Facing Forward: Leadership Development and Ministry in the 21st Century

About the Common Ground Journal
An Online, Open-Access, International Journal

Mission Statement
Common Ground Journal (CGJ) 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.

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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)

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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:

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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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This issue concludes a series begun in Fall 2012 as a way to feature Ted Ward's writings over the past 30-40 years and to invite response. Submissions for this issue reflect themes touched on by Ted, but reflect current thought and professional experience of the authors.

Danny Carroll (Communicating Biblical Teaching on Immigration: The Message, Audiences, and Medium) reflects on the complexities of the immigration issue—especially in the USA—and shares his own journey to seek understanding. He offers principles and recommendations to guide thought, clarify attitude and to stimulate responsible action in almost any context where people are learning how to respond appropriately to difference. Danny has written extensively on the subject and has included a list at the end of his article. He is an academic and thus brings a perspective informed by careful thought and research. But he is not just an academic. He has participated in conferences, consultations and engaged in responsible action seeking to make a difference.

Erik Borggren (Menus, Trees, and Thrones: *Re*imagining Education in the Liturgical Classrooms of Scripture), Linda Cannell (Toward a Learning Century for Theological Education) and Daniel Haase (The Death of the Professor: A Case for Dialogue Education), each in their own way, focus on the need for change in theological schooling. Erik explores metaphor and liturgy in search of a way to think about contextualization in intercultural theological education; Linda's quest is to challenge theological educators to see *learning* as a priority in curriculum development; Daniel in his turn uses the example of dialogue education as a way to promote interactive engagement. Many of us wonder about the viability of conventional theological schooling and how the historical forces of institutionalization, professionalism, rationalism and the desire to know God will play out through this decade and into the next. These few articles continue decades of writing seeking to "push the envelope" and explore alternatives.

Benjamin Espinoza (Evangelicalism, Practice, and Witness: Responding to Ward's 'Unholy Dissonance') responds directly to Ted's article in a previous issue, Unholy Dissonance. He affirms Ted's concern about the continuing bifurcation of witness and service and suggests that at least one way forward could be the work of Craig Dykstra, Dorothy Bass and others on Christian practices. Those who advocate congregational practices reject a view of practices as merely skills, methods, or programs. Practices are inherent in beliefs and vice versa, they are inherent in one's spiritual journey toward knowing God, and they are congregational practices. Dykstra identified twelve biblically and historically grounded practices of the Christian church, stressed the communal nature of these practices, and concluded that growth in belief and the nature of one's spiritual journey is fostered as participation in the practices becomes more complex and varied.[1] David Kelsey shifted the focus to the responsibility of theological education, stressing that if theological education is irrevocably linked to the articulation and outworking of the practices of

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[1] Craig Dykstra. No Longer Strangers. *Princeton Seminary Bulletin.* Vol. 6 (3) (November 1985): 188–200. See also Craig Dykstra. *Growing in the Life of Faith: Education and Christian Practices, 2nd ed*. (Louisville, KY: Westminster John Knox Press, 1985.

congregations, then the disciplines that inform learning experiences should be "mandated by the sorts of interests we have in congregations."[2]

Mark Simpson (The Challenge of Theological Education in the Age of Digital Learning), Meri MacLeod (The Future is Here—Changing the Way People Learn) and Joanna Feliciano-Soberano (Online Learning at Asian Theological Seminary in Manila: Challenges and Possibilities) discuss and describe the ways in which technology is changing the shape of the theological curriculum and teaching practices. They agree that technology is to *support learning* whether face-to-face or at a distance, that schools in particular must accept the fact that connections are global, and that simplistic delivery of video and audio is no longer viable for today's "always connected" learners. Cathy Davidson, in her book *Now You See It*, asserts that the processes of learning, unlearning, and relearning are deeply influenced by technology. "The process of unlearning in order to relearn demands a new concept of knowledge not as a thing but as a process, not as a noun but as a verb, not as a grade-point average or a test score but as a continuum. . . . And it means, always, relying on others to help in a process that is almost impossible to accomplish on your own."[3]

John Clements (The Development of Maize Plant Discipleship—a Resource for Use in African Contexts) and Armida Belmonte Stephens (Beloved Community: Reflections on the Journey with the Reconciling Body of Christ) each describe initiatives focused on formation and discipleship. Maize Plant Discipleship is an educational resource developed in collaboration with Africans, for use in African contexts. The Mosaic Learning Fellowship was established at Trinity Evangelical Divinity School in Chicago to promote intercultural competence, provide a context for reconciliation, and to allow time for reflection and dialogue related to diversity.

Martin Ramsay established the LikeBerea Consortium and included educators Meri MacLeod and Linda Cannell because of his interest in providing high quality technological support and training in teaching practices to even the most financially stressed of schools in any part of the world. The LikeBerea Consortium: A Collaborative Model for Learning Innovation describes this initiative—its commitments and practices. For most of history, significant changes emerged from interactions in social and intellectual networks—from conversations across many different borders, from research that crossed disciplinary boundaries, even from conflict with those chasing a similar dream. Consortia are difficult to activate and support because of the inherent individualism and occasional competiveness of leaders; but because it is difficult for local communities to think broadly and act expansively, some form of consortia have always existed. Here's another.

Deborah Colwill (Walking Alongside the Next Generation of Leaders: Reflections on Leadership Development) and Steve Hoke (Leading with a Developmental Bias: A Passionate Plea for a Return to a Biblical Perspective on People Development) stress the importance of developmentally biased leadership and of organizations as supportive of people development. Deb shares her experience in a seminary context, her commitment to invest in others, and her exhortation to be intentionally and relationally involved in the lives of young leaders. Steve shares perspectives and concrete ideas from the vantage point of decades as a consultant and culture worker. He shares with us his continuing exploration of ways to refocus organizational culture to better steward the people God has entrusted to us.

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[2] David Kelsey. To Understand God Truly: What's Theological about a Theological School? (Louisville, KY: Westminster John Knox 1992), p. 230

[3] Cathy Davidson. Now You See It: How the Brain Science of Attention Will Transform the Way We Live, Work, and Learn. New York, NY: Penguin Books, 2011

Mark Wood (Reconnecting Theological Education to Mission) revisits the theme of *mission dei* and connects it to both education (learning) and mission. From his experience in Mongolia he has learned the limitations of dichotomizing ministry. He asserts that this tendency works against God's intention and argues for a holistic approach to ministry. He has become interested in implications for the theological curriculum and labors with colleagues in Mongolia to develop suitable theological education practices for those who serve and lead the church. To what extent can a fragmented and discontinuous array of disciplines and subjects, housed in structures that preserve this condition, accomplish the purposes expected of it. Mark and his colleagues are thinking differently—as are many, especially in the majority world.

Mark Porter describes the development of an adult completion program at Geneva College in Pennsylvania. He discusses the influence of the program through the work of its faculty and perceptions of selected alumni.

Finally, Linda Cannell (Nonformal Education: A Retrospective) summarizes the results of multi-year research project in the 1970s whose purpose was to inquire into the state of nonformal education around the world. The project was identified as the Michigan State University Program of Studies in Nonformal Education. I reflect on the project and include Ted Ward's reflections on the project through his introduction to one of the project monographs, at a meeting in Brazil three years after its inception, and in a personal interview in 2006. The increase of so-called nonformal education around the world intrigues me. It seems to me that we are entering an era where the focus will shift from *modes* of education (formal, nonformal, distributed) to something more encompassing. After all, students roam among any number of modes and are often frustrated when educational administrators and faculty try to keep them in conventional categories. The next few years should prove interesting as ideas from many parts of the world start to coalesce.

This issue concludes my service as the editor of *Common Ground Journal*. Since Laurie Bailey founded the journal and served as the first editor, it has become widely indexed and consulted. I am always surprised at the number of people who seem to trip over its articles as they research topics and write to affirm the effort or ask for more information. Mark Simpson, who has been part of the project from the beginning, will take over as editor beginning with the Fall 2014 issue. Without Mark's design work and knowledge of publishing details, the journal would not have the necessary professional "look" and the articles would be much more difficult to access. As editor, he will bring to the enterprise his own interests, ideas and commitments.

The Fall 2014 issue will feature the written reports from the HANA Consultation in May 2013. About 60 Hispanic and Asian North American (HANA) leaders met over three days to explore issues faced by immigrant communities. Peter Cha, Armida Belmonte Stephens, Juan Martinez and Linda Cannell planned and facilitated the event. A book is in process; but several papers were generated in working groups dealing with different and difficult issues that affect immigrant communities. The *Common Ground Journal* will publish these papers.

About the Editor

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 Illinois. She directs the Ward Consultation, a

dialogical forum for leaders internationally to exchange ideas related to issues of local concern; and serves as the managing editor of the *Common Ground Journal* (www.commongroundjournal.org).

Communicating Biblical Teaching on Immigration: The Message, Audiences, and Medium[1]

M. Daniel Carroll R.

Abstract

A retrospective on the author's journey to understand the complexities of immigration. A first person narrative about issues that swirl around immigration to help the rest of us. Three different audiences are described in terms of their particular perspective on immigration or their situation as immigrants. Insights and recommendations are given as to what the Bible has to say to each audience and how appropriate emphases can be used to elicit constructive responses from each audience.

Introduction

Several years ago I embarked on a journey; one for which I had not planned but one that has been enriching. I was introduced to the world of undocumented immigrants and began to engage the raging debates about immigration. All of this has affected who I am and my ministry.

On the one hand, perhaps these experiences should not have come as a surprise. I am half-Guatemalan (my mother was Guatemalan married to an American), was raised bilingual and bicultural, and spent time in that Central American country when I was growing up. Eventually, as an adult, I went there with my family to teach at an evangelical interdenominational seminary in the capital city. After fifteen years overseas we moved back to the United States. So, I have lived much of life within and around Latin American culture.

At the same time, all that experience did not involve engaging in any formal way the issues around immigration. When we returned to this country, where I took the post of professor of Old Testament at Denver Seminary, I gradually became acquainted with the Hispanic community in the Denver metro area. At the seminary I taught in the Spanish-language lay-level program we had established, got involved in an Hispanic pastors' association, and started to attend an immigrant church. I began to hear stories of crossing the border and enjoyed fellowship with these immigrants. Even as I taught them basic Bible and theology, I was learning about the vibrant, yet fearful life of the undocumented in the shadows. The immigration debate no longer was about abstract socio-political and economic issues or about a faceless "horde" or "tidal wave" that was "invading" or "washing over" our shores. It was about real people and their families.

I became aware increasingly of a social reality that was profoundly disturbing. The media, especially certain radio talk shows and news outlets, often presented negative stereotypes—even caricatures—of immigrants, especially of the undocumented. Even some people I knew would make derogatory comments about those I now embraced not only as friends, but also as brothers and sisters in the faith. What was

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[1] Parts of this essay are drawn from "How To Shape Christian Perspectives on Immigration? Strategies for Communicating Biblical Teaching," in Azaransky, ed., *Religion and Politics in America's Borderlands*, 57-77.

disappointing was that the conversations I had with people who professed Christian faith frequently were in no way explicitly Christian. There were emotional and critical harangues about the economic impact of immigration, possible threats to national identity, the pressures on the school system and hospital emergency rooms, border security, Hispanic gangs, the supposed refusal to assimilate and a reluctance to learn English, and more. Of course, these are all important topics that need to be dealt with at local, state, and national levels.

Yet, I was left wondering about what might be the contribution of faith to these issues? I asked myself, what might an informed Christian perspective on immigration look like? Did the Bible, which Christians hold as the guide for faith and practice, have anything to say on this matter? Could it at least influence the tone of the debate, at least among majority *host culture* (Anglo) Christians? At the same time, the Bible also is the Scripture of the Christians within the immigrant community. Could, and how might, the Bible be a source of encouragement and provide direction to them *as immigrants* within this new, and sometimes suspicious, land?

So, I began to educate myself about the history of immigration into the United States and of its immigration legislation. I investigated what the Bible reveals about God's view of immigration and foreigners. At the time (2006-2007) little with a theological or biblical bent was available.[2] The result of those efforts was *Christians at the Border: Immigration, the Church, and the Bible*. To my surprise, there is an enormous amount of material dealing with migration and immigrants in the Bible. There are some fundamental theological topics that should frame the discussion, such as the image of God; there are many narratives of God's people on the move and significant Old Testament legislation about the treatment of the outsider. The New Testament's appropriates the sojourner theme to describe the Christian life. I never expected to find so much!

Unexpectedly, since its publication in 2008 this book[3] has generated speaking opportunities across the country in all sorts of venues—local churches (Anglo and Hispanic), regional and national denominational gatherings, seminaries, and universities—on points across the theological spectrum. My journey had begun. This journey has had several dimensions: ecclesial, spiritual, geographic, and political. It has brought me into contact with expressions of the Christian faith that were unknown to me; I have met wonderfully compassionate believers of all kinds, veteran activists, the perplexed, the frustrated, the questioning, and the frightened—all asking what the Word of God might say about immigration.

It has been a challenge to think through *how* to present this biblical message in an engaging way that would be both informative and, hopefully, transformative. What follows is a description of what shape these presentations take and why. Perhaps this first-person narrative might prove useful to those who desire to communicate the Bible's message on migration.

Matching the Message with the Audience

If one is involved with immigrants and immigration reform, it is not enough to write a book about what the Bible says about immigration and then let it lie. The goal must be larger, to communicate effectively that material to whomever might listen. In other words, to the content of the biblical message

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[2] That situation has now changed. See the list of sources at the end of this essay.

[3] *Christians at the Border* is now in a second, revised edition. The first edition was translated into Spanish. An abridged version of the biblical material is available in *Immigration and the Bible*. See the bibliography.

must be added matters pertaining to audiences and strategies. What might be effective ways to transmit scriptural teaching to Christians, no matter their present convictions, in order to season their understanding, attitudes, and actions? Once these Christians begin to rethink their stance on the matter, what impact can their views have on the broader society? These are questions about formulating a sensible approach that is sensitive to the different positions in order to win hearts and minds.

As I have traveled around the country to teach on immigration, I have encountered, in very general terms, three basic types of audiences. First, there are audiences who are *suspicious* of these recently arrived outsiders. They are witnessing dramatic demographic shifts in their neighborhoods and are taken aback by the sudden appearance of ethnic restaurants and grocery stores; they hear other languages being spoken where they have always shopped and on the radio and television; they see signs and billboards directed at foreigners with words they do not recognize. The world as they know it is changing. Naturally, this change is hard to grasp and hard to accept. Normal fears and uncertainties can override faith commitments; or commitments are defined narrowly, in patriotic fashion, as the obligation to be exemplary law-abiding citizens. Immigrants, especially the undocumented, are perceived as violators of that 'rule of law:' "What is it about 'illegal' you don't understand?"

A second audience is Christians who *seek* biblical foundations in support of immigrants. They are found among mainline Protestants, evangelicals, and Roman Catholics, who are coming together for a common cause. This constituency feels a deep Christian impulse to reach out to these newcomers, but they sense their need for more extensive biblical and theological foundations. Some are able to appeal to a few passages in support of immigrants (e.g., Leviticus 19:33-34, Matthew 25:31-36), but they are eager to expand and deepen the scriptural roots of their convictions.

Third is the audience that is *scared*. These are the immigrants themselves. They worship in Christian churches, often renting space on Sunday afternoons from majority culture congregations that sometimes are ambivalent about their presence on the premises. Immigrant churches often function as extended family and are a viable alternative social network to that of the society in which they live, a society that marginalizes them. Prayers are offered for those who have been detained, for those looking for employment, or who are sick; they share funds to pay for medical bills, because insurance is not available to them, and they share a meal together after the service to solidify their bonds of friendship. Worship times are full of praise, and congregants can relish release from the pressures and fears that haunt their daily lives. Rarely, though, does the preaching focus on their immigrant status. The Bible is applied to general human and familial needs, and they are encouraged to celebrate the goodness of God—this is all very human, of course—but there is little teaching on migration in the Bible or about God's commitment to the sojourner. It is ironic that this group, too, is uniformed about what the biblical text says about immigration.

Each of these three audiences has a particular perspective and a set of experiences to which the Bible can respond. The first group, which can be negatively disposed toward immigrants, needs exposure to how much both the Old and New Testaments offer in relation to immigration issues. For many, introduction to this vast material yields an "Aha!" moment: "Wow! I never knew all that was in the Bible!" As the presenter, my obligation is to offer a gracious invitation to these Christians to ground opinions along biblical lines. Allegiance to a contrary political stance and inappropriate ethnic responses must be reevaluated in the light of Scripture. The aim is not win the biblical argument or berate those who might disagree, but rather to offer another viewpoint in a civil manner so as to model the courteous discourse all sides should pursue. On the other hand, as the second group surveys that biblical teaching, they are confirmed and empowered in a fresh way. God indeed is in this! They appreciate that their efforts are not in vain even if the wider culture does not agree.

For immigrants, the Bible takes on a new significance. As they encounter narratives of the people of God, who also migrated in search of food or who were forced into exile by war, they find themselves in the pages of Scripture: "¡*Allí estoy yo*!" ("There I am!"). The text is relevant to their feelings and to the pressures that can remain unspoken in church. It describes similar situations and can spur them to deeper faith in their circumstances today. The Bible also presents case studies of the lives of those long ago who were strangers in strange lands. There they see vignettes of frustration, failure, humiliation, worry, persecution, and triumph. In all of this *el texto nos acompaña en el camino de migrar y en la vivencia en tierra ajena* ("the text accompanies us on the immigration journey and as we live in a land not our own."). The Bible can be embraced as a uniquely immigrant book![4]

In sum, the presentation of the biblical material on immigration should have appropriate emphases geared to elicit constructive responses from each audience. How can this be done?

Matching the Media with the Message

In a visually stimulated culture images can be used to great effect. This also holds true in the immigration debate. In presentations on immigration I usually begin with a series of pictures. The choice of the pictures in a presentation has a two-fold purpose. The first is to provide something of an historical perspective to the present situation. Debates over immigration are not new, and that fact (of which almost no one is aware) can lower the tension in the room. We have been here before. The second is to demonstrate how caricatures and generalizations have never been, and never will be, either fair or productive. Some of the images I show are amusing, and that bit of humor can lighten the mood of an audience before I move on to the biblical material. A smile can open people up to explore that uncharted territory.

The first four images I show are scenes of immigrants from the nineteenth century. The first is a drawing of Castle Garden, through which some eight million people came between 1855 and 1890.[5] Castle Garden was replaced by Ellis Island (1892-1954) as the major port of entry on the East Coast and is a name most people recognize.[6] Some twenty-five million came through the facility there. The next image is a photograph taken of a boat that is arriving at Ellis Island. What is striking in both images is the sheer number of people. Mass migration is not a recent phenomenon. The third picture is of a poor Italian family (How many in the audience come from an Italian background!). The hardships of poverty and hunger always have been major reasons why people migrate. The same is true today.

Another way to provide historical perspective is to read things written by important figures in this country's history. It is not difficult to demonstrate that immigration has long been a volatile issue. For example, one of the largest populations to migrate to the United States in the first decades of the republic's

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[4] Interestingly, the United Bible Societies has recently published a special edition of the Spanish Bible called *Dios Camina con el Inmigrante*.

[5] Because of the nature of this article, I do not include the images, but all of them are available on the Internet. I will reference the title and source of the images, so that readers can pursue them if they would like. The first drawing shows the interior of Castle Garden and appeared in *Harper's Magazine 1971*. The second image is a photograph taken by Edwin Levick in December 1906. It shows the crowded deck of immigrants on an Atlantic liner. The third picture is of an Italian immigrant family arriving at Ellis Island circa 1910.

[6] On the West Coast the major entry point was at Angel Island in San Francisco harbor (1910-1940).

founding was the Germans. They actually began to arrive much earlier, in the seventeenth century, and sometimes were not welcome. Listen to Benjamin Franklin's sentiments about their presence in Pennsylvania in 1751: "Few of their children in the country learn English . . . The signs in our streets have inscriptions in both languages . . . Unless the stream of their importation could be turned they will soon so outnumber us that all the advantages we have will not be able to preserve our language, and even our government will become precarious." He goes on, "Why should Pennsylvania, founded by the *English*, become a Colony of Aliens, who will shortly be so numerous as to Germanize us instead of our Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion."[7] He complains that the Germans have their own schools, stores, churches, and newspapers. These words find an easy echo in contemporary rhetoric about bilingualism and threats to culture!

This country's history is strewn with suspicion and rejection of immigrants. When the Irish began to arrive in the United States as they fled the Great Potato Famine (1845-1852), the Know Nothing Party sprung up to preserve what was felt to be the true heritage of this country and to protect it from the dangers of Catholicism. Prejudice against the Irish continued through the early twentieth century, when it was coupled with intolerance toward the Italians—again, largely for religious reasons—and led to the establishment of quota systems. Another dark story is the history of Chinese immigration. Brought in as laborers during the California Gold Rush to help build the railroads that were coming west and to work the mines, they soon faced a racial backlash that culminated in the Chinese Exclusion Act of 1882. This Act effectively barred almost all Chinese from entering the country until its repeal in 1943. At this point I show a political cartoon from *Harper's Weekly*, 1870.[8] It depicts a high wall built to keep the Chinese out, with those on top of the wall pushing the ladder away so that the Chinese cannot come over into the United States. Then, the wall was a metaphor; not so today. It is a multi-billion dollar reality to stem the flow of immigrants from south of the border.

The emotional level in the national discussion means that those with different opinions usually talk past each other. Historically, as in the present, little listening or thoughtful exchanges occur. A well-known line from a telephone provider is apropos: "Can you hear me now?" The answer most of the time would be "no!" In such a climate it is easy for stereotypes to flourish, and, indeed, as I show my audiences, foreigners have been caricatured for over a century. These representations reveal nativist antagonistic feelings, to be sure, but they also express deep fears about the other. A cartoon from 1896 is illuminating.[9] It exemplifies the co-existing contradictory stances toward the immigrant presence. In this drawing, Uncle Sam stands at a gate that announces "Admittance Free," "Walk In," and "Welcome." At the same time, paradoxically, Uncle Sam holds his nose as he looks disdainfully at the immigrant. This dirty, ragged newcomer holds bags labeled "poverty" and "disease," and on his back he carries barrels of "Sabbath desecration" and "anarchy." Whereas the barrels clearly reflect the late nineteenth-century context, immigrants have always been accused of bringing in those two bags of poverty and disease. The figure trying to gain entrance perhaps was from Eastern Europe, maybe a Jew.

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[7] *The Papers of Benjamin Franklin*, Volume 4, ed. Leonard W. Labaree (New Haven: Yale University Press, 1959), 234.

[8] Throwing Down the Ladder by Which They Arose," *Harper's Weekly: A Journal of Civilization 1870*.

[9] Stranger at the Gate by Frank Beard, 1896. The Ohio State University Billy Ireland Cartoon Library and Museum.

Sometimes the caricatures are tongue-and-cheek critiques of these fears and facile generalizations. Some worry that the newcomers, if they have come in large numbers, will radically change the (idealized) character of the majority culture. One of the enduring images of Americana is Grant Wood's 1930 portrait of a farming couple from Iowa. "American Gothic" is one of this country's most famous paintings, and over the years it has been spoofed many times. A recent twist shows the couple wearing ponchos and Mexican sombreros. The man (now with a mustache) has a guitar, instead of a pitchfork, in his hand. This is a humorous warning of where the United States might be headed as the deluge of Hispanic immigrants continues unabated!

A patent illustration of unfortunate generalizations of the "other" is the term "Hispanic." It came into common parlance via the U.S. Census Bureau, which created a catch-all category to cover the broad swath of people groups from Spanish-speaking nations in the hemisphere. Anyone with basic knowledge about Latin America and the Caribbean, however, is aware of just how inadequate the label is. There are around 30 countries, with a range of ethnicities and cultures (and languages), which fit under this rubric. These people groups include, for instance, the indigenous descendants of the great pre-Columbian civilizations, the *mestizo* (or *ladino*) mixtures from their intermarriage with the Spanish, blacks descended from slaves brought from Africa by Spain and Portugal, and immigrant populations from Europe and Asia. There is no "one size fits all" category for Hispanics in the U.S.

Showing these images to an audience is designed to inform and to cause people to begin to recognize that the immigration debate is more complex than most realize. Interspersing a little humor also can lower the emotional quotient. Get people laughing and they may be more open to new ideas. For the native born, this brief historical review communicates that these tensions are perennial and that working through difficult emotions on the way to integrating new population groups is something that the nation always has struggled with. Perhaps some of their own ancestors were part of that awkward and hard process! For the immigrant, the survey reassures them that this process is inevitable. It has never been easy. Every immigrant group has had to experience the difficult "dance" with the host culture. Eventually the situation improves. It will again.

These images also serve as a transition to a survey of the biblical material. If this is how this country has reacted to the millions of immigrants in the past and today, what might the Bible teach us about the topic? Here I present some Old Testament narratives of migration, explain its gracious and compassionate laws for immigrants, point to Jesus' experience as a refugee in Egypt, and highlight the biblical call to be hospitable to strangers. What is amazing, too, is that the New Testament uses migration as a metaphor for the life of the Christian (1 Peter 2:11; cf. Phi. 3:20; Heb. 13:14). Believers are sojourners, strangers in a strange land who serve another king and have a different citizenship. That is, migration is a fitting metaphor of what it means to be a Christian. Perhaps the more we can learn about migration and get to know immigrants, the more we can learn about what it means to be a Christian! For most of us the migration idea is simply a metaphor, but for immigrants it is a lived reality. There is much to learn from them about being marginalized as the outsider from a different place and with a different set of values. If we are brutally honest, many native-born Christians no longer feel strange in this culture; we have become acclimated and take it as our home. It has lost its strangeness, and now many want to keep the strangers out. Maybe the immigration debate will allow native-born believers to think through their ultimate loyalties afresh and reconsider their obligations to the sojourners in our midst, even as the Bible encourages immigrants about the presence and support of God in their new land.

Where Do We Go from Here?

I close my presentations with this final thought. At the end of the day, as Christians we stand before two borders: one physical, one metaphorical. There is the physical, national border to the south. Complex socio-economic, political, and security issues exist that must be dealt with as the country tries to move toward a viable solution to the immigration situation. Everyone has opinions on these matters and acts on them in conversations and at the voting booth.

For Christians, there is another border, or line, before which we stand. What are we to do with what the Bible teaches? Are we willing to cross over into what it says, no matter where it might lead us? How do we relate its teaching to our political views? In other words, are we willing to step across this spiritual border as a decision of faith to let the Scripture establish our commitments and values? That is a hard choice, but one that each Christian must face.

The logic of my presentations on immigration is to move audiences from an expansion of their understanding of immigration through a brief look at history, with the help of images, to a serious reconsideration of the relationship of their faith to the topic by a survey of the Bible's teaching. The goal is to inform the opinions of the majority culture in a constructive fashion and to encourage the hearts of the immigrant. By God's grace and by the prayers and actions of the Christian church this country might become a more welcoming place to the sojourner.

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Menus, Trees, and Thrones: *Re*imagining Education in the Liturgical Classrooms of Scripture

Erik Borggren

Abstract

An exploration of the challenges of contextualization in intercultural theological education in relation to efforts to redefine the goal and task of theological education. This article proposes a biblical-theological pattern for the process of contextualization in intercultural theological education by engaging the imagery of Scripture and discerning contextual practices for the church.

Introduction

Imagine sitting down for lunch in a small Chinese restaurant in the Chinatown quarter of Singapore. You are handed an English translation of the lunch menu with no pictures, only text. Suddenly, lunch does not sound or "appear," for that matter, too appealing; the menu options of "Explodes the Stomach," "Unwearied Effort However Mutton," "Four Glad Meat Balls," "Pork Flower," "Red Burned Lion Head," or "Chicken without Sex" are either disturbingly unintelligible or appallingly inedible.[1] While powerful imagery certainly remains, the rich poetic imagery and cultural heritage embedded within each Chinese character is lost in English translation.

Unfortunately, efforts at contextualization in intercultural theological education too often resemble poorly translated English Chinese food menus. This problem has not gone unnoticed. In 2010 both the Lausanne Movement at Cape Town and the World Council of Churches at Edinburgh renewed the call for greater contextualization in theological education and intercultural theological education.[2] By intercultural

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[1] This story is based on the author's actual experience of eating Chinese food in Chinatown while traveling to Singapore in 2005. The odd names of various menu items, however, while reflective of my experience, have as their origin an online English magazine on Chinese language and culture, "The World of Chinese." Beijing Zhu, "The Art of Translating Chinese Menus," The World of Chinese, http://www. theworldofchinese.com/2012/03/the-art-and-science-of-translating-chinese-menus/ Last Accessed February 17, 2014.

[2] Papers published as a part of these meetings calling for greater contextualization include: Graham Cray. Methods of Communication and Contextualization. The Lausanne Movement. http://www. lausanne.org/en/documents/all/haslev-1997/309-communication-and-contextualisation.html Last Accessed February 17, 2014; Josiah I. Fearon. The Ethics of Contextualization. The Lausanne Movement. http://www.lausanne.org/en/documents/all/haslev-1997/311-the-ethics-of-contextualisation.html Last Accessed February 17, 2014; Charles H. Kraft. Contextualisation Theory in Euro-American Missiology. The Lausanne Movement. http://www.lausanne.org/en/documents/all/haslev-1997/307-contextualisation-theory-in-euro-american-missiology.html Last Accessed February 17, 2014; Patrick Sookhdeo. Issues in Contextualization. The Lausanne Movement. http://www.lausanne.org/en/documents/all/haslev-1997/305-issues-in-contextualisation.html Last Accessed February 17, 2014; Pieter Theron and Michael Raiter, eds. Effective Theological Education for World Evangelization. Lausanne Occasional Paper No. 57, 2004 Forum for World Evangelization hosted by Lausanne Committee for World Evangelization,

theological education I refer to the process of training pastors and leaders in the church in contexts where the participants—the teachers and students—have different cultural backgrounds. Contextualization is the cyclical and dialogical process of the communication, understanding, translation, and retelling of the gospel story between and within different cultural contexts. And while effective approaches to contextualization abound, including those based on communication theory (Kraft), historical analysis (Walls and Sanneh), and anthropological and worldview studies (Hiebert), the appropriation of these approaches into intercultural theological education has proven difficult.[3] Drawing upon the imagery of the English Chinese menu illustrates a reason for this difficulty: approaches to contextualization in intercultural theological education have only the text on the menu in mind, limiting contextualization to the process of the sender culture rendering the text on the menu more intelligible for the receptor culture. However, as fine dining requires more than understanding the menu, effective theological education requires more than communicating intelligible information. We need a holistic approach to contextualization in intercultural theological education which looks beyond the text of the menu to the entire dining experience, in which education is redefined and the "classroom" space is re-imagined.

This article offers such an approach—the goal to establish a biblical-theological basis for contextualization in intercultural theological education, one that is rooted in the contextualized "classroom" spaces of the psalms. Drawing upon the work of James K. A. Smith, in *Desiring the Kingdom: Worship, Worldview and Cultural Formation*, this article argues for a view of theological education that is oriented ultimately to worship, properly understood, in which images and practices shape people as lovers of God and neighbor. Smith makes the case philosophically; however, utilizing a biblical-theological approach, I will seek to develop this pattern of education in worship by examining the "classrooms" of Psalms 1 and 2. The primary resources employed within these classrooms were poetry, songs, and hymns—resources rich in imagery derived from a particular cultural place and time. The ritual use and practice of these poetry, songs, and hymns redefine the classroom spaces of the Psalms as liturgical spaces in which Scripture, music, poetry, and imagery coalesce to form God's people as worshipers of the one true God, as lovers of God and neighbor. Finally, in light of this redefinition of education based on the "classrooms" in Scripture, this article will propose a process of contextualization in intercultural theological education in which the teacher creates the liturgical space within which students and teachers become psalmists, prophets, and storytellers in order to do contextual theology. *This process involves dialoguing with each other by retelling the story of God through the imagery of Scripture to form new contextual practices that shape God's people as lovers of God and neighbor.*

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[3] Helpful resources include: Charles H. Kraft. *Communication Theory for Christian Witness*, Rev. Ed. (Maryknoll, NY: Orbis Books, 1991); Andrew F. Walls. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. (Maryknoll, NY: Orbis Books, 1996); Lamin O. Sanneh. *Translating The Message: The Missionary Impact On Culture*. (Maryknoll, NY: Orbis Books, 2009). Paul G. Hiebert. *Transforming Worldviews: An Anthropological Understanding of How People Change*. (Grand Rapids, MI: Baker Academic, 2008).

Theological Education's Proper End

In his work *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Smith argues that "to be human is to love, and it is what we love that defines who we are."[4] Smith's understanding of the human person as lover contests Plato's and Descartes' "human person as thinker" and the Reformed tradition's "human person as believer." According to Smith, the person-as-thinker model and the person-as-believer model offer a distorted worldview that reduces the human person to a disembodied (a thought or belief) and timeless (lacking a sense of formation over time) being.[5] A person-as-lover model, however, embraces a holistic vision of the human person as an "affective, embodied creature" who desires and feels through life in a way that is formed over time.[6] If we accept Smith's model that all human beings are lovers, then what distinguishes individuals and peoples "is not whether we love, but what we love."[7]

Perhaps, unwittingly, Smith identifies a deep and important biblical truth. Indeed, as image-bearers of a God who is love (1 Jn 4:16), human beings fulfill God's will through love of God (Dt 6:5) and one another (Jn 13:34). Christians, then, are called to be a worshipping community (1 Pt 2:9) who loves rightly as lovers of God, lovers of one another, and lovers of neighbor (Mt 22:39). It is "love for one another" that Jesus offers as the identifiable mark of his followers (Jn 13:35), a love that is imaged in the washing of one another's feet (Jn 13:14). Smith argues that it is our ability to love that makes us human; similarly, one can argue from Scripture that our ability to love God and neighbor is how we image God, bear witness to God's kingdom, fulfill God's will, and ultimately worship God as the one true God.[8] In either case, human persons are understood, first and foremost, as lovers of God and people. As Smith points out, this fact has important implications for how we teach.[9]

The question that Christian theological educators should consider is how lovers of God and lovers of one another are formed—a question with profound implications for theological education and the formation of pastors and leaders in the church. By embracing Smith's person-as-lover model, we acknowledge that what we love is not a list of ideas or doctrines, but "a picture of what we think it looks like for us to live well."[10] These pictures, always present and constantly forming us, are powerfully communicated through music, stories, films, plays, novels, art, television, advertisements, and sports.[11]

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[4] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), p. 51.

[5] Ibid., p. 47.

[6] Ibid.

[7] Ibid., p. 52.

[8] For the purposes of this article, I am focusing on the human inclination and capacity to love, and the implications of this reality on how we teach and train pastors and leaders in the church. In the use of this language, I am not seeking to imply that other animals do not have the capacity to love, nor will I seek to establish a scientific, philosophical, or biblical case that distinguishes human love from the rest of the animal kingdom.

[9] Ibid., p. 221.

[10] Ibid., p. 53.

[11] Ibid.

Furthermore, these pictures become inscribed on our imaginations and infused within our hearts through habits formed by practices "that train the heart to desire certain ends."[12] Education, properly understood, embraces an integrated perspective of the heart and mind, and does not ignore the effects of cultural practices—or Christian worship—in forming the hearts and imaginations of individuals and whole peoples. And yet, it is an overly rationalistic worldview, often evidenced by disciplinary and content-based curriculum models, that dominates much of theological education and the formation of church leaders today.

As Smith argues and the Scriptures affirm, we are lovers who love with our whole being, our heart, soul, and mind. Thus, an alternative approach to theological education is needed. Such an approach understands the human person as lover, acknowledges the power of pictures rooted in Scripture, and the necessity of practices shaped by worship. We need not merely think or believe rightly, but image rightly, and thus be shaped rightly. And such an approach to theological education must build on Smith's proposed motto of education—"I worship in order to understand"[13]—and embrace the motto: I worship in order to become. For the call of Christian theological education is not simply to form pastors as thinkers or believers, but as worshippers of the one true God, worshippers who love God with heart, soul, and mind and our neighbor as ourselves.

Love's End: The Role of Images and Practices in Education

Before turning to the biblical text, it is important at this point to define the terms, image and practice, and to establish the relationship between the two and their corresponding ends of forming lovers. Drawing once again upon Smith's work outlined above, all images have some *end*, a picture of the good life, toward which our loves and desires are directed. And it is habits shaped by practices—or particular routines and rituals—that direct our loves toward this end, this vision of a good life. Relying upon the work of Alasdair MacIntyre in *After Virtue*,[14] David Smith and James K. A. Smith argue that meaningful practices, practices that shape and form who we are in light of what we love, always have an internal end.[15] This is significant, for such practices are not merely a means to some external end but are pursued for their own sake.[16] It is important for our purposes here, then, to understand that the practice *and* the image share this corresponding end. However, it is also important to recognize the obvious reality that not all habits and practices have corresponding ends; eventually, competing images of the good life will come into conflict with each other.[17] The key question then is to what end, what image of the good life, does this particular practice direct my desires and loves? Is this image rooted in a vision of the kingdom of God or in the competing visions of the kingdoms of this world? It follows that the practices developed in Christian theological education ought to correspond to a biblical image of the good life: namely, the kingdom of God.

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[12] Ibid., p. 58.

[13] Ibid., p. 223.

[14] Alasdair MacIntyre. *After Virtue: A Study in Moral Theory*. (Notre Dame, IN: University of Notre Dame Press, 1984).

[15] David Smith and James K. A. Smith, eds, *Teaching and Christian Practices: Reshaping Faith and Learning* (Grand Rapids, MI: Eerdmans, 2011), p. 8.

[16] Smith, *Desiring the Kingdom*, p. 83.

[17] Ibid.

Similar to James Smith, Yolanda Smith also argues for the use of practices in Christian education. In her work *Reclaiming the Spirituals: New Possibilities for African American Christian Education*, Smith argues that the power of practices in education is rooted in the way in which practices encompass both the content and the process of teaching.[18] Since meaningful practices have internal ends, both content—what is being taught—and method—how it is being taught—come together in the use of practices in the classroom. For example, employing the practice of remembering and mourning through the use of African American spirituals teaches students about God, self, and the other through authentic worship practices, while enabling students to embody honestly a posture in worship that corresponds to their historical, cultural, and religious heritage.[19] The practice consists of both the means and the ends, the method and the content. And here rests the value of using Christian worship practices in Christian theological education: namely, with worship practices as the means of theological education, the means and ends of theological education coalesce; for "all pastoral work originates in the act of [corporate] worship"[20] which bears witness to and directs us toward our chief end in all of life, to glorify God and to enjoy, desire, love, and worship God forever. In other words, we worship rightly in order to become worshippers who love rightly!

Bringing together the work of James Smith and Yolanda Smith, I argue that this relationship between a practice, an image, and its corresponding end has important implications for the task of Christian theological education. The *goal* of Christian theological education is to form leaders in the church as worshippers of God, as lovers of God and neighbor, rooted in images of the good, true, and abundant life of the kingdom of God. An essential *task*, then, of theological education is to identify images of the good life derived from Scripture—images rooted in a vision of the kingdom of God—and practices rooted in worship that share corresponding ends in order to shape and direct our loves toward these ends. And indeed, this is precisely the pattern we find in the "classroom" spaces of the psalms.

The Psalter's Liturgical Classroom

"Attracted to [the particular vision we desire] and moved toward it, we begin to live into this vision of the good life and start to look like citizens who inhabit the world that we picture as the good life."[21]

> Their idols are silver and gold,
>   the work of human hands.
> Those who make them are like them;
>   so are all who trust in them. (Ps 115:4, 8)

What Smith argues philosophically, the Psalmist claims in Psalm 115 through a striking image and in far fewer words: we become what we worship. Remarkably, what the Psalmist critiques in idolatry, the psalmists offer throughout the Psalter in the songs, hymns, and prayers of worship to the one true God. The ritual use of these poetic resources in the temple, synagogue, and homes of the Jewish people before,

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[18] Yolanda Smith, *Reclaiming the Spirituals: New Possibilities for African American Christian Education* (Eugene, OR: Wipf & Stock, 2004), p. 10.

[19] Ibid., p. 140.

[20] Eugene Peterson, *Five Smooth Stones for Pastoral Work* (Grand Rapids, MI: Eerdmans, 1980), p. 19.

[21] Smith, *Desiring the Kingdom*, p. 54.

during, and after the Exile shaped the practices of the liturgical spaces, or classrooms, within which the loves, desires, and worship of God's people were formed and directed toward the one true God of Israel.[22] What Paul Ricoeur observes concerning Scripture, William Brown appropriately applies specifically to biblical poetry: "The [biblical] word *forms our feeling* in the process of expressing it."[23] Thus is the formative power of the imagery of God's kingdom derived from Scripture and of practices rooted in worship.

