Common Ground Journal

Perspectives on the Church in the 21st Century

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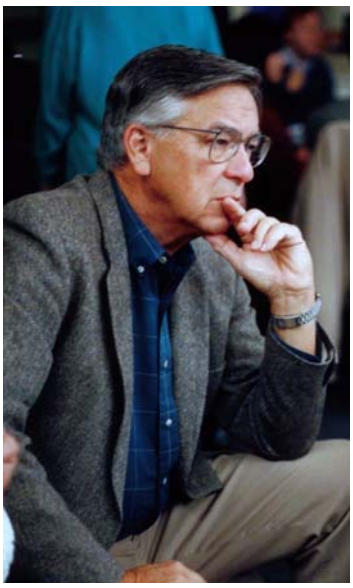
The Educational Philosophy of a Christian Educator



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About the Common Ground Journal

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Mission Statement

Common Ground Journal (CGJ) is a publication of the CanDoSpirit Network and is published twice annually as a resource for Christian congregations seeking to understand and faithfully live out their calling as the people of God in the world. The primary audience for CGJ is thoughtful Christians in congregations who are catalysts for growth within their own churches.

CGJ is devoted to the development of strong, faithful churches whose life and ministry grow out of the church's nature as the people of God. They are organized and led in a manner consistent with their nature and mission. They continually ask, "What does it mean to be a sign of the Kingdom of God in the world today?"

CGJ is a resource for congregational development. We invite scholars and thoughtful Christians in congregations around the world to stimulate inquiry, reflection and action around issues central to the life and ministry of the gathered community of faith. We invite those who serve as leaders in congregations, mission agencies, parachurch organizations, relief and development work, higher education, and non-traditional leadership development to apply their scholarship and expertise in these fields to the context of the local church. We encourage members of congregations to address the broader church with insights grounded in a thoughtful examination of Scripture, and in their own experiences as part of communities of faith in the world.

CGJ is international in scope. We draw on the rich resources of the church around the world to provide a variety of voices and perspectives on issues facing the church. Writers are encouraged to be specific to their own culture and context. In order to contribute to the development of indigenous literature, articles may be submitted in a language other than English.

CGJ is an electronic journal freely available to anyone with access to the worldwide web. The electronic format allows distribution to a wide and diverse audience, and enables the journal to be interactive in nature. Readers may engage in ongoing conversations about the topics and articles we print, and find links to other resources on the web.

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Submissions to the Journal

The *Common Ground Journal* welcomes articles from scholars and discerning Christians. Each issue will feature invited articles around a theme, as well as articles received through open submissions. Open submission articles are reviewed by members of the Editorial Review Committee who make recommendations to the editor regarding their publication.

General Guidelines

Common Ground Journal seeks to stimulate Christian churches to thoughtful action around their calling to be the people of God in the world. All articles should be grounded both in theology and the life of the church. Writers are encouraged to write to and about their own cultures and contexts. CGJ invites submissions in the following categories:

- Articles that stimulate thinking and reflection on the nature of the Church
- Articles that link the nature of the Church to its life and work in the world
- Articles that explore the integration of theology and social sciences in relation to life and work of the Church
- Essays on truths gleaned from the interplay of theory and practice, theology and experience in the active life of faith
- Articles that present insights from congregations attempting to live out their identity as the people of God in world

- Articles based on responsible qualitative research designed to inform a local congregation's understanding of its life and ministry
- Articles that raise questions that the Christian community needs to explore in becoming the people of God in the world
- Reviews of books, journals, programs, web sites and related resources

Submission Guidelines

Common Ground Journal submission guidelines and protocols are based on the need of meeting web design standards that are compatible across multiple versions of both current and legacy web browsers. Please follow the standards carefully when submitting documents for consideration for online publication in the *Common Ground Journal.* Documents to be considered for publication should be e-mailed to the editor at: editor@commongroundjournal.org.

Article Length

Articles should be approximately 2500 to 3500 words in length. Book reviews and essays should be shorter.

Language and Foreign Languages

Articles should be written in clear narrative prose. Readers can be expected to be familiar with the language of the Bible and theology, but will not necessarily have formal education in these fields. Please avoid academic language and discipline specific terms. Provide clear definitions and examples of important terms not familiar to a general audience. Use explanatory footnotes sparingly; explanations and examples in the text of articles are preferred.

The best articles are clear and focused, developing a single thesis with examples and application. The successful writer translates complex ideas into everyday language without talking down to the readers. All articles should use inclusive language.

Biblical language terms and words in foreign languages should be transliterated into English. If foreign language fonts are used in lieu of transliteration, you must embed the fonts in the document so the text can be reproduced accurately. Instructions for how to embed fonts can usually be found under the *Help* menu of most word processors (keywords: embed font).

Style and Format

In matters of style and format, please follow Turabian or the Chicago Manual of Style. You must include proper documentation for all source material and quotations using footnotes.

A Bibliography or Reference List of works cited should be included at the end of the article. A Recommended Reading list or For Further Study list may also be included.

Documents to be considered for publication should be submitted according to the following style protocols:

- Calibri 11 point font or Times New Roman 11 point font or similar (important: you must embed any other font used in the document)
- Single-line space throughout

- Use only one space after any punctuation
- Indent paragraphs with only one tab—please do not use multiple spaces for any form of indentation
- Indent block quotations using the indent feature in your word processor instead of tabs or extra spaces to indent text
- Do not underline text, as underlining is reserved for documenting hyperlinks—use bold or italic for emphasis
- Do not use auto-hyphenation
- Charts, graphs, images etc. appearing anywhere in the document should be submitted in BMP, GIF, JPG, PNG, or WMF format—images should be as clear as possible
- Copyrighted displays, images or previously published works must be accompanied by a letter of permission from the copyright owner to reproduce the displays or images in the online *Common Ground Journal*

The preferred format is Microsoft Word. WordPerfect, Rich Text Format (RTF), or ASCII formatted documents are also acceptable. Articles will be converted to Word format and published online in Adobe Acrobat PDF format.

Author Information

The credibility of an article is enhanced by a brief bio of the writer's credentials and/or professional experience. Writers must therefore include the following information with their articles:

- A short narrative biography of three or four sentences identifying your name as you wish it to appear, the institution you work for or the relationship you have with the topic, your position, and other information relevant identifying your qualifications in writing the article
- A color (preferred) or black and white photograph of you (portrait style) in BMP, GIF, JPG, PNG, or WMF format
- The URL of your personal home page (if any), and/or the URL of you reorganization, academic institution, or business as appropriate

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Reader Response and Contact Information

Readers are encouraged to respond to articles published in the *Common Ground Journal.* This can be done in two ways. Formal responses to articles and themes or editorial matters may be submitted to the editor via e-mail or postal mail (see Contact Information below). Responses may be edited for length.

The following contacts can be used for any questions or recommendations for the *Common Ground Journal:*

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Our Tenth Year of Sharing Common Ground

Linda M. Cannell

Cannell, Linda M. 2012. Our Tenth Year of Sharing Common Ground. *Common Ground Journal* v10 n1 (Fall): 8. ISSN: 15479129. URL: www.commongroundjournal.org.

Our Tenth Year of Sharing Common Ground

Fall 2012 marks the tenth year of the founding of the Common Ground Journal by Laurie Bailey (who has since stepped down as managing editor). Her vision was to launch a journal that would be interdisciplinary, inter-organizational, and of interest to "thinking Christians in the church." Today the Journal is indexed and accessible by most libraries in North America and various countries.

To mark its tenth anniversary, we will over the next three issues pull writing from the archives of Ted Ward. His work stimulated the early development of CGJ; his writing influenced decades of thought and practice in education and mission, and continues to be relevant today. The Spring 2014 issue will invite responses to Ted's writing, and/or articles and narratives submitted with the purpose of extending thought and practice about education and mission into the future.

Fall 2012: "The Educational Philosophy of a Christian Educator," includes a reflection on the life and work of Ted Ward. Various articles are selected in relation to the theme.

Spring 2013: "The Social Philosophy of the Christian Educator," will include selected writings on Missions and Community Development.

Fall 2013: "The Transformation of Educational Styles I: Shifting the Locus of Learning," will feature articles from the past 40 years that illustrate Ted's continuing concern for the transformation of educational styles. Ted has selected writings that explore alternatives to the traditional schooling model such as the opportunities of learning through non-formal modes of education.

Spring 2014: "The Transformation of Educational Styles II: Engaging the Emerging Challenges to the Business Model of Christian Higher Education," will be a Call for Articles and/or Exemplars that review some of the challenges to the current tuition driven model of higher education. Most of the critique and alternative ideas emerging today address undergraduate education. But there is little doubt that the tuition driven model in theological schools is long past its "sell by" date; and the theological curriculum is now so overcrowded that it is falling into ineffectiveness. Just as Ted Ward envisioned ways to respond to the challenges of higher education throughout his career, you are now invited to propose informed solutions to the challenges we face in Christian higher education today. You are invited to submit articles or descriptions of innovation in two areas:

1. Interact with Ted Ward's writings in the Fall 2012-Fall 2013 Issues. Reflect on one or more of the themes from the writings of Ted Ward—expanding on them, presenting different points of view, and/or giving examples of practical and positive development since his work and the continued relevance of his writings to Christian higher education today.

2. Submit articles or examples of how theological education can and should respond to the challenges we now face in Christian higher education.

Linda Cannell, Director
CanDoSpirit Network (www.candospirit.org)

COMMON GROUND JOURNAL

Developing Christ-like Leaders

Ted W. Ward

Ward, Ted W. 2012. Developing Christ-like Leaders. *Common Ground Journal* v10 n1 (Fall): 9-11. ISSN: 15479129. URL: www.commongroundjournal.org.

Author's Note

Since childhood, my life has been concerned with *learning as a developmental process*. Starting as a church musician, adding instrumental music teaching in secondary school, preparing for overseas missions, then to college teaching, and winding up deeply committed to educational research and planning, my career has focused on educational development, worldwide. As a Christian, my concern is for leadership education. As I see it, from Sunday School through theological education, the purpose of Christian education is to aid the development of the people of God as *leaders*—for the church, for the family, for business, industry and society.

Abstract

The article focuses on the values and behavior of Jesus as basic to the education of leaders. The full humanity of Jesus necessitates inclusion of his behavior, attitudes, interpersonal skills, and communication style in pastoral education. *Originally prepared by Ted Ward for AETAL, Sao Paulo, Brazil, 1993.*

"Teaching them to obey all that I have taught" is the second part of the church's task (Matthew 28:10). This command to **teach** must be pursued through theologically grounded concerns for holistic personal development, family development, the development of children, and development of the community, including leadership development,

The task implied in "all things that I have taught" includes far more than words and facts; it includes values and behavior. The study of the behavior of Jesus is neglected, perhaps because Jesus is seen as being divine and thus completely beyond comparison with ordinary humans. A proper understanding of the theology of the **incarnation** accepts Jesus as fully divine and at the same time, fully human. Thus the full humanity of Jesus suggests that without a deliberate inclusion of the behavior, attitudes, interpersonal skills and communication style of Jesus pastoral education—indeed any Christian education is incomplete.

Jesus, "The Great Teacher"

The general impressions that even unbelievers hold of Jesus Christ, is that he was a great teacher. Surely he is recognizable as one of the great religious teachers of all time, but that generalization seems not to be taken seriously, even by his followers. If Jesus is to be respected as a great teacher, it would be important to give careful attention to the ways in which he taught as well as to the substance and content of his teaching.

In today's understanding of educational procedure, it is widely understood that the methods and activities of teaching carry an actual content; how a teacher teaches is part of the information that is taught. People who teach in kindly, gentle, personally involving ways are more likely to teach kindness, gentleness, and personal concern as part of their learning outcomes. In contrast, if a learner is taught a particular subject in a hostile, angry, highly competitive environment, the facts may be learned but will either be quickly forgotten or ignored, or they will ever after be used or taught to others with the heavy imprint of the negative feelings with which they are associated.

For these and many other reasons, Christians should observe carefully the ways in which Jesus taught. A few specific observations follow:

Jesus invited people to walk with him. Far more than just speaking to groups and individuals, Jesus brought people into a sharing of his life.

Jesus invited people to do something and become something. It is more than a figure of speech when Jesus invites with these words: "Follow me and I will make you fishers of men."

Jesus walked with his learners into a changed lifestyle. He reminded them that his was a life of simplicity and freedom from earthly encumbrances. The disciples walked with him across the countryside, slept in the outdoors, carrying nothing more than provisions for their immediate needs.

Jesus felt compassion and showed his depth of feeling to his disciples. He cut through formality and social distance to establish an intimate emotional bond with his learners.

Jesus responded with care and respect to the questions that people asked him. Even when he was weary and engaged in more private moments of reflection, those who came to him were never turned away. He responded after listening carefully; the Bible never shows him turning the subject of a conversation away from the original inquiry and purpose of the person who came to him.

Jesus warned against competitive behavior. In the several moments when the subject came up within his group of disciples, Jesus was very demanding on the subject of competitive behavior and the quest for power. In Matthew chapters 20 and 23 there are powerful warnings about the human desire for authority and honor. As in the value system of the Kingdom of God taught in the Sermon on the Mount, Jesus consistently took a stand against the personal pride that so easily becomes arrogance and self-importance and against the self-advancement and competitive climbing that hurts others.

Jesus put his disciples to work in active learning projects. Far more than just cognitive information dumped as deposits into ready brains, Jesus saw teaching and learning in terms of *doing* things. In John's recounting of the events and meaning of the Gospel, among the startling surprises heaped together in the great "chapter of surprises" (John 4), he says that the Pharisees were surprised to observe that Jesus was not engaged, himself, in the baptism that had come to signify his fame; it was the disciples doing the baptizing! Jesus used an apprenticeship approach in which his disciples were put to work learning by experience to do for themselves the things that they had seen Jesus do and the things that they were hearing Jesus say.

Jesus reoriented his disciples in their cultural relationships. A continuous theme throughout the teaching ministry of Jesus was his concern for intercultural reconciliation. One of the greatest barriers that stood in the way of God's redemptive plan was the cultural narrowness and relative isolation of his chosen people, the Jews. This isolation had grown out of the original mandate to keep themselves separate and as a holy people dedicated to the God above all gods, Jehovah. This part of their responsibility the Jews accepted—off and on. But the other major part of the mandate, to be God's witness to all nations was thoroughly ignored. Thus Jesus found it necessary to help the Jews discover that God's love and compassion extended far beyond themselves. The Samaritans were the cultural frontier for Jesus' disciples. On many occasions, whenever circumstantially possible, and at least twice on deliberately chosen paths, Jesus put his disciples in contact with their despised neighbors, the Samaritans. He persistently showed that he valued the Samaritans. They were important; he even chose to make the hero of one of his teaching stories a **Samaritan**—what a surprise to the legalistic, separatistic Pharisee! When only one of healed group

of lepers returned to thank him, Jesus pointed out to the disciples that once again the evidence shows that Jews are no better than Samaritans. Clearly, Jesus was teaching about cultural differences and the importance of his disciples' recognizing the cross-cultural scope of ministry in his name. (In Acts 1:8, Luke adds the details of "to Jerusalem, to Judea, to Samaria, and to the ends of the earth," thus underlining that the scope of the Gospel and the mission of the church cannot be limited to one's own ethnic and cultural group.)

Jesus demonstrated the holism of Godliness. The Gospels show that Jesus often participated in social events, including at least one wedding and many dinner parties. He saw no conflict between being an ordinary well-balanced human—as a friend, a traveling companion, a dinner guest, a frequent visitor in an ordinary household, and all things spiritual. He wrapped all of life together, and he shared this perspective most explicitly by including his disciples in every event. He did not set himself apart as a mystic or spiritualist whose every word and every breath was separated from tangible, objective, practical realities of life. His life and actions showed that God wants to be a fundamental part of everything about life. To be a true disciple of Jesus is to **walk**—to live every moment of life within the spirituality that is made possible by personal and family relationship to God.

Educational Implications

To properly reflect Jesus, the Great Teacher and the Lord of all of life, education that is called by his name must reflect the lifestyle and relational qualities of the Lord himself. Any competitive and mean-spirited qualities in ordinary education must come under the judgment of the Gospel. All self-serving, survivalistic, personal-achievement motives in education must be subordinated to the community-building service orientations of the value system of the Kingdom of God. Intentions for educational outcomes, curriculum structures, and the instructional procedures themselves must all be made consistent with and subservient to the purposes of the church in God's redemptive plan.

Add to this concern for godly values the issue of qualities needed in leadership for the church, and the criteria for Christian education become radically different from ordinary education. In fact, the criteria for the development of leadership persons in the church can be seen to be substantially in contrast with much that is characteristic today in pastoral education.

Leaders for the Church

No place in the Bible are the rigorous standards for godly leadership more eloquently stated than in Matthew 23. In the words of Jesus Christ warnings are given against control and prestige-seeking, the key leadership fault of humankind under sin. This section of Scripture shows human appetites to be in sharp perspective with the standards of community that Christ expects for his church.

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted's tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

Facilitating Human Development

Ted W. Ward

Ward, Ted W. 2012. Facilitating Human Development. *Common Ground Journal* v10 n1 (Fall): 12-14. ISSN: 15479129. URL: www.commongroundjournal.org.

Author's Note

Since childhood, my life has been concerned with learning as a developmental process. Starting as a church musician, adding instrumental music teaching in secondary school, preparing for overseas missions, then to college teaching, and winding up deeply committed to educational research and planning, my career has focused on educational development, worldwide. As a Christian, my concern is for leadership education. As I see it, from Sunday School through theological education, the purpose of Christian education is to aid the development of the people of God as leaders—for the church, for the family, for business, industry and society.

Abstract

The article focuses on the values and behavior of Jesus as basic to the education of leaders. The full humanity of Jesus necessitates inclusion of his behavior, attitudes, interpersonal skills, and communication style in pastoral education. *Originally prepared by Ted Ward for the Michigan Teachers Christian Fellowship, 1982.*

One of the reasons why we have difficulty in applying research on teaching to the process of teaching itself is that teaching is not altogether a rational process—if indeed it is primarily a rational process. I think that teaching is a common-knowledge process in which all human beings participate both as recipients, obviously, but more particularly as doers. There's hardly a day that goes by that someone isn't teaching someone else something. So then the professionalization of teaching involves the bringing of a sort of level of rationality—and disciplined rationality—over what is actually a very subjective process. In many respects the function of "pastor" is similar. There is in the human being that capacity to respond to another human being. It is a common feeling (I won't say common knowledge) among human beings. We are created as people who can feel; who can care; who can minister—never mind knowledge. And when we take and professionalize that caring function we do the same thing we do in teacher education, which tends sometimes to backfire. The rationality tends not to mix too well and not to coat with any degree of adherence that subjective thing which is really more basic. I really believe that most teachers are relatively unaffected by their years of teacher education. They probably teach in about the same way they would have without the teacher education experience.

They may have a greater sense of anxiety which may in some cases cause them to not do or do that which they otherwise would not have so they have a cognitive level which is able to produce a sense of dissonance between what they would emotionally do and what they would rationally do. I believe the same thing about pastors: Theological education can set up that knowledge base which becomes a dissonance. But I don't believe the knowledge-base ever becomes a transcendent base. Nor do I believe that it should. This is not an appeal to irrationality. It is simply an observation that in the nature of humankind is that capacity to respond in ministry and especially in the new nature. That is, in the redeemed person there is that capacity to respond in ministry. Therefore, it is not altogether a rational thing when we talk about the "competency" of a pastor. And we make a terrible mistake when we bring it all down to things that can be measured school-like. The isolated bits of knowledge don't help the basic personhood of the teacher or the pastor nearly as much as they are supposed to.

Much of the knowledge basic to teaching is not exclusive to the professional educator. Indeed, an easily overlooked characteristic of the field of education is its commitment to make a profession of something that virtually every human being can do already—to teach. Whether the teaching acts of ordinary life are approached in a self-conscious or casual manner, all persons learn something of what to do and what not to do to help others learn. That laypersons hold the teacher in no great awe, that the public in general feels qualified to critique the effectiveness of schools and teachers, that the education of teachers is not recognized with the same dignity afforded to medical education, law schools, and even engineering colleges—all these can be traced, at least in part, to the common awareness that, in more or less significant ways, everybody teaches.

As far as the public is concerned, no clear case has been made for the distinction between being able to teach and being able to teach well. It seems unlikely that even a correlation between certain experiences and effective teaching has yet been shown in any way that convinces the public.

All prospective teachers are members of this public. Far from being in *tabula rasa* condition, those who enter teacher education bring a substantial body of knowledge about teaching and teachers. Into this complex matrix of cultural stereotypes (Thelen, 1969) and idiosyncratic teaching experiences, the curriculum of teacher education makes its inroads. What is to be taught to the prospective teacher is dissonant or consonant with what is already known about teachers and teaching. The meanings that the emerging professional develops from all of this are extensive reflections of a vast social lore. The "success" or "failure" of teacher education to some extent is a reflection of the relative persistence of competing sources of knowledge.

To understand how valid knowledge about teaching finds its way into the teacher's practice, we must know about the previous knowledge that forms the more or less coherent whole of the teacher's habits of mind. What are the likely dissonances? What are the needed refinements of partial knowledge? What "common knowledge" is consonant with scientific knowledge?

