Cumulative tradition of organized knowledge; (2) Modes of thought; (3) Race Experience; (4) Experience; (5) Plan; (6) Ends or outcomes; and (7) Production system. As excellent as the classification is by Tanner and Tanner, it still leaves some difficulties for including definitions which seek to identify the fundamental unit of curriculum in rational decision-making (Goodlad and Richter 1966) or activity (Macdonald 1966).

Tanner and Tanner ultimately take a more mediating position like Oliver by qualifying the search for a definition of curriculum. They suggest that the conflicting definitions of curriculum rather than being totally negative may serve to keep the inquiry fluid and may help illuminate philosophical differences that are the sources of conflict. The differences, therefore, are actually evidence of the richness in the field and can be useful in the search for increase in understanding.

Secondly, the curriculum field, like other fields of inquiry, is a human enterprise, historically and culturally conditioned by its context. It is to be accepted, therefore, that the definition of curriculum will be different for different people at different times. Often the drive for formal definition is controlled by the search for the "ideal" curriculum, (in the Platonic sense) which lies behind each historical appearance of the curriculum. Analytical modes of investigation lead to the need for formal

definitions as the prerequisite for further inquiry. The seeming fruitlessness of this approach undergirds the position of Schwab (1969) for the practical and ecclectic and Oliver's (1965) search for an "emerging concept" rather than a formal definition.

Tanner and Tanner also argue for the need to have a broad scope in the definition of curriculum. The diverse ways in which curriculum is used should not be hampered by a definition which constrains the richness of the diversity. Definitions, therefore, serve as starting points rather than an end point for curriculum. The definition provides keys to understanding the important diverse philosophical positions which operate in the field.

In spite of the rhetoric contained in Tanner and Tanner's discussion for fluidity and the historical and cultural conditioning of the curriculum enterprise, it has not always worked out that way in practice. The debate on curriculum theory between Tanner and Tanner and William Pinar in the *Educational Researcher* (June, 1979; September, 1979; January, 1980) resulted in a series of counter charges of *argumentum ad hominem*. Tanner and Tanner wants to eliminate the ideas of Pinar from the field of inquiry supported by the American Educational Research Association because

> AERA is devoted to scientific inquiry in education. Pinar caricatures contemporary social science as narrow empiricism and labels the dominant group in the social sciences as 'conceptual empiricists'.... We see AERA as dedicated to 'the best available evidence' through scientific inquiry. Dogma, superstition, blind authority, mysticism, escapism or even narrow empiricism cannot stand up 'to the best available evidence' which is after all the *raison d'etre* of the community of scholars in a free society (*Educational Review*, January 1980:7).

The judgment by Tanner and Tanner seems to belie their previous argument for a fluid and broad scoped definition. Dewey plays a very significant role in the thought of Tanner and Tanner. Yet they fail to recognize Dewey's dictum that "Solution comes only by getting away from the meaning of terms that is already fixed upon and coming to see the conditions from another point of view, and hence in a fresh light" (1902: [1959:91]. The debates such as this have a tendency to harden people in their positions and are counterproductive to the advancement of reasoned inquiry. Huebner (1966a) argues that there are other value orientations than the scientific/technological orientation which need to be brought to bear upon curriculum discussions. This raises the question of what forms of knowledge are applicable. The debate is germaine because it will determine if religious knowledge has relevance to the conceptualization of curriculum.

Kliebard suggests that the problem of definition is not simply resolved by the legislating of certain terms in certain ways.

> It involves the broader and more difficult task of critically analyzing the concepts we use as a way of clarifying the nature of our enterprise (1970:43).

There are some dimensions of the curriculum field which are deeply entrenched. For example, the use of curricular objectives is an essential part of the most dominant and persistent curriculum development model, of the last 30 years, i.e., the Tyler model. With only minor adjustments the Tyler rationale is still the most influential model. It has been difficult for the insights of writers like R.S. Peters (1959) on the matter of curricular

objectives to have an impact. This alternate way of viewing objectives is also evident in Dewey. Ends or objectives are "not strictly speaking terminii of action at all. They are terminals of deliberation, and so turning points in activity (1922:223). Carrying the idea into the activity of shooting, Dewey says,

> Men do not shoot because targets exist, but they set up targets in order that throwing and shooting may be more effective and significant (1922:226).

In spite of a philosophical tradition from Dewey to R.S. Peters, the effect of this alternative view on the function of curricular objectives has been minimal.

In addition to the attempts at a formal definition of curriculum, there are some writers (Ward 1980; Oliver 1965), who are more content at present to mark out the territory or boundaries of curriculum as a concept. This is evidenced in the attempts to identify the basic or fundamental unit in curriculum. Various answers have been posed as to basic unit element in the curriculum. Since the time of Franklin Bobbit the term *experiences* has been used. For example, the following definitions all use experience as the basic unit.

1. a series of experiences as a result of which the child's personality is continuously modified (Norton and Norton 1936:548).

2. The whole interacting forces of the total environment provided for pupils by the school and the pupil's experiences in that environment (Anderson 1965:9).

3. A sequence of potential experiences...set up in the school for the purpose of disciplining children and youth in group ways of thinking and acting (Smith, et. al 1957:3).

4. the experiences that a learner has under the guidance of the school (Kearney & Cook:359).

The lack of clarity in the concept of *experience* makes it untenable as a basic unit element in curriculum (Kliebard 1970b). The use of the concept of experience, central in Dewey's thought, has also received rigorous critique from philosophers (Holmes 1975).

The Tyler rationale is one which views the basic element in curriculum as decisions. His model outlines four steps in the decision-making process. Tanner and Tanner (1975:70) claim that if the Tyler rationale had been kept to the forefront, the co-opting of the curriculum field in the 1960's would not have occurred. The rationale proposed by Tyler (1949:1) for analyzing and understanding the curriculum was directed to the answering of four questions:

1. What educational purposes should the school seek to attain?

2. What educational experiences can be provided that are likely to attain these purposes?

3. How can these educational experiences be effectively organized?

4. How can we determine whether these purposes are being attained?

The place of values in Tyler's paradigm is to serve as screens. This point is most readily critiqued by both those who support Tyler (Tanner and Tanner 1975; Taba 1962) and those who feel that Tyler's rationale must be rejected (Kliebard 1970a; Corl 1980). Values are not simply screens, but they represent the starting point in the curriculum decision-making process (Goodlad & Richter 1966). However, rational decisions still form the fundamental unit of curriculum. Goodlad and Richter present an elaborate model for

curriculum by identifying four levels of decision-making: social, ideological, institutional, and instructional. The intent of this conceptual model is clearly to control, explain, and prescribe. It may, therefore, rule out important descriptive and explanatory phenomena (Macdonald 1971). Macdonald (1966) suggests "actions" as the fundamental unit in his attempt to develop a conceptual model. Johnson (1967:127-40) points out that there is a confusion in Macdonald's model between curriculum and instruction.

The differences among the various theorists is largely governed by the different intentions. Macdonald's attempt is not intended to seek control in the manner of Goodlad and Richter or Johnson. This matter of differing intentions is significant. It is what Kliebard meant by the ameliorative orientation which governs the field of curriculum. Macdonald maintains that freedom from that orientation is necessary if progress is to be made particularly in a clarification of the understanding of how values function as starting points. The following definition provides an example of how and what is involved in the task of defining curriculum.

Ward (1980) offers the following definition:

> Curriculum is the concern for what to teach, why, to whom, and under what circumstances.

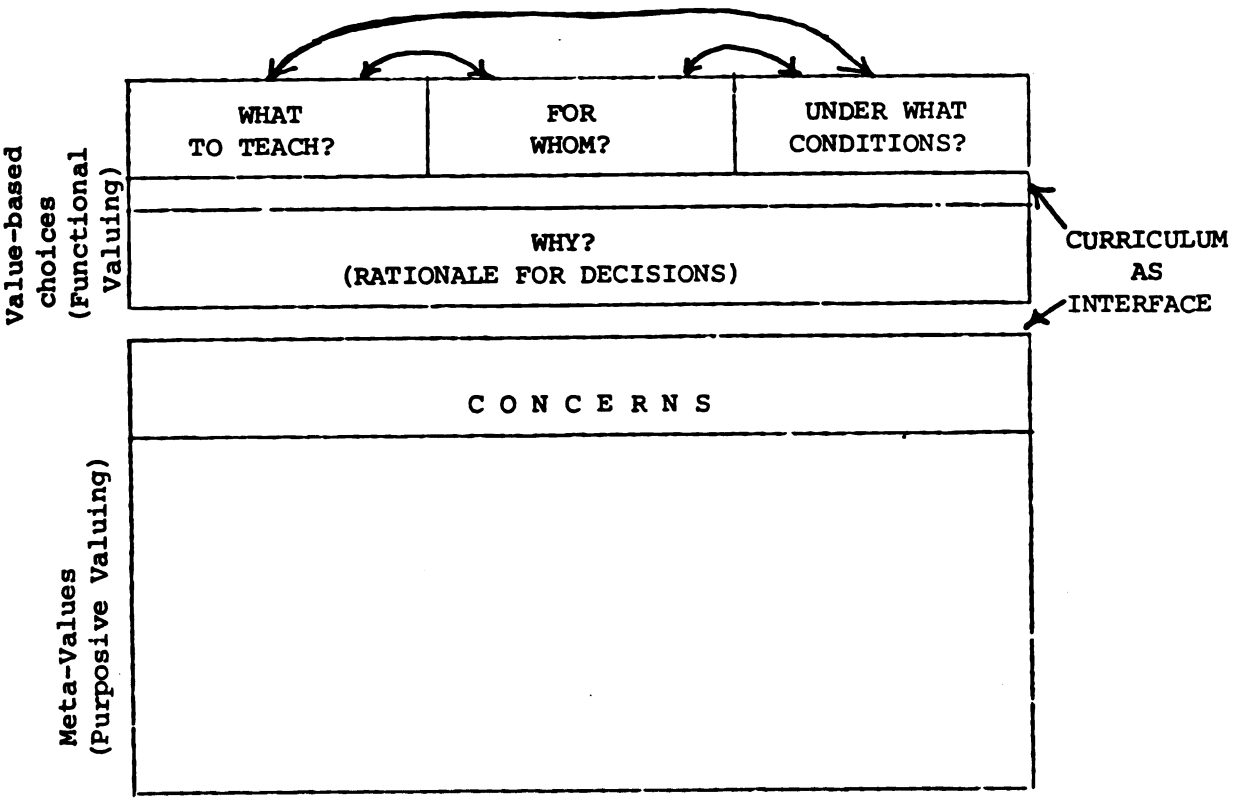
At first glance the definition seems to focus on "concern" as the basic element. The word is used to avoid any mechanistic overtones which are sometimes present in the word "decisions." The word "concern" seems to be defective at two points. It connotes a psychological disposition which makes it as subjective and

imprecise as the word *experience*. However, if it refers to philosophical and moral concerns, then it refers to the relation of values as starting points to curriculum. The use of decisions of the Goodlad-Richter type does not solve the value question. However, Ward's definition has values at two places. Not only are they present in the "concerns" but also in the relationship of the what and why.

There is a distinction, however, which is important to note. The kinds of value statements included in the "concerns" are in reality meta-value statements. They are concerns for the variety of values, language, decisions, ideologies, etc. which affect the curriculum. It is the "why" which are the value statements which most directly affect the curriculum. However, these value statements are linked to the commitments resulting from the meta-value reflective process.

The relationship of the two levels of valuing is seen in the following diagram. The issue is not linkage. The idea of linkage is too closely related to a technological orientation. This could lead to a simplistic solution that the task is simply one of educational engineering. The two levels of valuing must be kept in a dialectical and dialogical relationship to each other.

Figure 2:1 RELATIONSHIP OF FUNCTIONAL AND PURPOSIVE VALUING IN CURRICULUM DECISIONS.



Much of what is done by those referred to as Reconceptualists is directed to meta-value issues. Their appeal for distance (Pinar 1975a) from the ameliorative demands of the curriculum field is for the purpose of identifying and reflecting upon the meta-value concerns which affect curriculum. By way of analogy it is like being outside a stadium deciding what games one is willing to play once inside the stadium. Decisions need to be made about what games are worth playing whether or not the possibility exists within the stadium. It is true the nature of the environment within the stadium rules out the possibility of playing certain games. One cannot play "regulation" football if the playing field is only 50 yards long. However, even if the field is of regulation length, it does not of necessity mean that one either desires or should

desire to play football. For example, the ability to make an atomic bomb does not mean one should make an atomic bomb. The issues which can be meaningfully discussed outside the stadium most effectively are of a meta-value nature. Everyone entering the stadium has made a commitment either with or without an awareness of its nature. It is these presuppositions which govern the decisions which are made within the stadium.

Ward's definition as modified is useful for two reasons. First, it outlines the territory which constitutes the curriculum field. Without a marking off of the field, curriculum becomes life itself and is useless as a limiting concept. Secondly, it is broad enough to allow for the activities which are fundamental to but outside the field. The issues related to the meta-value concerns are not peculiar to only the curriculum field. While it is legitimate to speak of the limits of the field, curriculum is of necessity related to a larger world. The relationship is dialectical in nature and the sacrifice of either dimension results in the distortion of the other. It is the dialectical relationship of reflection and action which becomes an "alienated and alienating blah" when either dimension is lost in the relationship" (Freire 1970:76).

CURRICULUM THEORISTS

It is difficult to find a completely satisfactory way of organizing the writers and ideas which would be included in a discussion of curriculum theory. The curriculum field is described as moribund (Schwab, 1969a, Walker 1973) and in need of new perspectives from which to view curricular phenomena (Huebner 1968),

and also as being in a formative condition (Macdonald 1971). This state of the field can be both a sign of despair and of hope. Some who have been laboring in the attempt to untangle the field and make progress have too often had their hopes dashed. The curricularists, like Schwab (1969), who gave themselves to the curriculum reforms of the 1960's in the "structure of the disciplines" movement, are now advocating an "atheoretical" stance as the way to make progress in the curriculum field. For others (Macdonald 1971, Pinar 1975, Huebner 1968) the situation is right for the search for new ways of conceptualizing curriculum. Nevertheless, the problem is acute because

> "essentially there are no generally accepted and clear-cut criteria to distinguish curriculum theory and theorizing from other forms of writing in education. The present situation may be summarized by saying that curriculum theory and theorizing exist because a fair number of thoughtful and professional persons say they do it and that it exists. Still others refer to the work of these persons as theorizing and their efforts as theory (Macdonald 1971:196).

Macdonald (1971) makes a serious attempt to classify curriculum theorists according to their basic focus toward curriculum. He suggests that there are three "camps" of theorists each committed to a particular focus as to the purpose of theorizing.

1. Theory is a guiding framework for applied curriculum development and research as a tool for evaluation of curriculum development. The purpose is to prescribe and guide the practical decisions involved in curriculum development. Theory functions as a philosophy but is itself not open to empirical validation. It is difficult at times to distinguish curriculum theory, in this camp, from other forms of theorizing in educational writings.

Macdonald suggests that the reason it is not called philosophy is because the representatives of this camp have not been trained as philosophers.

2. A second group of theorists are more committed to a conventional idea of scientific theory. The purpose of theory is to identify and describe the variables and their relationship within curriculum. The purpose of curriculum theory is not primarily to test the efficiency or the effectiveness of the curriculum prescriptions.

3. A third group of curriculum theorists look upon the purpose of theorizing as a creative intellectual task. The focus of this group of theorizers is not to offer curriculum prescriptions but to develop and critique conceptual schema in the hope that new and more fruitful ways of talking about curriculum may emerge.

The difficulty in this classification is that a given theorist may operate in all three areas. However, there is generally an identifiable focus and commitment in each person engaged in curriculum theorizing. Pinar (1978) accepts this classification and suggests labels for each group: (1) Traditionalists; (2) Conceptual-empiricists (3) Reconceptualists. Pinar uses emotive and ideologically colored language in discussing the various groups. This has produced a strong response from Tanner and Tanner (1978) which has not helped to deal creatively with the problem. To illustrate the resulting confusion Tanner and Tanner cite Maxine Greene as a defense of their critique of Pinar. Greene in response (1979) disavows herself from the Tanner and Tanner critique by accusing them of utilizing cruel *ad hominum argumentum*. Tanner

and Tanner charge Pinar with a radical ideology of the left which is not based on facts. This demonstrates the usefulness of the classification as one describing the primary focus of the theorizers. It becomes apparent that what the Tanners mean by data is that which is acceptable to those theorizers of the conceptual-empiricists group. It is definitely not the data of "inner consciousness" appealed to by both Pinar and Greene.

Macdonald seems wiser in describing three "camps" rather than applying labels to them. Whenever a label is applied, it is too easily used in dismissing the ideas of the writer, rather than attempting to understand them. Labeling also results in claiming the heroes of the field as supporters. For example, Tanner and Tanner (1979:9) claim that Pinar's appeal for distance from the field of practice as necessary for the advancement of curriculum theorizing would be anathema to Dewey. However, the Tanners do not recognize a significant difference. Pinar calls for withdrawal for purposes of reflection without the intent to be prescriptive or programmatic. Pinar does not contend for withdrawal when one is to be prescriptive. He desires distance from the field of practice in order to engage in the process of theorizing to deal both with the meta-theoretical considerations and with the hopes that new ways of conceptualizing curriculum may arise. This is not an uncommon practice within scholarly communities. The debate between Pinar and the Tanners illustrates the fact that much of the confusion in the field of curriculum results from the differing intents of the theorists.

Huebner (1975) recognizes a threefold distinction. Rather than polarizing one group against another, he suggests we look at the interrelationships among the groups. While Huebner's classification is not of curriculum theorists, it is directly related to Macdonald's analysis. Huebner suggests that it is more promising to start with the interrelationships among three different activities engaged in by curricularists.

> There are those who engage in educational practice: teachers, curriculum consultants, and supervisors. There are those who conduct empirical research about curriculum matters. These can be professional researchers, teachers, college professors or advanced students. There are those who talk and write about curriculum. They can be creators of new ways of talking about curricular matters, or people simply using the language of others (1975:250).

The relationship between Macdonald's classification and Huebner's is in the focus of the activities engaged in by the curricularists. The focus of the first group is definitely toward the concerns of the practitioners. The focus of the second group is toward professional empirical research. The third group focuses upon the creative task of learning new ways of talking about curricular issues. Huebner does not get into the argument of which perspective is valid. He says, "Practice, research and talking (writing) are not three distinct occupations (1975:210). The same person can engage in all three activities.

THE USE OF LANGUAGE BY CURRICULARISTS

All curricularists, regardless of their primary focus, use language to talk about curricular phenomena. The language used underlines the intent of the curricularists. Failure to appreciate

the different use and intent of language has contributed to the failure to appreciate the contributions of various writers on curriculum. Each use of language has limited validity. Problems arise when one particular use of language is considered to be exclusively the perspective for addressing curricular matters. The intent of the curricularists is revealed in the use of language.

The problems in defining the terms "curriculum" and "theory" are wrapped up in the language we use to talk about these concepts. If a curricularist focuses upon curricular phenomena with the intent of examining empirically the relationship of variables, it is the language of explanation, prediction, and control which will be evident. Theory then will be for the purpose of explanation, prediction, and control. This is the most common definition of theory used in the empirical sciences and adopted into the social sciences. However, it is not the only way to examine curricular phenomena. The misunderstandings are a result of the failure to recognize the different uses of language. The failure to distinguish often leads to a myopic focus on the scope and variety of ways in which curricular theorizing occurs. Huebner recognizes clearly this dimension of the problem.

> What is theory? Whatever it is, it seems to be rooted in the language we use to talk about what we do, and it is this language web that must be our starting point. Lake a spider's web, it is sticky, useful, beautiful if we are not caught in it, and all of one piece, for if one corner is touched the whole quivers. Many curricularists are flies caught in the web of someone else's language. Same are spiders, weaving webs as a consequence of their inherited ability. But the unique characteristic of the curricularist is that he is a human being: able to be caught in someone else's web, able to

> make his own but more significantly, able to stand back and behold its beauty and form, to study its structure and function, and to generate new web-like patterns (1975:252).

We have noted that curricularists have been hampered by an ahistorical orientation. In Huebner's taxonomy of curricular language we are presented with a promising scheme for interpreting the history of curricular thought. As historical beings, curricularists are part of the larger historical context than that which is characterized as their professional discipline. The language and ideas that are brought to bear upon curricular phenomena are a part of this larger context. Therefore, the study of history (Charlton 1968) as well as the study of the history of curriculum (Cremin 1971) can contribute to our understanding. The dominant use of language in the larger historical context ought to be present in the contemporary curricular language. The possibility of such an understanding of curriculum history is made possible by Huebner's analysis of the use of curricular language. The task would be

> ...to articulate the history of the language used by curricularists. Articulating this history would require charting the change in the various language usages and the relationship of curricular language to language of other domains (Huebner 1975:259).

The difficulty in understanding curricular language is that specialists in the area have not developed any uniquely their own. Aside from the words "scope" and "sequence", it is difficult to identify any language as belonging distinctively to the domain of curriculum. Macdonald emphasized this difficulty when he said there were no generally accepted criteria to distinguish curriculum theory from other forms of educational writings.

> At times curricularists have borrowed freely from philosophy, theology, psychology and behavioral sciences, sometimes various humanities and technologies, and often the commonsense language of nondisciplined people (Huebner 1975:257-58).

Huebner suggests the following taxonomy of curriculum language:

1. *Descriptive language*. The descriptions of events which have occurred in the classroom is the most obvious example of the use of descriptive languages. However, the descriptive use of language can also be applied to events which are wished and imagined. The description of events which might be also form a part of those events which can be described.

2. *Explanatory language*. Explanatory language digs below the surface to try to answer how and why something occurs. For example, learning is a postulated concept employed to explain the relationship between two things which have resulted in changed behavior. Much of the language coming from the behavioral sciences is explanatory language.

3. *Controlling language*. We use language for the purpose of predicting, and thus it forms a part of a cause and effect chain. The purpose here is to "construct and manipulate things, events, phenomena and people (1975:254). The language of control is the bringing together of descriptive and explanatory language in order to find the link between what is and what ought to be. When we bring together these three uses of language, we have essentially the language common to scientific and technological endeavors.

4. *Legitimating language*. Language is also used to legitimize or rationalize actions and decisions. It is possible to use

explanatory language for the purpose of legitimating. However, depending on the individuals involved, the explanation does not necessarily provide a basis for legitimation. The value system of the community of potential adopters forms the basis of legitimating language. Values are involved in each use of language, but they are most evident in the legitimating use of language.

5. *Prescriptive language*. Not only is the curricularist concerned about legitimizing, he is also concerned about the adoption of the rationale as the basis for future courses of action. Prescriptive language does not simply describe future course of action, but it also gives an imperative as to why a course of action should be adopted.

> *Prescriptive language*, while often couched in the language of ethics and morality, is, nevertheless, primarily political language inasmuch as it seeks to influence and to involve others in desired or valued action (1975:256).

6. *Affiliative language*. Language also serves as a symbol of cohesiveness or belonging to a community. One of the criticisms of curriculum theory, as well as of much scholarly work, is that the language is used to identify the initiated from the noninitiated. The charges in affiliative language in the history of curriculum show the various communities to which curricularists have affiliated. At the present time curriculum theorists have deaffiliated themselves from theological language. This is beginning to change (Phenix 1971; Macdonald 1974). Huebner senses that the deaffiliation from theological language has been to the impoverishment of curriculum thought.

> To ignore theological language today, however, is to ignore one of the more exciting and vital language communities. Of course theological language would not carry much weight as an explanatory language in most circles and would prove quite ineffectual as controlling language. However, it might serve as descriptive and legitimating language (1975:259).

The reason for the deaffiliation of theological language from the realm of curriculum theorizing is questionable. The deaffiliation of theological language from education began before curriculum ever became a self-conscious field. The illustrations of deaffiliation are more evident in educational writings other than those within the domain of curriculum. Macdonald's observation that there are no clear cut criteria between curriculum theory and the writings in other field of educational theory suggests another reason why the deaffiliation was not with the curriculum field. By the time curriculum became a self-conscious field of study *circa* 1920, the forces of deaffiliation were well entrenched. In reality what we are experiencing today in the field of curriculum is a discovery of the richness of theological language for curriculum. Huebner's comments concerning the limitations of the uses of theological language as descriptive and legitimating are true only for those communities who do not share in the same value commitments. However, for the community of faith who share the basic religious values, the richness of theological language extends to all six areas of curricular language--descriptive, explanatory, controlling, legitimating, prescriptive, and affiliative.

Rather than polarizing curricularists, Huebner offers a comprehensive view of the task of a curricular theorist. It is

obvious that his primary focus and contribution are clearly identifiable within the third group--the creator of new-web-like patterns and the student of other web-like patterns. Although he has refrained from being programmatic, he has promised to become programmatic because he values all of the dimensions of the activities in which curricularists are engaged. Huebner makes a significant contribution to the task of curriculum theorizing because his broad scope of analysis refuses to be confined to a single perspective. The curriculum consultant within theological education must keep this comprehensive picture of curricular activity in focus. There will be the pressures arising from the administration for an ameliorative focus because of pressures from the constituency. There will be, however, pressures from the faculty to give attention to the concerns arising from their disciplines. The problems of change can be most effectively handled by responding to the whole range of curricular concerns as well as employing the whole range of curricular language in addressing curriculum issues. This involvement serves not only the practical purpose of communal involvement but also guards against too easily locking in to a limited focus on the problem.

VALUES AND CURRICULUM

When we discuss the relationship of theory and value it is important to distinghish two types of theory--normative and descriptive. Normative theory deals with the statement and justification of values. Normative theory in education argues for certain

educational goals as being intrinsically worthwhile.

> Thus a theory of education that argues that education should aim at fostering the growth of the individual and that defines growth as the development of those modes of intelligence that enable individuals to secure meaning from experience is normative in character. Such a statement becomes theoretical as it presents to the world a coherent set of reasons and concepts that justifies its claims... Eventually, one arrives at value assumptions that are made rather than justified (Eisner 1979:42).

In the process of planning the curriculum the role of normative theory is crucial. The image of worth or excellence has a formative influence on the planning process. Descriptive theory, on the other hand, is more concerned with concepts which have the power to explain, predict, and control. Descriptive theory is the concept of theory most closely identified with scientific and technological concerns. Although descriptive theory is best exemplified in the natural sciences, it is the concept of theory which the social sciences have tried to emulate. However, education is value-laden in ways that physics is not, for the physical sciences are not as evidently value laden. Kuhn (1962) has demonstrated the presuppositional nature of the values underlying the natural sciences. There can be some major normative value differences between natural scientists which do not significantly alter the usefulness of their descriptions. Education, by contrast, is immediately concerned with what *ought to be* and not with what *is*. Eisner recognizes:

> To talk about the differences between normative and descriptive theory implies that the two are wholly distinctive. This is not the case. Normative theory is buttressed by descriptive claims emenating from descriptive theory... Descriptive theory is in a subtle and important sense pervaded by normative theory because the methods of inquiry we choose and

> the criteria we choose to apply to test truth claims reflect beliefs about the nature of knowledge. These beliefs are basically value judgments (1979:46).

It is not adequate to simply describe the curriculum field as having the two theoretical foci operating side by side. It is more accurate to say that particular periods were more dominated by one particular focus. The curriculum reforms in the 1960's were more dominated by descriptive theory. The emergence of the group of theorists identified as "reconceptualists" is a response to a perceived neglect of normative theory. The danger is always present of arguing for one over against the other. However, Eisner's general description of the two helps in understanding the nature of the relationship.

> Normative theory articulates the values to which the educational program is directed and descriptive theory provides the concepts and generalizations that are taken into account in planning the school program. Theory, however, is ideational and curriculum development is practical. It is important to distinguish between the ideas one works with and the practical act of constructing an educational program (1979:46).

There is an important issue involved in how ideas and practice are to be related. Freire (1970) in *Pedagogy of the Oppressed* proposes the concept of *praxis* in which both ideas and actions form one whole. The one without the other becomes miseducative. It is necessary to keep them in dialectical and dialogical relationship to each other. This relationship has similarities with Dewey's (1929) position that a theory of education must emerge from the educational situation. Schwab's (1969) call for the practical and eclectic, as opposed to the theoretical, has much in common with Freire and Dewey's concerns. It seems as if Schwab is actually calling for the disassociation of ideas and practice. However, the

thrust of his argument is for a return to the educational context as the arena for curriculum development.

There is a similar development in theological education. The concerns, though using theological language, have addressed the issue of the relationship of educational practice and the historical, social and cultural context. This discussion is carried on under the rubric called contextualization. There are four dimensions which provide the curriculum questions generated by contextualization concerns. These questions were raised in a 1972 report entitled *Ministry in Context* (12-31).

1. Missiological. Is the school, center, or undertaking seeking to develop a style of training which focuses upon the urgent issues of renewal and reform in the churches, and upon the vital issues of human development and justice in its particular situation?

2. Structural. Does the school have a form which is appropriate to the specific needs of the culture and its particular social, economic, and political situation?

3. Theological. Does the school or center seek to undertake the task of "doing theology" in a way which is appropriate and authentic to its situation?