While the formative power of the imagery of Scripture and worship practices to shape lovers of God and neighbor seems clear, a method is not. In order to *re*imagine theological education, we need a method to connect the imagery of Scripture—for this article, the poetic imagery of the Psalms—to corresponding worship practices. To help make this connection, I will draw upon Mark Futato's work on the Psalms in his book, *Transformed by Praise: The Purpose and Message of the Psalms*. Futato offers that images in Scripture have three parts, the *topic*, the *vehicle*, and the *tenor*.[24] The topic is the subject of the image. The vehicle is the figurative part of the image. The tenor is the "point of similarity" between the topic and the vehicle. Since the tenor is not always explicitly stated within the image, the key to the interpretation of biblical imagery is the use of the imagination to discern the tenor of the image. Brown warns that this framework for interpreting biblical imagery can render the vehicle irrelevant, a point of criticism that will serve as a cautionary guide for our work moving forward.[25] While discerning the tenor is helpful, and arguably necessary, in understanding biblical imagery, it is the vehicle that invites us as hearers, singers, and poets to experience the image, to picture and feel it. According to Old Testament scholar Tremper Longman, the value of the biblical image is the way in which it captures the imagination in order to create the space for discovery of new truth given the objects compared.[26] Furthermore, while the biblical context of the vehicle guides what picture the image evokes, the biblical context is not the only context at work in the interpretation and appropriation of biblical imagery. Also present is the social location, the particular historical and cultural context, of the hearer. Therefore, reflection on biblical imagery is a communal practice of discernment in which there is inherent flexibility and development, as images ultimately are figurative, not definitive. In the biblical examples that follow, then, the first step will be to "dialogue" with biblical scholarship and seek to identify, or more accurately, *imagine* the topic, vehicle, and tenor of the poetic imagery in each passage.

If the interpretation of biblical imagery is to be considered flexible, the discernment of appropriate and corresponding worship practices is arguably even less-defined given that such practices are rarely explicitly specified in the text itself. Apart from the recitation or singing (or meditation in Psalm 1) of the poetic verses in Scripture, appropriate practices, while biblically shaped, are more often than not culturally

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[22] Helpful resources identifying such practices include: Harold W. Attridge and Margot E. Fassler, eds. *Psalms In Community: Jewish and Christian Textual, Liturgical, and Artistic Traditions*. (Atlanta, GA: Society of Biblical Literature, 2003); Matthew E. Gordley. *Teaching Through Song In Antiquity: Didactic Hymnody Among Greeks, Romans, Jews, And Christians*. (Tübingen, Germany: Mohr Siebeck, 2011).

[23] William P. Brown, *Seeing the Psalms: A Theology of Metaphor* (Louisville, KY: Westminster John Knox Press, 2002), p. 2.

[24] Mark D. Futato, *Transformed by Praise: The Purpose and Message of the Psalms* (Phillipsburg, NJ: P&R Publishing, 2002), p. 42.

[25] Brown, *Seeing the Psalms*, p. 5.

[26] Tremper Longman III, *How to Read the Psalms* (Downers Grove, IL: IVP Academic, 1988), p. 116.

derived. The word expressed in embodied practices always takes on flesh in a particular cultural context. From this movement from biblical image to contextualized practice I propose a process of discerning potential appropriate practices by connecting the tenor of the image to a corresponding end of a particular worship practice.

We noted above that the tenor is the point of similarity between the topic and the vehicle. In other words, defining or imagining the tenor of an image helps us identify the substance of that which we see, feel, or experience in a picture. When we discern the tenor, we are saying: this is a picture of *fill in the blank* (provision, loving care, stillness, God's sovereignty). If an image has some end toward which it seeks to direct our desires and affections, then by definition the tenor of an image points to this particular end.

Once a topic, vehicle, and tenor have been discerned, the next step is to identify the end to which the poetic imagery points. What is the picture this imagery offers? Is it a picture of the kingdom of God or the kingdoms of this world? Is it a picture of human flourishing and abundant life or a picture of human depravity and ultimately death? Once the end to which the imagery points is identified, the final step in the process is to imagine a worship practice which shares this corresponding end. In other words, the practices we develop ought to move us to live in light of the image the psalmist offers—toward the end to which the image directs us. Thus, the method I will employ to connect biblical imagery to particular worship practices can be summarized as follows: 1) discern the topic, vehicle, and corresponding tenor of the biblical image; 2) identify the end to which the tenor of the biblical image points; and 3) imagine appropriate worship practices that share a corresponding end with that of the biblical image.

Psalm 1: A Flourishing Tree

[1]Happy are those
    who do not follow the advice of the wicked,
or take the path that sinners tread,
    or sit in the seat of scoffers;
[2]but their delight is in the law of the Lord,
    and on his law they meditate day and night.
[3]They are like trees
    planted by streams of water,
which yield their fruit in its season,
    and their leaves do not wither.
    In all that they do, they prosper.
[4]The wicked are not so,
    but are like chaff that the wind drives away.
[5]Therefore the wicked will not stand in the judgment,
    nor sinners in the congregation of the righteous;
[6]for the Lord watches over the way of the righteous,
    but the way of the wicked will perish. (Ps 1:1-6)

Psalm 1 serves as the gateway to the Psalter, and at the center of this gateway is a flourishing tree with its roots firmly planted near streams of running water. There are a number of other images in Psalm 1, including a wrong path, a hot seat, and useless chaff. And yet, these images are set in contrast to the primary image of the Psalm, that of a fruitful tree. Comparing the way of the righteous and the wicked, the Psalmist points the way to blessedness through delight in God and offers a picture of this blessedness in a thriving and abundant tree.

The topic of the image of the flourishing tree is the righteous, those who delight in the law and have God's ways constantly on their tongue. Joshua 1:8 opens the Book of the Prophets with the instruction "to meditate on"—more literally "to murmur"—"it ["the Book of the Law"] day and night, for then you will make your way prosperous, and then you will have good success." Interestingly, Psalm 1 begins the Book of the Writings with the very same instruction, pointing to the way of blessing in those who murmur the "law of the Lord" day and night.[27] The Psalmist wants us to see that God's ways and teaching revealed in God's law are intended for our good, and that those who live in light of God's ways find abundant life.

The vehicle the Psalmist uses to picture the righteous is that of a tree planted near a stream of water. This tree is well-rooted and sustained by the running waters of God's teaching.[28] The language used to describe this tree is that of productivity and endurance.[29] The tree produces fruit in season and its leaves do not dry-out, wither, or die. Here we can begin to imagine the tenor of the image: namely, as a well-rooted tree is sustained by flowing water and flourishes, so will those who murmur God's teaching find purpose, meaning, sustenance and true blessing. The tree is a picture of an enduring and meaningful existence rooted in the promises of God.[30]

The end to which the tenor of the image of the flourishing tree points is delight in God through delight in God's ways revealed in Torah. Brown comments that "the poet cultivates the reader's desire, indeed passion, for *tôrâ*."[31] Through this image of a tree we are able to imagine the blessing of life in God's kingdom where God's "will is done on earth as it is in heaven" (Mt 6:10). This image of the kingdom of God in a flourishing tree is one in which God's ways are seen as good and full of the promise of abundant life, not as oppressive burdens merely to be obeyed. In love of God and neighbor (Dt 6:4, Lv 19:18), we not only find the summation of God's ways in the Books of the Law and the Prophets (Mt 22:37-40), but we also find true blessing in an enduring and meaningful existence.

The list of worship practices that share the corresponding end of delight in God and God's word is extensive, and what follows is certainly not exhaustive. I begin, though, with the practice the Psalmist specifies in verse 2—meditation. Set in poetic parallelism with "delight", to murmur God's law is not depicted as merely a cognitive exercise. Rather, to delight in and murmur God's teaching at all times points to a deeper and more holistic ordering of our lives around the ways of God's kingdom. To murmur God's law, then, invites us to not only read, pray, and sing God's word—the gift of the Psalmist in the Psalter—but also to order our time around God's word. Drawing upon the Jewish and Christian traditions, such ordering of time occurs on a daily (morning and evening prayer), weekly (Sabbath and communal worship on the Lord's Day), and yearly basis (festivals and the Church calendar). Other practices of murmuring God's word could include *lectio divina*, or even artistic expression through visual or performing arts. All of these practices share the end to which the flourishing tree points: delight in God and God's ways. In order to discern new practices, we merely need to discern new ways of delighting in God and the ways of God's

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[27] Laurence Kriegshauser, *Praying the Psalms in Christ* (Notre Dame, IN: University Of Notre Dame Press, 2009), p. 14.

[28] Brown, *Seeing the Psalms*, p. 56.

[29] Futato, p. 58.

[30] Ibid.

[31] Brown, *Seeing the Psalms,* p. 57.

kingdom, to imagine new ways of being planted in the life-giving source of God's Spirit in the gift of God's word.

Psalm 2: A Reigning Son

[1]Why do the nations conspire,
     and the peoples plot in vain?
[2]The kings of the earth set themselves,
     and the rulers take counsel together,
     against the Lord and his anointed, saying,
[3]Let us burst their bonds asunder,
     and cast their cords from us.'
[4]He who sits in the heavens laughs;
     the Lord has them in derision.
[5]Then he will speak to them in his wrath,
     and terrify them in his fury, saying,
[6]I have set my king on Zion, my holy hill.'
[7]I will tell of the decree of the Lord:
     He said to me, 'You are my son;
     today I have begotten you.
[8]Ask of me, and I will make the nations your heritage,
     and the ends of the earth your possession.
[9]You shall break them with a rod of iron,
     and dash them in pieces like a potter's vessel.'
[10]Now therefore, O kings, be wise;
     be warned, O rulers of the earth.
[11]Serve the Lord with fear,
     with trembling [12]kiss his feet,
     or he will be angry, and you will perish in the way;
     for his wrath is quickly kindled.
     Happy are all who take refuge in him. (Ps 2:1-12)

If Psalm 1 is the gateway to the Psalter, then Psalm 2 paints a dynamic picture of the two divergent paths that flow from the gate. Not only do linguistic and structural clues point to Psalms 1 and 2 as a single textual unit,[32] but textual evidence also exists as the earliest Greek manuscripts of Acts 13:33 refer to Psalm 2:7 as coming from the first Psalm.[33] In Psalm 2, then, we find that the worn path of the wicked leads to outright revolt, and that the well-rooted trees sustained by the very word and promises of God become God's sons and daughters through the Righteous One, God's son.[34]

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[32] Psalm 1 begins with a promise of blessing and Psalm 2 concludes with a promise of blessing. The word used to describe the actions of the wise in Psalm 1, "to meditate" or to murmur, is used in Psalm 2 to describe the actions of the nations who "plot" or murmur in vain.

[33] James Montgomery Boice, *Psalms*, vol. 1 (Grand Rapids, MI: Baker Books, 1996), p. 22.

[34] Ibid.

In Psalm 2, we encounter rebellious murmuring against God, an image of God laughing in heaven, and a picture of God establishing his kingdom and reign over and against the rulers of the earth. It is upon the imagery of God's son as King that I now wish to focus. Drawing upon the connection between Psalms 1 and 2, the topic remains the same as that of the flourishing trees, the righteous. In Psalm 2, however, the relationship between the righteous ones and God is further developed. The righteous ones become the Righteous One, who is called God's anointed and described as bound to God by cords (vs 3). Where the righteous ones of Psalm 1 are planted and sustained by a stream of running water, the Righteous One of Psalm 2 is called King and set on God's holy hill (vs 6). Thus, the vehicle of the imagery of Psalm 2 is both a person and a place, the King and the temple.[35] It is against this King and mountain that the nations conspire; and yet, the Psalmist makes clear that such murmuring and plotting is done in vain. The tenor of the imagery, then, is that God is the one who reigns in heaven and over all the earth through His begotten son, and that the way of blessedness for the nations is to bow down before this king and find refuge in him alone (vs 12). The imagery of God's reigning son on God's holy hill is a picture of the reality of God's enduring kingdom and reign.

The end toward which the tenor of this imagery points is the invitation to both God's people and the nations to trust in the reign of God and to find refuge in the one who sits on God's throne as King. Read through the lens of the New Testament this reigning King, the anointed and begotten Son, is Jesus.[36] In the midst of conspiring nations and competing kingdoms, the Psalmist invites the hearer and singer of Psalm 2 to find refuge in Christ. Joined with Christ, then, we are blessed as fellow heirs, as the sons and daughters of the King who reigns over heaven and earth.

In the face of competing kingdoms, it is tempting to identify with and submit to those kingdoms which we can tangibly see. 1 Samuel 8 tells such a tale. In this passage, Israel demands that Samuel appoint over them a king "to judge us" (1 Sm 8:6). The Lord tells Samuel to obey the people, "for they have rejected me from being king over them" (1 Sm 8:7). Israel longed for a visible king in order to "be like all the nations" (1 Sm 8:20). Rejecting the true king who reigns over heaven and earth, Israel chose to identify with the powers of this world. Psalm 2 invites God's people to a very different practice. Rather than finding refuge in the kingdoms of this world, the Psalmist invites us to practice submission to God as King in light of the reign of Christ as Lord over heaven and earth. This practice of submission to God as King moves us to practice mutual submission to one another in the Church as brothers and sisters joined together in Christ our King. The practice of mutual submission within the context of the worshipping community is embodied in such practices as confession and the passing of the peace. Moving beyond the context of communal worship, mutual submission is embodied in the practice of hospitality, in which transparency and humility define the fellowship of God's people around a common table.[37] Other practices of mutual submission might include spiritual direction, or submission to the church community in discerning God's will in the significant choices we make. All these practices share the corresponding end of submitting to the reign of God in light of our identity as sons and daughters, and brothers and sisters of the true King who sits on the throne over all things.

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[35] Kriegshauser, p. 16.

[36] Psalm 2 is one the most quoted and alluded to passages from the Old Testament in the New Testament. In each use in the New Testament, the kingly Son is Jesus. Read theologically, then, Psalm 2 is about Jesus.

[37] Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: Harper & Row, 1988), p. 189.

Conclusion

In my discussion of Psalm 1 and 2, I have sought to show the way in which the Psalmist has created a liturgical space where images and practices form worshippers of the one true God who love God and neighbor. In doing so, I outlined an approach to connect the imagery of biblical poetry to particular worship practices rooted in my particular cultural context. While my discussion above is limited to only two Psalms, I argue this approach can be applied to imagery throughout Scripture. In Isaiah 11, the prophet creates a liturgical space in which a small shoot and a burned-out stump invite God's people to practice justice in light of the righteousness and faithfulness of God. In Isaiah 45, the prophet creates a liturgical space in which the right hand of Yahweh, not Marduk, grasps the right hand of Cyrus, not a Davidic king, in order to call all peoples to worship, for "every knee shall bow" and "every tongue shall swear allegiance" (Is 45:23) to the God of Israel who is the God of all nations. It is quite significant, as well, that the key moments in the history of God's people are marked by image-filled poetic songs: Miriam's song in Exodus 15, the dedication of the temple in Psalms 136, and Mary's and Zechariah's songs at the birth of Jesus in Luke 1, to name only a few. In each instance, the poet, prophet, and songwriter is creating a liturgical space in which images and practices form and direct the loves, desires, and worship of God's people toward the one true God of Israel.

Implications for Intercultural Theological Education: Creating Liturgical Spaces

I argue we have much to learn in theological education from the liturgical classrooms of the storytellers, prophets, and psalmists of Scripture. The biblical pattern of forming lovers of God and neighbor is to create a liturgical space through the use of images of God's true kingdom and practices rooted in worship of the one true God. These images and practices move us to embody the kingdom the "Scripture imagines."[38] Based on the biblical pattern, then, the task of theological education ought to be the creation of liturgical spaces that form worshippers of God and lovers of neighbor through biblical imagery and worship practices.

While this redefinition of theological education as a liturgical practice is broadly applicable to all Christian education in the church and the seminary whether in the United States or overseas, I argue it has particularly significant implications for the task of intercultural theological education. For too long, the task of contextualization has been confined to the traditional classroom spaces of person-as-thinker and -believer approaches to education. Limited to the traditional classroom, educators have either persisted in translating "menu" items—curriculum, course content, and syllabi—into intelligible pieces of information, or left the classroom altogether. Re-imagining the classroom as a liturgical space, however, invites students and teachers to return to the classroom and to become psalmists, prophets, and storytellers in order to do contextual theology. *This process involves dialoguing with each other by retelling the story of God through the imagery of Scripture to form new contextual practices that shape God's people as lovers of God and neighbor.*

Defining this process and each aspect of the liturgical classroom in intercultural theological education is the primary task of a much larger project, for which this article merely establishes the biblical basis. However, there are two major aspects of this process of contextualization in intercultural theological education worth defining by way of conclusion. First, the biblical pattern of creating liturgical spaces

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[38] This language comes from the title of the article by Luke Timothy Johnson, Imaging the World Scripture Imagines, which I discovered in the footnotes of a chapter by L. Gregory Jones, Formed and Transformed by Scripture: Character, Community, and Authority in Biblical Interpretation. In *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*, edited by William P. Brown (Grand Rapids, MI: Eerdmans, 2002), p. 21, n3.

transforms *what* happens in education and formation by bringing together method and content in images and practices. This means that in the liturgical classroom contextualization ought to occur at the level of images and practices, and not doctrine. By translating and experiencing the imagery in the story of Scripture and forming corresponding and contextual worship practices, the students and teachers become poets and storytellers who do contextual theology through the worship of God. Second, the biblical pattern of creating liturgical spaces redefines *where* education happens by extending the space required for education and formation to include the dialogue of intercultural theological education, the local worshipping community, and social engagement.[39] Through dialogue, the imagery of the biblical story is imagined and new contextual worship practices are discerned. Furthermore, in this dialogue between students and teachers (and students and students), the space is created for asking questions, discerning the local and global contexts, offering and receiving critique, and forming a contextual Christian identity. Within the worshipping community, students and teachers become poets, artists, and storytellers who tell the kingdom in worship through images and worship practices. Finally, through social engagement, students and teachers practice the story told in worship by living the kingdom in our communities, neighborhoods, and cities.

A new approach to contextualization in intercultural theological education is needed. We can and must do better than to rely upon poorly translated "English Chinese food menus" to form worshippers of God who love God and neighbor. In this article, I have sought to redefine the goal and task of theological education in an effort to draw out the implications of such a redefinition for contextualization in intercultural theological education. The biblical pattern of creating a liturgical space to form lovers of God and neighbor through images and practices offers a compelling alternative to overly rationalistic models of education and approaches to contextualization. In light of these liturgical spaces, may we experience anew the vision of the kingdom of God the Scripture imagines through the power of God's indwelling Spirit. May we be transformed by that same Spirit through the worship of the church. And may we live the kingdom in the way of Christ, who imaged rightly and loved perfectly. To the praise and glory of God the Father, and our Lord Jesus Christ; Amen!

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[39] L. Gregory Jones, p. 22; Linda Cannell, Theology, Spiritual Formation and Theological Education: Reflections Toward Application. In *Life in the Spirit: Spiritual Formation in Theological Perspective*, edited by Jeffrey P. Greenman and George Kalantzis (Downers Grove, IL: InterVarsity Press, 2010), p. 243. Both Jones and Cannell argue that education requires three classrooms: congregational life, formal education, and social settings that require engagement. I have maintained the substance of these three classrooms, but translated them in light of what I envision will be less formal models of intercultural theological education.

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Toward a Learning Century for Theological Education[1]

Linda M. Cannell

Abstract

Discussion of implications of the gradual, shifting focus in theological schooling from instruction to learning. The role of the teacher is being recast as that of shaping tasks to compel a search for knowledge, developing capacities such as judgment and evaluation, and encouraging skills of lifelong learning. A mere presentation of information does not equal learning and is insufficient for today's learners who need to grasp the meaning and application of knowledge. The use of disciplines as the sole organizing principle for the curriculum is being questioned, and assessment of learning is slowly replacing conventional and sometimes unjust methods of testing. Similarly, the tendency to equate particular methods with good teaching is giving way to efforts to foster a learning culture.

Learning—A Holistic Process of Development

For some years, the literature on educational renewal has described a still gradual shift from instruction to learning. The fears that this shift will undermine the importance of the teacher are abating in recognition of the fact that the role of the teacher becomes even more critical in fostering learning communities. In an era where the flood of information threatens to overwhelm us all, teachers have particular responsibility to discern when a careful structure of ideas and argument is needed to guide a community of learners responsibly through a body of knowledge or a problem. As an experienced learner, the teacher models the art of questioning and interactive dialogue, articulates values and behaviors that sustain the learning community, and guides students in the use of group resources. Teachers help students gain practice in identifying and defining problems, making judgments about their importance, and conveying their judgments with clarity. Teachers help students to present arguments and ideas with a sense of style, helping them to communicate with grace, confidence, and humility. Teachers encourage tolerance of the complex and ambiguous, the validity of seemingly contradictory positions on the same issue, and humility before the reality that we cannot know most things with certainty. Teachers champion diversity. Teachers discourage the tendency to reduce the world and ideas to simple categories; they challenge simplistic responses and seek to awaken a critical and discerning outlook. Teachers introduce students to the aesthetic dimensions of knowing, stimulating a sense of wonder. Teachers encourage personal reflection and reflection on the example of others, contemporary and historical, who demonstrate what is most valued.

Learning as a Multidimensional Process

David Kolb[2] suggested that learning consists of two major processes: (1) the various ways learners receive information and store it and (2) the various ways adult learners process knowledge and make it

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[1] Adapted from Linda Cannell. Theological Education Matters: Leadership Education for the Church. (Chicago, IL: Morgenbooks, 2006).

[2] David Kolb. *Experiential Learning*. (New York, NY: Prentice-Hall, 1984).

available for use. These two processes require teachers who have well-developed questioning technique,[3] proficiency in guiding dialogue, capacity to discern the relationship of present experience to previous knowledge, the ability to fashion a conceptual framework to guide thought, and the wisdom needed to help learners examine their values and presuppositions. Once theological educators overcome the debilitating stereotypes of "education is just about methods" and that experience and problem-based learning are simply the "sharing of ignorance," the real work in theological *education* (or theological learning) can begin.

Developing a Wider View of Cognition

Many of the instructional practices of conventional theological education are predicated on the assumption that learning is purely a mental activity. Reason is exalted, affect is suspect, and skills and application belong to something less than real school.

Most seminary faculty want their students to develop the capacity to think, to deal with concepts, to communicate ideas and beliefs to others. They are concerned that students demonstrate a vibrant spirituality, a humane regard of others, and godly leadership. However, to manage the academic structures we have created, we have presumed these capacities to be separable and assigned them to different departments for treatment and/or development. In the academy the capacities tend to be ranked, consciously or unconsciously, in order of importance or status. The rituals of the academy demonstrate this ranking and reinforce it. Further, even though most seminary faculty would admit that life and ministry are not predictable or easily managed by rules and formulas, school culture and expectations generally support the quest for certainty. Unfortunately, these assumptions and practices do not transfer well to life and ministry.

In the 1960s, curriculum reform presumed that each discipline had a unique conceptual structure. In order to understand the discipline, one had to understand the structure. Since the structures were unique, it followed that each discipline was described in their respective sections in the school catalogue and presented in independent, non-integrated courses. In recent years, concern about integration of students' study and vocational experience has led to the notion that knowledge and practice would be enriched, and transferability of principles and practices strengthened, if students could see relationships among the disciplines.

Rethinking the Structure of the Disciplines

Increasingly, the concept of curriculum design as a linear, scientific process is giving way to more fluid and integrative concepts of curriculum development. Similarly, the conventional organization of disciplines whose subject matter is dispensed in independent classes structured by time and architecture is no longer the only acceptable approach to curriculum design and educational strategy.

In the conventional theological curriculum it is presumed that the disciplines are at the heart of the curriculum. The common definition of a discipline is that it has its own literature, its own questions, and a particular subject matter. However, in reality, most disciplines are shaped by other disciplines and are in their very DNA interdisciplinary. A specialist or scholar is one who is conversant with a particular discipline

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[3] The importance of the question in shaping thoughts, attitudes, and behavior is often unrecognized by teachers who are preoccupied with their content and delivery. Predictable, thoughtless questions create an "answering pedagogy;" skillful questioning motivates investigation. Good questions stimulate learners to find connections and to probe their assumptions. A teacher skilled in questioning technique will nurture communities of discourse. Skillful questioning is hard work!

or specialty. However, we respect scholars who are able to make connections across several fields of study because their insights inform issues and practice in significant ways.

Given that disciplines are naturally interconnected, why do we persist in isolating them from one another in schools? In 1998, Rowley, Lujan, and Dolence argued that "permanent departmental structures need to give way to learning teams of scholars, brought together by common interests and working with students as partners and aides."[4] Since their assertion, efforts to change conventional departmentalization in the academy have increased. In one sense, the structuring of separate disciplines could be seen as a beneficial development that served to strengthen scholarship and understanding. But it is not necessary to use disciplines to structure departments and organize faculty. For example, why should specialization in a discipline automatically translate into a corresponding department, a category in the theological curriculum, and a way of teaching? Imagine an alternative construction where faculty with hard-won specialized knowledge could bring their individual *and collective* insight to bear on persisting problems, seminal ideas, conflicting perspectives, and urgent tasks. Imagine an administrative organization that allows faculty with particular specializations to meet together for scholarly dialogue and professional enrichment; *and* that accommodates interdisciplinary interaction and planning in order to serve their obligations to promote learning.

In reality, disciplinary boundaries make sense only to schools. Silos, or separated disciplines and departments, promote a form of introspection that does not serve church and society well.[5]

What the field areas have become, recent authors have pointed out, are loose political confederacies among scholars who share a training in the same professional academic disciplines . . . and share loyalties to the same professional academic guilds. The writing and discussion in this decade has raised forceful questions about whether these academic disciplines and guilds should continue to determine the structure of theological education. To permit this, say some authors, is to subvert the proper overarching goal of theological education, which is 'to do theology.' Instead, the character of the goal ought to define the structure of theological education and bend the disciplines to its purposes. That will mean a smudging of what now seem self-evident lines between disciplines, a demand for scholars capable of a good deal more 'interdisciplinary' scholarship, and perhaps the invention of some new 'disciplines.'[6]

The real challenge is to enable *holistic learning toward informed wisdom*. Such learning is accomplished only in conversation among knowledge areas and in the commitment to virtue and service. Is combining or integrating disciplines the way forward in the renewal of the theological curriculum? Certainly the proximity of disciplines—or of faculty from different disciplines—is no guarantee that integration is occurring. Still, since no one discipline has a monopoly on truth, some form of interdependence among fields of knowledge is desirable.

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[4] Daniel James Rowley, Herman D. Lujan, and Michael G. Dolence. 1998. *Strategic Choices for the Academy: How Demand for Lifelong Learning Will Re-create Higher Education*. (San Francisco, CA: Jossey-Bass, 1998), p. 181

[5] Calvin Chong. 2003. From Archaeology to Architecture: Exploring Systemic Structure Reforms for Theological Institutions Situated in Re-made, Post-conservative Singapore. Manuscript, Trinity Evangelical Divinity School, Deerfield, IL, p. 19.

[6] David Kelsey and Barbara Wheeler. The ATS Basic Issues Research Project: Thinking about Theological Education. (*Theological Education* 30, no. 2: 71–80), p. 79.

Clearly, the fragmentation of disciplines is problematic. Those who advocate integration, or interdisciplinary education, often assume that integration is accomplished simply through some form of team teaching. Though the idea of team teaching is valid and in some cases is practiced effectively, the reality is that the problems that affect humankind do not easily fit the customary classroom patterns of the disciplines. It may be necessary to ground interdisciplinary experiences in something other than the subject matter of the disciplines as we know them. In other words, the way forward may not be to attempt to integrate fields of knowledge or to have faculty members from different divisions in the same classroom speaking about their respective subject matter. It may be necessary to establish the curriculum on a different footing altogether. For example, if the curriculum were organized around congregational practices,[7] or societal challenges, or multi-layered knowledge areas, the faculty who inquire into particular specializations would together become resources for learners who are working intensively with issues, problems, and well-considered tasks that constitute the curriculum. Oon-Seng Tan, among others, asserts that the challenge of the twenty-first century is to develop a curriculum design conversant with real-world problems and structured to foster creativity and lifelong learning.[8]

However, the integration of disciplines is difficult to manage. Integrative models may be undone by the strong tendency of each department to establish a singular identity in relation to other departments. Besides, it is difficult to integrate things that are constantly changing and developing, and the powerful individualism of faculty and pervasive competitiveness among departments can politicize the effort to such an extent that integration at any level will require an almost superhuman effort. Faculty tend to think that their material must be organized, packaged, and delivered in ways consistent with their own schooling. When faculty reflect on their own learning processes *since* their last degree, however, they often realize that their growing mastery of the subject is due to richer and far more diverse learning experiences than those that were required in their degree programs. Perhaps new groupings of scholars in newly constituted disciplinary structures are needed—oriented not around some notion of integrating disciplines but around enabling disciplines to work together in relation to a larger project or quest germane to the tasks of theology and ministry.

Reconceiving Practice to Put Theory in Proper Perspective

Someone once said that we define ourselves not by how much we know but by our commitments—our responsible service. If the Hebraic notion of knowledge as embodying responsible action is accepted, the notion of knowledge as power or control is indefensible and any faith in pure rationalism must be challenged. If we accept that cognition is more than the functions of a disembodied mind that operates by reason alone, and if we accept that responsible service is not optional, the next task is to deal with the theory-practice dichotomy in the theological curriculum. Though the notion of service within learning has an ancient pedigree and was grounded for most of history in knowledge, many theological educators tend to equate service with functions or skills. The present dichotomy derives from the assumptions that

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[7] Craig Dykstra has offered his judgment about the more significant practices of congregations or communities of faith. He stresses the importance of involvement in these practices and growing in understanding of what they mean, and he says that growth in faith (belief and the nature of one's spiritual journey) is fostered as participation in the practices becomes more complex and varied. See below, "Congregational Practices and Theological Education."

[8] Oon-Seng Tan. *Problem-Based Learning Innovation: Using Problems to Power Learning in the Twenty-first Century*. (Singapore: Thomson Learning, 2003).

theories and practices are separable, that they can be assigned to different departments (which are often in isolation from one another), that theory relates to real scholarship, and that practices are simply skills.

Almost every major book or article on the topic of renewal in theological education mentions the problem of a theory-practice dichotomy. In most cases, theory and practice are assumed to be two different things existing in linear relationship: theory is ordered knowledge, practices are skills or activities. Theory can remain aloof from practice. Practice is informed by theory, if not controlled by it. Practice does not inform theory, much less control it. The belief that the theoretical disciplines could stand alone without some interaction with the applied disciplines has gone largely unquestioned.

Admittedly, most seminary faculty want their subject matter to be relevant, and many do what they can to help students apply knowledge to life and ministry. However, the structures and reward systems of higher education, focused as they are on research and presentation rather than on learning and service, tend to reinforce unhelpful assumptions about the nature of knowledge, who owns it, how it is communicated and structured, what is assessed, and the relation of knowledge to practice.

Perspectives on the Theory and Practice Relation

The now extensive literature critiquing theological education includes much attention to the matter of practices. Efforts to reconceive the theory-practice relation almost always include a prior effort to redefine the meaning of practices. The effort is problematic because no matter how strong the stress that practices are not synonymous with functions or skills, and in spite of efforts to break down longstanding separations between practical and theoretical departments, faculty will hear the word *practices* and think "practical" or "functional."

The vital consideration is that Scripture reveals practices that are mandated by God for Christian development and service. If the life and behavior of the people of God are to be marked by these practices, habits of reflection and growth in understanding (wisdom) are necessary. Christians have long believed that the knowledge of God is mediated by the Holy Spirit and nurtured by a lifetime of spiritual discipline. Most Christians also believe that knowledge derived from human thought and research is valid. However, when human knowledge became a thing in itself and was relegated to school curricula, and when spiritual knowledge was either rejected as suspect or subordinated to propositional knowledge, the holism of spiritual knowledge, reflective human thought, and responsible service was undone.

Craig Dykstra suggests that if practices are understood as cooperative human activities socially established over time, then theological study can be the study of how practices have been created and how they permeate theology and church life. Some disciplines study the history of practices; others examine their inner rationality and truth; others encourage and evaluate students' participation in practices.[9] Drawing on the work of Hans-Georg Gadamer and revisiting Aristotle's view of the interconnectedness of understanding and practice, Donald Browning adds: "Rather than application to practice being an act that follows understanding, concern with practice, in subtle ways we often overlook, guides the hermeneutic

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[9] See Craig Dykstra. Reconceiving Practice. In *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, ed. Barbara Wheeler and Edward Farley. (Louisville, KY: Westminster John Knox, 1991).

process from the beginning."[10] Is practice, then, preeminent? This question is not helpful because it exacerbates an already problematic polarization. A more helpful direction is to envision a holistic view of theory and practice—a view that blurs their distinctions to the point that they cannot be separated without mutual damage.

Toward a Reconceptualization of Theory and Practice

Proposing that processes of vision and discernment should replace the theory-practice dichotomy, Charles Wood maintains that the goal of theological education is theological judgment, which is in turn the product of theological inquiry.[11] When Wood's and David Kelsey's views are compared, a subtle distinction emerges that is no doubt representative of broader perspectives in the field. Kelsey asserts that theology is important for practice but that it is also necessary to see how the practice of Christian communities informs theology.[12] Dykstra, too, is committed to the importance of the community in shaping theology, where the perspectives necessary for this task are derived from history and tradition. In his view, the theory-practice relation is inadequate for this task, because "theology and theological education are burdened by a picture of practice that is harmfully individualistic, technological, ahistorical, and abstract."[13] Theological education tends to define practice as the work of an individual doing something to others or for the sake of others. Dykstra's corrective is not to deny that practice can be done by an individual but rather that "one person's action becomes practice only insofar as it is participation in the larger practice of a community and a tradition."[14] He describes practice as cooperative: it involves people doing things *with* each other. Practice is "participation in a cooperatively formed pattern of activity that emerges out of a complex tradition of interactions among many people over a long period of time."[15] Practices are learned in the context of a community conscious of tradition, history, and identity. And it is at this point that a more productive understanding of practice begins to emerge.

Arguing that the "Berlin" model develops "not the person as an agent in a shared public world" but forms reason through the acquisition of information from the disciplines (i.e., courses of study), Kelsey counters that the purpose of a theological school is to understand God truly. This understanding is "to come to have certain conceptual capacities . . . that is, dispositions and competencies to *act*, that enable us to apprehend God and refer all things including ourselves to God."[16] He identifies three senses of understanding God—contemplative understanding, discursive understanding, and affective judgment—and

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[10] Donald Browning. Toward a Fundamental and Strategic Practical Theology. In *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, ed. Barbara Wheeler and Edward Farley. (Louisville, KY: Westminster John Knox, 1991), p. 299.

[11] Charles Wood. *Vision and Discernment*. (Atlanta: Scholars Press, 1985), p. 34

[12] David Kelsey. *Between Athens and Berlin: The Theological Education Debate*. (Grand Rapids, MI: Eerdmans, 1993), pp. 202-220.

[13] Dykstra, *Reconceiving Practice*, 1991, p. 35

[14] Ibid., p. 37

[15] Ibid., p. 43

[16] David Kelsey. *To Understand God Truly: What's Theological about a Theological School?* Louisville, KY: Westminster John Knox, 1992), p. 228, emphasis in text.

allows for a fourth: understanding in and through action.[17] "To grow in understanding something is to grow in a set of abilities in relation to what is being understood. *The growth comes through our engagement over a period of time in certain relevant practices.*"[18] Reasoning that practices are understood most clearly in relation to congregations, he takes the final step and asserts that because God cannot be understood directly, understanding of God "is accomplished from the vantage point of questions about congregations."[19]

Congregational Practices and Theological Education

Practices are inherent in beliefs and vice versa, they are inherent in one's spiritual journey toward knowing God, and they are congregational practices. It would seem that the congregational context—the communal nature of practices—is most significant. What are these congregational practices that are linked to belief and spirituality? Dykstra has offered his judgment about the more significant practices of the community of faith:

> (1) telling the Christian story to one another; (2) interpreting together the meaning of that story for our life in the world; (3) worshiping God together: praising God and giving thanks for God's redemptive work in the world and for our lives together; (4) praying together; (5) listening and talking attentively to one another; (6) confessing to one another, and forgiving and reconciling with one another; (7) tolerating one another's failures and encouraging one another; (8) giving one another away, letting go of one another, freeing each other for the work each must do and the life each must live; (9) performing faithful acts of service and witness; (10) suffering for and with other people; (11) providing hospitality and care, not only to one another but also (perhaps especially) to strangers; and (12) criticizing and resisting all those powers and patterns (both within the church and in the world as a whole) which destroy human beings and corrode human community.[20]

Kelsey shifts the focus to the responsibility of theological education, stressing that if theological schooling is irrevocably linked to the articulation and outworking of the practices of congregations, then the disciplines that inform learning experiences will be "mandated by the sorts of interests we have in congregations."[21] He suggests that among these disciplines are those of the intellectual historian and textual critic ("to grasp what the congregation says it is responding *to* in its worship and why"), the cultural anthropologist, ethnographer, and philosopher ("to grasp how the congregation shapes its social space by its uses of scripture, by its uses of traditions of worship and patterns of education and mutual nurture, and by the 'logic' of its discourse"), and the sociologist and social historian ("to grasp how the congregation's

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[17] Ibid., p. 72

[18] Ibid., p.126, emphasis added

[19] Ibid., p. 131

[20] Craig Dykstra. No Longer Strangers. *Princeton Seminary Bulletin* 6, no. 3 (November 1985, 188-200): 197

[21] Kelsey, *To Understand God Truly*, 1992, p. 230; see also Craig Dykstra. 2005. *Growing in the Life of Faith: Education and Christian Practices.* 2nd edition. (Louisville, KY: Westminster John Knox Press).

location in its host society and culture helps shape concretely its distinctive construal of the Christian thing."[22]

Tasks appropriate to theological education, then, are to uphold the character of congregational practices, to examine them against the long history of the church, and to situate them in societies and cultures. Orienting theological education to the practices of congregations would seem more defensible than orienting it to some grand intellectual project. When we identify the practices of congregations with the theological quest to know God truly, matters of faith (theory) and practices are seen as one whole; both theology and the social sciences are mandated; inconsistency between belief and behavior is addressed in a prophetic voice; and concerns about organizational patterns and leadership style are not permitted to devolve to a pragmatic concern for what works.

Toward Praxis in Theological Education

In his day, Friedrich Schleiermacher's idea to orient the project of theology around church leadership and to orient the curriculum first around a notion of holism (expressed philosophically) and then around matters related to the development of the ministerial profession (as he understood it) was probably a good idea. However, the context of German academia could not support the development and refinement of his proposal. When the more visible and easily attainable elements of his approach made their way to North America, the potential for a praxis-based professional development dissipated into training for functional activities, and holism was lost in curricular compartmentalization.

In the early 1800s, the fourfold curriculum consisted essentially of biblical studies, theological studies, historical studies, and practical studies. More recently, theological schools are experimenting with curricular patterns that allow for integration around academic, spiritual, and ministry concerns. However, where the fragmentation persists service in church and society ultimately suffers. Educational processes oriented to *praxis* obligate a matrix of intellectual, affective, and volitional factors. If this direction becomes possible in the theological curriculum it will be necessary to understand that *praxis* is not the simple application of theories. Further, learning experiences developed from a *praxis* perspective are not simply a haphazard sharing of experiences but an intentional integration of knowledge and responsible action.

The Community as the Proper Context for Learning

While there are many who consider the phrase "learning community" or "learning in community" to denote soft learning or a loss of academic rigor,[23] it cannot be denied that *learning* is an essential quest. How it is attained, however, is beyond the skill set of some faculty. The standard encouragement to allow discussion, form small groups, and to change from straight rows to sitting in a circle may help, but if there is little understanding of the relation of knowing to learning and limited grasp of the rich diversity of learning approaches, such format changes will be merely cosmetic. Simple changes in method will not accommodate the complex nature of learning and the facilitation of learning in community. Teachers who care about learning seek to foster critical reasoning, enable reflection on practice, nurture spirituality, and strengthen the capacities of decision-making, wise discernment, and judgment. Faculty responsibilities,

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[22] Ibid., 230–231, emphasis in text.

[23] If "rigor" is understood to connote the development of the capacities of critical thinking, responsible research, reasoned discourse, reasonable judgment, spiritual discernment, reflection on action, effective comparing and contrasting of ideas, and so on, it is unlikely that they will be achieved through the conventional educational structures of theological education!

then, include helping learners to acquire information, engage ideas, confront attitudes and values, examine beliefs and behavior, develop skills, interact meaningfully with others, and minister in a multicultural world. What remains is for the connection to be made that all of these capacities are developed most effectively in communities of learning, scholarship, and responsible service. Once this connection is accepted as valid, the next step is to confront the aspects of academic life and institutional structure that hinder the development of faculty as facilitators of learning and developers of others and that keep faculty and students from being co-participants in the learning process.

Communities of Faith and Learning: A Persisting Concept

The concept of learning in community has long been important in the history and practice of education. Robert Wilken observed that historically the great religious traditions were communities of faith that embodied traditions of learning.[24] When community is accepted as the proper context for learning and the social nature of learning is understood, faculty members more readily acknowledge that they are not the sole providers of knowledge. Knowing this, they are more likely to employ a range of instructional approaches that contributes to and draws upon the strength of the learning community. Information acquisition, conceptual understanding, reflective practice, and other desirable outcomes are fostered through processes such as structured and unstructured dialogue, skillful questioning, shared problem solving, carefully designed shared projects, and individual responsibility coupled with mutual accountability. In other words, each person in the community is potentially a teacher, and each person is a learner.