The research problem is to identify and "track" the particular knowledge that teachers have and use as they set appropriate activities for diverse students in diverse curricular areas in diverse learning contexts. To understand what constitutes such knowledge at the outset of teacher education is the basic task. Beyond this, to identify the consonances and dissonances within the matrix of knowledge in the face of the knowledge conveyed through professional education is a research task of great importance.

Particular research questions include the following:

1. What common assumptions about the teacher's roles and behaviors are dominant in the "untrained" habits of mind of the prospective teacher?

2. What particular knowledge does the prospective teacher call out from his/her experiential repertoire to make choices about appropriate teaching activities?

3. How does the matrix of knowledge (habits of mind) compare with the knowledge base presupposed and intended by the teacher educator?

Education too easily glorifies the one who learns. Paul's analogy of the treasure that is contained in pots of earthenware showing that "such transcendent power does not come from us, but is God's alone" (2 Cor. 4:7 NEB) is a reminder that we gain no glory from being vessels of his truth.

Education concerns are arising from the awareness that there are unmet needs in the emerging churches in the majority world.

When the curriculum of theological education, for example, is seen as a sacred relic—whether because it came from heaven on a golden cord, or because it is the time-honored perfected outcome of the scholarly winnowing, a searching and sorting that was a task for theologians in some earlier era of mental endowment—too often it led to intellectual rigidity and institutional ossification.

In my own academic field, curriculum and instruction, we make a distinction between these two areas of concern. There are *curricular* matters and *instructional* matters. They are inter-related, for sure, but the curricular concerns always come first. "What should be taught why?" Here is the key question. I prefer to ask it with no conjunction or even a comma ahead of why.

What-should-be-taught-why? The emphasis should be on the what-why connection. Herein lies the heart of professional education value-based decisions that must be asked over and over again if any educational program is to adequately relate truth to the social consciousness of learners.

More fully expressed, this question connects to instructional concerns, most specifically in the last phrase: "What should be taught why, to whom, and under what conditions?" One ought never to select particular methodologies until this foundational question of the appropriate learning conditions is carefully considered. Such matters as the appropriate amount of structure, the degree of imposition of pre-determined goals, the use of coercion or threat, the sort of support needed, the choice between convergence or divergence as purpose are too important to be left to chance or to the built-in-values of the "canned curriculum" from a publisher.

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted's tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

Public Education and Christians: Traveling the Same Trail?

Ted W. Ward

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Author's Note

I have never quite understood why some of my colleagues assume that public education and Christian education are inherently in conflict. My many more years of experience in public education lead me to the opposite conclusion. In a free society, both are valuable and essentially compatible.

Abstract

This article is described as **"**one Christian's hope for public education in the United States." The author presents five propositions, with accompanying suggestions, intended to ground education in general. *Originally presented by Ted Ward as an address to the First Annual Education Foundation Conference, Wheaton College, November 7, 1974.*

Public education and "Christian education" have grown from the same root stock: Greek civilization, Greek assumptions about humanity and about knowledge; and Greek definitions of education as schooling. It is difficult to differentiate public education and Christian education as they are commonly practiced today.

In our own national history the first institutions of formal education were church-related, for the training of the "divine ministry." But these institutions were patterned on the Renaissance European schooling institution, which was clearly understood to be part of the rebirth of culture and refinement of civilization. This was in terms of values and assumptions about humankind and knowledge traced squarely to the pre-Christian Greek philosophers and nation-states.

The pattern of development can be summarized in five steps: (1) Greek thought and institutional models; (2) through Western European traditions to the New world; (3) utilized specifically by the Christian sector of the American society; and (4) then generalized to the whole of the society's perceived needs through the most extensive system of public education ever known. Thus public education, in one sense has been derived from religious education within our own National traditions.

Although there is little doubt that each of these steps has, in general, benefitted humankind, the values on which American education is based in this country are more secular than biblical. One illustration is highly visible in Jesus' warning to his followers about the prevailing Greek styles of management and authority in reference to learning and leadership. To explore this issue, see Matthew chapters 20 and 23.

But there is yet a fifth step in the pattern that seems to be at best ironic, at worst satanic: for at least the past century, education in and for the church has been increasingly preoccupied with patterning itself on the schooling models from the secular society. Perhaps the irony is blunted by the fact that the secular institutional forms and practices were first employed in the New World by the church, but that historical accident is no justification for the failure to discipline the ways and means of so-called "Christian education" against any higher authority than the contemporary standards of the state. This flaw accounts for much of the weakness and confusion in contemporary "Christian education."

Perhaps it was a mistake to ask such a person as myself to keynote this conference. It might have been more fitting to invite someone who could polarize the issues along more predictable lines—a person who could have painted public education dark brown and Christian education with pretty pink. But I can't do it. For a recent conference on the family in North America, I was asked to identify several of the major evils in American society and relate them to some of the key institutions such as schools, mass media, and so forth. I suspected that I was supposed to be the hatchet man to chop away at the fundamentalists' favorite targets. Although I decry the relativism and materialism in our society, I don't see how the schools can be blamed for creating these values. On the other hand, I must speak out against the pressures that schools place on children and youth; pressure *to conform*, pressure *to compete*, and pressure *to succeed* to materialistic ways. Christians, whose lifestyle needs to be characterized by *non-conformity* to what we see as worldly ways, *cooperation* for the benefit of others rather than competition that serves one's own self-centered purposes, and *success measured in non-materialistic terms*. For this Christian the concern about pressure summarizes most of what I dislike in public education. But the *heavy* criticism is that the so-called Christian education is rarely any different!

Time and space won't permit this sort of wandering through my pet peeves. In the following section of the paper I will attempt to embrace a larger and more precise set of concerns by developing the thesis that the community of Christians has a relationship to public education based on mutual interests, in which both the Christian and the larger public need each other.

Though by no means can this thesis be well supported in such a brief review, we can at least consider the key assumptions on which it is based. For convenience, the assumptions are grouped into four sets that deal with knowledge, learning, education, and democracy. As I see it, these four sets of assumptions delineate the major elements of a Christian's posture in reference to public education. In fact, they constitute a basis for historical and contemporary cooperation of Christians in public education. Thus the list represents for this conference a reminder of the stake that Christians have and hold in the moral and intellectual development of the republic. I suspect that we can find in the list the rudiments of agreement and the basis for mutual respect.

It will be clear that many or most of the listed statements are presuppositional; that is, they are based in large part on what the Christian takes by faith as the starting point for rational analysis—what we hold to be true about God, about the universe, and about human nature. Presuppositional though they may be, these ideas can also be seen as propositions that are empirically demonstrable and highly defensible against rational arguments based on counter-presuppositions. Parenthetically, in my twenty-five years as an educator, I've seen notable movement in the scientific understanding of teaching and learning that has closed quite a few of the gaps between the Christian posture and the prevailing secular postures. As but one current illustration, behaviorism is now being called into question and may be on the wane after its twenty or thirty years on the academy. If time permitted it would be useful to consider many such shifts which, on the whole, seem to be leading toward positions more similar to those derived from biblical views of human nature.

After the four sets of statements relating to education in a democracy, one other list of propositions will be offered. In this fifth list, I attempt to identify some of the crucial assumptions about the community of Christians. Any non-Christian who really wants to understand why certain educational issues are especially important to us will appreciate the statements. I would grant that this last list has less potential for establishing a common ground among educators in general; these are not the value positions we hold in common with others so much as the bases for our peculiarities as Christians.

Now we will examine the assumptions which this Christian believes to be theologically and scientifically valid. As each of the assumptions is stated and elaborated please bear in mind that I am not suggesting that all Christians hold to the position in exactly the same form. Nor do I suggest that all non-Christians reject the assumption. Indeed, I don't believe that, and even if I did it would be counterproductive to polarize this conference on that axis. Much to the contrary, I am taking this approach so that as professional educators we can each examine our own assumptions and beliefs about the factors and issues that make this conference important. I am not asking if you agree with me, and certainly I'm not suggesting that even the other Christians here *should* agree with me. But I suspect that we will find ourselves in certain agreements across that line of belief in Jesus Christ, and further that certain disagreements cannot be identified easily with any particular religious position.

A. Propositions about knowledge

1. All knowledge is traceable to one source: God. Immediately we see one basic conflict with a basic tenet of humanism: that "humans are the measure of all things." But the crucial issue is even deeper: knowledge either does or does not extend beyond humanity's knowing.

2. God has revealed himself and his works to human beings through two modes: through his created universe and through his revealed word. For the Christian scholar (perhaps for scholars in general), it is important to realize with appropriate humility that though we hold that truth is perfect, our comprehension of it is in errantly imperfect and partial.

3. Any honest inquiry after truth is inquiry into God's truth. As human beings seek after truth, whether through scientific inquiry or through study of the Bible, what is found can be expected to converge on God's nature and works. When, for example, science and the Bible seem to disagree, the problem may lie in a faulty understanding of the Bible or a faulty handling or interpretation of scientific data. *Both* need to be reexamined again and again until the harmony is found.

4. Organization of experience into residual knowledge forms is an activity of human energy and insights; even when scientific, it is arbitrary and is always subject to revision. There are no inherent qualities or categories of knowledge that can rightly hold claim as universal taxonomies or basic disciplines. All academic organizations and mental structures of knowledge are relative.

B. Propositions about human learning

1. Learning is one of several developmental processes inherent in the nature of humankind. The human is a rational creature, though rationality is interwoven with subjective and super-rational components. The important issue is that it is *normal* to learn: teachers and parents need not anxiously bring learning *to* a child.

2. Learning occurs inside the person, through a process of constructing meanings and structures from experiences and thus becoming free of limitations. The process of perception is a basic aspect of learning. Meaning is not acquired as if it were a commodity from some shelf; it is unique to the learner and originates as the "externals" of the experience transaction with the complex "internals" of the person.

3. Transaction is the crucial activity through which learning occurs. Transactions with people, events, and circumstances are the facilitations of human learning. The array of factors in the

learner's environment has an effect on learning. But the effects are not altogether predictable. The infinite variations of kind and quality of transactions that depend on what the learner brings to the experience rule out any behavioristic confidence in the outcomes of any given transaction.

4. Consequential learning is an internal complex of cognitive structures and affective commitments. It is not enough to define learning as behavior change. Granting the obvious impossibility of measuring anything deeper than behaviors, and even allowing for the dubious proposition that learning can be assessed by comparing behavior at time one with behavior at time two, the practical problems of measurement and assessment should not be allowed to limit the educator's concern for learning. Learning involves information acquired, skills gained, beliefs altered, and commitments strengthened or weakened.

5. Human development, especially cognitive development, is also seen in terms of moral development. Similarly a natural and transactional function, the development of moral judgment is the vital area of cognitive interlock with the spiritual aspects of the person.

C. Propositions about education

1. In any society, education is provided through a wide variety of informal, formal, and non-formal institutions. When considering education and educational resources, it is important to conceptualize broadly. To equate education with schooling is to fail to recognize the validity of such educational modes as church, family, living-learning communities, trade unions, social clubs, on-the-job training, and so on.

2. The complexities of skills and knowledge needed for effective living in a modern society demand that institutions of teaching must be created and maintained. Ideally these would assume that resources and nurture to stimulate human development would be widely available. But because of our heritage in the Greek tradition, we tend to adopt the hierarchical model of teaching-learning with its place-and-time fixed assumptions about teaching efficiency. The model is called "School."

3. Every educational organization is value-laden. Whether the value is authority, coercion, individual freedom, democratic social organization, competitive greed, survival, or honesty, the educational form itself is carrying powerful moral and ethical messages. In a very real way, McLuhan's words apply: "The medium is the message."

D. Propositions about public education in a democracy

1. The philosophical presuppositions of democracy demand that certain competencies, especially decision-making skills, be broadly available within the society. Thus a non-elitist system of public education is vital to the functioning of national democracy.

2. A primary purpose, indeed one of the few completely unassailable purposes, of the public education system, is to produce political competency. Here we ruefully observe that the levels of public participation are so low as to indicate default of the schools on this basic purpose. It is tempting to argue that American schools have taken on a wide array of non-essential duties in order to create a smoke screen around this crucial failure, but…

3. …the dilemma of public schools in a democracy lies in knowing which of the many voices of the people to respond to. In America the public schools are under incredible pressure to be the force of change in the society, but as the whole impact of being a truly pluralistic society settles in. The schools are given confusing and often contrary signals from the legislative and judicial systems.

4. Many of the underlying values of the existence of public educational institutions are easily traced to biblical teachings. If public schools did not exist in American society, the community of Christians would be at the forefront of the movement to create them. They represent a concern for all the children of all the people, a social commitment to truth and a nationhood based on participation in processes of order and justice. Altogether very biblical.

These four items suggest a large common ground between Christian and secular educators in support of non-behavioristic models of education. (We are amused sometimes to note the common ground even with the neo-humanists, with all their deep-seated relativism.) But on the following propositions, we do not expect any agreement. We do welcome understanding. These are our key distinctives.

E. Propositions about the community of Christians

1. Being a Christian is both relational and functional. It is a relationship with God through the redemptive work of Jesus Christ; the relationship is expressed in a life of functional processes. As we are being transformed and conformed to the image of Christ, we demonstrate God's own concern for the whole of humanity, but particularly for those who are needy, hungry, imprisoned, sick, and poor in spirit. We also demonstrate our relation to and our love of God through fellowship and love within our extended family of brothers and sisters in Christ. We do not intend to appear any more exclusive than any other family.

2. The community of Christians is in the world for a purpose. We are part of God's intervention in the affairs of people and nations. We are described as salt in the world—stinging and irritating sometimes, but bringing savor and preservation to a world seriously blighted by sin. Thus we have a stake in any and all agencies of social development, certainly including public education.

3. Christians appreciate democracy, recognizing it as the form of government in which personal and religious liberty has facilitated the growth of institutions of the church, e.g., the "modern missions movement." However, Christians recognize the inherently secular assumptions underlying democracy, e.g., that the best way to determine the merits of a choice is to put it to decision among the broadest possible responsible electorate. By contrast we note that the biblical process for certain crucial decisions made within God's will consisted of the studied judgment of knowledgeable and responsible persons then put before God for divine intervention as the ultimate determinant.

4. The family is the basic and essential educative unit. The responsibility to shelter and nourish, to reward and punish, to model and exemplify, to transact and explore are assigned by the Bible to the family.

Although the lists could be longer, I could not make them shorter. These points are one attempt to create a parsimonious view of the Christian's stake in public education.

It is long a tradition of the church to come forward with creeds and declarations. A year ago in Lausanne, Switzerland, the International Congress on World Evangelization was almost brought to a standstill over the wording of what has become known as the Lausanne Covenant. Three weeks ago in St. Louis the Continental Congress on the Family got so bogged down in words that the pressure for a declaration was defused into a sort of press release representative of no one in particular and issued after the participants had packed for home.

In an effort to anticipate the urge to put forward a declaration and at the same time to illustrate the likely futility of such an activity, I offer the following summary of my remarks tonight, under the pretentious title following:

One Christian's Hope for Public Education in the United States

In the concern for an orderly and just society in which
the involvement of God in the affairs of humanity,
the redeeming love of Christ for all people,
the power of the Holy Spirit, alive and active within God's people,
the church, as the focus for community of God's people,
and the family, as the essential and rudimentary base of human development
may be realized and nurtured;
this Christian hopes for and is working toward public education that is characterized by foundation on a broad definition and understanding of the nature of human development,
utilization of a broad array of educational procedures of which schooling is but one major category,
respect for the uniqueness of personhood and accommodation of the needs for self-realization,
reduction of emphasis on inter-personal competition and increased emphasis on cooperation,
reduction of coercive and circumstantial pressure to conform to norms of society,
reduction of emphasis on the artificial reward system of schooling,
decoupling of "success" in school from entrance and advancement criteria of the world of work,
comprehensive concern and consequential preparation for the skills and understandings demanded in the contemporary world, including the skills of social transaction with people of various ethnic and social backgrounds,
respect for the right of the children of Christians and, indeed children of every religious community, to participate in public education without being attacked or intentionally undermined by any influence or pressure other than sincere inquiry after truth,
respect for the relationship between a child and his or her parents,
respect for the right of parents and the child to participate in the educational decisions that affect the development and destiny of the child,
reduction of moral relativism through an openness to accept the moral influence of God that is present and available in biblical Christianity.

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COMMON GROUND JOURNAL

Education That Makes a Difference

Ted W. Ward

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Author's Note

Really bad teaching lacks purpose. Really bad teaching goes through routines, habits, exercises, and offers experiences that don't "add up"…that don't accomplish anything worthwhile.

Abstract

An encouragement for college students to make important decisions about learning—adding value to formal schooling, becoming reflective, and committing to responsible action. *Originally written by Ted Ward for* The Bethel Focus *(College and Seminary, St. Paul). Vol. 32 (2) May 1980: 9-11.*

Ours is a sojourn of development. What education we have opportunity to get makes a difference in how we approach that journey of development through life. The sort of education in which a Christian participates has important bearing on his or her spiritual development. You must take responsibility for the substance and quality of your own education.

As part of the sector of middle class North American Christianity that values higher education, we have been socialized to accept formal education as it is made available to us. I suspect that in this chapel group something greater than 80 percent are not yet taking responsibility for their own education. You are here in response to a number of signals from various people who suggest that this is the way to go. But at some point in life you will have to take responsibility for your education because it will not be completed when you receive your diploma.

Ultimately the way you continue to educate yourself and to take responsibility for your own life-long learning will have more bearing on what you are than the four years you spend in college. This is but a piece of a foundation and quite often the last one provided by the dictates, mandates, structures, and socializing processes of others. From here on you're on your own.

Varieties Of Educational Experience

What experiences are having the most effect on changing you? After you reflect on this, I will give you the rank ordering that generally shows up in collegiate groups I've tallied.

Highest on the list usually is *interpersonal relationships.* The second thing that usually shows up as having tremendous changing effects is *experiences in serving others.* Then comes *travel*—not necessarily international travel but travel regionally. *Reading* usually is next, followed by classroom experiences. And then *prayer* is listed or something associated with the devotional experience of quiet time and involvement with God in direct communication.

As you look at this list I would urge you to recognize that all of those experiences have the potential for everyone of being education that makes a difference. Education should not be seen simply in terms of signing up for courses and going to classes. When you take responsibility as a person who has moved through formal education and are making your own choices and decisions about your education, don't

neglect any of those experiences. They are very potent change inducers and thus valuable in fulfilling your educational objectives.

Where Is Education Taking You?

Now let's talk about the direction of change that is occurring in your life. Are you moving into bondage through your educational experiences or into liberty? The Apostle Paul talks a lot about categories of bondage, and this is a very important issue if we are going to be fulfilled as human beings. When we live either in the bondage of law or the bondage of flesh, we are less than whole persons.

I call your attention to Galatians 2:1-5 where there is an incident of legalism summarized by Paul. One of the things that can happen to educated people is that as they move themselves into bondage, they move others with them. They use education to trap themselves in legalism and legalistic requirements, failing to go on into total freedom of servanthood to the Lord Jesus Christ.

There is also the bondage of the flesh described by Paul in Romans 8. If we are indulging ourselves in those things, even educationally, that are exalting of the flesh, we run the risk of moving not toward freedom but to more bondage, the bondage of the flesh. "Head trips"—intellectual exercises in which we exalt ourselves and build ego-satisfying experiences through our learning—are themselves potential movements into more bondage to the flesh. In I Peter 2:16 we are encouraged to act as free people, as indeed we are, having been bought by the blood of Jesus Christ. And we are to be bondslaves of God, which is true liberty. For those of us who are in it and enjoy it and see it for what it is, we know that bondage to God is a bondage to holiness, not a bondage of enslavement.

Educationally, what sorts of experiences are open to you? What possibilities are in your life ahead? I'd like to identify a trilogy of educational forms within any society: informal, formal, and non-formal.

Informal is that process of just living and learning by what is commonly known as "mother's knee" or the school of hard knocks—that socialization process that comes about because a person lives in a particular society. Informal education is non-deliberate, whereas non-formal education is deliberate: it has a place and time. When we talk about formal education, it can be defined as a ladder-like structure by which we move from step to step; stage to stage, and every stage justifies itself in terms of making us ready for the next one.

You ask fourth graders why they are in fourth grade and they look at you quizzically and ask, "How else do you get to fifth grade?" And sometimes you ask people why they are in college and you get a similar answer: "How else can you get out?"

In the years ahead, formal education is not your only option. One major option after your formal education is non-formal education: setting up for yourself deliberate agendas of learning and becoming involved with others in study groups and projects to continually stretch yourself. This is one of the things we especially need to consider since our experiences as Christians should be communitarian involvement with others.

Three Types of Emphasis

As evaluative criteria for the kinds of educational experiences to look for, whether formal or non-formal, I'd like to identify three models or paradigms of educational emphasis.

The first type of emphasis is sometimes called the classical, where *knowing* is the big issue. *Doing* is a subordinate function and is assumed somehow to come out of the knowing, and perhaps in the long run all of that has a determining effect on one's *being.* This exalting of the knowing, as if knowing is somehow adequate to produce the doing, is certainly not very Christian. If we find anything in New Testament injunctions and exhortations, we certainly find encouragement to keep our act together. Don't let your mouth go off in one direction and your feet in another. Be as concerned about the doing as you are about the knowing.