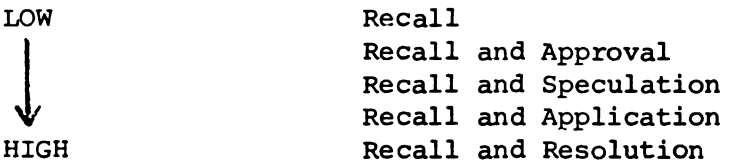
4. Pedagogical. Does theological education see the educational process as a liberating and creative effort? Does it attempt to overcome the besetting charges of elitism and authoritarianism in both the method and products of its program to release the potential of the servant ministry?

The relationship between normative and descriptive theory is most clearly seen in the concern for evaluation. The magic word in the field of education for many is "evaluation." It is the key to opening the closed doors of educational institutions to the work of consultants. There are a variety of reasons for the interest in evaluation. There is the always present--in one form or another--the desire to know how well we are doing. The much more prevailing reason is that others want to know how well we are doing. Therefore, in order to satisfy constituencies or accrediting agencies, educational institutions enter upon the processes of evaluation.

The root of the word "evaluation" is formed from the word "values." No longer do we naively assume that it is possible to develop a "value-free" curriculum. The values are brought to the context and are not generated from within the context alone. They may be buttressed by the context, but they are not justified by the context. Therefore, an understanding of the values we bring and how they affect the descriptive process is a necessity. The problem is that we harbor some unquestioned myths about the nature of the values which control our educational decisions. The language we choose to talk about education reflects the values, which in many cases remains unexamined, present in our curricular decisions.

A case in point is the scheme used for many years at Missionary Internship for the purposes of evaluation. It was termed levels of learning and progressed in hierarchical fashion from the lowest level to the highest level. It is more fully described by Elmer (1980).

Figure 2:2 LEVELS OF LEARNING



The strengths of the taxonomy are threefold. First, there is a continuity to the levels in which each incorporates the former level(s). The most basic level is the simple recall of information. The approval (level 2) is based on the information recalled. One does not approve of that which one cannot remember. Speculation (level 3) on how one might use the acquired learning presupposes that the individual approves. One does not speculate, at least in a serious way, about the use of something of which he disapproves. The application or use of the newly acquired learning (level 4) follows from consideration of how it might be used. The use may be either appropriate or inappropriate, effective or ineffective, useful or not useful. When the newly acquired learning is used and "pays off" or works for the learner this is designated as the highest level of learning (level 5).

This particular way of conceptualizing "learning" was used to make some significant curricular decisions. Level 2 was referred to as "Blessing Data". It is highly motivating, but not very useful in helping to evaluate the effectiveness of the training program as a means of assisting people toward level 5. It was recognized that many of the things in the curriculum did not lend themselves to level 4 or level 5. These levels of "learning" awaited the time when the individual was actually involved in cross-cultural experiences.

It was hypothesized, however, that if an individual were brought to the place of speculation, he would be much more likely to try out the newly acquired learning. This led us to the inclusion of more field experiences in the curriculum. In the evaluation there was found a marked increase in the ability of the students to speculate on the potential usefulness of the newly acquired learnings. Also, because the field experiences were of a cross-cultural nature, there emerged some distinctly level 4 and level 5 types of learning.

Huebner (1966a) suggests that the language we choose to talk about curriculum is not only "value-laden" but also limiting. The problem is not that it is value-laden or limiting, but that we too often fail to recognize it.

> Today's curricular language seems filled with dangerous, non-recognized myths; dangerous not because they are myths, but because they remain nonrecognized and unchallenged. The educator accepts as given the language which has been passed down to him by his historical colleagues...as a product of the educator's past and as a tool for his present, current curricular language must be put to the test of explaining existing phenomena. Such curricular language must be continually questioned, its effectiveness challenged, its inconsistencies pointed out, its flaws exposed, and its presumed beauty denied. It must be doubted constantly, yet used humbly, with the recognition that is all he has today (1966a:218).

The question Huebner raises is whether there is only one values language which pertains to curriculum. The value orientation of the above scheme is clearly functional (or technical). This was the highest level and the curricular decisions were controlled by the language used to talk about educational experiences. Huebner, however, suggests that at least five value frameworks can be identified: technical, political, scientific, esthetic, ethical (1966a:223).

1. *Technical*. The technical value system has a means-end rationality that approaches an economic model. End states or objectives are specified carefully, and activities are chosen as a means to these ends. The primary language systems of legitimation and control are sociological and psychological. The ends are determined by sociological analysis and then translated into psychological categories of concepts, attitudes, skills, etc. The economic rationality intrudes in evaluating the usefulness of the "product" for the market-place.

2. *Political*. Political valuing is often more covert than overt. It exists because the teacher or administrator has a position of power or control. In order to remain in a position of power, he seeks the support and influence of others. Merit ratings, promotions, positions of responsibilities, respect in the community, etc. are fruits. Education is a political activity in that some people influence others. Education is used as the means of permitting some people into places of privilege in society while excluding others. In theological education the political activity is most evident in the inclusion and exclusion of individuals from places of privilege, power, and function (Ward 1979).

3. *Scientific*. This is the activity which produces new knowledge with an empirical basis. The educational activity may be valued for the new knowledge it produces. Whereas technical valuing seeks to maximize change in students, scientific valuing seeks to maximize the attainment of knowledge for the teacher or administrator.

4. *Esthetic*. Educational activity valued aesthetically is viewed as having symbolic and esthetic meanings. It has no functional

or instrumental use and consequently may partake of or be symbolic of the unconditional. It is possibility realized, ordinarily impossible in the functional world. Because the esthetic object stands outside the functional world, it has a totality and unity which can be judged and criticized. Any esthetic object is symbolic of man's meanings.

5. *Ethical*. It is an encounter between man and man. Metaphysical and religious language become the primary vehicles for legitimation and thinking through of educational activity. The value concern is not as a means to an end, but of the educational act, *per se*. The encounter is not used to produce change, to enhance prestige, to identify new knowledge, or to be symbolic of something else. The encounter is. In it life is revealed and lived.

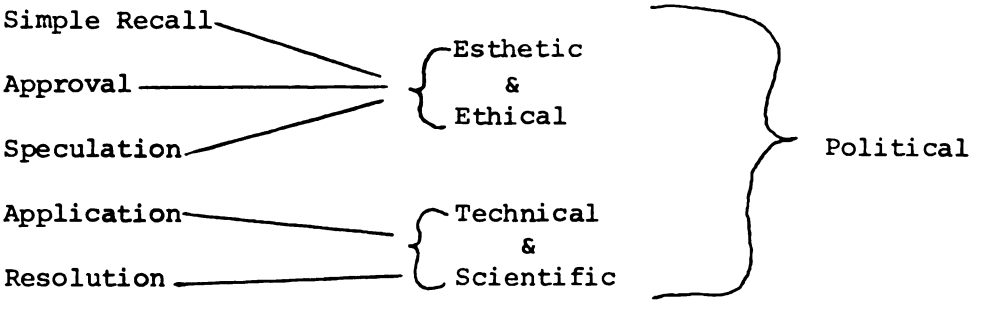
Educational activity is seldom viewed from within one category. All five categories may be involved in the valuing process. The taxonomy used by Missionary Internship actually involved other than the *technical*. However, the language used was predominantly *technical* and therefore, limiting. Other value categories were used in spite of the taxonomy. Because of the language used there was a lack of awareness of the underlying myth and Missionary Internship limited its vision to certain kinds of outcomes. Other values, which they affirmed may have been realized, but were partially or totally unrecognized because of the limitations.

Esthetic and ethical values may have been achieved at level 1 and level 2. However, since there was a preoccupation with the technical (functional) values, there was a disinclination to support

and encourage the development of values at the presumed "lower" levels. Since society is preoccupied with functional values in its educational activities, the taxonomy helped many to make sense of their educational experiences. However, the taxonomy contained no prophetic element by which the myths could be recognized and confronted.

The taxonomy is still useful, but it should not be used in a hierarchical manner. It helps to focus on the particular values which may be involved. Simple recall, approval and, to a lesser degree, speculation can be the language which focuses on esthetic and ethical values. Speculation, application and resolution can be the language which focuses on technical and scientific values. Political values can be readily recognized in all five categories. This is not to exclude the use of any categories as useful for describing values. It only suggests that certain language is more likely to have a specific focus. The use of this taxonomy may be useful only for the evaluation of the perceived worth or value of information on the part of the learner.

Figure 2:3 PERCEIVED VALUE OF INFORMATION



IDEOLOGY AND CURRICULUM

There is a close relationship between the discussion on values and this section on ideology. We noted that the root idea in evaluation is the concept of value. Another perspective is to look at the issue from the dimension of the ideological commitment of the educational evaluator. Michael Apple says,

> ...evaluation itself is a process of *social valuing*. It involves one or more groups of people *assigning* values to activities, goals and procedures done by others, such as students (1974:472).

Although the task of evaluation is the actual placing of value on a specific object or set of acts, it implies more than just social valuing. Evaluation is also a choice among a range of value systems which might give meaning to educational activity. It is the responsibility of the educator to understand his own point of view and locate it in the place of competing perspectives. It is this point of view that we refer to as an ideology. This point of view is not idiosyncratic, but it is influenced by the social grouping to which one belongs. Some curriculum discussions at a faculty level are characterized by competing ideologies. Difficulties arise if differing ideologies are present among the constituency, administrators, faculty, and students.

> An evaluator's or other researcher's basic perspective is quite strongly influenced by the dominant values of the collectivity to which he belongs and the social position he occupies in it. These dominant values necessarily affect his work (Apple 1974:477).

Kohlberg and Mayer (1972) identify three educational ideologies: Romantic, Developmental and Cultural Transmission. Building on this analysis Macdonald (1974) adds two more: Radical and Transcendental

Developmental. Another classification is offered by Corl (1980): Essentialism, Perennialism, Progressivism, Existentialism, Romanticism, and Social Reconstructionism. The discussion of this latter classification has usually been addressed under the philosophy of education and has not always been framed in ideological terminology. We will look at the classification of Macdonald. It is to be noted, however, that the classification of Corl intersects with the central issues of alternate perspectives on curriculum.

1. *Romantic ideology*. The romantic ideology is fundamentally concerned with the natural unfolding of human nature. The view of knowledge is essentially phenomenological and existential. The educator is to get out of the way and let the natural maturation process take its course. Truth is self-knowledge which is to be extended to others. Man is essentially good unless society tends to make him otherwise. The freedom of the individual is highly prized and is the prime determinant in the development of the curriculum. Curriculum development would be interactive rather than preactive.

2. *Cultural Transmission ideology*. The cultural transmission ideology is grounded in behaviorist psychology. Knowledge is culturally shared because it is found in the objective world or "outer" reality. The individual is shaped by his encounters with this world. Values and ethical standards are relative and thus the educator assumes a neutral stance. Though neutrality in values is an impossibility, something like survival becomes the controlling value. Education then is to change the student's behavior so as to assist him in surviving in the objective world.

There is the acceptance of the culture as it is experienced.

3. *Developmental ideology*. The Romantic ideology is a movement from inner experience to outer experience. The cultural transmission ideology is a movement from outer experience to inner experience. The developmental ideology is not a model of inner or outer experience, but a dialectic between inner and outer experience. The transaction itself creates reality. Knowledge is the result of a resolved relationship between inner and outer experience. This perspective is heavily indebted to the psychology of Piaget. Ethical values are derived from philosophy. So the values are not inherent within the child or the culture but are rationally derived. The aims of education are determined by rational philosophical thought.

4. *Radical ideology*. This model is not discussed by Kohlberg and Mayer because it is subsumed under the romantic ideology. There are some fundamental differences, however, and thus radical ideology deserves to be discussed separately. There are similarities with the developmental model because they both are concerned about the dialectic between inner and outer experience.

> The developmental and radical models look identical only on the surface for the radical model is weighted on the side of social realities. The developmental model is weighted on the side of inner cognitive structures (Macdonald 1974:86).

The Radical ideology has a Marxian or Neo-Marxian orientation in its analysis of education. The critical element in human existence is the way people live together. The way people live together is determined by the economic-social structure. The economic-social structure is understood in terms of the ownership of means of

production and possession of the power over goods and services. It is the social structure of the environment and not inner cognitive structures which give the individual his developmental impetus and not inner cognitive structures.

5. *Transcendental Developmental ideology*. Radical ideology critiques the developmental and romantic ideologies because they are embedded in the present structure, i.e., they accept the present structures. This would be for Freire (1970) a denial of man's true vocation, which is to change or transform the world. Man must be an active, creative agent in the world's transformation. Macdonald feels that this is an advance but is still out of step with the world.

> ...I find this historical view limiting in its materialistic focus, and I suspect it is grounded fundamentally in the Industrial Revolution and reflects the same linear rationality and conceptualizing that characterizes the rise of science and technology... The world today is not the same, and a different reading of history is needed to make sense of our contemporary world

Macdonald suggests that the four ideologies are in the past. The first three are over the hill and the radical ideology is at best in the rear view mirror. He finds them inadequate because they provide an inadequate source of values. Values are personal and developed from a dual dialectical process that represents development in a hierarchical structure which goes beyond biology, culture, or society. Transcendence for Macdonald is not beyond sociological investigation. He appeals to the sociologist Peter Berger who speaks of signals of transcendence in the social behavior of man. Berger (1969:103) finds four such signals: (1) the propensity for order and the automatic assurance of the

child that everything is all right (i.e., you can trust the world); (2) the existence of play; (3) the existence of hope, and (4) the existence of damnation.

The transcendental ideology introduces us to some very explicit theological language. Transcendence is a term which is specifically used in philosophical theology and has been used to articulate aspects of revealed theology. We will explore this in depth when we deal with theology and curriculum. In turning to the concept of transcendence Macdonald hopes to find a ground for values which is more than a simple dialectical experience between inner and outer experience. His view of man at times sounds similar to theological discussions of man as *imago Dei*. It is man who has the law of God written on his heart. Macdonald says,

> The epistemological components of a transcendental ideology are grounded in the concept of personal knowledge. Thus, knowledge is not simply things and relationships that are real in the outer world and waiting to be discovered, but it is a process of personalizing the outer world through the inner potential of the human being as it interacts with outer reality (1974:100).

Fundamental to the task of curriculum planning is an awareness of the ideological commitment that governs the process of social valuing. The curriculum consultant must include in his task the clarification and raising to the level of awareness of these commitments and the potential areas of conflict within a faculty. Discussions of these concerns are at a meta-value level. They can take place at the same time that the functional valuing occurs. There must be an on-going dialectical and dialogical relationship between the two processes, not simply a linear relationship in which one precedes the other.

THEOLOGY AND CURRICULUM

The use of theological language in discussions of curriculum is increasing. The outstanding example in current curriculum literature is the writing of Huebner (1968). His approach to curriculum is based on the assumption that curriculum, if it is a discipline, is not a knowledge-producing discipline; curriculum is an environment-producing discipline, i.e., disciplined praxis. As such it does not possess its own "society of explorers" (Polyani 1966) with the built-in forms of criticism and the capacity for self-correction which are present in knowledge-producing disciplines, e.g., psychology, sociology, philosophy, theology, etc.

The curricularist in the doing of his task must ask questions about the aims of education. This is a philosophical question, and to philosophy the curricularist must turn. In like fashion the curricularist has turned to psychology to understand questions on learning; to sociology to understand the impact of societal forces on educational decisions and experience; to history to understand the historical foundations to the present state of educational affairs. These have been traditionally conceived of as educational foundations.

The discussions on curriculum theory are revealing a different set of categories which can appropriately be called foundations. They are what Schwab (1969) refers to disparagingly as meta-metatheory. It is the language of ideology and theology. These "newer" foundations do not need to be conceived of as competing with the traditional view of foundations. Heavily concerned with

values, they are to be seen as interrelating, overlapping, and complementary both with each other and with the traditional foundations.

Theory is to be assessed in terms of its usefulness and not in terms of truth. Huebner distinguishes two categories of usefulness: technological use and the disclosure use. The technological use is embodied in the distinction made between the physical sciences and engineering. Knowledge produced within the discipline (the society of explorers) is taken over to make goods and establish operations. The technological use is evident in education with the emphasis on educational engineering which transforms the knowledge from psychology, philosophy, etc. into educational materials and procedures.

The second category of usefulness is discovery, which is more difficult to define. It is akin to Kuhn's distinction between normal science and revolutionary science. In normal science, the working scientists accept the prevailing paradigms which provide the basic structure of explanation and fill in the missing parts. Revolutionary science is that which emerges when anomalies occur that the old paradigms are not capable of explaining. There have been revolutions not only within the physical sciences (e.g., Copernicum, Darwinian), but also within the behavioral sciences (e.g., Freudian) which have altered the way in which the world and man's relationship to it are viewed. Ramsey (1964) suggests that disclosures come not only from the physical and behavioral sciences, but also from man's art, poetry, philosophy, drama, religion, and technology. Huebner maintains that education's

overdependence on the category of learning as its controlling paradigm has limited the development of curriculum theory. The ameliorative concerns have hindered the exploration of the potential of the discovery use of theory.

Assuming that the discipline of curriculum is not a knowledge-producing discipline, the discovery use of theory should help in seeing the relationships which exist between the knowledge-producing disciplines and curriculum as an environment-producing discipline, e.g., between theology and curriculum.

1. *Philosophical theology*. The use of philosophical theological categories has been prominent in the writings of some who have been identified within the Reconceptualist camp. Phenix (1971) and Macdonald (1974) have used the category of transcendence; Greene (1971) uses consciousness; Huebner (1967) uses the concept of temporality. We will look specifically at the approach of Phenix because he specifically states that his purpose is to engage in philosophical theological thought for the purpose identifying the consequence for curriculum. His discussion will also serve as a natural bridge to the discussion of revealed theology and curriculum.

In "Transcendence and the Curriculum" Phenix says,

> The purpose of this paper is to show the significance of transcendence for the interpretation and evaluation of educational theory and practice... I shall suggest somewhat more specifically the consequences for curriculum that flow from acknowledging and celebrating transcendence... Thus I am engaging in what is customarily called natural theology, as distinguished from revealed theology (1971:117).

A phenomenological and empirical methodology underlies the development of Phenix elaboration of transcendence. Transcendence may be regarded as the most characteristic concept for the interpretation of religious phenomena. Religious experience is the experience of transcendence. He carefully notes that he is not speaking of the *transcendent*, but of the experience of transcendence (1971:118). The main lines of development of his ideas are as follows:

> The term "transcendence" refers to the limitless going beyond any given state or realization of being. It is an inherent property of conscious being to be aware that every concrete entity is experienced within a context of wider relationship and possibilities. Conscious life is always open to a never-ending web of entailments and unfoldings. No content of experience is just what it appears to be here and now without any further prospects or associations. All experience is characterized by an intrinsic that in principle breaks every bound that rational patterning or practical convenience may establish (1971:118).

There are several cognate terms used in theological discussions which are related to the idea of transcendence--namely *infinitude* and *spirit*.

> The one most alien is infinitude, which expressed the never-finished enlargement of contexts within which every bounded entity is enmeshed (1971:119).

> A second allied concept is spirit. Spirit is the name given to the property of limitless going beyond. To have a spiritual nature is to participate in infinitude. Reason refers to the category the capacity for the rational ordering of experience through categories of finitude. Spirit makes one aware of the finiteness of the structures imposed by reason (1971:119).

The concept of transcendence can be analyzed in three dimensions--temporal, extensive, qualitative.

a. Temporal

Temporal transcendence refers to infinitude of process. The experience of temporal passage in its essence is a consciousness of transcendence, for it manifests an ineluctable going beyond.... Every human present, retrospectively regarded, is perceived as created, and prospectively regarded, as a destiny.... To be humanly alive is to experience each moment as a new creation to know that this moment though continuous with the past, is yet a distinct and fresh emergence, which will in turn yield to still further novel realizations" (1971:119-20).

b. Extension

"Limitless going beyond is experienced not only in reference to time, but also in respect to inclusiveness.... Thus nothing exists in isolation, but always in relation. Reality is a single interconnected whole, such that the complete description of any entity would require the comprehension of every other entity.... In the last analysis, every being is a being-in-relation, and is what it is and behaves as it does by virtue of its participation with other beings" (1971:120-21).

c. Qualitative

"This dimension refers to the consciousness of limitless possibility of going beyond in degrees of excellence. It is the source of the principle of criticism that levies judgments of relative worth on concrete actualizations. What this principle affirms is that no actual occasion or finite grouping of occasions constitutes a complete qualitative achievement, but beyond all such realizations higher fulfillments are possible" (1971:121).

Educational philosophy has a long tradition relating to the problem of which dispositions should be fostered in educational experiences. The term disposition has a wider meaning which includes negative dispositions (e.g., a hateful disposition) as well as excellencies. Frankena says, "Qualities of personality like charm, traits of character like benevolence, skills like knowing how to dance, and states like having a knowledge of the kings of Britain--different as these are, they are all dispositions... and presumably excellencies as well. Their opposites, of course, are also dispositions but presumably not excellencies" (1965:3).

The following are the dispositions which Phenix identifies as flowing from the idea of transcendence. They, therefore, play a decisive role in teaching and learning as they are applied to the enterprise of education.

HOPE

> Hope is the mainspring of human existence.... Conscious life is a continual projection into the future.... Without hope there is no incentive for learning.... Those who are buoyed up by hope can overcome substantial formal deficiencies in program or technique. The explicit acknowledgment of transcendence as a *ground* for hope may therefore contribute significantly to the efficacy of education (1971:123).

CREATIVITY

> To be human is to create. The fashioning of new constructs is not an exceptional activity reserved for a minority of gifted persons; it is rather the normal mode of behavior for everyone. Dull repetitiveness and routinism are evidences of dehumanization.... The educator who affirms transcendence is characterized by a fundamental humility manifest in expectant openness to fresh creative possibilities. To be sure, he does not ignore the funded wisdom of the past. He does not regard it as fixed patrimony to be preserved, but as working capital for investment in

projects of an unfolding destiny.... The educator thus fosters creativity when he loves and respects the traditional learning, conceived as immanence, to be transformed and rejuvenated in the service of transcendence (1971:124).

AWARENESS

The dispositions of hope and creativity correspond to the temporal dimension of transcendence. Corresponding to the extensive dimension are the dispositions of awareness: sympathy, empathy, hospitality and tolerance, that is to say, openness outward, as well as toward the future. In acknowledging transcendence, one adopts a positive attitude toward all other persons, other cultures, and other social groups, in fact, toward all other beings, including the objects of nature (1971:125).

DOUBT AND FAITH

Corresponding to the qualitative dimension of transcendence are the twin dispositions of constructive doubt and faith or, combining the two, faithful doubt.... The teacher who is spiritually aware does not seek to protect himself from the insecurity of uncertainty, perplexity, and irremediable ignorance. He does not try to hide behind a screen of academic presumption and professional expertise, embellished with mystifying jargon. Nor does he confuse the role of the teacher with that of the authoritative oracle.... [The teacher] shares with conviction and enthusiasm the light that he believes he possesses, and encourages the students to do the same, resolutely resisting in himself and in his students the paralysis and sense of futility associated with skepticism and indifference (1971:125-26).

WONDER, AWE, AND REVERENCE

Wonder refers to the suspenseful tension of consciousness toward the unknown future in response to the attraction of unrealized potentialities.... Awe is the sense of momentousness excited by the experience of transcendence.... Reverence betokens a recognition of one's participation in transcendence as a surprising and continually renewed gift, in contrast to the view of one's existence as a secure possession and as an autonomous achievement. The reverent disposition saves one from the arrogance of self-sufficiency which interfers with openness to creative possibilities in learning, and issues in a spirit of thankfulness for the gift of life that makes study a welcome opportunity and not a chore and an obligation (1971:127).

The implications (or consequences) for curriculum are the next step in the development of the idea of transcendence as it relates to curriculum. If the person is a creative subject, then the core of his personhood cannot be defined simply in terms of the formative patterns of the social group. This is akin to the limitations of the anthropologist's understanding based on an empirical description of a person in his social relationship. A person is more than any empirical or phenomenological description. Curriculum in the light of transcendence requires a context of openness and freedom--though not anarchy. The curriculum must evidence a concern for wholeness, education for inquiry, and the practice of dialogue.

CONCERN FOR WHOLENESS

> The lure of transcendence is toward wholeness.... A curriculum designed to respond to this hunger is obviously multidisciplinary.... It is just as essential to provide opportunities for intensive understanding as for extensive range of studies. The criterion of wholeness, then, is not incompatible with specialized inquiry. It does, however, require that each specialized mode of investigation be understood in relation to other such modes.... In this sense curriculum in the light of transcendence must be interdisciplinary as well as multidisciplinary (1971:128-29).

EDUCATION FOR INQUIRY

> The transcendent perspective is opposed to all outlooks that presuppose a fixed content of knowledge, beliefs or skills that the learner is meant to acquire.... Transcendence is compatible with confident acceptance of the possibility of valid knowledge once its partial, limited and contingent character is acknowledged. Inquiry then includes as an essential element the charting of these contextual limitations and the careful definition of the boundaries by which particular perspectives are characterized (1971:130).

THE PRACTICE OF DIALOGUE

> The extensive dimension of transcendence presupposes a lure to ever wider associations of complementarity and of enriching relatedness.... One learns effectively only as he seeks to make his perspectives intelligible to others and in turn seeks to enter their perceptions.... Such activity requires more than mere conversation or discussion. Real dialogue is a high skill requiring sympathetic and practical leadership...founded on the capacity to enter sympathetically and expectantly into the minds of other persons... (1971:131).

Phenix concludes his discussion of transcendence by making four observations about the cultivation of transcendence. These are a part of the consequences for curriculum. The ideas which Phenix discusses under the cultivation of transcendence are elemental concerns in the curricular decisions to be made concerning the educational environment. The four points made by Phenix constitute a set of program notes which embellish, clarify and qualify his statements of the consequences of transcendence for curriculum.

1. There is a sense in which the consciousness of transcendence cannot be cultivated, since according to the position set forth, it is an inescapable reality of human existence.

2. Cultivation of transcendence is possible in the sense that one learns to accept and welcome it and to live in the strength and illumination of it.

3. An important factor is the witness of those who consciously celebrate it in their own existence.

4. It may be clarified and fortified by articulating conceptual tools for describing and interpreting this fundamental experience.

2. *Revealed theology*. In turning to the subject of revealed theology, we will restrict ourselves to the confessional commitment of the participating seminaries. We will not develop an apologetic for their use of the Bible as the authority for theology. This will be a given in the present discussion. It will not be possible to explore a variety of biblical themes, but by using the biblical theme of eschatology, we can see how theology will have consequences for curriculum. There are other theological themes such as man as *imago Dei* which would be equally fruitful to explore.

The term eschatology comes from two Greek words, *eschatos* and *logos*, meaning the doctrine or teaching concerning the last things. Traditionally, in Christian theology, it has included the topics of physical death, immortality, the general resurrection, the return of Christ, the final judgment, the final state, and other related matters. The general scope of issues discussed in eschatology are future, that is, at least future to the present life. However, there is an increasing attention being given to the biblical data which relates eschatology to the present life.

This emphasis has been termed "realized eschatology" as distinguished from "unrealized eschatology." Hoekema (1979) prefers the terms "inaugurated" and "future" eschatology. These terms are preferable because they contain both the ideas of time (present and future) and the unity or continuity of biblical eschatology, i.e., what has been inaugurated will be consummated.

Eschatology, a philosophy of history, dominates and permeates the entire message of the Bible. Christianity has a specifically revealed meaning as to the direction and destiny of human history,

a world-and-life view centered in the Kingdom of God. It is not uncommon to speak of Marxist eschatology because it is both a philosophy of history and a world-and-life view. The educational implications of Marxism produce a never ending volume of literature represented by what Macdonald (1974) calls a radical ideology of education and reflected for him in the writings of Freire (1970). For the Christian, however, eschatology is not that of humanism or a dialectical materialism, but of the Kingdom of God. Moltmann says,

> From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, is forward looking and forward moving, and therefore, also revolutionizing and transforming the present. The eschatology is not one element of Christianity, but it is the medium of the Christian faith as such, the key in which everything in it is set.... Hence, the eschatological outlook is characteristic of all Christian proclamation, and of every Christian existence and of the whole church (1967:16).

This discussion will closely parallel the development used by Phenix in relating the idea of transcendence. There is a marked difference, however, since the course we will try to chart is within the bounds of revealed theology. Just as Phenix delimited himself, not by denying the importance of the other, so we too will operate within these limitations. Whereas Phenix's method is described as phenomenological and empirical, the method of this discussion is more properly described as biblical and theological.

The question can be properly raised as to the appropriateness and validity of confining oneself largely to biblical data. The appropriateness issue is related to the overall nature of the study. It is a study of theological educational institutions with a

specific homogenous confessional commitment which view the biblical data as the very substance for theological reflection. The biblical vision of God, man, and life (weltanschaung) is central to the educational purposes of these institutions. The question before us is whether the particular values commitment of these institutions gives any signals for the conceptualization of the meaning of curriculum. If we accept the basic accuracy of Moltmann's statement that "the eschatological outlook is characteristic of every Christian existence", then this commitment should most certainly yield its perspective on educational theory and practice.