Educational Processes for Communities of Faith and Learning

The structures and reward systems of higher education almost exclusively support the solitary, often competitive learner. Room for individual learning is appropriate, but collaborative learning fosters intellectual and personal interdependence. It requires students to make a difficult transition to trusting the community and themselves as active co-participants in discovery, questioning, inquiry, and knowledge building. When learning is seen as both individual and collaborative, teachers are no longer the sole repositories and dispensers of knowledge and become facilitators of a complex learning process. Fear that they are not being responsible in delivering the content of their discipline is generally overcome as they gain expertise in selecting and developing suitable resources and providing the necessary conceptual frame of reference for dialogue, inquiry, and mutual research. Lectures and memorization are necessary, then, only as they contribute to the processes of inquiry and reflective practice. In learning communities, students begin to see the connections across disciplines and learn that it is important to have a perspective broader than fragmented content areas—or insular contexts—can provide. One of the tasks of theological education is to enable students to function more effectively in ethnically and socioeconomically diverse communities. This broader perspective will challenge the notion that the only valid learning environment is the campus environment and that learning activities are necessarily campus based.

Obviously, involvement in Internet-based or classroom-based education does not in itself guarantee community development or learning. Either environment can suffer from poor pedagogy and inattention to the importance of relationships and interaction in learning. The concern that educational technology will foster that which we care least about in education is certainly valid. However, recent literature affirms that advocates of distance learning affirm three elements: it must be interactive, it must promote higher order thinking, *and it must sustain learning in community, even at a distance*.

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[24] Robert Wilken. *Remembering the Christian Past*. (Grand Rapid, MI: Eerdmans, 1995), p. 17

Curricular Issues for Communities of Faith and Learning

Historically, the fourfold curriculum was oriented to the preparation of professional clergy (the clerical paradigm) and separated into discrete disciplines. The curriculum of theological education came to be seen in terms of two- to four-year programs culminating in a certificate or degree. Over time, more and more courses or skills were considered necessary for the preparation of leaders, who would complete their theological education in this period. Therefore, the curriculum is now hopelessly overcrowded with courses and programs.

Is it necessary for curriculum to be seen as a sequence of courses, collected in departments, offered in a specified number of years, in classes taught by a teacher in a school or church or some other site? The course-based design was appropriate for an industrial-age, factory-based, education economy. However, in an information or knowledge age, supported by technology, the student will have access to knowledge sometimes beyond that of the teacher, and the learner may need to have access to particular aspects of knowledge that the faculty member has not designed into the course. Completion of a course is an artificial measure of learning. Should a fourfold model expressed in disparate courses and bounded by artificially generated credit hours be continued? Is this way of structuring curriculum working for us?

The Lifelong Learner—A Spiritual Vision for Theological Education

Lifelong theological learning is predicated on the understanding that two- to four-years of formal theological education is not sufficient for one to understand a field or develop competency in ministry. Yet the conventional theological curriculum is based on the premise that the years involved in earning a degree are sufficient.

The Cultivation of Sustainable Habits for a Lifetime

Habits of thoughtful reading, careful research, dialogue that is more than just talk, writing, critical thinking and analysis, reflective practice, conceptual reasoning, spiritual reflection, the ability to ground knowledge in a disciplined theory base, the ability to access and use resources, communication, social interaction, justice and reconciliation, and so on—these are the habits of a lifetime. The challenge for theological schools in the twenty-first century is to foster these habits within degree programs, to provide graduates with opportunities for continued learning that are more than conventional continuing-education courses, and to create access to multiple modes of learning for the whole people of God.

When lifelong learning is accepted as the goal, schools are only one of many educational resources. In much of the world, economic resources to support traditional schools are diminishing rapidly. One way forward is to seek productive relationships among the variety of formal, nonformal, and other compatible organizations so that individuals and communities have access to learning opportunities for all of life. In this way, the hopelessly crowded curricula of theological schools could be alleviated. It is no longer necessary for schools to teach all that is needed for a profession or an academic specialization in the brief years of a degree program. If schools partner with other ventures in planning for and supporting lifelong learning opportunities, they can be much more selective and intentional about what to include in their curriculum; and use faculty with greater effectiveness. However, among other changes, administrators will have to be more creative in writing faculty contracts. While seemingly a small matter, the current practice in most schools, of contracting with faculty simply for a set number of credit hours or number of courses to be taught, militates against the sort of flexibility that will be needed in the future.

Lifelong Learning and the Desire to Know God

Embracing lifelong learning as normative for theological education is consistent with the deepest values and commitments of Christian faith. The desire to know God, which has undergirded higher education for most of its history, could be rekindled and sustained as we embrace the value of lifelong learning. Christians are pilgrims, learning is best imaged as a shared journey, and lifelong learning is compatible with the Christian mandate of a lifetime of obedience. The culture of learning communities, whether formal or nonformal, is such that each one helps the other to be more like Christ.

If Christians embraced the life of the disciple, with its attendant obligation of a life of learning, the educational enterprise would be transformed. If lifelong learning is also a theological value, then the God of grace offers hope that even if we stumble, we can get up and move on; failure does not have to be the end of the course. Theological education can no longer simply be a fragmented course of studies in a school. The future of theological education in its several modes is found in a commitment to lifelong learning for the whole people of God.

The Death of the Professor: A Case for Dialogue Education

Daniel T. Haase

Abstract

The limiting and yet popular view of the lecturing teacher permeates much of what students experience and expect within their educational settings. Moving beyond a monologue approach into learning-centered dialogue invites the teacher to be a learner among learners and opens up the door for transformational education. When implemented, Dialogue Education™ offers a system of teaching and learning that moves beyond lecture into interactive engagement.

Rest in Peace Through Dialogue

Not every death is a defeat. In fact, some of the most profound and inspiring stories of life are born out of a story of death. One such story is "the death of the professor." My personal experience has shown that this metaphorical death does indeed bring life. When I enter my classroom as a learner among my students, I challenge the power structure within the traditional student-teacher relationship. What I value as a teacher shifts; this, in turn, affects the posture of the students. I am not lecturing at them; I am listening with them. I design for dialogue. My content matters to me deeply, but my learners matter to me even more. The "death of the professor" ushers me into a role wherein the opportunity to link content with students' lives expands. Together we commit to a learning-centered approach of education. I welcome this "death" because it breeds safety, respect, sound relationships and a willingness to engage in dialogue.

Jane Vella, a global educator who was a colleague of Paulo Freire (the Brazilian educator and author of *Pedagogy of the Oppressed*), recalls this interaction with him on the topic:

> Another vital principle of adult learning is recognition of the impact of clear roles in the communication between learner and teacher. As Paulo Freire put it in conversation with us one evening: 'Only the student can name the moment of the death of the professor.' That is, a teacher can be intent upon a dialogue with an adult learner, but if the learner sees the teacher as 'the professor' with whom there is no possibility of disagreement, no questioning, no challenge, the dialogue is dead in the water. Adult students need reinforcement of the human equity between teacher and student and among students. It takes time for adults to see themselves and the teacher in a new role.[1]

It is through this "new role" that students and teachers alike can enter into transformational learning. As Vella suggests, this new understanding of roles takes time and death can be a painful process. Due to our traditional learning structures, these ideas are easily questioned: Is such a "death" really necessary? What about all the information my students must possess? I know more than my students, why would I waste time with dialogue? How will the students learn what they need to know if lecture is diminished or removed? As valid as these questions may be, they are born out of an understanding of teaching and learning that is limited to the lectern.

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[1] Jane Vella. *Learning To Listen, Learning To Teach: The Power of Dialogue in Educating Adults* (San Francisco, CA: Jossey Bass, 2002), p. 20.

When a teacher moves away from a hierarchical relationship with students into one of collaboration and collegial participation, the result is a learning environment framed by active dialogue. The lecturing professor experiences a death, as lecture is no longer utilized as the only way to teach. The teacher will have to talk less and is required to facilitate participation. These practices take serious preparation and knowledge of content, as well as skillful use of open questions while facilitating conversations around topics of relevance. The teacher welcomes and designs for student engagement. The teacher's role is not simply to tell, but rather to invite others to talk. The teacher becomes another learner in the classroom.

As a teacher creates a safe space where students are invited to dialogue and practice the truths they are exploring, an opportunity for transformation arises.[2] This application of learning through dialogue is a desperately needed practice in all our venues of teaching, from church ministry to higher education. Through dialogue, as opposed to monologue, the teacher and student enter into the possibility of disagreement, questioning, and challenge. This dialogue (or dia + logos: "the word between us") turns the chairs of the classroom away from the lectern and toward one another. In this pedagogical shift, the professor, as lecturer alone, dies; yet the classroom is not a funeral parlor but transforms into a living room of celebrated learning. No longer does content matter more than the people in the room. The complexity of learners and their multiple intelligences and learning styles are identified and engaged. The teacher and student are together and meaningful human relationship is fostered. The "death of the professor" does not end with a lifeless corpse in the classroom. Rather, the "death" that Freire suggests is one wherein the teacher and the student are led to a new relationship.

Burden of Proof

It is important to note that lecture can be an effective way to bring new content before a learner. At times it can even be the best way. In fact, this essay represents a form of lecture and I believe learning can come from it. However, lecture is but one methodological approach and tends to accommodate a limited frame of learning styles; which is all the more true if new content is not engaged physically, emotionally, and mentally. For the lecture to be effective, one must consider how the learners are actively connecting with the material. Even with the famous (yet fraudulent[3]) statistic, often attributed to Edgar Dale; that we remember twenty percent of what we hear, fifty percent of what we hear and see, and ninety percent of what we do; the inference resonates with what we know about how humans learn. The point: knowledge is more than content and information. For learning to matter, there must be real life transfer and impact. The whole person must be invested.

How we understand what we know is also a crucial factor. Too often the design for learning defaults to lecture with the assumption that if the teacher speaks it, it is known. Freire questions this approach when he refers to turning students into "containers" or "receptacles to be filled by the teacher." He continues,

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[2] Parker Palmer. *To Know as We Are Known: Education as a Spiritual Journey* (San Francisco, CA: HarperCollins, 1993).

[3] For a thoughtful and corrective reflection on this misused quote, see

http://www.willatworklearning.com/2006/10/people_remember.html Last Accessed February 15, 2014.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the 'banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits.[4]

Freire reminds us how quickly an educator can create a space wherein creativity and curiosity are devalued all the while damaging the opportunity for exploration and inquiry.

Consider Henri Nouwen's chapter title on teaching in his book *Creative Ministry:* Beyond the Transference of Knowledge. He warns against the dangers of "teaching as a violent process" marked by competitive, unilateral, and alienating characteristics. He concludes by stating, "The core idea of this chapter has been that ultimately we can only come from a violent form of teaching to a redemptive form of teaching through a conversation that pervades our total personality and breaks the power of our resistance against learning."[5] In essence, we need dialogue. And this dialogue is not merely conversation for conversation's sake. It is rigorous and thoughtful engagement built around structured tasks designed for learning. Content matters for sure, but the learner matters first; for our interaction with information is a relational endeavor.

Kurt Lewin, a founder of social psychology, draws attention to the fact that sustained learning is more effective when it is an active process.[6] Unfortunately, the traditional lecture format found in most educational settings (from churches to schools to businesses) tends to be informed by the passive tendencies within a monologue approach. The invitation in active learning is for the teacher to bring their expertise to bear on the lives of those in their midst and to design for interaction. For deep and impactful learning to take place, the environment must be one where the cognitive, affective, and psychomotor aspects of being human are engaged. Educators must pay attention to the learners in their midst and ask, "What will enhance the learning?" The answer should include the whole person as well as the multi-faceted variables involved in any system of learning.

After Death Comes Resurrection

The foundation that educators' build is crucial, as it determines the support offered to their students; or, to use an axiom of Jane Vella's, "The design bears the burden." Ironically enough, when one designs for "the death of the professor" one offers life to the student. The teacher's knowledge and expertise, as important as it is, is not of utmost importance. The learners and the learning take precedence over the lecture. In fact, use of lecture, if it is to be used at all, is to propel learning. The teacher is identified not by the accumulation of knowledge but by the opportunity to invite others on an adventure of learning. The teacher is a wise guide and a trusted friend. Parker Palmer provides a helpful orienting posture when he asserts that good teaching cannot be reduced to technique but comes from the identity and integrity of the teacher.[7] Again we find that teaching is more than information. The teacher finds an enlarged identity

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[4] Paulo Freire. *Pedagogy of the Oppressed* (New York, NY: Continuum Publishing, 1990), p. 58.

[5] Henri J.M. Nouwen. *Creative Ministry* (New York, NY: Image Books, 1971), p. 3-20.

[6] Kurt Lewin. *Field Theories in Social Science* (New York, NY: Harper Collins, 1951).

[7] Parker Palmer. *The Courage to Teach: Exploring an Inner Landscape of a Teacher's Life* (San Francisco, CA: John Wiley & Sons, 2007), p. 10.

as she/he leaves the lectern and takes a seat in the circle of learners. In the end, the death of the professor leads to the resurrection of an educator.

Dialogue Heals

Dialogue Education, Jane Vella's learning-centered system of teaching and learning, offers the principles and practices to employ as the teacher moves away from monologue and into dialogue.[8] The lecturer takes a seat and listens, for dialogue requires attention. As the teacher becomes a learner among learners, safety and sound relationships guide the teacher-student interaction. This does not negate the needs for expertise in the teacher's field of instruction. Educators grow as students of their content areas, as well as students of their students with the result that the power divide, which too often separates teachers from students, diminishes. Respect is fostered within these relationships as well as a love of learning. Voices of critique and encouragement, meeting through challenge and support, are welcomed and issues of relevance are addressed with immediacy and engagement. Learners are invited to be decision-makers in their learning and accountability is offered as learning happens through practice and reflection. Ideas, feelings, and actions all come together so that the whole person is taught. Learners flourish in such environments where these principles and practices are reinforced; teachers flourish as well. The learning is sequenced in a way where the above characteristics continually mark the experiences inside and outside the classroom. These qualities, once embodied, invite the learner into a transformed consciousness wherein peace is made manifest.

The brilliance of Vella's approach to teaching and learning is that it is a structured and yet open system. The educator is called to design with great intentionality where definition leads to direction. Attention to sequence and reinforcement of learning is key. The steps of design within dialogue education focus on eight questions. My own brief summary is listed below, but it is crucial to note that the execution of what looks like a simplistic list of steps requires great diligence and intentionality to master.[9]

1. Who: understanding the learners, of which the teacher is one

2. Why: the situation in light of the needs of the learners

3. So That: the desired indicators of change in the learners

4. When: time frame and its influence on depth of learning

5. Where: location and factors that will enhance or distract learning

6. What: content (knowledge, skills, and attitudes)

7. What For: achievement-based objectives addressing what the learners will do

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[8] "About Dialogue Education," Global Learning Partners. http://www.globallearningpartners.com/about/about-dialogue-education. Last Accessed February 15, 2014.

[9] For further exploration of the structure and design of Dialogue Education™ see Jane Vella. *Taking Learning to Task: Creative Strategies for Teaching Adults* (San Francisco, CA: Jossey-Bass, 2001); Jane Vella. *On Teaching and Learning: Putting the Principles and Practices of Dialogue Education into Action* (San Francisco, CA: Jossey-Bass, 2008).

8. How: the design and facilitation of learning tasks

One of Vella's greatest offerings to the field of education is in the linkage of content (step 6) and the construction of achievement-based objectives (step 7). This approach to design requires the educator to identify specific content (as nouns) and the corollary achievement-based objectives (as verbs in the future perfect tense, i.e., At the end of our time, learners *will have*…). This tense forces a past tense verb and allows for accountability in the learning as well as clear objectives that can be evaluated because they lend themselves to a specific achieved product or behavior.

Students are then given all the resources they need to respond within the learning environment (step 8).[10] To establish these resources, the educator commits to the rigorous preparation of design and development of tasks that will enhance learning. This leads to a trust of the design with a focus on the learning. As Vella says often: "The means is dialogue, the end is learning, and the purpose is peace." The teacher is offered a vision and construct for transformational and healing encounters. With this focus on learning through dialogue, the teacher is released from an arrogant approach to the educational endeavor. Death humiliates. Peace is restored.

When the educator puts to death the traditional model of lecture where content is king, a new order is established. For the Christian educator this invitation "to lead out" (i.e., to educate) is an opening of oneself to a new kind of rule. A rule established within epistemological humility wherein the Holy Spirit is the ultimate guide. The teacher is no longer alone. The Helper has arrived—and has arrived within a community of believers. The teacher, the students, and their Maker all meet together and the classroom becomes a sanctuary. Light enters the world and the darkness flees.

Dialogue Education: Believe it, or not?

I invite you to engage the content within this essay and offer the following learning tasks to move from monologue into dialogue:

IDENTIFY a learning experience (in a traditional or non-traditional setting) where you learned through dialogue. NAME how this differs from an experience where you learned through lecture.

LIST two phrases from the essay that strike you as valuable in your setting. Next to each selected phrase, WRITE down one practical way you will implement it with your learners.

CHOOSE one tip (from the list below) to apply in your context. CREATE a detailed design of how you will engage your learners though dialogue:

1. Facilitate 5 minutes of dialogue for every 12 minutes of lecture.

2. Discern what content is most valuable to the learners and guard yourself from simply trying to cover material: tell through dialogue.

3. Invite immediate engagement when new content is brought before the learner and ensure holistic learning and teaching by paying attention to the cognitive, affective, and psychomotor needs.

4. Engage multiple intelligences and learning styles as you teach.

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[10] For explication of these steps see Vella. *On Teaching and Learning*, pp. 41-46, 215.

5. Guide learners from simple to complex content and interaction.

6. Ask open questions that lead to meaningful and relevant interaction.

7. Restructure the learning space set-up for easier engagement and dialogue.

8. Break into small groups or pairs to stimulate interaction with posed open questions.

READ one of the books in the following Reference List or search the Global Learning Partner's website for more on Dialogue Education™. SHARE your learning with me at Daniel.Haase@wheaton.edu

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Evangelicalism, Practice, and Witness: Responding to Ward's "Unholy Dissonance"

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Abstract

In his essay, "Unholy Dissonance: A Threat to Evangelicalism," Ted Ward posits that evangelicalism suffers from the unfortunate bifurcation between "witness," the verbal expression of the gospel of Christ, and "service," the tangible actions that pour out from our Christian convictions. In response to Ward's concern, this essay contends that Christian practices, as highlighted in the work of Craig Dykstra (2005) and Dorothy Bass (2010), can serve as a bridge between witness and service in evangelicalism, thereby bringing a possible solution to the "unholy dissonance."

Introduction

In his brief yet pointed essay, "Unholy Dissonance: A Threat to Evangelicalism," Ted Ward correctly posits that evangelicalism suffers from the unfortunate bifurcation between "witness," the verbal expression of the gospel of Christ, and "service," the tangible actions that pour out from our Christian convictions. For Ward, if evangelicals were to effectively fill this gap by unifying witness and service, "two outcomes would likely result. First, Christians would, as whole, have a more effective voice in world affairs, one consequence of giving more energy and resources to collaboration than to undercutting other Christians. Second, the important effects of evangelization and missionary outreach would be increased."[1] Ward concludes his article by noting that "To engage in one of these tasks, while excluding or ignoring the other indeed suggests bias or incompleteness of the Christian. To the extent that evangelicalism falls into such a flaw it loses claim to its identity as *evangelical*."[2]

As an evangelical and an educator, I echo many of Ward's concerns. Implicit within Wards' words is the notion that evangelical Christian education has perpetuated this gap, distancing our precious evangelical beliefs from real-world engagement. Traditionally, evangelical Christian education has been a field that has revolved around the teaching of biblical and theological concepts in a developmentally and culturally appropriate manner. However, by reducing the core of the Christian faith to a few key concepts, we have implicitly taught our students that simply *knowing* the correct doctrines is adequate for living the Christian life, and that "practicing our faith" is simply "optional." This is an unfortunate dichotomy, as we know that orthodoxy (right thinking) does not necessarily lead to orthopraxy (right practice), and vice-versa.

In this brief essay, I propose that a fresh, evangelical recovery of historic Christian practices can partially alleviate the gap that Ward observes. My goal here is to demonstrate that Christian practices belong in evangelical life and enable us to practice witness in our postmodern culture through both verbal and behavioral expressions of God's unfolding narrative of the redemption of the entire creation through Christ.

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[1] Ted Ward, "Unholy Dissonance: A Threat to Evangelicalism," *Common Ground Journal* 11, no. 1 (Fall 2013): 81.

[2] Ibid., p. 82.

Practice as an Evangelical Commitment

On the surface, Ward's claim that bifurcating witness and service crumbles the evangelical castle may appear as an ideological stretch, but his assertion is not without merit. In his groundbreaking work, *Evangelicalism in Modern Britain,* D.W. Bebbington describes the four characteristics of evangelicalism, traditionally termed the "Bebbington Quadrilateral":

> There are four qualities that have been the special marks of Evangelical religion: *conversionism*, the belief that lives need to be changed; *activism*, the expression of the gospel in effort; *biblicism*, a particular regard for the Bible; and what may be termed *crucicentrism*, a stress on the sacrifice of Christ on the cross. Together they form a quadrilateral of priorities that is the basis of Evangelicalism.[3]

While an educated evangelical will identify among core convictions a need for spiritual conversion, a cross-centered theology, and a deep love and respect for the Bible, activism (or practice) would be either very low on their list of convictions, or simply an afterthought, as Ward suggests.[4] This presents a threat to evangelicalism in the postmodern era as Ward has observed.[5] While the modern era was concerned with rationalistic approaches to understanding theology and faith, the postmodern era is much more interested in an embodied faith that contributes to the transformation of the world.[6] What Ward perceives as a threat to evangelicalism is the acknowledgment of doctrinal truths at the expense of engaging the world with the love of Christ through acts of service and tangible expressions of the gospel. While some scholars have attempted to move beyond Bebbington's Quadrilateral,[7] the notion that activism is somehow core to evangelical identity cannot be neglected when practicing witness in the postmodern era. If Bebbington's quadrilateral accurately defines the core marks of evangelicalism, then a spirit of practice must be recovered so that evangelicalism can continue as a viable spiritual movement into the 21st century.

While Ward asserts that there is indeed a gap between witness and service, the bigger problem is the supposed dichotomy between the two, as if the two were somehow in competition with one another.

> The gap [between witness and service] itself is only half the issue; the greater problem is the dichotomy between witness and service. The assumption that these two actions really are to some degree competing and in conflict is largely unexamined and too easily overlooked. Indeed, herein lies a grave threat to evangelicalism, the tension between witness and service. What the inseparable components of the Christian life should be, for many evangelicals, gives rise to conflict. REAL evangelicals put their priority

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[3] D.W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Grand Rapids, MI: Baker: 1992), pp. 2-3.

[4] Ward, "Unholy Dissonance," p. 81.

[5] Ward, "Unholy Dissonance," p. 81.

[6] James K. A. Smith, *Who's Afraid of Postmodernism,* (Grand Rapids: Baker Academic, 2006); Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: Eerdmans, 1996); Richard Middleton and Brian Walsh, *Truth is Stranger Than it Used to Be: Biblical Faith in a Postmodern Age* (Downers Grove, IL: IVP Academic, 1995).

[7] Cf. Timothy Larsen, "Defining and Locating Evangelicalism," in *The Cambridge Companion to Evangelical Theology* ed. Timothy Larsen and Daniel J. Treier (New York, NY: Cambridge University Press, 2007), pp. 1-3.

on verbal witnessing. They also believe that service is a nice idea, if there is any time left. Others hold the opposite position.[8]

Ward labels witness and service as "inseparable commitments" of the Christian life. In order to be Christian, we must think as Christians, feel as Christians, and act as Christians. Being Christian is a holistic endeavor not to be undertaken lightly or half-heartedly. Thus, it is fitting for evangelicals to embrace their identity as a people rightly dedicated to the cross of the Christ, the authority of the Bible, the necessity of coming to faith in Christ, *and* tangibly expressing these commitments through practice.

Evangelicals, Christian Practices, and Unifying Witness and Service

For evangelicals, Christian practices can serve as a bridge between witness and service, bringing the two together under the banner of continuous attention to the ways in which God is forming us and working in the world. Dykstra and Bass define Christian practices as "*the things Christian people do together over time to address fundamental human needs, in response to and in the light of God's active presence for the life of the world*."[9] Elsewhere, Bass defines Christian practices as "shared patterns of activity in and through which life together takes shape over time in response to and in the light of God as known in Jesus Christ."[10] "Woven together," Bass writes, "they form a way of life."[11] Practices should not be understood as "the application of our faith" or the "skill of applying our faith," but rather as the natural outworking of our commitment to the gospel of Christ and our participation in the unfolding narrative of God's redemption in the world through Christ. While there are several works that articulate numerous Christian practices, some common practices include:

- Giving thanks

- Hospitality

- Sabbath

- Doing justice

- Caring for the environment

- Giving generously

- Living as community

- Serving the community

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[8] Ward, "Unholy Dissonance," p. 81. Emphasis in text.

[9] Craig Dykstra and Dorothy Bass, "A Theological Understanding of Christian Practices," in *Practicing Theology: Beliefs and Practices in Christian Life,* ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2001), p. 18, emphasis in text.

[10] Dorothy Bass, "What is a Christian Practice?" Practicing our Faith. http://practicingourfaith.org/what-christian-practice. Last Accessed February 14, 2014, para. 1.

[11] Bass, "What is a Christian Practice?," para. 1.

- Confession

- Honoring the body

- Telling the Christian story

- Witness[12]

Intentional participation in historic Christian practices integrates well with the Bebbingtonian quadrilateral. Conversion brings with it an entirely new set of gospel-centered presuppositions and perspectives that manifest themselves in new thoughts, feelings, and behaviors. Participating in Christian practices form and transform our thoughts and craft us more and more into the image of Christ. In a sense, while belief births practice, practice critiques belief, and practices continually *convert* us into new beings devoted to spreading the gospel in our communities. Scripture exhorts us to engage in Christian practices, such as prayer, hospitality, doing justice, honoring the body, practicing Sabbath, and participating in holy conversations. Participating in practices such as these incorporate us into the continuing narrative of God's redemptive in the world through Christ, a narrative culminating in the restoration of all things. Practices are crucicentric as well; they are sacramental in nature, mediating God's grace to the world in a way similar to the atoning work of Christ. Evangelical participation in practices gives credibility to the saving work of Christ, for we have been reconciled to God through Christ and are imbued with the empowering Holy Spirit. Moreover, practices are *active* in nature, and practices such as doing justice, welcoming strangers, and serving the poor serve to strengthen our witness to a postmodern world skeptical of religious claims. Thus, evangelicalism would do well to embrace Christian practices as a way to tangibly express our evangelical commitments.

Dorothy Bass posits four distinctive characteristics of Christian practices, all of which correlate with God's unfolding work of redemption in the world. First, Christian practices "address fundamental needs and conditions through concrete human acts."[13] They serve practical purposes for the good of others. Practices such as doing justice, honoring the body, welcoming strangers meet the physical needs of hurting people and attest to the fact that the Spirit of God is continually moving in the world, bringing the redemption and restoration that will ultimately be realized in the second coming of Christ.

Second, practices "are done together and over time."[14] Christian practices have been activities of the church for centuries, and they continue to connect us to a larger cloud of witnesses (Heb. 12:1), whether it is through the learning of hymns or participating in prayer meetings. In a sense, when we

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[12] For more detailed exploration into the concept and meaning of practice, as well as descriptions of specific practices, consult the following works: Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices*. 2nd edition. (Louisville, KY: Westminster John Knox Press, 2005); Dorothy Bass, *Practicing Our Faith: A Way of Life for a Searching People*. 2nd ed. (San Francisco, CA: Jossey-Bass, 2010); David Augsburger, *Dissident Discipleship* (Grand Rapids, MI: Brazos, 2006); Kenda Creasy Dean, *Practicing Passion: Youth and the Quest for a Passionate Church*. (Grand Rapids, MI: Eerdmans, 2004); Randy Frazee, *The Connecting Church* (Grand Rapids, MI: Zondervan, 2001), and Miroslav Volf and Dorothy C. Bass, eds. *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids, MI: Baker, 2002).

[13] Dorothy Bass, *Practicing our Faith: A Way of Life for Searching People*, 2nd edition (San Francisco, CA: Jossey-Bass), p. 6.

[14] Ibid., p. 7.

participate in Christian practices, we are "practicing" for our life in the world to come, where Christ's reign over the entire universe is fully realized. Regular participation in Christian practices conforms our minds, hearts, and hands more into the image of Christ. Throughout our lives, when we engage in Christian practices, we actively participate with the Spirit of God for the purpose of our growth in the life of faith as well as the growth of our Christian communities. They not only facilitate the formation of a community through Christ, but spur us on to take action in a postmodern culture that prizes embodied faith.

Third, practices "possess standards of excellence."[15] In our world, we readily observe the consequences of *bad* practices: prejudice, racism, malicious hatred, and so on. For example, Bass points out that we may need to reflect whether or not our daily lives reflect the practice of honoring the body. "Do we recognize God's image in all the human beings we see, or do we pay exaggerated but shallow obeisance to certain bodies while permitting others to be battered and discarded?"[16] Practices should be open to reflection and reform. For instance, as we engage in the practice of hospitality, we may find that we are not welcoming a certain ethnic group into our community. We, therefore, find ways to alleviate this problem and open our community to others. Through critical reflection and regular participation, we come to refine our practices in order to strengthen our witness in the world.

Finally, practices help us perceive exactly "how our daily lives are all tangled up with the things God is doing in the world."[17] God is evidently at work in this broken world, restoring, redeeming, and recreating the entire creation back into relationship with himself. As Christians, we function as God's redemptive agents within the world, bringing the hope of the gospel to a world broken by sin, maliciousness, and brokenness. Practices are the "tools of the trade" we need in order to best fulfill our role as agents of redemption.

While it is tempting to reduce practices to a set of "moves," Bass is careful to note that practices are complex and "meaning-full."

First of all, practices are things we do. A child or adult can participate in a practice such as hospitality through warm acts of welcome, even without comprehending the biblical stories and theological convictions that encourage and undergird this practice. Most of our practicing takes place at this unreflective level, as we go about our daily living.

At the same time, practices are not only behaviors. They are meaning-full. It is important to note that within a practice, thinking and doing are inextricably knit together. Those who offer hospitality come to know themselves, others, and God in a different way, and they develop virtues and dispositions that are consistent with this practice. When people participate in a practice, they are embodying a specific kind of wisdom about what it means to be a human being under God, even if they could not readily articulate this wisdom in words.[18]

Practices include components of both witness and service, as both are natural consequences of partaking in the life of God through Christ. When framing the Christian life as a tapestry of Christian

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[15] Ibid., p. 7.

[16] Ibid., p. 8.

[17] Ibid., p. 8.

[18] Bass. What is a Christian Practice? 2004: para. 3-4.

practices, the lines between witness and service become blurred, as both are crucial practices knit into the fabric of our participation with the Spirit. Practices are rooted in the reality that God is at work in the world, and that we as Christians are active participants in this redemptive work. To append what Ward has already noted, verbal witness and tangible expressions of the gospel are both part of the fabric of God's redemptive story. We cannot have one without the other.

Becoming Practicing Evangelicals

While Ward's "gap" between witness and serving will no doubt plague the church through the 21st century, *practices* offer evangelicals a means of witnessing to the gospel of Christ in both word and deed. But any substantive cultural change must begin at the grassroots level, and in the case of evangelicalism, it must begin in the church. It must begin with the recognition that practices are not optional in the Christian life, they are required. Micah 6:8 informs us that God demands that we act justly, love mercy, and walk humbly with God. Elsewhere, Jesus articulates that the two greatest commandments are to love God and love our neighbor, which could be interpreted as a call to share the gospel through verbal witness and tangible practices. For those of us who educate within the context of the local church, it is essential that we foster church communities that engage regularly in Christian practices and continually teach of their necessity in the Christian life. Over time, the regular incorporation of Christian practices into Christian life will strengthen our witness to the world and enable us to embody our identity as evangelicals.

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The Challenge of Theological Education in the Age of Digital Learning

Mark E. Simpson

Abstract

The increased use of mobile technologies is changing the way students interact and how they study and learn. As a result, historically successful instructional methods no longer fully engage students in the learning experience. By incorporating more active learning methodologies in the classroom theological educators can provide for the learning needs of "always connected" students while also preparing them for ministry in a world of always connected people.

A Short Time Ago on a Campus Not too Far Away

The theology professor strolls across campus between classes. The sidewalks are quiet though there are many students headed to their classrooms. Many of them have their heads down and their hands together, reminiscent of monastic postulants contemplating deeper things. As the campus bell chimes the hour, the professor sighs in satisfaction at this scene. "Martin Luther would approve," the professor thought, pondering in satisfaction this image of the perfect seminary campus.

Passing by one student with head dutifully bowed, the theology professor notices the prayerful hands are actually holding a small device and the student's thumbs are dancing frantically over its surface. It is then that the professor notices other students with heads bowed doing the same thing. These "postulants" are not in contemplative reflection—they are checking messages and texting family and friends.

Slightly disappointed but ever ready to shape a new generation of theologians, the professor enters the lecture hall and assumes an instructor's position behind the podium. As the theology professor eloquently delivers the wisdom of the ages, the body language of the students suggests less than rapt attention. Having barred the distraction of laptop computers and mobile devices from the classroom, the professor was sure students would be taking copious notes with paper and pen, just as the professor once learned to do. But instead some students are slumped in their seats with blank stares on their faces rather than eyes sparkling with enlightenment over some insight gleaned from the lecture. In another row the professor notices two students with heads bowed but with their hands below their desks. Remembering the journey to the classroom the professor fears these students may not be taking notes or even taking note of today's words of wisdom. These fears are confirmed when the students grin from time to time though the lecture has been about the horrors of persecution endured by the saints. Then as the hour draws to a close the professor notices one student in the very back row, head tipped back and mouth open in perhaps a lament to the Lord. But the lament sounds suspiciously like snoring.

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[1] Paper presented to the faculty for the *Seventh Annual Chapman Seminary Research Symposium,* Oakland City University, Indiana; 29 October 2013. Handouts from the presentation are available at http://www.edcot.com/symposium.html.

Mid-sentence, when the end-of-class bell rings, the once reverently quiet students explode out of the classroom as if they had just received an electric shock. Before the theology professor can finish the closing words of this day's lecture the room is empty. Packing up the lecture manuscript the professor heads to the next class. Maybe this younger group of impressionable students will be more captivated by the homily prepared for them today.

The Age of Digital Learning

The story is fictional, but the experiences it describes unfortunately are not. Theological educators are encountering in the campus classroom a generation of students always connected to the Internet and with each other using smartphones and laptop computers and tablet devices. These technologies have shaped how students access and disseminate information and how they prefer to learn. In this new age of digital learning, these students bring to the theological classroom different learning needs and expectations than those commonly held by students in the past. And these learning needs and expectations are not limited solely to our Western context. The *Transformational Use of Information and Communication Technologies in Africa* report jointly developed by the United Nations World Bank and the African Development Bank reveals that mobile technologies are being used by people groups in locations one would least expect. The report observed that:

> By the start of 2012, there were almost 650 million mobile subscriptions in Africa, more than in the United States or the European Union, making Africa the second fastest growing region in the world, after South Asia. At the start of the decade, few imagined that such demand existed, let alone that it could be afforded. In some African countries, more people have access to a mobile phone than to clean water, a bank account or even electricity. Mobile phones are now being used as a platform to provide access to the Internet, to applications and to government services. (Yonazi et al. 2012, 22)

Various people groups are being taught to use mobile technology as a way to enhance their quality of life. It is not surprising then that missionaries are reporting mobile technologies are being brought to the church even on the remotest mission fields. As people become part of the church fellowship, they anticipate being able to use their mobile technologies to help them connect with each other, just as they are able to do with other services and resources.

In the West, students are using mobile technologies to connect with each other and to quickly find information to complete course assignments. The more passive learning experience common to the lecture method does not always engage today's student with the course content. Students in the digital age are accustomed to acquiring and disseminating knowledge in smaller bits of information designed to be accessed quickly on electronic devices. They are learning to visually scan pages of content to get to the point of the writer. Small screen sizes have also made the reading of long narratives more frustrating than informative. Even experiences with Web search engines have taught today's student to focus on the first few pages of search results, rather than to dig deeper for answers to difficult questions. In digital learning students look for answers via multiple forms of technology at times when it is convenient. Lectures at set dates and times are less attractive options. Digital learners tend to access knowledge in short video clips, sound bytes, terse blog posts, and brevity of Web page content. The resulting decrease in attention span makes sitting through hour-long lectures almost painful for today's student.

Helping students learn in this digital age is not simply a matter of deploying technology in the classroom. Instructors must also model techniques that demonstrate how to use technology appropriately. Mobile technologies such as smart phones and tablets and various Learning Management Systems are used routinely by digital learners. These tools can be helpful in teaching and training in theological education

contexts. But students need to see professors modeling best practices in the use of technologies for they will often reflect what they see in the seminary classroom as they serve in the church. A challenge for theological education then is not only to utilize technologies and teaching strategies to reach students in the age of digital learning, but also to help those students use technologies and teaching strategies effectively in the ministry context. In other words, teaching always connected students in such a way that they are able to teach and minister to other always connected people.

The Need for Active Engagement in Learning Context

In addition to using technology and modeling effective techniques to help today's students with learning, another strategy is to provide opportunities for students to be more actively involved in the exploration of course concepts. Lecturing has long been the favored mode of instruction in the seminary classroom—a not uncommon consequence of professors imitating or replicating how they were taught. Over time as lecturing skills are refined (and often made more effective) through practice it can become more difficult to incorporate other teaching methodologies in the classroom. It is only logical then to expect professors to defend the lecture as the preferred teaching practice.

With the increased availability and use of mobilized technologies, students come to the classroom with different learning expectations and preferences than those experienced by the professor. Inevitably, a lecture may not engage students with course concepts as much as expected or desired.

For example, Eric Mazur, Balkanski Professor of Physics at Harvard University, conducted a study of the neural activity in a student's brain during various activities. His research revealed that little neural processing is present while a student is watching television. That may come as no surprise given presuppositions that watching television is a mindless activity. What is disconcerting though is that the same low, flat-level of neural activity (see Figure 1) is observed in a student listening to a classroom lecture (Mazur 2012, 7). Much greater neural activity is observed when a student is sleeping, and is markedly increased when a student is more actively engaged in processing content (Mazur 2012, 6-9). If a goal of theological education is for students to become theologically informed so as to develop the knowledge and skills for ministry service, a classroom largely built around lecturing may be counterproductive. Adding approaches where students are more actively involved in the processing of knowledge would seem a common sense solution. As Mazur observed, when concepts are learned through active forms of instruction, student engagement is higher and the retention of concepts is greater (Mazur 2013, 47-55).

Given the amount of material usually presented during a lecture, students are generally limited to simple content absorption. Lectures that fill the entire instructional session leave students little time, if any, to process and reflect on the concepts presented. Students have little choice but to record facts and ideas transmitted by the instructor in class, and then, perhaps, to process that content outside the classroom (Lambert 2012, 26). But as former Harvard University president Derek Bok noted in *Our Underachieving Colleges:*

> The average student will be unable to recall most of the factual content of a typical lecture within fifteen minutes after the end of class. In contrast, interests, values, and cognitive skills are all likely to last longer, as are concepts and knowledge that students have acquired not by passively reading or listening to lectures but through their own mental efforts. (Bok 2007, 48-49)
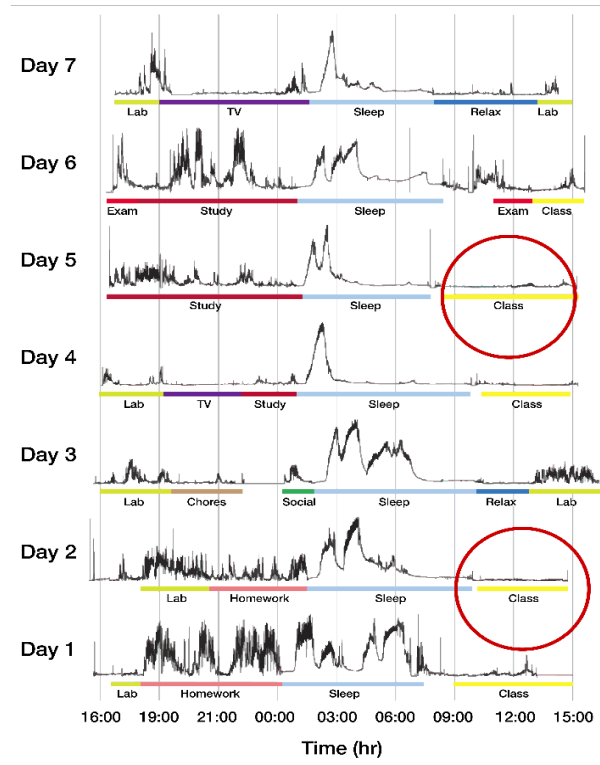
Figure 1. Brain Wave Activity Observed by Mazur (Mazur 2012, 7).