The second type of emphasis is sometimes called technological or pragmatic education, and our society is getting increasingly full of it. A lot of argument rages around this model because technological education is regarded as rather impoverished from the standpoint of the liberal arts philosophy. It sees knowing as important only as knowing allows for doing—not a highly Christian orientation to learning unless one is learning to sew, learning to shoot a basket, learning to drive a car, or something else that has short-term technological application. Certainly in terms of the whole of our lives and the core of our educational experiences we should be looking for other kinds of education.

The third type of emphasis can be described with an ancient Greek word, *praxis*: knowing and doing are inseparable. Through doing one has the experience of knowing and through knowing one has the potential of doing, and through all of that comes the "praxis cycle" of experience and reflection on experience. The focus is on the changes of the *being;* and responsible being regulates the doing.

Although there are values in each of these models for different sorts of purposes, we should particularly seek out good praxis experiences. This suggestion is based on the Epistle of James, where we read of a relationship between knowing and doing that is Christian.

Three Instructional Processes

You should be able to identify and appreciate three different instructional processes. *Input* is the first of these. A lot of sermons are of that sort. We get information. When you read you get information. Though you may not be interacting with it very much, you may be getting fairly straight communication. But if you're alert, you can usually find that interaction with input is possible and sometimes coupled to opportunities for dialogue and conversation.

The second sort of process is sharing. Sharing is when any knowledge, idea or skill that one has received or developed is put into action or put into a verbal form in which it can be communicated with other human beings. Some of us may not think of that as being learning. We'd rather have the professor or preacher give us input rather than to take the effort to share with each other. We may be getting an impoverished view of learning; the fellowship of the body is intended to be a sharing community, not only of physical goods and "bearing one another's burdens" but sharing in terms of edifying one another through our collective experiences.

A third process—which I especially urge you not to demean or avoid—is the *reflection* experience. While it is probably the most foreign to much of what goes on in Christian education, an understanding of oneself and one's familiarity with one's own characteristics is important for Christian growth. In James 1:22 the distinction is made between those who are *acting* on their Christianity and those who are just absorbing Christian knowledge. "Prove yourselves doers of the word and not merely hearers who delude themselves." Be alert: this is not a distinction between Christians and non-Christians but a description of two categories of Christians.

"Those who listen to the word but do not do what it says are like people who look at their faces in a mirror and, after looking at themselves, go away and immediately forget what they look like" (James 1:23-24 TNIV). They are disinterested in getting in touch with themselves. They are not taking advantage of the feedback that exists to get a clearer picture of who they are and where they are headed. The crux of this passage is not that people look at the mirror but at *their face* in the mirror. They are criticized not because they forget the mirror but because they lack interest in what they saw in the mirror—a face. In contrast, people who are not only hearers of the word but doers are those who are interested in getting a clearer picture of themselves.

Growth in self-awareness, or the development of a reflective capacity to see oneself more clearly and to get more in touch with oneself as life progresses, is the crucial difference between a Christian who is passive and one who is active. These are the forms, types and functions of education I urge you to look for.

One negative word. Never be satisfied with education that simply teaches you a labeling system so that once having categorized a person or idea you walk away and say, "I know where she's at" or "I know where that idea came from."

We need Christians who know how to grapple with difficult ideas if we are ever to come into the fullness of life as truly free Christians. May we not use our educational experiences for further bondage but may we discover through them true liberty and the excitement that comes in servanthood of our Lord Jesus Christ.

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COMMON GROUND JOURNAL

The Lines People Draw

Ted W. Ward

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Author's Note

Choice-making is a continuous part of the educator's job. Moral choices, spiritual choices, social choices must be made wisely. The problems arise when the habits of choosing lead to the habit of being perpetually judgmental toward others.

Abstract

A discussion of the problems created when people draw lines between themselves and others. Lines exist in many fields and are typically harmful. This article calls for more productive relationships between people and among the variety of professions. *Originally written by Ted Wad for* Faculty Dialogue, *1989 (11): 7-22.*

Since the Fall, humankind's rebellion against God has resulted in one division after another—line after line being drawn to represent both valid and dubious distinctions. Never satisfied until the unity is pulled apart into its component particulars, the tendency is relentlessly toward reductionism and toward conflict. Linguistic and cultural lines continue to be drawn in fact, in ink, and ultimately, in blood.

Accelerated by the Industrial Revolution and now exacerbated by the Information Revolution, specialization and compartmentalization are characteristics of our times. In business, industry, and surely no less in education, we manage our increasingly complex world of ideas and relationships by dividing and labeling.

Proudly discussing with mother his first day in sixth grade, the youngster said, "No, we don't have arithmetic this year. We're all done with that. Now we have mathematics."

Similarly, the misguided seminarian might say, "No, we don't study doctrine here, we study theology!" Distinctions among studying the Bible, studying doctrine, and studying theology are to some extent justified, but most evangelical seminaries try not to draw the lines quite this way. Lines so carelessly drawn separate essence from evidence, theory from practice, and idealization from realization. Worse, they tend to make people satisfied to dwell in company with the verbal and intellectual equivalents of matters which at a more vital level are substantial and transcendental experiences.

One of the marks of the educated person is the capacity to draw discriminating lines that distinguish one thing from another. As God set Adam to work in the creation, this human capacity was employed in the task of naming the creatures. Without distinguishing names there is no effective communication about events; indeed, orderly thought itself depends on reliable systems of classification. Unless one draws lines wisely and well, there can be no useful names.

As in many another human paradox, the capacity to distinguish can become exaggerated and can work against the grasp of truth. When lines are drawn that separate and isolate parts of a whole, discrimination becomes a barrier to understanding.

Drawing lines between people on the basis of race illustrates the paradox. Distinctions as to ethnicity and, especially, color can be made on the basis of empirical observation. But the fact that a

distinction can be made does not license any and all uses of that distinction. The differentiation of relationships, services, or privileges to one set of persons over against another is often based upon the capability of distinguishing and drawing lines. Such a use of this God-given capacity to distinguish violates the wholeness of God's purposes in creation and God's provisions of redemption.

Harmful Lines

The human tendency toward pride causes people to draw lines between themselves and other people. Line-drawing so easily serves the purposes of pride and alienation: sometimes to assure a better seat at the banquet, sometimes to demonstrate superiority—at least in one's own eyes—and sometimes to avoid the inconvenience of becoming involved in the pains and griefs of a neighbor. Worse yet, a religiously drawn line that seems to justify alienation allows the learned priest to pass by on the other side of the road. What uses people can make of religion! In the realm of ideas the tendency to draw lines can become a barrier to truth. Schooling experiences that are principally concerned with words and lists, defining and classifying, accepting and rejecting can lead toward a life of verbal sorting rather than whole thought.

The cause of Christ has not been served well by the line between secular and sacred. Since "the earth is the Lord's and everything in it…" (Psalm 24:1), there seems to be no particularly good reason to accept a distinction between things that have to do with God and things that do not. Indeed, what is there that exists without relationship to God? Nothing in the realm of the created universe, the world of ideas, or the supernatural realm of the eternal spirit. The Bible, taken in its own terms, identifies God as creator, redeemer, sustainer, and ultimate judge of all things. Only in some limited human perspective, usually self-centered and colored by an uninformed grasp of the things of God, does intellectual narrowness serve humankind well. Especially to be pitied is the Christian who has dealt with the difficult reconciliations of theological understanding and scientific understanding by accepting dualism. Even when that neat but worthless line between sacred and secular becomes the outer boundary of a Christian's knowledge and life, the result is a sort of artificial and impotent spirituality. I shall never forget one lamentable graduate student who castigated me for assigning a reading by a non-Christian author. As a part of the disciplines of a supposedly valid theological education at a prominent theological seminary, this person had come to loathe reading anything that could not be instantly trusted on the basis of the faith claims of its author. Narrowness of this sort isolates Christians from important extensions of truthful understanding that are available because of common grace.

Do we resonate with Robert Frost's reflection?

> *Something there is that doesn't love a wall…*
> *Before I built a wall I'd ask to know*
> *What I was walling in or walling out.*
> Mending Wall [1914]

For a Christian the most crippling line drawn is between Christian reasoning and other processes of reasoning. Dualism, the misguided attempt to separate life into sacred and secular, leads into a downward spiral of intellectual and moral inconsistencies. The line between sacred and secular may serve as a convenient basis for compartmentalization, but the line is not consistent with the way God has created his universe. The practical effect of imposing unnatural distinctions that are inconsistent with reality is deception—self-deception in this case. Indeed, because of sin the universe is divided in ways God did not intend, but to hold such distinctions as absolute belittles God's redemptive purposes.

The human being cannot be divided into natural components and supernatural components. Whenever we distinguish a sociological perspective from a theological perspective, as if the former were inherently godless, we do violence to the wholeness of truth itself. Holmes (1977) has shown that "All truth is God's truth" is more than a cliché. For the educated Christian a sociological perspective is informed by theological substance. All so-called perspectives, all information, and all insights, if held in the mind of an integrated Christian, are subject to the same discipline of the whole counsel of God and are capable of being similarly informative. Grappling in a biblical way with the distinctions between "Christ and culture" disallows that the two ever be divorced; it is a creative tension. Sin lies at the root of the dissonances, but redemption means that there is a basis for reconciliation.

Lacking integration—intellectual wholeness—the individual Christian and the institutions of Christianity are vulnerable to apostasy. Over the last twenty years, the feverish attempts in Christian higher education to get "faith and learning" back into mutual accord are a reflection of the effects of dualism in Christian thought.

Lines That Get in the Way

The lines between the subdivisions of a major field of study—theology, for example—are drawn to represent matters of territory and administrative convenience to educators, publishers, and librarians. Often these lines are the causes much more than the results of schisms and disarticulations. The wholeness of a discipline can be obscured and unbalanced by the emphasizing of its parts.

With the dramatic expansion of human knowledge has come specialization. Partly a concession to the post-Renaissance reality that one can't know everything about everything, but clearly motivated by managerial concerns about efficiency, specialized departmentalization has become the norm. The major consequence has been negative, compartmentalization of thought and literature. In many cases, the academic mortals who serve as custodians of the disciplinary shrines tend to dig the lines ever more deeply as if to defend their vulnerable plot of sacred ground.

Competitiveness and pride disturb the unity of theology. Theoretical theology is placed on one side of a distinct line to distinguish it from practical theology. Old Testament is across a line from New Testament. Even within a given subdivision of theology other lines are drawn. For example, in homiletics oratorical skills and exegetical skills seem to have lost their interdependence; here and elsewhere the bits and pieces are attended to in some sort of blind hope that somewhere along the line someone else will put the pieces back together and make sense out of the whole. Thus we have learned to live with piecemeal education.

If the drawing of academic lines were merely a matter of organizational expediency, it might be easier to justify; but such lines give rise to all sorts of prideful and pompous disgraces. The "professional" disciplines, Christian education and missions, for example, are seen as less prestigious than the "academic" disciplines. Consequently, the closer one comes actually to serving the church in a concrete, contemporary action-oriented learning process the more likely one is to encounter resistance allegedly based in standards of accreditation and institutional tradition. One must wonder if the ultimate value of erudite theology is assumed to be exclusively in the brain.

Very close to my heart and to the substance of my academic career are the presumably separate sub-disciplines of Christian education and of missions. The lines that have been drawn to separate these two fields within theological studies are less than constructive. In the first place, the Gospel makes sense only in terms of mission: the God who redeems was made flesh and dwelt among us to bring Good News of

deliverance to those trapped in humankind's three types of poverty (Luke 4:18-19, quoting from Isaiah 61). Similarly, the ministry of teaching is integral with the fulfillment of godliness inherent in the fullness of God's redemptive process.

In the twentieth century missions and education have each been treated to the mixed blessing of specialization. In similar ways, in similar timetables, and toward similar ends, these two facets of the wholeness of the Gospel have been given separate status, imbued with their own rights to specialized A literature, faculties, and advanced degrees. Where will it end?

It may be for the twenty-first century to pull these matters back into wholeness and comprehensive integrity; but when it happens, it will honor God and make the field of Christian education relate more constructively to the human condition.

Trapped Behind the Lines

The Christian liberal arts colleges talk to each other to some extent but show only slight capacity or interest in being influential in national and international debates of moral issues. One major kingdom assumption underlying much of Christian higher education, especially theological education, is thus in default: graduates have not gone forward in substantial numbers to infuse the academic disciplines with biblical standards of truth. The relatively few interactions between public policy and what passes for Christian thought seem largely to be in the hands of exploiters, naive reformers, and theologically illiterate thumpers of simplistic propositions. Perhaps the time has come for evangelical theological seminaries to relate theological foundations more explicitly to socio-political and economic reasoning. Here again, the classical roles of institutions are governed by lines people draw. But what eternal truth is at stake if a theological seminary should include within its mission the providing of sound theological groundings for people in political and media leadership?

Pulpit or pew? Does theological education—substantial theological education—have any value beyond the clergy? The problematic line between clergy and laity confuses the church. The unfinished work of the Protestant Reformation centers on the institutionalization of meaningful roles for the laity, pursuant to the propositional assertion of the priesthood of the believer should have come some sort of actualization of the Christian vocation of all Christians. Instead, the sacramental uniqueness of the ordained priest was replaced by a new cultural equivalent: the teaching office of the ordained minister. Rather than ushering in a radical fulfillment of the New Testament teachings on the church, the image and expectation of the docile and passive people of God was perpetuated.

The Reformers, while proclaiming the priesthood of all believers, in fact elevated the teaching office in such a way as to perpetuate the gap between clergy and laity. While no longer implying the same sacerdotal uniqueness, the clerical distinction remains. Seventeenth-century Protestant scholasticism replaced the authoritarian priest with the authoritarian preacher. The little people of God have become very accustomed to having their shepherds talk down to them.

Institutions of theological education, even those serving fellowships that claim a high view of the congregation, perpetuate this flaw of the Reformation. The calling of God is for set-apart servants, evangelists, pastors, and teachers who will minister in special ways to the communities of faith. But by tradition, the clergy are elevated and separated; their status within the hierarchy of the church derives from a system of intellectual meritocracy which divides the church into several strata from the learned to the unlearned.

Because the Reformers were unable to institutionalize their theme of the "priesthood of all believers," the stage was set for prompt return to a passive voice and behavior for Christianity's laypersons. Claiming to believe in a slogan without having to pay much of a price for it allows' cheap affiliation with a cause.

When is a ministry "full time?" The presumption that the church can put all needed ministers on salary is very much a product of the wealthy West in the twentieth century. The historical patterns of ministry and the current realities in much of the newly churched world point in the direction of a bivocational ministry. Monovocational ministry (full-time employment, salaried by one congregation) may be more an aberration than a fulfillment of God's best for the church. Not only does the monovocational assumption exacerbate the clergy-laity gap, but it also contributes to the image of a minister paid to do the work and meet the needs of the parishioners.

Further, the relationships between Western missionaries and congregations in postcolonial nations are strained by the often unreasonable expectations that the universal norm is for a budgeted church with a salaried pastor. In the restrictive customs of many mission organizations, a fellowship of Christians is not even allowed to call itself a church until these conditions are met. The pastor is also usually expected to be formally educated well above the congregation. The source for these standards is more in culture than in Scripture.

Who is a missionary? At this point another line that people draw needs to be considered: the line between missionary and other Christians in international vocations is based on the assumption that international and cross-cultural evangelization is the exclusive domain of persons employed by churches and by parachurch organizations. This line has dubious foundation in Scripture: it is reasonable to assume that the Gospel was spread in the early centuries by bivocational persons going abroad into situations as participants in the workaday world of craftsmanship and. merchandise. At least part of the sustenance of no less an example than the Apostle Paul was derived from employment in a menial craft, tentmaking.

The habit of monovocational reasoning prevents certain mission boards from recognizing "tentmakers" because they allegedly will not have as much time to "be missionaries" because they will be earning part or all of their income within the economy.

In Macau just before Christmas [some years ago] I carefully read the long inscription on the gravestone of Robert Morrison, the pioneer missionary to China. I was struck by the juxtaposition of three lines:

The first Protestant Missionary to China
Was sent to China by the London Missionary Society in 1807
Was for twenty-five years Chinese translator in the employ of The East-India Company

Morrison's life and callings reflect the historical pattern of outreach of the church: a dedication to the service of Christ in the world, reflected both in the employed career and in the ministry of the Spirit. The combination of vocations, professional translator in "secular" employment and missionary to China, is a tribute to the omnipotence of God, not to the cleverness of Robert Morrison. If he is to be called a "tentmaker", it would be in the Pauline context of functional employment within the society, not in today's meaning of tentmaking as a sort of "cover" for being someplace that is not feasible to enter as a monovocational missionary.

For many a Christian, some of them overseas, an employed vocation authenticates a valid contribution to the society, and a spiritual vocation calls them to faithful Christian witness as God provides gifts to the church. "[I]t was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service…" (Ephesians 4:11,12). Not always are a person's two vocations different, but history suggests that in most cases they are complementary, reflecting the omniscience of God. In Morrison's case, the combination of vocations to which God called him provided for just the right combination of "presence and proclamation" that was needed to open the way to China.

How remarkable it is that China even under Communist rule is open today, as it was to Morrison, to the Christian whose vocation has credibility and evident value to the Chinese.

Bivocationalism has been more the norm than the exception in the history of the church. The gifts of the Spirit to the church are differentiated; all are gifted. These facts are certain. But it is also true that this is a fallen world; not always are disciples faithful in the discharge of their gifts. Thus it is unwise to argue for an artificial egalitarian and collectivized fellowship. Not all heed the call of Christ equally.

Who is teacher? Jesus said, "Go…make disciples…baptizing…and teaching them to obey" (Matthew 28). Did he intend that people should draw lines between the several facets of this command? The structure of thought used by Matthew puts the "go" and the "make disciples" together as a sort of envelope that covers the whole process from the initial action (turning outward and away from the silent gaze) to its intended conclusion, the making of additional disciples of Christ. Within the envelope are two functions: baptizing in order to bring people into the one community of faith and teaching in order to facilitate the process of spiritual growth. The sort of teaching intended is not merely a depositing of information, but with biblical epistemology it insists that true knowledge is the active use of truth—hence, being obedient.

But the church in America has tended to disconnect all of this. Traditions of this century tend to take the "go" in one direction, calling it missions; and take the "teach" in another direction, calling it Christian education. Teaching is part and parcel of the great commission—and not just teaching in "the uttermost parts." Surely, teaching has been represented in the activities of missions since the earliest days of the church. On board the Ethiopian chariot there was teaching. In the jail at Philippi there was teaching.

But just as important is the emphasis on the teaching that results in obedience in Jerusalem and Judea—and in our home territory. Jesus was not talking about some sort of haphazard verbal expression in the name of schooling. He commanded nothing less than the teaching that produces life-transformation. The church at home seems too willing to settle for the sort of teaching that has little promise for making fundamental impact on lifestyle. Much of what is done in the name of "Christian education" can hardly be expected to produce obedience. It lacks missionary zeal and it lacks the commitment to thoroughness that the Gospel represents.

Being knowledgeable about the Word—even being informed about the finer points of biblical languages provides no firm assurance of godliness. Many laypeople, even those who are largely self-taught, allow the Word of God to inform their lives in submission to the lordship of Christ. Such persons have always been among the true leaders of the church of Jesus Christ. These are among the "called" by any definition.

Learning New Lines

So much of the Christian's philosophy of life and of ministry depends on how "the world," as in John 3:16, is understood. Holistic ministry and the Christian's concern for the whole person are among the targets of those who draw a line between verbal proclamation and other aspects of the ministry. Their scoffing is directed partly at the catchword language—perhaps a justifiable target—but also it is intended to challenge the very idea that God expects anything more functional than evangelistic preaching. The belittling arises out of a severely delimited meaning of "the world," the object of God's love. Certain narrow viewpoints of the world and of the Gospel are based *de facto* on the assumption that God's concern is for disembodied spirits, reached through intellectualized propositions in the form of rules, laws, and definitions.

Peter had to learn to draw his lines differently. Through a visionary experience on the housetop of Simon the tanner in Joppa, God provided deliverance from the narrowness that line-drawing brings. Paul's emphasis on God's erasing of the ordinary lines of human categorization continues to be a bother to those who stubbornly defend cultural lines that survive like cobwebs in so many churches: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). Other topics are more popular in today's more conservative churches. It is more comfortable to leave the lines where they are drawn.

Like it or not, change is in the wind—we need to learn some new lines just to keep in touch with reality. For example, the heir-apparent to the mantle of mass evangelist to the world has been Luis Palau, not some standard model Anglo-Saxon. Just why is God bringing all these foreigners to prominence? Haven't we Americans always been ready? Don't we have the know-how and the best of support? Indeed, the church today seems hard-pressed to accept the realities of a changed world in which the initiatives for evangelism and education are now multinational.