The dispositions to be cultivated are similar to the conclusions of Phenix. However, they are not generalized statements because they are embedded in a philosophy of history that is moving toward a preordained consummation. The eschatological perspective of the Bible identifies the continuity between present existence and future existence. There is a tension between what has been inaugurated and what awaits the final consummation. Though there is a tension, there is not discontinuity. The Bible pictures the whole creation groaning in this present evil world, but living in the hope of the future consummation. Therefore, the dispositions to be cultivated in an education which reflects a biblical understanding of the present and future are

1. Hope. Education should create a sense of hope, not shame. Hope does not make one ashamed. Without hope there is no incentive for learning. Learners who have hope can overcome innumerable deficiencies in program and technique.

2. Creativity. The fashioning of new constructs is not the private domain of a small minority but is the normal activity of man. Creativity is rooted in creation, i.e., man as *imago Dei* and lived out in the context of the community of faith.

3. Awareness. The disposition of awareness is an openness outward toward the future. It is sympathy, empathy, hospitality, and tolerance toward other people and other cultures. It is not a blind acceptance of the present system but a sensitivity to the diverse ways in which God's glory is revealed in his creation and the rich diversity of the people which exists in the church.

4. Faith. This is not a blind faith which confuses the role of the teacher with that of a divine oracle but shares with the teacher enthusiasm for the future. Faith makes the experience of learning a journey with fellow pilgrims, co-learners, brothers. (Matthew 23:1-8)

5. Humility. The Christian lives with certainty, not security. Certainty depends on promises and, thus, lives in hope. Security lives on guarantees. Humility recognizes the effects of sin on understanding. Doubt does not destroy but lives with the expectation that in the future all will be made clear.

6. Wonder. The attraction toward the unrealized potentials is the disposition of wonder. It is the awareness that what has been inaugurated is the formative basis of what is yet to be realized.

7. Awe. The sense of being involved in something larger than oneself is awe. The Christian finds meaning in being part of the cosmic purposes of God. The participation is a struggle with demonic forces but forces which have been rendered ultimately ineffectual.

8. Reverence. This is the recognition that one's participation in God's future is a result of God's grace. Reverence guards one from arrogance and assuming one's accomplishments are autonomous achievements.

The dispositions listed here cannot be simply translated in terms of academic excellence. Excellence, in the light of these dispositions, is excellence in terms of human development. The consequences for curriculum become the questions of the development of an environment which will foster these dispositions. Development or growth has specific substance, but it cannot be conceived in simply linear ways. The curriculum questions must be broader than the acquisition of essential information. The biblical themes of nurture, wisdom, and knowledge appear as the most fruitful rubrics under which to explore the questions of the educational environment.

SUMMARY

The survey included in this chapter focused on two different sets of literature. The first is methodological; the second is more philosophical and theological in nature. The methodological literature was necessary in order to understand the basic elements essential in the design of a participatory research methodology. Kidd and Byron (n.d.) identified the four elements such a methodology would require: (1) ways of bringing people together; (2) some type of problem identification and priority-setting process; (3) a codification process which is both participatory and manageable, (4) ways of getting people to respond to the "code" in an active way.

The philosophical and theological literature is of a much more diverse nature. It was read and reread in the course of the project

as issues emerged. It provided a dialogical context with those authors who are writing in the area of curriculum theory. The reading was done with three specific intentions. The first was to identify any relationships which might exist between the concerns of the curriculum theorists and the concerns for curriculum development in theological education. The second was to identify possible areas in which theological language might contribute to the development of curriculum theory. The third was to examine the role of the curriculum consultant in theological education.

The literature of the field is diverse. It was necessary to be selective. The choices of categories of theoretical issues are readily identifiable with the concerns which emerge in theological faculties. The topics discussed are the definition of curriculum, schooling forms of education, the purpose of theory, curricular language, values, ideology, and theology. The issues were discussed specifically in relation to curriculum.

Secondly, the richness of theological language for the development of new ways of understanding curriculum is increasing. Writers like Greene, Macdonald, Huebner, and Phenix are representative of this trend. These writers are exploring these newer perspectives in order to contribute to public education in a pluralistic society. Nevertheless, the richness of theological thought within the confessional bounds of the participating institutions is evident. Using the biblical rubric of eschatology, implications for the educational environment were identified.

The third intention was to examine the role of the curriculum consultant. This concern is the point of contact between the

participatory research literature and the curriculum theory literature. The methodological criteria defines the role. The theoretical literature helped to focus upon the curricular decisions which needed to be made. The decisions are both at a value and meta-value level. It is the role of the consultant to facilitate a process whereby the two value levels inform and correct each other.

III

PRECURSORS AND FOUNDATIONS OF THE SEMINARY CONSORTIUM

The focus of this inquiry is a longitudinal case study of seven institutions of theological higher education. The research design accepted the existence of curriculum developments already in progress as the context to do the research, which was conducted during the period of 1977 to 1981.

There was no attempt to adhere to a "purist" approach to participatory research methodology as described in Chapter 2. However, the criteria for participatory research did form a grid through which the researcher evaluated his role in the process. The researcher was "a committed participant and learner in the process of research, militant rather than detached." (Hall 1978).

The requirements for participatory research identified by Kidd and Byrom (n.d.) were adhered to in the foundational meeting described in this chapter. The following items show the ways in which the requirements of participatory research were present in the inquiry.

1. The means of bringing people together were rooted in processes already initiated by several different churches, seminaries, and para-church organizations.

2. A process was designed which permitted the problem identification and priority-setting to be done with maximum participation by the various institutions.

3. The codification process was recycled so as to assure the inclusion of all the seminaries and a mechanism to facilitate the development of the consortium was provided for in the formation of a Presidents' Council. The formation of the Presidents' Council allowed the consortium to operate at an informal level. This eliminated the need for official sanction from the boards of the various institutions. The consortium activities were manageable because the relationship between the institutions was primarily functional and not administrative.

4. The active response to the code of the participants began after the meetings which were foundational to the development of the consortium.

As participatory research the study was not designed to control or manage any specific outcome. The design accepted the existence of curriculum developments already in progress as a context to do the research. As the curriculum development process unfolded, the observations and data were examined in the light of contemporary discussions in the field of curriculum. The research design permitted the two central purposes of the study to be investigated--namely, to inquire into the role of the curriculum consultant in theological education and to identify potential uses of theological categories for curriculum theory.

The methodology is descriptive in nature from a variety of perspectives. There are seven gatherings described in which the researcher's role changed from facilitator, to convener, to observer/participant. The first gathering was not inclusive of the cooperating seminaries, but was in certain dimensions a precursor for the cooperative meetings to follow. The first major consultation of

the seminaries in October, 1978, resulted in each of the succeeding meetings. Following the fourth, fifth, and seventh meetings, questionnaires were filled out to gain the perception of the participants as to the value of the meetings. Following the seventh meeting questionnaires were filled out by the presidents of the cooperating seminaries concerning their perceptions of the issues identified at the first seminary consultation.

The seven meetings described in this chapter are

1. Conference of Theological Study Centers, Philadelphia, Pennsylvania (June 20-22, 1977)
2. NAPARC Seminary Consultation, Philadelphia, Pennsylvania (October 13-14, 1978)
3. First Presidents' Council, Greenville, South Carolina (March 7-8, 1979)
4. Ministerial Effectiveness Workshop, Farmington, Michigan (May 10-12, 1979)
5. Research Design Workshop, Pittsburgh, Pennsylvania (July 18, 1979)
6. Research Analysis Workshop, Grand Rapids, Michigan (November 19-21, 1979)
7. Second Presidents' Council, Chicago, Illinois (April 10-11, 1981)

The description of the meetings, however, will not be done in chronological order. There were three different categories of meetings--foundational meetings (Chapter 3), meetings of the Presidents' Council (Chapter 4), and meetings of faculty and staff members to design and facilitate the research study on ministerial

effectiveness (Chapter 5). The reason for this classification of meetings is that decisions made in the first Presidents' Council meeting resulted in the decision to cooperate in the research study on ministerial effectiveness. Even though the second meeting of the Presidents' Council follows the research project, there is value in examing the developments in the two Presidents' Councils in close relationship to each other.

CONFERENCE OF THEOLOGICAL STUDY CENTERS

On June 20-22, 1977 thirty-five representatives of theological study centers met at the invitation of Westminster Theological Seminary in Philadelphia. The purpose of the meeting was to discuss ways in which established formal theological institutions could cooperate effectively with the increasing number of alternative theological education programs.

In preparation for the meeting each center provided information on its administration, location and facilities, financial support, staff, resources, purpose, programs and focus of ministry. These descriptive documents were duplicated for each participant and an analysis of the variety of institutional models represented by the participating institutions was presented. The following four models were identified (Link 1978).

1. The Seminary Model
    a. Emphasis is placed on academic work and the accreditation of work. Often there is an established working relationship with an accredited formal theological institution.
    b. Instruction is largely conducted in a classroom structure.
    c. The curriculum design is for a classical theological

education and varies little from existing designs of the formal theological institutions. Major differences are that these centers offer either part-time (evening) studies or are oriented to a church-context for the studies.

2. The Communal Model
   a. Emphasis is placed on the student as part of a family. The L'Abri study center is an example of this model with its emphasis on living and learning together.
   b. Study is more individualized according to the needs and time available to the student. This model permits people to come for short concentrated periods of study.
   c. The desire for accreditation is not a goal.
   d. Emphasis is placed on "life modeling" between the teacher and student as it is experienced in a communal setting.
3. The Evangelistic Model
   a. Emphasis is placed on the strategic location of centers and is usually directed to the university student.
   b. The curriculum is designed to allow for the free flow of ideas.
   c. The setting encourages the student to "drop-in" at his own convenience.
   d. Faculty are highly mobile and come from established educational institutions for short courses. This permits the course offerings to move easily toward accreditation.

4. The Apprentice Model

   a. The focus of this model is on the pastoral role.

   b. The church becomes the context in which theological understanding and pastoral practice occurs. The purpose is to keep these two aspects in a dialectical relationship to each other.

   c. There is close supervision of the student by the elders of the church throughout the program.

It was necessary to identify the purpose of the meeting and identify the agenda of the participants. The following list represents the responses of the participants when asked to identify what they would like to happen as a result of the conference. The program had already been pre-established so that it was necessary for the personal agenda items to be discussed informally and in smaller interest clusters of people. The following items were identified by the participants,

Table 3:1 ITEMS OF INTEREST IDENTIFIED BY PARTICIPANTS AT CONFERENCE ON THEOLOGICAL STUDY CENTERS

	#of responses*
1. Evaluation of effectiveness and objectives	3
2. Administration, teaching methodology, program design	22
3. Funding of Study Centers	3
4. Securing students and faculty	3

Table 3:1 ITEMS OF INTEREST IDENTIFIED BY PARTICIPANTS AT CONFERENCE ON THEOLOGICAL STUDY CENTERS continued

	# of responses*
5. Cooperative sharing of resources	17
6. Purpose of centers in large theological educational scene	9

*More than one response permitted by each participant.

The discussions centered around the cooperative theme. Sessions included the sharing (rather than duplication) of library and faculty through emerging electronic technologies. There were sessions on tele-conferencing with a demonstration of available technology and the development of an electronic library. Alternative models of education were discussed with a session describing the Open University model from England. The question of accreditation was discussed with a presentation from a representative of the Middle States Association of Colleges and Secondary Schools on the accrediting standards for extension programs.

Though the discussions were centered on cooperation and sharing, the questions operated on two levels. Westminster Theological Seminary became the focus of the questioning because they represented the only institution with the status to offer an accredited course of study. The two levels on which the questions were being asked were: How can you help us? How can we help each other? One participant sensing this difference clearly stated that his institution was definitely committed not to seek accreditation in order to more freely respond to other leadership needs in the church.

The workshop concluded by the appointment of an *ad hoc* committee to explore future possibilities of cooperation. However, this committee did not continue to function and the developments of this conference have not continued in any structured way.

OTHER EVENTS AND ORGANIZATIONS INFLUENCING DEVELOPMENT OF CONSORTIUM

Though the Study Center Consultation did not continue in any structured manner, it was a precursor of the later NAPARC Seminary Consultation. The concerns which motivated the convening of the study centers were for an expression of Christian unity and non-competitiveness in the service of the church. Though the concerns reflected the assessment that there was a shrinking financial base for theological education, the higher concern was for unity and service. This concern was instrumental in making the NAPARC Seminary Consultation a reality. The initiative for the meeting came from a mandate from the NAPARC churches that the seminaries convene a consultation to discuss the matters related to the effective preparation of people for pastoral ministries. The NAPARC committee commissioned to convene the meeting did not actively pursue this objective, and the committee chairman was set to cancel this meeting. At the insistence and support of one of the seminary presidents the meeting was convened.

Concurrent with the developments in NAPARC was the development of a research project by Men in Action of Miami, Florida. Men in Action (now known as Ministries in Action) is a para-church organization committed to the development of lay leadership in the churches with special reference to evangelism. As Ministries in Action

expanded its services, it was in the stage of identifying its future role. Ministries in Action had adapted its program from the individual church level to providing visiting lecturers in three of the cooperating seminaries.

As Ministries in Action became increasingly involved with the seminaries, it began to address the concerns for the improvement of pastoral training. Funded by Ministries in Action, a consultation to discuss the curriculum concerns in theological education among the cooperating seminaries was planned. This consultation was in the planning stages when the NAPARC mandate was issued. Since both meetings were being directed to similar concerns, the NAPARC seminary meeting was selected and the other cancelled. Since the researcher was conducting the research for Ministries in Action, he was asked to design and facilitate the NAPARC Seminary Consultation.

NAPARC SEMINARY CONSULTATION

On October 13-14, 1978, a consultation was convened which formed the basis for the on-going consortial cooperation among the participating seminaries. There were several factors which led to the consultation. The interests of Ministries in Action generated some private discussions with several of the seminaries on an individual basis. MIA had been invited to provide a series of special courses at Westminster Theological Seminary. The desire was expressed by the president of Westminster Theological Seminary that the outcome might be an on-going relationship of the practical theology departments of the various seminaries. An informal approach was being

made to form an initial consultation to discuss the concerns for curriculum development in theological education.

During this same period the delegates at the North American Presbyterian and Reformed Consultation (NAPARC) voiced concerns about the adequacy of the training received in seminary for pastoral ministries. NAPARC is a consultation of churches and not an educational institution. The members of NAPARC are the Christian Reformed Church, Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Presbyterian Church Evangelical Synod, and the Reformed Presbyterian Church in North America. Only two seminaries in the study are officially denominational seminaries--Calvin Theological Seminary and Reformed Presbyterian Theological Seminary. There is an historical relationship between the other seminaries and the NAPARC churches and the seminaries--Covenant Theological Seminary, Reformed Theological Seminary, and Westminster Theological Seminary. These latter three seminaries, however, remain independent of the churches at the level of the board of directors. There is substantial freedom for students to take their theological education at an institution in the consortium other than the one to which the ordaining church has a closer denominational or historical relationship. Numerous faculty members have done some of their undergraduate or graduate theological studies at one of the institutions of the consortium other than the one at which they are teaching.

NAPARC issued a "mandate" to the seminaries that they convene a consultation to discuss the matters of pastoral preparation. The responsibility to convene the meetings was given to a NAPARC committee. The initiative almost died. It was revived at the urging of the

president of Westminster Theological Seminary. The consultation was called to meet at Westminster Theological Seminary in Philadelphia on October 13-14, 1978. The research was invited to be a "neutral" facilitator of the two-day consultation. Since he was also the person taking the informal initiative to form a consortium in response to the concerns of Ministries in Action, he suggested that the former initiative be suspended. The NAPARC structure provided a more viable framework for institutional development because it included the support of the primary constituencies served by the seminaries.

Two representatives from each of the NAPARC denominations were invited along with the presidents and academic deans of the five seminaries. In addition two other seminaries who are not directly related to NAPARC churches but in the same confessional tradition were invited to send two representatives--Biblical Theological Seminary and Reformed Episcopal Theological Seminary. Also present were several guests from para-church organizations primarily concerned with alternative models of theological education. Two consultants were present to provide for facilitation and input. The author had primary responsibility for the design of the consultative procedures and Dr. Ted Ward of Michigan State University gave a paper entitled "What are the Clues from Today's Educational Malaise?".

The first session focused on the statement of the concerns facing the institutions. Each participant responded to the following question: What are the contemporary educational concerns facing your institutions and churches? The following list of concerns (Table 3:2) was generated by the participants along with the classification system.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES

I. SPIRITUAL FORMATION (PERSONAL DEVELOPMENT)

-- Personality development of the student toward his professional role--*essence!* (as a pastor-servant)

-- Our concern would seem to be a series of "balances" which we would seek to recognize in our graduates:
   A. Theological competence, *yet* pastoral ability;
   B. Reformed distinctiveness, *yet* breadth of vision;
   C. Doctrinal "purity", *yet* compassion and tolerance.

-- Keeping alive the intellectual self-nourishment/development of the alumni.

-- Providing needed preparation for the actualities, spiritual and otherwise, of pastoral labors while still providing the academic thoroughness traditionally expected.

-- How to provide men who come to us to be "shaped for the Gospel ministry" with those pastoral qualities not adequately provided by academics?

-- Growing a man, through institutionalized education (curriculum) process so that he is adequately prepared to function with competence in the practical spheres of his ministry.

-- How shall we structure our seminary curriculum so as to have ministers who will be *men of God* as well as *men who know about God?* A general observation: Seminaries are producing men skilled scholastically, trained technically, but *wanting spiritually*.

-- The role of women and church office. How does the seminary equip the female for ordination?

-- 'Academic' vs. 'Spiritual' qualifications. Seminaries seem to *focus on developing the former*.

-- How do we prepare ministers for relating to people?

-- How do we cultivate a ministerial candidate's relationship with God?

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- What is the role of women in the church structure? This, tied in with the authority of Scripture, its inspiration and inerrancy.

-- How to cultivate a ministerial candidate's relationship with God in such a way that his gifts for service are fully developed?

-- How to effectively blend training in the Biblical/ Theological disciplines with spiritual formation and competency and skill development.

-- How young (starting) ministers can be prepared to face the reality of "imperfect people" (even the responsible, controlling *leaders*) in their churches as they confront this situation and relate to it, coming with idealistic, purist enthusiasm taught in the Seminary classroom.

II. COMPETENCY-BASED RENEWAL OF THEOLOGICAL EDUCATION

-- To what extent can a fresh approach be made to theological education by beginning with competency based objectives (as illustrated in the "Readiness for Ministry" profiles)?

-- Maintaining and developing a genuinely Reformed (Biblical) Apologetic which will do much toward solution of other problems.

-- The integration of learning with skill development of the student in clinical experiences.

-- Adequacy of theological education structured on model of university graduate school for equipping ministers; how to reform without loss to broad cause of Christian scholarship.

-- Agreement among all our churches on the nature of the ministry and standards for licensure and ordination.

-- Adequacy of academic model for ministerial education (competency-based education, rather than degrees and g.p.a. What is the standard of intellectual excellence).

-- Relationships between presbytery and seminary in the development of church leadership.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- Is the seminary in its present form really preparing leaders to equip the saints for the work of the ministry?

-- Renewal of theological education to focus on readiness for ministry.

-- Along with the academic preparation, he needs to be a resource person.

-- How can we attract the *right* men into preparation for the ministry?

-- Many of our constituents complain that men are not well trained for the pastorate. They have difficulty coping with the responsibilities and difficulties of ministry. Some young men find it difficult to work well with people.

-- Knowledge of English Bible is a frequent weakness detected in graduates.

-- Failure of the seminary to produce satisfactory pastors for the churches (practical skills).

-- Content-wise, how much is *enough* theological Biblical training--without our being forced into generalities in a number of areas? Should seminary education primarily *point the way* to a lifetime of effective personal study?

III. TRANSFER OF LEARNING TO PASTORAL MINISTRY (DEVELOPING LIVING REFORMED THEOLOGY).

-- Integration of "academic" discipline with the "practical" pastoral disciplines in the curriculum.

-- How to better equip seminary graduates to minister to people. Must develop better communication skills.

-- How to make relevant to the parish ministry, the formal study of theology, philosophy, language, etc.

-- The problem of men who are academically proficient, but lacking in mature pastoral qualifications.

-- The development of ministers qualified according to biblical standards of church leadership and not simply in accord with an academic model.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- The need to equip church leaders to minister effectively with people and not merely to be "bookish."

-- How do we combine practical experience in ministry with the academic learning necessary for effective communication of the Bible?

-- Knowledge of Hebrew and Greek, as well as homiletical skills, in order to understand and communicate inscripturated revelation.

-- To learn how to integrate theological education into the life of the church.

-- To expand the educational process from consisting merely of imparting a knowledge of "facts" to include the imparting of a knowledge of "skills", i.e., to direct and recognize learning through experience as Jesus did.

-- The relationship of formal (recognized) theological education with actual ministry in the context of the churches.

-- How to relate the academic program to the practical demands of *ministry*.

-- How can we insure that seminary education is truly preparation for *ministry?* (graduating men who are not merely scholars but are pastorally oriented--ministering the gospel to people).

-- How can *Reformed* theological education best be provided for minority students? Will traditional seminary education really prepare them for ministries in their churches?

-- What are the legitimate areas of concern for theological education (integration of knowledge, character, skills)?

-- Our tendency (both seminary and graduates) to conceptualize and discuss and discuss and discuss rather than getting the job done.

-- That theoretic training equips students to be able to face actual task in the ministry.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- In our denomination we are attempting somewhat of an innovative approach to theological training that would combine the best of the academics and the practical. How can we keep both in healthy balance between the two phases of training?

-- Concern for local church, *yet* also concern for broader community.

-- Sensitive toward heritage of the fathers, *yet* open to new developments.

-- Needs of older generation, *yet* younger generation.

-- How to assure that graduates of the seminary are genuinely equipped for ministry: academically, emotionally, spiritually, wisdom.

-- A distressing number of the graduates of the seminary seem poorly prepared to minister in the church *as it is*; seem unready to deal in a wise and pastoral way with *people*.

-- The effective functioning of the seminary graduates in the real world "out there."

-- Seminaries need to train pastors so that they can translate the theological and biblical data into practical working relationships in leading the flock of God.

-- Make the theological education adequate to the personal demands of the parish and adequate to the intellectual elements of his calling.

-- Theological education that will prepare a minister to relate to his congregation effectively on the personal level. The formal, academic presentation of truth is not the end of a minister's calling. In winning persuading, leading people he must know how to present himself to others.

-- Seminary graduates who go into the pastorate are often failing in their ministry as pastors.

-- Seminary training that will develop pastors who know how to relate to the individual persons of the congregation effectively.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- Integration of theological education into ministry.

-- How men can be prepared to minister to people (practical, but also sound in theology).

IV. MUTUAL HELP AMONG INSTITUTIONS

-- Too high incidence of "failure" on the part of our seminary graduates when they enter the pastoral ministry. Seem to lack adequate preparation.

-- That theological education as it is presently structured is not adequately meeting the needs of the individuals directly and indirectly involved.

-- Finding the parameters of "seminary."

-- To bring the church and the seminary closer together; preparation of people for service upon leaving seminary and entering the church pulpit, specifically.

-- To what extent could a common calendar permit modularized instruction that would lead to interchange among the seminaries represented?

-- Are there ways in which our various reformed seminaries can help one another?

-- The relation of the church to theological education. Why independent seminaries?

V. EDUCATIONAL METHODOLOGY (CONTEXT OF THEOLOGICAL EDUCATION)

-- We need more flexible system for training promising men, especially those whose family and financial obligation make seminary impracticable.

-- There needs to be better after-seminary supervision of young ministers than Presbyteries provide. This may not be the primary purpose of the seminary, but as a part of the church organism, seminary should show some concern.

-- Academic model seems to rule supreme giving practical considerations secondary role.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- How can we develop theological learning centers? Should they be just for ministerial training or also for adult education?

-- The *church's role* in theological education for "*laity*" and "*clergy*."
   A. In church structure itself;
   B. In formal academic institutions;
   C. In "less formal" learning centers;
   D. In tutorial-apprentice training;
   E. How structured should theological training be? (What is it? What are the possibilities? What is being done in these areas?

-- Relation of traditional theological subjects and methods to contemporary problems and issues.

-- Professional, quality supervision of students in a clinical pastoral period.

-- Does the post-graduate school adjust to the lack of "taught fundamentals" in the lower grades? If so, how? If not, must special instruction be given to those who have "learning problems" because of educational background?

-- How can we create a realistic environment out of which theological learning can take place outside a somewhat sterile setting of institutional curriculum?

-- Whether theological education structured on the university graduate school model is the best way of maintaining a training program.

-- How can pastoral training through apprenticeship be related to preparation in the content disciplines of biblical studies and theology?

-- How can student initiative and leadership be developed in the process of theological education?

-- What instructional methods using newer forms of hardware and software could be used in theological education? (computers, audio-visuals, role-playing, games, etc.

-- How do we design educational experience in such a way that a student's gifts are developed and not hindered?

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

-- A discussion of the "theological center" and/or "tutorial" model for theological education as opposed to the "academic" model.

-- What is the minimum curriculum for the theological education of ministers?

-- The question of how much academic freedom is allowed to faculty in confessional churches or confessional seminaries. Who controls this?

-- How can we insure that the seminaries are really serving the Reformed *churches* (particularly a problem for a seminary not under general assembly or synod supervision)?

-- How to adjust the program to face *ministerial* needs, WITHOUT losing the emphasis on exegetical and preaching skills needed to evangelize and disciple.

-- How can the church itself enter into the education and preparation of men for the gospel ministry?

-- How to respond to the type of theological education program that the PCA is developing.

VI. IMPLICATIONS FOR CROSS-CULTURAL MINISTRY

-- To develop alternative models of education which would fit the cultural characteristics of 3rd world cultures, in foreign countries as well as in the U.S.

-- To develop a theological educational model which will truly focus on and develop Christian leadership in "non-melting pot" American cultures.

VII. FINANCING THEOLOGICAL EDUCATION

-- What proportion of the expenses of theological education should be borne by student tuition?

VIII. FACULTY AS COMMUNITY

-- How can faculty fellowship in study and ministry be advanced so as to unite the faculty together along with students.

Table 3:2 IDENTIFICATION AND CLASSIFICATION OF EDUCATIONAL CONCERNS OF PARTICIPATING SEMINARIES continued

IX. THEOLOGICAL DEVELOPMENT

-- The defense, development, and propagation of a sound and vibrant Reformed theology.

-- To maintain the integrity of Reformed theology in the face of the lures of fundamentalism and liberalism.

-- To discover the parameters for adoption of new theological positions within the bounds of a confessional position.

-- How to meet the great and growing variety of questions in applied theology without losing the foundations of basic theology.

Following the presentation by Ward, the next session was developed around the responses to the following question: What possible changes appear to promise hope? The group agreed on three topics and was divided into three interest groups to discuss these topics. The topics were: Spiritual development at the theological school, the development of a living Reformed theology, and competency based renewal of theological education. The groups each brought back a report to the whole body.

Table 3:3 REPORT OF SUB-GROUP DISCUSSIONS ON SPIRITUAL DEVELOPMENT AT THE THEOLOGICAL SCHOOL

1. Is *seminary* "Mother" of the (student) believer or is the *church?*

2. Should seminary provide spiritual *nourishment?*

Table 3:3 REPORT OF SUB-GROUP DISCUSSIONS ON SPIRITUAL DEVELOPMENT AT THE THEOLOGICAL SCHOOL continued

3. Students disappointed that sense of community is lacking in seminary.

4. Students go through stages of spiritual experiences. Sometimes they fail to appreciate the more seasoned kind of spiritual depth of seminary life.

5. Is curriculum "spiritual?" Is it pertinent to *faith?* It should be! But with it there must be contact between professors and students intertwined!

   (Has the seminary copied the curriculum of the humanistic academy led by a scientistic spirit? No, but the Word of God is central in seminary training.)

6. But note: *Goal* of seminary training: *MINISTRY*. So the seminary should seek the spiritual growth of the student so he has the spiritual stature to meet that goal.

7. The way professors relate to students is the way students relate to parishioners. (Thus, the teacher's humble attitude will contribute toward the graduate becoming a servant rather than a "manager.")

Table 3:4 REPORT OF SUB-GROUP DISCUSSIONS ON DEVELOPMENT OF A LIVING REFORMED THEOLOGY

1. Some not ready to listen to what seminary offers.

2. Some come not knowing objective.

3. How is the professor related to the student as a model for his own sermon?

4. Students can be typed by professors even as pastors will type congregations.

5. It is not what he knows, but what is he.

6. Spoon feeding? or stimulating to search on one's own?

Table 3:4 REPORT OF SUB-GROUP DISCUSSIONS ON DEVELOPMENT OF A LIVING REFORMED THEOLOGY continued

7. How do you facilitate the transfer of learning to the pastoral ministry?

Table 3:5 REPORT OF SUB-GROUP DISCUSSIONS ON COMPETENCY BASED RENEWAL OF THEOLOGICAL EDUCATION

1. Competency for ministry is not developed in one context alone.

2. Which competencies are developed in the context of school?

   -- Teach men to interpret Bible accurately and fairly so as to be prepared to address new issues.

   -- Teach men to understand teachings of Reformed faith.

   -- Give practical training in communication and organization.