Bok's observation has long been a concern of educators. Jerome Bruner, psychologist and university professor at New York University School of Law proposed in the 1960s that learning was not as much about acquiring information as it was in learning how to process it:

> To instruct someone . . . is not a matter of getting him [*sic*] to commit results to mind. Rather, it is to teach him to participate in the process that makes possible the establishment of knowledge. We teach a subject not to produce little living librarians on that subject, but rather to get a student to think . . . for himself. . . . Knowing is a process, not a product. (Bruner 1966, 72)

When the lecture is the dominant or only approach, a passive learning response can be inadvertently generated. Passive learning is fostered when authoritative instructional presentations are used within the classroom. These presentations typically engage students at Bloom's simple levels of cognitive processing (remember, understand, apply), with the expectation that more complex levels will be generated in assignments after the classroom session. This approach is the common learning experience designed into many higher education classrooms. Students come to class to hear presentations on course content and take assessments, and then generate assignments after class that are intended to move them into complex level thinking about that content.

But Bruner observed that when students actively processed material and discovered principles and solutions for themselves within the classroom, they tended to retain that learning longer and transfer it to other contexts (Bruner 1961, 21-32). Active learning is fostered when collaborative instructional activities are used within the classroom to engage students at Bloom's complex levels of cognitive processing

(analyze, evaluate, create), with the expectation that authoritative instructional content will be explored prior to and following the classroom session.

Because lecturing is a one directional flow of information from instructor to student, learners who are constantly in interaction with others are easily disengaged from the classroom. In order to draw these students into the learning experience an instructor needs to include opportunities for multi-directional connections: student with student and student with instructor. Mazur observed that providing active learning opportunities involving multi-directional connections enhanced the assimilation of course concepts, resulting in greater retention of learning (Mazur 2013, 78).

Craig Lambert, Deputy Editor of *Harvard Magazine,* describes Mazur's strategy for fostering active learning in this fashion:

Taking active learning seriously means revamping the entire teaching/learning enterprise—even turning it inside out or upside down. For example, active learning overthrows the 'transfer of information' model of instruction, which casts the student as a dry sponge who passively absorbs facts and ideas from a teacher. This model has ruled higher education for 600 years, since the days of the medieval Schoolmen who, in their *lectio* mode, stood before a room reading a book aloud to the assembly—no questions permitted. The modern version is the lecture. . . .

Mazur's reinvention of the course drops the lecture model and deeply engages students in the learning/teaching endeavor. It starts from his view of education as a two-step process: information transfer, and then making sense of and assimilating that information. 'In the standard approach, the emphasis in class is on the first, and the second is left to the student on his or her own, outside of the classroom,' he says. 'If you think about this rationally, you have to flip that, and put the first one outside the classroom, and the second inside. So I began to ask my students to read my lecture notes before class, and then tell me what questions they have [ordinarily, using the course's website], and when we meet, we discuss those questions.' (Lambert 2012, 25-26)

One model of active in theological schools is the seminar. For example, in a doctoral seminar in theology students are encouraged, if not required, to engage in reflective dialogue on the instructional content in the classroom session. While some lecturing may occur, the seminar focuses on the discussion of ideas that arise from course readings and library or field research explored prior to the class session. This pre-session learning serves as the catalyst for the active learning that occurs during in-class discussions. One way to promote active learning in undergraduate or master's level courses could be to incorporate the reflective and interactive elements of this seminar model in the classroom experience.

Making the transition to more active learning opportunities in the classroom does result in some initial student dissatisfaction with a course. Active learning will require students to come to class prepared to work with principles and practices gleaned from readings and recorded presentations prior to the course session. As Mazur has observed:

'It's not easy. You get a lot of student resistance,' he continues. 'You should see some of the vitriolic e-mails I get. The generic complaint is that they have to do all the learning themselves. Rather than lecturing, I'm making them prepare themselves for class—and in class, rather than telling them things, I'm asking them questions. They'd much rather sit there and listen and take notes. Some will say, 'I didn't pay $47,000 to learn it all from the textbook. I think you should go over the material from the book, point by point, in class.' Not realizing that they learn precious little by that, and they

should actually be offended if I did that, because it's an insult to their intelligence—then, I'm essentially reading the book to them.' (Lambert 2012, 27)

Over time, however, students who resist the changes in learning expectations move on to see the advantages of the active classroom experience and are more appreciative of the learning outcomes (Mazur 2013, 70-76). Mazur observed that improvement in student assimilation of course concepts is also correlated to active engagement in the classroom (Mazur 2012, 61).

Blending Conventional and Digital Instruction to Promote Active Learning

It may help to visualize how various models of instruction interact and can possibly be fitted together to form an active learning environment. Each environment has its strengths and weaknesses as well as it critics and advocates.

Conventional Learning Environments

Conventional learning as experienced in a physical campus classroom typically involves pre-class readings, followed by in-class lectures, presentations, and assessments. In some of the face-to-face sessions, time is devoted to small group activities or lab work as well as periods of discussion. But many pre-class and in-class learning activities are passive in nature. The student reads or observes the course content but does not necessarily interact with it. It is usually in the post-class learning activities that more active processing of course concepts occurs.

Digital Learning Environments

In the digital classroom all learning activities are asynchronous and mediated in the context of an online virtual campus such as that generated in Learning Management Systems such as Moodle, Sakai, or Blackboard. These digital classrooms are intentionally asynchronous so that students and instructor can access learning activities at the time and location of their choosing, and no one needs to be online at the same time. The asynchronous environment removes the constraints of time and space from the classroom, making learning more accessible and convenient for learners and instructors who are unable to attend a conventional classroom on a physical campus. These digital classrooms are also mediated in that the instructor's role moves from being center stage to circumnavigating the whole of the learning experience (see Figure 2). The instructor's role thus expands to include the mentoring and facilitating of students as they process course learning activities.

Students explore course material in the online classroom in the form of podcasts, video clips, readings, short slideshows, self-assessments (quizzes), search engine explorations for resources, developing wiki content, writing in an online journal, developing a portfolio, and so on. Online discussions become more dominant in this instructional setting, with the more passive activities such as lectures, assessments, and presentations woven among the more active content such as discussions, groups/labs, and assignments. These approaches to delivering and processing course concepts online are usually thought of as the domain of a fully online course. But professors can also deploy course materials via an online classroom or resource room even though the class itself meets face to face. At OCU we refer to these as web assisted classrooms. An online classroom used as a resource room provides a uniform virtual learning environment where instructors can post material for students to access in preparation for face-to-face course sessions.

Mediated Learning

A faculty-guided, learner-centered approach to instruction utilizing online technologies to create an individualized learning environment and increased academic achievement
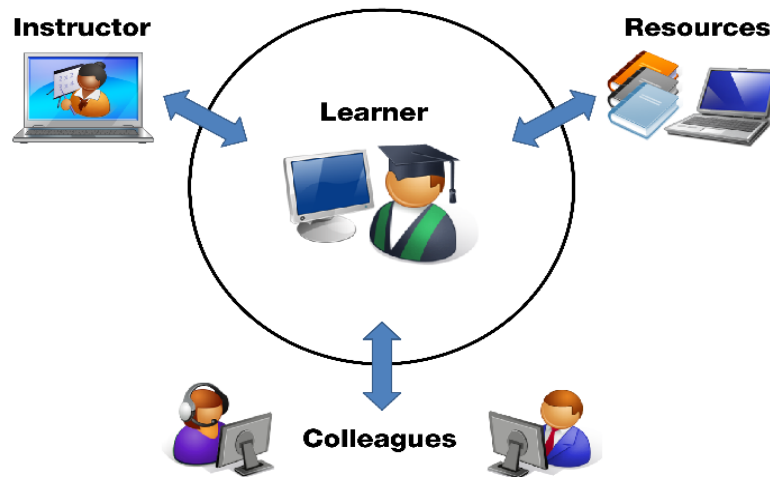
Figure 2. Mediated Learning Model

Flipped Learning Environments

An increasingly popular approach to learning is the flipped classroom. Similar in some ways to the seminar, in the flipped classroom course lectures and presentations are usually provided to students by "flipping" the material from within a class session to an online Learning Management System to be explored prior to class. Media clips, readings, handouts, slideshows, podcasts, and so on present this "flipped" material normally encountered in an in-class lecture. Then in the classroom session the focus of instruction becomes the processing of ideas gleaned from the content studied prior to class. That processing of critical concepts is often in the form of a dialogue or learning activity between students or with the instructor (Gerstein 2011).

Theological educators expect students to come to class having completed reading assignments. But the flipped classroom model also requires students to view lecture and presentation content available online prior to class. This flipped classroom material, however, is not simply the posting of hour-long lectures taped in an earlier offering of a course. Instead, the flipped material is made to be shorter in length and designed for access on bandwidth-limited mobile devices. This brevity is essential so that students can study for class in the smaller chunks of time available to them between other life responsibilities. For example, several three to five minute videos each focused on a significant point from an original hour-long lecture are more easily accessed on a mobile device, and the concepts more readily assimilated by students. Having viewed this material prior to class, students are usually given a short quiz, or asked a question that obligates them to use the material, at the start of the session. Class time then focuses on interactive learning activities and discussion of the principles covered as well as subject areas needing deeper reflection or content correction. Assignments also serve as additional sources for dialogue. The role of the theological educator in this type of flipped learning environment shifts from the dispensing of content *in class* to the moderating and facilitating of a dialogue on course material studied *prior to* class. This allows the professor to help students build deeper connections between theological concepts and life and ministry practices than is usually possible in the midst of a lecture.

Blended Learning Environments

Blended learning is increasingly a trend in conventional learning classrooms. In addition to the *asynchronous* processing of course learning activities and materials, students are required or strongly encouraged to participate in a *synchronous* class meeting. These meetings are not face-to-face, but require being together virtually at the same time either by using a webinar platform, participating in a conference call, or joining in a chat session. The difficulty with this approach to blended learning is that it defeats a major advantage of online learning: engaging in learning activities at times when it is convenient for each individual student.

Most academic institutions provide faculty with access to a Learning Management System or LMS to use for online classrooms or blended learning resource centers [web assist classrooms]. Unfortunately relatively few faculty are taking advantage of the blended learning opportunities provided by using a Learning Management System. In the *Digital Faculty: Professors, Teaching and Technology* report, 80 percent of all faculty surveyed said they share the course syllabus through the LMS. The next most popular functions reported by 66 percent of the faculty were communicating with students and recording course grades. But the other blended learning opportunities in using an LMS are not yet widely used. Only 37 percent of the faculty surveyed provided e-textbooks and related material, and only 15 percent reported regular use of providing lectures online (Allen et al 2012b, 39). Some of the resistance to blended learning is their reluctance to using technologies in the classroom. Others are concerned about the workload generated in creating digital versions of classroom content.

Bridging Learning Environments with Assisted Active Discovery

Active learning could be increased in the theological classroom by utilizing discovery learning activities in both conventional and digital learning environments. Creating discovery activities for use online or on campus could lessen the workload for the instructor needing to provide traditional, blended, and/or online learning versions of a course. Discovery activities designed with multiple delivery systems in mind lessens the need to create different activities for the traditional classroom and online classroom. These discovery learning opportunities can be *any activity* that requires students to explore, explain, and defend their own findings on a subject rather than parrot back course content presented in a textbook or by the instructor (see Figure 3). During the discovery activity the instructor guides students in the framing of ideas, and unfolds or scaffolds subject matter principles and concepts in such a way that students see solutions for themselves rather than the instructor identifying those solutions for them (Alfieri et al 2011, 13). It is the assistance of the instructor in the unfolding of discovery that ensures that learners understand correctly the targeted concepts (Alfieri et al 2011, 2).

For example, in a Church Administration online course a social system simulation of the growth pains of a church can be used as the backdrop for discussing administrative challenges. The challenges selected for the simulation replicate situations students could face in real time ministries. Each week students would be provided with an updated demographic profile of the congregation with a description of some administrative opportunity or challenge facing the church. In the discussion forum—or small group setting in a campus classroom—students would work together to create solutions to the scenario. Depending on the flow of the discussion, additional variables can be added to the scenarios that impact the first-level solutions students generate. These variables create a scaffolding effect within the online or small group discussion, which moves students from simple initial response solutions to more complex recommendations. It also provides opportunities for the professor to offer corrective advice.
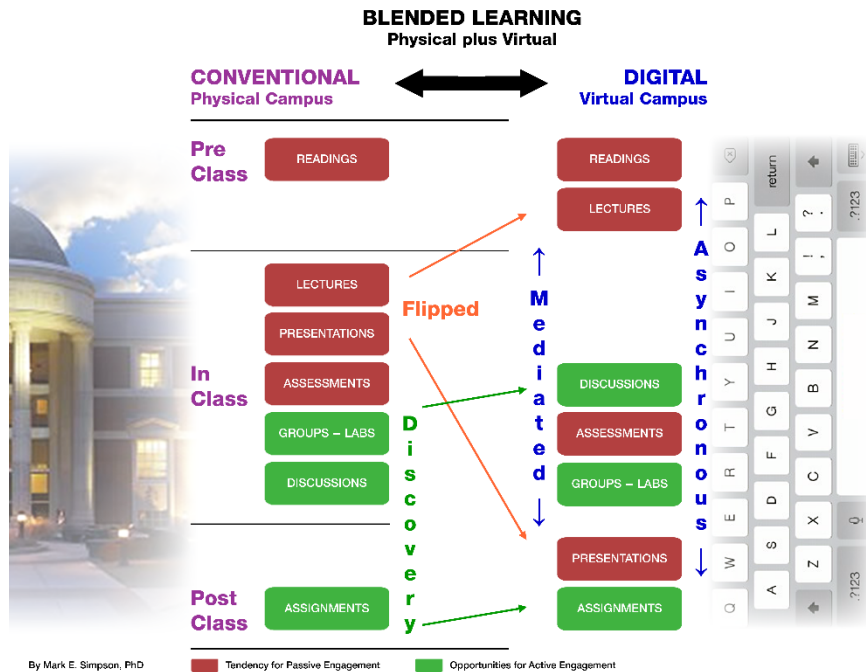
Figure 3. Blended Learning Model with Active Discovery

In a theology campus course, simulated case studies or sim studies on different church settings could be used as the backdrop for discussing theological beliefs and practices in the church. Like the course length administration simulation, students would receive a demographic profile of a congregation, but each week a different type of church would become the focal point for discussion. By varying church demographics students are challenged over the length of the course to reflect on how theological beliefs and practices are sometimes shaped by ministry context. For the online classroom the materials provided on campus would be uploaded in the Learning Management System and used to frame the online discussions.

In a theology campus course, simulated case studies or sim studies on different church settings could be used as the backdrop for discussing theological beliefs and practices in the church. Like the course length administration simulation, students would receive a demographic profile of a congregation, but each week a different type of church would become the focal point for discussion. By varying church demographics students are challenged over the length of the course to reflect on how theological beliefs and practices are sometimes shaped by ministry context. For the online classroom the materials provided on campus would be uploaded in the Learning Management System and used to frame the online discussions.

The common denominator in both of these classrooms is the focus on active learning by the student. Rather than telling students what to do or how to respond or how to think they are instead challenged to propose their own actions and solutions first. Whenever those ideas do not appear sound, logical, or thorough, new developments in the ministry setting can be applied to the scenario. Students can then be encouraged to reflect further on their recommendations, and the instructor can suggest appropriate modifications to help students achieve targeted lesson objectives.

Challenges on the Horizon are Closer than We Think

Challenges for theological education in the form of online learning, flipped classrooms, and blended learning are only the tip of the ice berg. Wearable mobile devices in the form of watches, glasses, and even clothing embedded with computer chips that display information on mobile devices are already on the market or drawing board and will become common tools in the mobile arsenal of students coming to the classroom. The iWatch, for example, will present challenges to professors. For example, a wearable Internet-connected device such as an iWatch will make it possible for students to search for answers to test questions during an exam or smuggle in study notes stored online.

Other devices such as Google Glass, will also change course dynamics as students are able to access Internet content while present in the campus classroom.

Educators no longer have the luxury of ignoring mobile technologies brought to the instructional environment. Increasingly, students will be wearing them to the classroom, and will also expect instructors to use these technologies effectively (Melton 2013a). If theological education ignores emerging mobile instructional technologies, students are likely to view theological education as out of touch with the realities of ministry in an always connected world. Theological education then faces the danger that the always connected student may simply look for learning opportunities provided by other technologically savvy sources, and not necessarily sources as informed as many theological educators.

Conclusions

Consider three strategies to help meet the challenge of theological education in the age of digital learning:

First, in order to promote active learning and engagement in the classroom, create a strategic plan to train instructors in the use of various technologies, and identify the skills students need in order to manage mobile technologies in ministry. See an example of a strategic plan in the *Tennessee Board of Regents Emerging Technologies and Mobilization* project (Melton 2013a). The TBRmobile.org Web site provides faculty and administrators with information and resources on current trends in the use of mobile devices, mobile apps, and best practices in the use of both.

> Our mission is to explore mobilization and emerging technology for increasing recruitment, retention, and graduation rates and to improve teaching, learning, training, and workforce development. (Melton 2013a)

Melton's team identified 15 student mobile competencies that students should be able to demonstrate by the time they graduate from grade school (see below). Although these competencies are built around the use of the Apple iPad tablet in primary and secondary education environments, the competencies can be part of post-secondary level education using any mobile device with document creation capabilities and Internet access. The suggested targeted competencies range from various forms of digital document creation to the use of technology in learning:

1. My students should be able to create presentations.

2. My students should be able to create digital stories.

3. My students should be able to create eBooks.

4. My students should be able to print their docs right from their iPad.

5. My students should be able to create videos.

6. My students should be able to improve their reading skills.

7. My students should be able to take notes on an iPad.

8. My students should be able to create written content on their iPad.

9. My students should be able to use White Boards from their iPad.

10. My students should be able to record audio clips.

11. My students should be able to screen share.

12. My students should be able to do their homework with the help of an iPad.

13. My students should be able to create mind maps.

14. My students should be able to do research using an iPad.

15. My students should be able to create digital portfolios. (Melton 2013b)

Second, theological educators help students develop digital competencies by providing opportunities to practice them in the development of course assignments. To that end, Andrew Churches of Auckland, New Zealand and a finalist for the Microsoft Distinguished Educator Award, proposed the addition of digital activities and processes to Bloom's Revised Taxonomy (Churches 2011).

> [Adding digital skills to Bloom's Taxonomy addresses] the newer objectives, processes and actions presented by the emergence and integration of Information and Communication Technologies (ICT) into the lives of ourselves and our students; into our classrooms and increasingly into almost every activity we undertake. (Churches 2009, 6)

The additional digital descriptors identify activities students could be encouraged to use in the completion of appropriate assignments. Rather than focus on writing traditional research papers as evidence of critical thinking, Churches' digital descriptors identify technological expressions for those reflections commonly used to communicate information today (Churches 2009, 6). Many of these descriptors are forms of communication students will eventually encounter or deploy in ministry (see Figure 4).

Third, expand the use of instructional delivery methods that promote active engagement with course concepts. To accomplish this expansion, some of the traditional instructional material presented in class can be flipped to a *Learning Management System* for students to explore prior to class. To ensure students are exploring this material and learning key concepts, additional *short* assessments will be needed at the start of some class sessions. Flipping content and blending the delivery of material through both campus and online environments has two benefits: (1) students will acquire some knowledge through technologies with which they are becoming accustomed; and (2) instructors will have more time in class to use additional discovery learning activities to guide and shepherd students in the active processing of course concepts within the classroom itself.

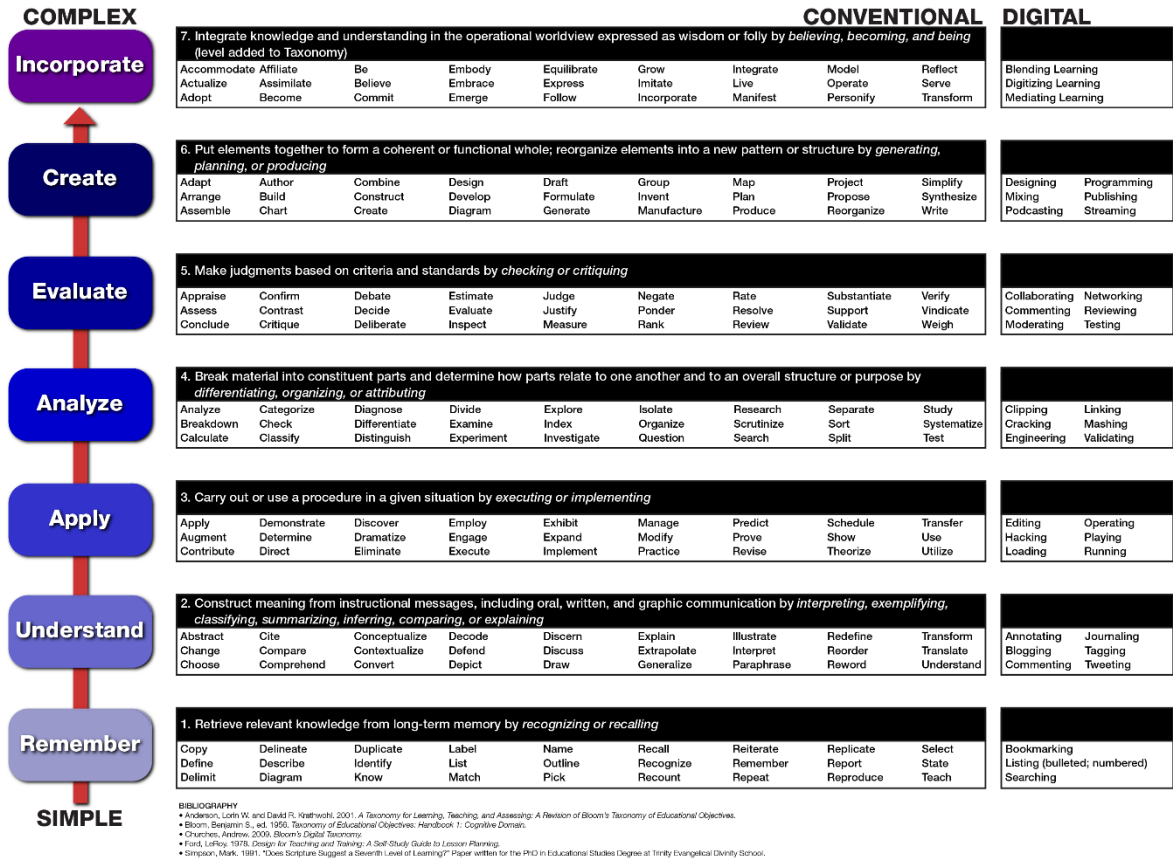# Bloom's Revised Taxonomy Expanded for Christian Learning
By Mark E. Simpson, PhD

COMPLEX   **CONVENTIONAL**   **DIGITAL**

Incorporate

7. Integrate knowledge and understanding in the operational worldview expressed as wisdom or folly by *believing, becoming, and being* (level added to Taxonomy)

Accommodate	Affiliate	Be	Embody	Equilibrate	Grow	Integrate	Model	Reflect
Actualize	Assimilate	Believe	Embrace	Express	Imitate	Live	Operate	Serve
Adopt	Become	Commit	Emerge	Follow	Incorporate	Manifest	Personify	Transform

Blending Learning
Digitizing Learning
Mediating Learning

Create

6. Put elements together to form a coherent or functional whole; reorganize elements into a new pattern or structure by *generating, planning, or producing*

Adapt	Author	Combine	Design	Draft	Group	Map	Project	Simplify
Arrange	Build	Construct	Develop	Formulate	Invent	Plan	Propose	Synthesize
Assemble	Chart	Create	Diagram	Generate	Manufacture	Produce	Reorganize	Write

Designing	Programming
Mixing	Publishing
Podcasting	Streaming

Evaluate

5. Make judgments based on criteria and standards by *checking or critiquing*

Appraise	Confirm	Debate	Estimate	Judge	Negate	Rate	Substantiate	Verify
Assess	Contrast	Decide	Evaluate	Justify	Ponder	Resolve	Support	Vindicate
Conclude	Critique	Deliberate	Inspect	Measure	Rank	Review	Validate	Weigh

Collaborating	Networking
Commenting	Reviewing
Moderating	Testing

Analyze

4. Break material into constituent parts and determine how parts relate to one another and to an overall structure or purpose by *differentiating, organizing, or attributing*

Analyze	Categorize	Diagnose	Divide	Explore	Isolate	Research	Separate	Study
Breakdown	Check	Differentiate	Examine	Index	Organize	Scrutinize	Sort	Systematize
Calculate	Classify	Distinguish	Experiment	Investigate	Question	Search	Split	Test

Clipping	Linking
Cracking	Mashing
Engineering	Validating

Apply

3. Carry out or use a procedure in a given situation by *executing or implementing*

Apply	Demonstrate	Discover	Employ	Exhibit	Manage	Predict	Schedule	Transfer
Augment	Determine	Dramatize	Engage	Expand	Modify	Prove	Show	Use
Contribute	Direct	Eliminate	Execute	Implement	Practice	Revise	Theorize	Utilize

Editing	Operating
Hacking	Playing
Loading	Running

Understand

2. Construct meaning from instructional messages, including oral, written, and graphic communication by *interpreting, exemplifying, classifying, summarizing, inferring, comparing, or explaining*

Abstract	Cite	Conceptualize	Decode	Discern	Explain	Illustrate	Redefine	Transform
Change	Compare	Contextualize	Defend	Discuss	Extrapolate	Interpret	Reorder	Translate
Choose	Comprehend	Convert	Depict	Draw	Generalize	Paraphrase	Reword	Understand

Annotating	Journaling
Blogging	Tagging
Commenting	Tweeting

Remember

1. Retrieve relevant knowledge from long-term memory by *recognizing or recalling*

Copy	Delineate	Duplicate	Label	Name	Recall	Reiterate	Replicate	Select
Define	Describe	Identify	List	Outline	Recognize	Remember	Report	State
Delimit	Diagram	Know	Match	Pick	Recount	Repeat	Reproduce	Teach

Bookmarking
Listing (bulleted; numbered)
Searching

SIMPLE

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Figure 4. Bloom's Taxonomy Revised, Expanded for Christian Learning, and Digital Use

A New Hope

The theology professor stands beside the podium, listening to the students discuss the course session materials made available online the week beforehand. As corrective concepts are interjected into the discussion and the efforts by students to verbalize accurately a theological concept are affirmed, the professor notices the body language of these students compared to class sessions in the past. Having allowed the use of laptops and mobile devices in the classroom, the theology professor notices several students are typing out notes while others are using paper and pen. A couple of students are slumped in their seats with blank stares on their faces, but most are seated upright following the discussion—some are even bending forward, anxious to interject a point of view. In another row the professor notices two students with heads bowed but their hands below their desks. One of them seems focused on some other conversation, but the other is posting text messages in the online resource room to highlight points made in class. As the hour draws to a close the professor notices one student in the very back row, head tipped forward and eyes clearly trying to fight sleep, but at least this time he is trying hard to follow the discussion.

Mid-sentence as the theology professor tries to summarize what they all have learned today the end-of-class bell rings. A couple of students explode out of the classroom as if they had just received an electric shock, but many of the students linger a moment to make final comments on today's topic. Some even walk with the professor to the next classroom, still engaged in the conversation. As the theology

professor opens the door and these students head to their next class, one of them stops to say he wants to friend the professor on his Facebook account. The theological educator smiles, realizing that perhaps active learning activities and mobile technologies *are* helping to build connections with this always connected generation of students.

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The Future is Here: Changing the Way People Learn

Meri MacLeod

Abstract

This article briefly documents the rapid acceleration of mobile technologies globally with illustrations of how these technologies can support learning. Considerations for how schools can best begin to adopt these technologies for enhanced teaching and learning are offered.

> *A teacher's task is inherently future oriented.*
> *—Ted Ward[1]*

Where, when, and how one engages in learning is changing dramatically around the globe. Learning individually is giving way to the stimulation of learning in dialogue with others – located anywhere in the world. The rapid, and unrelenting adoption of new technologies (mobile phones, rural wireless networks, solar powered technologies) is changing how people learn, and more importantly, how they want to learn. A recent study of a small sample of theological schools across the majority world indicates that students, regardless of age, expect a greater inclusion of interactive technologies in their courses. They want a greater connection with their teacher, and with classmates in their courses. Furthermore, graduates from programs that have integrated online technologies want to continue being connected with their peers for encouragement and continual learning. Those from historically oral cultures want to use mobile phones for conversation about their course or to demonstrate their knowledge orally, not just through writing.[2]

One of the unexpected discoveries of that research study, focused on unconventional theological education in the majority world, was the influence of technology on students of various ages and in diverse locations, both rural and urban. On numerous occasions students identified the need to incorporate a greater level of technology into their educational programs; yet most faculty and administrators seldom expressed a similar concern. However, in each instance, one or two visionary leaders did identify the need to increase the use of contemporary technology in their educational programs. One African leader acknowledged, "Internet technology has spread much faster than we expected. The majority of our students are now online." An Asian principal confessed that, "The students are changing. They know much more today. They are exposed to so much more from the Internet. We really need to use technology more, to bring it in more to our classes and our teaching." Even in his small Asian country and in a school located in the mountainous, jungle covered interior the Internet is accessible and is having a recognizable impact on the students, pressing educators to respond.

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[1] Ted Ward, "With An Eye On the Future. In *With An Eye On The Future: Development and Mission in the 21st Century,* ed. Duane Elmer and Lois McKinney (Monrovia, CA: MARC publications, 1996), p. 13.

[2] *Unconventional Educational Practices in Majority World Theological Education.* A research study conducted in 2011-2013 commissioned by Overseas Council International. Researcher: Dr. Meri MacLeod.

As students become familiar with interactive technologies, their educational expectations begin to change. Whether a young adult or a middle-aged pastor, the adult learners described ways that technology could improve their educational experience. Their examples included being more connected by mobile phone with their professor, incorporating Internet websites and other relevant resources in their study, and as support to students form oral cultures. One such illustration came from an African leader who is also a theological student. He described how rural pastors call him regularly on his "mobile just to talk." After many years in South Sudan he moved back to the African city where he was raised. Now working to complete his theological education he reflected on how a mobile conversation with his instructors could supplement the written communication he now experiences. He said,

> I wonder how it would work if through Skype or through mobile phones this lecturer could actually give the student those comments in person, talk to him. How can one convert that [the written email communication] to a more personal way? [O]ur guys there in the field [South Sudan], in the most remote areas they all can buy one cent of airtime. That's how the African market works. . . . You don't go and buy a whole supermarket full of stuff . . . You buy a little tomato. You can buy one cent of airtime. I tell you they want to be connected and the mobile phone makes them connected. They like talking. That's where the oral part [of their culture] comes in. . . . You will find the guy in the deepest bush, if he has a signal he will have a mobile phone, no doubt. That poses another possibility. They already have these most advanced [mobiles] . . . They actually download their assignments from these things. They're on the thing all the time. Maybe restructuring coursework, maybe break it more into typical African style, two and three tomatoes, not big assignments like that but small pieces. . . . I think in many rural parts where writing skills are not great, maybe discuss with the guy and hear from him, does he understand the concept? Maybe the difficulty is in writing the thing, but maybe if he speaks to the lecturer and the guy can actually say aha, this guy actually has the concept; he understands.

Global Investment to Accelerate Access

Technology is spreading and getting cheaper. "The small country of Rwanda is crisscrossed with fiber optic cables and getting more wired by the year."[3] According to a 2007 survey of South African university students, cell phone ownership is ubiquitous (98.5% in 2007) and there is no social differentiation among the users. Additionally, mobile Internet connectivity in South Africa "is among the least expensive in the entire world."[4] Now, in 2014 it would be expected that the use of mobile phones has significantly expanded. And the University of Cape Town is on the leading edge incorporating cell phones for learning.[5]

Individual countries and other major entities, such as the United Nations, have focused global attention and significant resource investments on the urgent issue of creating accessible technologies that will offer millions access to life changing technologies at dramatically reduced costs. Examples include:

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[3] http://www.scientificamerican.com/article/big-data-make-big-inroads-into-schools/ Last Accessed February 18, 2014

[4] http://www.academia.edu/2073966/Cell_phones_and_Higher_Education_increasing_access_for_all Last Accessed February 18, 2014

[5] http://cain.blogspot.com/2010/06/sakai-sms-q-and-course-evaluations.html Last Accessed February 18, 2014

- India pressed the U.K.-based company Datawind to provide an accessible tablet for education. As a result, a basic Android tablet has been produced for $40.11 with the Indian government making it available for about half that cost.[6]

- The United Nations Millennium Goals emphasis has worked to energize individual nations and western corporations. The U.N. goal reports no longer keep track of the installation of "landline" telephone poles as it did when the thrust on Millennium Goals first began. Now the progress per country of infrastructure installation for mobile phones is the only statistic recorded.[7]

- The U.N. has pressed corporations to make mobile phones more accessible and affordable.[8]

- The World Bank and African Development Bank report 650 million mobile users in Africa, surpassing the number in the United States or Europe. In some African countries more people have access to a mobile phone than to clean water, a bank account or electricity.[9]

- Research engineers at Google are racing to bring the new floating Internet balloons to market, tested in 2013 in New Zealand, so remote populations around the world will have free access to the Internet.[10]

- Other major investments focused on providing access to the Internet are coming from Microsoft and QUALCOMM such as the new solar energy devices to power rural wireless networks.[11]

- Global manufacturers, such as Apple, Samsung and Nokia race to offer more affordable mobile communication and computing devices (tablets or mobile phones) to compete for a global market

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[6]http://www.scientificamerican.com/article/big-data-make-big-inroads-into-schools/ Last Accessed February 18, 2014

[7] http://www.worldbank.org/en/news/press-release/2012/07/17/mobile-phone-access-reaches-three-quarters-planets-population. The rapid pace of mobile phone penetration has surprised even the World Bank. See Assessing Progress in Africa towards the Millennium Development Goals, 2013. Available at http://www.afdb.org/fileadmin/uploads/afdb/Documents/Publications/Millennium%20Development%20Goals%20(MDGs)%20Report%202013.pdf. p. 56. Last Accessed February 18, 2014

[8] http://www.reuters.com/article/2010/10/14/us-telecoms-poverty-idUSTRE69D4XA20101014; http://sites.tufts.edu/jennyaker/files/2010/09/aker_mobileafrica.pdf Last Accessed February 18, 2014

[9] http://www.un.org/africarenewal/magazine/may-2013/africa's-mobile-youth-drive-change Last Accessed February 18, 2014

[10] http://www.wired.com/gadgetlab/2013/08/googlex-project-loon/ Last Accessed February 18, 2014

[11] http://www.newscientist.com/article/mg21729045.900-microsoft-brings-solar-wifi-to-rural-kenya.html#.UwO4sl6V9Ng Last Accessed February 18, 2014

share in new markets such as Asia and Africa, while energy companies work to create the first renewable energy sources for mobile phone towers.[12]

- Collaborations are beginning between a mobile device provider, Internet provider, social media, and universities to offer free courses across Rwanda.[13]

One thing is certain, *affordable* communication and mobile technologies are developing rapidly; yet most theological schools are behind the curve. As theological educators continue to assume that these technologies remain out of reach of their students, those same students are logging on and becoming connected globally—some even enrolling in courses offered by schools from outside their country. Spanish-speaking church leaders and pastors, located anywhere in the world, now have an array of online course options for evangelical theological education taught by Latino(a) educators. They can study with a community of peers in their first language with educators who bring contextually focused theological education to them. The future is here!

Technologies Make a Difference in Learning

Today's mobile technologies can enhance the quality of teaching and learning, and at the same time, make theological education more accessible. Teachers can develop the new skills needed to foster significant learning, even with just a mobile phone. When a teacher includes dialogue or incorporates a student's local experience through class presentations or case study analysis, these technologies enrich their learning. Once students discover how meaningful their community of colleagues can be through online interaction many want to stay connected with their supportive learning community after graduation. While ease of access to these technologies is inconsistent globally, governments and global leaders are intent on improving technological infrastructure as quickly as possible. For many, student readiness for such technology integration far exceeds faculty readiness.

Even a simple MP3 player can make a big difference as educators documented in their project with rural schoolteachers in Bangladesh.[14] A similar approach could make a valuable contribution to the education of many pastors and other leaders widely dispersed and limited to occasional face-to-face classes of long days of lecturing. By providing these students with lectures in advance of their face-to-face class (the "flipped classroom") students can listen to their lectures at their own pace and as often as they wish. Teachers then may use class time to dialogue with students guiding them to a deeper understanding of the lectures. Examples of mobile technology in learning include:

- The introduction of tablets to a class in Jordon
  http://newswatch.nationalgeographic.com/2012/07/18/wireless-learning-how-mobile-technology-

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[12] https://sv.tie.org/event/tie-sig-energy-powering-india's-poor-mobile-phones-mini-grids-and-community-power Last Accessed February 18, 2014

[13] http://chronicle.com/blogs/wiredcampus/quickwire-edx-partners-with-facebook-to-offer-courses-in-rwanda/50693?cid=wc&utm_source=wc&utm_medium=en Last Accessed February 25, 2014.

[14] M. Mahruf C. Shohel and Tom Power. Introducing Mobile Technology for Enhancing Teaching and Learning in Bangladesh: Teacher Perspectives. Open Learning: The Journal of Open and Distance Learning, Vol. 25 (3), pp. 201-215. Available at: http://oro.open.ac.uk/23533/5/Shohel_and_Power_2010.pdf Last Accessed February 18, 2014

is-transforming-classrooms-and-empowering-young-women-in-jordan/ Last Accessed February 18, 2014

- Moving lectures to out-of-class time in the "flipped" classroom - http://campustechnology.com/Articles/2013/01/23/6-Expert-Tips-for-Flipping-the-Classroom.aspx?Page=1 Last Accessed February 18, 2014

- http://flippedlearning.org/cms/lib07/VA01923112/Centricity/Domain/41/LitReview_FlippedLearning.pdf Last Accessed February 18, 2014

- http://about.gmu.edu/a-new-way-of-learning-the-impact-of-hybrid-distance-education-on-student-performance/ Last Accessed February 18, 2014

Many faculty examples and research papers, easily available online in open databases, continue to present strong documentation that an informed and appropriate use of interactive technologies does have a positive impact on student learning.[15]

Factors to Consider When Incorporating Interactive Technologies

1. Anticipate the near term future – 2-3 years

   Look ahead, not behind when planning for the integration of technologies for learning. User demands and global investments are focused on providing increased access globally to interactive mobile technologies, such as cell phones and tablets rather than expensive desktop computers. When integrating cost effective new technologies into educational programs focus on those technologies that connect students with each other, with expanded online resources, and with the their teachers. Past generations of online platforms that used technology to largely transmit static information and test taking with nearly no interaction is costly and ineffective for learning. Plan for the time it will take to prepare teachers and course designs to use mobile devices effectively. While a small portion of current students may appear to have limited Internet access today, anticipate that this situation will change rapidly. Prepare courses and train faculty ready to meet the demand, which is literally just around the corner. Test new course designs with a few students and improve them from year to year until all courses are enhanced by interactive technologies. Where necessary seek out special support for pilot projects to develop the skills faculty need for this next generation of teaching and learning.

2. Focus on Educational Needs not on What is Familiar

   Many theological schools that ventured into educationally oriented technology for their courses often embraced older more familiar technologies. It is important to distinguish these older technologies that do not support current interactive demands, from those particularly designed and well tested for the interactive educational needs and expectations of the future.[16] While

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[15] http://sloanconsortium.org/sloanc_publications; http://www.nmc.org; https://mitpress.mit.edu/books/future-learning-institutions-digital-age or http://mitpress.mit.edu/sites/default/files/titles/free_download/9780262513593_Future_of_Learning.pdf Last Accessed February 18, 2014

[16] For a summary review of the paradigm shift in online education from individual self-study to interactive engagement see the author's paper, Distance Learning Paradigms: An Overview at http://digitalseminarian.com/resources/ Last Accessed February 18, 2014

familiar online platforms, such as Moodle, may be adaptable to some degree to the expectations of 21st century use, it is an especially costly undertaking with limited effectiveness. New technologies created with collaboration and learning as their focus continue to emerge and in some cases, such as with Big Blue Button (www.bigbluebutton.org) provide important features for teachers, all without any costs to users. Both the online platform of Sakai and the web-meeting tool of Big Blue Button are examples of software created with no license fees and focused on the 21st century expectations for interactive learning.

3. Think sustainability and connectedness

    The adoption of new technologies does reduce a variety of costs in higher education. As a result, an emerging model for financially accessible online education for majority world schools is becoming a reality. Three essential elements have come together and have proven to reduce the costs of online education for individual schools. First, cloud computing is now linked with non-licensed, open software and community for online learning. These two technologies are brought together in a consortial organizational structure where costs are distributed across the members. Small schools may now form their own consortium in order to distribute the costs of online learning. As the number of members increases, costs per institution are reduced creating a sustainable strategy for online education.