Experiences in China remind the visitor that God's ways are far beyond our comprehension. Rather than bringing the missionary-planted church to extinction, the Chinese manifestation of communism has provided one more historical illustration that God is sovereign. This much of the church-in-China story has been well told in recent years. What may not be so well reported is a steady reduction of political tension and a concomitant resurgence of the historical cultural values and social forms within families and communities of China. Accordingly, Christians are not only allowed to worship in government-authorized churches, but a general acceptance of Christians' and Christianity is spreading. Religion is once again validated as part of the social fabric of China.

In China it is evident that God reaches easily across the lines people draw. The presumed incompatibility of state socialism and Christianity has led many American Christians into anxious panic; but now that the furor has settled a bit, along with the forty-year flurry of scheming and plotting—all intended to help God out—God's own plan is becoming evident. In the case of China, the persecuted church has survived and has expanded beyond the fondest hopes of those who presumed that God was in trouble. Elsewhere in the world, the notion of "closed country" is being seen for what it is—closed is always a human assessment, nothing is ever closed to God.

The openness of China to bivocational North Americans has caught mission societies off guard. Most missionary boards are geared to full-time career missionaries who are to be paid entirely from funds contributed through one or another tax-deductible arrangement. Such missionaries have a sort of cookie-cutter similarity in roles and job descriptions. Their work—on paper, at least—centers on church planting and/or maintenance of one or another of the institutions of the churches or the parachurch structure. But many of the emerging openings, especially in Islamic and Communist dominated regions, are for Christians

who can make credible contributions to the society in something other than in religious terms. The line that prevents such laypersons and bivocational ministers from fully enjoying the support and encouragement of mission-minded fellow Christians has outlived its usefulness.

Lines We Need

None of what is said here should be interpreted as an argument for relativism or indiscretion. Surely, Jesus drew lines; his lines should become the lines of guidance for his disciples. But the Scriptures reveal that his lines were rarely the same as the lines drawn either by his followers or by his critics. His lines were different-sometimes in a different place, sometimes on a completely different plane. He did not justify untruthfulness, but while encouraging the Pharisees to draw their critical lines in more appropriate places, Jesus was quite willing to cite God's condoning David and his troops when they were given exceptional access to the consecrated bread (Luke 6:1-5). Jesus was frequently criticized, overtly and covertly, for his social behavior. He seemed neither to respect the spurious lines that had become the marks of tradition nor to encourage His followers to look backward for their images. "A new commandment I give you: love one another," he said (John 13:34). Paul saw the reconciliation to God through Christ as becoming "a new creation; the old has gone, the new has come" (2 Corinthians 5:17).

In that being educated implies the competency to draw taxonomic and moral lines, the legitimate drawing and using of lines must be understood. First, the proper use of discrimination is to facilitate self-directed discipline. The first application of one's moral and scientific reasoning should be to one's own life. A series of encouragements follows from this first principle. One's discriminatory reasoning and actions should be directed toward the glory of God and not toward self-aggrandizement. The mind of Christ should be sought in matters of human relationships. Taking account of all that we are in God's grace, we must nevertheless esteem others as highly as ourselves. In all that we are and all that we do, God should receive all glory.

One important mark of the educated person should be an inclination to lean graciously across the lines that divide people—reaching, always reaching. As it was with the Apostle Paul, we learn the distinctives that must be held; we hold them not in pride, but in self-discipline. We acknowledge the line that distinguishes what God has done in our lives through Jesus Christ, not as something that sets us above or apart, but as something profound that changes us into reconciling people—motivated not only by ordinary human appetites and passions, but by the profound awareness that we are called to pass the good news to all (Romans 1:14).

Thus we are privileged to point the way among those who lack a moral compass. Ours is a godly alternative, not in the accommodating pandering of a materialistic Christianity, but joined with Christ in the sufferings of the cross, by which we gain the capacity to identify with hurting humanity.

The lines that are really important are those that orient a moral direction in a confused era: not the verbal moralisms and simplistic politics that the world has come to despise in the Christian West, but the radiant embrace of a moral God who cares deeply about people.

Christlike relationships with people must be sought and maintained. The sobering observation here is that Jesus sought and maintained relationships with the sick, the moral outcasts, the poor, and foreigners. His purpose was clear, but he never treated a relationship manipulatively or cleverly in order to fulfill his own will. What a tragedy that in his name throughout history we find Christians behaving as goats (Matthew 25): expressing willingness to engage in good works only if they are sure that they can be reckoned as doing it for Jesus. The line we need is as Jesus drew it, between sheep and goats as a shepherd

divides, on the basis of their nature. Thank God for the transformation from goat to sheep. The outreach mission of the church is to bring people into this transformation through faith in Jesus Christ; the educational mission of the church is to encourage the sort of spiritual development that will bring behavior more fully in line with the transformed nature. There can be no proper line between these interlocked missions of the church.

Reaching Across Lines

The metaphor of barriers has its precedent in Scripture in reference to the religious line between Jew and Gentile: the Apostle Paul describes Christ as "our peace, who has…destroyed the barrier, the dividing wall of hostility…"(Ephesians 2:14). But in some respects the metaphor of building bridges serves better to describe those little steps of redemptive process in which we engage while relating people to people, ideas to ideas, and people to ideas.

I am deeply concerned about the way Christians often use the very gift of grace as a barrier. There is something cavalier—even arrogant—about the line we draw between ourselves and others. [Some] years ago in Malawi the Christians there, living as a minority among Muslims, taught me a better way to define the line between Christians and others: "We don't call them *non-Christians;* to us they are *not-yet-Christians.* That's why we are constantly thinking of ways to keep ourselves involved with them. They need to know Jesus and it will be from us that they learn that he loves them." And the rhetoric associated with other such distinctions, for example evangelicals *versus* liberals and *versus* Catholics, is similarly problematic. As my experience in this diverse and complex world continues to expand, I am more and more convinced that those of us who call ourselves by the name of Jesus Christ need each other. We dare not disown those whose approach to Scripture is different or whose lifestyles are strange. There is but one Lord and but one church. The church is diverse—as it was intended to be. The lines we need are those that will place issues of Christ above issues of culture. Christians have always had trouble sorting out the cultural biases that affect their hermeneutics. American evangelicals have a long way to go on this one!

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To Reform Christian Education: Six Criteria

Ted W. Ward

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Author's Note

Christian education is wildly various in its procedures, formats, experiences and objectives. Even the standard, ordinary, and typical forms are seriously inadequate and flawed. It is not an exemplary discipline, I'm afraid. In every era it stands in need of reformation.

Abstract

A call to observe and take seriously Jesus' admonitions about the character and actions of a leader. Following Jesus' teaching would affect the nature of Christian education. *An unpublished paper written by Ted Ward in 1976.*

What would happen to Christian education if teachings of Jesus were taken seriously? For one thing, there would be less emphasis on talk and more on action. But changes in leadership style would be even more noticeable.

Much of "Christian education" is patterned on secular institutional and cultural approaches to teaching and learning. From Sunday school to seminary Christian education shows its roots to be of the ancient Greek academic traditions—traditions that were well established before the time of Christ.

The Greek concepts of knowledge and learning were sharply in contrast with those of the Hebrew Scriptures; Jesus deliberately chose not to adopt them. He built no school, put himself in no high status lectureships and raised no funds to perpetuate his teachings through an endowed institution. He could have done so; among the elite of that day, such practices were more acceptable than what he chose to do. He selected a handful of candidates and lived among them as a sort of itinerant community of friends.

Toward the end of his earthly ministry with this close circle of disciples he stated very clearly what he had been demonstrating for three years. The most influential leader the world has ever known went on record squarely against the prevailing secular approach to leadership. What he said has been largely ignored because the secular concept of leadership seems more reasonable than Christ's propositions.

Leaders must lead. To lead one must have authority. And to lead with authority one must be prestigiously and conspicuously above those who are to be led. Preferably the leader must deserve and merit the position and lead with honor and competence. Leaders have command and 'presence' and great leaders exercise authority. *Thus it is among the Greeks and Romans.*

"IT SHALL NOT BE SO AMONG YOU," Jesus said. (Matthew 20: 26) Since Jesus rejects the time-honored secular concept of leadership what does he suggest instead? "Whoever is to be great among you, let him serve you. Whoever wants to be the chief leader shall be your servant" (Matthew 20: 26, 27). Is servanthood—the text suggests the lowest servanthood, that of a slave—perhaps a punishment for wanting to be a leader? Or maybe the point here is that one should prove one's humility through a probationary servanthood. (Americans are especially fond of the idea that true greatness is a dramatic rising from a lowly beginning.) No, the true message of this Scripture is clarified in a hard-to-accept jolt:

Jesus refers to *himself* as the example of the servant-leader: "Just as I did not come to be served, but to serve, *and to give my life…*" (Matthew 20: 28). How powerful this contrast becomes in Paul's review of it: "In your relationships with one another, have the same attitude of mind Christ Jesus had: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross" (Philippians 2: 5-8 TNIV). So *this* is what Jesus had in mind as a contrast with the elegant secular view of prestigious leadership! It is hardly an appealing alternative. What would the Church look like if leadership were defined in these terms?

As if his straightforward rejection of the secular (Gentile or Greek) concept of leadership weren't enough, Jesus brings it up again (see Matthew 23:1-12), this time in reference to what had gone wrong in the synagogues and temple: those who sit in Moses seat, taking responsibility for the religious leadership of God's people, (1) have made a faulty division between word and deed. They talk a good line but they don't put it into action. (2) They take it upon themselves to tie up neat bundles of tasks for their followers. They see leadership as a matter of deciding what others should do, but they don't actually get down to the hard part themselves. (3) They make their good works highly visible and take their satisfactions from the praises of men. (4) They perpetuate and expand on the traditions of "pomp and circumstance" so as to make themselves more distinct from the common people. (5) They bask in the honors of their rank, and accept favors and privilege as if they were entitled to it. (6) They like to be called by a distinctive title that represents their authority and prestige: Rabbi!

"DO NOT BE CALLED RABBI," said Jesus, as if to summarize his rejection of this whole secular leadership style that had infected the worship of Jehovah. Why not be called Rabbi? "Because you have but one teacher—you are all brothers!"

He was talking to his disciples, to the apostles upon whose shoulders rested the vital responsibility of continuing after his departure to carry out the most dynamic leadership task ever assigned to a group of human beings. And not one of these men was to let himself be called "Rabbi" – honored religious teacher and leader. And if this weren't clear enough (perhaps to close all the loopholes), he goes on to point out that he is talking broadly about *leadership:* "Don't call anyone 'Father'." You can't create relationships with labels; make relationship-building your approach, not labeling. "And don't let anyone call you 'Leader', because you have only one leader, *Christ!"* He follows this with a deliberate review of what he had said earlier about leadership: "you know your leaders by their servanthood."

What changes in our concept of the church would result from taking Jesus seriously? The mind boggles. And what about changes in the education of leadership persons for the church? Leadership for the church is what theological education is all about, lest we forget! The issue that demands more careful attention is *what concept of leadership* is being practiced and taught. What is its source? Christ or culture?

The six faults pointed out by Jesus in Matthew 23:1-7 might serve well as evaluative criteria for Christian education. If we assume the logical contrast with the faulty conditions to be the appropriate criteria, here is an example of how the list would look:

1. Emphasis on *knowing* is to be accompanied by emphasis on doing. Human development is a holistic matter—you can't split off one aspect of the person to deal with. Further, enhancement of mental processes such as recall of information is an insufficient goal of education.

2. Learners are to help in determining their own learning needs and should participate in goal-setting. Teaching is a matter of working encouragingly with learners as sharers of experiences. It is not the place of the teacher to determine what the learner needs and to prepackage and prescribe a load of learning tasks.

3. Those who teach are to show, by precept *and* by *example,* the value of avoiding the praises of others, doing nothing for self-glorification or for the gratification of self-serving rewards. Instead, the beauty and deeper satisfaction of glorifying God and bringing encouragement and honor to others should be sought.

4. Traditions and symbols are to be evaluated against the criterion of servanthood. Whatever would attract attention to the glorification of the merits and efforts of any person other than Christ should be brought under specific scrutiny. "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves" (Philippians 2:3 TNIV).

5. Access to resources, matters of convenience, and other privileges are to be shared as peers. If special treatment is in order, such as circumstances that can be alleviated by temporary granting of preferential treatment, the criterion should be need, not rank, status, age, seniority or gender.

6. The whole learning environment is to reflect the unity of a true community. The Lordship of Christ and the mutual indebtedness of all—teachers and learners alike—to the reality of his presence as sole teacher should not be compromised by titles of distinction and honorific symbols of rank or prestige. The main issue is less the use or non-use of titles but more the seeking after true functional relationships within the family of Christ.

Some of these criteria may need to be compromised or softened to some extent for effective nurturing of children whose motivations and values are still in the self-oriented early stages. But for normal adolescents and adults, Christian education would be more truly Christian if these criteria were observed. Why don't we see more of it? The ease with which certain of Jesus' teachings are overlooked by those who claim to be engaged in his work is amazing indeed.

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The Elegant Nonconformists

Ted W. Ward

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Author's Note

Innovation often leads to change. Change is often resisted. Innovators are not often welcome. Though innovation is the doorway to discovery, it is sometimes difficult to get the door open! Change always seems alien. It is easily rejected. Innovators are often lonely. Resisters easily draw a crowd. It is no wonder that the status quo is so popular! But innovation is a community service. The innovator moves forward by seeking out and sharing with colleagues. Conformists are the peer-oriented resisters who hide behind tradition. The elegant innovators are those who rise above quantitative assessment of bias to open up new territory—with their colleagues—to demonstrate the values of change. These are the elegant nonconformists.

Abstract

Nonconformity in the context of an academic award ceremony is discussed. Being a functional member of the community of Christ is to be prized over self-serving individualism; peer influence is to be evaluated as contributing to unhelpful conformity. Elegance is expressed through a sense of community, where values of nonconformism are realized through shared respect for excellence. *An unpublished manuscript written by Ted Ward for an address at an award's ceremony in 1970.*

Once upon a time, the most important thing in a young person's life was pleasing mother and father, aunt and uncle, grandmother, pastor, pastor's wife, teacher, principal, and even the kindly old policeman on the corner. Decisions in life were made to please and honor the elders and the formal representatives of the society.

Today it's a whole new ballgame. Today American young people make their decisions on a different basis. Today, what counts most is what others of their own age say. This shift has been observed by many scholars and through many studies, for example, a survey commissioned by Youth for Christ International and carried out by the Institute for Research in Human Learning at Michigan State University, inquired into the way values in young people's lives are related to what other people value. Overwhelmingly the people who "count" the most are peers—other young people. The outlook of youth, from the decisions about "right" and "wrong" behavior to the decisions about what college to attend, is conditioned and often determined by influences from the peer sub-culture. And we find no significant variation from this generalization, even among the church-affiliated young people. Especially among 15-30 year olds, the peer sub-culture is the predominant source of values, standards, and bases for decision-making. In a peer-oriented society, the pressures for conformity become irresistible.

"Excellence" is just one more variation from the norm that must be discouraged. A completely peer-oriented culture would likely regard and honor convocation as an archaeological relic.

On many campuses academic honors and even athletic honors are being de-emphasized. Honoring those who excel would be even more rare if it were not for one small factor: we still cling to *individualism*, one dominant carry-over from the historical American.

Yes, even in the emerging peer-oriented society, good old-fashioned individualism still holds. This is the individualism that has served the nation very well in matters of problem-solving on the frontier. It also relates well to entrepreneurial technology. Thus we still guard individualism as if it were the Holy Grail. Even Christians have a hard time becoming the community of Christ because we are so committee to lone-wolf individualism.

These two dominant characteristics, *peer orientation* and *individualism*, each have good and bad features. Consider: *peer orientation* tends toward a sense of community, but tends toward conformity; *individualism* allows nonconformity but traditionally discourages community. The dominant characteristics of the emerging American society are clearly in conflict. In other words, the contemporary society, especially the youth sub-culture, is unstable. The tenuous balance cannot long remain. The two dominant counter-forces (peer orientation and individualism) cannot balance each other very long. There are three possible resolutions: (1) we might swing toward a more fragmented, disaffiliated, self-centered individualism; or (2) by contrast, we could move toward a more communal and more standardized society (standardized largely by majority consent to an enforced conformity).

Hopefully, there is a third possibility: (3) a social system could emerge in which the values of peer orientation are fulfilled through a sense of community in which the values of nonconformity are actualized in an increased respect for excellence. I cannot imagine the contemporary American society encouraging this third possibility. But I do see the possibility of appropriate leadership emerging from among the people of the church.

The body of believers—the community of the redeemed (more properly, the church of Jesus Christ) embodies and reconciles the two conflicting trends in contemporary society: peer orientation and individualism. As believers in Jesus Christ, we have a grip on one significant way to resolve the contemporary conflict. We celebrate it through exercises such as this one today. We have gathered here to recognize some of the nonconformists in our community whose talents, gifts, and energies are such that they open new doors and set the pace.

A society of extreme peer-orientation would seek to reshape or oven to punish those we honor today. On the other hand, a society of extreme individualists could not even gather itself to provide a recognition—nor would it care to do so.

One word of caution: we must be concerned about what sorts of excellence we honor. What we honor must be consistent with the mission and the goals of Christ. To honor irrelevant achievements and obsolete skills is unworthy of the cause of Christ. For example, I don't see why we should honor high GPAs unless they indicate valid, honestly motivated, intellectual development. But then, I don't believe in honors for perfect attendance either, nor for Miss Peanut butter of 1970. What sorts of irrelevancies and anachronisms there may be in today's exercises must be a constant matter of study and concern for the committee sponsoring this occasion. It is not enough to decide who gets the honors; a more basic question is the matter of what honors make sense in terms of the mission and goals of the church Jesus Christ—the community of the redeemed.

Those we honor today are members of our community (no matter how shaky it may be); these we honor are our brothers and sisters. We honor them because they have excelled. In their excellence they are true nonconformists—*elegant* nonconformists. Their achievements do not demean the rest of us, because we are all part of the same body. Through their excellence they bring honor to our whole community. We do not intend to hold them back.

We can recognize, accept, and enjoy the true basis of our conformity—not to each other, nor to the little sub-culture we have created—but to our Lord, himself. We can accept the encouragement of the saints: starting with the Apostle Paul and continuing down through the ages right up to your roommate, the saintly role of exhorting toward excellence is a fundamental factor in the Christian community. Work toward a sense of community through the fellowship of believers! Don't let your American culture of individualism isolate you from the identity, the sharing, and the gathering together of the body of Christ.

Christ's work in your life and in the church constitutes the lifestyle that emphasizes the best of the values of community and the best of the values of individualism.

Thus the person and work of Jesus Christ constitute the major validation of our ceremony today, ***honoring the elegant nonconformists.***

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted's tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

Curriculum: The Path to High-Worth Outcomes

Ted W. Ward

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Author's Note

My favorite definition of *curriculum* is "path:" the planned, charted-out, and workable path toward worthy and reachable learning objectives.

Abstract

Description of an approach to evaluation in relation to a definition of curriculum planning process.

If you don't know where you are going, it will be difficult to know when you get there. A silly saying, for sure, but the common sense it suggests is worth thinking about. If you can't describe your purpose, it will be very difficult to determine the value of your outcomes. Effective evaluation depends on well-formed objectives and a way to keep track of your progress. Almost any journey calls for a map. Without such a map it is hard to arrive at your intended destination.

It helps to reflect on what a useful map needs to tell us as we make routing decisions. Three pieces of information are needed, each dealing with something that we bring *to* the map and something the map shows us about the information we need.

1. Where are we now and how is that location shown on the map?
2. Where are we intending to arrive and how is that shown on the map?
3. What routes and landmarks connect where we are with where we want to be?

All analogies break down sooner or later. Especially for matters in which learning is a major issue, the breakdown tends to occur early. Evaluating learning outcomes is far more complex than evaluating movement on the flat plane of a map. Even in its simplest form, assessment of memorized information, learning is concerned with high-worth outcomes.

Curriculum is far more than a list of courses or learning objectives. One of the basic definitions of curriculum is a helpful guide for planning the teaching-learning process. Curriculum is the concern for four questions (the first and second are co-existent) about *what* should be taught *why*, to *whom*, and *under what conditions*? This definition is deliberately in the form of a question. The most vital questions for curriculum planning are imbedded in this list. All these questions are deeply interrelated and can be useful as a guide for planning.

1. & 2. What should be taught why? *(The purpose of connecting what and why, with not even a comma between, is to emphasize the importance of planning in such a way that **what is to be taught** is always considered in the context of **why it should be taught.**)*
3. To whom should it be taught?

4. Under what conditions should it be taught?

Discussion of teaching and learning commonly divides into two vantage points, the teacher's and the learner's. Both are surely important and valid. Educational planning often defaults to a focus on the teacher. The teacher is easier to control, to select, to train, to impose commands upon, to manage, and to expect to behave in more predictable ways. Learners and the learning process are more likely to be seen as unpredictable outcome variables. Teachers will be taught to do certain things in order to produce certain changes in the learners. But the gap between intentions and results is sometimes frustrating. Thus it is easier and more comfortable to talk about our plans for teaching than our plans for learning! So the list above can be transformed if we are willing to deal with these matters in more detail.

1a. What should be taught?
1b. Of what value will this be to the learners?

2a. Why should this be taught?
2b. What is the justification for spending time and effort on this material?