This session ended the first day of the consultation. The mood was one of defensiveness and polarization. The reports of this latter session, though commissioned to identify signs of hope, continued to air problems. The representatives of the seminary were continually challenged to recognize their failure in preparing adequately men for pastoral ministries and to assert the churches' domain in theological education. The negative mood was captured in a poem written by one seminary president written during these

sessions.

> Say, how does the minister function out there?
> Is he climbing a wall? Is he tearing his hair?
> What problems loom large? What forces look sinister
> To the poor harried soul who is known as a minister?
> Will someone please tell him just what he should do
> When he finds that his halo is coming askew?
> The young people think that his sermons are dead
> The older ones say he's too easily led.
> The ladies' aid questions the depth of his piety
> And he's not quite in step with the John Birch Society.
> His wife wants the freedom to be a whole person
> And one gossip swears that she heard him a-cursin'
> Say, what is the trouble with old what's-his-name?
> If he's such a numbskull just who is to blame?
> The answer to who manufactured this fool?
> It's that gang at Reformed Theological School.

The second day of the consultation began by focusing on the following question: What are some multi-institution (church, seminary, para-church) task forces or study groups that it might make sense to create? A list of fourteen possible task forces or study groups was generated (Table 3:6). The fourteen were listed and key words added to clarify the intent and scope of the item. The words in parenthesis are the key ideas related to the suggestion.

Table 3:6 LIST OF POSSIBLE MULTI-INSTITUTION TASK FORCE/STUDY GROUPS

1. Develop a Bible-content questionnaire.
2. Student contact among Reformed seminaries.
3. Development of a living Reformed theology (Faculty, contextualization of theology, community, systematic and Biblical men together, confessional tradition).
4. Problem of ministerial dropout (marginal, once-ordained, failure, degree of difficulty, Presbytery, local congregation, deposed, evaluation).

Table 3:6 LIST OF POSSIBLE MULTI-INSTITUTION TASK FORCE/STUDY GROUPS continued

5. Alternative educational models (dissemination, broader-base, centers, church concern, seminary concern, contextualization, theological education by extension, inappropriate for some).

6. Inter-seminary cooperation (economics, common calendar, faculty sharing).

7. Financing of theological education (scholarship fund, tuition, funding).

8. Curriculum review regarding discipling responsibility (spiritual development).

9. Recruiting (church responsibility, pre-seminary experience).

10. Standards for ordination (licensure, academic qualifications, degree consciousness, elder requirements).

11. Readiness for ministry (competency, communication, open to correction).

12. Appeal of para-ecclesiastical organization (pastorate unattractive, tensions with church, doctrine of church, financing).

13. Psychological testing (resistance to, proper use).

14. Shared planning (what's the future, non-duplication, central location, technology, decentralized).

The final activity was to prioritize the list of task force/study groups with each participant voting for four items on the list. Interest groups were formed around the four items which received the most votes. The items were: inter-seminary cooperation, development of a living Reformed theology, alternatives to traditional seminary approach, and the problem of ministerial dropout. These

groups were given the responsibility of writing a one-page "mandate" statement. After the reading of the following statements was made to the whole group, the consultation came to a close. The continuity of the consortium activities was invested in the newly formed Presidents' Council (Table 3:7).

Table 3:7 MANDATE STATEMENT ON INTER-SEMINARY COOPERATION

We propose the organization of a Presbyterian and Reformed Seminary Consultation:

-- that a Presidents' Council be the executive committee.

-- that the presidents here present be asked to organize and set up the consultation.

-- that we engage in:

planning activities

proposals for resource sharing

organizing conferences on preparation for ministry and other aspects of curriculum development.

Table 3:8 MANDATE STATEMENT ON DEVELOPMENT OF LIVING REFORMED THEOLOGY

Problem:

We assert that the traditional (confessional) Reformed position is of great relevance to contemporary life. But this position is perceived from both outside and inside as an anachronism, and we are reduced to bewailing the good old days which are gone.

Table 3:8 MANDATE STATEMENT ON DEVELOPMENT OF LIVING REFORMED THEOLOGY continued

Objective:

-- to better integrate the systematic, Biblical, and practical aspects of theological research and teaching.

-- to develop a properly critical and receptive attitude toward such diverse modern issues as biblical criticism, pastoral counseling, liberation theology.

-- to devise means by which the theological faculties can be involved in an ongoing way in the address to this problem.

Method:

-- Appoint a committee composed of one representative of each of the seminaries represented here, whose mandate shall be:

(1) to draw up a plan for a Reformed Theological Society, specifying who shall be invited to participate, what the society's objective shall be and what program it shall follow;

(2) to solicit responses from the respective faculties as to participation in the society;

(3) to call an initial meeting of the society if the response warrants.

Table 3:9 MANDATE STATEMENT ON (THREE) ALTERNATIVES TO TRADITIONAL SEMINARY APPROACH

All three of these alternatives see involvement of the seminary resources in training.

Encourage:

1. Matriculation in seminary *during* involvement in ministry with a view to longer than ordinary period for completing

Table 3:9 MANDATE STATEMENT ON (THREE) ALTERNATIVES TO TRADITIONAL SEMINARY APPROACH continued

required courses for degree and with advantage of gaining seminary guidance in ministry.

2. Session-Presbytery or Consistory-Classis supervision of ministerial preparation of men who are limited by finances or other circumstances from ever attending seminary. Supervisors would recommend reading, discussions with scholars, extension courses from seminaries. Licensure would be given appropriate point in preparation and ordination upon call and satisfactory examination.

3. Theological education should be made geographically accessible to those who sense the call to the ministry later in life.

   (a) The continuing education should be the mode of operation which plugs into the life process of education.

   (b) The academic level of this education should be expanded from the post-graduate level, to include the under-graduate and even high school level.

   (c) The educational goals should be reached through

      (1) responsible assessment, evaluation and recognition of prior learning through experience;

      (2) schooling (traditional in form, but contextualized in content);

      (3) directed research;

      (4) directed ministerial experience.

Table 3:10 MANDATE STATEMENT ON PROBLEM ON MINISTERIAL DROPOUT

The Problem:

Many of our churches are experiencing what appears to be an abnormal number of ministerial dropouts for varying causes--often appearing just a few years following graduation from seminary. Many more churches are in the situation of being "locked in" with a marginally effective minister. An unknown number of our congregations have been seriously damaged by pastors who are leaving a "trail" of hurt churches behind them.

Our Aim:

To determine basic causes of ministerial dropouts, marginally effective ministers and "trail-blazers" and give corrective suggestions to both seminaries and churches at appropriate levels.

Method:

Develop questionnaires appropriate to:

1. The dropouts themselves;

2. Local churches and presbyteries (classes) who have experienced some of above;

3. Seminaries.

Collate results and share findings with above.

Possible Use of Result:

Seminary

1. Build community to meet the needs unearthed by surveys.

2. Teach how to use the personal resources available following graduation.

3. More careful evaluation of a man's personal growth (etc.) in admission, advancement and recommendation procedure.

4. Curriculum to include more work in communication skills and self-esteem development.

Table 3:10 MANDATE STATEMENT ON PROBLEM ON MINISTERIAL DROPOUT continued

	5.	Help build realistic expectations regarding the "world out there."
Churches	1.	Encourage better communication with seminaries and past experience references.
	2.	Develop usable reference profile to be used by seminaries.
	3.	Encourage honesty in handling transfers of men with poor track record.
	4.	Help local pulpit committees in how to evaluate candidates.

SUMMARY

There were two major meetings which were related to the formation of the consortium. The first meeting was not inclusive of all the seminaries, but it represented an attempt to find creative means to share theological resources. It also was the occasion for the researcher to participate in a consultative role.

The second meeting assembled representatives from seven theological seminaries along with representatives of churches and parachurch resource organizations. The result of this meeting was the writing of four mandate statements. The succeeding chapters will describe the ways in which each of these mandates were pursued.

IV

MEETINGS OF THE PRESIDENTS' COUNCIL

This chapter describes the first two meetings of the Presidents' Council of the participating seminaries. It also includes responses to a questionnaire sent to the presidents asking them to respond to questions on the October, 1978, meeting. The two meetings described in this chapter are not in a chronological sequence of the meetings described in this research. In between the meetings there were three meetings (Chapter 5) related to the research project on ministerial effectiveness. However, the logical relationship between the two meetings suggested the value of discussing them in close relationship to each other. In this way it will be easier to identify the developments which occur within this grouping of people.

FIRST PRESIDENTS' COUNCIL MEETING

At the October, 1978, meeting the date of March 7, 1979, was agreed upon for the first meeting of the Presidents' Council. This early date was agreed upon in order to maintain the momentum generated at the initial meeting of the seminaries. Present at the meeting were the presidents of Biblical Theological Seminary, Calvin Theological Seminary, Covenant Theological Seminary, Reformed Episcopal Seminary, Reformed Presbyterian Theological Seminary, Reformed Theological Seminary and Westminster Theological Seminary. The researcher was the only other participant in the meetings. Greenville, South Carolina was chosen as the meeting site in order to serve as double-duty with a concurrent meeting. Four of the seminary presidents were asked to be present at a meeting of the Christian Education meeting of the Presbyterian Church of America to

discuss the preparation of men for the ordained ministry. Two additional presidents requested permission to attend the session. The four presidents initially invited to the meetings represented the institutions which were the major seminaries preparing candidates for ordination in the Presbyterian Church of America. The two presidents who requested permission to attend were hopeful of attracting students from this denomination.

The Council defined itself as *ad hoc* in nature with the expressed purpose of facilitating cooperative endeavors on the part of the seminaries. President Clowney of Westminster Theological Seminary was selected to chair the meetings and President Stewart of Reformed Presbyterian Theological Seminary was selected as secretary. The meetings centered around the discussion of areas where it would be useful to begin to cooperate. The sessions were conducted with a minimum of structure in order to give a full range of freedom to discuss the agenda of each institution. Since this was the first meeting of this kind in the history of these institutions, care was exercised so as to avoid domination by any institution. The following suggestions were made as possible areas of cooperation.

1. The synchronization of the calendars of the separate seminaries. If the calendars were synchronized, this would allow for curriculum innovations and exchange of faculty. It was noted that some courses could be taught in short time-frames (one or two weeks). The short time period would allow for expansion of program offerings without adding additional full-time faculty. This arrangement would not only result in financial savings, but it would also benefit the students in the various schools with small departments in areas where there is a limited number of people available with expertise, *e.g.*, in the area of Christian missions. The short-term modular courses would also allow for the utilization of visiting

faculty from other institutions without demanding a minimum of a semester time commitment.

2. The suggestion was made that there would be benefit in sharing resources in the areas of administration and library. The possibility was discussed of convening meetings for business managers, librarians, field work supervisors, as well as faculty members from the various academic departments of the seminaries. These meetings could be structured around themes of the discussion of problems and procedures.

3. The problem of the supervision of field work was discussed. Questions were largely directed at the program developed at Calvin Theological Seminary. Certain dimensions of the concerns were peculiar to the seminaries which either do not have denominational affiliation and/or have a significant interdenominational mix in the student body. Requests were made to Calvin Theological Seminary for copies of the manuals which were developed for the students and the training sessions for supervising pastors. A suggestion was made that an organization like Missionary Internship could provide significant service if it could help facilitate an opportunity for the participating seminaries to discuss and design appropriate field work components for their curriculum.

4. President Barker of Covenant Theological Seminary reported that as a result of the October, 1978, meeting a person was added to their faculty to be responsible for the spiritual formation of the students. This position was approved by the board of the seminary and extended to a new member of faculty who would be responsible for half-time teaching and half-time for the development of the seminary's response to the issue of spiritual formation.

5. A proposal was made that the seminaries begin by cooperating

in a research project to relate to the mandate statement from the October, 1978, meeting relating to ministerial dropouts and marginal ministers. The proposal was not simply to identify the negative indicators of why men leave the ministry, but also to identify the positive indicators of what contributes to satisfaction in ministry. It was recommended that Duane Elmer of Missionary Internship coordinate the research and that each participating seminary commit two people to the project--one person from the administration and one person to be responsible to coordinate the data collection.

The meeting was adjourned with the commitment to meet again in January, 1980. President Kromminga of Calvin Theological Seminary was selected as the convener, and Chicago, Illinois, was selected as the meeting place in order to facilitate ease of travel arrangements.

SECOND PRESIDENTS' COUNCIL MEETING

The intention arising from the first meeting of the Presidents' Council was to meet on at least an annual basis. The results of the study on ministerial effectiveness was to be the major agenda item. Since the study was so recent and the various seminaries had not adequately studied the findings, it was concluded that there was not sufficient reason to convene the Council. The second meeting was then called approximately two years after the initial meeting. It was held on the campus of North Park College in Chicago, Illinois, on April 10-11, 1981.

The only person absent was President Whitlock of Reformed Theological Seminary due to last minute complications in his schedule. The meeting began quickly in contrast to the first Council meeting. The agenda was set to discuss the results of the study on ministerial effectiveness.

Duane Elmer, the researcher for the study, was invited to summarize his findings. The common experience of four of the six presidents in attendance made for open and free discussions of the agenda. The first task was the description by each president of the findings and results of the researcher for his institution. Calvin Theological Seminary made the most extensive use of the data. Robert De Vries of Calvin Theological Seminary sent written reports on his analysis and use of the data. Dr. Kromminga (Appendix C) reported that the value was not so much in the statistical findings but in the assistance given in focusing and clarifying the questions which are at the heart of the curriculum decisions which must be made. The new openness in the faculty has resulted in a desire to seriously revise the curriculum to meet the needs of ministers in the 1980's. The scope of this task was beyond the capacity and mandate of the standing curriculum review committee. As a result a curriculum revision committee was formed to have freedom to develop an appropriate curriculum design. The Curriculum Revision Committee was given the following mandate (Table 4:1) in an action taken by the Calvin Theological Seminary faculty, March, 1981.

Table 4.1 MANDATE TO CURRICULUM REVISION COMMITTEE OF CALVIN THEOLOGICAL SEMINARY

1. The Curriculum Revision Committee shall prepare a FOUNDATIONAL STATEMENT which can serve as the basis for a new curricular plan. The foundational statement shall include the following:

    a. a delineation of the needs of the church and the world which a minister must be able to address.

    b. a detailed set of objectives to be met in a seminary education.

    c. a clear articulation of educational principles and methods appropriate for seminary education.

Table 4.1 MANDATE TO CURRICULUM REVISION COMMITTEE OF CALVIN THEOLOGICAL SEMINARY continued

d. a statement indicating the relationship of the traditional theological encyclopedia to the shaping of a new curriculum.

2. The Curriculum Revision Committee shall prepare a new CURRICULAR PLAN for the Master of Divinity program. The committee:

a. shall devise a curricular plan based upon the foundational statement and consistent with needs, objectives and principles there in set forth.

b. shall give consideration to integration of field education and classroom instructions.

c. shall give consideration to important but secondary concerns such as length of program, sequencing of courses, and the division of the school year while constructing their plan.

d. shall give consideration of the implications of the new curricular plan for the other degree programs (MCE, MTS, ThM).

e. shall evaluate the prescribed pre-seminary program as it relates to the total preparation for ministry.

The composition of the new committee was to include representation from faculty, students, ordained ministers with pastoral experience, Board of Trustees, educational experts, and lay members. These developments at Calvin Theological Seminary were of sufficient interest that discussion centered on ways that this information could be shared at the faculty level with the other seminaries.

President Barker of Covenant Theological Seminary reported that limited use of the research had been made. The same was true of Reformed Presbyterian Theological Seminary. The smaller the institution the less resources were available to use the data. This fact did not deter the

openness of the discussions. The multi-institutional nature of the study allowed for a "broken front" approach to the use of research and a sharing of findings.

President Clowney of Westminster Theological Seminary expressed that there has been limited reaction from the faculty to the questionnaire. A significant curriculum change had occurred at Westminster which had relation to the survey findings. The Seminary had opened an extension center in Miami, Florida, called the Florida Theological Center, which is cooperative with the Reformed Theological Seminary.

The program permits a student to take the senior year of his seminary training in a two-year internship program under the supervision of a pastor and church board. The student takes some of his courses in modular form with professors visiting from the Philadelphia campus. The practical theology courses are designed to be closely integrated with the student's field experience. Clowney reported that it has been difficult to transfer the successes of the Florida program to the Philadelphia campus. Some adjustments have been made at the Philadelphia campus to allow students to participate more fully in pastoral ministry while receiving their theological education. However, the strong sense of a learning community evident in the Florida Theological Center has not emerged. The Florida center is structured around the integration of theological studies with the student's actual experiences in pastoral ministry. The researcher observed that a strong commitment of the students in the Florida center was evident to the success of the other students. As a result there was a diminishing of the emphasis on competition among the students for grades and honors. The sense of honor most evident was related to competency in ministry. The class sessions began with a sharing of concerns and problems

being faced by the students. The Florida center represents a curriculum revision, whereas the transfer to the Philadelphia campus resulted in only a curriculum rearrangement.

Clowney stated that Westminster Seminary had actually "backed into" the plan for the Florida Theological Center (Appendix B). In February, 1978, the plans for the center were already in motion. A committee in southern Florida of pastors and laymen was established to advise the seminary on the development of the center. The researcher raised the question of whether the plan represented the wishes of the seminary or of the constituency in south Florida. As a result of this conversation the committee in south Florida was asked to prepare a request of what they wanted the program to be. They were also asked to explore the possibility of developing the program in conjunction with another seminary.

The committee investigated the possibility of working with another seminary but requested the assistance of Westminster Theological Seminary. However, rather than have the students during the first year of their seminary education, they would prefer to have the students during the last year. In retrospect Clowney reported that there have been "very few times in my experience when a single conversation produced such dramatic results" (Appendix B). Barker stated that the experiences in the development of the Florida Theological Center were useful in that Covenant Theological Seminary has a similar center in the Macon, Georgia, area to open in September, 1981. He also noted the same sense of community developing among the six students who will be in the new program.

After discussions on the use of the research data, Elmer presented a report on the design of the research and some of the findings. Discussion centered around the interpretation of the data without any evidence of

seriously rationalizing the findings. Some of the trends had reasonable explanations due to historical factors such as the war in Vietnam and the increase in students. The first day ended with the conclusion of the discussion on the survey findings. One president commented on the mood of the meeting in that there was no evidence of "looking down" on a school because of its difficulties. Rather the mood was one of helpfulness with a freedom to offer constructive suggestions.

The second agenda item was a report on a seminar in Costa Rica for seminary presidents. Presidents Barker, Kromminga and Stewart attended these meetings. The focus of the seminar was to acquaint the participants with the issues facing the church in Latin America. This report led to a discussion of the ways that the seminary experience can be enriched by the inclusion of representatives from Third World churches. A preliminary plan was discussed to share expenses and bring these representatives to the U.S. and have them participate in the various seminaries. It was agreed that each institution could choose to participate as it saw fit.

The last item on the agenda was framed as the "business meeting." The old business was a carryover of the first meeting. The commitment to develop a Bible-content test was discussed. Not much progress had been made, and a clarification of the focus and purpose of the test was needed. Clowney asked each participant to write sample questions. These questions and guidelines were forwarded to Whitlock of Reformed Theological Seminary.

The new business included the selection of Stewart as chairman and Barker as secretary. The discussions then turned to the ways in which the seminaries could cooperatively share resources with each other.

1. Five of the seminaries had adopted the 4-1-4 school calendar. This was a result of the discussions at the first meeting of the Presidents' Council. Only Calvin Theological Seminary and Reformed Presbyterian Theological Seminary remained on the quarter system. These matters had been discussed at the faculty level, but the decision was made not to change at this time. A decision was made to develop a list of faculty with specific areas of expertise who could be free to go to other seminaries for one and two-week periods of time during the one-month winterim session. Barker was to develop a list of professors who could participate along with dates of availability and course offerings. The schools where the teaching is to be done will be responsible for expenses, accommodations, and honoraria.

2. A convocation of the seven seminaries was discussed. This would permit the development of personal relationships between faculties. Presidents Barker and Kromminga agreed to develop a proposal for foundation support to permit the entire faculty of each seminary to be present. Topics for discussion at the convocation were suggested including the report on Calvin Theological Seminary's curriculum revision project. Each seminary agreed to set aside the dates of October 27-30, 1982, for the convocation.

3. Other areas of cooperation discussed were recruitment of students, business administration, and libraries. It was noted that some joint efforts in recruitment would help promote honesty. Some expressed the difficulties in competitively advancing one's own institution at the expense of another.

4. A suggestion was made and received by the participants that the presidents might be invited as guests at another institution in the consortium. The idea was that few consultants would have as much to offer as another president on a friendly visit. The visiting president

would be an informal evaluator and learner. The visit should last at least over a period of two nights permitting the development of an informal friendliness. The visiting president would not be asked to speak more than once. The individual presidents would be responsible to implement the arrangements; the seminaries would provide accommodations and share expenses.

5. The next meeting of the Presidents' Council was scheduled to be held at the Reformed Presbyterian Theological Seminary in Pittsburgh, Pennsylvania, February 26-27, 1982.

PERSISTENT ISSUES IN THEOLOGICAL EDUCATION

Prior to the April, 1980, Presidents' Council meeting each president was asked to reflect on the October, 1978, meeting and a questionnaire was sent. The questionnaire was sent approximately two years after the initial meeting. The purpose was to see if the intervening years caused any shift in the perceptions of the presidents on the issues. Three of the seven presidents responded to the questionnaire through the mail. Those who had not responded were asked to fill out the questionnaire during the evening of the April, 1980, Presidents' Council meeting.

There was no hesitancy to fill in the questionnaire even though it was done on private time after a heavy day of work. An interest was expressed in seeing how the other members of the Council perceived the issues. Also, during the course of the meeting there were several occasions on which reference was made to the mandate statements of the October, 1978, meeting for purposes of clarification. At various points in the April, 1980, meeting all four of the mandate statements--formation of the Presidents' Council, development of a living Reformed theology, alternatives for theological education, and ministerial effectiveness--

were in evidence in the discussions.

The questionnaire elicited responses to the following questions:

1. What issues discussed at the conference do you believe to be still significant?

2. In what ways did the conference make a positive contribution?

3. What changes have happened as a result of the conference?

4. What issues discussed at the conference still need to be addressed? Institutionally or inter-institutionally?

5. What issues not discussed at the conference need our attention?

The responses to the first question on the issues which are still significant are listed in Table 4:2 and graphed in Figure 4:1. Three of the respondents said that all of the issues are of continuing importance. One of the respondents clarified this by saying that "they are not the kinds of things which we can solve and then forget about" (Table 4:4).

Table 4:2 PERSISTENT ISSUES FROM OCTOBER, 1978, MEETING

1. What issues discussed at the conference do you believe to be still significant?

   1. All of the individual issues retain significance because no one of them is really isolated from the others.

   2. Most of them are still important. Let me group many of them in a brief list of the most important: intellectual self-nourishment of alumni; spiritual growth of seminary students; better integration of theoretical and practical instruction; special minority student programs.

   3. Continuing Education. Preparing ministers who relate to people. Competency based objectives and programs. To move from conceptualizing theology and ministry to doing it. Attracting and training more minority students. Inter-seminary cooperation.

   4. The "drop-out" question.
      Personal side of students' development.
      Proportion of "responsibility" for students' growth and examination--church vs. seminary.
      Financing.

   5. No doubt all of them!

Table 4:2 PERSISTENT ISSUES FROM OCTOBER, 1978, MEETING continued

6. Basically, I think they all are. We have found the drop-out issue to be much less significant statistically than we had thought at the conference (assuming the fact that most of us do not regard moving to other ministries on invitation as dropping out). Yet the sense of defeat that seems to characterize the "drop-outs" into secular work challenges us to identify and help these students while they are still with us.

   The issues of educating in spiritual growth, discipline and relations to others as well as in Biblical and theological knowledge--these issues remain on center-stage.

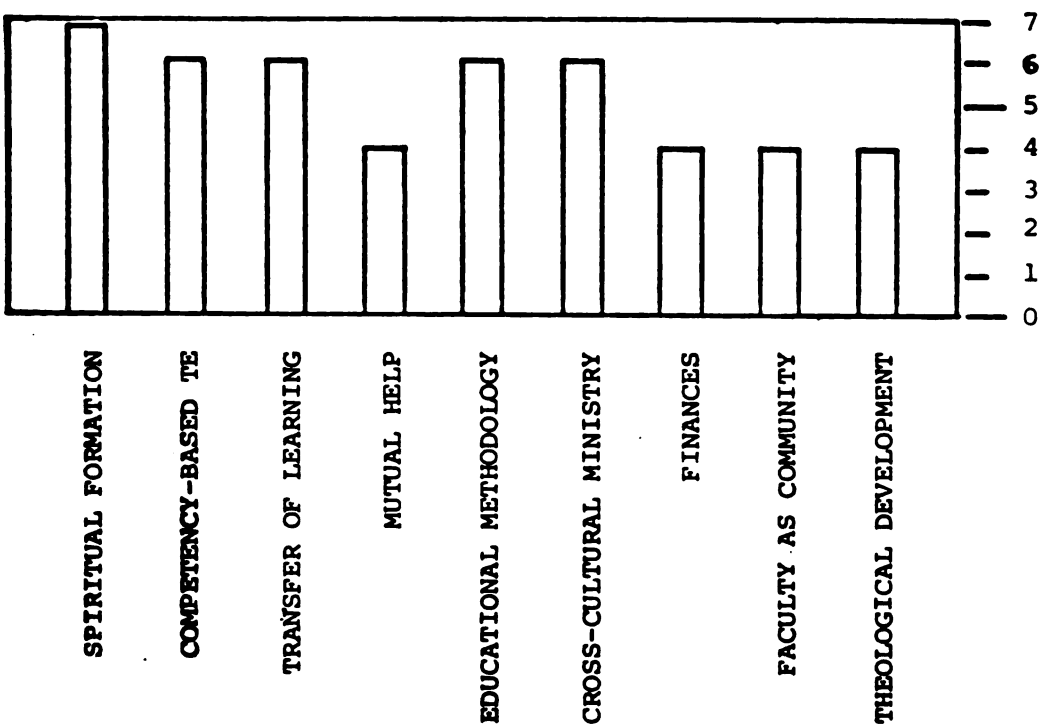
7. #1, 2, 3, 5, 6, 8.

Only four respondents indentified the item of mutual help among institutions as still significant. This may be a result of the positive experiences in the Presidents' Council and the decisions to seek new ways to cooperate. The respondents may have perceived that this was an area in which progress has been made. President MacRae noted that the fellowship among the participants was extremely important and should not be viewed as a by-product but as an essential ingredient. It is to be noted, however, that one respondent who listed the issues by number omitted the item on mutual help. This respondent was also the only member unable to attend the Second Presidents' Council Meeting at which a new sense of openness and helpfulness developed.

Issues like financing theological education and the faculty as a community may be more idiosyncratic in nature. Of the four responses identified under these items, three are from institutions which identified all the issues as being of continuing significance. The fourth respondent (different respondents for each issue) consciously identified the issue by name or number. With regard to the issue on financing, it can be noted that it is one of the institutions with a small denominational base and a majority of its student body from outside the denomination. With

Figure 4:1 PERSISTENT ISSUES FROM OCTOBER, 1978, MEETING

Q.1 What issues discussed at the conference do you believe to be still significant?*



*Categories derived from responses to open-ended question above.

regard to the issue of the faculty as community, the three respondents not specifically listing it as an issue are "denominational" seminaries. Each is responsible directly to the sponsoring denomination and has a majority of its professors from the denomination. In two of the three institutions the student body and faculty are relatively small.

All seven respondents identified the development of the student as important. Closely related to this is the question of effectiveness in ministry. The concerns for effectiveness are equally expressed in terms of competency and the capacity of the student to effectively use his learnings. The concern for educational methodology is not simply technological but a concern for the educational environment or context in which the theological educational experience occurs. This has implications for the high degree of interest in competency-based education as articulated in the *Readiness for Ministry* studies. These studies have a definite technological orientation of curriculum. If these concerns are eventually articulated in a technological frame of reference toward competency-based objectives, then the concerns for educational context must be kept in a dialectical tension.

It is interesting to note the large number of responses to the item on implications for cross-cultural ministry. Only two items were listed under this category at the October, 1978, meeting. The respondents here largely identified the issue in terms of the need to attract more minority students. It was not specifically articulated in terms of international students, preparing pastors for rural versus urban situations, or the curriculum questions relating to preparing students for cross-cultural ministries.

The motivations toward unity described earlier are most prominently evident in the responses to the question on the contributions made by the October, 1978, meeting (Table 4:2). Six of the respondents specifically noted that the greatest contribution was the bringing of the institutions together to discuss common concerns and to learn from one another. The fact that many of the concerns were common concerns tended to break down the spirit of competitiveness while maintaining the distinctive ministries of the separate institutions. One respondent noted that as a result his school has identified its "niche" and decided to emphasize training for pastoral ministry as a regional Reformed seminary (Table 4:3). The cooperative projects were also identified as a positive outcome of the meeting.

Table 4:3 CONTRIBUTIONS FROM OCTOBER, 1978, MEETING

2. In what ways did the conference make a positive contribution?

1. **Perhaps the greatest contribution of the Conference was that it got people together to discuss common concerns. In the process, these people got to know one another better and to appreciate the similar yet distinctive ministries of the respective institutions.**

2. **Showed a great coincidence of concerns among participating schools, led to formation of an ongoing contact, and initiated study of the dropout problem.**

3. **Reformed seminary Presidents' Council organized**
   Projects begun
   Conversations opened and the doors of communication widened
   Two questionnaires/thesis projects.