    Models of this type of consortia for small schools has been in existence for a number of years. For example, the LAMP consortium (http://lampschools.org) began in 2004 with many Christian schools among its members. In 2008 the leadership received the prestigious Mellon Foundation award (http://lampschools.org/Mellon%20Award/) in recognition of their work in reducing technology costs for small schools. Following this success the same team of leaders began a second consortium, LikeBerea (http://www.likeberea.org) for various kinds of Christian organizations and schools, and located anywhere in the world. Current members include schools, global mission and ministry organizations, a church denomination and an individual church. As a result of the LikeBerea consortium a global online Spanish graduate seminary (ProMETA) has become a member in order to experience the benefits of a supportive consortium, especially one that functions as an open-source community.[17] In this arrangement each school has its own private web access and institutionally distinct courses using a world-class platform oriented to interaction and collaboration (https://sakaiproject.org/). Each school is able to maintain its own distinctive "branding", including its preferred language of use.[18]

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[17] Go to http://digitalseminarian.com/resources/ Under Resources<Resources for Administration are five PowerPoint presentations prepared for the ProMeta board. The LikeBerea Overview presents a brief summary the Consortium. Three other presentations (Building Communities ProMeta, LikeBerea Consortium—ProMeta Presentation, and ProMeta Vision 2024) give helpful information about the benefits of a consortium, and how Sakai and the LikeBerea infrastructure benefit an actual organization. The five presentation, Moodle vs Sakai, compares these learning management platforms to educate possible users about strengths and limitations so that an informed decision can be made.

[18] See a more complete description of the LikeBerea Consortium in this issue of CGJ.

Online Learning at Asian Theological Seminary in Manila: Challenges and Possibilities

Joanna Feliciano-Soberano

Abstract
A description of decisions and steps taken when Asian Theological Seminary implemented technological facilitated learning. Included are responses of students and faculty, and the variety of challenges in curriculum design, administrative practices, and faculty development that resulted. Pedagogical aspects of online learning are also considered; specifically what is affected when teaching shifts from the face-to-face learning environment to the virtual learning space.

> The adoption of the online environment as the teaching vehicle of the future in higher education and corporate training demands a reexamination of our core beliefs about pedagogy and how students learn. (Rudestam and Schoenholtz-Read 2010, 1)

Introduction

In 2012, Asian Theological Seminary ventured into online learning triggering wide-ranging curriculum conversations with direct implications for faculty development. This article describes the decisions and steps that ATS took in implementing technological facilitated learning and the responses of students and faculty. The "push" for Information and Communication Technology (ICT) enabled education raised noticeable barriers, challenges and opportunities that now shape the ATS curriculum. What really drives online learning at ATS: is it pedagogy, technology, or the "promise" of increased enrollment and financial viability? Where has the use of technology in support of learning taken us? What curriculum decisions are revisited in its wake? What conversations about faculty development reflect our re-thinking of seminary education?

The article also looks into the critical pedagogical aspects of online learning. What educational frameworks are at play? More importantly, what is affected when teaching shifts from the face-to-face learning environment to the virtual learning space? One of ATS' values is transformative learning. To what extent does faculty involvement in online learning support this value? Certain conceptual issues are foundational for effective employment of a virtual environment (VE); and if ATS desires excellence in teaching and learning in the VE, then pedagogical implications must take center stage in administration and faculty conversations.

A Historic Landmark for ATS

Founded in 1969, Asian Theological Seminary (http://www.ats.ph/ws/) is an interdenominational seminary serving evangelical churches and other faith communities in the Philippines and Asia. The students are mostly Filipinos. International students comprise about 10% of the total student population, and these are mostly from other neighboring Asian countries. The seminary offers graduate programs such as Graduate Diploma, Master of Arts and Master of Divinity in the following disciplines: Christian Education, Biblical Studies, Pastoral Counseling, Pastoral Studies, Intercultural Urban Studies, and Urban Ministries. ATS also offers specialized programs offered by the following centers: Center for Continuing Studies (CCS), the Center for Biblical Stewardship (CBA) and the Center for Transformational Urban Leadership (CTUL).

A significant shift in thinking about curriculum took place early in 2012. What began as a casual "round-table-discussion" of some faculty members about online learning developed into a series of critical steps by the first semester of that same year.

The ATS Board directed the President of the seminary to explore the possibility of offering online courses and programs. With the ATS Board's directive, an eLearning Committee[1] was formed and met on February 2012. They selected Moodle as the learning management system and prepared goals for eLearning at ATS. These goals included the following: [2]

- SY 2012-13—To offer at least one blended course[3] per department with at least 25% online component.

- SY 2013-14—To offer at least one blended course per department with more than 25% of that course online.

- SY 2013-14—To offer a small number of fully online courses.

- SY 2014-15—To offer an online Graduate Diploma program

The committee also listed some ways to accomplish these goals:

- Twice a year (at the end of the 1st and 2nd semesters) provide regular training for our faculty on the use of Moodle and how to teach online courses.

- Provide orientation to students on how to use Moodle.

The first ICT Enabled Education 2-day workshop for faculty was conducted in April 2012 where the Learning Paradigm and the Framework of 21st Learning[4] was introduced and training in the use of Moodle was offered. Three faculty members from Christian Education, Pastoral Studies and Intercultural and Urban Studies offered four courses with a hybrid or blended mode during the first semester of 2012-2013.

The second ICT Enabled Education workshop, in October 2013, reinforced the Framework of 21st Learning and continued the hands-on training on the learning management system. By the second semester of 2012-2013, four new hybrid courses were added.

The third workshop, in April 2013, provided hands-on training in the effective use of the updated Moodle platform. By the first semester of 2013-14, sixteen hybrid graduate courses were offered with 154

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[1] The ATS eLearning Committee has 5 members: 4 faculty and 1 IT staff member. The writer is a member of this committee.

[2] The ATS eLearning Committee Chair Report was shared during the ATS Faculty Development Consultation in October 2013.

[3] The ATS eLearning Committee adheres to this definition of "blended" or "hybrid learning": "Blended learning refers to an amalgamation of face-to-face learning and online learning" (Rudestam and Schoenholtz-Read 2011, 4).

[4] See Lombardi 2007.

students enrolled. The first fully online Certificate course in the Center for Continuing Studies department was also introduced.

As these teaching innovations were incorporated, we celebrated positive milestones and confronted challenges. Clearly, the drive for technology-enabled education is shared by the whole faculty and much has been accomplished in a short time. But how did faculty and students respond to their experiences?

Responses of Faculty and Students about Blended Learning at ATS

Blended or hybrid learning now characterizes several courses since the first semester of 2012-13. These courses alternate weeks of face-to-face (F2F) learning with online learning (OL). Online activities are supported by Moodle and generally consist of asynchronous text-based activities. David Burke's 2014 Report[5] on Blended Learning (BL) at ATS includes the following summary of the experiences of students:

1. Students commented on the importance of clear instructions from the lecturer at the start of a course regarding expectations and parameters for the OL component and how the absence of such instructions hindered their initial involvement.

2. Students reported that their individual responses to readings and questions set by the lecturer was a 'homework' submission.

3. Some expressed the view that OL was not being used to its full potential – for example, by fostering more interaction between students. Where lecturers did try to foster OL group discussions, these were often hindered by inactive or last-minute student posts.

4. Several commented that the OL and F2F classes often covered the same ground rather than being used for different things. This was seen as a significant negative.

5. Others commented that the lecturer drew no connection between what happened OL and what happened F2F.

6. Students in one particular course remarked that the lecturer was often absent from college and used OL to try and compensate for this. This was seen as a negative.

7. Students generally viewed the lecturer's active involvement and leadership in discussions the OL environment as a positive benefit. Several students volunteered a range of comments on the importance of the lecturer in setting tone, direction and standards for OL activities.

8. Students commented that OL was time-consuming and expressed a desire that the amount of reading and the number of questions to be answered were reduced. Likewise for the expectations of OL discussion forums (where these were being used).

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[5] I am indebted to David Burke's (2014) unpublished Report on *Blended Learning at ATS*. His research conducted at ATS in September 2013 was included in his doctoral thesis on the use of online learning for seminaries. The site visit consisted of semi-structured interviews with 9 faculty and 2 non-teaching staff members, and 14 students, all of whom were involved in the blended courses.

The report also cited some comments from Asian students from non-English speaking backgrounds. The asynchronous online discussions were either helpful (they had time to think and post responses) or too fast (they could not keep up with the pace). There were many students who liked the fact that the relationship in OL built on face-to-face meetings; but others found online learning intimidating because of the absence of a more personal relationship. Students interviewed also articulated hurdles encountered because of the weak Wi-Fi capability of the seminary.

All faculty members involved in blended learning participated in Burke's research. Faculty responses included the following:

1. Most faculty commented that they used OL to prepare students for classes by posting materials for reading, receiving individual responses to questions and tasks and to establish group discussions.

2. OL was seen as preparatory and supplemental to F2F classes.

3. F2F was viewed and the primary teaching/learning environment.

4. F2F classes were considered the best environment for stimulating student interaction and learning.

5. Faculty commented on the frustration of trying to activate OL student discussion forums because of inactive or reluctant students and posts being made at the last minute.

6. These frustrations led some to abandon the effort at OL forums.

7. Some faculty felt that students were not giving sufficient time to the OL aspects of the course.

After two semesters, faculty were generally positive about their experience in managing blended learning. Yet, they considered face-to-face as the focal teaching environment where relationships are built and nurtured, and where the learning experiences are defined and directed. Cyberspace became the place for posting individual and group discussions, and assignments. Faculty expressed frustration at the failure of internet connections when needed, and the lack of expertise of IT staff to assist in preparing the virtual classroom. They expressed dissatisfaction with some of the students' failure to follow instructions on Moodle, for not actively engaging, and for not posting learning tasks as directed.

Student interviews show a mostly not-so-satisfactory experience in online learning. The comments highlighted how the learning spaces were managed—the lack of clarity for expectations and directions for online learning; the absence and/or weakness of internet connections; the absence of "presence" of teachers; the use of Moodle mainly for assignments; the failure to bring continuity in the learning experience from face-to-face to online classroom; the failure to maximize the use of Moodle. The collective voice of students also attests to the value of fostering relationships, and they wanted to see community intentionally created in cyberspace.

The summary of findings is reflective of the initial hurdles for a seminary that has bravely ventured into cyberspace learning. The data speak volumes about the readiness of the infrastructure of ATS to offer ICT enabled graduate education. More importantly, in spite of the willingness and eagerness of the faculty to develop more online courses, the competencies of teachers to effectively manage blended learning have not been met satisfactorily. The voices of students are critical in this undertaking. Burke's interviews

provide evidence that students do observe and assess the ways teachers conduct themselves and how they manage the learning environment.

Challenges for Online Learning at ATS

The ATS Administration made a landmark decision to take advantage of technological development and join the growing interest in online learning. The decision was also prompted by the large number of Filipino church workers outside Manila and away from the country who have expressed a desire for a seminary training "close to home." The potential increase in enrollment and the resulting financial viability for the seminary were also factored in the decision.

The ATS eLearning Committee has consistently put forward two important emphases: First is the adequacy of the infrastructure in terms of faster internet connections, a skilled IT staff, the availability of quality computers for students and faculty use, the computerization of the library, and the availability of e-books. Second is the need for continuous training for faculty on the effective use of Moodle. In the workshops, the committee places a high value on student learning. The philosophical framework of constructivism[6] has been introduced; faculty have been introduced to the importance of critical thinking and the use of Bloom's Taxonomy (Brookfield 1987, Bloom 1956), as well as the nature of adult learning (Ambrose et al. 2010), brain research on learning (Souza 2001), and authentic teaching-learning practices in the 21st Century (Lombardi 2007). Succeeding workshops will feature more effective strategies in managing the VE space (Conrad & Donaldson 2011; Flint 2007; Oblinger, ed. 2006; Brinthaupt et al. 2011). Future discussions will stress the importance of teacher presence and fostering a culture of a learning community in cyberspace (Farrell & Holkner 2004; Shapiro & Hughes 2010; Pallof & Pratt 2007).

The challenge of online learning has certainly stimulated conversations about excellence in teaching and learning. It brought the learning needs of students to the fore and the series of workshops for faculty has become an opportunity for the orientation towards "authenticity in teaching."[7] Online learning workshops have evolved as the platform for teachers' conversations and active engagement in how to make teaching more effective regardless of mode. But we have not yet clearly defined the goals for faculty competencies in blended learning. It is to the advantage of the ATS community that the administration and faculty are in full support of the use of technology in support of learning.

As we move forward, several questions about this online venture warrant attention. What really drives online learning at ATS? Are we doing it because we see the need for distance learning? To what degree are we concerned about the "promise" of enrollment and financial sustainability? Recent literature on online learning[8] has cautioned educational institutions not to make enrollment and financial viability the reason for developing virtual learning spaces. Even in an online learning environment the focus of education does not change; student learning remains the primary reason for the implementation of ICT-enabled education. Transformative learning is the over-arching goal for students; and the expectation of authenticity in teaching remains the goal for faculty. Lombardi identifies ten design elements to support authentic learning: a) real-world relevance, b) Ill-defined problems, c) sustained investigation, d) multiple

[6] Constructivism is a philosophical position that holds that the learner shares responsibility in constructing and transforming his or her own knowledge (Bruning et al. 1995).

[7] Authenticity in teaching is more than about techniques and innovative teaching. Palmer (1998) and Cranton (2001) put a high value on the integrity of the teacher.

[8] See Rudestam and Schoenholtz-Read 2010; Palloff and Pratt 2007; Brinthaupt et al. 2011

sources and perspectives, e) collaboration, f) reflection (metacogntition), g) interdiscipinary perspective, h) integrated assessment, i) polished products, and j) multiple interpretations and outcomes (Lombardi, 2007, 3-4). Each design element promotes engagement in learning and a high view of adult learning. In this respect, a fundamental question is whether our online learning courses are driven by technology or pedagogy. The ATS administration and faculty need to revisit and assess the assumptions undergirding this landmark decision, and examine how these assumptions impact our practices of online learning.

Another issue is the actual management of the virtual learning space. It is one thing to affirm that learning should be participant-centered and transformative, but quite another to be intentional about it. What happens when teachers do not consider seriously the learning needs of students, or fail to facilitate the development of their learning capacities? In a teacher/content-centered education, students will continue to experience information dumping even in cyberspace, and are likely to remain passive and disengaged. One can use ICT as supplementary tools to deliver packaged lectures without allowing adult students to make decisions about their own learning. This type of classroom management reflects a low view of the adult learner, a teaching-learning paradigm that does not value their prior knowledge, their wealth of experiences, their ability to think for themselves, and their capability to develop and/or hone their skills to be successful in their undertakings. Ministerial training requires active engagement, and our courses should incorporate the development of capacities needed to be effective in the ministry.

Implications for Faculty Development

Adult online education has flourished in institutions of higher learning, but significant pedagogical implications cannot be ignored. Since ATS has added the virtual space as another learning context it is imperative that we "reexamine our core beliefs about pedagogy and how students learn" (Rudestam and Schoenholtz-Read 2010, 1). As faculty conversations increasingly focus on the pedagogical implications of blended and fully online learning environments, further steps are indicated:

First, create opportunity for faculty to consider the implications of Burke's 2014 Report. While students did mention the weakness of the online infrastructure, their critiques were focused mainly on their learning experiences. How teachers teach matters more to students than what ATS can offer in terms of the ICT platform.

Second, discuss ways to strengthen learner-centered approaches in teaching. The characteristics of the "Net-Generation," their learning preferences and expectations are worth exploring (see Chong 2009). The challenges of 21st learning and technology-enabled teaching necessitate certain "re-learnings" and greater attention to curriculum design. The teacher's epistemological beliefs also matter in ICT enabled learning—beliefs about the nature of knowledge and how knowledge is resourced, and general beliefs about knowledge, knowing and learning (see Rudestam and Shoenholtz-Read 2010, 11).

In an October 2013 Faculty Development Consultation, transformative learning and life-long learning were highlighted. Defining these concepts is a critical next step and intentional discussion encouraged about how we implement them. Further, how do we support transformative learning and life-long learning in ICT enabled education?

Palloff and Pratt (2007) allude to Mezirow's (1991) framework to shed light on the process of transformative learning in the online classroom. Palloff and Pratt (2007, 185) insist that transformative learning is the "real learning that takes place" when one is engaged in an online course. It is a process "that moves a participant from student to reflective practitioner" (Palloff and Pratt 2007, 188). Part of the

process is the self-reflective activity that occurs on different levels when participants are led intentionally to critique their own assumptions on the material presented.

Third, create opportunities for self-reflection in the classroom. Self-reflection is the key for the development of higher order of thinking skills and constructive thinking. Constructive thinking encourages "knowledge formation and the development of metacognitive processes for judging, organizing and acquiring new information" (Bruning et al. 1995, 216).

In addition to the skills of self-reflection, Siemens (2004) posits that the skill to connect knowledge and be connected to the learning community is necessary. This 'connectivism' builds on the following principles (Siemens 2004):

- Learning and knowledge rests in diversity of opinions.

- Learning is a process of connecting specialized nodes of information sources.

- Learning may reside in nonhuman appliances. [Refers to the new learning tools that are available and student created networks].

- Capacity to know more is more critical that what is currently known.

- Nurturing and maintaining connections is needed to facilitate continual learning.

- Ability to see connections between fields, ideas, and concepts is a core skill.

- Currency (accurate, up-to-date knowledge) is the intent of all connectivist learning activities.

- Decision making itself is a learning process.

"Connectivism as a theory presents a model of learning that reflects a society in which learning is no longer a personal, individualistic activity. It acknowledges the fact that the ways people learn and function are altered when new tools are used" (Mason and Reenie 2010, 100-101). Because knowledge is essentially fluid and complex, and with the abundance of information available and the many tools available to seek knowledge, learning communities are necessary (see Palmer 1998, Shapiro and Hughes 2010, Palloff and Pratt 2007).

Fourth, encourage faculty to become a community of learners of faculty in the learning spaces. The teachers themselves model what it is to be a community of practitioners and learners.

Fifth, develop assessment tools that provide a bigger picture of the student learning experience. The assessment project for ATS is underway, brought about by our continuing conversation on what constitutes an effective curriculum for ministerial training. Faculty agree that feedback from our stakeholders—church leaders, alumni, and students—needs to be included. We are considering the use of narrative assessments strongly recommended by Palloff and Pratt (2007) and Caffarella (2002).

Palloff and Pratt present transformative learning as a Learning Network where "new ideas and critical reflections" are influenced by the students and their peers, instructors, the subject matter, and the nature of technology used.[9] The online learning network is a web of relationships and activities, where

[9] See Palloff and Pratt 2007, 189

critical reflection is central and new ideas are created. In the forward direction for online learning at ATS, there are certainly more challenges, but there are also opportunities and possibilities.

Conclusion: Opportunities and a Way forward for ATS

Embracing change for most seminaries has not been easy. For ATS, the step to include online learning was a major one. Some members of the eLearning committee commented, "There is no turning back." We are moving forward with online learning, and this means engaging possibilities and challenges. While we know that "nearly every [higher education] institution . . . has incorporated or intends to incorporate some aspects of online technology into its curriculum delivery" (Rudestam and Schoenholtz-Read 2011, 4), we now realize that educating the "Net-Generation" for ministry in the increasingly complex Asian context requires adequate preparation for all those involved in the necessary revisions of the curriculum.

Students have spoken about their experiences of blended learning in the seminary. They are expecting more of us in curriculum management and delivery. The findings presented in Burke's Report are not really a surprise for the faculty; our conversations have identified our limitations, particularly in our Internet capability, and some of us have acknowledged the gaping holes in curriculum delivery. Implementing ICT enabled education and mixing two modes of learning pose challenges that we were not fully prepared to handle. However, these challenges have opened so many opportunities for us a faculty to reimagine curriculum and grow together in this venture. Indeed, the future of online learning at ATS holds many opportunities and possibilities. Schmidt's (2013) list of behaviors is a helpful summary of what we intend in faculty development.

- Being flexible

- Using technology wisely

- Partnering and working together

- Promoting the field and sharing what we bring to the table

- Focusing on professional sustainability

Similarly, Brinthaupt et al.'s (2011) "eLearning Pedagogy Faculty Learning Community" is a model for our efforts at faculty enrichment. The eLearning Pedagogy FLC is a collaborative program that serves as a platform for conversation on what "the best online teachers should do" (Brinthaupt et al. 2011, 516). Something like the eLearning Pedagogy FLC would provide opportunity for faculty to develop the capacities needed to design and deliver effective learning experiences for students.

What do effective learning experiences look like? Brinthaupt et al. (2011, 519) condense the general categories of what the best online teachers do with examples and behavior specific to online learning:

1. Fostering student engagement

   - Create a community of learners

   - Foster student-to-faculty and student-to-student interaction

- Judicious and strategic use of humor

- Creative and engaging use of videos, chats, podcasts, wikis and discussion forums

- Use blogs to faciliate reflective thinking, collaborative learning and knowledge construction

2. Stimulating intellectual development

- Create natural and critical learning environments

- Generate provocative acts, questions, statements

- Reflect on students' inaccurate and incomplete preconception of mental models

- Use technology to create engaging and authentic content

3. Building rapport with students

- Understanding one's student population and determine the amount of help needed

- Let students get to know their teacher

- Use introductory video or other self-discourse resources

- Keep written records of communcation that include relevant student information

- Be flexible with deadlines and due dates

- Provide individual feedback on assignments and activities

Reenvisioning theological education[10] at ATS that incorporates transformative and life-long learning for present and future Christian leaders in Asia demands a serious engagement with the challenges of 21st learning and the changing landscape of ministry contexts.

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[10] Banks 1999 is essential reading for those committed to change in theological education.

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The Development of Maize Plant Discipleship: A Resource for Use in African Contexts

John Clements

Abstract

Maize Plant Discipleship (hereafter, MPD) is an educational resource, developed in collaboration with Africans, for use in African contexts. MPD is intended to facilitate group discussions, related to Scripture readings and topical studies, so that the learning process is not dependent upon the presence of an expert teacher, but upon people willing to facilitate the co-ordination of study and discussion groups. This is the story of how MPD has been developed through practical experience and missiological research.

Introduction

Since my first trip in 2003 to Burkina Faso, a landlocked nation on the southern borders of the Sahara desert, I have returned regularly to present a series of missional, discipleship seminars to two particular Burkinabé constituencies:

- Rural-based, Pentecostal missionary-pastors and bible-school trainees associated with a church-planting movement.

- Urban-based university students and young office workers associated with a Pentecostal youth movement.

On each occasion, informal feedback from participants suggested that a significant spiritual dynamic was taking place among participants during the seminars.

Between 2009 and 2013, during doctoral research in missiology at the Fuller School of Intercultural Studies, I explored the missiological dynamics underlying my interactions with Burkinabé leaders and learners. Intending to develop a contextually-appropriate training resource, I used the perspective of contextual missiology to address theological education and discipleship in the context of Burkina Faso. The research included a qualitative (phenomenological) evaluation of Burkinabé leaders' and learners' insights, attitudes, perspectives and hopes regarding incumbent forms of Christian training and praxis. I began by observing that

> Modern theological education,[1] as typically understood and practiced today, is a thoroughly Western concept that has become a global prescription because of the highly successful expansionism of the Western missionary movement over the past two centuries . . . Now, with the shape and character of Christianity changing radically and significantly in the wake of the demise of Western colonialism and rise of 'World Christianity'—particularly within Africa—the stage is set for

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[1] Note: emphasis upon *modern*—understood as a reference to theological education underpinned by an Enlightenment philosophy of rationality; it is noted that in current *post-modern* period of history, western theological education is increasingly in flux.

a radical reassessment of how theological education might be reformed in order to appropriately equip congregations and missionary movements of the Global South. (Clements 2012, 11).

In this article, I present two significant themes that emerged from data analysis and literature review findings:

1. The first theme focuses upon the integrative potential of scripturally-based discipleship—*which informs the development of theological education in context*.

2. The second theme describes key characteristics of an appropriate discipleship resource—*characteristics directly informing the formulation and development of Maize Plant Discipleship*.

The Integrative Potential of Scripturally-Based Discipleship

The authentic, biblical purpose of leadership training, discipleship and, or theological education is nothing less than the equipping of the whole church for its participation in serving the God's eternal purpose (the *missio Dei*). This perspective challenges conventional theological schooling that tends to focus on the preparation of an elite group of individuals (clergy, or leaders), separated from their communities (laity) by forms of education that are difficult to present or translate outside of theological classrooms and forums (See Winter 2005).

Such separation is heightened in African contexts where a literacy culture dominates the classroom, while an orality culture dominates outside of it and where leadership training is dominated by an essentially western form of theological education that is not merely anachronistic—having typically been implemented during the colonial period—but which is also essentially philosophically alien to the encompassing culture.

My research drew upon qualitative data findings and missiological literature to identify how biblically-based discipleship has the potential to bridge, or integrate a number of significant *divides* (see below) that are practically innate to modern, western theological education. It is this *integrative capacity* that suggests discipleship is capable of embodying a holistic form of scripturally-based education and training that is particularly suited to African cultural contexts; a training which John V. Taylor describes as being "bound up in the bundle of life" (1958, 259-60).

- Integrating Theology and Spirituality

- Integrating Formal and Informal Education

- Integrating Orality and Literacy

- Integrating Lingua Franca and Vernacular

- Bridging Vocational Divides

- Bridging the Gender Divide

- Intercultural Integration

- Confronting Idolatry and Transforming Cultural Strongholds

Integrating Theology and Spirituality

The potential to integrate theology and spirituality is probably the most significant aspect of all. Discipleship is, by definition, rooted in practical, lifestyle disciplines—yet it is also rooted in a devotional, hermeneutical, theological relationship with Scripture. Together these two tensions provide a capacity for uniquely-Christian spiritual formation and a dialectical combination of experience and reflection, praxis and *theoria*, discussion and prayer, orthodoxy and orthopraxis, each reliant upon the other (cf. Bosch 1991, 425), in a way that has rarely been characteristic of modern, western theological education.

Integrating Formal and Informal Education

Theological education—typically represented in Africa by the Bible School system—innately tends to incorporate Euro-centric standards of achievement and methods of learning, including a reliance upon theological textbooks that do not transition easily beyond the classroom (due to a range of factors that include: physical size and length, purchase cost, theological density, literacy level, European language, lack of suitability for oral communication, philosophical foundations). Furthermore, bible schools, almost invariably require long-term residency, with concomitant financial cost, family upheaval and a lack of contextual continuity, due to students' removal from their vocational contexts.

Leadership training that is centred around the development of discipleship praxis and generational formation, by contrast, bears a significantly greater potential to move beyond classrooms into informal contexts: such as homes, congregations and small groups—as well as workplaces and other communal spaces. The Hindustani Bible Institute's hybrid model (see Gupta and Lingenfelter 2006) provides a profound example of how non-traditional, alternative models, such as those incorporating very short periods of residency and intensive learning, combined with mobile educational schools that operate regionally, are not only feasible, but manifestly suited to majority world contexts.

Integrating Orality and Literacy

The integration of formal and informal learning is closely linked to tensions between cultures of orality and literacy. Jerry Camery-Hoggart's research, focused amongst Pentecostal communities, demonstrates how both orality and literacy empower communities-of-learning in different ways:

- Orality strengthening the function and role of memory, testimony, apprenticeship and ethnicity.

- Literacy facilitating codification, study, categorisation, curricula and concentration of power.

Simply put, the tension cannot be eased by a decision in favour of either literacy or orality: both are necessary and appropriate. Camery-Hoggart's conclusion is to identify the need for *"a sort of bilingual education that prepares pastors to function within both worlds—oral and literate—and to translate between them"* (2005, 226 Emphasis added).

Integrating Lingua Franca and Vernacular

A lifestyle of authentic discipleship expresses what I would call 'a language of the heart.' Simply put, true discipleship implies whole-hearted allegiance. It is no great leap of imagination, therefore, to identify that discipleship resources need to gravitate towards mother-tongue languages—which are 'the vernacular of the heart,' as well as of every-day speech, thought and praxis. Whereas modern, western theological education is almost invariably conducted in the European languages of English, German and French, scripturally-based discipleship tends to innately narrow linguistic divides by embracing resources that are

readily translatable into vernacular languages—with the effect of increasing accessibility, as well as dignifying the use of vernacular, mother-tongue languages for the work of discipleship and education.

Bridging Vocational Divides

Discipleship has the potential to narrow vocational divides, integrating tensions among the training of leadership, lay and intercultural missionaries, as well as dignifying people in other life vocations—something my research findings affirmed as especially important to younger generations in particular. As those in various vocations identify their shared status as 'fellow disciples' of the Messiah, with appropriate standards of discipleship understood to apply equally to all, it dignifies everyone's spiritual journey: bridging the divide with church leaders, without undermining their credibility or opportunity to 'be in the lead' when it comes to embodying disciplined Christian living and forming disciples.

Bridging the Gender Divide

Similarly, although gender issues were not significantly probed by my study, it is germane to identify the potential of discipleship to bridge the gender divide so common to spheres of Christian ministry and leadership—particularly within patriarchal societies—by recognising how women are equally-called, alongside men, to become disciples of the Messiah. This does not imply that cultural mores can be ignored, but rather that a conception of 'discipleship-for-all,' strengthens the Christian identity of both men and women, *"in the Messiah"* (see Galatians 3:28).

Intercultural Integration

Finally, scripturally-based discipleship has the potential to narrow intercultural divides by casting both cultural insiders and outsiders (e.g. missionaries) as co-labourers of God and of one another, in their mutual pursuit of active, practical, covenantal faithfulness, worked-out in a dialectic relationship with both Scripture and community.

Confronting Idolatry and Transforming Cultural Strongholds

Finally, because of its primary focus upon allegiance and faithfulness towards Christ, authentic biblically-based discipleship deals with spiritual transformation and praxis in a way that has historically proven elusive to modes of modern, western theological education that have tended to focus upon rational, rather than relational knowledge (Bosch 1991, 424). In this process, personal and cultural idols are confronted and challenged as an integral part of the discipling process (Song 2006, 258). Although my research suggested that this kind of reality has been elusive in Burkinabé contexts (where leadership training has been dominated by western theological education), findings nevertheless exposed a widespread confidence that biblically-based discipleship bears significant potential to effect transformative social and cultural influence.

This link between idolatry, discipleship and social transformation is crystallised in the words of one participants' response to one of the prototypical seminars that formed part of my research, illustrating how a profound appreciation for the church's calling to serve God's eternal purpose (the *missio Dei*) has the capacity to confront idols of selfishness and to propel us towards becoming a blessing to others, in the name of Christ.

> It is opening up minds concerning the purpose that God has for our lives, to be blessed and become a source of blessing for others and when you understand, you are able to understand that teaching, you are freed from every spirit of egotism. . . .You are free from every kind of spirit of selfishness.

And every kind . . . of struggling that you are doing in your life, you are doing it, having in mind that purpose [for which] you are doing it: to be a blessing to others. (Clements 2012, 78)

Characteristics of an Appropriate Discipleship Resource

Shoki Coe conceived contextualisation as a human process within which theological concerns are appropriately incorporated based upon a missiological discernment of "the signs of the times" (Coe 1973, 1974; also Wheeler 2002). In other words: contextualisation is a spiritual participation in and response to the life and history of an actual historical and cultural context, through which a living community of the church learns to appropriate the living message of the gospel *within and on behalf of that social, historical context*. As such, contextualisation can never be reduced to the mere adaption of pre-existing theology. It is always a concrete, historical, social process; never a mere theological abstraction.

Accordingly, the development of theological resources can only ever aim at *facilitating* human movement towards contextualisation, towards a more-effective equipping of a particular church, in a particular social context, as its proceeds on its journey of missional faithfulness and cultural encounter. This underlying conviction bears emphasising as I set out a series of key characteristics—categorised as practical, relevant or accessible—which I discern to be applicable to a contextually-appropriate training resource capable of *"facilitating the equipping of Burkinabé leaders and learners for a life of scripturally based Christian discipleship."*

Practical

To be practical implies a primacy of praxis: of action, disciplines, 'skills and drills' and of practical outcomes, in terms of observable transformation. Accordingly, a discipleship resource appropriate to Burkinabé leaders and learners should

1. Awaken and, or strengthen Burkinabé ownership of both the opportunity and responsibility to serve God's eternal purpose (*missio Dei*), within their context.

2. Espouse practical discipleship and missional faithfulness.

3. Be orientated towards personal, communal and cultural transformation.

4. Facilitate training patterns that transition beyond classroom contexts, into non-formal environs, such as those of congregation, home and, or workplace.

5. Motivate and direct the generational formation of disciples.

Relevant

To be relevant implies being appropriate in theological content, pedagogical form and literary substance. Accordingly, a discipleship resource appropriate to Burkinabé leaders and learners should

1. Establish a missional hermeneutic: teaching students to read Scripture missionally and missiologically.

2. Integrate biblical theology with Pentecostal spirituality (see Appropriate Theological Content).

3. Encourage contextual adaption, especially oral communication.

4. Facilitate group discussion, reflection and Scripture memorization.

5. Be highly illustrated and illustrative: incorporating metaphors, diagrams, testimonies and other visual aids, wherever possible.

Accessible

To be accessible implies removing or lowering barriers that hinder practical or pedagogical access. Accordingly a discipleship resource appropriate to Burkinabé leaders and learners should

1. Incorporate a regulated, contextually-integrated training component.

2. Incorporate publication of a modular series of short textbooks.

3. Favour the economic poor, in terms of distribution and cost.

4. Be linguistically and conceptually accessible to Burkinabé readers.

5. Lend itself for use with oral-learners.

6. Facilitate vernacular translation.

7. Provide 'free-at-source' publication licensing.

Appropriate Theological Content

Within my research, qualitative data findings regarding contextually appropriate theological content harmonised significantly with inferences drawn during a review of missiological literature, leading to my conclusion that a biblically faithful, missional theology, integrated with Pentecostal spirituality and appropriate to Burkinabé contexts, should encompass not less than the following theological content or characteristics:

1. An holistic worldview (Kraft 2005c; AnaneAsane 2009)

2. A communal orientation (Adewuya 2007; Sankey 1994)

3. An historical, missionary theology, based upon a missional hermeneutic (Wright 2006; Van Engen 1996; Kwiyani 2012)

4. An Hebraic, covenantal hermeneutic (Overman 2006; Onwu 1987)

5. A theology of biblical discipleship (D. L. Miller and Guthrie 1998; Smith and Kai 2011; Light 2012)

6. A theology of suffering and overcoming (McGill 1982)

7. A theology of spiritual revival (Pierson 2005)

8. A theology of intercessory prayer and spiritual power (Taylor 1974; Kraft 2002; Hiebert 2000)

9. A theology of poverty and prosperity (Jehu-Appiah 2000)

10. A theology of vocation (Fowler 1984)

11. A theology of Christ-centered servant-leadership (Dean 2009)

12. A theology of cultural transformation (Magesa 1994)

Summary

Maize Plant Discipleship has been intentionally developed and formulated to incorporate these imperatives within its theological and pedagogical formulation. French translations of three of the planned sixteen or seventeen handbooks that will constitute the completed resource are planned for publication in 2014.

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Beloved Community: Reflections on the Journey with the Reconciling Body of Christ

Armida Belmonte Stephens

Abstract

This article describes a pilot formation group, the Mosaic Learning Fellowship, at Trinity Evangelical Divinity School that was started in the fall of 2009 for MDiv and MA students and was focused on reconciliation. A theology of reconciliation that informed and shaped its inception, the community practices of the formation group, and reflections on the challenges and the joys of participating in this unique community are discussed.

Introduction

Increasingly, we are aware of the diversity of our neighborhoods, communities, and world—especially as we encounter difference in our day-to-day interactions. The globalization of the world with its accompanying social changes alert us to the complexities of living in societies where communication and difference are always at the forefront, raising questions of origins, identity, and belonging. Moreover, in an already polarized world, the day-to-day recognition of particularities and difference seldom finds expression in celebration but rather in confrontation or separation, resulting in further fragmentation, conflict, and increased racial tensions. In many places, the palette of varying hues and the symphony of accents are common occurrences that preview an expanding future global reality and its continuing challenges.

This state of affairs is paralleled in the global church[1] and in local church bodies as well.[2] In a world that experiences polarization, sectarianism, and division, churches—called to live out the hopeful realities of the gospel—are finding it challenging to do so when confronted with their own preferences, biases, and prejudices.[3] As many have observed, Sunday mornings remain the most segregated hour in the North American church. Nonetheless, the ecclesial landscape is changing,[4] and seminary student bodies are becoming increasingly diverse, challenging institutional leadership to think about how best to prepare

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[1] See Philip Jenkins' *The Next Christendom* (Oxford: University Press, 2002) and Samuel Escobar's *The New Global Mission* (Downers Grove, IL: IVP Academic, 2003).

[2] Michael Emerson and Christian Smith, *Divided by Faith* (Oxford, UK: University Press, 2000) and Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: IVP, 2013).

[3] Emerson and Smith, *Divided by Faith*; Curtiss Paul DeYoung, *Reconciliation: Our Greatest Challenge- Our Only Hope* (Valley Forge, PA: Judson, 1997).

[4] See for example, Soong-Chan Rah, *The Next Evangelicalism* (Downers Grove, IL: IVP, 2009).

current and future leaders to effectively proclaim and live out the gospel in a multiethnic and multicultural church and world.[5]

Out of this concern for both the church and seminary education a pilot project was conceived to engage the issues of racial reconciliation. Following a strategic listening session[6] led by seminary faculty members at Trinity Evangelical Divinity School, the Mosaic Learning Fellowship (MLF), an intentionally multiethnic and multiracial two-year formation group, was created. Its purpose was to engage the ever-changing social realities of the church, and to explore ways to develop student intercultural competence as they actively reflected on the issues of racial reconciliation and justice.

This article shares my experience and reflections as a member of the Mosaic leadership team—one of the greatest joys in collaboration I've experienced. The next section describes the theological background and commitments which undergirded the community structure and practices.

A Theology of Reconciliation: Knowing the Hope to Which We've Been Called

In the contemporary context, where people carry the burden and pain of broken relationships, failures and shortcomings, the church does well to remember the full mystery of the gospel. It speaks grace and forgiveness to our sinful condition, and brings healing and comfort into the many areas of brokenness in our lives. The good news of the gospel is that Christ has brought peace and restored humanity to union and fellowship with God.[7] The gospel *is* indeed personal, but it is so much more: it is the cosmic good news about what God is doing in the world to bring unity to all things in heaven and on earth under Christ.[8]

Becoming a member of God's family household[9] brings with it a transformative new lens through which the whole of our lives, experiences, and commitments are redefined and reshaped within the meta-narrative of God's story of redemption and reconciliation.[10] This *new creation*[11]—this "new me" and "new

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[5] ATS Annual Data Tables in 2012 "point to the largest enrollment growth area for theological schools--racial/ethnic students. Students of color--black, Asian, Hispanic, and Native American--comprise more than a third of total enrollment in ATS theological schools, an increase of 55 percent over the past twenty years. With the racial/ethnic composition of the general US population projected to grow to majority status by 2040, this trend warrants thoughtful response to ensure that schools--and their graduates--have the capacity to serve an increasingly multiracial and multicultural world." Association of Theological Schools, April 2013. http://www.ats.edu/uploads/resources/publications-presentations/documents/racial-ethnic-growth.pdf Last Accessed February 28, 2014

[6] Spearheaded by Dr. Peter Cha. During my participation, the leadership team consisted of five people: an African American woman, an Asian American man, a Caucasian man, a Latino man, and myself (Latina).

[7] 2 Cor 5:18

[8] Eph 1:10

[9] Eph 2:19

[10] Eph 2:14-19

[11] 2 Cor 5:17

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we"[12]— is attentive to the corporate realities of the Body of Christ as well as the structural and systemic realities of its context as God brings about the Kingdom. The eschatological vision for the New Creation[13] (individual, corporate, and eschatological) is rooted in Christ's resurrection. Hunger, thirst, pain, and death have no space here; place is given instead to the great multitude from every nation, people, and language to worship and fellowship with God.[14] The new creation—a new humanity of Jew and Gentile, male and female, rich and poor[15]—is a foretaste and witness to this coming reality. The church, as it is reconciled to God and to each other, testifies to the world of God's coming Kingdom and *shalom* in and through the New Covenant. This "ministry of the Spirit," as Paul calls it, compels us to labor as ambassadors and co-workers with Christ[16] as we invite a fragmented world to this new reality.

And yet, the ministry of reconciliation is only possible when we realize our own need and fallenness. In the family of God, we all are prodigal sons and daughters. A true understanding of the gospel *necessarily* and boldly erases distinctions and hierarchies based on achievement or ability, morality, social standing, gender, and race. *What do you have that you were not given?* Thus, the journey of reconciliation begins with the gift of our spiritual formation: the Spirit's life-giving work in us, individually and corporately; and in the transformative acceptance that we can be loved beyond measure through no act of our own doing. We each experience and give witness to this present and future reality in numerous and delightful ways. The unity we have in the Spirit does not lock us into conformity; rather, the handiwork of God is diverse and creative, manifesting itself in the rich hues and tones of the body of Christ. When the Body of Christ acknowledges, engages, and appropriates all our diversity, then, much like a symphony or an acting troupe, we can all participate in playing our God-given and unique roles in living out the sounds and images of the ongoing story of the Kingdom. When the diverse members of the Body come together in unity, not despite our differences but as we delight in them, we can rightfully say that we are *being* the church in the way God intended and can become a coherent, persuasive, and powerful witness to the world.