3a. To whom should it be taught?
3b. In what ways will *these* learners benefit? What will substantially help them?
3c. Will it be worthwhile for these learners? What will be accomplished at the conceptual level? Will we get beyond concrete facts?

4a. Under what conditions should it be taught?
4b. What learning circumstances and environment are needed for them to learn it effectively?

Educational assessment, especially when attempting to determine the worth of learning outcomes, proceeds most successfully within a concept of curriculum that connects the *what* and the *why.* The questions above will lead toward high-value information. They will be useful as the leader of the project. The following summation of the planning process will be useful as a guide for the evaluation plan itself.

What do we intend to teach?
Why do we want to teach this?

What is our intention and hope in this?
Why do we think that it will be worth the effort?

What qualities, characteristics, and backgrounds are needed in order that learners can be effective?
Why have we selected these learners? Are they the right ones?

What materials, at what reading levels and in what languages, will the learners be able to use? What learning situations will be used? Do these resources allow the right combination of didactic and experiential learning opportunities?
Why have these *materials* been chosen? **Why** have these *experiences* been planned?

Thoughtful reflection on these questions can keep the learning experience on track toward worthwhile outcomes.

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted's tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

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Understanding Teaching and Learning as Inseparable Processes

Ted W. Ward

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Author's Note

Teaching isn't one sort of human or experiential action while *learning* is another and different process. They are two parts of one operation: no matter *who* or *what* teaches, learning is the result. And no matter what is learned, some sort of experience provides the basis. Add *good* or *bad* to either side of the operation and the same quality will show up on the other side.

Abstract

The author intends not only to provide information about the relationship between teaching and learning but also to offer examples and practical suggestions about how to use teaching to bring about learning. The article seeks to provide an encouraging reflection on how teaching can be carried out in such a way as to lead to effective and valuable learning. *Originally prepared for the Maclellan Foundation, 2003.*

Introduction

The teaching-learning processes are common to many situations in which Christian educators teach. The good news is that the principles of teaching and learning are essentially the same regardless of the educational setting. The bad news is that some readers may be expecting this article to deal with only one very specific teaching-learning situation, whether home schooling, Sunday school, youth leadership, the Christian school, or even Christian higher education. But to better serve the variety of situations in which Christian educators work, we are concerned here primarily with principles more than methods, and it is not limited one particular setting or form of Christian education.

Therefore these thoughts may seem to move from one to another of the settings in which a Christian may be teaching. This is intentional. The reader is more likely to understand a principle in a particular setting where it can be described most specifically. Further, the well-prepared educator should aspire to an understanding of the whole of teaching and learning in its many settings.

The principles of teaching and learning are not unique because the setting is Christian. Good education is good education. Effective teaching is effective teaching. Learning is learning. It is important to respect the way the Creator established the human being and the principles of human society.

Foundational Declaration. Whether intentional or unintentional, every human interaction represents a series of experiences through which all partners learn and, in less balanced ways, all partners teach

Teaching is a Creative Art. It is grounded in spiritual purposes and scientific understanding of human development.

Teaching is Inseparable from Learning. The two processes exist in nature in the same way as two viewpoints of one reality.

Teaching Does Not Depend on a Human Intervention. Teaching occurs in every interaction of a person with the natural environment. Teachers can help—or sometimes hinder.

Teaching is a Worthy Calling. Professional teaching requires thorough and responsible development of a knowledge-based set of abilities. Professional teaching requires skills, understandings, wisdom, and creativity. Even in the hands of a well-motivated non-professional, teaching effectively is a mark of distinction; the ministry that follows from it is worthy of praise.

Through teaching we participate in God's created universe. We accept responsibility for leadership and guidance of human beings and thus we facilitate the potential for godliness in human society. We work toward the fulfillment of the image and likeness of God in the person and in the community. Accepting a partnership in God's redemptive work in his creation, we live with learners in such a way as to give testimony to the saving grace of the Lord Jesus Christ. As our lives reflect the work of our Lord and Savior, Jesus Christ, our behavior, our motives, and our compassionate regard for the dignity of each created person, we build relationships of integrity, respect, and wholeness through which God can bring the learner into deeper relationship with himself.

Toward a Better Understanding of Teaching and Learning

Teaching and learning go hand in hand. Without the one, the other doesn't happen. This claim is commonly heard, and, in general, it is reasonable. At least it provides a good starting place to build an understanding of *teaching* and *learning*. But a well-prepared educator also needs something else: an understanding of how teaching and learning relate to each other. How do the processes of teaching interact with the processes of learning?

The Christian who has accepted responsibility for an educational task should bring to the task more than amateurism. Knowing something about educational processes will assist in the effective achievement of competency in this ministry. For a Christian, there is no excuse for leaving to haphazard chance and guesswork matters which are basic to human development and spiritual maturation. These matters are well described in journals and books. The vast army of researchers working on matters of teaching and learning should not be ignored!

In the effort to clarify we must be careful not to jump too quickly from the idea of teach*ing* to the role-name teach*er* and from learn*ing* to the role-name learn*er.* Teaching is a process; *teacher* is a social role. Learning is a process; *learner* is a social role. In most of the educational uses of these four terms it is assumed that they refer to human and usually individual processes and roles. This assumption, especially in a media-centered society, leads to more of the sketchy generalizations that hinder the development of the professional educator.

The Processes: Learning

Do we really know what learning is and what makes it happen? Research studies of the human brain have been reported with increasing frequency in the past fifty years. The functions of brain cells, neurons, synapses, and myriad specialized bits and pieces of the magnificent organ and how it supports learning are widely discussed. The human brain, perhaps the most persuasive artifact in nature which argues for an intelligent Creator, is yielding little by little to the inquiries of neurologists, psychologists, psychiatrists, therapists, surgeons, and educators. Listening to these various sectors and studying their journals reveal that each is looking at a part of a much larger and more mysterious whole. One is reminded of the Indian legend of the five blind men describing an elephant. Still one of the major aspects of the human brain remains a mystery—how we learn!

Perhaps the most apparent gap in the understanding of learning is the role of social experience. Learning is clearly more than a cause-effect process in the mechanisms of the brain. Learning is a natural phenomenon, capable of being increased or decreased, brought intentionally to the center of purposive activity, or allowed to recede into a default mode. But learning cannot be turned off and on by choice any more than can breathing or the beating of one's heart. The competent educator needs to understand learning but cannot expect to be a specialist in the physiological or psychological details.

Learning involves a series of inter-related complex processes. While these processes can be listed and even suggested in a sort of sequence, any such attempt is certain to be incomplete and to some extent misleading. The simple list following illustrates the immensity of the task of learning and suggests some of the ways that the human mind is engaged in its functions. Note that far more than remembering information is at stake in these processes!

Perceiving. Turning sound and sight into meanings and feelings. Connecting the meanings and feelings into previous experiences and feelings.

Remembering. Attaching the newly perceived meanings and feelings with the collected "files" of previous learnings. Attaching the recall index of symbols and cues that will allow the new experience to be accessed appropriately in the future.

Using. (Applying—whether in concrete reality or by imagining or hypothesizing.) Projecting ways to use the meanings and feelings. Applying ideas and information in physical reality or in conjectural anticipations of uses and applications.

Valuing. Assessing the worth of the meanings and feelings; discerning their merit in terms of previous habits of thought and decisions about what is good. Altering (strengthening or otherwise changing) one's values and convictions as a consequence of the worth and merit of the meanings and feelings.

The Processes: Teaching

Contrasted with the complexity of the mental processes associated with learning, the apparent simplicity of the social process of teaching seems welcome. In fact, teaching is not one process but many. It is more than a skill, it is an art. Many teach well even if they have no technical knowledge of the process. By contrast, many who have read widely and well in the scientific literature on the teaching process have difficulty putting their knowledge into the actions of effective teaching. What is the problem?

Teaching requires that a person not only know but feel. Any teaching, even teaching through mediated means such as television or computer programs, involves a human relationship of some sort. The relationship between teacher and learner is both intellectual and emotional. Perhaps it would be better to say that teaching is more dependent on the human relationships within the learning context than upon the intellectual or informational components of the knowledge being taught.

The art of teaching is reflected in a competent teacher's excellence in balancing the complementary though often conflicting attributes of the teaching task. The teacher, as artist, is constantly working out the right combination of exhorting and complimenting, warning, reassuring and supporting, fulfilled by the teacher's avoidance of the desire to control or to remake another person in one's own image. Integrity demands that an artist-teacher should take very seriously the responsibilities of the career. Any marks of insincerity, especially the caricatured frothy, gushy, happy-face manner, are thus displaced by a more thoughtful style marked by realistic judgment calls and underlined by warmth and gentle humor. This sort

of sincerity can become warmly appreciated, even eagerly anticipated. Ultimately then it will come to reside in the learner's own capabilities for self-direction.

Following is a series of the processes of teaching. They are presented here as a sequence, though in practice the various processes occur as needed by the learners' situations.

Affirming. Nurturing through the warmth of human support; encouraging a positive view of the learner's prospects.

Encouraging. Urging into initiating thought; taking responsibility, and developing wisdom for appropriate risk-taking.

Guiding. Helping to identify and sort out alternative choices. Helping learners gain access to information and experience needed for self-correction. Alerting learners to identify and overcome weaknesses and counter-productive habits.

Correcting. Showing dissatisfaction with anything less than the learner's best, especially in matters of judgment.

Protecting. Providing a safety net for errors and failures; to soften the blow and to protect from harmful failures.

Informing. Showing, demonstrating, telling the learner; explaining, describing; encouraging the learner to discover for oneself, to find out, to seek out sources.

Structuring. Orienting the whole teaching-learning processes to explicit purposes; setting the pace and determining the agenda of learning.

Launching. Transferring the responsibilities for purpose, pace, agenda, and standards to the learner.

The Social Roles: Learner

Understanding the word "teacher" and its companion word, "learner," sounds like a simple task. Surely everyone knows what teacher is and what a teacher does, and just as surely everyone knows what a learner is and what a learner does. The teacher teaches. The learner learns. Over-simplified? Indeed, yes. It is not much better to say that the teacher causes learning. Learning, in fact, occurs quite commonly without the benefit of a teacher! Across a lifetime, most learning results from one's encounters with the flow of ordinary experience

In many ways, the social role of the learner is a continuous role for almost everyone. The learner role is a part of the personal development process. One can resist the role, deny the worth of the role, and strive to get oneself out of the role whenever possible, but one of the consequences of being alive is the interaction with ideas and the other results of experience. All of these lead to learning, and in the process they put the person in a variety of positions as a learner. Thus the role is persistent and, in general, inescapable.

The social role of the learner may be lonely or surrounded by colleagues—again, a matter of motivation and choice. Learning can be a solitary experience or an intensely community-oriented experience. Professional opinion and especially educational research in recent years increasingly recognize

the value of interactive learning and thus are biased toward valuing and encouraging of communities centered on shared learning experiences.

The Social Roles: Teacher

If the emphasis on the social nature of learning is growing, what then is the importance of the *teacher*? Cleaning up some of the casual thinking about teaching and learning is absolutely necessary for effective educational understanding and planning. To approach this matter logically and critically, consider the following questions. They may serve to deepen your understanding of teaching and learning and the how the two processes relate.

Is the teacher's superior knowledge of what is being taught the key to competency?

No one should minimize the importance of a teacher's *cognitive* knowledge and understanding. But equally important are the *affective* matters of warmth, empathy, encouragement, support, stimulus, and judgment.

Does the teacher create the learning?

The teacher's "bag of tricks" is not magical. The teacher brings a capability of being pleasant and encouraging. The teacher brings skills of organizing the learning materials so that the learner can more easily comprehend. Not every teacher has conscientiously developed these skills, nor does every teacher recognize their value. The teacher can bring a partnership to the learner so that interaction and reflection can occur. This mutual trust relationship is the basis of the teacher's value to the learner.

But the teacher does not bring learning. Learning must occur within the learner. It is to be built of things to which the learner already has access through experience and within the learner's capacity for comprehension.

Does the learner's capacity to learn limit or determine the teacher's capacity to teach?

Surely the capacity of the learner is important. A well-grounded knowledgeable learner will make any teacher look better. But the learner's capacity to learn is always an unknown factor. Therefore the teacher should approach each situation with an open mind. If the teacher assumes that the learner is not competent, perhaps the teacher has heard stories from previous teachers of this person. Thus the learner indeed will not be expected to do well. *Not be expected to do well* usually translates into *not encouraged to do well*, and from there it is all downhill. Now and then a really effective and skilled teacher can "get through" even to a person who is not in the habit of learning well, and the teacher gains the reputation of being a "miracle worker."

Misunderstandings About the Teaching-Learning Processes

The field of education suffers from the fact that teaching and learning are such commonplace matters about which everyone knows something. Nuclear physics is much more exotic because few people really understand it. Complicating matters is the fact that there are so many half-truths that have entered into the common lore of teaching and learning. Some of these bits of wisdom are misleading. Others are over-simplifications. And others are dead wrong.

"Teachers teach. Learners learn."

Too simple. It suggests a neat distinction, but it is hardly worth discussing. In many cases it is not even true. As any parent has learned to recognize, children, regardless of age, are learning and teaching all

the time. The parent, especially the parent of very young children, is teaching attitudes, behaviors, ways of using language and communicating by using posture and emotional tone. The parent is also learning a keen sense of priorities and at the same time learning how better to teach such things. Children are learning almost constantly; for example: Who is most important? Who is more likely to give me what I want? What can I do to get attention? It doesn't take a teacher to bring about such learnings; the child doesn't need to adopt some sort of special role to become a learner.

"Learners learn because teachers teach."

This claim suggests the importance of the teacher. But the cause-effect assertion it suggests should be checked out. Most of the time learners are learning—with or without teachers. Why are they learning? Learning is a normal human behavior. It is almost as common as breathing. Surely Individuals vary in the extent of their motivation to learn, but even the least interested person will come away from any experience with some sort of accumulation of knowledge and skill. Indeed, it may be useless knowledge, somewhat true at best. But everyone learns, with or without a person showing the way or providing information.

Just as surely, the teacher may relate well to a learner or may alienate the learner. The teacher may be fervently striving to inform, to raise good questions, and to guide the learning process, but in the final analysis the teacher may be contributing nothing to the learner's understanding. Since most competent teachers rarely miss the mark so badly, it can be said that a teacher *usually* teaches. The question about *how* the teacher teaches is still unanswered.

"Teachers learn while they are teaching."

There is not much wrong with this statement, except that once again the generalization often is not true. While "teaching," some teachers aren't learning much more than they would be while spinning a prayer wheel. The very idea that teachers can learn anything from someone younger or less educated is hard for some teachers and some parents to accept. Formal educators who are impressed by the excellence of their own education can be unwilling to consider the "unwashed" student as a teacher. This dichotomized view of teaching and learning sees the educational environment divided into teachers and learners. Such a view usually prevents the teaching experience from being accepted as a source of further learning for the teacher.

It is better to assume that every teaching experience provides learning opportunities, for teachers as well as learners. Although it is likely that now and then an insight into the curricular content will come to the teacher, it is even more likely that any new insights will relate to the teaching task itself. Teachers can improve their own understandings simply by listening closely to learners. Where are their difficulties? What could be done to clear things up? Why is a certain idea so difficult for some? Is there some way to bring the understandings of those who do "get it" into the consciousness of those who do not?

And far more than insights about how to reach difficult learners will come into the consciousness of the teacher. The diversity of learners provides a wealth of viewpoints and connections among ideas. Considering the different ways learners bring ideas into their reflections and experiences provides a deeper understanding of complex content. A competent educator accumulates all of this, sifts through it, and then develops deeper appreciation of the subject matter.

"If teachers don't teach, learners won't learn."

This statement really confuses things because it seems to suggest that teachers can be held responsible for whether or not a learner learns. In some situations, especially when a teacher is irresponsible and incompetent, it will indeed look as if the reason that learners are not learning is incompetency of the teacher. But far more often some learners will learn while others will not, in the same situation, with the same teacher. It is far more likely that what is wrong is the relationship between particular students and the teacher. If the teacher plays favorites, fails to "draw out" certain learners, or fails to help them engage with the learning experiences, indeed the teacher is not teaching and the learners are not learning.

Now for the Good Stuff!

Teaching is important. Teaching is considered effective if it leads predictably to effective learning. Because of the erratic nature of school learning, many students have developed a dependency on the teacher and will learn very little of the *school learning curriculum* without a teacher.

Teaching leads to learning. If teaching is competently done, it will lead to learning far more often than not. Note that *teaching* is far more than *telling*!

Teaching is necessary for learning. Yes, but it does not always require a teacher. The tendency to personalize *teaching* into *the teacher* creates the misunderstanding. Much of what a person learns in life is learned from the experience itself, perhaps assisted by some reading or reflective thought. Teachers are important, but life itself does a rather good job of teaching!

Teachers keep the excitement alive. The human side of the teaching-learning affair is well represented in the teacher who can breathe life into even the dullest learning task. This is the point of challenge to media: can computers and entertainment-style visualizations substitute effectively for the spontaneity and personalized warmth of the human touch of a teacher?

Teachers support, encourage, shape, and guide. Many things in life are learned without a teacher. Teaching may occur *because* of a teacher, *despite* a teacher, or *regardless of whether or not* there is a teacher. Teaching does not always depend on what a teacher does or says. In any given situation, the teacher may or may not be the *cause* of the learning. Teachers encourage, guide, and correct. At their best, teachers provide role models and skill examples. Teachers teach information, skills, habits, models, and values. They usually teach far more than they realize. They generally are teaching an intended curriculum plus an unintended curriculum.

The Intended Curriculum

What do you teach? The best answer is "I teach children (or adults, or teenagers)." But that probably will not satisfy the questioner, who really is asking, "What is the content or the name of the course or program that you teach?" It is generally understood that you cannot teach everything. Some things must get more attention than others. One of the major reasons that a curriculum must be planned is that the choices for inclusion and emphasis are so very important.

The other major value of a well-planned curriculum is the matter of *sequence*. Learning is made easier if the teaching strategy adds ideas upon ideas and principles upon principles in logical order. The organization of knowledge and skills into concepts which contribute most to long-term development depends largely on the way that learning experiences are put into step-upon-step increments.

The Unintended Curriculum

What do you teach? Try this reply: "I teach all sorts of things. Some things I have been assigned to teach but other things just come along in the bargain." No teacher ever stays exclusively within the intended curriculum. Lots of other things are "slipped in," and quite often the teacher is unaware of the entirety of this collection of extras or of the judgment that these choices represent. The way a teacher dresses, the moments of humor, the thoroughness of attention to some topics and the skimpy treatment of other matters—all of these tell the learners something about what is important and what is not important..

One of the clearest illustrations of the unintended curriculum is the way certain characters are developed thoroughly and others are barely mentioned. Abraham, Jacob, Moses, David, and Solomon are important. We teach about them explicitly. But although there is a clear biblical basis for giving attention to Barak, Jephthah, and Rahab, we simply choose not to do so. Thus our unintended curriculum tells our learners that these people are less important.

The Learning Community

Learning environments at their best provide situations in which learning can occur in ideal conditions. Although the folklore and traditions about schools and schooling are so very strong, the emerging evidences of the past thirty to fifty years strongly support the following qualities and conditions.

Learning occurs most effectively…
…where learners are encouraged rather than coerced.
…where the natural motivations of curiosity and exploration are recognized.
…where a community of peers provides easy opportunities for sharing insights and questions.
…where a teacher carefully extends and expands the learners' interpretations.
…where the spirit of cooperation toward discovery and exploration is stronger than the motivation to compete and surpass others.
…where teaching one another is motivated by a spiritual unity toward eternal values.

Even in Sunday school, with its ill-advised tendency to mimic "schooling," the typical learning situation is called a "class," and the "classroom" is presumed to be where the important learning occurs. If only Christian education were to build its images and models of teaching and learning around the biblical examples in the ministry of Jesus Christ and in the teachings of the Bible about the church as a community, a fellowship, and a mutual-support group, effective learning would be much more likely to result.

Where Does the Teaching-Learning Experience Occur?

How teaching and learning are understood has changed substantially since medieval Europe when it was typical for the very few who were educated to be taught in tutorial and one-on-one situations. We are now experiencing a greater respect for peer relationships than for hierarchies and for equality rather than social systems based upon privilege and status.

The past two hundred years have brought about another dramatic transformation, especially with regard to *where* teaching and learning occur. Before educational opportunity became widely available, most of the world relied on basic and rudimentary institutions as the central sources for educational inputs. Thus home and church were particularly important. Whatever was learned in a systematic and formal way was the responsibility of these two institutions.

From these largely traditionally structured educational efforts—limited to reading, writing, religious catechism, and perhaps music and art, especially among the wealthy—grew the institutional forms that by

the end of the twentieth century had come to dominate educational thought and practice. As we move into the twenty-first century, schools and schooling dominate and largely control our understanding of education.

The transformation from the unstructured forms to the highly formalized and routinized arose from the reliance on "factories" of teaching and learning, in the styles of the industrial revolution. This mechanical perspective has realigned the language of teaching and learning. The word "education" as commonly used today reflects this mechanical perspective. "Education" is almost always interchangeable with "school" or some other institutional delivery of teaching. In order to make the uses of the term more precise, it helps to differentiate three major modes or types of education, as understood at the beginning of the twenty-first century:

1. *Formal Education.* Taking the easiest first, this term identifies the many different forms of organized, planned, budgeted, staffed, and deliberate teaching and learning.