4. **Awareness of COMMON concerns, of attempted or proposed solutions with likeminded colleagues--stimulating, gratifying, encouraging.**

5. **It stimulated thought in ways that have generated further thought on campus.**

6. **It showed that we have all the basic problems in common and that there are ways we can learn from one another in dealing with them.**

Table 4:3 CONTRIBUTIONS FROM OCTOBER, 1978, MEETING continued

7. It was worthwhile to hear what the other men saw as most important issues. I learned from listening.

There is no uniformity in the response to the question on the changes which have resulted from the conference (Table 4:3). Two respondents identified the changes only in informational terms and as confirming already held assumptions concerning curriculum revision. One respondent identified the changes in openness toward each other partly as the result of the joint participation in the research project. Another respondent identified the research project as providing a new impetus to curriculum revision. Two respondents identified the changing of the school calendar as an outcome. One institution chose to stay on the quarter system and one switched to the 4:1:4 system.

Table 4:4 CHANGES RESULTING FROM OCTOBER, 1978, MEETING

3. What changes have happened as a result of the conference?

1. Greater awareness, understanding and openness among the institutions; the formalization of relationships or at least sharing of concerns through the establishment of the Consultation; informal sharing of information and plans.

2. Several continuing efforts at improvement have received new directions and new impetus; *e.g.*, curriculum review, readiness of ministry concerns.

3. We have re-examined and changed our curriculum.
We have re-examined and maintained our quarter system.
We have thought through what our niche is and decided to emphasize training for pastoral ministry.
We also see ourselves as a regional Reformed Seminary.

4. Nothing "structural", so far, but some sharing with faculty and trustees along the lines in #1, above, have been received with openness. (Acceptance of 4:1:4 year, with Winterim, *partly* a result.)

5. Our planning of an extension center in Macon, Georgia, and the development of our "three-dean" program in the student area were both influenced by ideas discussed at the conference.

Table 4:4 CHANGES RESULTING FROM OCTOBER, 1978, MEETING continued

6. Not as many as I had hoped, yet we have moved to a new relation of personal trust and cooperation. We have all recognized our common problems. In the most recent meeting of the presidents it was evident that a seminary's weakness in a given area was not met with scorn or with polite silence, but with a genuine effort at helpful understanding. What could account for this? The statistical studies have opened the way for much work in the future.

7. I am not certain we can point to any change as a direct result but it was helpful in confirming some of our assumptions for curriculum revision.

There is a general recognition that all the issues are worthy of continued discussion both institutionally and inter-institutionally (Table 4:4). The major issue relates to the general category of the spiritual formation of the theological student. This category, however, is described in terms of the nature of the relationship between the teacher and the student (*e.g.*, teaching equals discipling) with the goal of the development of a deeply spiritual and well-rounded person. One respondent qualified this by saying it is more than relating field education to classroom teaching. The quest is for a model which does not dichotomize between theory and practice.

Table 4:5 ISSUES FROM OCTOBER, 1978, MEETING REQUIRING DISCUSSION

4. What issues discussed at the conference still need to be addressed? Institutionally or inter-institutionally?

1. On the one hand we sense a need to get a better hold on our biblical, theological and educational foundations; on the other, to stretch out to make the very best use of new tools, models and relationships. The ultimate but elusive goal is the development of a minister as a deeply spiritual and intellectually well-rounded person.

2. Practically all issues need address as much as when the conference was held. They are not the kind of things which we can solve and then forget about.

Table 4:5 ISSUES FROM OCTOBER, 1978, MEETING REQUIRING DISCUSSION continued

3. See #1 (question 1, answer 3).

4. The finance issue hasn't come up much (my own can be costly!) *Practical* proposals for spiritual rapport between students and teachers--so that teaching = discipling.

5. We could profit from discussion of any or all of the issues in any forum.

6. The main issue: how to do *more* than "relate" field education to classroom teaching. That is, *how* to bring the forming of theological and biblical understanding into the context of servant ministry. How to develop ministry in Biblical categories of faith, love, compassion, How to enrich theology with these understandings. If the issue is well addressed it will *not* divide faculties or institutions but excite them with fresh vision.

7. #1, 2, 3, 5.

In response to the question on additional issues regarding discussion (Table 4:5), two respondents identified items discussed at the meetings of the Presidents' Council meetings on cooperative ventures, *i.e.*, bringing resource people from the Third World and sharing library resources. Two respondents identified new issues, and one respondent was willing to tackle the issues already identified. One respondent expressed the concern that more of the discussions on the development of theological education be done in interaction with the church. The manner in which the issues were discussed confirms the observations of one respondent that these issues will excite rather than divide faculties (Table 4:5).

Table 4:6 ADDITIONAL ISSUES REQUIRING DISCUSSION

5. What issues not discussed at the conference need our attention?

1. Perhaps the problem of divorce and its impact upon seminarians and their own spouses. Another hot issue is the role evangelicals are playing in current political and social matters. Financial problems also demand attention.

Table 4:6 ADDITIONAL ISSUES REQUIRING DISCUSSION continued

2. I don't know of any; I think we have a long enough list now.

3. Cooperation in bringing resource persons to our several campuses, such as third world speakers.

4. Library systems
   Utilization, rather than competition with, technical (audio-visual aids) advances in communication/education.

5. (No response)

6. The significance of Reformed theology in the politicized atmosphere of the contemporary world. The sense in which Biblical theology is mission theology. How to relate educational technology to the discipling process. (These touched on, but not discussed.)

7. More helpful interaction with, evolution by, and response to the church in shaping theological education.

SUMMARY

The mandate to form a Presidents' Council resulted in two meetings of the presidents of the participating seminaries. Only one president found it necessary to be absent from one meeting. The researcher was invited as an active participant in each meeting. The researcher for the project on ministerial effectiveness was invited to attend as a consultant.

The informal and functional nature of the consortium permitted the various institutions to choose freely their own level of participation. Five institutions participated in the research project, but only two had made extensive use of the data. The sharing of the data was received without any institution being responsible for any stated amount of input. The institutions which shared the results of their interpretative work offered it in the spirit of helpfulness. The informal nature of the consortium was identified as a contributing factor to the openness in the discussions. The informal nature also permitted each institution to pursue

issues at its own initiative and according to its own deadlines.

The Presidents' Council continues in this structure. Decisions have been made to convene a meeting of the faculties of all seven seminaries. The stated agenda will be to discuss the curriculum revision developments occuring in the participating seminaries. The unstated agenda is to provide opportunity for fellowship and discussions among faculty members at the departmental level to foster understanding and cooperation which may eventuate in the realization of the mandate on "A Living Reformed Theology" from the October, 1978, meeting.

V

MINISTERIAL EFFECTIVENESS RESEARCH PROJECT

This chapter describes the three meetings related to the multi-institutional research project agreed to at the first Presidents' Council. The researcher was asked to organize the first meeting, which was held in Farmington, Michigan, using the facilities of Missionary Internship, Incorporated. The three meetings fit chronologically between the two meetings of the Presidents' Council. The second meeting of the Presidents' Council, therefore, provides a setting for the report on the results of the research and the state of the utilization of the research data.

A questionnaire was distributed to the participants at the end of the first two meetings to collect data reflecting the perceived outcomes and needs of the participants. The respondents at the first meeting were differentiated according to whether their primary focus of ministry was to the church or to the seminary. This chapter describes the meetings and reports and analyzes the data collected on the questionnaires.

MINISTERIAL EFFECTIVENESS WORKSHOP

In response to the agreement at the Presidents' Council to cooperate in a study of ministerial effectiveness, a meeting was held at Missionary Internship in Farmington, Michigan, on May 10-12, 1979. This was the first meeting of the task force to develop a procedure to investigate the concerns related to ministerial effectiveness and the implications for curriculum development in the

participating seminaries. The five seminaries related to NAPARC each sent two representatives. The two seminaries which had been invited as participant observers to the NAPARC seminary consultation chose not to enter into the study. These schools are smaller and found it difficult to provide resource people for the data collection task. One seminary said that failure to participate was due largely to the objection by some faculty that raising the issues might be counter-productive. An additional six people were present from churches and para-church resource organizations, making a total of sixteen.

Prior to the meeting a packet of readings was sent to each participant. The readings related to various aspects of ministerial preparation. Each participant was assigned one paper for which he was responsible as a primary reporter to the group and one paper for which he would be responsible as a secondary reporter to the group. The participants were also asked to bring multiple copies of any studies done by their institutions which were related to the project. These studies were distributed at the meeting and oral summaries were presented.

It was necessary at this meeting to clarify and give definition to the project. Only one of the participants was at the Presidents' Council meeting and approximately 50 percent were at the October, 1978 meeting. The task of defining the purpose of the project and understanding the value of the research needed to be recycled at various points. Subsequent meetings of the task force also required, both at the group level and at the individual level, that time be spent clarifying the purpose and value of the study.

In order to give focus to the discussions, each participant was asked to respond to the following question. What kinds of information could the alumni of your school provide which could help you make better curricular decisions for the future? Each participant was asked to share the top five or six items. A composite priority list was collected. The next activity was to identify the items which clustered together and suggest a theme. The concept of "relation" was suggested. Categories of relationship to God, church, home, self, and others were selected. Both career and demographic data were also suggested as being important.

The foundation was laid for the first stages in the construction of the questionnaire. Work groups were formed around each of the suggested categories to develop lists of items to be included. Concerns were expressed that the instrument should be able to be correlated with other studies to provide comparisons with other seminaries. Also, the concern was expressed that the questionnaire avoid the impersonal clinical approach. The desire was that the instrument might be useful to the alumnus as a means of self reflection. Duane Elmer was asked to construct the first draft of the questionnaire so that it could give attention to the issues of validity and reliability. The objectives met by this workshop were identified by Elmer (1980:47-48) as:

1. Sharing insights about trends in the ministry of the church.
2. Developing criteria.
3. Designing a procedure to collect information.
4. Planning the next meeting.

At the conclusion of the meeting, the airport at Pittsburgh, Pennsylvania, was selected for a one day meeting. One participant made a plea that meetings be held on the campus of the respective seminaries in order to give those attending the opportunity to see each school. The airport meeting place was chosen because of the brevity of the meeting and convenience to all participants. Dean Fuller of Westminster Theological Seminary was selected to chair the meeting to permit greater flexibility to the researchers.

At the conclusion of the meeting in Farmington, Michigan, each participant was asked to respond to the following questions:

1. What are the three most promising outcomes of the sessions for you? (Figure 5:1, Table 5:1)

2. What are the likely difficulties in implementing the above outcomes? (Figure 5:2, Table 5:2)

3. What additional helps would be useful in the implementation? (Figure 5:3, Table 5:3)

4. In what ways could other churches/seminaries/para-church resource organizations assist you in realizing these outcomes? (Figure 5:4, Table 5:4)

The responses to the questionnaire were categorized. The categories were derived from the open-ended questions and sample verbatim responses and are included in the tables shown in this chapter. Each respondent was requested to place an "S" or "C" at the top of the questionnaire indicating whether the primary focus of his ministry was in the seminary or the church. Not every respondent made the same number of responses to each question. Therefore, the number of items in each figure cannot be divided by the number of respondents. The responses on the questionnaire

range from one to four items.

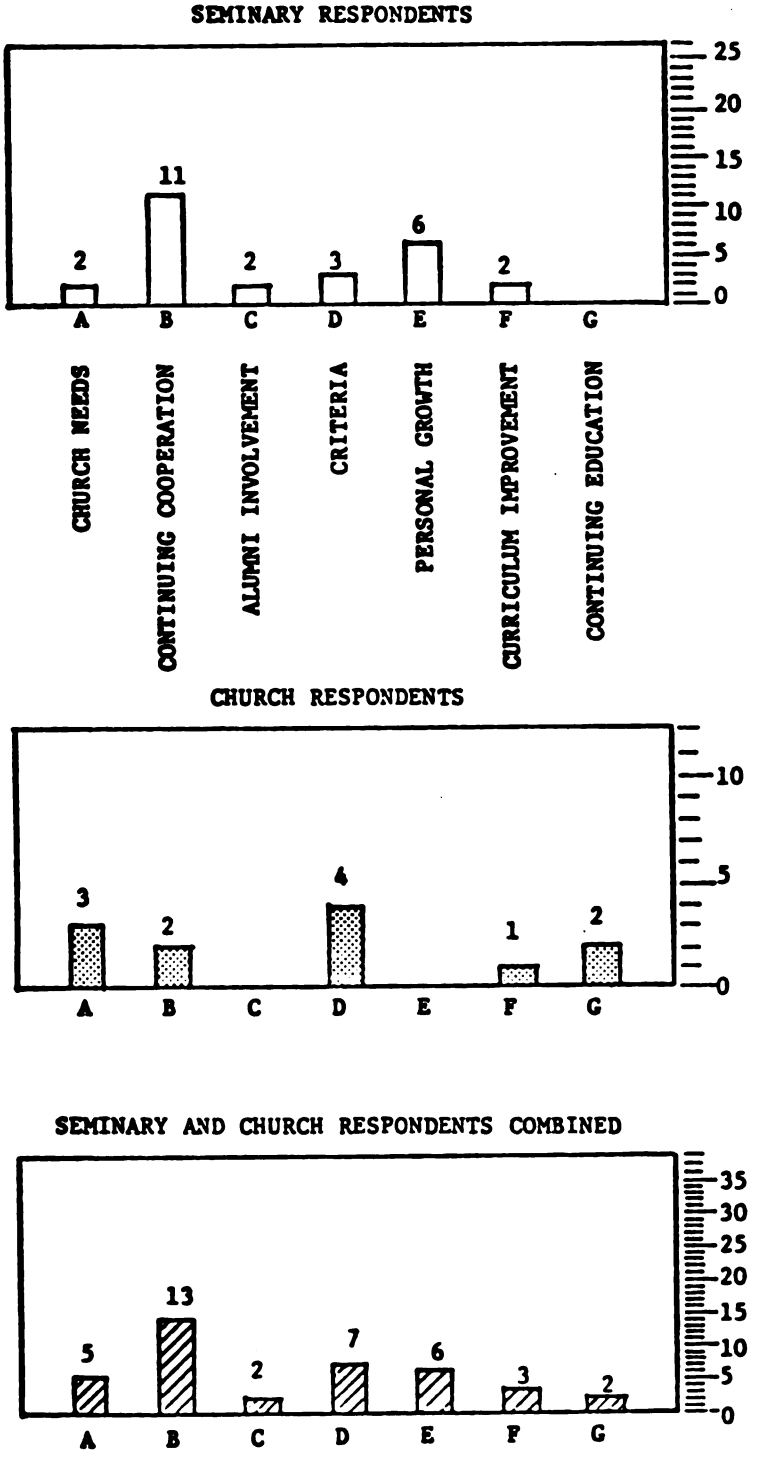
In response to the question asking for the three most promising outcomes of the sessions (Figure 5:1) there were twenty-six items from the seminary respondents and twelve items from the church respondents. The third chart in each figure presents a picture of the distribution of items for the seminary and respondents combined. The outcome of descriptive research is the generation of hypotheses or questions worthy of further evaluative or experimental research.

High on the agenda for the seminary respondents is the continuing cooperation of the Reformed seminaries and churches. This response confirms the earlier observation that the cooperative venture was historic in its importance. This view was shared not only by the seminary administrators in the October, 1978, meeting, but also by staff and faculty members at this meeting. The lower number of items by church respondents is partly due to the fact that the patterns and structures for continuing cooperation among the churches had already been established in NAPARC. In fact, this meeting is the outgrowth of a mandate from NAPARC that the seminaries cooperatively address the issues involved in ministerial preparation. It is to be recognized that the seminaries have more at stake competitively than do the churches, since the seminaries do provide theological education for the different churches. The underlying values of helpfulness and unity without losing individual distinctives appears to account for this large number of items identified by the seminary respondents.

The second largest number of items from the seminary respondents relate to their personal growth as it relates both to their

Figure 5:1 DISTRIBUTION OF ITEMS CONCERNING OUTCOMES OF SESSIONS (MAY 10-12, 1979 WORKSHOP)

Q.1 What are the three most promising outcomes of the sessions for you?



A. Relating seminary to church needs.
B. Continuing cooperation among Reformed churches and seminaries.
C. Church's alumni involvement in development of leadership.
D. Criteria for success of pastor.
E. Personal growth and insight into task.
F. Curriculum improvement.
G. Continuing education of pastors.

Table 5:1 SAMPLE RESPONSES CONCERNING OUTCOMES OF SESSIONS (MAY 10-12, 1979 WORKSHOP)

Q.1 What are the three most promising outcomes of the sessions for you?*

A. Relating seminary to church needs.
   -- The radical orientation of seminary education so that theological developments are more closely tied to church needs.
   -- The remedying of curriculum problems in terms of more successful ministries of graduates which will have a salutary on the churches.
   -- More intelligently advise Presbyteries regarding accepting "men under care".

B. Continuing cooperation among Reformed churches and seminaries.
   -- The establishment of unity among Reformed churches.
   -- Inter-seminary communication and cooperation.
   -- Establishment of relationships with persons of other seminaries and formulation of plans for cooperative efforts.

C. Church's alumni involvement in development of leadership.
   -- The corporate church's control upon and subsequent improvement in development of its leadership.
   -- Understanding alumni evaluation of their seminary education.

D. Criteria for success of pastor.
   -- Settling on criterion by which to measure success of the pastor and seminary training.
   -- Promising beginning in developing effective instrument for evaluation and charge.
   -- Helpful thoughts for counseling ministers about their call.

E. Personal growth and insight into task.
   -- I have learned personally of some of the complexities of the process we have been discussing.
   -- Personal growth in several areas which will relate to my teaching and administrative work.
   -- Learning procedures for valid evaluation.

F. Curriculum Improvement.
   -- Gathering of useful data for determining curriculum design.
   -- Possible curriculum and follow-up changes.

G. Continuing education of pastors.
   -- Able to aid the troubled pastor with greater sensitivity.
   -- Prepare materials for use in training seminars for organizing pastors.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

responsibilities within the seminary and the complexities of the task of evaluating ministerial effectiveness. The church respondents did not identify any items in this category. This is worth some additional inquiry. The seminary respondents were continually in the mode of reflecting on the implications for their institutions. The church respondents were also in the mode of pointing to the implications of the meetings for the seminaries. The question of how the meetings could inform the churches of their responsibilities in ministerial preparation and development was addressed. However, the centrality of the seminary's role in theological education and training was not fundamentally questioned. The role of the church was perceived as adjunctive.

The largest number of items for the church respondents related to how the seminary relates to the church. There was expressed some hope in the matter when categories A, D and G are combined. This cluster represents three-fourths of the items listed by the church respondents. They all have the common thread of focusing on how the needs of the church can be met in the continuing development of its leadership. It is interesting to note that the seminary respondents did not have one item under continuing education. Is it because the seminary respondents translate all educational needs into formal schooling categories whereas the church respondents are open to non-formal educational solutions to their needs? It would seem that the seminary respondents would have had items listed in this category.

The identification of criteria for the success of the pastor was higher for the church respondents than the seminary respondents.

However, by taking categories D and F together in the combined responses, there is a mutually shared concern for understanding what constitutes an effective pastor and how it would be reflected in changes in the seminary curriculum.

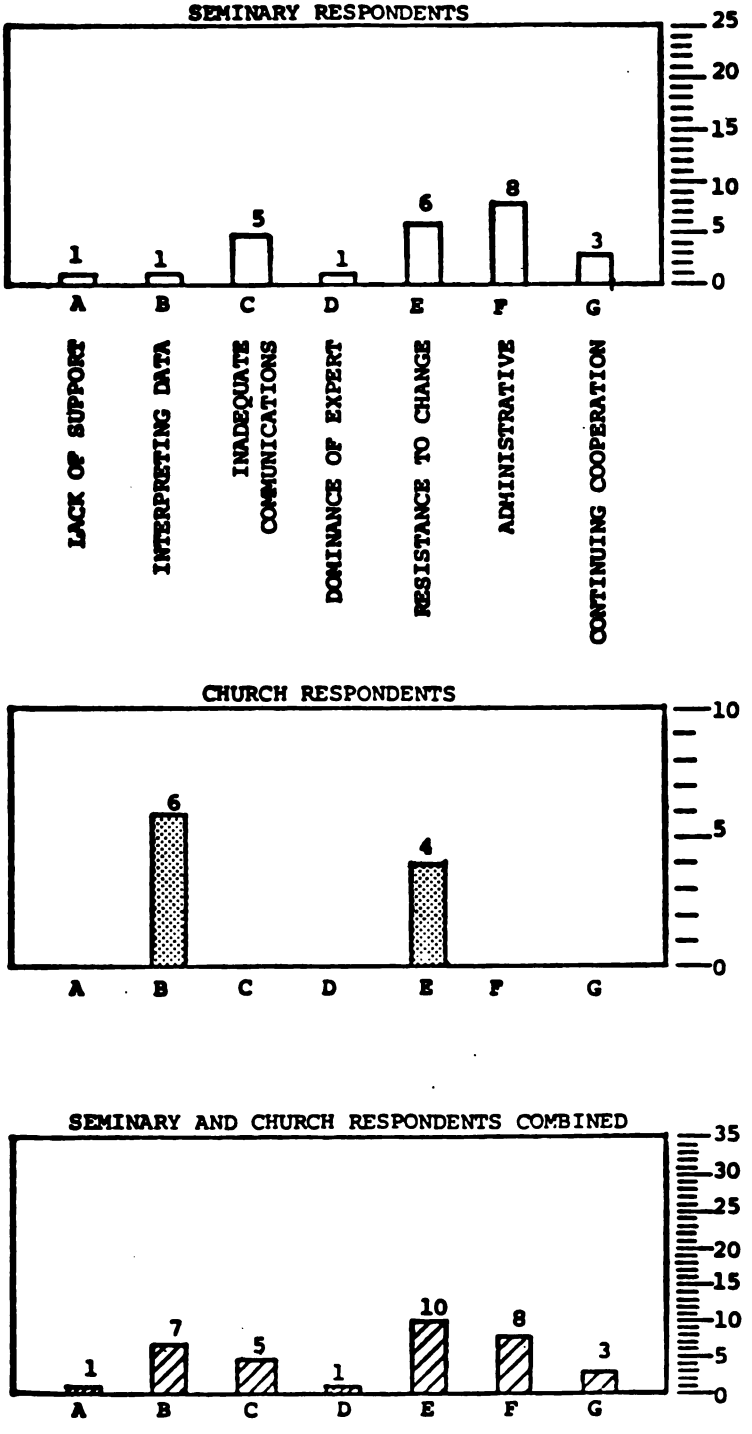
The final observation relates to the small number of items relating to the involvement of the alumni of the seminaries in shaping of the education for church leadership development (Seminary = 2, Church = 0). This lack was evident when it came to the interpreting of the research data. Except for Calvin Theological Seminary, there was no systematic effort on the part of the seminaries to involve the church as primary resource people in the data interpretation process. Alumni appear to be perceived as consumers and not creators of education. As a consequence, the seminaries interpreted the data and it was reported to the alumni and churches.

In response to the question on the likely difficulties in implementing the outcomes (Figure 5:2), there were 35 items identified (Seminary = 25, Church = 10). The churches responses were all in two categories. The highest response was perceived to be difficulties in the area of interpreting the data. This was not simply the lack of technical expertise, but the possible loss of focus as to the purpose of the data. Only one seminary respondent expressed concern about the possible dominance by the consultant. In the meeting this concern was addressed and the concensus was that it could possibly be an irritant but would not be problematic.

The major perceived difficulty was in the area of resistance to change. The focus of this concern was the willingness of both churches and seminaries to examine the data. It is of interest

Figure 5:2 DISTRIBUTION OF ITEMS CONCERNING DIFFICULTY IN IMPLEMENTING OUTCOMES (MAY 10-12, 1979 WORKSHOP)

Q.2 What are the likely difficulties in implementing above outcomes?



A. Lack of support (faculty).
B. Interpreting data (loss of focus).
C. Inadequate communications (to faculty, alumni, churches).
D. Dominance of expert.
E. Resistance to change (seminary and church).
F. Administrative
G. Continuing cooperation among seminaries.

Table 5:2 SAMPLE RESPONSES CONCERNING DIFFICULTY IN IMPLEMENTING OUTCOMES (MAY 10-12, 1979 WORKSHOP)

Q.2 What are the likely difficulties in implementing above outcomes?*

A. Lack of support (faculty).
- **Lack of faculty support.**

B. Interpreting data.
- **Complexity of data for survey which damages or diffuses a singular type direction or goal.**
- **To be able to relate this phase of picture to the overall picture.**
- **Interpretation of the facts to be gathered.**

C. Inadequate communications (to faculty, alumni, churches).
- **Inadequate communications.**
- **Convincing important segments of the seminary community who were not present.**

D. Dominance of expert.
- **Tail wagging the dog, be it "expert" or other group.**

E. Resistance to change (church and seminary).
- **Will the seminaries <u>really</u> look at data and will they be able/ interested/willing to change.**
- **General unwillingness and inability to study (in depth) and apply results.**
- **Seminaries and denominations taking seriously their results of such a program with a willingness to take an alternate direction.**

F. Administrative.
- **Limited staff time for analyzing, organizing and applying results.**
- **Leadership of work sessions.**
- **Lack of financial support.**

G. Continuing cooperation among churches and seminaries.
- **Ecumenical relationships are at best fragile and will require determination to cooperate rather than compete.**
- **Maintaining and developing inter-faculty relations to a useful and productive level.**

*Categories derived from responses to open-ended question above Sample verbatim responses illustrate each.

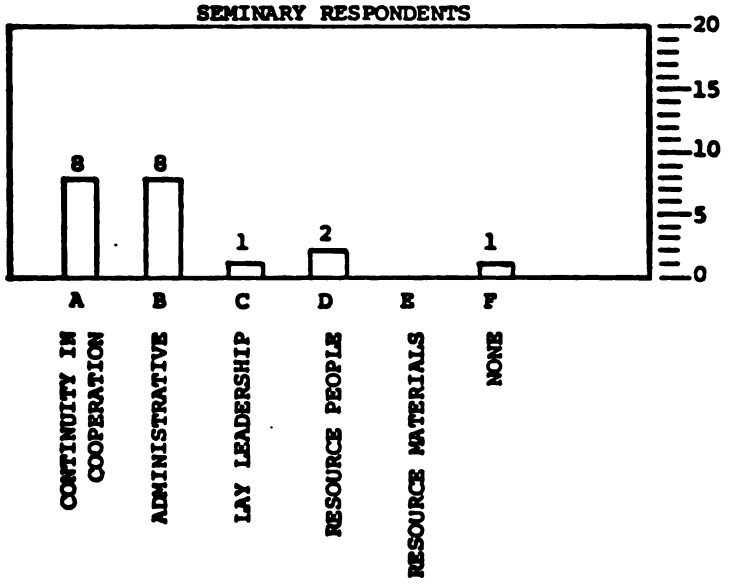
to note that the large number of items use ethical categories and language of suspicion and mistrust. The development of relationship which facilitated the moving beyond this point became evident as the project moved forward. Initially there was concern that the data of each institution remain confidential. It was to be reported for comparative purposes but with a means of identifying each institution. This concern receded as the project developed, and open sharing of the data was the norm. Because there was a decreasing presence of church participants as the project developed, there was no opportunity to observe if a similar development occured among them.

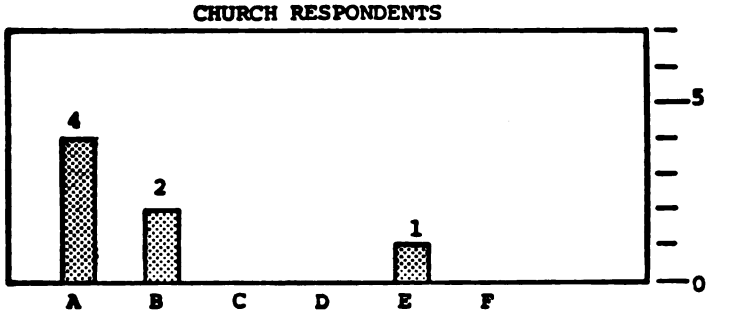
In response to the additional helps which would be useful (Figure 5:3), there were 27 items identified (Seminary = 20, Church = 7). There was convergence at this point between the two groups. Both groups identified as highest in priority assistance which would guarantee continuity to the project. The items reflect a request for assistance at both the inter-institutional and institutional level. Combining categories A and B accounts for 22 of the 27 items. It reflects a commitment to the worth of the project which extended beyond the commitment of the seminary presidents.