In my view, it is almost impossible to show deep care and healthy concern for the gospel and evangelism without also appreciating and participating in some way in the ministry of reconciliation in and by the church. To that we now turn.

Practicing Reconciliation: Living Out the Riches of God's Glorious Inheritance in the Beloved Community

Unity and fellowship with other believers are tangible reminders of the unity and fellowship we have with the triune God. In reconciling we not only remind ourselves of the good news of the gospel, but also become an embodied witness of the gospel reality of the love of God that overcomes separation, division, and hostility. Emmanuel Katongole and Chris Rice remind us that reconciliation is a gift, not a work

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[12] This phrase is coined by Emmanuel Katongole and Chris Rice in their description of the church as a new creation in Christ. Cf. *Reconciling All Things: A Christian Vision for Justice, Peace and Healing* (Downers Grove, IL: IVP, 2008).

[13] 1 Cor 15; Rev 21:1-2

[14] Rev 7

[15] Gal 3:28

[16] 2 Cor 3:8; 5:19; 6:1

that a person or community can accomplish. [17] Together as the reconciling body of Christ we are witnesses of the work of God.

Mindful of a world deeply divided by barriers such as race, gender, and class, the Mosaic Learning Fellowship was started in the fall of 2009. The MLF consists of a total of 20 first and second-year MDiv and MA students who complete an application and interview process and who represent different racial and ethnic backgrounds. About half of the participants are African American and Hispanic students (the two under-represented racial-ethnic groups on our campus).

The overarching theme of the MLF is reconciliation and the aim of the two-year process is to further develop student intercultural competence[18] while engaging the key issues of racial reconciliation and justice. Ideally, the MLF serves two purposes. First, it should be a safe place for minority students to express daily struggles and questions that come with navigating a majority white institution. The community can also be the context out of which an inclusive "third space" is formed. In this space no one culture dominates and members can uphold common values while appreciating their differences.

Spiritual and Community Formation. During a two-year period, participants in the MLF cover four main themes, focusing on one each semester. The first two themes are spiritual formation and community formation. During the semester devoted to spiritual formation, students reflect on the question of how their ethnic or racial identities intersect with their Christian identities. They also explore spiritual disciplines that are helpful for the journey and ministry of racial reconciliation. In the semester that focuses on community, students are encouraged to think about how to be God's beloved community[19] to each other and how that translates to becoming a meaningful, reconciling presence on the wider campus and beyond.

During the academic year, the basic structure of the Mosaic Learning Fellowship includes the following elements:

- All participants meet in a retreat setting at the beginning of each semester.

- The formation group (the MLF) that includes all participants and is led by the leadership team meets weekly.

- Participants are divided into several smaller groups that meet twice a month and are led by second year students. The leadership team mentors these students as they lead the small groups.

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[17] See *Reconciling All Things.* The leadership team for the Mosaic Learning Community participated in the Summer Institute program at Duke Divinity School's Center for Reconciliation. This program has been influential and formative for both the leaders and the wider fellowship.

[18] For discussions on the need for intercultural competence or cultural intelligence, see Soong-Chan Rah's *Many Colors: Cultural Intelligence for a Changing Church* (Chicago, IL: Moody, 2010) as well as Gary Parrett, Becoming a Culturally Sensitive Minister. In Elizabeth Conde-Frazier, S. Steve Kang and Gary A. Parrett (eds). *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation* (Grand Rapids, IL: Baker, 2004).

[19] This phrase was first coined in 1963 by Martin Luther King, Jr. in 1963 in reference to the church as the gift of God. See Charles Marsh, *The Beloved Community* (New York, NY: Basic Books, 2005).

Perhaps the most memorable and helpful events for setting the tone for our journey together are the two weekend retreats, one in each of the fall and spring semesters. During the fellowship, worship, teaching, and small group times we individually and collectively practice giving and receiving from one another. Participants gift the group with their presence, voice, and life story and each hones the art of listening (loving) well. Retreats provide a prolonged and dynamic space for immersion learning that yields opportunities for making new connections, forging new relationships, and learning how to embrace the "other" in a multicultural setting.[20]

Once the semester begins, the MLF formation group meets weekly. In continuity with the retreats, we share a meal[21] (lunch) prepared for the fellowship by one of the several small groups. These weekly gatherings are characterized by invitation and dialogue, where truth-telling takes place in the various forms of sharing our stories or faith traditions, as well as confession and challenge. These shape our collective memory as a beloved community and also expand our own individual imaginations about the nature and history of the church, a catalytic process that aids in the examination of how we view "others" and their cultures such that we "regard no one from a human point of view" (2 Cor 5:16). Here we are encouraged to have what Father Virgilio Elizondo calls "positive prejudice for one another." Seminary faculty and administrators are invited to participate in the conversation, and seasoned practitioners are asked to share their life experiences, exposing the fellowship to a diverse group of women and men who have "been in the trenches" of reconciliation ministry. Their stories expand our imagination of what God is doing in the world.[22] Each meeting is concluded with a time of corporate prayer.

The community practices of prayer and prophetic imagination are also exercised in the small groups that meet twice a month. These groups focus on the semester's theme in a smaller and typically more private setting where students can get to know each other more deeply and share in each other's lives in meaningful ways. Students practice the disciplines of lamenting and celebrating together as well. Over the years we have mourned losses, sickness, and death and celebrated marriages, family additions, personal achievements and group successes, as well as new beginnings. It is in these bittersweet times of journeying together and sharing a common identity as sojourners that the gift of reconciliation can be most profoundly experienced to give context to our common hope as beloved children of God.[23]

Leadership Development and Missional Formation. The other focal themes during the two-year cycle are leadership development and missional formation. Here we consider the nature of leadership from the perspective of different cultures and contexts, and explore the racialization of society along with the

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[20]Cf. Miroslav Volf's seminal work on the embrace of the other, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon, 1996).

[21] On the benefits of the Christian practice of breaking bread together see Julie Walton and Matthew Walters, Eat this Class: Breaking Bread in the Undergraduate Classroom. In David I. Smith and James K.A. Smith (eds). *Teaching and Christian Practices: Reshaping Faith & Learning*. (Grand Rapids, MI: Eerdmans, 2013), pp. 80-101.

[22]For an interesting essay that also discusses some of these components see Carolyn Call, The Rough Trail to Authentic Pedagogy: Incorporating Hospitality, Fellowship, and Testimony into the Classroom. In *Teaching and Christian Practices*, pp. 61-79.

[23]For a valuable discussion about hospitality in a multicultural setting, Elizabeth Conde-Frazier's essay is instructive. Cf. From Hospitality to Shalom. In *A Many Colored Kingdom,* pp. 167-210.

many manifestations of injustice deserving attention in the world. Students continue developing intercultural competence as they engage in expanded opportunities to work out what they have been learning. The community practices of collaboration and crossing borders of separation are highlighted as identifying markers of a reconciling community, and these prove to be particularly formative for those who plan to enter ministry in multicultural contexts.

Because leadership begins by serving, second year students are given opportunity to collaborate and to step into each other's culture and spaces in the planning of the second (winter) retreat. They co-lead small groups within the fellowship as they are simultaneously mentored by members of the Mosaic leadership team. These productive shared experiences stimulate creative conversations about how to enter the pain and lament in the world as agents of change, and how to promote peace and justice on our campus, in faith communities, neighborhoods, and beyond.[24] This type of witness and living is more than getting people together; it requires the ongoing work of the Holy Spirit in our expressions and embodiments of God's love.

The Orthopathy of Reconciliation: Trusting in the Incomparable
Power of the Spirit for Us Who Believe

The most difficult aspect of reconciliation ministry has to do with matters of the heart. One can talk about theology and all the things a reconciled community should do, but when hearts are not in it, reconciliation becomes a heavy human burden leading to burn out. Here, then, is the orthopathy of reconciliation. What is the right heart attitude or the right disposition for this difficult ministry? In the Upper Room, when Jesus talked to his disciples shortly before his death, he reminded them that they could do nothing apart from him and that they must love one another so that the world would recognize them as his disciples (John 15-17). This love for one another was modeled by Jesus in his willingness to serve as he humbly washed their feet. Similarly, Paul talks about the comfort that believers can offer each other as they suffer together in Christ. Love expressed in the postures of humility and a willingness to suffer for the sake of the (lived) gospel is at the core of reconciliation ministry.

The beloved community of God is an embodiment of the love and work of God among the unique people and cultures that display the creativity, beauty, and dignity of all humanity. But there is also brokenness, pain, and lament. Entering the stories of marginalization, exclusion, loneliness, and trauma is a necessary part of healing, not only for individuals but also for the collective whole. If, as the gospel states, we are now one Body, one family, who share a new identity in Christ, then we belong to one another; our histories, sufferings, and joys belong to each other. Only when we faithfully work towards mutual understanding despite tension and conflicts, offering each other grace and the benefit of the doubt at our worst moments, and mourning together our difficulties and trials, that our "boasting"[25] of each other becomes possible and authentic. The challenge is that authentic reconciliation requires social, physical, and cultural realities to be shared and appreciated as much as spiritual realities.

Here, in the context of accepting the gift of reconciliation, and living it out, one encounters the need for a heart of brokenness and acknowledgment of our deep need of the Spirit's presence. For we are

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[24] Volf's work is particularly instructive here. He argues that concern for social justice is a necessary component of reconciliation. See chapter 5 in *Exclusion and Embrace*.

[25] In the context of his conflict with the Corinthians, Paul exhorts them towards mutual understanding and suffering so that they could boast of each other (2 Cor 1:14).

too often confronted with our limitations; how can we muster up hope for someone else? How can we be free from our prejudices[26] or forgive those who have hurt us and caused so much pain?[27] How should the church work as an agent of change for peace and justice in the face of overwhelming structural and systemic injustice? This is work that only the Spirit can do. Here we take up the example of Christ who in all things depended on the Spirit, who came not to be served but to serve, and who in all humility divested himself of privilege for the sake of others and for our forgiveness. The ministry of reconciliation is about forgiveness, leaving former loyalties, humbly valuing others above ourselves, and taking on the best interests of others before our own. It means advocating for and identifying with brothers and sisters in a different racial or ethnic group because now they are *we* and not *them.*

As imitators of Christ, we do not save others (nor can we), but we embody the work of Christ to each other and to the world as we care for one another in meaningful, concrete, and sometimes sacrificial ways that display the unity we have in Christ. This work is costly, often requiring risk-taking, but it is the necessary groundwork for building communities marked by deep trust. Risk-taking and walking in liminal spaces is tricky business, and as Christ was rejected, so too will we be, as not everyone will respond in kind. Ultimately, however, our trust is in Christ and it is the triune God's love and encouragement that both moves and guards us, for *he is our peace*. We know peace with God because Christ has reconciled us to God by the work of the Spirit. We know peace with God because the Spirit raised Christ's body from the grave, and this same Holy Spirit testifies to our hearts that we are beloved children of God. Therefore, since we have such hope, we can be bold. We can love the "unlovable" with bold humility and service as we look forward to the new heavens and the new earth, when all things will be made new.

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[26] Elizabeth Conde-Frazier's essay, Prejudice and Conversion, is helpful for dealing with these issues in an institutional setting. Cf. *A Many Colored Kingdom,* pp. 105-150.

[27] See L. Gregory Jones, *Embodying Forgiveness: A Theological Analysis* (Grand Rapids, MI: Eerdmans, 1995); Brenda Salter McNeil and Rick Richardson, *The Heart of Racial Justice* (Downers Grove, IL: IVP, 2004); and Miroslav Volf, *Free of Charge* (Grand Rapids, MI: Zondervan, 2005).

The LikeBerea Consortium: A Collaborative Model for Learning Innovation

Martin Ramsay, Meri MacLeod, Linda Cannell

Abstract

Description of a collaborative infrastructure that shows promise of uniting organizations internationally for purposes of learning effectiveness and leader development. The intended synergy of the model reflects that learning, leader development, and theological education for the whole people of God are not the prerogative of any one organization. Specific description is provided for organizational leaders who want to replicate the model or discuss participation in the consortium.

The LikeBerea Consortium provides important technology services primarily to seminaries, mission organizations, and churches. LikeBerea is supported by Sakai, software that securely provides services for learning and community building. The purposes of these communities can vary widely, from mission planning for a specific geographic region, to a widely dispersed community that supports a particular missionary or mission, to a group of mothers who are sharing resources for homeschooling their children while on the mission field, to administrative groups that support missionaries. For churches, the software supports a variety of purposes from discipleship training for members to creating communities around particular projects. For seminaries, the software provides support for learning whether face-to-face or at a distance; and provides the infrastructure for professional learning communities of faculty, administrators and students.

LikeBerea uses a shared 'instance' of Sakai—an open-source, integrated, interactive learning management platform that includes hosted technology support with an open-source service company.[1] The papers *Open Source vs Commercial, Sakai vs Moodle,* and *Cloud vs On-Site Hosting,* are among downloads at the LikeBerea website that provide helpful information for selecting a learning management system.[2]

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[1] See http://sakaiproject.org Sakai is a collaborative, open-source software that provides a secure and flexible platform for teaching, learning, and collaboration for a variety of projects in either fully or partially online learning environments. It supports about twenty languages. The advantages of Sakai over other open source systems include (1) the monetary stability of the Sakai Foundation and their disciplined process for continued advancement and development of new features within the product, (2) the high level of interoperability which easily allows for integration with third party applications, and (3) Sakai is secure and reliable at an enterprise level which allows Sakai to be scaled to many thousands of users without any negative implications in the system.

[2] http://www.likeberea.org/downloads/index.html

Also, materials prepared for presentation to the ProMETA[3] board are provided at
http://digitalseminarian.com/resources/ [4]

Sakai was developed by MIT, Stanford, University of Michigan and Indiana University, and is now used worldwide to support learning in a variety of modes.[5] LikeBerea uses the same educational components, but goes further and uses Sakai to support a variety of communities, whether their purposes are academic or broader. LikeBerea is not a software vendor. It is a membership consortium. The members collaboratively use the software to support their work, spreading the costs around in order to make the system even more affordable.[6] Members pay an annual fee for belonging to the consortium as well as a fee based on the number of active users they are supporting (a cost that may be recovered in a modest fee to users).[7] Members are all Christian organizations, ascribing to basic Christian orthodoxy, but having a variety of denominational perspectives. LikeBerea supports users on five continents. (Note that no institutional

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[3] Newest LikeBerea member

[4] At this site, under Resources for Administration are five PDF documents adapted from PowerPoint presentations created by Dr. Mark Hendrickson for the ProMETA board and used with permission. The *LikeBerea Overview* presents a brief summary of the Consortium. Three other presentations (*Building Communities ProMETA—LikeBerea*, *LikeBerea Consortium—ProMETA*, and *ProMETA Vision 2024—LikeBerea*) give helpful information about the benefits of a consortium, and how Sakai and the LikeBerea infrastructure benefit an actual organization. The fifth presentation, *Moodle vs Sakai,* compares these learning management platforms to educate possible users about strengths and limitations of each so that an informed decision can be made.

[5] Confusion exists about the two types of Sakai, CLE (the Collaborative Learning Environment) and OAE (the Open Academic Environment). CLE is currently in use in hundreds of institutions across the globe. When most people speak of Sakai, they are referring to Sakai CLE, currently at version 2.9 with version 2.10 coming out very soon. Sakai OAE was a bold experiment by a few institutions (New York University and others) hoping to create a new, even more collaborative learning system. Some people mistakenly talked about Sakai OAE as "Sakai 3.0," but this is misleading. While there may have been some hopes that Sakai OAE could replace Sakai CLE some day, that clearly isn't going to happen. Development of OAE as a complete platform has proved to be overly ambitious. Instead, it looks as if OAE will be available as a very powerful new collaborative tool from within Sakai CLE. Rumors exist that some major institutions have withdrawn their support for Sakai. This is untrue. At the Sakai Conference 2012 in Atlanta, several major institutions (University of Michigan, Indiana University, and others) announced that they were withdrawing their support *for OAE development*. Instead, they were putting all of their resources back into the continued development of Sakai CLE. While this may have been seen as a set back by some OAE supporters, it is actually a win for the larger Sakai community. It means that major institutions are placing their considerable development efforts into making the existing system even more effective. *Sakai CLE is a fully functioning, robust system with worldwide support. This return of resources into CLE development ensures its long-term stability and new functionality.*

[6] Obviously, the greater the scale (number of members) the greater the reduction in costs.

[7] Go to http://www.likeberea.org/Join_Us/index.html for financial and membership information. Or contact Martin at martin@ceath.com; or Meri at merim@digitalseminarian.com; or Linda at lmcannell@comcast.net

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data is accessible by other members, and with the security redundancies built into Sakai, data is more secure than it would be using an on-site server.)

The LikeBerea Consortium is freed from managing the complexity (and cost) of learning management software and the technical details of the host servers. The Longsight Group securely hosts the consortium's software, provides all servers and keeps them updated and tuned, and provides support to the members. Optional training for members is also available. By belonging to the consortium, members are able to rapidly deploy the system to their users (students, missionaries, congregational leaders, and so on) with almost no technical expertise.

LikeBerea has been live since 2011. The consortium is based on a model begun in 2006, the LAMP consortium for small colleges in the Appalachian Mountains. Similar to the LAMP model, LikeBerea is financially self-sustaining through its membership fees, and provides all needed services to support and host the system. (In 2008, this LAMP model won the prestigious Andrew W. Mellon Foundation's Award for Technology Collaboration, underscoring the creativity and viability of this model.)

LikeBerea Supports Emerging Practices in Education and Leadership Development

LikeBerea is committed to the use of technology *in support of* teaching and learning—regardless of mode. LikeBerea practices challenge the tendency to use technology primarily as a tool for the transmission of content and simple interaction with and among adult learners. Clearly, 21st century technology assists the distribution of information; but more promising is its capacity to support engagement with subject matter, to foster human dialogue and relationship, to encourage personal and spiritual formation, and to assist in research and innovation.

When Martin Ramsay envisioned LikeBerea he saw it as a way to support learning through judicious use of technology but also as a way to create economic efficiency for its members.[8] Many international schools are particularly vulnerable and would benefit from a supportive consortium. Western funding is less available, missionaries are leaving or changing roles (where once they were "free" faculty), infrastructure put in place when western funding was more available for education and development projects, is less and less sustainable, conventional curriculum is perceived to be inadequate or incongruent with the needs of their own context, and in some instances war, unrest, or other social factors are threatening survival. The "employment" of national leadership is a good thing, but is threatened in that many leaders have had no training in education or educational leadership and in many instances were not "groomed" for this sort of leadership. National faculty are often part time or less because they have to work at other jobs in order to have a living wage. Student composition is changing — adult learners are less able to be residential and when other factors are present, a residential model is difficult to support. A further complication is that international schools believe they have to enter into multiple (and expensive) accreditation processes—and those processes often require them to maintain what they feel they have to change. Accreditation is often necessary for cultural (upward) mobility, but any trend toward compliance or maintaining a view of education that is simply a replication of a western university model will hinder innovation. In time, the familiar western style curriculum will become impossible to sustain.

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[8] Go to http://www.likeberea.org for a list of members and additional information. The Evangelical Covenant Church, a denominational member is a provisional member, using Sakai to support orientation training through its Department of Ordered Ministry.

How LikeBerea Assists Organizational Development

We envision the larger task as *learning and leader development* accomplished through one or a combination of modes (face-to-face, online, hybrid, formal, and/or nonformal). Also, the task of leadership development is necessarily broadened beyond the "professional" to the development of lay leaders. Thus, currently, consortium members include theological schools, congregations, mission organizations and could expand to include members from other sectors (e.g., NGOs, community development agencies, nonformal initiatives). Intentions that drive the development of LikeBerea include the following:

1. Participants in the consortium will deepen their understanding of the nature of learning; will increase their expertise and their repertoire of approaches in teaching and learning; and will improve their ability to apply technology to online learning and face-to-face formats.

2. Instructional leaders and adult learners will assist one another in developing intercultural and collaborative learning experiences using 21st century tools. Research will be encouraged among international leaders to inquire into the nature of learning in indigenous contexts.

3. Adult learners will experience greater variety and richness in their learning because of improved designs for learning.

4. Consortium members, sometimes working together in professional learning communities, will develop a "culture of innovation" in their respective organizations in order to sustain professional development and instructional improvement.

5. Participating organizational members will achieve greater hardware and software sophistication, including new cost saving practices and expertise in selecting, using, and supporting interactive technologies in support of learning.

6. Participants will serve as "coaches" for others in their respective organizations; and a body of resources developed through the project will become available to other agencies worldwide.

7. Members of the consortium will contribute to a deeper understanding of organizational evaluation and assessment for learning, using findings to support continuous improvement.

Teaching and learning benefit from a 21st century technological infrastructure for both online and face-to-face instruction, for personalized development in instruction, and to assist institutional innovation. The growth edge for LikeBerea members is to distinguish among institutional structures and teaching and learning processes that currently advance learning and understanding; processes that could be improved; and approaches that should be abandoned.

Benefits to Members of the LikeBerea Consortium

The anticipated primary benefits to the members of the LikeBerea Consortium are economic efficiency, shared resources and expertise, support for collaborative research and development, and support for innovation.

Economic Efficiency and Technological Support

LikeBerea receives technological support and annual training in Sakai through its professional

hosting company: the CEATH Company.[9] Hosting personnel assist faculty with issues such as the incorporation of multiple media tools, criteria for selection of a new media, assisting learners with new technologies, managing a course with collaborative technologies, and so on. Conventional technological infrastructure for teaching and learning tends to be unnecessarily expensive because (1) servers are on the premises (and typically they are far less secure and reliable than those provided by a current hosting company); (2) a full or part time suite of information technology (IT) personnel to manage hardware and software systems is needed; (3) database managers for *each* segment of the system (e.g., student information, financial information, records) are required; and (4) *each* school has to fund its own learning management system. LikeBerea members experience substantial reductions in cost because these 'high ticket' items are managed in a consortial framework. At minimum, an organization would need one or two people on site to serve as "help desk" personnel and simple IT functions.

Cost effective cellular technology and smartphone usage is increasing exponentially worldwide. Sakai works well on mobile devices. Martin Ramsay, Managing Director of CEATH Company, notes that "it is useful to think of Sakai in three layers: the browser-based layer that the user experiences, the rendering layer that extracts data from Sakai's databases and renders it for the browser to display, and the database layer where the actual course content resides. The rendering layer is smart enough to detect what kind of device the user has (including a smart phone) and can thus configure the way data is displayed to be appropriate to the device. Having one's portal to the learning management system in one's pocket is different in both substantial and subtle ways that affect how we should think about pedagogy. But I think it is early: I don't think we really understand all the implications yet."

Shared Resources and Expertise

LikeBerea members access, and will occasionally create, resources to increase awareness of developments in instructional design, to develop desired skills and capacities, to improve organizational evaluation and assessment for learning, and so on. Members engage professional development opportunities at reduced cost through LikeBerea. Similarly, the consortium is able to negotiate reduced fees for third party applications (such as streaming video,[10] plagiarism software from Turnitin,[11] and live video conferencing from Big Blue Button.[12]

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[9] See www.ceath.com

[10] Longsight makes this available at a reduced fee, and it integrates well with Sakai. The CEATH Company also provides information and suggestions about other ways of managing video that may work better in some instances.

[11] Turnitin is available to the consortium at a much better price than each organization could negotiate separately, and it integrates seamlessly into Sakai.

[12] Big Blue Button is an open source product and integrates seamlessly into Sakai. Other commercial products (notably Wimba and Elluminate) are expensive and have been subsumed into Blackboard so that they are no longer available without also purchasing Blackboard.

Support for Collaborative Research and Development[13]

Members with shared interests in working across disciplines and/or organizations, may collaborate on various projects and research proposals (e.g., members of nonformal and formal education, and community development agencies explore suitable approaches to lifelong learning; faculty from different schools globally create a blended course that merges online resources in biblical archaeology and geography with biblical studies; academic scholars and congregational leaders together address an ethical issue in the community).

Support for Innovation

Innovation in higher education, especially, is a critical need. This proposal views leadership for the whole people of God as the larger framework within which theological schools have a part. Increasingly, schools are realizing the importance of partnering with other organizations. Initiatives created and tested by members of LikeBerea may contribute to innovation in a broad ecology of theological education. The LikeBerea Consortium, because of shared expertise, the willingness of members to explore alternatives, a flexible technological support platform, and cost efficiency is positioned to develop and support innovation among member organizations.

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[13] One of the benefits of a consortium is the capacity to support joint projects for development in desired areas. Many of these projects will require foundation or donor support. Again, the fact that a number of organizations is involved strengthens the proposal for funding.

Walking Alongside the Next Generation of Leaders: Reflections on Leadership Development

Deborah Colwill

Abstract

Abstract. Motivated by those who sacrificially and intentionally invested time, energy, prayer, expertise, and finances in her, the author is resolved to invest in the next generation and encourages others to do the same. The purpose of this article is to embolden Christian leaders to be more intentionally and relationally involved in the lives of young leaders. First, she describes factors that shaped emerging leaders' understanding of leadership was shaped. The remainder of the article focuses on what is "due north" for leader developers as well as insights for those who are actively working in the field.

Learning from Emerging Leaders

For several years, I have asked seminary students in some of my leadership courses to write an informal reflection paper on what has shaped or influenced their understanding of leadership. Many describe what they have learned about leadership and godly character from studying the Bible. Some have learned vicariously from famous leaders through reading historical or biographical books. Other students report on lessons learned from books on leadership skills.

Interestingly, the vast majority write about the influence of life experience on their understanding of leadership. These papers often contain thought-provoking stories of their varied and diverse experiences. The first time I gave this assignment and read the students' papers, I was surprised at how openly they discussed their life experiences. While their narratives offer unique insights into what students believe about themselves and about leadership; two types of narratives are apparent.

The first type deals with leadership lessons from experience in the trenches. Mostly, they debrief their "failures" and "successes" in the field, as they seem to be looking for ways to improve. From this hindsight view of their leadership experiences, students report learning about practical things such as the refinement of their interpersonal skills or growing in their time management capability. In short, students primarily report learning about practical leadership skills and behaviors from reflection on their leadership experiences.

In the second type of narrative, students describe how a significant person in their life had a powerful impact on their understanding of leadership. These people played a variety of relational roles. For example, they shared stories of significant people who were their supervisors at work, youth pastors, parents, athletic coaches, military officers, scout leaders, senior pastors, teachers, chaplains, and so on.

The students saw leadership modeled close up as they observed, interacted with, or built relationships with these people. The modeling may be intentional but often it appears to be unintentional. The students' consistently portray these influential individuals in one of two ways: as harmful negative examples of leadership, or as helpful positive leadership role models.

The negative examples include leaders who are self-centered and difficult to get along with; or who act in an arrogant, controlling, or demeaning manner. When students' debrief these accounts during the course, they often struggle with the idea of a negative or destructive leader. Some raise questions such as, "Why do people in leadership roles act this way? Don't they know they are hurting people?" The intense language some use to describe these undesirable experiences suggests that these negative leadership examples have had a lasting impact on them.

Usually students welcome the opportunity to debrief their experiences in a safe environment. Often, they seem surprised that others have had similar types of experiences. For example, a student talked about the experience of being wrongfully accused of sexual misconduct as a youth pastor. We will call him John. A church elder was convinced that he was abusing girls in the youth group. John said he felt like he was standing in front of a firing squad. The entire church rushed to judgment and leaned toward believing the accusations of the elder. After a thorough police investigation, he was fully exonerated. The church members were so remorseful over how they had treated this young man, that they offered to pay all his expenses and tuition for a Master of Divinity degree with no strings attached. They reasoned that their action was restitution, and that they were giving him a chance to heal and listen to the call of God on his life. As John shared this destructive and hurtful leadership example, his face looked as though he was still in shock over what had happened. I happened to notice another student, "Mike," with a similar expressionless look on his face and a solitary tear trickling down his cheek. After this debriefing, we talked about the incident for a while, and prayed with John; then, I turned and asked Mike what he was thinking and feeling during this account. To everyone's shock and dismay, he shared of being wrongly accused and then fully exonerated. But he had decided to leave the church and make a clean break. He was pursuing a Master of Arts degree as he tried to figure out what to do next. I was grateful to God that he brought them together and that they had the courage to share these life experiences with our group. Over the next few months I would often see them eating lunch or talking in the hallway before or after classes—helping one another heal and move forward. The stories of John and Mike graphically illustrate the devastating impact of negative leadership on the lives of emerging leaders.

A number of students describe the substantial positive influence of leaders who took the time to build authentic relationships with them or who intentionally mentored them in meaningful ways. Typically, the mentors displayed patience, wisdom, and discernment in their interactions with students. Some went the extra mile to open doors of opportunity for students that challenged them in developmentally appropriate ways. A number of mentors graciously and prayerfully gave on-going support to students during times of uncertainty, hardship, suffering, or depression. Both John and Mike also mentioned godly mentors who had walked with them through the fire of their trials and served as a lifeline for them in their darkest moments.

In sum, the lessons students learned from their own leadership experiences typically lead to insights and growth in practical leadership skills and behaviors; however, in debriefing the influence of impactful leaders, students most often stressed the importance and necessity of godly character in a leader's life. Ironically, students mention the importance of godly character in stories of negative leadership examples as well as in stories of positive role models—though for different reasons. Unfortunately, many students who told stories of negative examples also spoke about the painful effect of the leader's lack of character on them; and, as a result, some students expressed an earnest desire to grow in godly character so as to avoid being poor examples themselves.

Students who shared stories of positive role models also underscored the value of godly character. Leaders with Christ-like integrity had personally inspired and challenged them to live in a manner that pleases God and to treat others with love and respect. Students saw the fruit of Christ at work in the

leader's life. In their reflection papers, students frequently made the connection between how these encouraging leaders lived their daily lives and a particular scriptural text on serving others in love, or giving with an attitude of generosity, or deliberately taming the tongue in tense difficult conversations.

The life experience stories seem to leave powerful lasting impressions on these emerging leaders. Some of these impressions are encouraging and instructive, while others are quite painful or anxiety provoking. In any case, these indelible impressions significantly affect students' understanding of leadership. In giving this assignment, I trust that students will not only critically reflect on how they have come to hold their views on leadership, but that they will also begin to unpack the assumptions that they carry about themselves, about God, about others, about what it means to be a godly leader, as well as about the essence or nature of Christian leadership. When they reflect on their life experiences and write out their stories in some detail they begin to discover and examine these tacit assumptions. As these assumptions surface, they are shared in a safe community, where we listen well, pray with one another, reflect and hold the assumptions up to the light of Scripture and what we know to be true about God. Theological reflection is not trying to "fix" things or provide glib answers to complex questions. What we glean from the Scripture provides essential theological mooring and assures us of God's presence even when answers to our lingering questions seem far off. Theological moorings keep us humble in times of growth, provide comfort in chaotic, painful times of loss, and anchor us when we feel confused. My hope is that the larger community of faith surrounds the next generation of emerging leaders so that they find safe places for the transforming work of God to take place.

It is pleasing to hear an emerging leader speak about being supported, encouraged, and appropriately challenged by an existing leader. We need more positive role models who will intentionally seek opportunities as leader developers to walk alongside emerging leaders with patience, wisdom, and discernment.

Entering the Ministry of Leadership Development

The stories that students share about the lasting impact of their mentors as they built and sustained dynamic relationships with them, points toward the necessity of existing leaders making a more deliberate effort to reach out to our emerging leaders. Whether we are pastors, teachers, business leaders, coaches, or parents, we must faithfully steward the opportunities God gives us to develop the next generation of leaders. As God's chosen servants we are invited to enter into Christ's ministry of leadership development, to the glory of God the Father, through the power of the Holy Spirit, for the sake of God's kingdom.[1] Metaphorically, this vital connected relationship with Christ is depicted in John 15, God chooses us and appoints us to bear fruit, fruit that remains. As "branches", our dynamic connection to Christ the Vine is essential in bearing lasting fruit.

Three simple thoughts emerge from these statements that provide on-going guidance for me (my "due north") as a leader developer. First, *the development of leaders is Christ's ministry* and he invites me to actively join him. As a result, my focus is to discern and align myself with God's purposes for ministry and to ask the Holy Spirit to prepare me, to empower the process, and to produce the fruit. John's and Mike's stories are a good example of how God brought these two young leaders together for his purposes and gave me a front row seat to watch his work in their lives.

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[1] See S. A. Seamands. S. A. *Ministry in the Image of God: The Trinitarian Shape of Christian Service*. (Downers Grove, Ill.: InterVarsity Press, 2005)

A second insight for leader developers is that *keeping a strong vibrant relationship with Christ the Vine* is not a luxury; it is our life source. Spending quality time with God strengthens our relationship with him, keeps us centered on what is important, and gives us the strength and courage to do what is right in tough situations. Some of the crucial conversations that leader developers are called to be a part of require self-control, patience, wisdom, and discernment. The only way we can navigate these messy spaces is to stay focused on Christ.

Finally, those of us who are called to develop leaders must be fully aware that younger leaders are closely watching us. Therefore, we need to *genuinely model a strong connection to the Vine*. In my own journey as a leader, I have appreciated those who openly talk about their relationships with God, particularly when they talk about the times of hardship, desert experiences, or when they have incurred a significant loss. How do they navigate these difficult spaces in their relationship with God? What does that look like? As these mentors talk openly about their relationship with God, and share these sacred spaces with me, I am strengthened with a fresh sense of hope in the Lord. Without them saying a word, observing their everyday lives powerfully points me toward Christ. In sum, Christ invites us into his ministry of leadership development and our vibrant connection to him is what allows us to bear lasting fruit.

Leadership Development Basics

Given the above, here are a few additional insights learned about leadership development over the years. Broadly speaking, these insights cluster into four areas: Character, Community, Content, and Competencies. The first broad area in leadership development is emphasizing growth in *Christ-like Character*. Focused dialogue on important topics such as humility vs. arrogance, hunger for righteousness, fruit of the Spirit, a joyful heart, wisdom vs. foolishness, embodying the servant attitude of Christ, as well as other "character" types of topics, are the bread and butter of the leader developer. Building relational trust lays a foundation for crucial conversations about the "inner work" of an emerging leader. As the leader developer walks alongside a protégé, in a gentle but intentional manner the emphasis of the discussion is brought back to following the example of Christ.

Emerging leaders need a healthy *Community* of faith in which to grow. When my husband and I were part of a church planting team in Texas, a young seminary student was our interim pastor for about one year. At the end of his seminary career he and his wife left to serve God in another context. His parting words to the core team of the church plant still linger in my mind: "Thank you for loving me and helping me to become a pastor." Healthy community is like a greenhouse for young leaders. Having a safe place to collaboratively "learn by doing" builds strength in a young leader.

The *Content* of leadership development relates to important subject matter for the emerging leader to know and practice. For example, understanding and seeking to cultivate a "global mindset" aids younger leaders in their ability to engage in contemporary settings that are increasingly culturally diverse. The characteristics of a global mindset include self-awareness, context awareness, respecting and valuing differences, flexibility, and learning agility.[2] In addition to a global mindset, other examples of leadership development subject matter could include knowledge of the skill sets for facilitating and developing collaborative teams, leading change, or fostering a healthy organizational culture. All emerging leaders need to be challenged by thoughtful leaders and leading practitioners in their field. It is especially important for leader developers to engage younger leaders in discussion about important topics so that

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[2] See D. A. Colwill. Positive Global Leadership, Southwest Academy of Management Presentation, 2010.

they learn how to think critically, reflect theologically, and glean wisdom from other sources of helpful information.

The importance of Christ-honoring character has been repeatedly raised. However, the emphasis on character does not preclude or undermine the importance of growing in leadership competencies. Thus, helping a young leader develop the *Competencies* related to the vocational ministry to which Christ is calling them is also part of the work of a leader developer. Many of the subject matter areas mentioned in the previous section have a corresponding set of skills or competencies. For example, a global mindset requires coaching on the competencies and attitudes of emotional and social intelligence. Developing competence in social intelligence is particularly important for leaders who will, in the next season of their ministry, facilitate collaboration among diverse team members. Practice is essential in developing competency. Providing specific targeted feedback that is based on a young leader's experience in the field is one of the most helpful coaching approaches to developing leadership behaviors and competences. Leader developers, then, have the opportunity to help emerging leaders identify their unique edges of growth and to intentionally move them toward developing their strengths and their "improvement needed" areas.

To reiterate, whether we are pastors, teachers, business leaders, coaches, or parents, we must faithfully steward the opportunities God gives us to develop the next generation of leaders. As God's chosen servants we are invited to enter into Christ's ministry of leadership development, to the glory of God the Father, through the power of the Holy Spirit, for the sake of God's kingdom.

Leading with a Developmental Bias: A Passionate Plea for a Return to a Biblical Perspective on People Development

Steve Hoke

Abstract

This article reflects the author's experience in the crucible of cross-cultural mission and describes an "epistemology of practice" in cross-cultural mission (Schön 1983, viii). He writes out of his observational experience as a "reflective practitioner" over 40 years in over 40 countries with over 100 mission organizations. The article explores ways to refocus organizational culture to be better stewards of the people God has entrusted to us.

Introduction

Whenever I spend more than hour with colleagues in MemCare or missionary training, a story of spiritual or leadership abuse almost always surfaces. Not as gossip, but as a heart-felt plea for assistance. We dive in, dissect the situation, try to analyze the causes, share resources, and end up in prayer. We recognize that unless the Spirit intervenes the situation will only get worse. Here's a week's menu of cases:

- Paul and Sue arrive to teach in a Bible School but their original team disintegrates around them. The team leader returned to the States and the couple finds themselves isolated in a small city of a huge nation in turmoil, with a child with significant learning disabilities. They are young and inexperienced, and what they came to do is no longer an option. Their organization does little to assist them in reforming a team, or in relocating to a suitable locale. Seven years later they are still experimenting with new venues of ministry, none of them in their spiritual "sweet spot," and none very effective.

- Dan and Laura, a veteran couple with over 25 years in Asia, relocate Stateside to work in the home office. They are not helped to sculpt a meaningful role aligned with their rich experience, maturation, and wisdom. Left alone, they find meaningful ministry after several years doing itinerant teaching globally with another organization, while still members of their original agency.

- Craig and Barb, a veteran couple of 25 years in Latin America, still shouldering the baggage of residual family-of-origin, marital discord, and field conflict issues, return to the States. They receive little proactive assistance or intervention from their organization. They resettle across the country from the home office, and launch a new ministry in Latin America on their own. Despite pleas from one spouse for marital assistance, the regional leader takes no action for over two years.

- Sara, a 35 year-old translator working in Africa discovers that her translating partner is lesbian and she expresses concern to her team leader. When nothing is done for weeks, months, and years, and after repeated dialogue among team members and the team leader, the team disintegrates. As a result the translation work halts, and team members disperse around the

world. The workers dwindle away with no organizational assistance in processing what happened.

What follows reflects my personal experience[1] in the crucible of cross-cultural mission in which I have been submerged since childhood and describes an "epistemology of practice" in cross-cultural mission (Schön 1983, viii). I have no axe to grind or wounds to expunge in this article. Rather I write out of my observational experience as a "reflective practitioner" (see Schön 1983) over 40 years in over 40 countries with over 100 mission organizations. My heart has become heavy, not with the pain in my life, but with the woundings and hurt I have observed in every region of the world, among missionaries who serve with well-known and reputable mission agencies, supported by well-known churches. I have discovered the wisdom of that sage of cross-cultural engagement, Yogi Berra, who observed, "You can see a lot just by looking."

Where We Minister: Our Organizational Context

Many church and mission organizations use, neglect, or abuse people through any one of the following behaviors:

- Placing people into roles for which they were not adequately assessed or trained (not paying attention to their gifting or temperament).

- Leaving people in roles with inadequate supervision, nurture or development. Organizations tend to *neglect* missionaries and field leaders more than they abuse. They act on old ideas that management is control not the nurturing of people and fail to realize that management of people can be developmental. They think training takes care of all the issues – many of which only holistic supervision can address (see Harder 2011).

- Neglecting people by providing inadequate stewardship, alignment or affirmation.

- Devoting insufficient funds and resources to people development.

- Providing inadequate assistance in areas of MemCare, development, MK education advising, conflict resolution, or abusive leadership.