2. *Informal Education.* Perhaps even more common than formal education, usually called "schooling," is the wide range of situations and relationships that result in important socialization. Learning one's first language is not the result of deliberate teaching; much more likely, it is a natural process of learning from the surroundings, people, and experiences. Walking, running, singing, understanding and using humor, the multitude of commonplace things that we are not born with but are ready to be used long before we "go to school" are what *informal education* is about.

3. *Nonformal Education.* Every society provides a wide range of deliberate educational services, often free or at minimal cost, in order that the functional knowledge needed for contemporary life is more readily accessible. Swimming, automobile driving, job skills, outdoor and nature education, recreational sports, and religious education identify just a few of the specific educational needs that are met through *nonformal education*. Generally, nonformal education is deliberate, structured, planned, staffed, and in other ways it resembles formal education. But it is rarely linked to the credentialing system of credits, diplomas, and degrees represented in formal education.

Educational Technology-But Where Did It Come From?

Teaching has changed because of changes in educational tools. Instructional techniques have moved from sticks of chalk to computers in less than a hundred years. As the twentieth century began, chalkboards were moving from the desks to the walls. Textbooks were becoming well established. Educational media (the term was coined much later) began very simply, mostly with better ways to use chalk and textbooks.

Educational technology from its earliest days was associated with expanding educational opportunities. Few people were in high school, and colleges served an even smaller proportion of the population. Teaching was mostly lecturing. Electronic amplifiers, and after a few years electronic recording, made it possible to dramatically increase the numbers of learners who could hear those lectures.

Education was gradually becoming accessible to the broader society, but schooling was still mostly a privilege for the wealthy. World War I stimulated interest in formal education. The diversity of American society meant that education was needed to enable more people to be able to effectively communicate with each other and to carry out basic computational skills. Many people were rushed into basic education in order to support a modern army.

The beginning of large-scale testing programs can be traced to "Army Alpha." The impact on society of this first use of large-population testing was dramatic. "IQ" became an accepted concept. The idea of differentiating learners by ability and the concept of remediation began as a consequence of the necessities finally recognized in the time of war.

The emphasis on the *technology of teaching* (media) followed twentieth century invention and social acceptance of entertainment and communication devices:

Workbooks. These began as structured exercises in one-page or book formats.

Projected pictures. The development of film-based transparencies transformed the old entertainment form of photography, lantern slides, into a significant series of media.

Mechanical duplicators. "Handouts" for testing, exercises, and learning materials akin to workbooks required rapid duplication. Thus emerged the hectograph, the spirit duplicator, mimeograph, offset printer, photocopy [xerography], and computer-controlled printers.

Motion pictures. Instructional use of films became more popular after sound was added (technically called sound-on-film) in the 1930's. When first popularized, the motion picture was assumed to be the twentieth century's all-purpose teaching device.

Simulation. As a teaching procedure, simulation was popularized by elaborate devices such as the Link Trainer used by the Army Air Corps in 1942 for more safely teaching instrument flight skills. Subsequent development of instructional simulation procedures has opened up the area of *social system simulations* in which learners encounter open-ended problem-solving situations and must discover the nature of the circumstance and the possible solutions.

Near-reality devices and situations can confront learners with problems and tasks much like the "real thing." When simulation of any sort is used, whether role playing, learning games, or social systems, prompt and situational feedback on the consequences of the learner's decisions, strategies, and skills is important. This prompt and relevant feedback is basic to the learning. Without it, there is very little that justifies the time and cost of these procedures.

Role playing. Not to be confused with planned dramatizations, role playing is a form of simulation. It involves an open-ended discovery experience in which a learner can try out various approaches to decisions about a given problem. In the hands of a competent teacher, operating as a facilitator and leader of debriefing, role playing can be an effective teaching-learning procedure.

Programmed Instruction. A more sophisticated form of workbook, enlightened by the sequencing of learning through controlled presentation and prompt feedback, programmed instruction was promoted by the first wave of the organized educational technologists, largely based on the philosophies of B. F. Skinner.

Computer-based Instruction. This technology became feasible in the 1960's as demonstrated in IBM's pioneering *Coursewriter* software. Early attempts to use the computer as a teaching-and-testing device provided the foundation for the end-of-the-century avalanche of innovations, generally called "computers in education," which included e-mail protocols for distance learning, data-bases for instructional management, information bases for on-line access by learners, and advanced forms of educational protocols.

The Computer Revolution in Education. The late-century upsurge of inventions, instructional innovations, and significant rethinking of the learning process put the twentieth century well over the top as the period of the most dramatic changes in the history of educational practice.

From Few to Many: Changes In the Sociology of Twentieth Century Education

As the twentieth century began, the educational scene was very different.

1. Most Americans had access to only about six years of formal schooling.
2. Rural populations were beginning to have access to "union" schools for several more years of schooling at regional centers.
3. Teachers in elementary and secondary schools were mostly women. "Normal Schools" sought to improve the quality of education for young children through providing a standard or norm-setting education (hence *norm*al schooling) for primary school teachers. Teaching in the elementary schools was thus brought up to standards or *norms*.
4. Educational resources were racially separated and often unavailable at most levels in many regions of the country.
5. A clear distinction was drawn between the *classical* colleges and universities and the service-oriented *Land-Grant* and *A&M* (agricultural and mechanical) colleges and universities.
6. The fields of professional schooling, even medical education, were only slowly coming to accept the worth of practical experience as part of the educational process.

Marks of Professionality In the Educator

As always, *trustworthy integrity, truthfulness, and reliability* are basic to professionality. (It was said of Jesus that He taught "as one having authority.") Authority of this sort is evident in the educator's clear command of the material and a comprehensive vision for its importance. Nothing can substitute for thorough preparation, but the educator should not emphasize personal overpowering knowledge and brilliant insight. The example provided by Jesus was that of a mature person whose self-confidence was evident. His claims to greatness depended on the credit he gave to the one who had sent him and whom he represented. The lesson for professional educators is clear. The teacher teaches "with authority" to the extent that proper credit is given to valid sources and to those who have prepared, commissioned, and sent the teacher into the fulfillment of the assigned responsibilities. Nothing is gained from emphasizing one's own personal importance.

Expanding knowledge of the material being taught. In today's world, first-hand *applied* experience with the content you are teaching is becoming more important. A truly competent teacher needs to seek out opportunities to put knowledge to work and to develop the skills that go along with the information communicated.

Note that *knowledge* is not limited to the "facts and figures" that form the information base. The sort of knowledge that distinguishes a competent educator always shows a moral-ethical and practical side.

What is the information? This question is simply the starting place.

What does it mean? This question will reveal whether or not significant thinking is started.

What can we do with it? Now you can discover if the learner is making use of the information.

Is it important? If so, why? Here is the starting place for helping learners develop judgment.

Open responsiveness to interactions with the learners. Reciprocal teaching-learning is demonstrated in the teacher's ability to use data from the learner as a part of the teaching experience.

—The principles of *responsive listening* provide sound guidance for the effective teacher.

—The primary task is to listen for *what the person means* rather than to become preoccupied with the technicality of what words are being used.

—The responsive listener responds as a mirror, allowing the speaker to know what messages are being received.

—While serving as a sort of thought-mirror, the responsive listener is careful not to "parrot" back the exact statements of the speaker. The responses are never mechanical or thoughtless.

—The responsive listener listens for total thought units, never taking one phrase or part of an idea and pouncing on it as if it were a major message.

—The responsive listener tries not to put ideas or feelings into the speaker's mouth. Adding intensity or bias other than what has been heard leads easily to manipulation.

—The responsive listener leaves the momentum of the conversation with the speaker. "Pumping" a topic beyond what the speaker has chosen to describe or discuss is another open door to manipulation.

—Throughout the whole conversation, the responsive listener is trying carefully to understand what is being said and to find responsive ways to encourage the development of ideas that the speaker has chosen to develop.

Open responsiveness is not merely an emotional posture; it is a set of valuable skills which a competent teacher learns to utilize.

Broad acquaintance with *a variety of related knowledge and experience.* Any competent teacher—whether volunteer or salaried, certified or experientially qualified—needs the habits of seeking out learning experiences, reading, discussing, watching, listening, becoming more actively acquainted with the real-world contacts that can keep the teacher stretching and growing. This necessity for new learning should not only extend and deepen the knowledge and skills that are central to teaching assignments, but it should increase the teacher's range and variety of general information and skills.

There is only a limited number of hours in the day, so deliberate decision-making and setting conservative boundaries are important. But extending and broadening are the personal educational tasks second only to those matters that directly feed into the knowledge base for one's primary teaching assignment. Many of the most competent teachers pursue three tracks of reading and discussion: 1) his or her personal frontier of spiritual and social development, 2) the latest in the knowledge base related to teaching the assigned fields, and 3) the deliberate exploration of disciplines chosen because they are *not* already part of one's base of knowledge. Through this combination the teacher's world of awareness

continues to grow and, especially because of the third track, will tend to develop into larger networks of connected knowledge. An alert and creative teacher reads to gain understanding of the specific biblical-theological information underlying current topics and reads to broaden and deepen his or her own spiritual frontiers and involvement with the things of God.

Provide prompt feedback to learners. When any project or assignment has been put on the schedule, pay close attention to the expectations that the learners will have. Has the teacher made the assignment quite clear? Have the learners been reminded and reassured? Has the teacher set aside the time needed to assess the paper or the project promptly after it is due? This habit endears a teacher to the learners. Nothing frustrates and disappoints them more than putting the effort into producing something valuable only to discover that their teacher is not ready to pay prompt attention to it.

Basic Evidences of Competency As a Teacher

The teacher must make time for social and professional *interaction with students.* Teachers do not gain prestige or create a reputation for fairness by remaining aloof and cold. The teacher should be considered to be a member of the learner group. Yes, the teacher has special responsibilities and must behave as a responsible leader and example. But relating effectively with each student, though it will take time and effort, brings a sense of unity and warmth to the learners. The teacher can be intentional about learning from the students, just as students are expected to be intentional about their learning from the teacher.

The teacher must seek out, learn about, and try out *alternative approaches to teaching* for various purposes and different bodies of content. Creativity as a teacher depends largely upon a steady and sure search for better ways to encourage and nurture learning. Predictable repetition is a sure sign of a teacher's incompetency. In today's world, and especially in the consciousness of younger learners, things are changing too fast to allow teachers to stand still. Freshness and creativity go a long way toward keeping learners interested. There are many ways to vary the teaching. For example, a competent teacher can use role-playing, trying to dramatize events or relationships that need to be illustrated.

The competent teacher asks questions that stimulate fresh thinking, not just repetition of facts. "How would you feel if…?" "What could have caused that to happen?" "How does this event (or idea, or fact) relate to what happened before?"

The key to *course improvement* for many competent college teachers is to deliberately trim away at least a fifth of the least effective procedures and material each year and replace them with new and different teaching materials. Considering the rapidly changing and expanding substance of human knowledge, the teacher who does the same things with the same materials year after year is likely to be moving toward becoming outdated and under-educated before age forty! Learners get damaged in this scenario.

A competent teacher will need to give plenty of time and attention to getting and using data for evaluating learners' progress. Teachers should be encouraged to commit themselves to a schedule of *assessment procedures of the time-consuming sort.* Even if the institution requires short-answer tests, the assessment menu can be supplemented with at least a few open-ended test items that will stimulate reasoning and effective communication. Careful evaluation takes time!

Good teachers avoid the tendency to emphasize their superiority to their learners. While the teacher may be larger, older, wiser, and better informed, it is a good idea to avoid making oneself appear to be something special. Gaining the learners' respect and confidence will occur more readily and surely by

demonstrating basic humanity, not power. Emphasizing status, accomplishment, and prestige may isolate the teacher, create suspicion, and thus result in more and more distance from the learners.

Good teachers develop a positive relationship with students. They make an effort to *learn about and identify with the learners' own goals, purposes, and approaches to learning.* Whether the concern is for teaching children, young people, or adults of any age, this suggestion may be the key to competence in handling the teaching-learning process.

Developing the All-Purpose Skill of Story-Telling

Within the arts of teaching, nothing is more engaging than effective story-telling. Surely, some people do it better than others; but just as surely, anyone can learn to do it better. Several guidelines are worth considering.

Feel the events of the story

Much of what we read in a Bible story, for example, describes *real events* of *real people.* (Yes, Jesus told some made-up stories—parables—but even in such cases he showed a careful concern for reality.)

Understand these matters to become a better teller of stories:

1. Real people have real feelings (emotions), not just disembodied information systems called brains. Thus thinking always occurs within some combination of emotional colorations.

2. Various people's reactions and feelings about a certain situation are reasonably similar. Few differences occur simply because of the passage of time. Thus the disciples' reactions to the declaration of Jesus that "one of you will betray me" must have produced the same sort of shock, dismay, and suspicion among the disciples in Jesus' time that it would cause in such a situation in our times.

To Gain Skill in "Telling the Story"

Learn to find the central purposes in any basic story. Telling Bible stories gives excellent practice and appropriate illustrations of this skill. The entertainment value is secondary to the purpose revealed in the content. Imagine the reality of the story by personalizing it. Adopt the voice and the "lines" of one or more characters in the story. How does it feel to be there?

Learn to tell the story simply and clearly. Make it your own experience as you tell it.

For example, in the central story of John 4, one apparent conclusion is that the Samaritan woman of Sychar became the first large-scale community evangelist. Discover and draw out the emotions and feelings of the situations described.

Learn to interpret a story well. This ability depends on being able to relate faithfully to both the information and the feelings.

The Basis for a New Century of Educational Innovation

At the risk of sounding regressive, we must be aware that the beginning of the twenty- first century is based upon the experiences and innovations of the dramatically innovative twentieth century. Consider the following realities of our time that were unthinkable a hundred years ago:

Substantial expansion of educational opportunity to all. Almost everyone in this country—and in most of the world—has the opportunity for formal education. How long a person stays in school is well over double what it was before World War II. Dealing with racial and gender bias as well as changed policies of access to higher education have substantially widened the doors.

Expansion of opportunities for higher education resulted from the *GI Bill* after World War II. Thus began the most significant change in higher education in our time, expanded access. No longer is there prejudice against older students. Curricular diversity, open enrollment, and part-time enrollment status have increased access.

New forms of teaching situations and experiences resulted from a combination of factors leading up to and following mid-century. Resulting from the increase in educational research, the importance of applied learning within the academic curriculum has been generally accepted. Professional fields, especially through their accrediting associations, have brought pressure to bear on institutions which over-balance their degree programs with theoretical emphasis. The expansion of knowledge has demanded a more judicious and thoughtful curricular planning process. Thus field experience and internship, as well as in-service continuing education, have become more widely recognized as valid concerns of the institution.

The *explosion of knowledge* and its long-term implications for the sustaining value of higher education have stimulated the demand for post-baccalaureate degrees and continuing education. The twenty-first century promises to bring strong demand for formal education although not just for the ordinary forms of school and college. By the end of the century, most of the institutions that are locked into nineteenth and twentieth century practices will be gone, replaced by new models of instructional delivery and new standards of effectiveness in learning.

The *higher expectations of more experienced students* have forced institutions to give more attention to the quality of instruction and to the relevancy of curricular content. Already the corner is being turned. Educators are taking a fresh look at ways to intensify the relationship between things theoretical and things practical. Teaching and learning will continue to move closer together in the years ahead.

But then, everyone knows what teaching is and what learning is. What's new? This sort of over-simplification would say that everyone knows what "darkness" is and what "light" is. And since everyone "knows" about these things there is nothing more to be understood. Oh, really? Have you tried lately to explain "light?"

Going Deeper into the Foundations of this Article

Bean, John. 1996. *Engaging Ideas: The Professor's Guide to Integrating Writing, Critical Thinking, and Active Learning in the Classroom.* San Francisco: Jossey-Bass Publishers.

Bean provides an effective manual on teaching and testing in higher education. He sees the importance of effective test-design as a basic tool of encouraging critical thinking. See Chapter 11.

Brookfield, Stephen. 1991. *The Skillful Teacher*. San Francisco: Jossey-Bass Publishers.

Considering learning as reflecting a choice or decision, Brookfield includes "overcoming resistance to learning" among the teacher's tasks. See Chapter 11.

Brookfield, Stephen. 1995. *Becoming a Critically Reflective Teacher*. San Francisco: Jossey-Bass Publishers.

Although he focuses primarily on adult learning and its applications to higher education, few have ever come close to Brookfield's excellence in presenting the teacher in social and political context. All teachers, regardless of level or subject, need to see themselves in light of the concerns Brookfield raises.

Brooks, Jacqueline Grennon. 1993. *The Case for Constructivist Classrooms*. Alexandria, Virginia: Association for Supervision and Curriculum Development.

Based on a careful understanding of teaching-learning processes, Brooks develops a clear case for constructivist teaching. As a contrast with the didactic and propositional emphasis observed in much of religious education, the "twelve descriptors" of constructivist teaching provide a valuable road-map for effective habits of lifelong learning, especially relevant to the teaching of practical Biblical theology. See Chapter 9.

Downs, Perry. 1994. *Teaching for Spiritual Growth: An Introduction to Christian Education*. Grand Rapids, Michigan: Zondervan Publishing House.

Downs provides an excellent overview of how experience leads to the learning that supports spiritual development. See Chapter 14.

Groome, Thomas. 1998. *Educating for Life: a Spiritual Vision for Every Teacher and Parent.* Allen, Texas: Thomas Moore.

For a thorough philosophy of education based on a practical theology of the human transactions underlying spiritual development, Groome is among those few at the top. Although his theological orientation is both liturgical and traditional, his view of the teaching-learning processes is fresh and engaging.

Hyman, Ronald. 1974. *Ways of Teaching, 2nd edition*. New York: J. B. Lippincott Company.

Hyman's text is one of the finest guides to effective teaching ever published. It demonstrates that the central purposes of this chapter are based on well-established grounds in the understanding of the processes of teaching and learning. Note Hyman's emphasis on discussion, discovery, simulation, and role-playing. Even the most pedantic teacher may gain a foothold on freedom in Chapter 14: "The Art of Questioning."

Lipman, Matthew. 1992. *Thinking in Education*. Cambridge: Cambridge University Press.

Anyone fearful that the learner-centered approach to teaching and learning lacks concern for an informed approach to critical thinking and the wise use of historic evidence would be comforted—and perhaps converted—by Chapter 6: "A Functional Definition of Critical Thinking."

Morgan, Norah and Juliana Saxton. 1991. *Teaching Questioning and Learning*. New York: Routledge.

For a carefully written essay on the importance of effective questioning and classroom dialogue see Morgan and Saxton, Chapters 8 and 9.

Richards, Lawrence and Gary Bredfeldt. 1998. *Creative Bible Teaching*. Chicago: Moody Press.

Richards and Bredfeldt provide an easily grasped introduction to the important task of "engaging student response." See Chapter 10.

Vella, Jane. 1994. *Learning to Listen Learning to Teach: The Power of Dialogue in Educating Adults.* San Francisco: Jossey-Bass Publishers.

Those who know teaching-learning literature the best are aware of the quality of the recent research and writing about adult learning. Vella's skills as a scholar of educational process and as a story-teller are evident in the twelve teaching-learning principles that she identifies and illustrates with compelling stories.

Yount, William. 1999*. Called to Teach: An Introduction to the Ministry of Teaching*. Nashville, Tennessee: Broadman and Holman Publishers.

Yount effectively describes and coaches the teacher as a "dramatic performer." See Chapter 5.

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted's tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

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Servants, Leaders, and Tyrants

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Author's Note

Striving to be the leader too often brings out the worst in human nature. Pushing people toward "success" can reveal a tendency toward tyrannical behavior. As a Christian, the leader is a person who is gifted to serve rather than to rule.

Abstract

A discussion of five problems of leadership when priority is not placed on the emphases found in Jesus' teaching. Implications for the church and theological schools are described. *Originally presented as a lecture to the faculty and students of Calvin Theological Seminary, Grand Rapids, Michigan, March 29, 1978.*

From the topic "Servants, Leaders and Tyrants," you might surmise that I intend to deal with either of two areas of concern, both of which happen to be very close to my professional role and to my consciousness as a Christian involved with the development of the church.

The emphasis could be on leaders and tyrants in the sense of the politics of the state, for indeed I do have substantial involvements in the third world, where one of the greatest problems is political tyranny. Or the emphasis could be on the task of American Christians in raising an ever more steady voice in matters of social justice. But no, it is not my intention to discuss leaders and tyrants in the sense of the politics of the state, but in reference to leadership in the church. Indeed, of the three words, servants, leaders, and tyrants, the greatest concern is for the first two, servants and leaders, and through the servant leader relationship, the avoidance of the third, tyranny.

The church is the institution through which God provides for the redemptive development of human beings—particularly of those who are called by his name and, through them, of all humankind. Therefore, we need constantly to ask questions about where we are in history and what is happening to the church in our time: what is its social context, within itself and within its larger human circumstances? All of this can tell us something about leadership in and for the church, what it is and what it must confront.