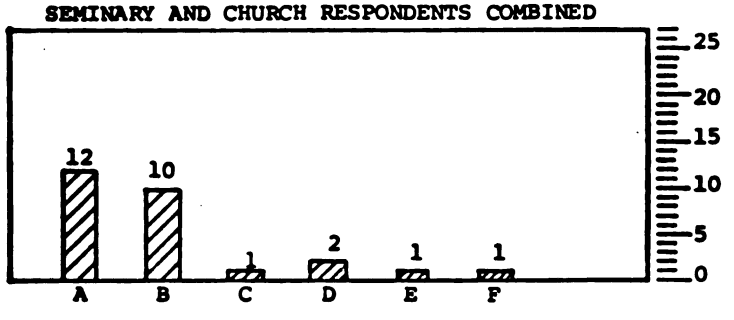
In response to the question on the ways the various institutions might be mutually helpful (Figure 5:4), there were 23 items identified (Seminary = 17, Church = 6). The largest number of items was related to how seminaries could benefit from better communication among themselves. The church respondents did not identify any items in this category. A similar feature is seen in comparing categories C and E. In category C the seminaries identify cooperative project

Figure 5 :3 DISTRIBUTION OF ITEMS CONCERNING ADDITIONAL HELPS IN IMPLEMENTATION (MAY 10-12, 1979 WORKSHOP)

Q.3 What additional helps would be useful in implementation?







A. Continuity in cooperation.
B. Administrative.
C. Involving lay leadership.
D. Resource people for interpretation of data.
E. Resource materials.
F. None.

Table 5:3 SAMPLE RESPONSES CONCERNING ADDITIONAL HELPS IN IMPLEMENTATION (MAY 10-12, 1979 WORKSHOP)

Q.3 What additional helps would be useful in implementation?*

A. Continuity in cooperation.
- -- Other means of collaborative study underway among parties.
- -- Follow-up discussions on what was learned and what was to be done as a result.
- -- Scheduling additional meetings, maintaining momentum.

B. Administrative.
- -- Immediate, careful and clear communication of status to all involved parties.
- -- To know something of the results of the study from the institutions.
- -- A master plan of what forseeable outcomes could be anticipated (5-10-20 years).

C. Involving lay leadership.
- -- Getting ideas from the lay leadership of the church.

D. Resource people for interpretation of data.
- -- Consultation visits on each campus by people trained in data-analysis.

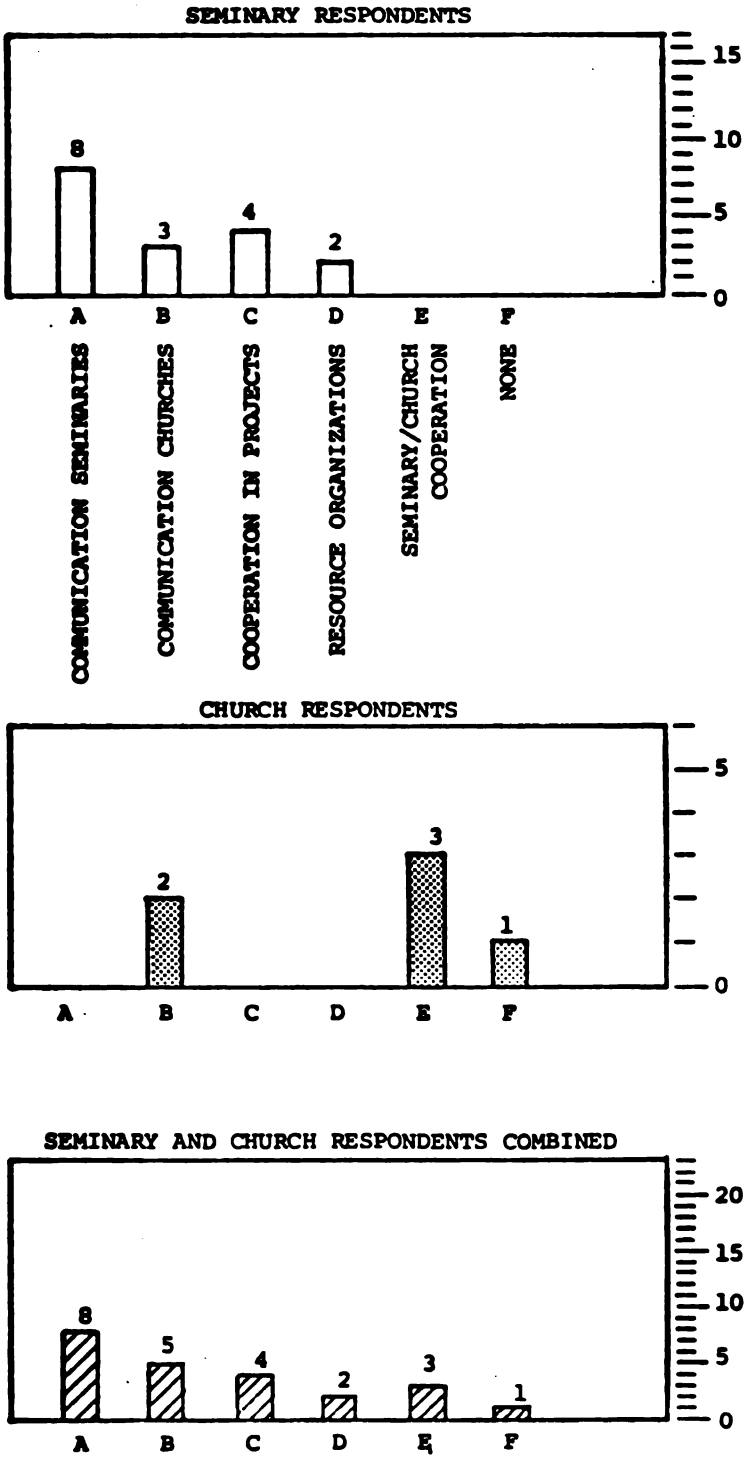
E. Resource materials.
- -- Written materials, e.g., sample data forms that would reveal weaknesses and training materials for discovered needs.

F. None.
- -- Our current follow-through plans seem to be quite complete.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

Figure 5:4 DISTRIBUTION OF ITEMS CONCERNING ASSISTANCE IN REALIZING OUTCOMES (MAY 10-12, 1979 WORKSHOP)

Q.4 In what ways could other churches, seminaries and/or para-church resource organizations assist you in realizing these outcomes?



A. Communication among seminaries.
B. Communication among churches.
C. Seminary cooperation in projects.
D. Continued use of resource organizations.
E. Seminary/Church Cooperation in common projects.
F. None.

Table 5:4 SAMPLE RESPONSES CONCERNING ASSISTANCE IN REALIZING OUTCOMES (MAY 10-12, 1979 WORKSHOP)

Q.4 In what ways could other churches, seminaries and/or para-church resource organizations assist you in realizing these outcomes?*

A. Communication among seminaries.
- -- Further exposition and communication of biblical standards and models for leadership development.
- -- To check and see what other seminaries are doing would be helpful.
- -- Expertise could be shared.

B. Communication among churches.
- -- Involvement of the denomination in thinking through the usefulness.
- -- The laity should be provided an opportunity to inform how they perceive an effective minister.

C. Seminary Cooperation in Projects.
- -- Be willing to send representatives.
- -- MAPARC and para-church organizations are putting pressure on the seminaries to work cooperatively.

D. Continued use of resource organizations.
- -- Appreciate the "servanthood, keep it up.
- -- To meet and talk on equal basis to get acquainted.

E. Seminary/church cooperation in common project.
- -- Continued workshops involving seminaries and mission boards.
- -- The seminaries could serve the presbyteries as a resource of information and consultant with/through the presbytery to the individual.

F. None.
- -- No suggestions at present.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

among the participating seminaries, while the church identifies cooperation in projects *between* the church and seminary.

The primary dialogue present at the meeting was between the churches and the seminaries. This is understandable in the light of the fact that it was the NAPARC mandate which resulted in the meetings. The para-church resource organizations were identified in only two items in general terms of appreciation. They did not appear as significant in the perception of the participants at this meeting. If the para-church resource organizations are to be included more effectively in a model for resource sharing, they will have to achieve an identity other than simply a facilitator..

RESEARCH DESIGN WORKSHOP

The Pittsburgh airport was selected to have a one day meeting on July 18, 1977, to refine the questionnaire. Since the meeting was only one day, it was decided that the airport provided a most convenient meeting place. The draft copy had been field tested with seven alumni of the participating seminaries. Copies were sent to each seminary two weeks prior to the meeting for distribution and critique from the separate faculties. In the process of this meeting theological concerns began to emerge. Prior to this time most responses were more at a preference level. At this meeting two major items arose. First, the concern was expressed that the language of the questionnaire was "pietistic" and not "reformed." This posed a potential problem in that some of the alumni would become critical of the instrument rather than responding to it.

The second theological issue was the use of the term minister or ministry. The assumption was that the term ministry in the

instrument referred specifically to the pastoral ministry and the term minister referred to the pastor. It was stated that many of the graduates considered themselves to be in the ministry even though they were not in the pastoral ministry. This distinction was agreed upon and the language of pastoral and non-pastoral ministries was introduced into the questionnaire. A short period of discussion followed to justify the significance of this distinction for curriculum development. All of the seminaries began and have maintained a primary commitment to leadership development for pastoral ministries. However, an increasing number of students have enrolled in seminary to acquire a theological education for vocations other than the pastoral ministry. Much of the curriculum development of recent years has been addressed to concerns related to people preparing for other than pastoral ministries. The two theological questions, the nature of the ministry and the nature of Christian experience, both were perceived as having a direct relationship to curricular decisions.

The objectives of this meeting as summarized by Elmer (1980:48) were to complete the questionnaire, to pose questions they most wanted answered from the data output, to arrange dates and procedures for mailing of the questionnaires, to make preliminary arrangements for scoring of returned questionnaires and to set dates for a final meeting where familiarization with the computer printout would be the primary objective. At the conclusion of the meeting the participants were asked to respond to the following questions.

1. What are the most promising outcomes of the sessions for you?

2. What are the likely difficulties in implementing the above outcomes?

3. What additional helps would be useful in the implementation?

4. In what ways could other churches/seminaries/para-church resource organizations assist you in realizing these outcomes?

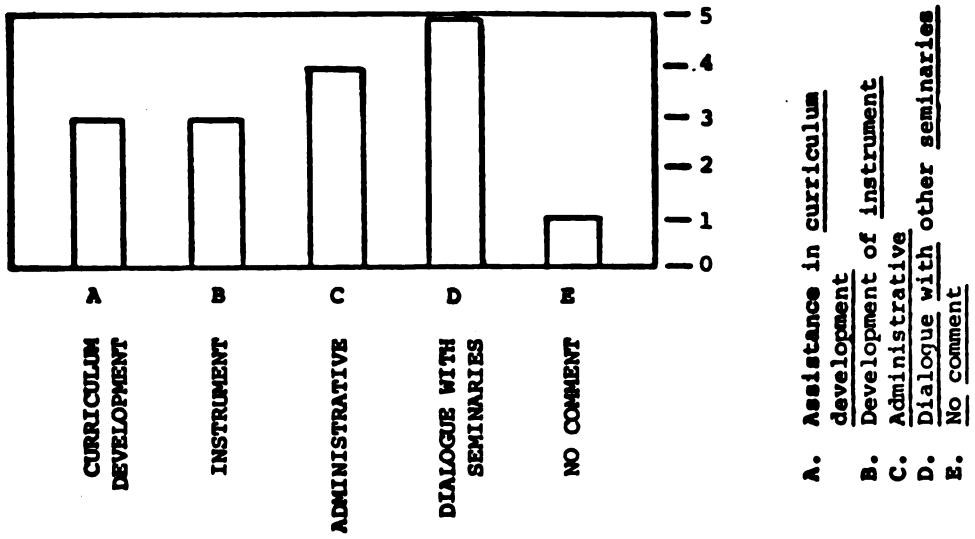
5. Additional comments.

No distinction was made between the church and seminary respondents at this meeting because, unlike the previous meeting, the primary focus was to involve the institution in the data collection. In response to the question as to the most promising outcomes of the meetings (Figure 5:5), there were sixteen items. There was a continued high ranking of the value of continued dialogue among the seminaries. Private and public conversations alluded to opportunities beyond the scope of the present research project. One participant stated the outcome as "greater cooperation with persons in other Reformed seminaries in areas other than the purpose of these sessions (Table 5:5).

Three responses identified the outcomes as directly related to curriculum development. Even though this was only a one day meeting, there were an increasing number of comments emerging among the participants as to how the data will be useful. The one item listed as "No Comment", however, is from one participant who did not see the perceived value of the study for his role as academic dean; (this was the first meeting attended by the respondent, Table 5:9). The institution he represented had sent different people to each of these meetings and reported to the Presidents' Council that little use was made of the results of the research. The closer the institutions stayed to the original request of two people to see the

Figure 5:5 DISTRIBUTION OF ITEMS CONCERNING OUTCOMES OF SESSIONS (JULY 18, 1979 WORKSHOP)

Q.1 What are the three most promising outcomes of the sessions for you?



A. Assistance in curriculum development
B. Development of Instrument
C. Administrative
D. Dialogue with other seminaries
E. No comment

Table 5:5 SAMPLE RESPONSES CONCERNING OUTCOME OF SESSIONS (JULY 18, 1979 WORKSHOP).

Q.1 What are the three most promising outcomes of the sessions for you?*

A. Assistance in curriculum development.
- -- That the survey may in fact have practical outcomes.
- -- The possibility of some data from the research which will help our seminary in program design.

B. Developing of instrument.
- -- Designing an alumni questionnaire to identify type of issues seminarians must relate to during seminary training.
- -- A fairly completed survey instrument. I must confess that I didn't think it would get to that point.

C. Administrative.
- -- That the forecast for work-input is quite likely to be fulfilled.
- -- That the data will be compiled by computer.
- -- A manageable time-line for circulating and interpreting the instrument.

D. Dialogue with other seminaries.
- -- Greater cooperation with persons in other Reformed seminaries in areas other than the purpose of these sessions.
- -- The establishment of continuing working relationships among the seminaries on future issues and common problems.
- -- A work opportunity provided valued interaction with representatives of other Reformed seminaries.

E. No comment.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

project through, the greater the utilization of the data is a generalizable observation in this project.

By combining categories B and C the largest number of responses indicate that the worth of the study and the possibility of it being done was perceived as the most significant outcome. The plan offered by Elmer for collecting, scoring, and analyzing the data was seen as workable.

In response to the perceived difficulties in implementing the outcomes (Figure 5:6), the highest number of responses were in the administrative category. Even though the administrative details were perceived as workable, they were now recognized as work. The response in category D was a positive comment of readiness to get on with the task. This response is from the institution which made the greatest use of the data in its institution, raising the question of the effect that the person responsible for doing the work has upon the ways in which the institution ultimately benefits from the research.

In response to the question on what additional help would be useful (Figure 5:7), there were eight items. The largest response was in regards to the continuing need for professional assistance in the interpretation and use of the data. It is not necessarily a request for extra-institutional assistance. The idea was expressed that as people within the institutions gain expertise, that these resources might be shared. The motif of sharing resources among the seminaries is in high relief. The specific suggestion was made that there might develop "a group of 'resource people' who would travel from seminary to seminary as consultants" (Table 5:7). The

Figure 5:6 DISTRIBUTION OF ITEMS CONCERNING DIFFICULTY IN IMPLEMENTING OUTCOMES (JULY 18, 1979 WORKSHOP)

Q.2 What are the likely difficulties in implementing the above outcomes?

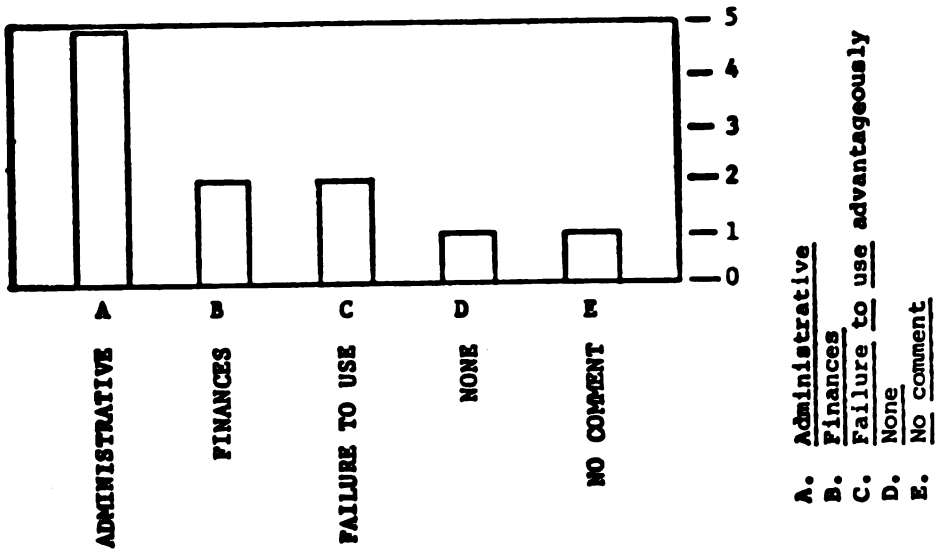


Table 5:6 SAMPLE RESPONSES CONCERNING DIFFICULTY IMPLEMENTING OUTCOMES (JULY 18, 1979 WORKSHOP)

Q.2 What are the likely difficulties in implementing the above outcomes?*

A. Administrative.
   -- That the proposed steps will not be followed.
   -- Available time to travel and be together.
   -- The "dirt work" of mailings, etc. can easily be put off.

B. Finances.
   -- Expense of travel
   -- Resistance to cost and/or time from other members of faculty not committed to the project.

C. Failure to use advantageously.
   -- That each institution will not devote some energy to the creative use of data, thereby helping other institutions to understand their own situations more fully.
   -- That we do not achieve the express purpose of these sessions and thus jeopardize future co-operation as well as program change.

D. None.
   -- None. We are already organized to get it done.

E. No comment.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

Figure 5:7 DISTRIBUTION OF ITEMS CONCERNING ADDITIONAL HELPS NEEDED FOR IMPLEMENTATION (JULY 18, 1979 WORKSHOP)

Q.3 What additional helps would be useful in implementation?

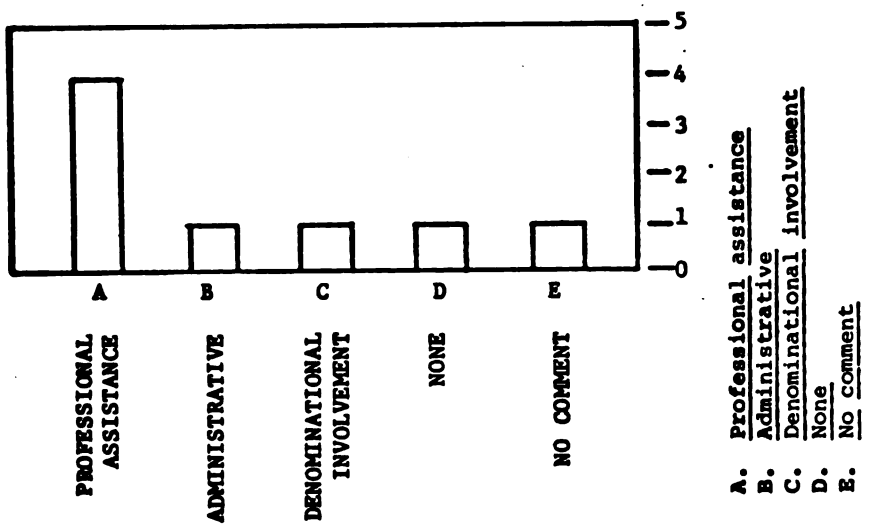


Table 5:7 SAMPLE RESPONSES CONCERNING ADDITIONAL HELPS IN IMPLEMENTATION (JULY 18, 1979 WORKSHOP)

Q.3 What additional help would be useful in the implementation?*

A. Professional assistance.
   — Being suggestive to institutions as to how they might move further into useful material.
   — A group of "resource people" who would travel from seminary to seminary as consultants to help analyze.

B. Administrative.
   — A printed sheet outlining the time line presented orally.

C. Denominational involvement.
   — More direct involvement of our denominational officials.

D. None.

E. No comment.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

other response of importance was that there would be more direct involvement of the officials from the denomination in the entire research process.

There were no new insights as to how other resource organizations might assist in the project. This question (Figure 5:8) elicited seven items in response to which the largest number were in the No Comment category. The general statements in categories A and B basically reiterate the need for the inter-institutional sharing and the need for continued assistance from the project researcher. The additional comments (Figure 5:9) reveal a general satisfaction with the meeting. One respondent said that it was a good meeting because it had accomplished more than he had anticipated (Table 5:9). The careful preparation of the project researcher was in evidence at appropriate times. The assignment of a moderator for the meeting other than the project researcher permitted the participants to receive his suggestions without sensing any coercion or manipulation.

RESEARCH ANALYSIS WORKSHOP

The meeting was convened at Calvin Theological Seminary on November 19-21, 1979, to study the computer print-out of the data from the survey. The data at this meeting represented 747 subjects of the potential 2,070 subjects from the five participating seminaries. The objective of this meeting was to teach some interpretative skills so that the ability to use that data would become feasible within each institution.

Ten people were present at the meeting and only two institutions had multiple people present. One of the difficulties presented was

Figure 5:8 DISTRIBUTION OF ITEMS CONCERNING ASSISTANCE BY RESOURCE ORGANIZATIONS (JULY 18, 1979 WORKSHOP)

Q.4 In what ways could other churches, seminaries and/or para-church resource organizations assist you in realizing these outcomes?

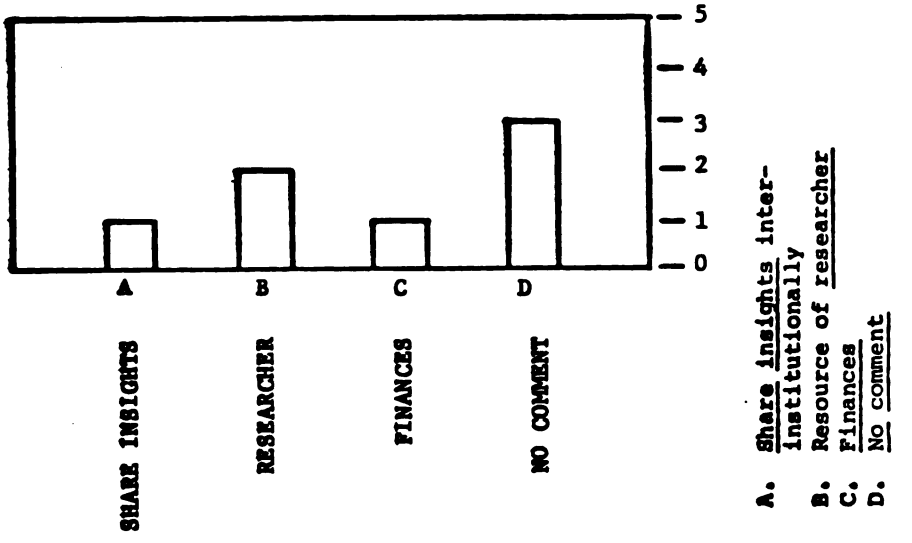


Table 5:8 SAMPLE RESPONSES CONCERNING ASSISTANCE BY RESOURCE ORGANIZATIONS (JULY 18, 1979 WORKSHOP)

Q. 4 In what ways could other churches, seminaries and/or para-church resource organizations assist you in realizing these outcomes?*

A. Share insights inter-institutionally.
— Comparison of data with other institutions—those who made use of this survey and some who did not—to see if the various seminaries are marked by distinctives.

B. Resource of researcher
— Guidance in interpretation and possible follow-up.

C. Finances.
— Pay the bills.

D. No Comment.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

Figure 5:9 DISTRIBUTION OF ITEMS CONCERNING ADDITIONAL COMMENTS (JULY 18, 1979 WORKSHOP)

Q.5 Additional comments?

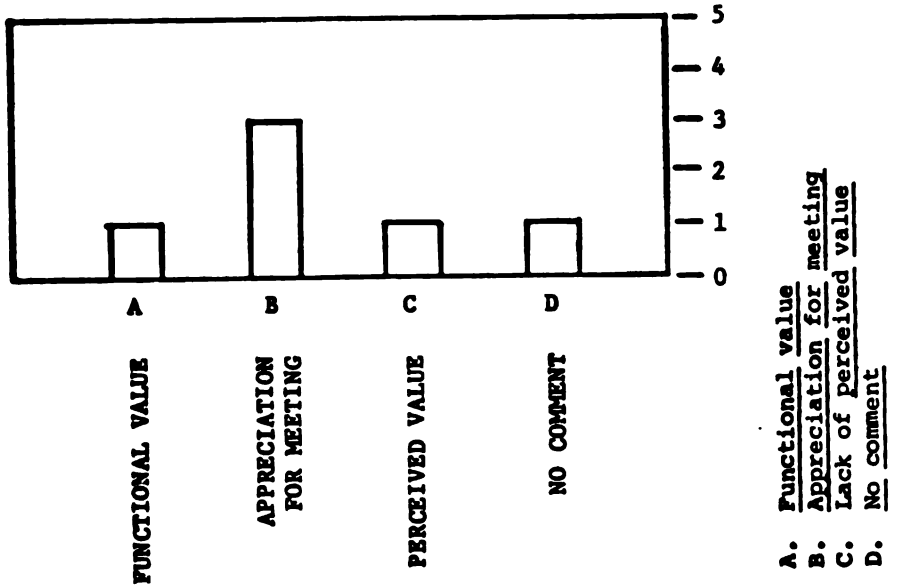


Table 5:9 SAMPLE RESPONSES CONCERNING ADDITIONAL COMMENTS (JULY 18, 1979 WORKSHOP)

Q.5 Additional comments?*

A. Functional value.
— I am concerned that the data be of use to programs presently functioning.

B. Appreciation for meeting.
— Good meeting because it accomplished more than I had anticipated.

C. Lack of perceived value.
— I am puzzled to respond because I don't see the relationship of questionnaire to my job as academic dean in curriculum development. This is my first session.

D. No comment.

*Categories derived from responses to open-ended question above. Sample verbatim responses illustrate each.

that one institution had different representatives at each of the three meetings of the project in spite of strong urgings that the same people see the project through to completion. The six objectives of this meeting were identified as: a description of the four steps of evaluation; and introduction to the reading of a computer print-out; a working understanding with inferential statistics; the use of graphs in portraying statistics; the preparation of a report to their respective institutions, and, any final computer program refinements before the final run of the data (Elmer 1980:49).

The four-step evaluation process--observation, measurement, assessment, evaluation--was explained to identify what the data were able to provide. The questionnaire primarily covered the first two steps of observation and measurement cared for in the organization of the print-out. The third step was also provided for in certain instances, but that as issues of relevance emerged it was necessary to do the assessment data. The evaluative work still needed to be done at the institutional level. Several case studies from the data were proposed by the participants to illustrate how this task might be accomplished.

The primary role of the consultants at this meeting was to help the participants develop the skills necessary for the interpretation of the data. To a lesser extent time was spent on the process of clarifying values, because this was a task which needed to be done at the institutional level. One session was used to introduce the concept of standard deviation. Then a work period followed in which each institution graphed some sample data which it felt was of

particular value. This work was done on overhead transparencies and shared with the entire group. Critique was offered in terms of the appropriate and inappropriate use of the statistical procedures. Care was exercised to distinguish between the differences in evaluation due to different value orientations and differences due to inappropriate use of the statistical data.

The participants began to articulate an awareness of the difference between the use of social science research for purposes of "inquiry" rather than for purposes of "proof." This was in contrast to an early discussion where the representatives of one institution were excited that the data seemed to substantiate their point of view over against the views of some of their faculty colleagues. In connection with this point, we should note the comment made by President Kromminga at the Second Presidents' Council (Appendix C). He stated that the value of the research was not so much in the data collected but in the assistance from the entire process in identifying the critical questions which needed to be addressed by the seminary (as it developes its curriculum).

The group experience working with this preliminary print-out showed that some of the data was not useful in the present form. This was deleted from the print-out. The new data requested in the print-out were about equal in volume to that which was deleted but of greater value to the institutions.

The decision was made not to use the feedback questionnaire at this meeting. It was hypothesized that the same questionnaire to the same people might prove to be too intrusive to the dynamics

of the interpersonal relationships which were beginning to emerge. The mealtimes were used for sharing ideas and developments within the respective seminaries. At one meal the discussion centered on the means of developing a continuing education program at the local presbytery or classis level. The model in Appendix D was developed during the workshop to try to effectively share resources between the church and seminary in the task of continuing education for pastoral ministers. Since most of the participants were from the Practical Theology departments of the various schools, there was a sharing of ideas related to this field. At the end of the meeting an informal discussion arose as to what professional meetings were on the agenda of the participants. A proposal was made that the professional society meetings be used to further discussions at the informal level of the concerns which were in their particular discipline. The value of continued cooperation, though not on the stated agenda, was again of importance to the participants. The final commitment was to share insights and written reports which grew out of the study as it was interpreted by the separate institutions.

SUMMARY

The research related to the meetings on ministerial effectiveness is reported by Elmer (1980) and was made available to each institution. There was no hesitancy to openly identify which data related to which institution. A willingness to share and help each other, like in the Presidents' Council meetings, was also evident among the faculty members involved in these meetings. The

degree of satisfaction expressed was that the areas of cooperation in the future might be enlarged. There was a trend in the meetings from larger involvement of non-seminary people to smaller involvement of non-seminary people. Thus, when it came to the interpretation of the data, it was largely done by the seminary and then reported to the churches.

The context of the meetings provided for informal conversations concerning opportunities for future cooperation. The positive nature of the experience was supportive of the presidents' decision to plan for a convocation of the entire faculties of all the institutions.