These behaviors are *symptoms* of a lack of development perspective. These are the ugly reasons missionaries leave the field unexpectedly and are reported as "unintended attrition" (Taylor 1996). But I must add this disclaimer: I am not critiquing churches and agencies that are doing their best to nurture, care for and develop their people—except to encourage them to *"Keep up the good work!"* The focus in this article is to explore ways to **refocus our organizational culture** to be better **stewards** of the people God has entrusted to us. The intent is to stimulate discussion in the global church-mission community to the end that more churches and agencies might strive to become developmentally biased organizations, with the impact that the majority of their members would **intentionally grow as healthy and effective servants**, not

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[1] I have been a participant-observer in the following contexts: missionary kid in Tokyo, Japan for 15 years; member of 13 different churches since 1964, holding staff positions in two, adult education teacher in 12, launched age-graded congregations in several, on a mission committee in three, and an Elder in three; consulted and coached over 500 missionaries in over 100 agencies in over 40 countries since 1986; served on the board of three different agencies; and as a church-missions consultant with over 30 churches (in over 15 denominations) since 1980.

only task-driven, but contentedly serving to glorify Christ in alignment with their God-given gifts and Spirit-directed calling.

People First. People are an organization's most important resource. A commitment to people development must be a core value, resulting in a culture that values development as highly as accomplishing the organization's mission. Unfortunately, many ministry organizations don't seem to fully comprehend the impact of their organizational culture in creating an environment in which people thrive. This awareness is an essential prerequisite to leading with a developmental bias. Hans Finzel, former CEO of World Venture, describes the role of leaders in creating the right leadership culture: "Leaders are the main creators, keepers and breeders of the organizational climate in their organizations . . . Leaders of an organization create the cultural values that are the trademark of the group . . . Leaders influence the effectiveness of followers" (Finzel 1998, 1).

Definitions. The following definitions will help the reader interpret vocabulary used in this article about organizations:

Organizational Culture. The combined practices and behaviors of an organization that grow out of the core values, attitudes and practices of its leaders is the ethos of the place. It's the 'feel' of the place; the difference between a free-wheeling, entrepreneurial organization that catalyzes innovative ministry and high loyalty; and one in which members feel controlled, undervalued, used, and often abused. Practices grow out of values when practice is intentional. But in too many cases, missions are not intentional. So practice grows out of how leaders behave under stress or neglect (i.e., what they don't do). In the ideal, mission leaders desire to shape an organization culture of internal consistency where organizational values shape processes and are lived out in their procedures on a daily basis.

Organizational Values. A chasm continues to exist between what leaders say they value and what they do. In his Foreword to the thoughtful volume, *Nurture that is Christian* (Wilhoit and Dettoni, 1995), Ted Ward makes an important point for Christian education that is equally true for Christian leadership in churches and mission organizations. Simply put, Ward contends that the educational theories Christian educators select to guide their work "must be in harmony with the rudiments of Christian values and ideation" (7). Without integrating Biblical studies and Christian theology into the very DNA of their education ministry, they may attempt to draw from secular theories that "cannot be reconciled with the scriptural base of Christianity" (8). Ward then makes this evaluation of a developmental perspective: "Developmentalism passes this test rather well, especially if Christian definitions and supernatural components of the person are recognized alongside the inherent naturalism from which developmentalism springs" (8).

People Development. In the same way, this article makes the point that Christian leaders in churches and mission organizations must construct a theory of leadership and organizational development that is in harmony with the essentials of Biblical values and ideation. Biblical truth and theology must be integrated into the very DNA of their organizations. The core principles of biblical developmentalism offer the strongest foundation for the framing the structure and practices of Christian churches and mission organizations. Development implies facilitating what is innate, viz., first, growth from less to more mature, and second, constant activity that leads to knowledge (cognitive), feeling (affective), doing (behavioral), and being (existential). A change of one's core is necessary, not merely conforming one's behavior to predetermined task objectives.

John Dettoni further explains the distinctives of a developmental perspective: "Development focuses on helping people to grow and mature as God has called them to be, within their areas of

giftedness, talents, and life situations. The whole person is the focus of development, not just the pre-determined behavior of the 'teacher' or missionary trainer. Becoming mature is the outcome, and maturing is more than just pre-determined behaviors. It is the growth and development of the whole person, physical, cognitive, social, affective, moral, and spiritual into full maturity ' . . . measuring up to the full stature of Christ'" (Eph 4:13 NLT) (Dettoni 1999, 3-4).

While training is oriented towards discrete data, the concrete, and easily observed behavior, development is concerned for the whole person, recognizing that discrete data are just part of the whole, not the whole itself. Development is concerned for the person, not just his/her behaviors. This article will not delineate the criteria for theory in Christian business and organizational development, but refers the reader to Ward's excellent discussion of Developmentalism in the Foreword cited above (10-17). Just as the concepts and models are still emerging in Christian education, so they are in the arena of Christian leadership and management. Ward summarizes: "In effect, developmentalism is a meta-theory that explains the connections, similarities, and contrasts among particular developmental theories, each of which explains components of the whole" (14). In line with Ward's direction, I suggest that a developmental bent or perspective on how people work together in organizations offers the best theoretical base from which to create the processes and practices for both church and mission organizations.

Developmentally Biased Organizations. Christian organizations do not need leaders who lack a developmental perspective, and tend to see church and mission ministry as more task-oriented than people-oriented. This is a false dichotomy. A developmental bias is a core values commitment that places the development of people as highly as accomplishing the organization's mission. Developmentally-biased organizations are learning organizations at four levels: *strategic thinking* as an organization; executive *leadership who practice learning*; *teams* who do the same; as well as *individuals*. If we focus too much on the individual, group functioning may negate what the individual is learning and wanting to practice in ministry.

Developmentally Aware Organizations. A developmentally-aware organization is one that balances its concern for task leadership, relational leadership, and inspirational leadership by accomplishing its mission while also insisting that people reach their divine potential. Developmentally aware organizations are focused on effective service to reach the mission, yet know that people are the key. Effective people are grown – they don't just appear.

People (staff) and Leader Development. An intentional organizational plan and program which results in the consistent life-long development of all of its people and its leaders.

Steward-Leaders are relational managers of the (gifts of the) people they lead in a context of relationship. Steward-leaders create the organizational culture and lead from an organic-relational perspective. A primary concern is people development, not just people productivity.

This article also assumes that the biblical ethos and culture of local churches (*modalic* structures) are the same as mobile missionary bands or apostolic teams (*sodalic* structures, which today we call mission organizations). The ethos of both may be characterized by the practices and principles of the church described in Acts 2:42-47, and clarified in the Pauline corpus. Their character and ethos are the same, while their structures are different—determined by their purpose. The primary role of leaders in the Body of Christ—whether in local churches or mission organizations (the church in mission), is to steward the gifts of members in a context of committed relationships. We call this *Body Life leadership.* Paul's "one another" commands describe the attitudinal silicon that lubricates relationships in "life together," and how

the gifts function in synergy to build loving unity among team members, whether in a local church or on an apostolic team.

Organizational culture and leadership are two sides of the same coin. Leaders first create cultures when they create groups and organizations. The bottom line for leaders is that they must become aware of the organizational culture in which they work, or those cultures will manage them (see Finzel 1998). Leaders who influence an organization toward developmental awareness help create its organizational culture and lead with a developmental bias.

It may help to think of organizations along a continuum with high task orientation on the left of the continuum, and high regard for people and relational leadership on the right. Under each extreme are listed the behavioral symptoms of that position (Figure 1: Clinton, 2009, 2).[2]

The *symptoms* help identify what it means to lead from a *task-oriented bias* (the left of the continuum) or from a *relational-oriented bias* (the right end of the continuum). Both extremes have their problems. At the left, people are being used, although the task may be accomplished. At the right, people are being developed, although the task is not the only objective. A leader with a developmental bias leads from somewhere slightly to the right of center. An X marks the spot on the continuum which we believe represents an ideal balance or creative tension between giving attention to both the goal (task) and the people working to accomplish the task. In the Gospels we see Jesus investing three years equipping and releasing the disciples into short-term developmental ministry assignments, interspersed with intense times of fellowship, debriefing, teaching, and discipling. When he sent the Holy Spirit (Acts 1:4-8), he was confident that his disciples now apostles, were adequate—in the Spirit—for the task of discipling the nations, as long as they remained in Body Life relationship (John 14-17). It is from Jesus that we discover the pattern of equipping before releasing, being and doing, and ministry that flows out of being in intimate relationship with Abba.

It is not difficult to observe certain generational tendencies in these leadership orientations. Yet organizations, like people, cannot be put into a single box or painted with the same brush. We must recognize the downside of moving to either extreme. Task-oriented leaders often miss and misuse their people, while people-friendly leaders often err by not keeping a biblical ministry goal clearly in mind. Without a clear vision many people wander in self-absorbed concern about becoming community.
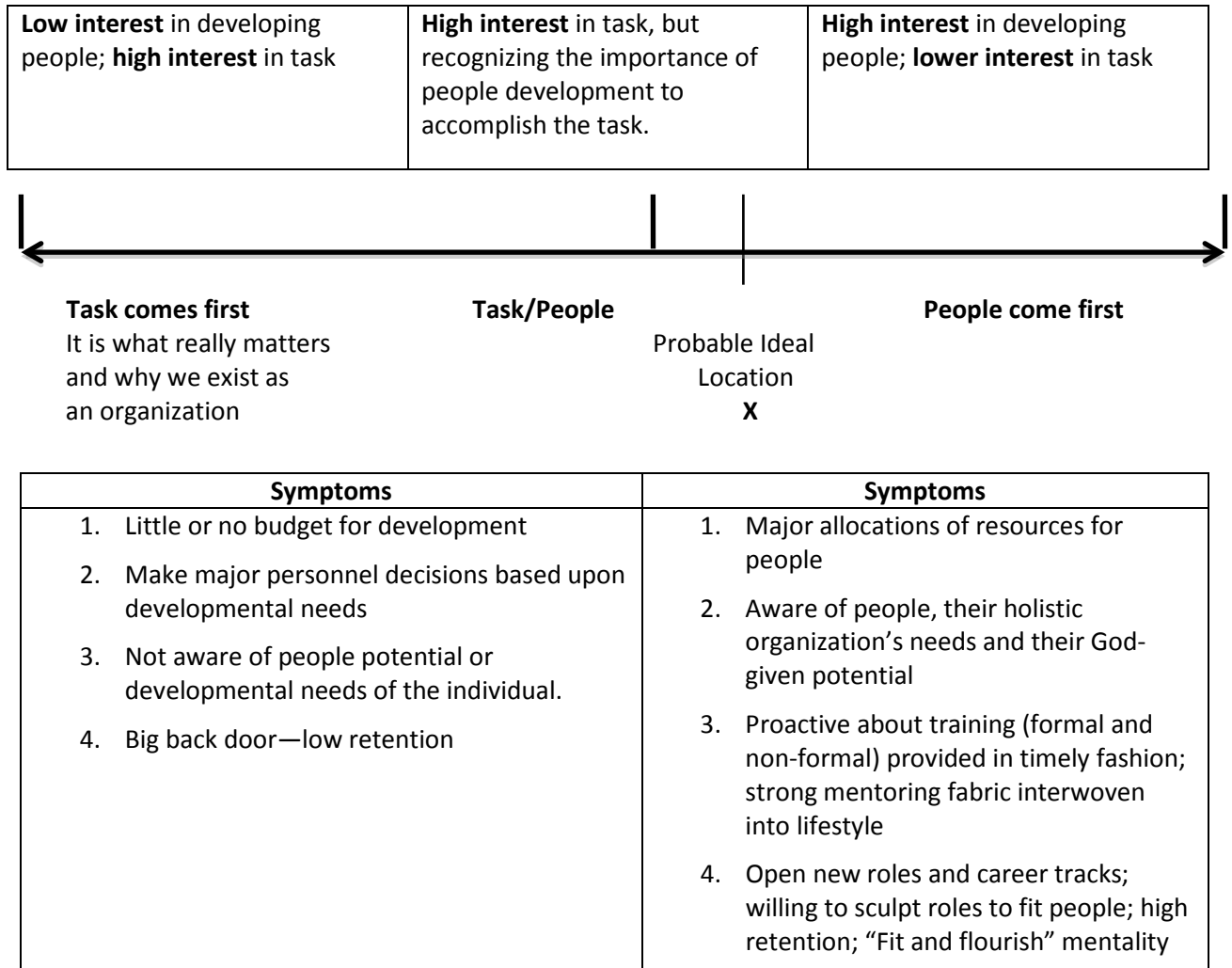
Just as the nature and purpose of the church preceded the establishment of the New Testament church and its activities; so the needs of people in church and mission ministry today must precede the organization, institutionalization, and program activities of the church and its mission (Dettoni 1999, 2).

To state this caution another way: it may be just as problematic in moving toward balance from the extreme right side of the continuum—a touchy-feely organization that loves and cares for its people, but easily loses sight of its original vision for ministry task! For example, some agencies (and churches we know) are much more relationally-oriented than task-oriented. With fewer Boomers and more Millennials in the years ahead, this situation will become more common in many of our churches and organizations (Harder 2013). The latest reports from the house church movement reminds us that biblical community is best lived

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[2] J. Robert Clinton's original article, "Leading with a Developmental Bias," (Altadena, CA: Barnabas Publishers, Nov. 1996) serves as the foundation for this revised and updated version for EMQ, September, 2013, with Clinton's permission to reflect more recent needs and developments within Christian mission agencies.

out when the group maintains a sense of apostolic focus. Task and people orientation must find a creative, Spirit-led symbiosis.

Figure 1: Developmental Continuum for Evaluating Organizational Culture

Low interest in developing people; **high interest** in task	**High interest** in task, but recognizing the importance of people development to accomplish the task.	**High interest** in developing people; **lower interest** in task

Task comes first	**Task/People**	**People come first**
It is what really matters and why we exist as an organization	Probable Ideal Location **X**	

Symptoms	**Symptoms**
1. Little or no budget for development 2. Make major personnel decisions based upon developmental needs 3. Not aware of people potential or developmental needs of the individual. 4. Big back door—low retention	1. Major allocations of resources for people 2. Aware of people, their holistic organization's needs and their God-given potential 3. Proactive about training (formal and non-formal) provided in timely fashion; strong mentoring fabric interwoven into lifestyle 4. Open new roles and career tracks; willing to sculpt roles to fit people; high retention; "Fit and flourish" mentality

⊠ **Reflect**: It may help the reader to contextualize this discussion, to take a minute to reflect on where your organization falls on the continuum. Mentally place an "X" on the spot. Is your organization more people-oriented or task-oriented?

The mDNA of Developmentally-biased Organizations

I am indebted to church movement specialist Alan Hirsch for his insightful articulation of the components of the "Apostolic Genius" of the New Testament (the built-in life force and guiding mechanisms of God's people) as "*missional DNA*," or **mDNA** for short (Hirsch,18-26). He has artfully captured for us both the developmental and missional constituent elements of DNA that must be held in biblical balance for a church or mission organization to "blaze up" to accomplish their God-given purpose.

What are the core characteristics of a developmentally-aware organization (i.e., one which has leaders who nurture the organizational culture and lead with a developmental bias)? How can a Christian

organization fulfill its biblical mandate to steward the people and their gifts in pursuit of kingdom ministry? The following seven characteristics define the growth-enhancing mDNA of a developmental organization. They are seven simple but interrelating elements of mDNA which enable and support developmental structures. Following Robert Clinton (1996), I have tried to distill them to the absolutely irreducible components (Hirsch 2006, 24).

People Priority

1. People development as a critical priority. At the center of every developmental organization exists a simple credo: we see people development as important as the tasks the organization is to accomplish. Stewardship of the gifts of staff is just as important as the stewardship of financial and material resources. This value must be imbedded in the *mDNA* of the organization and its leaders. This is a biblical, relational stewardship issue! Creating high-trust, grace-filled environments where people feel safe to fail and succeed is a leadership priority (see Thrall et al. 1999; Thrall et al 2004).

One could argue that there are as many instances of the opposite being true (i.e., consider how many inefficient and ineffective organizations you know that may be warmly relational, but are not productive in accomplishing their stated ministry tasks and goals). Although in this article we are focusing more on finding the proper balance between people development and task-orientation, we must at least acknowledge that there are problems on this side as well.

Resource allocation for development. The most evident indicator of an organization's true values commitment is this: sufficient resources, both financial and human, are dedicated to the development of people. It is more than stewardship of finances or goods and real estate. Relational stewardship becomes a biblical priority. It values organic, relational stewardship of Spirit-gifted people. Decisions for their lives are made on the basic of biblical developmental thinking: *How can we best steward their lives? How do we best steward the gifts of members in the context of Body Life relationships?* Such stewardship will mean allocating organizational and individual financial resources for education and development of staff, as well as finding and assigning the right staff to roles which guide and support people-centered development.

> *Staff Development vs. Member Care*: Recent missions' history reveals that when training and development functions (departments) are under the same organizational leader as Member Care, the bulk of the resources invariably go to Member Care because those needs are urgent and present. While training and development look to the future and are important, they are seldom urgent. They can't compete for resources in a "tyranny-of-the-urgent" mentality. The easiest solution is to keep the training and development function organically linked in planning, staffing, and budgeting with Member Care to maintain a critical symbiotic balance, but not subservient to the urgent.

People Development Perspectives

3. Lifetime Perspective. How does one help people discover their ministry identity and then track them over their lifetime to maximize their holistic development (Clinton, 2012)? One can take a holistic, whole-life perspective on the development of each individual in the organization; learn where he or she is in development, what is happening, what shaping is needed, and what developmental assignments (with the appropriate support) will facilitate the person's growth toward realized potential. Refocusing people to discover their ministry identity (clarify their spiritual gifts, personal values, calling, and ministry burden and passion) empowers individuals to discover their "role alignment." It is this perspective that leads organizations to track (not control) their staff and leaders over a lifetime. It is the ongoing growth and

development of staff which makes periodic "role sculpting" necessary. Ministry roles must be artfully adjusted to assure they continue to fit the maturing character and skills of each individual. It also encourages organizations to create an integrated offering of development enhancing programs, including designing growth-filled furloughs, providing study leaves and sabbaticals, and structuring mid-career assessments at times of life change, transition, and clarified ultimate contribution. We will describe a full menu of such offerings below.

4. Future perfect thinking. In what ways do you coach and nurture people with an eye to the future? Based on your view of the future, how do you operate differently now (i.e., develop your staff for the future)? What will characterize the people when they reach their potential? "Future perfect" leaders come alongside staff to empower them to become the people God created them to be (Davis, 1987). They create space and time for developmental assignments to prepare younger and emerging leaders for decision-making and responsibility for the future. Jesus' model suggests that we also make room for failure and be willing to offer grace and second chances when developmental challenges fall short of organizational expectations.

Means to Enhance People Development

5. Learning posture. The organization maintains and promotes a learning posture among its people. It encourages growth in every way through formal, non-formal, and informal learning and training models. It commits funding to this end (including budget, proactive planning with each individual, study leaves, training, sabbaticals, and modeling of a learning posture at all levels of leadership), without placing undue burden on the individual member. The organization works diligently to create organic, relational pathways in which individuals and teams across a wide spectrum of diversity can pursue growth and development in sync with the Holy Spirit. Leaders knowingly admit that no one organization can have the expertise to respond to all needs. So they intentionally identify individuals and organizations who can provide the needed training, coaching, and counseling. They communicate these resources to each leader and member and describe how they can be accessed.

6. Relational empowerment. The organization utilizes coaching and mentoring to develop leaders by releasing them to discover and accomplish their God-given calling. This process operates best in environments of high trust and safety—communities of grace, not those focused on control or performance (Thrall, et al, 1999). In such an environment, mentoring is the major means of developing middle and upper-level leaders. Mentoring (pouring in) and coaching (drawing out) is practiced and modeled at all levels of leadership (Stanley and Clinton 1992). The developmental organization provides nurture in the form of coaches, peer support, and oversight to explore and grow holistically (spiritual intimacy, emotional health, family health, physical health, financial/support health). Both internal and external resources are provided for this nurture and development. To what extent is your organization a "safe-place learning community" (see Thrall et al, 1999)? To what extent does a culture of coaching and mentoring exist in your organization? How have you provided for re-training for your leaders and supervisors? Team leaders and supervisors must be equipped to serve as steward-leaders of the gifts of team members in a context of relationship. Team leaders rely upon the biblical practice of "sober estimation" (Rom 12:1-3) to know their team members, and to "equip and release" them to find their optimum kingdom contribution based upon their spiritual gifts, calling, and passion (see Ford, 2013, 219-232).

Retention and Organizational Flexibility

7. **Open up new roles and career tracks**. The organization is constantly opening new roles and developing innovative career tracks because it believes that "ministry flows out of being." People may not find roles that fit them perfectly. Roles must be adjusted to accommodate their growth and maturation.

New roles must be created and "sculpted" to fit the developing people if the organization wants to keep them. The developmentally biased organization intentionally grooms its leaders to invest in each person for whom they have oversight. The training and development of missionaries, then, takes place in the midst of life and ministry. This is the critical reproduction factor, indispensable to all mission organizations. To what extent does your organization and its leaders see continuing leader replication as a primary ministry goal? To what extent are roles "sculpted" in your organization to fit both the natural and spiritual wiring of your people versus an approach where people are plugged into roles for which they may be ill-suited? Joining a mission is no longer a lifetime commitment. So organizations must recognize and accept the value that possibly a significant investment in the lives of today's staff is not just "development" for their role or roles within your organization now, but a kingdom investment for their "post-church/agency" life and ministry—for a lifetime.

When we talk to existing leaders—regardless of their generation—we find that almost all are seeking developmentally aware organizations. They want to know that someone will take a deep concern for their long-term holistic growth and development. If current leaders are to recruit and retain emerging leaders, we must recognize the importance of leading with a developmental bias. We do not say this simply because the rising corps of leaders expect it, but because it is biblical. Jesus developed leader/disciples for the most strategic task of history. If God is in the business of developing leaders, perhaps *his* priority should become the priority of more Christian leaders and organizations.

The transition in moving an existing church or organization toward a developmental mindset demands a carefully planned and intentional change strategy. It necessitates a participatory exploration and discovery process that might take months or one or more years. The following topics and questions have proven helpful to organizations that have attempted this organizational paradigm shift:

Key Topics for a DNA Discussion:

1. What internal processes need to be created to nurture staff development?

2. What organizational initiatives are needed to create a culture of growth and development?

3. How can the entire supervisory structure become more thoroughly developmental with appropriate accountability?

4. What kind of people with what giftings are needed to lead such a process?

5. How can individual work plans be aligned with organizational directions?

6. How can clear communication be initiated and empowered?

7. What efficient core processes must be designed or redesigned?

8. What training for competent steward-leaders must be implemented?

9. Who will oversee the organization's legal compliance?

Twin Dynamics of Organizational Developmental Effectiveness
There are at least two synergistic dynamics at work in developmentally aware organizations.

The first dynamic encompasses the numerous *Organizational Values and Processes* which create the *mDNA* to nurture whole people development. The focus is on *what organizations can do.* Each of the examples below illustrate an organization putting into intentional operation practices that consistently reveal that people are the chief asset in fulfilling the organization's purpose.

The second dynamic flows out of the organizational values, and focuses on staff and leader development—not through program but through *Staff Capacity Development*. Empowering staff development involves creating a safe, grace-filled environment leading to proactive ownership, relevant learning and sustainable impact. It focuses on *what individuals* (staff and leaders) *can do.* The organization facilitates training and development, but the individual must own his or her responsibility to grow as a holistic servant of Christ. Dettoni clarifies how a developmental perspective focuses an organization's concern to empower individual growth and development: "Development encourages persons to make decisions and to be responsible for their own learning, growth, and development as they are able. People are the focus of development. Learning occurs in order to help a person become a more mature human being and to reduce less mature states that retard more complete integration . . ." (Dettoni 1999, 4).

Organizational Offerings: What Organizations Can Do

Initially, organizational leaders must prayerfully work together to create an organizational culture of learning and development. Out of such a safe-place learning environment will flow developmental offerings like the following:

1. Design *pre-field and on-field apprenticeships and internships* appropriate to each ministry role (on a team). Contextualize them to the particular region, city and area of work. Match new missionaries with veteran workers who naturally mentor and understand the dynamics of "process coaching." The primary need of most newcomers need is an alongside encourager and coach to help them learn to solve problems and design solutions on their own.

2. Offer regular *developmental staff training* on a consistent, on-going basis that is regularly attuned to actual felt needs of men and women in the home office and in the field.

3. Integrate a *Personal Development Plan (PDP)* into the Role/Position Focus Description of each staff member that is integral to their job. This annual planning process must be designed and customized to each different ministry setting, and be linked to essential spiritual, ministry and knowledge formation. A *combination of development plans may be necessary*. A recognition of Body Life reminds us that someone who is mentoring us in one area might need to be mentored by us in another area! That's what "peer mentoring" is all about!

4. Provide a *holistic and interactive leader development and training* process. Generic staff development is good, but is probably not adequate to keep organizational leaders on the cutting edge of leadership practice and mission strategy. A blended approach utilizing live, face-to-face training in cohorts as well as an array of distance learning options is optimal. Research indicates that a blended approach will have maximum impact for organizational leaders (ASTD 2004).

5. Design intentional *leader "Onboarding" processes* for new leaders. The Onboarding process is the designation for experiences and learnings that prepare prospective leaders for their next assignment. Like an on-ramp to a freeway provides sufficient space for gaining speed to merge with fast-moving traffic, so onboarding for leaders gives them space, fuel, and guided assistance to "ramp up" their leadership capacity in order to be at full speed when they assume

their next role (see Harder's 2011 EMQ article and series of blogs on the Onboarding process for mission leaders).

6. Involved in the Onboarding process for leaders is the need to create *developmental assignments* for prospective leaders. The Center for Creative Leadership's research-based model for leader development identifies developmental assignments as the all-too-frequent missing ingredient in effective leader development processes. Veterans may understand the range of experiences and skills that effective missionaries must develop, but they are rarely asked to design "next step" ministry assignments through which newer workers can gain exposure, experience, and the requisite learning. Alongside "process coaching" is vital to ensure that a "stretch" assignment fits the person and accomplishes its developmental purposes (CCL 1998).

7. Provide *appropriate supervision and "process coaching"* (Harder, 1992). Just as younger students need teachers, adult learners need alongside coaches. Process coaches facilitate adequate processing and debriefing of what one is learning in the crucible of ministry, team relationships, and field leadership activities. Jesus' consistent pattern of debriefing the twelve following each short-term ministry foray models for us the critical importance of just-in-time training and just-after debriefing (see Mt 13:10-34, 36-52; 17:19-21; Mk 4:10-20; 6:50-51; Lk 5:4-11; 10:17-20; Jn 4:27-38; 6:60-69). Learners often need help in deducing lessons from experience, integrating learnings from experience into their lives and ministry, and making learnings from experience practical. Alongside coaches are best situated to help people recognize, articulate and apply learnings emerging from their shared group experiences. Not to provide such learning assistance is to risk losing the richness and depth of the learning experience (Ward, et al, 1974).

8. Design *annual evaluations* which provide a setting for "grappling" with issues as well as appropriate and genuine affirmation. Consistent, interactive evaluation integrated into the flow of planning, implementation and accountability for staff is critical to closing the loop on the learning cycle. Evaluation is not about control, or gathering data for donors—solely. Rather, appropriate ministry metrics must imbed the values the organization seeks to practice, and be gathered in a manner that is thoroughly humane, encouraging and which contributes to greater self-awareness and renewed motivation for growth and service (see Harder's 1992 "Process Time" model for one-on-one evaluative conversations).

9. Offer *life-long learning opportunities and graduate study incentives* and options. Christian leaders must recognize their role in encouraging life-long learning. They creatively fund and provide a range of learning opportunities some of which may not be available inside the organization. Graduate study is an example. The key is not paying for the entire program, and giving staff years off to complete the degree; but rather to encourage the benefits of life-long learning with incentives such as partial scholarships, book allowances, and specialized funds for professional education.

10. Create *a coaching and mentoring culture*. The Navigators are just one organization that has shaped their culture to emphasize and offer developmental coaching. Their *Thrive* leader development program includes the equipping of volunteer staff to serve as internal Development Resource Persons (DRP) or coaches for other staff desiring such assistance. Annual coach training and tune-ups are provided for all interested staff. A critical training program that has aided this movement, is the "CORE Coach Training" (see Webb 2012).

Intensive training customized for the Christian market helps organizations create an infrastructure that facilitates ongoing staff development.

11. Offer *mid-career assessments* to all staff desiring them after two-terms. Church Resource Ministries (CRM) launched its two-day "group discernment" process for veteran staff with over seven years of field ministry in 1996. A team of colleagues and team leader, led by a trained staff development facilitator, spend two days of active listening and praying with missionary personnel to help them discern whether their current role is the best stewardship of their lives going forward. Most staff are greatly affirmed and typically roles are appropriately re-sculpted (to be more suitable to maturity and emerging gifts and passion) coming out of the assessment process. Some are led to make minor adjustments and to keep moving in the same direction, while others are released to explore totally new ventures of ministry (Hoke, 2010).

12. Facilitate *sabbaticals* every seven years. It is estimated that only 15-20 mission organizations of the 900+ North American sending agencies have a sabbatical policy in place. This deficiency suggests the lack of a developmental bias in most mission organizations. Recent missions history has revealed the reality that cross-cultural service is a crucible for character development or for chaotic crashes. Sabbaticals focused on replenishment, silence, solitude, and intentional time with God seem especially to be needed by veterans of both church and mission ministry. Organizations that have offered sabbaticals for more than 10 years (e.g., The Evangelical Free Church of America, The Navigators, CRM) attest to their efficacy and the rich long-term return on the investment in time away (Hoke, 2010).

13. Use *skilled consultants* when specialized assistance and advice is needed. When the appropriate level of expertise is not available within an organization, especially developmental assistance, skilled consultants are available. Numerous specialists such as Dr. Ken Harder (GMI) in research, David Dougherty (OMF) in leader development are available for leadership and organizational consulting. Recently, MissioNexus assembled a panel of consultants in HR, training, leadership, development of women, finance, and other areas, to bring the highest level of professional competence to church-mission organizations (see MissioNexus' Professional Services Group website).

Some of the most innovative and promising developmental approaches offered by North American mission agencies include the following:

Overseas Mission Fellowship's (OMF) *Leadership Development Program* (LDP). E. David Dougherty, working closely with international director Dan Bacon, designed a multi-level and multi-year staff and leader development program that became a "best practice" among mission organizations by 2001. Key to its effectiveness was a developmental commitment to shape personal character and spirituality as well as the leaders' ministry skills and strategic thinking over several years, not overnight (see OMF).

International Team's (IT) nine-module distance Leader Development *"The Journey Begins"* program. Concerned in 2012 with upgrading the leadership skills of all field leaders, IT appointed Anna Pavey to find a creative, a cost-effective solution. Avey involved over 60 organizational leaders in a creative distance learning program which offered weekly sessions that included video input, group conversations, and peer coaching in a nine-month curriculum. Though limited by finances from meeting face-to-face, this program models for other organizations what can be done with limited funds and relying solely upon online learning options (see International Teams).

African Inland Mission's (AIM) *Training in Ministry Outreach* (TIMO) was designed to train long-term missionaries in team settings. For over 25 years, its effectiveness has transformed AIM's cross-cultural church planting efforts, while achieving an equally stellar level of sustaining an almost 80% retention level within AIM and other agencies. Widely considered a "best practice" in missionary training, AIM's program dynamics are readily available (see TIMO).

International Mission Board's (IMB) *International Center of Excellence in Leadership* (ICEL) program for staff and leader development. Working with a team of missionaries and trainers in the mid-90s, Dr. Lloyd Rogers participated in the design and now leads the IMB's varied array of online learning modules. Topics range from "Church Planting Movements" to book discussions designed to support continuing education of missionaries in their field context (see ICEL).

One Challenge International (OCi) recognized that many incoming candidates and younger missionaries lacked a basic level of spiritual self-awareness of their identity in Christ, and several other essential life and ministry values. OCi created and offers the 1-week *Lifeworkx* self-discovery course-retreat to all incoming staff (see One Challenge).

Empowering Staff-Initiated Learning and Development: What Staff Can Do

An organization can do much to nurture the personal growth and development of its staff. But that is only the framework in which the most effective informal learning takes place. For the purposes of this article we are defining "informal education" as learning that is *self-initiated and self-planned; it may involve group learning, but is typically self-implemented.*

The Four Stages of Learning (see Figure 2:Development of Individuals by Steve Hoke) provides a model for learning and people development. It suggests that individuals are initially unaware of how little they know or unconscious of their incompetence. As they recognize their incompetence, they consciously acquire a skill then consciously use it. Eventually, the skill can be applied without conscious thought: the individual is said to have then acquired unconscious competence (Burch).

In the church and mission arenas self-awareness is critical to effective self-initiated learning. And finding ways to motivate and empower greater self-awareness is a critical step towards empowering self-initiated learning on the part of all church and mission organization staff.

Figure 2: Development of Individuals by Steve Hoke

The four categories are *not characteristic of a person*, but rather of a *specific* role, task or relationship. So you can relax—few of us are totally unconsciously competent in all areas. Sometimes people can be competent but do not have the confidence to move through these levels. Therefore, learning includes competence *and confidence*! This on-the-job confidence is best developed through close-in mentoring and alongside learning.

> Reflect on how Jesus facilitated learning so safely and gracefully: In sending out the disciples to discover what they could not do he helped them realize they lacked an *attitude*, not just the *skills*. *Sometimes incompetence is an attitude as much of a skill*. People in that state have no reason to grow. Good coaches come alongside to help people to recognize a need—that their present understanding or skills does not fit; that they seem to be unwilling to learn something new.
>
> But we do this carefully and lovingly—because *some people may carry hurt or pain in certain areas of incompetence—from their past*. They won't see it as an attitude or skill, but may feel it is who they are because of what people have said about them in the past. That is false. Our role is to help a person recognize learning needs as specific to role and tasks. But when we "bump into history" it may be painful for our learners; and has to be worked through personally (from Harder 2013).

Examples of Promising Empowering Approaches

From within an intentionally created organizational culture that nurtures learning and development, it is natural and necessary to move to the intentional empowering of staff through a creative array of developmental initiatives. Examples of empowering approaches that have proven effective in the church-mission context include the following:

1. *Self-initiated "Action Learning Projects."* Allen Tough's research focused on the adult's successful efforts to learn and change, particularly the 70% of adults who tend not to rely on professionals or institutions (Tough 1971, 1979). Research since the early 70s indicates that 60-80% of what a person needs to do on their job is learned through informal learning. Staff may simply need the encouragement to go after a problem or question they face on-the-job and turn it into an "action learning project."

2. *Seek reflective interaction with your supervisor and peers* to "grapple" with the issues. Again, most people need a simple nudge of encouragement to talk directly with their supervisor or peers about issues they are facing. Rather than avoiding or minimizing the issues of cross-cultural adjustment, for example, new missionaries most often need honest exploration of what they are experiencing and feeling with a peer colleague, not necessarily an expert.

3. *Model a "Ride-Along" pattern* to disciple and to learn. Dan Rabe of New Tribes Mission frequently invites a younger co-worker to "ride along" or travel with him to and from ministry assignments. The informal setting provides rich experiences of modeling, teaching, debriefing and personal discovery. CRM's CEO Sam Metcalf for many years had high potential younger staff in tow in "Ministry Assistant" roles where the younger leader(s) shadowed him around the world. Metcalf commented that "More is caught with me at 35,000 feet and in actual ministry venues than in any sterile classroom."

4. *Seek a coach or outside mentor*. Empower staff to create "mentoring clusters" including two or three peers or others to provide counsel or expertise in needed areas in order to supplement what organizational leaders might be able to provide (Hoke and Walling 2009).

5. *Find a Spiritual Director*. One type of mentor needed by many church and mission workers is a Spiritual Director—a mature Christian with the gifting and training to serve in the alongside role of a "Soul Guide." Spiritual Directors are active listeners who assist front-line workers process their questions, issues and life transitions in the crucible of cross-cultural ministry (Stanley and Clinton 1992).

6. *Pursue opportunities for "on-the-job" (OTJ) learning*. The value of pre-field or formal education is not questioned; but research also affirms the potency of information, insights and skills learned "on-the-job"—not at a distance before the realities of a job are encountered. Some people are consummate natural learners, and are always asking questions, looking for mentors to teach them, or looking for experts from whom they can learn. But others need the encouragement to maximize their real-life role by finding a nearby peer or veteran who can guide their learning—by coaching, advising or teaching them as they progress in a new job, or when they hit a hurdle that seems insurmountable.

7. *Encourage study leaves* related to role performance and effectiveness, and build-in procedures for feedback and accountability. Some people will need a firm but gentle nudge to find the funds and set aside the time to develop themselves in a non-formal or formal educational program. The availability of distance education programs brings invaluable and focused graduate education into any electrically connected room in the world.

8. *Provide academic advising* to encourage appropriate graduate study programs. Too often churches and mission agencies have assumed that all staff who enter graduate programs will get adequate professional advising at their chosen school. However, too few institutions reward high quality, just-in-time academic advising that sculpts a program to the person's profile. Too few faculty devote sufficient time to assist even veteran Christian workers in navigating the maze of graduate education. Therefore, churches and organizations must step into the gap to identify resource people to advise their staff from the onset of their academic programs through to completion.

9. *Release staff to conduct their own field research projects*. Organizations need to become alert to the staff who ask questions and want to research causes and problems. They only need permission, or some time off to pursue their self-guided field research. Many a breakthrough in local church and field missionary work has come as a result of one inquisitive person going after a question that no one could answer.

10. *Encourage site visits*. I am always flabbergasted when I find field church staff or missionaries who have been too busy to visit a neighboring church, a "best practice" partner agency, or observe what the Spirit may be doing next door. That isolationism reflects badly on people of Body Life convictions. Team leaders should encourage their team members actively listen, look and visit the ministry sites where God is at work.

11. *Encourage creative social media networking* including Facebook for church planters, threaded conversations, watching and listening to stimulating video clips. No further comment needed here other than to remind older leaders to release younger staff to learn via their preferred media.

12. *Encourage library research projects*. Library research is common in the school years. Why not empower continued "book learning" applied to ministry practice utilizing the immense power of the web or local libraries?

13. *Equip staff to conduct fruitful web resource searches*. Not everyone is adept at searching the web. But in every team and organization is some web-sleuth with uncanny power to find tapes, talks, books, articles, and videos on any subject they are asked to find. Identify those people and make them heroes—for the cause!

14. *Incentivize writing projects*. Suggest and then assist staff to write and place research papers and articles for publication. Include small incentives for timely "white papers," blogs, thought provoking paragraphs, poems, creative non-fiction storytelling, and so on. Most people who are not natural or trained writers will need a suggestion on how to focus their idea and a nudge to get started. At least one individual in each organization should own the goal to find and motivate as many staff writers as possible.

15. *Encourage speaking projects, workshops, teaching assignments, webinars*. Humility can be a limiting characteristic of missionaries and Christian workers. They don't push themselves. They hang back and wait to be recognized. When organizations fail to own their responsibility to value and affirm capable and gifted people, the teaching gifts of those people are lost to the organization. At least one individual in each organization should be on the look-out for speakers and preachers in-the-rough, who need to be encouraged to tell their story, to teach a class, to offer a workshop, to speak to a group of kids or donors. This individual can refer speakers to churches, schools and organizations looking for current speakers on cross-cultural topics.

16. *Encourage staff and leaders professional development*. Many Christian workers need intentional urging to attend the best training events available in whatever part of the world they live. Many think they couldn't afford to attend a professional conference, whether religious or secular. No one church or mission agency can possibly provide a world-class menu of learning modules to all of their own staff. But, we live in a hyper-connected world, with talks, videos, and music available at the click of a download key. Take advantage of the plethora of quality learning resources offered by churches and organizations other than your own. Often staff are just waiting for permission to visit or listen to leaders of another denomination or group. Be generous in your praise and affirmation of the value of the teaching input of multiple other partners in ministry.

Creating Your Own Action Plan for a Change Strategy

I conclude with a few remarks on how to create a "bridging strategy" for moving your organization from where it is to where it needs to be–developmentally! Whether you are developmental experts or empowering neophytes, the following suggestions can be adapted to help you either start or keep the developmental ball rolling:

1. Form a close-knit team of key people with shared values for people development.

2. Conduct some informal and public needs assessment research to focus actual needs in YOUR church or organization. Don't launch a program based on one person's read of the situation. Make it a grassroots effort from the start.

3. Discern together your first steps in influencing the organizational culture. Organizational development research suggests that a collaborative team approach is more successful than the valiant efforts of a champion for a personal cause.

4. Prayerfully create a "bridging strategy" to shape your organizational culture. Start small and slow. Meaningful and lasting change takes time.

5. Recruit at least one accountability partner or coach. Those with strong organizational support will "chomp at the bit" to get started with these suggestions. For those who don't, organizational development coaches are available as are human resource, training and learning coaches for a 30, 60, or 90 day period as accountability partners. The author is available to assist any readers at finding the developmental resources they need. steve.hoke@crmleaders.org

6. Think big, start small, as you design your change strategy. Organizational culture will not change by accident. But it will respond to a godly, persistent and Spirit-filled remnant of like-minded developmentalists who long to see God's people nurtured, cared for, and developed to their God-given potential—for kingdom impact!