Problems

Servanthood and leadership are basic concepts in Biblical Christianity. How servanthood and leadership relate to each other is an especially important issue in the development of the church in our time. But discussion of servants and leaders sometimes leads to consideration of tyrants; indeed, tyranny within the church is one of the historical and contemporary problems of Christianity. Much that we assume and much that we tolerate (and sometimes embrace) within the church and especially within the educational functions of the church, is tyrannical.

The criticism is that of a sympathetic "insider," and a member of the family; it is not intended as a diatribe to send you reeling in revulsion. I wish to share concerns that are very deep, concerns that can be accepted in a spirit of community. There are many ways of viewing the particulars that are described following, and I do not claim to see the evidence in its most clear light. But if I am even partly right, in light of the Scriptures, there are some things here about which Christians need to take action. These are matters

of importance, with implications especially for Christian education for the near future, if the Lord should tarry and if the church should hold firm in this era.

Five problems are identified, each of the five relates to leadership. What the problems may mean is suggested in two propositions that follow.

1. *Passivity.* One of the characteristics of certain sectors of the church today, speaking primarily of symptoms in North American Christianity, is passivity of the laity. This issue is commonly discussed; it is generally accepted to be a problem. Why should it be that some Christians are so willing to delegate—to let others take care of responsibilities—while being so passive and apparently so disinterested in the things of God? We hear such criticisms as, "The people push responsibility onto their pastors;" and, "They hire pastors in order to get certain jobs done that they themselves are not willing to carry out." This problem of passivity of the laity seems to be widely recognized by the clergy and is acknowledged by the laity.

2. *Hierarchy.* Much of the church today is essentially as hierarchical as any secular organization. Yes, the Protestants, evangelicals, and even the Baptists (1) have accepted hierarchy as the keynote of organization. Some clergy are sensitive to this. Laymen are even more sensitive and concerned about it. There is a mounting criticism that the church, established as a community of God's children has fallen into hierarchical structures. Historically, we can be more accurate than that; it hasn't *fallen* into it, at least certainly not in recent times. It just never reformed *out* of it. The hierarchical structure of the church was one of the earliest secular innovations within Christianity; at the time of the Reformation, it was not significantly altered. The Reformers brought over into Protestantism much of the hierarchical organization that was characteristics of the Roman Church up until that time. We still today suffer with the clergy-laity syndrome. There are an awful lot of laity and relatively few clergy; but the clergy make most of the decisions—directly or manipulatively. This complaint does not argue against the doctrines of offices in the church. Biblically, the offices are not hierarchical but are functional. They are described in terms of the needs of the particular church. The offices are intrinsically related to the gifts of the Holy Spirit to the church. And the gifts are broadly distributed among the people of God—not concentrated on a prestigious hierarchy.

   This particular criticism is focused on the ranking systems that exist in the church. The assumed legitimacy of ranking, itself, and the resulting notion that there are some people who are more important and other people who are less important, is debilitating, undercutting the work of the Holy Spirit.

3. *Intellectual meritocracy.* The third criticism is more widely heard among laypersons than among the clergy: leadership education for the church is dominated by an intellectual meritocracy. In the church, status is earned by knowing; what is required for leadership is the possession of a magic bag of merits. These magic bags of merits are systematically dealt out only to a relatively few players in the game. The dealers are the theological seminaries. Once a magic bag of merit is in one's possession, it can be traded for honor and prestige (plus a salary) at the friendly local church, and thus one maintains oneself, career and salary, more in terms of what one knows than what one is. The Bible suggests relatively few criteria for the elder or the pastor (or for the deacon) that relate to what one knows. Many more criteria relate to what a person is and how a person is functioning within the community of Christ. Yet Christians today seem reluctant to challenge the sort of ordination that is dictated by the educational establishment. Intellectual meritocracy is a

kind of aristocracy; it should be challenged within the church because it falls short of the standards for community that are described Biblically as the community of Christ.

4. *Pride and status.* The fourth of the criticisms is also heard mostly among the laity: leadership in the church has become something of a proud and self-serving status in which one takes pride in the leadership role and serves oneself through the various kinds of privileges and perquisites of leadership. In other words, leadership has become something of an end in itself. Leadership is a cause for pride and self-service much more than a cause for service to the community. The teachings of Christ about servanthood are confused in some minds with the Horatio Alger Americanism: one begins low in order to become great. Servanthood becomes a temporary or transient period of initiation or demonstration of eligibility.

5. *Manipulative tactics.* The fifth criticism is of the style of leadership—a style increasingly characterized by manipulative leadership tactics. It takes no diligent search to find the use of manipulative strategies and procedures on the part of leadership people, particularly the manipulation of guilt in order to get certain kinds of conformity, the use of fear, the playing upon divisions that occur within the household of faith and the old-fashioned technique of manipulated gossip. These concerns are rarely voiced among the clergy but they are discussed increasingly among laymen.

The new wave of management skills in church leadership may be partly responsible, since management technology takes as its basic value pragmatic goal-seeking. But there is an easier explanation: at least some of the problems of manipulative leadership can be traced to an impoverishment of leadership logic and leadership skills. Just as a person who swears a lot is probably a person with a very limited vocabulary, some leaders are manipulative because they have a limited "vocabulary", or understanding of leadership. They lack awareness of the possible range of approaches to people and therefore they resort to tactics that are impudent and, in the final analysis, childish. They resort more to manipulation than to true leadership.

WHY?

Consider these five problems again: 1) passivity of the laity, 2) hierarchical organization, 3) domination by intellectual meritocracy, 4) proud and self-serving valuing of leadership and 5) manipulative leadership style. The problems all can be traced to the first: passivity of the laity. It is both cause and result. So long as any of the other four persist it will produce passivity; and so long as passivity persists, the others cannot be effectively solved.

How do the people of God get out of their lethargy and into action? There are two ways to view the problem: 1) there is something wrong with the people or 2) there is something wrong with leadership. We are much more likely to see the gifts of the Spirit develop in God's people if the latter view is taken. The question to be posed is, what is wrong with leadership that results in passivity in the laity?

Proposition 1: These five characteristics (above) are cyclical. In the sense that they each feed each other and the whole thing keeps coming back onto the first problem, it is a self-perpetuating cycle and is extremely difficult to break into.

Proposition 2: The conditions in the church today are a reflection of conditions in the secular society. Many people in the church demonstrate the same needs felt by people in the secular society. In other words, these needs—to be dominated, to be manipulated, to be passive, to let somebody else do it,

and to transfer obligation and responsibility—are symptomatic of our secular society. Ours is a society of largely passive participation. Americans have an intense interest in sports, for example, but it is mostly at the observation (spectator) level. From time to time there are upsurges of handball, racquetball, tennis, golf and whatever, but the persistence of the beer can and the television tells us what the real interest in sports is; it is not athletics so much as it is observation. To be part of something by simply watching it is characteristic of our society.

Some of the needs to which the church is catering are basically non-Christian needs; when the church is catering (or pandering) to non-Christian needs, the church is on dangerous ground. Among the non-Christian and sick needs of fallen humankind are needs for status, needs for individualism, needs for being powerful or being dominated by power. The psychological condition of a person who has the need to be dominated is not really all that far from the person who has the need to dominate. These are sick needs; they are unredeemed needs. They are not characteristic of the people of God in any normative, Biblical way. Instead, they are characteristic of the secular society; and yet the church has accepted them as normal.

The Purpose of Leadership

Consider what the issue is and what the issue isn't. In reference to the Biblical teachings on leadership the issue is not whether or not there should be leadership. Indeed, the Scripture is very clear that there are leadership roles in which to serve and leadership tasks to be performed. The salutations in the New Testament indicate that at the time of the apostles there were leaders and they were recognized as such. In Hebrews 13:24 for example, "Greet all your leaders and all the Lord's people." The leadership persons were identified. Thus, the issue is not whether there should be leadership, but the issue is what *kind* of leadership. What kind of leadership furthers the cause of Christ, honors the cause of Christ, honors the name of Christ, furthers Christ's church?

Further, the issue is not that the seminaries are creating this problem, but whether or not the seminaries today can serve to relieve the problem. There is little to be gained by pinning the blame somewhere. Instead, we need to face up to the situation as we find it, and to ask what we can do, what the various institutions that serve the church can do, and, particularly, what higher education and seminaries can do to relieve these problems. Christian higher education, in general, may indeed by culpable, but far more important is its potentiality for helping to get the church out of the current leadership crises.

Despite this positive orientation toward education and a preference for constructive propositions, one word of warning must be sounded at this point. We should not rely overmuch on formal education. In this discussion it is enough to warn that since the time of Thomas Aquinas, Christianity has been holding hands with formal education, largely oblivious of the dangers it poses especially in relation to the development of the church. The dangers are inherent. When you accept the schooling model and its assumptions about knowledge, learning, and human relationships, you get some non-Christian values in the bargain. Much that is secular in the church can be traced to its drawing of crucial values from the academy of pre-Christian Greece.

The issue is not that the secular society induces the sort of leadership that we find in the church. Indeed it does, but that's not the issue. Instead, it is our productive task to seek ways that will help the church to withstand secular perversion, and to be about its task of confronting culture. *Semper reformanda*. Are we indeed about the business of reforming? If we are, the question of the secular perversions in the church must be raised. "Secular perversions," does not refer to going to movies, not even to chopping wood on Sunday; instead, it refers to those things that are organismic and more deeply functional in our

institutional forms: violations of justice, truth, responsibility and unity. Whatever is secular in its origin and whatever is justified (rationalized) in secular terms must be disciplined against the Word and against the reforming work of God in the world. The complaint is not so much against the secular society, but is in reference to ourselves, as those who stand against the worldly order to see that the work of Christ is carried out in the power of the Holy Spirit.

A New Frontier

The issue is not that the church is confronting some new problem, but that the church historical has never dealt adequately with an old problem: institutionalism, especially formal education. Jesus' teaching on servanthood has rarely cut through institutionalism in historical Christianity. Take a look from the earliest times. The warnings of Matthew 23 were laid down in order that there could be some advice available at the very beginning of the church. Jesus said, in effect, "Beware of the dangers of institutionalism." And yet through the years of Christendom we have seen institutionalism dominating Christianity. In our time, the problem is becoming acute or at least, more deeply felt. God may be sharpening the focus on leadership as servanthood.

Several factors underscore this possibility. First of all, pragmatism is replacing more principled sorts of valuing in historical Christendom. The Western cultural, oral, and legal traditions since the time of Christ, have, on the whole, held to a kind of principalized valuing. Thus even the secular society has reflected something of the teachings of the Scriptures in reference to morality. But today that has degenerated to the point where almost all valuing is pragmatic. Pragmatic valuing has even crept into the church—creeping in somewhat as an elephant creeps. And the pragmatism in even such important elements and movements as evangelism, missions, and "church growth" is often frightening. Concern over the issue of pragmatism is forcing the reexamination of the values underlying leadership. These are questions that the church historical has not had to focus quite so sharply. Other issues were bigger. In our time, the question of what constitutes valid leadership in the church seems to be a transcendently important issue.

Second, there is today a widespread denial of God. Secular people no longer simply curse God; they deny God. God does not need to be cursed, because God is irrelevant—God is either not there or not at all in the process of thought. In such a state, even the church is left with a humanism that is becoming rapidly more absolute—a humanism that even lends itself to a congregational democracy which is more rational than spiritual. Authority is not thought to come from God. Thus leadership of the church is as relative as anything else. The denial of God may thus be raising the question of leadership to a higher level of importance among the various matters of concern to the church.

Third, confidence in institutions, in general, in Western civilization is waning rapidly. The various sorts of anarchy that have been sporadic and localized in the past are now becoming international and societal in the largest sense. Institutions have lost credibility. In the 1960's we saw it in our own nation: a tremendous loss of confidence in institutions. All sorts of institutions were affected: the military, government, educational institutions, the justice system, even our health institutions, everything came to suspicion or disrepute. This rampant individualism, nurtured by the American psyche, is still advancing, replacing institutional trust with a kind of egocentric acquisitiveness. So you don't need to trust institutions nor to see them as having an important place; you just reach out for what's yours. Surely this is not socially cohesive; perhaps it is the threshold of widespread anarchy.

Leadership, in general, is in disrepute. Even among the people of God and within the community of Christ there is a challenging of leadership that promises to go far deeper than at any time before. The question of what is *proper* leadership in the church has probably never been a more dynamic question.

Biblical Leadership

The Bible deals with leadership in a peculiar way. Especially in the New Testament, the contrast with secular leadership is sharp. The Old Testament is not quite so precise, except for the inescapable God-presence shown through his selected leaders. Models of leadership can be drawn from Noah, Abraham, Joseph, Deborah, Nehemiah, Moses and other illustrious characters of the Old Testament. These are pre-Christian, some are even pre-scriptural, and they can send us off on the wrong foot. It is alarming how many Christian education textbooks draw an out-of-context model of leadership from Moses. Until Sinai, Moses did not have the Word of God except in an oral form. Moses is seen as leading through his adjudication. Of course! People came to Moses for adjudication because they lacked objective testimony. But is there need for Moses-style leadership today?

In the New Testament leadership is less dramatic. It is seen as less concerned with the huge and momentous movements of history and more with the step-by-step development of the people of God. What is most striking is the attunement between the leader and the community.

In Hebrews 13, for example, leadership is more than knowing and telling: "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith." (v.7). Leadership is a behavior—a lifestyle—that is worthy of being inspected; it is even worthy of being emulated. Leadership is not just what a person knows, not just what a person says. Look again at Matthew 23. Note how contrasting is Jesus' criticism of the model of leadership demonstrated by "those who have seated themselves in the seat of Moses:" they talk a good line but they don't behave consistently, they are not worth emulating (Matthew 23:3). In Hebrews 13:17: "Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account." Leadership, in New Testament terms, is reckoned in terms of accountability, not just in terms of authority. It gets its authority as it has accountability. Taken as a whole, Biblical teaching on leadership deals more with criteria than with privilege, and beyond responsibility is accountability.

Leaders. Who are leaders? Who are tyrants? Who are servants? First of all, in reference to leaders of the church, the model of leadership must not be drawn from secular sources: it must be drawn from the Scripture and evaluated in terms of accountability to the Lordship of Christ. Among the various pragmatic incursions into the planning of church development, church polity and Christian life, in general, is the American Management Association—coming through like a rhinoceros on an escalator. The American Management Association tells us that leadership is "getting work done through people." And there are plenty of people in almost all the denominations today doing a slightly baptized version of pragmatic manipulation and calling it "Christian management." Selling at a fairly nice price, leadership seminars for the clergy are available at many local motels. These are dangerous when in the cause of efficiency, answers to human development and human relationship questions are drawn from secular sources.

When leadership is disciplined to the Lordship of Christ, there are some different conclusions. For example, a leader is one who ministers; a leader *serves* through the gifts of the Holy Spirit, not in terms of prowess, not in terms of accomplishments or acquired knowledge, but in terms of what God is doing through his or her life. Leadership in the church is servanthood.

In the past fifteen years an interesting development has been taking place within mission-sponsored pastoral training. The trend, theological education by extension (TEE), has been an encouragement, although one wonders about the direction it is going at present. (It has become, for some missions, an excuse for sending more missionaries to do jobs that really should be done by national persons. I have nothing against sending out missionaries, but I am very uneasy about missionaries who replicate American institutional forms and values without even a dim consciousness of the damage they

do). One of the most valuable outcomes of the TEE movement is the question it has raised about how broadly distributed the benefits of theological education ought to be. This is an important question. It leads us in the direction of broadening access to theological education.

It is unwise for any seminary—whether missionary or in the U.S.—to focus exclusively on a small number of people. First, the seminary ought to include in its teaching ministries (and some seminaries do) both clergy and laypersons (so long as that non-Biblical distinction holds). A seminary ought to make its expertise broadly available to the people of God. Second, with reference to the people who are being trained in a seminary, the emphasis should be on those who *are* in church leadership more than on those who think they *might* be. In majority world situations, especially in theological education by extension, one sees how much more vital educational ministries become if they are focused on people who are already in leadership roles in the church. In other words, the theological education by extension models that seem most promising and most faithful to the church are focused on functioning pastors, not on pre-pastors. The educational institution should not be in the business of *creating* preachers, ministers, church leadership people, but of *equipping* leadership people. To serve the church, education should be broadly committed to equipping the saints in the roles, tasks, and ministries to which they are called.

If instead theological education is going to devote itself exclusively to providing magic bags of merit for the select few and then to imposing those few on the churches with a take-them-or-leave-them attitude, the church has lost something important. If this is what theological education is to be, the groundwork is laid for a model of leadership that will become easily tyrannical.

Tyrants. Who are the tyrants? In simplest terms, a tyrant is a leader who aspires. Admittedly, this is less a definition than it is a harsh criterion. A leader who aspires tends to misuse others; such a leader attempts to manage things by manipulating events. This aspiration to leadership was exactly what Jesus was dealing with in Matthew 20: 20-28, when the dear mother was deeply concerned about where her sons would be when they sat down in the glorious Kingdom. Jesus firmly explained that the value system of God's Kingdom is not like the value system that her question was expressing. A fundamental clash in values systems was evident: "You don't know what you're asking." In other words, she was not on the wavelength of the Kingdom of God. In the Kingdom of God aspirations to leadership are not valued unless they arise from commitment to servanthood. In the North American frame of mind I'm afraid the commitment to servanthood is seen quite often as a sort of apprenticeship. If you are willing to clean toilets for three weeks, God's people will see that you are willing to be a servant, glorify you and make you a leader. Such thinking is wholly inconsistent with the Scriptural view of leadership. Our Lord taught that Christian servanthood is a servanthood of a low order and it is that for life. Not as an apprenticeship, but for life. "And after this the glorification," said the Apostle Paul in Philippians. After what? After the crucifixion, after the giving of one's life, *then* the glorification. Make no mistake, *anyone who aspires to leadership within the Christian community is potentially a tyrant.*

Tyranny can also be seen in a person's accepting privilege and the separate distinction that comes from privileged status. Sooner or later a tyrant comes to believe in his or her own worthiness (the "divine right"). The vulnerability is not confined to kings and dictators. Pastors, and congregational persons are easily ensnared. Any of the people of God who aspire to leadership, who accept privileges and the distinctiveness based upon what they see as their own merit, are in our midst as tyrants. "[W]hoever wants to become great among you must be your servant" (Matthew 20:26) is less an invitation to sign up as a leader than it is an action test that we can apply to ourselves when we hear the call to leadership tasks within the body of Christ.

Servants. Who are the servants? Servants are those who share and thus lead. Servants are those who give and thus receive. Servants bear one another's burdens. How can leaders discipline themselves to be servants? Becoming a servant on the do-it-yourself basis can become a big problem for the Christian. It is only by God's transforming work that we get far enough from the human tendency to dominate. We must examine our motives as individuals and we must examine the motives of institutions. Certainly as institutional faculty and administrators, we should examine our so-called "professional" motives. Are we motivated to serve or are we motivated to dominate? So easily comes the answer, "Of course, we're motivated to serve." Then comes the next question: is that the way we are living, or do we slide toward a posture of domination? Do we rejoice in servanthood, or do we bear the burden of servanthood? It requires the grace of God to remain faithful to the servant role.

Leaders should ask God for grace to trust the people of God. Through contacts with pastors in various conferences and workshops I'm impressed how little trust there is, especially from the pastorate toward the laity. Instead of trust, the tendency is to say "they," "them," "their problems," "*they* give me these problems," they-us, they-us. Greater and greater is the distinction between *them,* the laity, and *us,* the clergy. The church's programs are for *them*— doing things for *them.* I wonder, wouldn't it be better to do things together?

Another suggestion: leaders should get in tune with the work of the Holy Spirit in the congregation. Let the gifts of the Spirit be recognized *in all* and *for all.* Perhaps pastors experience an occupational anxiety: if people discover that the gifts of God to the church are widely distributed, the pastor will be out of a job and then his or her children will be hungry. Is it anxiety or just plain pride? People easily pick up the non-verbal signals that the pastor sends: the pastor has to do it all and in his or her way; after all, that's the pastor's responsibility; that's the pastor's job.

The remedy lies in accepting the breadth and variety of the works of the Holy Spirit. Where exciting things are happening, quite often the pastor is an important part of it—but not necessarily the spark plug or the steering wheel. If leaders can keep clear of rank and privilege, which are vanity, their ministry will be more pleasing to God and more edifying for the saints.

Jesus Christ has provided a set of evaluative criteria for leadership that each of us can use in self-evaluation and by which we should evaluate every institution. In the first 12 verses of Matthew 23, Jesus describes for His disciples what had gone wrong in the synagogue. He presents the list of factors as a set of warnings about what should be avoided in the church. Clearer understanding of the secular origin of faulty leadership can come from a look at the history of pre-Christian Greek culture and philosophy. In this light, Matthew 23:1-12 reveals not the Old Testament synagogue, which the church is going to improve upon, but a faulted synagogue, gone wrong because of the introduction of Greek (Hellenistic) models of leadership and education.

Hellenistic Influences—Then and Now

Prior to the time of Christ, the Greek (Hellenistic) culture had developed social models and definitional concepts that can be seen deeply entrenched in the church today. The Hellenists made their move toward Judaism in the time of Christ; he warned against it explicitly. It seems evident that the Greek model of school and schooling, which, in turn, shaped the relationship of leaders and followers—the dominant social configuration of Western people—has become the characteristic human relationship within the church.