VI

OUTCOMES, CONCLUSIONS AND RECOMMENDATIONS

Focusing on the emerging consortial relationship of seven theological seminaries of the Reformed theological tradition, the study is an inquiry into the curriculum development process in theological education. The purpose of the study was twofold: to examine the role of the curriculum consultant in theological education and to identify ways in which theological language might contribute to the development of curriculum theory.

The two purposes of the study are related issues. The curriculum consultant functions in a context which is strongly influenced by theological concerns. From a political perspective these must be reckoned with or there is little hope for creatively involving the faculty in any process of curriculum change. Curriculum development includes faculty development and requires that careful consideration be given in the consultative process to the specific ways in which theology impacts upon the nature of the curriculum. The participating institutions have had varying degrees of success in involving the faculty in the inquiry process.

Some developments which have occurred during the four-year study period are the direct result of the consortium. Other outcomes are the result of factors peculiar to specific seminaries but which have been influenced by the cooperative arrangement.

OUTCOMES

1. *The Seminary Consortium*

The formation and continuation of the consortium are results of this research project. As described in Chapter 3, several events converged which resulted in the formation of the consortium. Had pressures from the churches not been present, there was still enough interest to begin a cooperative working relationship between the schools. It is unlikely, however, that the momentum for broadscale relationships would have developed as rapidly. The original cooperative effort would have been limited to the practical theology departments, and it is not known if this interest would have spread to other departments of the seminary.

The Presidents' Council was set up as an *ad hoc* committee to help facilitate joint efforts and maintain the relationship among the schools on an informal basis. There was the expressed fear that a formal consortium would require action on the part of the board of trustees of the participating seminaries. The time and energy required in this process to establish a formal consortium would detract from the immediacy of the need to respond to the request of the churches. Approval of a formal consortium might not be forthcoming in some of the institutions. The perceived differences were not matters which could be easily overcome.

A *functional* consortium rather than an *administrative* consortium emerged from this decision. The seminaries agreed to meet together and begin the process of finding ways of mutually assisting one another. Extensive amounts of time were not spent

on constitutions or contractual ground rules for operating the consortium. The first item of business was how the seminaries might cooperate to the benefit of all. The first major function was the ministerial effectiveness research project. The informal nature of the consortium lent itself to a "broken front" approach in which individual institutions could choose whether or not to participate in a particular project. It also allowed for an institution with a particularly strong commitment to a project to move ahead without the necessity of moving forward at a unified pace with the other institutions.

The present vitality of the consortium demonstrates a sign of hope for the future. The Christian College Consortium (Berk 1974) developed an *administrative* consortium. The present viability of this consortium is questionable. Extensive work was done on the structural and administrative dimensions, including the appointment of a full-time executive secretary to administer the consortium affairs. However, the dominant underlying value of survival has tended to make the consortium functional only in times of stress. The underlying value of mutuality and unity in the seminary consortium has provided a different motivational orientation.

2. *Curricular Innovations.*

During this research project, several major curriculum innovations have occurred in addition to the curriculum review process being carried on within several of the participating seminary. Based on a serious commitment to share the resources of the seminaries

with the church, the Florida Theological Center was established in Miami, Florida, by Westminster Theological Seminary. The center also provides an opportunity for cooperative efforts among the seminaries. The name adopted does not bear the name of the initiating seminary so that it can be jointly sponsored by the other seminaries.

The concept of the Florida Theological Center is an outgrowth of some curriculum revisions at the central campus of Westminster Theological Seminary. In place of the traditional three-year program of theological studies, all students now enter a basic two-year program which has the option of terminating in a Master of Arts in Religion (M.A.R.) degree. Students specifically preparing for pastoral ministry are then admitted to the Master of Divinity (M.Div.) program. Students entering this third-year program must spend the summer working in the church under a supervising pastor.

The Florida Theological Center provides an optional arrangement for the student to do a two-year internship in place of the third year on the campus. The student is assigned to a church and is given specific ministerial responsibilities. He is invited to attend session and diaconal meetings. During the two-year period he will complete his third year of studies at the Center. Courses in theology, church history, and New Testament are taught by professors from the Philadelphia campus in intensive two-week time periods. Practical theology courses are taught both in short and long term configurations. Adjunct faculty members are extensively

used for these courses. The students meet weekly to discuss the issues they are confronting in the churches, and the Center coordinator helps the students to integrate the issues with their biblical and theological studies.

The Center has just conducted its first graduation exercise. Reformed Theological Seminary is now entering the program as a co-sponsor. Students are being sought from other seminaries which are willing to allow their students to accept this program as an optional year. Covenant Theological Seminary is starting a similar program in Macon, Georgia.

There has been enthusiastic acceptance of the program by the seminary administrators and the participating students. Schedule adjustments to allow for more field experiences at the Philadelphia campus have been attempted in order to realize the benefits of the Florida experience for more students, but the same sense of community has not developed on the main campus. The students at the Florida Theological Center have developed a strong sense of community, and the times of prayer for each other concerning the needs of the ministry has created a spirit of concern and cooperation. The competitive dimension characteristic of schooling experiences has greatly diminished.

Proposed by Westminster Theological Seminary and approved by the faculty, a second curricular innovation will begin in September, 1982. A Doctor of Ministry (D. Min.) degree with a concentration in missions will be substituted for their Master of Theology (Th. M.) in missions degree program. The program is designed to

draw upon the resources of the seminary and to provide a mission environment in which the studies will occur.

The seminary purchased a building in North Philadelphia. Converging in this area are five ethnic groups. There are Vietnamese, Cambodian, Korean, Puerto Rican, and black church congregations. Students will serve an internship under the supervision of the pastor of one of these churches. The student will take his formal coursework at the Center in short time-frame modules. Courses in sociology and demographics will require the student to study the context in which the internship is taking place. At the completion of the one-year internship the student will present a proposal for the doctoral project. To complete the program, the student must spend three years in another culture with the express purpose of communicating the Gospel. This field experience provides the context for his research. At the end of the three years the student must demonstrate competency in the language of his field of service, present the completed project, and sustain an oral examination.

The central features of this curricular innovation are

a. The availability of the resources of the entire seminary (courses, faculty, library, etc.).

b. Flexibility of scheduling to allow greater use of adjunct faculty and Third World personnel for institutional purposes.

c. The integration of field experience and cognitive learnings to facilitate *praxis*.

d. Opportunity for service to the church and community directly related to theological studies.

e. The inclusion of church and para-church resource organizations as part of the instructional team. The present program requires that all students (along with their spouses) take the three-week orientation program at Missionary Internship designed for cross-cultural workers. This is taken prior to placement in the church and carries five units of credit.

3. *Resource-sharing Model*

The resource-sharing model described in Appendix D is a direct outcome of this research project. A discussion emerged during one of the workshops of the ministerial effectiveness study concerning ways in which the church might be more directly involved in theological education. The discussions centered around the nature of continuing education and the need for theological education for both pastor and lay people.

The model proposes a way in which the resources of the church, the seminary and various para-church organizations could blend together for the purposes of leadership development in the church. The model permits a greater coordinating role in leadership development at the presbytery and classis level. It also provides an environment for the identification and encouragement of individuals who would benefit from more extensive formal theological education. The selection of students for seminary education would be more rooted in the context of the church rather than an extension of the academic process. Students would be encouraged because of evidence of suitability for ministry on the basis of function rather than merely the acquisition of academic credentials.

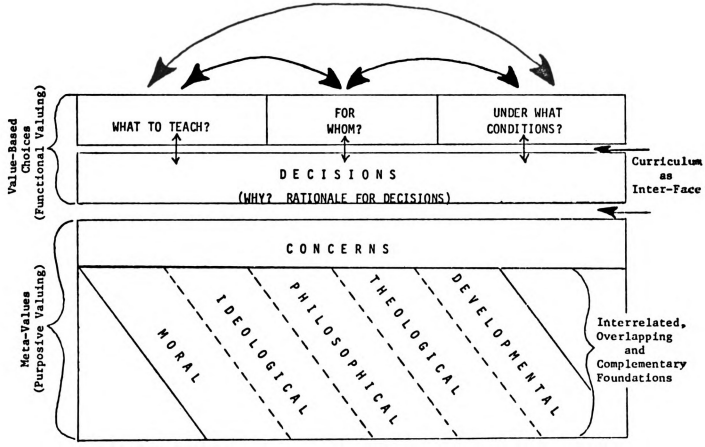
4. *A Curriculum Model for the Consultant in Theological Education*

The curriculum consultant needs a distinct organizing conception of curriculum. The discussion in Chapter 2 illustrates the difficulty in defining "curriculum." The identification of the fundamental unit of curriculum as activity is related to this definition. *Activity* is not only a rudiment of the curriculum as experienced by the learner, but also as the fundamental unit in curriculum planning and design. Decisions are activities, but they are often determined by prior value-based activities which are generally not perceived as relating to curriculum decisions.

The model (Figure 6:1) illustrates the two levels at which values operate in the curriculum decision-making process--namely, functional valuing and purposive valuing. Difficulty is encountered where there is a disposition on the part of the faculty to be primarily concerned with values at one level at the expense of the other. One of the easiest ways to alienate a theological faculty is to address educational issues simply from a methodological or pragmatic perspective.

The model suggests that the curriculum emerges from the value-based decisions which are made as a result of a dialogical process. The dialogue occurs between the decisions required by the immediate educational context and the foundational values. It is the role of the curriculum consultant to bring to the awareness of the entire faculty the necessity and legitimacy of exploring the curricular questions at both levels. The two levels must be kept in a dialectical relationship to each other. The consultant has the responsibility for helping to clarify the ways that the entire faculty

Figure 6:1 A CURRICULUM MODEL FOR THE CONSULTANT IN THEOLOGICAL EDUCATION



can be involved in the curriculum decision-making process.

The meta-value "concerns" in the model are a different way of viewing educational foundations. The concerns listed are not exhaustive but illustrate some of the categories which characterize contemporary curriculum discussions. Faculty persons or committees could be assigned the responsibility in an area of interest. For example, a philosophically-oriented person could explore the topic of educational ideologies. The purpose would not be to write an academic paper but to identify the implications of the study for the particular curriculum decisions which need to be made. The consultant could be helpful in identifying resources and issues which should be considered.

Models of this kind have been described in the language of bridging or linking. Such language betrays a bias toward a technical rationality for the decision-making process. The language of interface, dialogue, and dialectics reveals a commitment to curriculum development as a dynamic and human enterprise. The necessity and legitimacy of reflective thought at the meta-value level are maintained. This thinking does not require a programmatic product but can never escape the responsibility of exploring the programmatic implications. The goal is to develop an empathetic understanding and acceptance of the different, not competing, levels of valuing which must take place within an institution.

5. *Educational Research in Theological Education.*

In addition to this research study there have been four other doctoral dissertations generated in the context of the consortium. The institutions in the consortium have been generally willing to

support continuing research as a cooperative means for the improvement of theological education. The initial research project described in this study was *Career Data as Indicators for Curriculum Development in Theological Education* (Elmer, 1980). To identify the needs of seminary graduates during the first two years in the pastoral ministry and to develop a continuing education curriculum for them is the purpose of a study in process by Robert De Vries. Two additional studies using the consortium as a focus are also in process. They are *The Emphasis on Leadership as Servanthood: An Analysis of Curriculum Commitments* by Robert Ferris and *A Taxonomic Analysis of Reflection-Eliciting Techniques in Experiential Learning* by Robert Hough.

CONCLUSIONS

The following conclusions represent a set of propositions relating to the curriculum development process in seven specific theological seminaries. These conclusions cannot be generalized. The concept of generalizability flows logically from a scientific-technological way of valuing. By contrast, these propositions are rather from the traditional perspective of proverbial statements. They are intended as value statements concerning what was learned in the research process. Hopefully, they will have applicability in other situations once the uniqueness of the new context has been carefully considered.

1. *The Concept of Curriculum as an Environment-producing Discipline.*

The concept of curriculum as an environment-producing discipline was helpful to the research. It proved to be an effective way of

breaking loose from the "content" concept of curriculum. There was resistance at some levels whenever the adequacy of the "content" concept of curriculum was questioned. The direct challenge tended to polarize around *content* versus *methodology*. However, it was not so difficult to establish agreement around the proposition that there is no such thing as "environment-less" education. The proposition that the environment or context affects what is learned was also acceptable. Therefore, the inclusion of broader-based curriculum questions was more easily addressed.

The curriculum-as-environment perspective made it unnecessary for the curriculum consultant to justify the role of "curriculum" on the same basis as the knowledge-producing disciplines. The fact that it does not have its own society of explorers with its own built-in corrective procedures means the curriculum field is dependent on the other disciplines. In this role the curricularist is free to be a true servant in performing a task that the separate disciplines have not been effective in doing. The curriculum field provides a meeting point for the knowledge-producing disciplines to come together in an organized way to plan and design educational experiences.

2. *Activity as the Fundamental Unit in Curriculum.*

The concept of *activity* as the fundamental unit in curriculum was also very useful. When *rational decisions* were used as the fundamental unit of curriculum, the focus of the discussions tended toward the administrative decision-making tasks. In contrast,

when the focus was on *activity*, it tended to direct the attention to the student and the educational environment. Both terms appeared to be satisfactory to those concerned about curriculum content.

The utility of the concept of *activity* came into play when framing the curriculum questions which needed to be asked. The following questions are illustrative:

a. What kinds of activities are encouraged that provide for opening up perceptual experiences of God, oneself, and the world?

b. What kinds of activities facilitate the process of sensitizing people to others?

c. What kinds of activities facilitate and encourage the process of spiritual formation?

d. What kinds of activities facilitate the development of patterned meaning structures?

The question of appropriate content is not overlooked in the above questions. However, a broader concept of the curriculum is evident when the question is framed in terms of activities. The rationale underlying the curricular innovations listed in this chapter is best understood by using *activity* as the fundamental unit in curriculum.

3. *The Clustering of Concerns Around the Five Persistent Curriculum Questions.*

How the curriculum problems should be studied was a major item on the agenda of the researcher, but there was little evidence that the method of study was important to the participants. The immediate concerns for improvement were most prominent, both from the demands of the church for greater competency in ministry, and

from personal commitment of the seminary professors to fidelity to their Christian calling. The impetus to change cannot be adequately understood only from the viewpoint of existing political pressure, which was only one of the catalytic forces. The commitment to be faithful to fundamental Christian values overcame some of the early obstacles which almost cancelled the foundational meeting described in Chapter 2. Therefore, the discussions centered most prominently around the purposes to be served by the curriculum and means by which curriculum changes might be implemented.

In the early stages of the development of the consortium there were discussions about the concern for curriculum evaluation. The discussions were largely in the context of evaluation for purposes of proof. Questions were asked concerning the evaluation of the curricular innovations in the Florida Theological Center program. If they could be "proven" to be worthwhile, then other seminaries might consider a similar program. As a greater sense of trust developed, the questions changed from ones of *evaluation* to ones of *lessons to be learned*. Outside of questions about the use of educational technology, there was little discussion on the selection and organization of knowledge for the curriculum. There were no substantial discussions on the nature of knowledge and how it affects the curriculum. However, some of the curricular innovations presupposed that discussions on the nature of knowledge have been occuring at the institutional level.

4. *The Function of Research and Research Methodology.*

The idea of research as inquiry is very difficult to communicate. The popular understanding is that the purpose of research is to prove or to identify appropriate courses of actions. It is true that research can assist in identifying appropriate courses of action. However, research can perform this task only when it is linked with the value commitment of the people using the research. This point was evidenced in two ways during the research project. First, the institution which made the greatest use of the ministerial research project stated that the value of the research was not in ready-made answers but in indicating the direction which the efforts at improvement ought to take (Appendix C). Second, in response to this comment, the primary researcher on the ministerial effectiveness project stated that he had changed his perception of the value and purpose of his research. The participatory research methodology lends itself to this perception. The researcher is more of a co-participant and less of an outside expert. Therefore, there is a reduced dependency on the work of the researcher to provide ready-made answers.

The participatory research methodology is appropriate not only for the outside researcher, but also as a model for use within the institution. The model presented in this chapter for use by the consultant is essentially a model which facilitates participatory research within the faculty. The counsel given to Westminster Theological Seminary in relation to the Florida Theological Center

was to explore the issues in a participatory research mode. Adoption of this mode of inquiry was a key factor in the adoption and development of the program (Appendix B). The participatory research methodology has the potential of maintaining the personal dignity and maximizing the value of the contributions of the people most directly affected by the process.

5. *The Role of the Curriculum Consultant.*

The curriculum-is-people perspective has its counterpart in the curriculum consultative process, i.e., curriculum-consultation-is-people. The human dimension is fundamental to the consultative role. It was necessary to build a relationship of trust in the context of the consortium. The extent to which this developed was primarily related to being perceived safe from a theological point of view. Since the researcher is an alumnus of one of the participating seminaries, care needed to be exercised to avoid partisan interests. However, the sensitivity to the theological dimensions of the issues being addressed allowed for a greater openness toward a participatory consultative role. The researcher was perceived as having a vested interest in the decisions being made, rather than simply being a resource person offering counsel.

The second aspect of the consultative process which facilitated the use of the research was the multi-institutional nature of the study. There are some benefits to the curriculum consultant if more than one institution participates. This is most clearly evidenced in the ministerial effectiveness research project. Because of the different political realities facing the different

institutions, there was a "broken front" among the seminaries in the use of the research findings. This proved to be a positive factor. For example, Calvin Theological Seminary was free to move ahead in terms of its own context without having to maintain some artificial criteria of progress to keep in step with the other seminaries. Their openness in sharing their findings actually encouraged the other seminaries to explore further possible uses of the research data. The rate of over-all progress did not act as a deterrant to progress in any one school. The consultant, therefore, can have the modelling affects of a progressive institution impact upon the other institutions.

The impetus for reform in theological education will most likely occur in small increments. It will be by "bit decisions" rather than by "contextuating decisions" (Hough 1981:158). Bit decisions occur in small increments and result in no large scale adjustments. Contextuating decisions are broadscale visions encompassing the totality of the reforms needed. There is, however, no one terminology or organizational principle which will be acceptable to everyone. This is true for even seminaries with a common theological heritage. There were historical factors which gave rise to the different institutions which are deemed worthy of conserving. It is necessary that the reforms in theological education, even when incremental, move in constructive directions which will eventually encompass a vision consistent with the Christian faith. The biblical faith is one of pilgrimage. The final vision though not fully realizable at present is still a

controlling vision. The "bit decisions" can be incremental advances in that direction. It is the responsibility of the curriculum consultant in theological education to not only understand that vision, but also to sensitively remind those in curriculum decision-making roles of its demands.

6. *Contributions of Theological Language to Curriculum Theory.*

The potential use of theological language is just beginning. The most promising use, for theological education in particular and Christian education in general, lies most prominently in the area of biblical theology. Biblical theology is directed to the issues of obedience in the context of life. The goal of a Christian view of education is not simply the clarification of ideas. The point of contact with curriculum is the fact that curricularists in their attempts to define curriculum have used language related to the contexts of life. The curriculum-as-environment, curriculum-is-people, and curriculum-is-life perspectives are attempts to conceptualize curriculum as concrete categories of human existence.

In a secularized society it is unlikely that there will be large scale acceptance of the value of theological language for curriculum theorizing. Theological education does not need to ignore this fruitful domain, for there is sufficient interest to pursue the task among theorizers in the curriculum field. There is the possibility that the Christian church might once again provide a positive, formative influence in the field of education.

RECOMMENDATIONS

1. The power of theological themes to assist in the understanding of curriculum needs to be further explored. The nature of curriculum as *currere* and not simply content is the point of contact between curriculum and theology. The Christian faith is not simply a set of propositions but a *way* of life. Curriculum as *currere* focuses upon the understanding of educational experience. Some of the themes which are worthy of investigation are the biblical themes of wisdom, knowledge, nurture, and the nature of the people of God (the Church). Each of these themes has particular relevance to the Christian faith as a way of life and should provide critical insights into the meaning and nature of educational experience.

2. The process of curriculum development--whether done on a consortial or institutional basis--produces, as a by-product, people with valuable insights who can be beneficial to other institutions. The best way to develop curriculum consultants is to engage people in the process of curriculum development. Within the cooperating institutions several individuals with the capacity to serve in consultative roles for curriculum development in theological education have emerged. Using seminary personnel as curriculum consultants is an extension of the decision of the Presidents' Council that there were valuable consultative roles which could be performed by the presidents of the consortium. It is recommended that the other individuals who have done significant work in the process of curriculum revision be encouraged by their respective institutions to seek further opportunities in this area. The opportunities

need not be limited to the institutions in the consortium. An informal cadre of consultants both from within the formal theological educational institutions and from other areas could be developed. When invitations are offered to those whose professional training is in curriculum, a team of resource consultants could be formed including those resource people who are particularly sensitive to the theological dimensions of the issues. This approach would contribute to the professional development of the seminary personnel and ultimately be of significant benefit to the institution providing the consultant.

3. The further development of theological clusters similar to the Florida Theological Center should be explored. There are four different kinds of centers which need to be considered--suburban, urban, rural, and ethnic. The Florida Theological Center is a model for the suburban theological cluster. There are opportunities for cross-cultural experiences, but the internships are served in a suburban theological cluster. There are opportunities for cross-cultural experiences, but the internships are served in suburban-type churches. The development of a theological cluster in a context of rural churches will possibly reduce the tension between rural churches and the seminary. It is not an uncommon complaint that the seminaries do not prepare people for ministry in rural churches. The same criticism is leveled against the seminary's preparation of people for urban and ethnic ministries. The centers could be sponsored either jointly or by an individual seminary but be open to students from other seminaries. The centers could also provide continuing educational opportunities for pastors moving from rural

to surburban churches as well as developmental needs in general of area pastors.

In order to maintain the momentum in cooperative efforts, it may be necessary to limit the number of formal research projects as the focus of cooperative efforts. Programmatic and consultative sharing will place the emphasis on the immediate and legitimate ameliorative concerns. Stimulus toward cooperative research in the theological disciplines is necessary to help faculty members perceive the benefits of the cooperative relationship. High priority should be given to the proposed convocation of the seminary faculties. An agenda item should be the mandate statement from the October, 1978 meeting to develop a forum for the advancement of Reformed thelogy.

EPILOGUE

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

APPENDICIES

APPENDIX A

HISTORY AND PURPOSES

OF PARTICIPATING SEMINARIES

HISTORY AND PURPOSES OF PARTICIPATING SEMINARIES

The following statement of history and purpose for each of the participating seminaries in slightly edited form is from the respective institutional catalogs. They were not edited to fit a set pattern, but reflect the manner in which each institution has chosen to communicate its history and purpose to their public constituency.

The seminaries over the years have been closely related in serving each other in various ways. Most notably is the number of faculty who have taken either their basic or graduate theological studies at one or more of the other participating seminaries. However, the cooperation has not been as potentially broad-based as the present project.

Another important dimension of the history not reflected fully in the historical statements is the recent historical linkage of three of the seminaries. These seminaries all have their common roots in the controversies in the reorganization of Princeton Theological Seminary in 1929. (See the statement of Westminster Theological Seminary for a brief historical sketch.) After the founding of Westminster Theological Seminary in 1929 a controversy arose around doctrinal and Christian lifestyle issues. This led to the formation of Faith Theological Seminary, Philadelphia in 1933. Subsequent difficulties at Faith Theological Seminary led to the formation by substantial members of faculty, ministers and students of Covenant Theological Seminary in 1957 and Biblical Theological Seminary in 1971. The present cooperative project represents an important cooperative venture among individuals and institutions which once experienced deep disruptive forces within their relationships.

BIBLICAL THEOLOGICAL SEMINARY

In June 1971, Dr. Allan A. MacRae, well-known Biblical scholar and educator, and Dr. Jack Murray, President of Bible Evangelism, Inc., announced the founding of Biblical School of Theology sponsored by Bible Evangelism, Inc.

This school started with one tremendous advantage. Most seminaries during their early years begin with a small faculty and the expectation of a small student body. However, before it was known just how many students would enroll, a most unusual faculty had pledged themselves to this new institution three months prior to the first semester! These men were Allan A. MacRae, Robert J. Dunzweiler, William N. Harding, Thomas V. Taylor, Gary G. Cohen, J. Robert Vannoy, George S. Clark, John E. Grauley, and Robert C. Newman. A competent staff of secretaries, library and research personnel, and other workers were also obtained. Enthusiasm ran high during those summer months. Hundreds of books were purchased, given, and brought to the store front to be processed, while a search for a facility was pursued.

At that time it became known that the old E. B. Laudenslager School located in Hatfield, PA., would be sold. This building contained 44,000 square feet of floor space in the main structure, in addition to two other buildings located on five acres of desirable property in the heart of this suburban borough. Our God-directed efforts to obtain the property were successful, and even though settlement could not be made until March 1, 1972, the North Penn School District kindly permitted us to use the property when we opened the school in the fall of 1971. In January, 1978, the name was officially changed to Biblical Theological Seminary.

Being strongly convinced that the Christian world needs thoroughly trained leaders, able to direct God's people in accordance with the Bible, the founders of Biblical have aimed to establish an educational institution of high efficiency, equipped to train men who will be intellectually keen and spiritually fervent. It is their desire that the training given should be on a level that will compare with the very best to be found anywhere. In seeking to accomplish this objective, they have been able to secure a faculty of highly experienced and competent men. Among the members of the faculty there is a total of more than one hundred years of successful experience in teaching in theological seminaries. These men have been responsible for the training of several hundred students who are now serving as ministers, missionaries, professors, and heads of institutions of learning in various parts of the world.

In order to maintain the training on the highest possible level, the institution admits as students only those who have already received the degree of A.B. or B.S. from an approved institution.

The title "Biblical" was chosen because the Bible is to be kept at the very center of the curriculum. All the courses are to be considered in relation to it. Thus language courses are greatly stressed in order that the Scripture may be studied in the original Hebrew and Greek and its precise meaning ascertained. The various theories of Biblical criticism that have been in style at various times, including the present, are thoroughly and objectively examined. Courses in Exegesis involve detailed study of particular portions of the Bible in order to teach careful and accurate methods of interpretation. Courses in Systematic Theology gather

material from the various parts of the Bible in order to determine exactly what it teaches regarding each theological question. Courses in Apologetics examine evidences of the Christian Religion and note its relation to changing trends of modern thought. Church History observes how people have interpreted the Bible through the ages and what its effects are in human life.

Great stress is laid on the courses in Practical Theology. It is not enough for men to be good; they should be good for something. It is not enough to know a great deal; one should be able to communicate this knowledge effectively. Therefore, careful training in homiletics and public speaking is included in every semester of the course.

The viewpoint of the institution is to be strictly in line with the great Christian fundamentals, including the premillennial return of Christ. The system of doctrine contained in the Scripture and expounded in the historic Westminster Confession of Faith and Catechisms is to form the basis of the instruction. True piety is to be nurtured and an attitude of devotion and constant prayerfulness inculcated.

The school must never be subject to the dictates of any ecclesiastical body. Its aim is to follow God rather than man. Even the best of human beings, if taken as a model, can lead one astray. Biblical aims to train men to study the Scriptures for themselves, to think problems through in the light of the Word of God and to reach their own conclusions.

Each semester all students are required to attend the Day of Prayer. Besides the two inspirational messages given by an invited speaker, the entire day is given over to seeking the face of the Lord.

Theological training means far more if students devote a reasonable amount of time to practical Christian work, and students at Biblical Seminary

have a special privilege in being able to profit by association with the consecrated leadership of such an organization as Bible Evangelism, Inc. Opportunities are provided for teaching Sunday School classes, speaking at evangelistic services and in missions, personal evangelism,and house-to-house visitation. Musical quartets and Gospel teams conduct services in various churches, schools, and Bible conferences. Groups of students participate in evangelistic campaigns and gain practical experience in many phases of Christian activity.

In view of the purpose of giving a fully rounded and complete preparation for Christian work, the School will expect students to maintain a satisfactory attitude toward its spiritual and academic standards and will urge them to hold themselves separate from sin and worldliness. If problems develop, a student may be asked to interrupt his studies for a period of practical service in order that he may see more clearly the need of a yielded life in dealing with spiritual problems or that he may give evidence of the qualities needed for effective Christian service.

All students are expected to dress and conduct themselves in classes and in chapel as befits the dignity of servants of Christ and prospective ministers of the Gospel.

Students are also expected to have in mind the witness of the Seminary to the community and their own preparation to represent Christ wherever He leads them after they graduate. For both of these reasons they should dress and deport themselves as befits the dignity of prospective ministers of the Gospel.

CALVIN THEOLOGICAL SEMINARY

Calvin Theological Seminary was founded on March 15, 1876, as the theological school of the Christian Reformed Church. From its inception the primary purpose of Calvin Seminary has been to provide a theologically and professionally well-prepared ministry for the Christian Reformed Church. In order to secure these objectives the first professor, the Reverend Egbert Boer, taught not only theology, but also those literary subjects which were considered necessary for the study of theology and an effective ministry in the church.

In 1894, students who did not intend to enter the gospel ministry were for the first time permitted to enroll in the literary courses taught in preparation for the study of theology. This decision laid the foundation for the gradual development of Calvin College, which became in 1920 a four-year,degree-granting institution. Today Calvin College and Seminary are incorporated under one name and are governed by one Board of Trustees on behalf of the Christian Reformed Church. College and Seminary are, however, distinct institutions, each having its own faculty and academic life.

In its theological instruction, Calvin Seminary is committed to the historic Reformed faith, particularly as this is expressed in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt. Biblical instruction proceeds on the basis of faith in the inspired Scriptures. A continuous effort is made to apply the Christian faith and Christian theology to the problems and opportunities of the present day.

Although the Seminary was founded to supply ministers for the Christian Reformed Church (and this purpose remains the primary focus of

its operations), Calvin Seminary heartily welcomes students who wish to prepare for other ministries or who desire to study theology for other reasons. The instruction is suited to a wide variety of vocational aims. A course of study leading to a Master of Church Education degree was recently introduced. The Seminary is fully accredited by the Association of Theological Schools in the United States and Canada.

The Seminary building, erected in 1959, was built from funds contributed by the Christian Reformed Church on the occasion of the Church's centennial. The building was remodeled and enlarged in 1975 to meet the needs of an expanding student body and instructional staff. The Seminary shares the beautiful Knollcrest campus and facilities with Calvin College.

COVENANT THEOLOGICAL SEMINARY

Covenant Theological Seminary is the official seminary of the Reformed Presbyterian Church, Evangelical Synod, although it recognizes its responsibility to provide theological education for qualified people of other churches; and its doors are open to those of any evangelical denomination who desire to avail themselves of the opportunity to study at Covenant.

The Reformed Presbyterian Church, Evangelical Synod came into being in April, 1965, as the result of the merger of two denominations, the Evangelical Presbyterian Synod and the Reformed Presbyterian Church in North America, General Synod. The latter of these had a long history in the United States with origin reaching back to the Covenanters of Scotland.

Covenant Theological Seminary was originally organized and incorporated by the Evangelical Presbyterian Synod in 1956. This denomination traced its origin to the movement which arose in the early 1930's on the issue of the doctrinal purity of the visible church. In maintaining the historic position of the infallibility of the Scriptures, the conservatives were led by such men as J. Gresham Machen and Robert Dick Wilson of Princeton Theological Seminary.

The Seminary continues to maintain this vigorous conservative testimony against the doctrinal declension which is so widespread in many of the larger Protestant denominations. Accepting the Scriptures as the inerrant Word of God and maintaining other such great evangelical doctrines, the school adheres to the Reformed system of doctrine as most fully embodying the teachings of the Bible. Believing that truth and practice go hand in hand, the Seminary also emphasizes the necessity of a life of prayer and consecration. The message of the Bible, being spiritual, is spiritually discerned.

In accordance with the Biblical Protestant tradition, the official form of government of the Reformed Presbyterian Church, Evangelical Synod declares that this church is a branch of the catholic visible church of Jesus Christ and that it is willing to hold Christian fellowship with all other such branches of the church.

The doctrinal standards of Covenant Theological Seminary are, first the Bible as the infallible Word of God, and second, the Westminster Confession and Catechisms as setting forth the system of doctrine taught in the Bible.

Covenant Theological Seminary is a professional school of higher learning, having as its principal purpose the provision of a scholarly program of the highest quality to prepare men spiritually, academically, and practically for a variety of ordained ministries, primarily for the Reformed Presbyterian Church, Evangelical Synod. An ancillary purpose is to prepare a limited number of men and women to serve the church in a lay capacity in educational and counseling programs. Its student body has always included a large proportion of students from outside the sponsoring denomination. Some of its most loyal alumni are not Presbyterians.

Until 1964 the sister institution, Covenant College, shared the St. Louis campus with Covenant Theological Seminary. Due to the expansion of both schools, it became necessary to divide the institutions; and now Covenant College, also an official institution of the Reformed Presbyterian Church, Evangelical Synod, is located on a very beautiful campus on top of Lookout Mountain, Tennessee, just outside of Chattanooga.

The Seminary is incorporated in the State of Missouri with full authority to grant academic degrees.

REFORMED EPISCOPAL SEMINARY

The Theological Seminary of the Reformed Episcopal Church was founded in 1886. In October, 1887, by the liberality of Miss Harriet S. Benson, the seminary came into possession of its present building and a modest endowment.

The seminary building forms part of a superb architectural group at Forty-third and Chestnut Streets, Philadelphia, Pa. It is near the University of Pennsylvania, Drexel University and public libraries. This city provides outstanding examples and facilities in the cultural areas of history and the arts and sciences. Besides the impressive Philadelphia Museum of Art, also located near the seminary are the Pennsylvania Academy of the Fine Arts, the Academy of Natural Sciences, the Franklin Institute, the University Museum, the American Philosophical Society, and the Academy of Music.

Those who seek the privileges offered by this seminary will find taught within its walls the doctrines of a Protestant, evangelical faith, as drawn from the Bible, the infallible Word of God.

With all its rich inheritance from the historic Church of the past, cleansed from accretions of error, and widened into sympathy with "all who love our Divine Lord and Savior Jesus Christ in sincerity," this Church, through this seminary, invites young men of consecration to be trained for the gospel ministry.

With a full curriculum and a strong faculty, the seminary is especially attractive for college graduates desiring a thorough training in the Reformed faith.

A schedule of five periods of fifty minutes each, between 8:30 a.m. and 1:15 p.m., makes provision for ambitious students to engage, where absolutely

necessary, in part-time work for their support.

The seminary awards certificates to high school graduates upon the satisfactory completion of the required courses. When one later receives a bachelor's degree in arts or science from a recognized institution, he thereupon becomes eligible for consideration for our degree of Bachelor of Divinity.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

Soon after the organization of the Reformed-Presbytery in 1798 in Philadelphia, Pennsylvania, steps were taken to establish a Theological Seminary for the education of its students of theology. A Constitution for the Seminary was adopted, a Board of Superintendents was appointed and a Professor of Theology was chosen. Dr. Samuel B. Wylie of Philadelphia was the first professor when the doors of the institution were officially opened on May 15, 1810.

Prior to 1856, the Seminary was located in the cities where the professors also served congregations as pastors. Philadelphia, and New Alexandria, Pennsylvania; Coldenham, New York; Northwood and Cincinnati, Ohio; and Allegheny, Pennsylvania, all served as centers for theological training. In 1856, the Seminary was located in Allegheny, now North Side, Pittsburgh, Pennsylvania and continued in that location until 1922.

The city of Pittsburgh has long been a center of Presbyterianism and the Covenanters moved their only Seminary to its present location in 1923. The former Durbin Horne Estate, located near the eastern edge of the city, was admirably suited to the needs of a school. In 1960 the three-story brick building was completely renovated, and a chapel was added in commemoration of the 150th Anniversary of the Seminary's founding.

In 1970 a two-story wing was added to the library providing stacks, study carrels, and a library office-workroom.

Since its inception, the Seminary has been under the direct control of the Synod of the Reformed Presbyterian Church of North America, and has been governed through a Board of Trustees, elected by that body.

Members of the faculty are committed to the Reformed Faith as summarized in the Westminster Standards and in the Testimony of the Reformed

Presbyterian Church. Before being inducted into office they sign the following pledge:

"In the presence of God and the members of the Board of Trustees, I do solemnly profess my acceptance of the Terms of Communion of the Synod of the Reformed Presbyterian Church of North America, and do promise that I will not teach, directly or indirectly, anything contrary thereto, or inconsistent therewith, and that I will faithfully execute the office of a professor in this Theological Seminary."

In accordance with its primary purpose of providing a succession of godly and able men for the Gospel ministry, by instructing candidates for the Pastoral Ministry and other special lines of Christian service, the total program of the Seminary is designed to produce graduates with the following qualities:

(1) A personal response of faith and obedience to God as He is revealed in the Scriptures.

(2) A clear sense of mission as one called by God to minister in the church, and a humble confidence in himself as qualified by the gifts of the Spirit, the accompanying grace of God, and competent academic and practical preparation.

(3) The ability to study and understand the Christian Scriptures in the Hebrew and Greek languages.

(4) The ability to communicate the Word of God, both formally and informally, in accord with the historic Christian faith summarized in the Constitution of the Reformed Presbyterian Church of North America.

(5) A growing sensitivity to the needs of people, demonstrated in his attitudes and habits, and characterized by compassion and service.

(6) The ability to motivate and equip others for their ministry, both in the church and in the community which the church seeks to serve.

(7) The ability and motivation to continue research and writing that contributes to the understanding and application of the Word of God.

REFORMED THEOLOGICAL SEMINARY

During the summer of 1963 a group of men met to pray about the need for a throughly Reformed seminary that would be committed to the inerrancy of Scripture with its compelling demands for evangelism and Christian nurture. Two committees were appointed to explore the possibility of establishing a Bible institute and a theological seminary.

Reformed Theological Institute was established on April 13, 1964, under a perpetual charter of incorporation granted by the State of Mississippi. The signers of this Charter were Samuel C. Patterson, Robert G. Kennington, Frank L. Tindall, Erskine W. Wells, Frank C. Horton, and Robert C. Cannada.

During the first year extension courses were conducted in several locations and a television course was offered. The following September 6, 1966, the Seminary held its first opening convocation. Dr. C. Darby Fulton, former Executive Secretary of the Board of World Missions, Presbyterian Church in the United States delivered an address on "The Relevancy of the Gospel."

The situation in the church today demands that a school for the training of ministers present clearly the distinctives which are intended to mark its ministry. Positively and constructively, Reformed Theological Seminary is committed to the following convictions, which must be asserted if the distinctive characteristics of our heritage are not to be lost in this era of radical reinterpretation and transition:

1. The inerrancy of the Bible. Believing the Bible to be the "Word of God, the only infallible rule of faith and practice," Reformed Theological Seminary vigorously rejects any usurpation of Biblical authority, whether in the form of church tradition or current decisions of church courts. Reformed Theological Seminary asserts the priority of Scripture alone over

the life of the Church. We believe that a loyal and reverent approach to the study of the Bible recognizes and affirms its plenary, verbal inspiration and its absolute inerrancy as the divinely revealed and authoritative Word of God.

2. The Reformed Theology of the Westminster Standards. Reformed Theological Seminary does not regard the subject matter of theology to be primarily philosophical nor historical but Biblical. Both the form and content of theological studies should reflect faithfully the perspectives of Scripture itself. Reformed Theological Seminary regards the sovereignty of God as a central tenet of Biblical faith, along with the related doctrines of absolute predestination and unconditional election. Strict creedal subscription to the Westminster Confession of Faith is required of all faculty, trustees, and ministerial advisors.

3. The Biblical form of church government. Reformed Theological Seminary does not regard church government to be a matter incidental to the teaching of Scripture, but asserts its confidence that God has ordained a form of church government for the ordering of His Church, and that conformity to it is essential to the well-being of the Church. Reformed Theological Seminary regards the Biblical form of church government to be presbyterian rather than congregational or episcopal.

4. The Evangelical mission of the church. Scripture requires the Church to promote the glory of God and salvation of man through worship, evangelism, missions, Christian nurture, and the ministry of compassion. The Christian, individually and in association with others, has an obligation to develop and practice the full implications of a Christian world view, in all aspects of life, under the Lordship of Christ. But the Church, as an institution, should not presume to enter into areas of activity where it has neither calling nor competence.

The purpose of Reformed Theological Seminary is stated in its perpetual charter:

"To establish, control and develop an institute of theological studies established upon the authority of the Word of God standing written in the sixty-six books of the Holy Bible, all therein being verbally inspired by Almighty God and therefore without error, and committed to the Reformed Faith as set forth in the Westminster Confession of Faith and the Larger and Shorter Catechisms as originally adopted by the Presbyterian Church in the United States."

Fundamental in the concept of theological training held by Reformed Theological Seminary is the dynamic union of the doctrinal strength of the Reformed Faith with the warmth of evangelistic passion. The Board of Trustees and the Faculty are committed to maintaining an institution of academic excellence. With the help of God, this Seminary resolves to stand as a faithful witness to the whole counsel of His Word. It aims to fulfill an edifying role, conserving and presenting, clearly and positively, the growing heritage of the Presbyterian and Reformed tradition. It is the express desire of Reformed Seminary to contribute constructively to the life and work of the Church.

As an independent academic institution, Reformed Theological Seminary is free from ecclesiastical control. All who are associated with it, however, are individually under the jurisdiction of the various church courts of the Presbyterian and Reformed denominations of which they are members. The Seminary seeks to serve all branches of evangelical Christianity, but especially churches of the Presbyterian and Reformed family.

WESTMINSTER THEOLOGICAL SEMINARY

Westminster Theological Seminary has as its purpose the formation of men for the gospel ministry as pastors, evangelists, and teachers, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Westminster Confession of Faith and Catechisms and which is involved in the fundamental principles of Presbyterian church government. The Seminary has as subordinate aims the provision of theological training for other church officers and members with a view to effective ministries as stewards of Christ, and the communication of the fruits of biblical, theological, apologetic, historical, and practical studies.

These purposes are pursued through the development of a community of teachers and scholars seeking together the meaning of Scripture and its interpretation for human life and the provision of facilities for theological research.

The character of the Seminary is determined by three great central convictions: first, the Christian religion, as set forth in the Westminster Confession of Faith on the basis of Holy Scripture, is true; second, the Christian religion requires and is capable of scholarly exposition and defense; third, the Christian life is founded upon Christian doctrine as set forth in the Word of God.

On the basis of these convictions, the curriculum of the Seminary includes: first, theism and philosophical apologetics, which establish the presuppositions of the gospel; second, the languages of the Bible, biblical introduction, biblical exegesis, biblical history and biblical theology,

which defend and expound the Scriptures; third, systematic theology, which is the logical setting forth of the system of doctrine that the Scriptures contain; fourth, church history, which records the history of God's dealings with His people after the close of the apostolic age; fifth, homiletics, church government, liturgics, pastoral theology and missions, which, with certain related disciplines, concern the presentation and application of the gospel to the modern world.

Theological education in the United States was originally available, in any systematic way, only to students who studied under the tutelage and guidance of individual ministers. In the eighteenth century there were a number of pastors who were widely known for their willingness to take students under their oversight and guide their reading. Often a single minister was engaged in directing a sizable group of students.

When formal theological seminaries were organized, one of the first to be formed was the Theological Seminary of the Presbyterian Church at Princeton, New Jersey, where instruction began in 1812. A remarkable feature of the school at Princeton was the continuity of the intellectual and spiritual outlook which characterized the institution. Founded by the General Assembly of the Presbyterian Church in the United States of America, the seminary held to the Westminster Confession of Faith and Catechisms as its doctrinal standards.

Princeton's first professor was one of America's ablest theologians, Archibald Alexander. From his day onward, Princeton showed a line of distinguished teachers who devoted themselves vigorously and effectively to the development, propagation and maintenance of the Reformed faith. In opposition to the New England and New School theology, the institution

adhered with foresight and integrity to the scriptural system of the Old School theology. A line of distinguished theological periodicals was edited by members of the Princeton faculty. Among those who were best known as teachers of the great scriptual system of theology set forth by the successors of Archibald Alexander were Charles Hodge, J. A. Alexander, B. B. Warfield and J. Gresham Machen.

In the days of the last two, a movement designed to bring to an end the adherence of Princeton to the scriptural theology which had made her great began to gain ground increasingly. Finally, in 1929, a coalition of modernist and indifferentist forces in the Presbyterian Church in the U.S.A. accomplished the reorganization of Princeton Theological Seminary. Its new board of control included two signers of the modernist Auburn Affirmation of 1924.

But there were at Princeton many lovers of the old biblical faith. They included a majority of the faculty and many members of the student body. Among those who had been teaching at Princeton and who loved the Reformed faith were Robert Dick Wilson, J. Gresham Machen, Oswald T. Allis and Cornelius Van Til. As a result of their faith and loyalty it was determined to continue the teaching of the biblical faith which Princeton had so nobly upheld for nearly a century and a quarter. Almost immediately after the reorganization, therefore, Westminster Theological Seminary was founded in Philadelphia and the four men just named, with others who were invited to join the teaching staff, continued the exposition and defense of that great body of biblical truth which the old Princeton had loved and sent forth throughout the earth.

Westminster prospered increasingly, but this made her the object of frequent attack from the opponents of her faith. Her militant defense and propagation of the truth resulted in criticism and opposition. Westminster

has remained constant, however, in her loyalty to the Bible and to the systematic exposition of biblical truth which is known as the Reformed faith. To her has been committed a noble trust which she honors and reveres. Her foundation is the infallible Scriptures.

APPENDIX B

PERSONAL LETTER FROM

EDMUND P. CLOWNEY

Westminster Theological Seminary
Chestnut Hill, Philadelphia, Pennsylvania 19118
887-5511

May 4, 1981

The Rev. Samuel F. Rowen
Missionary Internship
36200 Freedom Road
Box 457
Farmington, MI. 48024

Dear Sam:

I wanted to express my appreciation to you for your help again at the meeting of seminary presidents. Your counsel and stimulus have been a major factor in the development of this group and has opened the way for a much greater degree of cooperation on many levels.

You may recall that in the course of one of our discussions I mentioned the important role that you had played in the development of the Florida Theological Center. I would like to express again to you my appreciation for that help.

I believe it was in February 1978 that I was discussing with you our plans for the Florida Center. We had initially begun to consider the possibility of a center in Miami as a result of the rapid growth of our student body here in Philadelphia. Faced with the prospect of becoming a fairly large theological school we were weighing the implications. As our enrollment exceeded 400 we found it much more difficult to maintain personal interaction with our students. Rather than commit ourselves to indefinite growth we decided that it would be wise to establish centers in other parts of the country for the program in theological training in ministry to which we are committed.

We had a number of meetings with interested pastors and laymen in the greater Miami area and we had been encouraged to press forward with the establishment of a seminary center there. You asked me whom we would be serving. I answered, the churches of southern Florida primarily but also others in the southeast. You then asked me how we intended to serve them. My answer was that we planned to offer a program similar to that which we were offering here in Philadelphia. You then asked if that was

what we wanted or what they wanted. I was a little embarrassed to reply that that was what we wanted. Your questioning made it clear that we had not really sought seriously to discover what kind of program the people in southern Florida really desired to have.

As a direct result of your conversation with me I visited Miami again and explained to a committee that had been set up that our real desire was to serve them and not to build a little theological empire. I told them that they were perfectly free to carry forward their program as they desired; that if they wanted a connection with another seminary we would understand and that our desire was to serve them if they wanted to use our services. I said that we would want to know the kind of program that they were interested in. The committee did meet independently of Westminster representation. They did interview at least one other seminary president and they did determine in due course to approach Westminster and to ask us for our help. They also said that what they were interested in was the teaching of the final year of seminary training in a context of active internship ministry. This was not at all what we had in mind.

Our intention had been to establish a full seminary curriculum beginning with the first year of a three-year program. In response to the desires of the committee, however, we set up the program that they requested rather than the program that we were proposing. The results have been very gratifying. We have established an innovative training program that spreads the final year of the M.Div. over two years and intensively joins experience in church ministries with instruction in theological disciplines. The churches are very happy with the program. The students are enthusiastic and are profiting greatly and the faculty participants have been uniformly delighted with what is taking place.

There are very few times in my experience when a single conversation produced such dramatic results. I want to thank you again for your insight and for the way in which you challenged me to adopt the posture of a servant and not of a general in leading this portion of the Lord's work.

Cordially yours,

EPC/[illegible]

Edmund P. Clowney
President

APPENDIX C

PERSONAL LETTER FROM

JOHN H. KROMMINGA

calvin theological seminary

OFFICE OF THE PRESIDENT

3233 BURTON STREET, S.E., GRAND RAPIDS, MICHIGAN 49506

May 7, 1981

Sam Rowen
36200 Freedom Road
Box 457
Farmington, MI 48024

Dear Sam:

I will try to describe the usefulness of the recent questionnaire as I referred to it in passing at a meeting you and I attended.

We at Calvin Seminary have found the results helpful particularly in enabling us to take a look at ourselves and to have some basis of comparison with others. Both the similarities and the differences, the advantages and disadvantages, are enlightening.

But there is another aspect of our response to the questionnaire which is of even more long-range significance. An initial review of the findings, in which Bob De Vries did admirable preparatory work for the faculty, enabled us to define and identify further questions which we wish to ask of the data. This is helpful to us in at least two ways. It helps us set in their context our initial feelings of pleasure or disappointment at the results as we saw them; we are enabled to ask <u>why</u> a given emphasis or practice is viewed as successful or unsuccessful. And it helps us to plan how to meet those needs which are as yet unmet.

In short, we do not find the questionnaire results to be giving us ready-made answers to the problems involved in effective theological education. But we find them very helpful in defining the questions to be asked and indicating the direction which our efforts at improvement ought to take.

I have no doubt that both the questions and the answers will be further refined in a curriculum revision study which is now being undertaken. I would expect the questionnaire results to be one of the most valuable tools this revision committee will have at its disposal.

Sincerely yours,

J. H. Kromminga

JHK/c

APPENDIX D

RESOURCE-SHARING MODEL FOR CHURCH LEADERSHIP DEVELOPMENT

RESOURCE-SHARING MODEL FOR CHURCH LEADERSHIP DEVELOPMENT

Continuing education is an "in-word" in the contemporary educational scene. In thinking of continuing education it is important to develop appropriate models which will provide some clues for curriculum development. The need for models is to insure against a simplistic response to continuing education. The most common temptation is to simply transport lock, stock and barrel (content, material and method) exactly what is being done in the seminary to some distant or remote location. Or with slight alteration in scope and sequence invite people on to the campus.

There are several characteristics of continuing education which must be taken into account. First, it is issue or problem oriented. The people in the field of service are effective means for articulating to the seminary the particular issues or problems which characterize their ministry. The definition of the problem is not something which is to occur simply prior to the "educational" experience, but as part of the experience itself. It reflects the dictum, "learning occurs in the definition of the problem." The educational experience in continuing education is to be the relating of resources to the emerging clarity of the definition of the problem. The teacher serves the effective role of bridging or relating resources to the problem. The teacher is often understood classically as the primary source of information (resource). In continuing education the learner is to be active--i.e., in the defining of the problem.

The second characteristic of continuing education is the potential for immediate application of the newly acquired skills or information. A case in point would be continuing education in the medical field.

Continuing education workshops on the latest developments in surgical methods, for example, are often used immediately following the educational experience. The two reasons are closely related. People are more inclined to use new information or skills if they have defined them as part of their need and will be immediately confronted with the demands for the newly acquired information and skills in their ministry. This helps to explain the popularity of workshops on counselling. They are responses to the needs as defined by pastors both in terms of the problems encountered in ministry and the immediate opportunity for use. Many pastors have defined their needs for assistance in counselling both because of their ineffectiveness and the heavy demand on their time.

The third dimension of continuing education is its developmental nature. One characteristic way of responding to the continuing education needs is what can be termed the *retreat* approach. This model provides for a one-day, two-day, one-week, two-week workshop. They are short term and intensive educational experiences. Generally, if done away from a campus location, they are for one day to a week. However, they are usually not part of an ongoing developmental curriculum design. The other is a *developmental* model which recognizes that the creative transfer of new knowledge and skills occurs over a period of time. In particular a period of time which allows for a person to move in and out of several types of experiences, cognitive experiences (acquiring new information), field-based experiences (opportunities to function in a real environment in which the information or skills is to be applied), and integrative experiences (times of reflection on how the information and the field-based experiences most effectively relate to each other).

SHARING RESOURCES

There are three sectors which relate to the leadership development needs of the church--the church (all levels of the church's life), theological educational institutions and para-church resource organizations. Missionary Internship and Ministries in Action are two examples of para-church resource organizations which relate to the leadership development needs of those individuals in the church moving into missionary service. There are also numerous occasions upon which Missionary Internship has shared its resources with the theological educational institutions both on an individual and organizational basis, e.g., by consultation and teaching courses for the institution. Ministries in Action has done a similar thing in sharing its resources with both sectors. The original purpose of Ministries in Action was to provide leadership training in evangelism for the church. Its central program is still directed to this end. More recently Ministries in Action has organized its material and resources for teaching in the seminary classroom. Already this has been done in three seminaries.

The focus of our attention will now be directed to the way in which the resources of the church and seminary may be related in a useful way to meet the continuing educational needs of leadership development of the church. The underlying principle here is that whenever we ignore the rich resources which God has made accessible within God's Kingdom, we are at best impoverished and at worst disobedient. Creative solutions to the leadership development needs of the church will arise when we relate the resources God has provided. The need is to find the most appropriate ways of sharing resources and the ways in which they interrelate. There is little promise in viewing them as complementary for making up for the

deficiencies in another sector. Complementarity in the integrated interrelationships more adequately reflects the perspective of the Kingdom of God.

A PROPOSED MODEL

The problem before us is to find a way to creatively join together the resources of the church and the theological educational institution and direct them toward the leadership development needs of the church. We will look at the area of counselling as a case in point. The reasons for choosing counselling is threefold. 1) Counselling comes from the domain of Practical Theology of which it is easier to gain a concensus concerning relevance. Sometimes professors in theological educational institutions maintain that the issues under discussion only apply to the concerns of Practical Theology. There is no need at this point to discuss that the model to be proposed may also have relevance to the other theological disciplines. 2) There is already evidence that counselling is a highly defined need by those serving in pastoral ministry. The evidence for this is the large number of well attended workshops on pastoral counselling. 3) There is a growing recognition that elders and deacons can increasingly participate in some dimensions of the counselling ministry of the church. Elders and deacons are, therefore, part of the population who would profit from continuing educational opportunities.

There may be some (probably much) disagreement concerning the proposed content of the following curriculum. The description of content is merely illustrative. The major concern is the curricular model for the purpose of sharing resources between the church and the theological educational institution. The following are the elements of the model.

1) The training program will be nine months in length.

2) The pastors and elders from the churches in a given geographical area (it could be organized as a Presbyterial program) agree to participate.

3) The seminary provides a professor to travel to the location for workshops on a Friday evening and Saturday morning once a month.

4) The professor provides a related 8-10 page paper to be read (one for each week) by both pastor and other church leaders. Each Thursday the pastor will gather with the leaders from his church to discuss the weekly reading.

5) During the interval between each monthly workshop the pastor takes each of his leaders with him on at least two counselling visits (e.g., death, sickness, family difficulties, etc.). At an appropriate juncture in the monthly program, the pastor may ask for the participants to make visits on their own and report back on the developments arising out of the visit.

The following characteristics are evident in the model:

1) This model does not demand too much from the seminary professor because he has already organized most of the appropriate material for the seminary classroom. Also, the fact that the workshop is only once a month reduces the amount of instructional time involved.

2) The readings provide for a continued input of relevant information between monthly workshops.

3) The pastor is involved in a significant way in the development of leaders in his own congregation without placing heavy demands on him for the course development.

4) There is opportunity for mutuality in learning provided by the weekly discussions. This occurs without placing heavy reading assignments on people who are already very busy or are slower readers.

5) The opportunity for visiting both with and without the pastor provides for a form of supervised field experience.

6) Both resources--church and seminary--integral to the development of church leadership are utilized.

There is a third sector of resources which can be included in the above model--the para-church resource organization. Both the theological educational institution and the para-church resource organization derive a major portion of their justification for existence because of their service function to the church. The para-church resource organization could follow the same suggested model or work cooperatively with the seminary as resources for the continuing educational needs of the church.

The purpose of the proposed model for resource-sharing is to show a way in which the church, seminary and para-church resource organization might be able to effectively related to each other. The viability of the structural dimensions of the model leave some important curriculum questions unanswered. Before such a program is instituted consideration should be given the following questions.

1) Can the participating pastors function the the ways described? Not all pastors are effective in assuming the role of co-learner and facilitator. What training should be provided for the pastor?

2) Has the differentiation in student characteristics been adequately considered? Not all students are prepared to respond to articles from professional journals. Will a special set of curriculum materials have to be written to accomodate the variance in the students?

3) Is the modelling of the pastor adequate where skill training is required or will supplementary training need to be provided for some students?

4) What adustments on the part of the seminary professor will need to be made from the approach used in the formal educational setting? It will be necessary to move away from evaluating the quality of the experience by requiring term papers. However, the criteria for evaluation need to be developed.

5) How and in which ways can the *praxis* logic of the program most effectively enter the awareness of the learner? The model is designed to assist the learner to become aware of the integrative nature of information and experience. Should this be made conscious in each part of the program or particularly emphasized in one dimension (*e.g.*, only in the weekly meeting)?

The following is an example of a nine month curriculum:

	Workshop	Readings	Weekly Meetings	Field Work
Month 1	Biblical/Theological Foundations	One 8-10 page related paper for each week.	Discussions will center on the reading for the week. Also opportunity for discussing the experiences encountered in the visits.	At least two visits with pastor each month. More than one person can accompany the pastor on a visit if it is appropriate. Later in the program the pastor can assign an individual (or two) to make a visit and report back.
Month 2	Competencies! Active Listening			
Month 3	Competencies! Confrontation	At least one article would be introductory to the next workshop topic.		
Month 4	Competencies! Depth Exploration			
Month 5	Competencies! Working it out	Some key questions for discussion can be appended to each reading. It is not necessary to follow the suggested questions.		
Month 6	Personal Counselling			
Month 7	Crisis Counselling			
Month 8	Systems Counselling (Husband/Wife)			
Month 9	Systems Counselling (Parent/Children)			

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