What are the characteristics of the Greek concepts of school and schooling? First of all, hierarchy is basic. There are those who *know* and there are others who *need to know.* Our church buildings are monuments to the pre-Christian proposition that the source is a person and that the masses are receivers. In the New Testament the church is people. Today it is a building to which people go to hear—to learn, to get information—about the things of God.

Second, social distance and its artifacts are characteristic of the Greek assumptions about human relationship. Yes, social distance is more than social circumstances and relational characteristics; it creates and thrives on its artifacts. A lectern is such an artifact; a platform is such an artifact. A public address system, sitting below in order to look up to authority, robes for the elite, all these common artifacts facilitate the superior/inferior relationship that we accept toward one another. It is a relationship in which one gives and others receive. This assumption found its way into modern times, especially in the distinction between the educated and the "uneducated."

The third element of the Greek model of school and schooling is one-way communication: from the authority to those who are assumed to be in need of hearing. Obviously we all share in a common vulnerability to these criticisms. To a greater or lesser extent, we are each a product of the very things we're talking about. We conform very nicely because we have been brought up in it. I speak, you listen; I write, you read. It is a hard pattern to alter. But today the new emphasis on dialogue and sharing reminds us that deliberation and exchange were characteristic of the human transactions of the Old Testament times, when God's people saw him as speaking both to and *with* them.

The fourth facet of the Greek model has to do with social privilege and how one gains social privilege. Education is essentially a social privilege. One gains further social privilege through educational competition. Education is a matter of competitively acquiring and proving one's worth and ability, by demonstrating it in meritocratic sorts of ways. This too, is inherently Hellenistic and thus pre-Christian.

Beyond the assumptions about relationships and about communication, the faulted Greek concept of knowledge and its implications for human development are seen today in the church. Three particulars illustrate the problem.

1. *Knowledge as a commodity*. Knowledge is somewhere out there. It is to be appropriated, it is to be acquired and brought in. It exists out there and it is to be reached out for and grasped. It is a commodity to be bought and sold, to be captured and hoarded.

2. *Learning as acquisition*. Learning itself is a task through which one reaches out selectively and acquires. The learner must be induced through various kinds of motivation to reach out systematically. The purpose of the teacher is to give motivation, direction and guidance in the reaching-out process. The Greek assumptions are in sharp contrast with Hebrew concepts of knowledge.

   In the latter, learning develops from within, as one applies himself in such a way that God reveals through inner light on one's experiences.

3. *Knowing as the basis of doing*. In the Hellenistic exalting of intellect and rationality, the concern for acting on one's knowledge was assumed to be unimportant; it was seen as virtually automatic or even irrelevant. What one *knows* was the important matter. Therefore, the matter of concern about action and, especially, evaluating in terms of *doing,* was somewhat alien. Evaluating for the knowing was assumed to cover it all. Think of the academic approach

> to testing even today, for example: it is usually preoccupied with what one *knows,* in the sense of recall of information. It is very Greek and not very functional.

The teachings of Christ suggest relatively little emphasis on testing of knowledge. He screens people not on what they know but on what they do. This same priority is seen in the Epistles. In the book of James, there is a corrective teaching which suggests that the emphasis on *doing* was in danger of being lost. What was the cause of this apparent shift away from Christ's "follow me…walk…do…"? Was it because of the Hebrew influence? Hardly. The Hebrew philosophy was very much an integration of knowing and doing—learning through doing; it was the integration of life itself. Instead, the shift James warns against was in the Greek philosophical outlook. Whereas the Hebrew argued for the inseparability of knowing and doing, the Hellenistic view valued *knowing* over doing. These social models crashed into the church early and have survived the Reformation.

One of the truisms in education is that people tend to treat others as they, themselves, have been treated. If teachers and administrators relate to theological students in a certain way, it is likely that the students will relate to the people of God in their parishes the same way. What relationships are thus propagated by theological education? What sort of authority structure is being exemplified? What sorts of powers of life-and-death, success-or-failure are held over students? What sort of community exists? All of these patterns become models for the church. Because of the importance Christians have placed on formal education, the Greek model and its associated views of learning and knowledge have been imprinted on the church down through the centuries.

Schooling has served the church reasonably well. God has elected to use it. Nevertheless it is possible that we are at a point when another facet of the reforming work of God is about to become manifested. If so, will it not likely alter the educational approaches to leadership development in the church?

Conclusion

Jesus warned against the secular model of leadership. Nevertheless it invaded the church even as it had invaded the synagogue. The Pharisees did it first, having seated themselves in Moses' seat (Matthew 23:2). It is the picture of an incursion, an invasion, an intrusion, or a usurpation. If all these Pharisees and scribes were Jewish people why shouldn't they be free to take their places in the seat of Moses? Because their approach and their values were less Hebrew than Greek. They wanted things to be crisply rational and structural in the Greek way that was sweeping the Western Mediterranean at that time. It was the *faddish* way to do things—to think Greek!

At the time of Christ the invasion of the synagogue was well advanced. In the early centuries of the church, it happened to Christianity—exactly as Jesus warned so clearly.

Leadership for the church is to be non-tyrannical servanthood, evaluated in light of the teachings of our Lord. Let us therefore accept the evaluative criteria of Matthew 23:3-12. Verse 3: Let us reconcile word and deed. Verse 4: Let us not be delegative but participatory. Verse 5: Let us seek no exalted status. Verse 6: Let us accept no special privilege. Verse 7: Let us take no pride from secular recognition. Verse 8: Let us reject titles of authority, preferring instead a simple relationship as brothers. Verse 9: Let us develop *real* relationships, not artificial and titular relationships. Verse 10: Let us share with all God's people the recognition of one master. Verse 11: Let us relate as servants to the needs of others. Verse 12: Let us live in humble lifestyle.

Let us accept leadership as spiritual gifts: “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up” (Ephesians 4:11,12).

Let us reflect the mind of Christ: “and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matthew 20: 27-28).

About the Author

Ted Ward is Professor Emeritus of Education and International Studies, Trinity Evangelical Divinity School and Michigan State University. He has spent his career in formal education at the University of Florida, at Michigan State University (MSU), and at Trinity Evangelical Divinity School (TEDS). Ted’s tenure at two Land Grant universities reflects his lifelong commitment to education as service and as a lifelong discipline.

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Reflection on the Christian Ministry of Ted W. Ward

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Beginnings

Ted was born in Punxsutawney, Pennsylvania (1930) and raised in Avon Park, Florida where he completed high school and became widely known as a promising young flutist and conductor. At 11 years of age, Ted made a formal faith commitment and joined a Presbyterian Church. "I'd grown up with an awareness of Christ in my life, so it really wasn't that much of a transformation. At home there was a keen awareness of the importance of the Bible. Also, a former missionary to China became dear to our family. We called her Aunt Mabel and she spent her last years with us. She was a deeply spiritual person with a keen sense of God's work in the world. It was through her influence that I learned to look beyond the typical Americans me-us-and-ours viewpoint."

Growing up in a small town in south Florida during the Great depression, Ted's Christian values were shaped by simplicity of lifestyle and empathy for human need. His career—that of a widely recognized explorer and bridge-builder among many cultures—came to be marked by deep commitment to social service and Christian ministry.

In 1948, Ted moved to Wheaton, Illinois to begin a degree in music education at Wheaton College. Here he met another flutist, Margaret Hockett from Evanston. Ted graduated with a bachelors degree in music education in 1951, and in June he and Margaret were married.

Ted became band director at Wheaton College Academy while he was a student at Wheaton College. After he graduated, he continued as band director and music teacher (1950-1952), but with an eagerness to go overseas. Ted and Margaret prepared to teach in a Bible school in France, but God had other plans. "Sometimes God leads us into experiences to let us discover how willing we are to follow him. The key to an understanding of God's will for our lives is committed planning followed by plenty of space for God to surprise us!"

Shortly after they were married, Ted and Margaret drove to Florida where Ted would begin a masters degree in education. They arrived in a driving rain, with Ted almost too late for registration. But a "can-do" registrar cleared the way providing a map of the campus, directing him where to go, and then calling ahead. Ted has never forgotten this act of service to a harried, soaked beginning graduate student; and for all of his own career he has been a "can-do" administrator who creates organizational climates where people are served rather than treated as commodities. He received the Master of Education degree in 1954 (with an emphasis in music teacher education) and the Doctor of Education degree in 1956 (with an emphasis in educational research and curriculum for professional development).

During this time Ted was active in church leadership (Director of Christian Education, 1954-1956, Gainesville, Florida), music education (Choral director and instrumental teacher at the University of Miami, Florida Summer Music Festival, 1951-54), and teacher development (Instructor and Assistant Professor at the University of Florida, Gainesville, 1953-1956; his major responsibility, the development of the regional school-based teacher education centers in Duval and Pinellas Counties).

The mission field was now clearly not what the Lord had in mind for Ted and Margaret. Ted left the University of Florida for Michigan State University, East Lansing, Michigan and, in time, became Professor of Education and Curriculum Research (1956-1986).

He also served in two churches as Minister of Music (1957-1961, Detroit, Michigan; 1962-1970, Lansing, Michigan); and as president and chairman of the board of the Pontiac Symphony Orchestra Association, Pontiac, Michigan (1959-1961). Though his once considerable instrumental skills have diminished, and though he no longer conducts large choirs, he remains musically literate and has strong convictions about the place of music and the arts in society and in the Christian life. His musicianship is important because it strengthened his ability to see patterns, to think in whole phrases, to hear the holism of things—capacities that shaped his abilities as an educator, consultant, and one who was able to see the direction of things.

During his 30 years at MSU, Ted held professorships of Curriculum and Instruction, International Education, and Educational Administration. He developed the school-based teacher education center, Pontiac, and the continuing education center for metropolitan Detroit 1956-1961; Coordinator for doctoral program development, College of Education; Curriculum Coordinator, College of Education (1961-1963); founded and directed the Learning Systems Institute, a research and development organization dedicated to the improvement of educational institutions and solving of instructional problems (1963-1971); served the College of Social Science and College of Education as director of the Institute for Research in Human Learning (1966-1971); and was Associate Director for Research, Instructional Materials Center for Handicapped Children and Youth, U.S. Office of Education (1965-1972). He was Coordinator of Graduate Studies in Nonformal Education, and Coordinator of Nonformal Education in Indonesia and Brazil (a research and development project—1974-1978) affiliated with the Institute for International Studies in Education. He was also a Research Specialist in Ethnographic Studies, Institute for International Studies in Education. With support of the Lilly Endowment, he established at Michigan State University the Values Development Education Center (1973-1976). Ted's international experience includes research, training and fieldwork in more than 70 countries. These projects focused on instructional improvement within various higher education and adult education institutions and organizations. Of particular emphasis was the problem of adapting instructional materials from one culture to another.

The Move to Trinity Evangelical Divinity School (TEDS)

In 1985, Ted retired from service in the Institute for International Studies in Education at Michigan State University, eager to discover first-hand the possibilities for innovations in leadership development for church ministry. In the fall of 1985, Ted started his final year at Michigan State, and began halftime at TEDS. Soon after, he was appointed Professor of Christian Education and Mission, Dean of International Studies, Mission, and Education, and named Aldeen Professor of Missions, Education, and International Studies. He retired officially from TEDS in 1994, but continued an active teaching role until 1999.

One of his dreams for TEDS was to help faculty and students gain a larger view of the church in the world, and to stimulate partnerships internationally. His words then are relevant today:

> In the coming years, evangelical churches must become far more international in their perspective. We talk a lot about national activities, but we do not really have a grasp of what it means to part of the worldwide church.
>
> It's no longer adequate for American Christians to think of themselves as mission contributors and other nations as receivers…. American churches are not sufficiently internationally minded. To

> change this situation, pastors need to be trained with a global perspective. A strong missions major in the seminary is not the answer. Instead, theological institutions need policies and practices that will develop in all students, not just those headed overseas, a healthy concern for the international development of the church.
>
> …seminary faculty need more than superficial international experience. Many have traveled to another country, but too often as a sort of lecturing tourist. For seminary professors to develop a global perspective, contacts with the worldwide church must become frequent and typical rather than unique….
>
> The future pastor must become a world citizen if future Christians are to be able to transcend purely national loyalties. The church tomorrow has to think in terms of the ways we can best benefit from a reciprocal involvement with brother and sister churches in other nations.
>
> Some denominations have been effective in thinking of missions as a two-way street. They bring people from other countries to teach us competencies we don't have…. Seminary and Bible school faculty members should be involved continuously in the church in other parts of the world. No amount of reading, no amount of secondhand information can give instructors the perspective and the understanding they can gain from working with a church or Christian organization in another country. If seminary faculty and pastors are aloof from the worldwide mission of the church, North American churches are going to lack the appropriate world consciousness….
>
> The forward-looking Christian education of the future must be concerned about the international development of the church. 'World Christian' must become more than a catchy slogan. (1987. Developing a global view of ministry. In *Moody Monthly* April: 23-25)

In 1997, Ted and Margaret, were cited by their alma mater, Wheaton College (Illinois), for lifelong service to society. Recognition as the first husband and wife team to receive this award represented to the Wards a fulfillment of their commitment to equality and companionship.

Finding that he was too young to retire, in 2001, Ted accepted an assignment from the Maclellan Foundation (Chattanooga, Tennessee) as their Senior Advisor for Leadership Development. He retired fully and finally in 2010 and now serves as an advisor to those who seek his counsel.

Professional Interests

Spanning a period of more than fifty years, Ted Ward served the field of professional education as teacher, administrator, innovator and researcher, educator of leaders, and consultant to institutions and governmental ministries of education. During the middle years of his career he specialized in educational planning and leadership development for many of the emerging nations.

Ted's professional interests included leadership development, theological education, educational administration, intercultural competencies, missionary roles and problems, family tasks in moral education, human learning, social/cultural dynamics, cultural orientation of teachers and missionaries, and instructional design. These areas of expertise have coalesced around three major areas of professional research:

- *The education of educators*. His effort to establish teacher education centers in local school districts apart from the university was an innovation in his time. His influence on the development of

educators spans the university, the seminary, and the Christian college. There is hardly an evangelical theological institution in North America, not to mention in many countries of the world, that doesn't have at least one faculty member who has been touched in some way by Ted's passion for the educator as facilitator of the learning community.

- *Education in developing nations*. The evangelical community knows Ted best for his work in education in the majority world. Well over 100 evangelical missions professors, missionary executives, and Christian education leaders did their doctoral work with Ted. His investments internationally encompassed community development, mission strategy, and development in theological education which have given him an intimate knowledge of educational matters around the world. His contributions include scholarly works on majority world education, especially nonformal education, and involvement in the production of the *World Dictionary of Mission Related Educational Institutions* (1968). He was influential in the early years of the Theological Education by Extension movement (1967-1976).

- *Moral development*. During the 1970s, Ted established and directed the Michigan State University, Values Education Research Center. His work in the area of moral development and the family led to involvement with the National Association of Evangelicals and the U.S. Congress. For five years he was active in the Task Force on the Family (National Association of Evangelicals); in 1980 he was Research Adviser and delegate-at-large for the White House Conference on Families, Washington and Los Angeles. "I am personally and professionally committed to interdisciplinary and intercultural understanding of human development defined in the broadest possible way."

Major Consultative Service

During his extensive international service as a consultant and specialist on education and human resource development, Ted has served, "boots on the ground", in nearly 70 countries. He has consulted in many areas of the world for government and non-governmental organizations and for denominational and para-church agencies. The organizations he has served include: U.S. congressional committees; The Billy Graham Center; Wycliffe Summer Institute of Linguistics; the Peace Corps; the Committee to Assist Ministry Education Overseas (CAMEO, Joint Standing Committee of the Independent Foreign Mission Associations and the Evangelical Foreign Mission Associations); the European Language and Cultural Centers (Eurocentres), Zurich, Switzerland (with field work in England, France, and Switzerland); Dutweiler Foundation (Migros Volkschulen and Eurocentres), Zurich, Switzerland; Nuffield Foundation, London; Ford Foundation, New York; Dag Hammarsköld Foundation; UNESCO; UNICEF; and UNDP, (United Nations), New York and Paris; U.S. Agency for International Development; U.S. Office of Education, various universities, colleges, state and local departments of education; American Foundation for the Blind; Library of Congress; Chairman of Council on the Family, National Association of Evangelicals; National Council of Churches of Christ; Overseas Ministry's Study Center; Foreign Mission Board and Home Mission Board, Southern Baptist Convention; Institute for Christian Leadership, Portland, Oregon; Association of Evangelical Relief and Development Organizations; World Vision International (fieldwork in 9 nations); World Concern; Maryknoll Sisters; the Society of Jesus, and other Catholic orders; advisor to the U. S. Office of Education in respect to the Educational Resources Information Center (ERIC) Clearinghouse for Handicapped Children, and to the Educational Professions Development Section of USOE; Southeast Asian Ministers of Education Organization (SEAMEO), Seoul, Korea; consultant and training coordinator (community development, non-formal education, and national planning) in Bolivia, Brazil, Columbia, Ecuador, Ethiopia, India, Kenya, Lebanon, Indonesia, Israel, Nigeria, Paraguay, Peru, Philippines, Thailand, Germany, and other nations; American Institute of Holy Land Studies, Israel; Asia Society; U.S., Malaysia and Korea; Assembly of God, Springfield and Brussels; Christian Church of the U.S.; Control Data Corp., Minnesota; Corps of Chaplains,

USN, D.C.; Office of Children, Youth and Families, DHHS, DC; Moody Bible Institute (School of Aviation); SAGE, CA; Rodale Press; Quest, Inc.; Thomas Nelson, TN; Westinghouse Learning Systems, MD; White House Conference on Families, DC, LA, MN; WORD, TX; Youth for Christ, IL Inter Varsity Christian Fellowship; The Navigators; Slavic Gospel Mission; Association of Theological Schools; Youth with a Mission; Ministry Training International, and other denominational and specialized mission organizations.

Reflections on Life and Career

Ted Ward has earned a widely respected reputation as a teacher, researcher, and writer on many aspects of the learning process. Although he is recognized primarily as a theoretician and innovator, he takes his greatest satisfaction from the active development of leaders.

Ted spent his career warning of the limitations of 'schooling' and championing nonformal modes of education. He is considered by many to be one of the more important and influential educators of the 20th century. Graduates of the PhD programs he directed are scattered throughout the world serving in numerous organizations as faculty members, presidents, deans, and provosts, relief and development specialists, parachurch leaders, congregational leaders, mission leaders, corporate executives, and those who serve in the cause of social change.

Early in his university career he pioneered new models of teacher education in Florida and Michigan. While at Michigan State University, he served the United States Agency for International Development (USAID) as a consulting specialist in educational planning. For the tangible differences he made in emerging nations he was given the *Dag Hammarskjold Citation for Service in Developing Nations*, Uppsala, Sweden (1975), the first American to be so honored; and later the Faculty and Alumni Award for Service, College of Education, Michigan State University (1986).

On his overseas tours, in his spare time, he consulted with mission agencies and Christian leadership development initiatives to help them think through their particular responsibilities in the service of the church. That Ted has done all of this while involved in formal higher education marks him as someone who has not utterly dismissed the academy. However, he continues to call the academy to the purposes it espouses but often has failed to demonstrate.

His commitment to service–to making a difference–is made up of three primary educational values:

1. *Learning is collaborative and lifelong*. Nearly all his students can attest to the value of the learning communities that emerged in doctoral programs at MSU and TEDS.

2. *Development is a chief end of any educational endeavor*. For Ted this has meant investment in the personal and professional development of individuals, active response to injustice, effort to help communities develop in ways appropriate to their culture, and both the challenge and crafting of educational structures to reflect what most educators claim is their purpose–development!

3. *The necessity of research*. Little forward progress is made in any endeavor without carefully designed research. The habit of inquiry, the intentional seeking of truth, is a hallmark of the doctoral programs he developed.

Most of his students came to understand the importance of his insistence that even theology had to be marked by openness to critique and inquiry. Several years ago, some of Ted's former students prepared a *festschrift* to reflect what they had learned from him and what they felt were his most enduring contributions to education. The choice of title, *With an Eye on the Future* (Monrovia, California: MARC

1996) was a deliberate recognition of Ted's capacity to see patterns, trends, and to propose implications for the future. That so many of his collected writings and speeches across more than 40 years read like today's newspaper testifies to this ability and discipline.

We are in a time where the ability to discern implications for the future of theological education is essential. The need to see situations through different lenses is both mandatory and possible as leaders from different cultures and organizations are able to be in conversation. Ted continues to be a valued dialogue partner for many. In this role he is supportive, a wise counselor, sometimes argumentative, but always a cheerleader—moving people from ideas to commitment to action.

About the Author

Linda Cannell retired as the Academic Dean at North Park Theological Seminary in December 2011. Formerly, she was Lois W. Bennett Distinguished Professor of Educational Ministries at Gordon-Conwell Theological Seminary, in South Hamilton, Massachusetts, and professor of Educational Ministries and director of the Doctor of Philosophy in Educational Studies program at Trinity Evangelical Divinity School in Deerfield, Illinois.

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