If you are as concerned now, as you were when you first read the opening vignettes of organizational abuse, you may be responding to the developmental impulses of the Spirit. If Abba draws us into community as his children, and Jesus models the developmental processes of discipling, and the Holy Spirit serves as our divine encourager and counselor, each of you has access to the resources of our Trinitarian God to become an empowered people developer!

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a million different animals and thousands of species of mammals. Naming the animals required Adam to make distinctions, form categories, and identify differences. God gave man the ability to think, reason, and thus learn. Yet this was not merely knowledge for the sake of knowledge.

The task is given in the larger context of ruling over the creation (Gen. 1:26-28). Learning is vital for the larger picture of reflecting the glory of God as his vice-regents who rule the earth under God's ultimate authority. Naming the animals was part of God's intention for man to rule the creation and in so doing reflect the glory of God. Learning then was intimately connected to God's purpose.

Yet, after the fall, the intellectual capacity of man was affected by sin. In Genesis 3, the serpent entices Eve, engaging her in a cognitive dialogue. The temptation was not merely a matter of the will but also involved the mind—a distortion of what God had said. The fall affected the intellect as well as all other aspects of the human person. In Romans 1, Paul describes how the thinking of sinful humanity became futile and their foolish hearts were darkened (Rom. 1:21). Learning and the intellect, while a gift from God, were now affected by sin and in need of redemption.

The Old Covenant

In the Old Covenant, God gave his people the law and commanded that it be taught to the generations that followed. In Deuteronomy 6, after giving the great Shema, "Hear O Israel, the LORD our God, the LORD is one" (Deut. 6:4), Moses commands the people to teach these things diligently to their children (Deut. 6:7). Education was a vital part of passing on the covenant and ensuring the faithfulness of God's people from one generation to the next.

The purpose of this education was not merely the transmission of information but the formation of a people who would love God with all their heart, soul, and strength (Deut. 6:5). The goal of education was relational and transformational, aimed at producing a people who would live in faithful covenant relationship with God. Knowledge of God's law was to result in love for God and obedience to his commands.

Throughout the history of Israel, the failure to teach and learn God's law led to disastrous consequences. When the people forgot God's law, they fell into idolatry and sin. The prophets repeatedly called the people back to faithfulness, reminding them of God's covenant and the requirements of the law. Education, therefore, played a central role in maintaining the covenant relationship between God and his people.

750,000 species of insects and 250,000 species of plants.[1] Could this not be evidence of humankind's significant pre-fall cognitive intellect that was lost in the fall? That learning was present before the fall is important because it shows that learning was not a punitive measure (apologies to the many students over the years who have felt this way). Just as work was present before the fall and was corrupted, learning became more difficult as a consequence.

The *missio dei* is all that God is doing through Jesus Christ to reconcile the world to himself (Col 1:20). Learning impacted by sin is also being reconciled through Jesus Christ. God is using education as a means by which he draws people to himself.

The Old Covenant

The Old Covenant spans the fall of humanity to the crucifixion and resurrection of Jesus. In the Old Covenant Israel was chosen by God to draw nations to himself and to bring him glory. Israel was a learning community. Central to God's task for Israel was to be attentive to God or fear him, this was expressed through education and learning. For the Hebrews, learning was not confined to the acquisition of knowledge but also included knowledge which would lead to transformation. Learning was expressed through obedience, a matter of the heart, the whole being. The language of education and learning are expressed in the language of love. The expression of learning and education in the Old Covenant shows that learning is an inherently spiritual and formative practice.

The New Covenant

Although the essential presence of education may not be explicit in the Old Covenant, it cannot be missed in the New Covenant. The New Covenant is marked by the life of Jesus culminating in his death, burial and resurrection until his physical return. Learning is central to the mission of Jesus as well as the purpose of the church. In the Gospels Jesus takes on the role of rabbi or teacher (Matt. 26:25; John 3:2). The message Jesus proclaims is the good news, or gospel, that Jesus is the promised Messiah. Jesus, through his perfect sacrifice, bears the wrath of God so that any who accept him in faith may receive the righteousness of God. Jesus gathers the twelve disciples, trains them and then releases them into the world to spread this message (John 20:21).

One central command Jesus gave to his followers is found in Matthew 28:18-20: "*Teaching* them *to observe* all that I have commanded you. And behold, I am with you always, to the end of the age" (ESV, emphasis added). The central mission of the Church is to make disciples—a task that is accomplished through a variety of educational means. Discipleship cannot be separated into evangelism and training in which one is more important than the other. As the adage goes, "Which wing of the airplane is more important?" Both are need to fulfill what Christ has instructed the church. Discipleship is accomplished through teaching and learning which results in a transformed life, echoing the Hebrew concept. Again, the centrality of education and learning to *missio dei* is exemplified.

The Eternal State

The eternal epoch spans the bodily return of Christ, which will fully establish his Kingdom, through eternity. The eternal state is the consummation of redemption in which all thing are restored, from the fall

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[1] Cornelius Plantinga Jr. *Engaging God's World*: *A Christian Vision of Faith, Learning, and Living*. (Grand Rapids, MI: Eerdmans, 2002) Kindle Electronic Edition: p. 23.

of Genesis chapter two to a new Heaven and new earth (Rev. 21:1). Because of this parallel between the pre-fall conditions and the eternal state much can be learned from a comparison.

The eternal state is made up of aspects of continuity and discontinuity. The decision in the present to follow or reject Christ is continuous to the eternal state. The absence of sin demonstrates discontinuity. Revelation 22:11 speaks to continuity in that the righteous still do right, that they continue in the course of their previous action. The inference is the possibility of continuity of knowledge that the righteous will continue to follow in line with what they have learned. If true the implications are significant. Life-long learning is not a great enough horizon; humans are made for eternal learning and the knowledge and learning established in this life appears to accompany us into the eternal. The apogée of human learning becomes our starting point of learning, a humbling revelation set free from the bondage of sin. The subject of all education is consummated in God himself.

A Call

Clearly God has used and will use education as a key element in achieving his purposes. It is important to view education as an important part of God's mission along with other important elements such as evangelism. In 1 Corinthians Paul presents the image of a body to represent the church. One part of the body cannot disown another—all the parts are important to fulfill the purpose. The same is true of theological education in the church.

I believe that there are two great needs in the church today with regard to theological education. The first is for members of the church to think deeply upon and to develop a theology of education and learning. This is not a "Christian" theology of education but a Christian perspective on what it means to learn as those created in the image of God. The second call is to reflect and embrace theological education as an essential part of the mission of God.

A Program for Non-Traditional Degree Students: A Case Report of the DCP-CMN, Geneva College, Pennsylvania

Mark Porter

Abstract

In 1997, at the urging of neighboring graduate institutions (Pittsburgh Theological Seminary and the Reformed Presbyterian Theological Seminary), a Community Ministry major (hereafter, DCP-CMN) was implemented at Geneva College. The major would allow prospective adult students to complete their undergraduate degree and move on to theological study. This article summarizes the main findings of a D.Min. (Urban Mission) project completed from 2002-2009 at Westminster Theological Seminary.[1]

Geneva College has over one hundred and fifty years of experience serving the general public and the Christian community, primarily as an undergraduate institution of Christian higher education in western Pennsylvania. Geneva is the denominational college of the Reformed Presbyterian Church of North America. In 1988, Geneva initiated a Degree Completion Program for non-traditional adult students—the first of its kind in western PA. Dr. Robert S. Hough was hired to implement this new educational program. Dr. Hough had been mentored through his Ph.D. program in non-traditional higher education at Michigan State University by Dr. Ted Ward.

Contextual Factors in Western Pennsylvania

Geneva's DCP-CMN students live in an urban environment (broadly conceived) influenced by factors common to western cultures: a post-modern worldview that minimizes the importance of rational argumentation and looks for practical integrity in the witness of a Christian fellowship; a post-Christian mindset which is largely unfamiliar with the biblical story and practices that have been understood to be consistent with a Christian worldview; a preference for receiving information via image, story, praise, music, and metaphor (often mediated by technology); and a trend among Christians toward post-denominationalism that is consistent with a seeker's desire for a community church (that tends not to be concerned with fine distinctions of doctrine).

Furthermore, DCP-CMN students must also deal with the effects of educational stratification and its result—what sociologist Randall Collins calls a "credential society."[2] Consequently, Geneva's students find that in order to compete when trying to enter (or re-enter) the marketplace, or to have intellectual respectability in the contemporary western church setting, they must work to earn the cultural capital of formal educational credentials. In this educational context, Geneva's DCP provides access to the cultural commodity of educational credentials for its non-traditional adults.

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[1] Mark E. Porter. Assessing Geneva College's Degree Completion Program, Community Ministry Major (D.Min. diss., Westminster Theological Seminary 2009--available in electronic form from the Theological Research Exchange Network at: www.tren.com – order #: 036-0413).

[2] Randall Collins, *The Credential Society: An Historical Sociology of Education and Stratification.* (New York, NY: Academic Press, Inc., 1979).

Geneva's DCP-CMN program has been influenced by the "unreached people's movement" of the 1970's, along with two other sociological phenomena. First, although Allegheny County (the county where Pittsburgh is located) has an African-American population of about 12%, enrollment of African Americans in Geneva's DCP-CMN has consistently comprised more than 50% of its students. Second, though Pittsburgh does not have large ethnic communities like some of its larger urban counterparts (i.e., New York, Chicago, Los Angeles), it does have a significant international student population. The strategic opportunity to reach these students cannot be overstated. It is likely that some of these international students will return to their home countries and assume influential positions in business, political, educational, and medical roles. Therefore, equipping the church leaders who are part of Geneva's DCP-CMN with the vision to reach these foreign students should be of primary importance.[3]

Principles and Models that Influence Geneva's DCP-CMN

Numerous models and/or sets of principles have served as the foundation for the adult completion program.

Steinaker and Bell's Experiential Taxonomy. Geneva's DCP model was influenced in its approach to non-traditional higher education by its founding dean, Dr. Robert S. Hough. Hough's doctoral research leaned heavily on the experiential, praxis model described in Steinaker and Bell's, *The Experiential Taxonomy: a New Approach to Teaching and Learning*.[4] An abbreviated form of the experiential taxonomy is summarized as follows:

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

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

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

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

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[3] Resources that address the topic of international student ministry are available. See Tom Phillips and Bob Norsworthy. *The World at Your Door* (Minneapolis, MN: Bethany House Publishers, 1997) and Lawson Lau. *The World At Your Doorstep (*Downers Grove, IL: InterVarsity Press, 1984). See also Association of Christians Ministering Among Internationals (www.acmi-net.net), International Students Inc. (www.isionline.org), Reformed University Fellowship International (www.ruf.org/ruf-international/), International Fellowship of Evangelical Students (www.ifesworld.org/), and InterVarsity's division of international student ministry (www.intervarsity.org/ism/). Accessed April 2014.

[4] Norman W. Steinaker and Robert M. Bell. *The Experiential Taxonomy: a New Approach to Teaching and Learning* (New York: Academic Press, 1979), pp. 10-11.

5.0 DISSSEMINATION: The experience moves beyond internalization to sharing that began at Level 3.0 and involves two levels of activity (informational and homiletic).[5]

Theological Education by Extension (TEE). TEE is not so much a new method of teaching as it is a new method of selection. According to Ralph Winter, its purpose had the "simple goal of enlisting and equipping for ministry precisely those who are best suited to it" and then modifying the delivery system of its educational or leadership development activities. Winter described the extension aspect of TEE as "that form of education which yields to the life cycle of the student, does not destroy or prevent his [sic] productive relation to society, and does not make the student fit into the needs of a 'residential' school.'"[6]

Geneva's DCP-CMN borrows from TEE's wisdom of recruiting men and women who were already leaders in their places of employment, their churches, and their communities. Then, it forms a group of these students into a cohort that functions as a model Christian community for about 18 months, utilizes guided self-study (Geneva's texts and other curricular materials), couples it with the ministerial/life experiences of its participants, and guides its students through the training that occurs during its regular classes. The DCP-CMN experience seeks to cultivate the following character-based competencies: the ability to study and use the Bible (and other academically-respected ministry models and theories) independently; successful ability to lead without imposing; and a student's ability to train others (in keeping with Paul's command in 2 Timothy 2: 1-2).

Principles of Adult Education. Since the average age of its students is 38, Geneva's DCP is intentional about building its program on principles derived from the research literature of adult education. A DCP Handout entitled "Foundations of the DCP Learning Experience" summarizes and describes many of the major findings about adult education with the following headings:

…adult students are motivated to learn…adults have learned discipline…adults have broad life experiences…adults desire relevance…adults have developed skill in independent learning…adults learn best when they are personally involved…adults have many insights of their own…adults can direct their learning to fill in gaps in their knowledge, and…adults learn well in groups.[7]

These principles have process implications for the teaching of adults including the following: the needs of the students should drive the goals and objectives of the curriculum; learning activities need to relate to the students' lives in their context; experiences in self discovery should be deliberately incorporated into the curriculum; the teacher facilitates student learning and interacts with students in the learning experience.[8]

This praxis-based model relies on God's sovereignty and builds understanding from that point. Moreover, Geneva's DCP-CMN draws on the example of Jesus, who used a non-formal/informal,

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[5] Ibid., pp. 10-11.

[6] Ralph Winter, preface to *The Extension Movement in Theological Education: a Call to the Renewal of the Ministry,* by F. Ross Kinsler, (Pasadena, CA: William Carey Library, 1978), ix.

[7] Geneva College, Adult Degree Completion Program, *Foundations of the DCP Learning Experience*. (Beaver Falls, PA: Geneva College, 2008), pp. 1-2.

[8] Ted Ward and Avery Willis Jr., A Vision of Reform for Theological Education. (Personal Collection of Ted Ward, 1976), p. 18.

apprenticeship model that emphasized both the community of his disciples and the accomplishment of his mission.

It is important for Geneva's DCP-CMN to internationalize its model of Christian higher education;[9] incorporate on-the-job training (which it does through an applied research project that is required of students); and utilize an intentional mentoring component.[10] Successful facilitators encourage dialogue, use storytelling as an instructional tool, use technology in support of learning, and model an incarnational approach in its educational efforts.

Servant Leadership: The Formation of Geneva's DCP-CMN Alumni

An abbreviated form of Geneva College's mission statement reads as follows: "The mission of Geneva College is to glorify God by educating and ministering to a diverse community of students for the purpose of developing servant-leaders, transforming society for the kingdom of Christ." The four primary faculty members in the program were interviewed along with six male alumni. The data were organized against five transforming actions identified in Jennings and Stahl-Wert's, *The Serving-Leader—5 Powerful Actions That Will Transform Your Team*.[11] The following summarizes this process:

Upend the Pyramid of conventional management theory. 'Serving Leaders' put themselves at the bottom of the pyramid and unleash the energy, excitement, and talents of the team, the business, and the community . . . "You qualify to be first by putting others first. You're in charge simply to charge others up."[12]

Of primary significance is the development of a living and growing Christian community in the DCP-CMN cohort and the pervasive affect (and effect) it has on the learning process. The four faculty mentors (who were selected in part for their pastoral experience) affirmed the important characteristics of the cohort: faculty as facilitators and stewards of the learning experiences of the cohort, curriculum focused on "Principles of Christian Community," and intentional and transparent self-disclosure on the part of faculty.

Significant factors in the program identified by alumni included the cohort experience which was "almost like family," the weekly fellowship, relational learning mediated by the transparency of the instructors, "community" evidenced by continued contact even 10 years after graduation, and a keen sense of separation from their cohort members at graduation.

Raise the Bar of expectation by being highly selective in the choice of team leaders and by establishing high standards of performance. These actions build a culture of performance

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[9] Ted Ward. Developing a Global View of Ministry. *Moody Monthly* (April 1987), pp. 24-25.

[10] Harvie Conn and Manuel Ortiz. *Urban Ministry: The Kingdom, the City, and the People of God.* (Downers Grove, IL: IVP Academic, 2001), pp. 434-452.

[11] Ken Jennings and John Stahl-Wert. *The Serving Leader—5 Powerful Actions That Will Transform Your Team, Your Business and Your Community.* (San Francisco, CA: Berrett-Koehler Publishers, 2003), pp. 100-102.

[12] Ibid.

throughout the team, business, or community . . . To serve the many, you first serve the few. The best reach-down is a challenging reach up.[13]

The faculty who serve as mentors throughout the 18-month cohort seek to set a high standard in the academic context. Alumni reported on the "intellectual heavy lifting" in the discussion of theological ideas; the emphasis on the development of study skills, which included a significant amount of reading and preparation for class; and a special emphasis on reading—in contrast to a culture which is becoming more and more media-saturated. An alumnus reported that a Pittsburgh Theological Seminary admission worker urged him to enter Geneva's DCP-CMN because of its writing intensive experience. For another, the discipline of writing as a process helped improve writing skills. The different instructional methodology with its intensive writing requirements was a good "fit" for another alumnus; and for yet another the intensive writing was good experience in preparation for seminary.

The faculty mentioned the consequences of the writing-intensive nature of the program: students' writing improved over 18 months; the need to support writing proficiency of students from inner city schools; concern for writing level as part of the admissions process.

Alumni also remarked how they were challenged in their beliefs and in their personal lives. They affirmed the importance of the cohort as a learning community: "everyone struggled with statistics, but we got through it." An alumnus described the profound and lingering effect of the spiritual formation course, and another described his growth as he relied on prayer to get through the program and balance life's demands as husband, father, full-time employee, and pastor. Additional testimony highlighted how one's walk with the Lord was stretched and the challenge of applying insights from the course materials. Another alumnus shared how the DCP-CMN experience "re-energized how he and his wife could contribute to the Great Commission."

> ***Blaze the Trail*** by teaching Serving Leader principles and practices and by removing obstacles to performance. These actions multiply the Serving Leader's impact by educating and activating tier after tier of leadership . . . To protect your value, you must give it all away. Your biggest obstacle is the one that hinders someone else.[14]

Related to this third transforming action, alumni interviewed noted that students face both personal and academic obstacles. Obstacles were overcome and help was given in the following ways: students receive help from curricular materials; DCP primary instructors and administrators show compassion and concern; cohorts are led in devotion and group prayer; and the cohorts minister to and among themselves in and out of class sessions.

> ***Build on Strength*** by arranging each person on the team, the business, and the community to contribute what he or she is best at. This improves everyone's performance and solidifies teams by aligning the strengths of many people . . . To address your weaknesses, focus on your strengths. You can't become best unless others do, too.[15]

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[13] Ibid.

[14] Ibid.

[15] Ibid.

Building on personal strength and the strengths of others is an important perspective and tactic that DCP faculty affirmed as important in their cohort communities. One faculty member described how he tried to draw out students who had successful ministry experiences. Another encouraged students to share when they had particularly helpful experience in ministry. In his view, the sharing also provided practice for students in articulating their own and others' points of view, constructive questioning techniques, and improved discernment. Overall, faculty embraced their role as stewards/facilitators of the cohort's learning.

Consistent with faculty reports, alumni reported on behaviors that affirmed the general attitude that, "It's not about me—it's about the group." Alumni reported that students commonly assisted one another to complete their academic program on time. It seems from the reports that the cohorts brought out the best in each student. One noted that it was like group pastoral care—especially when he and other young fathers took the "Principles of Grief Ministry" and "Theology of Family Ministry" courses. Another valued the peer learning he experienced in the program and noted that this learning resulted in large measure from an intentional and sensitive procedure of drawing others out.

> *Run to Great Purpose* by holding out in front of their team, business, or community a 'reason why' that is so big that it requires and motivates everybody's best effort . . . To do the most possible good, strive for the impossible. Sustain the self's greatest interest in pursuits beyond self-interest.[16]

It appears that the Lord is using the DCP-CMN to influence one's local community and to make a difference for the Kingdom of God. This effect occurs formally through the applied research project that is required of each student; and occurs informally as students apply curricular and/or non-curricular learning in their various settings.

However, as fruitful as the impact appears regarding the extension of the kingdom of God on a local level, there were mixed messages from the faculty. They differed on how the DCP-CMN program addressed the "all peoples" theme that the Lord requires in His Great Commission. One faculty member reported that he should have been more intentional about making clear the Lord's challenge to reach the remaining "unreached people groups." He also thought that consideration should be given to making some curricular revision in this area. Another confirmed that the program had influence for the Kingdom of God locally, but he was not as optimistic about the way the program addressed worldwide concerns. Instead, he suggested that the learning process reinforced what students brought into the program. Another faculty member saw some worldwide impact, but he admitted that it may have had more to do with the cohort's geographical location than the influence of the program itself.

Conclusion and Recommendations

Geneva's DCP-CMN is congruent with the College's mission to glorify God by developing servant-leaders. Anecdotal evidence attests that many students were able to start or enhance their ministries. At least two graduates went on to earn their M.Div. degrees. In 2009, one alumnus nearing the completion of his D.Min. degree, served as an adjunct instructor in the DCP-CMN. Another graduate and his wife joined a missionary team in East Africa.

However, there is room for improvement—particularly with regard to the program's lack of attention to the worldwide purpose of God and his challenge to make disciples of "all peoples." Scriptural mandate and the increase of international students and visiting scholars to western Pennsylvania demand that the DCP-CMN program equip its students with a more intentional and sharply focused vision to provide

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[16] Ibid.

a faithful worldwide witness. Curricular revision includes strengthening the missiological emphases of the New Testament Principles for Ministry course; infusing the effects of globalization in the western Pennsylvania community into the Church and its Community course; including exposure to international student ministry; and incorporating cross-cultural ministry examples into the Leadership for Mission and Ministry course.

The Lord has used the DCP-CMN program to develop servant-leaders who desire to transform society for the Kingdom of Christ. Curricular improvements could make the program more congruent with the Bible's missiological purpose and the ever-changing, globalized community that it serves. With the Lord's blessing, Geneva's DCP-CMN could effectively strengthen the church in western Pennsylvania to reach the unreached peoples of the world. The program could also cast a stronger vision for the church to be faithful witness to, and a welcoming community of faith for the international residents among whom it lives and serves.

It must be noted, however, that the benefit of 20-20 hindsight is apparent in Ward's assessment. His concerns about the nature of learning developed more fully after his involvement in the MSU project.

The researchers assumed that, if education were the cause of economic development in the West, then education would stimulate economic development in so-called undeveloped or developing countries. Ward noted that the researchers soon realized that there was no simple connection between the two. Today, the lack of a causal link between education and economic development may seem obvious, but at the time development and education were assumed to be linked.

In a paper presented to a meeting of the project researchers in Brazil, three years into the project, Ward summarized four bodies of concern that had emerged, and around which the research efforts were then organized.

1. the need to clarify terms and concepts associated with nonformal education;
2. the need for more adequate ways to do comparative analysis of educational programs and projects—given that the nonformal/formal distinction was proving inadequate;
3. the need to account for the increasing disenchantment with formal education systems—on the basis of both economic and humanitarian concerns; and,
4. the importance of research into alternatives in education that were emerging around the world (Ward, et al. 1974, Preface).

Ward observed, in the 2006 interview, that nonformal education as a field of study waned by the 1980s. In a chapter he co-authored, near the end of the project, he noted the tendency—still prevalent today—to equate learning with schooling.

> In the minds of many people, both professional and lay persons, education has become equated with schooling. Thus to be educated means to have attended school and to have progressed through a series of grades or levels, each with its own curricular emphasis, certifying process, and

Among those involved in the project, it seemed that few understood that they were exploring a fundamentally new way of looking at education. Most saw nonformal education as a new *methodology*. The project, then, tended over time to identify and describe methods, proposing ways to make them more effective. Nonformal education was seen as a different way of organizing teaching, and not as something that would stimulate understanding of the *learning* problem.

The Monographs

Learning effectiveness in nonformal education was studied from several different vantage points by nine teams of faculty from a variety of disciplines at Michigan State University, research fellows, and specialists brought in to augment the team. Team members produced almost one hundred papers that were discussed in a series of seminars. These papers became the basis for nine monographs of which eight remain. A brief description of each monograph is given in an addendum to this article.

In the Foreword to each Monograph, Brembeck described the intent of the project: to study nonformal education as an emerging awareness around the world, to create a systematic knowledge base about nonformal education, and to use this knowledge through consultation, technical assistance, workshops, and the distribution of resource materials in the developing areas of the world. The proposed nine volume monograph series was to address the first objective: the creation of a knowledge base on nonformal education. Brembeck noted that

> In the pursuit of knowledge, however, we have tried to keep one question steadily before us: what assistance does this knowledge provide to those whose primary concern is with action—the planning and implementing of non-formal education at the level of practice? That question isn't easily answered. At best our knowledge is partial and it needs the experience dimension to make it more complete. For thought and action are not antithetical; they are necessary complements. One of our hopes is that this series of team reports may help to stimulate further dialogue between those who approach the subject of non-formal education from a conceptual point of view and those whose questions and problems arise in the exigencies of practice.

> What is the role of non-formal education in future development planning? As these reports suggest, it is probably great, and will be even greater through future time. The limitations of formal schooling are coming to be better understood. . . .

> The non-formal education component of most societies is strong, indeed frequently vigorous, and fully capable of further development and use. *It is estimated that roughly half of the present educational effort in the developing countries is in the non-formal sector. Collectively, these programs exhibit characteristics indispensable to development. For example, they tend to arise in response to immediate needs; they are usually related to action and use; they tend to be short term rather than long; they have a variety of sponsors, both public and private; and they tend to be responsive to local community requirements. More importantly non-formal education shows strong potential for getting at the human condition of those most likely to be excluded from the formal schools, the poor, the isolated, the rural, the illiterate, the unemployed and the under-employed, for being carried on in the context of limited resources, and for being efficient in terms of time and cost.*

> Clearly, attention given to designing new strategies for the development of this old and promising resource is worthwhile.[2]

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[2] Cole Brembeck. 1974. Foreword (repeated in each monograph). Emphasis added.

The "Learning Effectiveness" Sector in the Project

The researchers were divided into several sectors. Ted Ward directed the sector concerned with learning effectiveness. Members of this team examined the problems associated with the operational level, that is, with the instructional experiences within a case example on nonformal education. Questions used to guide the work of this sector included the following:

- What characteristics of good learning experiences are present in a nonformal context?

- In what ways are these characteristics qualitatively different from learning characteristics present in a formal (school-based) learning environment?

- Is there anything about the nonformal environment in general that creates assets or liabilities in learning?

- What can be done differently in a nonformal learning environment because it is not a formal learning experience?

- What are the characteristics, the criteria of effectiveness within the learning experience?

About a year into their work, Ward described two major dilemmas related to understanding the nature of effective nonformal learning:

- Learning in formal and nonformal settings was not explicitly differentiated in the literature and research. "The distinction between formal and non-formal is assumed to be more a matter of the context of learning than of the kind or quality of learning." [3] While it was reasonable to assume similarities in that which enhances learning in either setting, there was little if any research that shed light on the question.

- As non-formal education became more commonly practiced in an area, governments sought to control, standardize, or accredit it. These efforts more often than not absorbed the initiative, removed variation, and consequently entrenched formal education.

Establishing criteria of effectiveness in learning was also more difficult than expected. Speaking to educators and community development personnel in Brazil, Ward noted that research literature about learning effectiveness was limited. Early in the work described in the monograph, "Effective Learning in Non-Formal Education," Ward attempted to bring more precision to the concept of learning effectiveness by defining it as consequential instructional communication which introduced notions of intentionality (what is the specific nature of educational intention?), instruction (in what ways do educational intentions translate to instruction?) and communication (what factors in effective communication could be present in effective learning?).

Learning effectiveness was related to effective instructional communication and effectiveness in teaching and facilitation of learning. Terms such as fusion, dissemination, and adoption led to the use of criteria of effectiveness such as adoption of change, or adoption of innovation—which fit well within the framework of what was new in the psychology of learning at the time (learning is a change in behavior). In

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[3] Ted Ward, Introductory Review. In Effective Learning in Non-Formal Education, by Ted W. Ward and William A. Herzog. (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 9

order to establish criteria for learning effectiveness, then, the team backmapped the process reasoning that since changed behavior is inherently innovative for the situation or the person and since adoption of the elements of change is vital, one criterion of learning effectiveness is adoption. Gradually, as criteria were established, controllable, manageable variables in learning environments were identified that supported the criteria.

General Conclusions and Recommendations Derived from the Project:
Observations about the Nature of Learning

In 1974, Ward noted that circumstances that hinder formal education provide lessons for those who plan nonformal education.

> . . . it is important to remember that schools, in the most 'advanced" countries, are expected to cope with vast numbers of people and to do so for twelve and more years for each person. And in these twelve years the success of the system is measured in the same way for the whole mass. The management problems associated with supporting such a huge operation virtually rule out any serious concern for learning effectiveness.

> If there are lessons here for non-formal education, they might be drawn from the converse of the schooling dilemma. Rather than creating a single complex establishment attempting to serve all the needs of all the people, non-formal education would be better advised to remain a loose conglomerate of many kinds of resources, in many different ways providing an array of educational services. Rather than attempting to drag everyone into and through some arbitrary portion of the whole system, non-formal education would attempt to make its resources highly visible and easily accessible. . . . [4]

Today, Ward describes the monographs as too diffuse in content and recommendations for the development of coherent definition and description of nonformal education. Some enlisted for the project were interested in finding practical and pragmatic solutions while others took a more theoretical view; some argued that the monographs should contain specific *advice* about what to do in nonformal education, while others envisioned the monographs as more directive statements about what *ought* to be done in nonformal education.

In formal education, concepts are often at a distance from experience. However, then, as now, the nature of nonformal education <u>as</u> experience was not fully apprehended. Today, Ward asserts that the nature of experience needs to be understood at a much deeper level: it is more than reflection, more than action. He asserted that we need to recast the entire essence of teaching and learning <u>as</u> experience which would affect the ways in which we view the purposes of education, the nature of the learner, the role positioning of teachers and students, and the relationship of content, experience, and learning tasks.

One of Ward's persisting convictions is that when the process of teaching and learning is reduced to a formula, to a set of defined steps, or even to a rigid curriculum structure, the expectation that the entire or primary purpose of education is to transmit information, clarify concepts, and shape insight is reinforced. Theory, information, and concepts are taken seriously, experience is not. Since these factors can adversely affect both formal and nonformal education, the tendency to contrast formal and nonformal, or to see them as polarities, misses the point.

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[4] Ted Ward. Introductory Review, pp. 12-13.

In general, nonformal education efforts have promoted literacy, economic development, and empowered men and women in difficult circumstances. In its way, formal education has fostered research, equipped with varying degrees of success those who are accepted into programs, and stimulated knowledge building. However, the nature of learning that should drive each mode, or perhaps *replace* each mode, is still not clearly understood.

A focus on learning obligates one to look at the strengths and weaknesses of a program at the level of the learner. What then are the particular challenges for learning in a nonformal environment? Are the expectations so significantly different that a greater diversity in learning experiences is indicated? The problem in the 1970s is the same as the problem today—there is little discrimination in learning in formal and nonformal environments. In other words, the focus on the mode obscures what each mode might reveal about the nature of human learning. As Ward observed in his review of the MSU project, "Because research in human learning has been conducted largely by scientists within the institutions of formal education, the concepts, findings, and interpretations of learning research are extensively bound up in assumptions characteristic of formal education." Because of the peculiarities of the research, Ward continues, " . . . we must at least hold open the possibility that what is known about human learning is more specific to the sort of learning that characterizes formal education, and that there may be, in fact, some differences in the aspects of learning that are involved in non-formal education."[5]

Still Searching for Understanding

In 1976, Coombs (the inventor of the term 'nonformal education')[6] attempted to answer a number of puzzling questions related to this new initiative: What is nonformal education? What purposes does it serve? Who does it serve? How is it planned and controlled? How does nonformal education relate to formal education? What forms does it take and what does it promise for the future?[7] The following insights from his article are of interest in light of contemporary efforts to design nonformal initiatives:[8]

- Growth of nonformal education initiatives in a region typically highlights criticisms of higher education as too costly, offering limited access, irrelevant to real need, and so on. As the

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[5] Ted Ward. Introductory Review, p. 2.

[6] The term *non*formal education can be traced to comments by Philip Coombs and others about Ghana's efforts to improve education. Because Coombs never articulated the nature of nonformal education very well, Ghana's educational planners put all their educational money on formal schooling. Therefore, funds were unavailable to build the infrastructures for adult learning and literacy (nonformal).

[7] Philip Coombs. Nonformal Education: Myths, Realities, and Opportunities. *Comparative Education Review*. Vol. 20 (3): 281-293. An elaboration of these themes can also be found in *New Paths to Learning for Rural Children and Youth*, by Philip Coombs et al. (Barbara Baird Israel, ed., Nonformal Education for Rural Development Series, Prepared for UNICEF by International Council for Educational Development, 1973).

[8] In 1989, Coombs revisited several of the themes in this article in his keynote address at a conference on the theme, Popularization of Science and Technology: What Informal and Non-formal Education Can Do, organized by the Faculty of Education of the University of Hong Kong with the support and assistance of UNESCO. He reiterated some of the evident limitations of formal education and suggested that nonformal education is likely better suited to disseminate knowledge about new developments in science and technology. http://unesdoc.unesco.org/images/0012/001263/126341e.pdf#search= 'popularization%20of%20science%20and%20technology' Last Accessed February 18, 2014.

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curriculum and structures of higher education are criticized, or as the schools become financially stressed, nonformal education initiatives become viewed as competitors for resources.

- Nonformal education has typically emerged in relation to concern about issues such as poverty, injustice, health, unemployment, and so on. As people are drawn to the more affordable and accessible nonformal learning experiences, participation in these programs often will be considerably greater than the enrolment in higher education institutions in a region.

- Nonformal education is often described as synonymous with adult education or degree completion programs, where subjects and skills typically taught in schools are made more accessible to the less fortunate in a society. These programs are, then, often described as schooling "lite."

- Nonformal education is widely practiced among the professional, corporate, and governmental sectors of society. It touches, then, virtually all socio-economic strata in society.

- Nonformal education is not a system with a recognizable organization and tends therefore to demonstrate greater variability and is often more contextual than formal schooling in the same region.

- Nonformal education in a region is typically more tuned to the immediate culture. It tends to follow that nonformal education experiences are seen to serve the immediate needs and expectations of a society to a greater extent than schools in the same region.

- Nonformal education participants are typically more diverse in background and experience. Nonformal programs tend to be more flexible and adaptable than those in formal schooling.

- Nonformal education is vulnerable to the efforts of municipal agencies to control it and to standardize its practice. Most often when nonformal education becomes standardized it loses its effectiveness in a region.

Coombs observed that "To talk sense about nonformal education, one must start with an uncommonly wide perspective on education, not the narrow conventional view that equates education with schooling and measures it by years of classroom exposure and certificates."[9]

Concluding Comments—For Now

The difficulties inherent in a historical retrospective on nonformal education are several:

1. "Nonformal" is not an adequate descriptor, as Ward himself has noted. Since the first use of the term, it has been problematic to define nonformal education as the negative of something it is not significantly connected with in the first place (formal education). As Ward has often asked: Is something that is not a duck, a non-duck?

2. Nonformal education is presumed to be a *corrective* to notions that a credible education has to be ordered, categorized, contained in a degree program, bound by a class meeting schedule,

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[9] Coombs 1976, p. 283.

judged by "rigorous" academic standards, and that culminates in an award for staying the course.

3. Nonformal education is viewed as a *subset* of formal education (formal education 'lite') that enables the less advantaged to "get an education," or as a way for those who cannot afford to go to a *real* school to get a credential.

4. Nonformal education is commonly *contrasted* with formal education, which tends to polarize advocates of each mode; and implies that there are only two options for *education*: formal and nonformal.[10]

Today, the structures of formal education are more than ever under scrutiny; and nonformal (or non school) initiatives are emerging on virtually every continent. Yet, it seems that no matter how determined contemporary designers are to offer something that addresses the perceived limitations of schooling for professional/leadership development, the desire to be 'just like school' ultimately surfaces. Defaulting to school-like curriculum and structures is often the result of a lack of understanding of the nature of learning and the options available for design for learning. Perhaps new understanding and more adequate definition of the nature of learning will emerge as historical perspectives are compared with what we are learning from initiatives emerging worldwide.

Both formal and nonformal education have been affected by confused perspectives and/or strong opinions resulting from hundreds of years of difference in the way basic questions about the nature of knowledge and learning are answered. When questions about the efficacy of formal education are raised, the almost immediate defending of this or that position limits or prevents consideration about the nature of learning. Efforts to clarify nonformal or, for that matter, formal education have foundered so often that one wonders if some new way is needed to deal with the question the late Ernest Boyer suggested "has perplexed educators and philosophers and parents for centuries: What is an educated person?"[11]

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[10] For example, the most apparent difference between formal and nonformal education is the nature of the reward system. In formal education degrees and certificates are awarded to men and women who have completed the requisite number of credit hours, finished assignments, and passed examinations. In nearly all cases, academic requirements are determined by the school, assigned by its faculty, and in some cases ratified by external evaluators and/or an accrediting body. In nonformal education, the rewards are more closely related to the ways in adults describe their readiness for personal and professional development, and/or the challenges and opportunities that confront their communities. The resulting polarization is, then, between the merits and necessity of academic rigor, and the merits and necessity of whole life, life long learning.

[11] Ernest Boyer, then President of the Carnegie Foundation for the Advancement of Teaching addressed the Association for Supervision and Curriculum Development, March 27, 1993. (See also Ernest Boyer. Making the Connections: The Search for Our Common Humanity. In Mary Clark and Sandra Wawrytko (eds). *Rethinking the Curriculum*. (New York: Greenwood Press, 1990). Boyer proposed "eight core commonalities" or learning tasks that characterized all humanity—areas that are common across cultures. He called for a radical restructuring of school curriculum around these commonalities. All humans, he suggested (1) share the responsibilities and challenges of the life cycle; (2) use language or some symbol system to communicate; (3) respond to the aesthetic; (4) have the capacity to place themselves in time and space and to see themselves in relation to history; (5) hold membership in groups and institutions; (6)

It has been more than 30 years since Philip Coombs' writings about nonformal education and the MSU nonformal education project. Yet, we seem to have made very little progress in understanding the meaning and significance of nonformal education. A more adequate term for 'nonformal' has yet to appear; the confusion remains over how to define nonformal education; and the sense that nonformal education is simply formal education 'lite' persists.

The habits of schooling and the presumptions about how knowledge is acquired are often too limiting for the effective development of the capacities of knowing, reflecting, and valuing—all rooted in responsible action. Perhaps when the felt need to defend the schooling infrastructure is removed, or when the preoccupation with method in nonformal education diminishes, questions about the nature of learning itself might be more easily raised. These questions might take us beyond organizing education into this or that mode, to a whole new landscape of learning.

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spend time producing and consuming (i.e., work); (7) are connected to the ecology of the planet; and (8) are searching for a larger or higher purpose.

Addendum: The Monographs

Monograph: Alternatives in Education: A Summary View of Research and Analysis on the Concept of Non-Formal Education, by Marvin Grandstaff, 1974

This report provides a general introduction to the concept of nonformal education. The admission of the report is "that now, although we can surely say more about NFE than we could a few years ago, we realize that there is even more that cannot yet be said."[12] The central problems that emerged in the study of NFE are identified as " (1) the relationship between NFE and the problems of development; (2) the relationship of NFE and the masses of people in the developing countries; (3) the relationship between NFE and the learning styles of its clients; (4) the importance of NFE to the need for flexibility in education; (5) the problem of learning evaluation in the context of NFE; (6) the problem of economic planning and evaluation in relationship to NFE; (7) the relationship between NFE and formal education and (8) the function of rewards and reward systems in NFE."[13]

Monograph: Historical Perspectives on Non-Formal Education, by Marvin Grandstaff, 1974.

Those involved in the work described by this report set out to develop a typology or taxonomy of nonformal education by examining its practices in various contexts. They also examined the literature available at the time on critiques of formal education as a way to contrast formal and nonformal education and thus inform an emerging typology. However, the creation of a typology proved an impossible task. The diversity in practice from country to country and region to region was too great; and the effort to contrast formal and nonformal modes of education proved unproductive. "The consequence of these typological difficulties . . . is the conclusion that, at least at the present time, *a general theory of non-formal education is not within our grasp.*"[14]

Monograph: Toward a Strategy of International Interaction in Non-Formal Education, by George H. Axinn, 1974.

This report attempts to define and analyze non-formal education by a consideration of the different types of contexts in which education takes place. The report discusses methods and processes of evaluation, strategies and obstacles. Concluding chapters present categories and strategies related to the major components of international interaction.

Monograph: Effective Learning in Non-Formal Education, by Ted W. Ward and William A. Herzog, 1974.

The chapters of the monograph deal with the question of nonformal learning versus formal learning, and the parameters and characteristics of effective learning environments; describe a systems model for planners of learning experiences within nonformal education; elaborate one aspect of the systems model: learner characteristics as variables in effective learning environments;

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[12] Marvin Grandstaff. Alternatives in Education (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 2.

[13] Marvin Grandstaff. Alternatives in Education, (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 5

[14] Marvin Grandstaff. Historical Perspectives on Non-Formal Education, (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 7 (emphasis in text).

survey the literature in the field of educational evaluation; report on a case study from a small, fairly discreet organization working in the complex field of community development; provide a fairly specific set of suggestions about steps to take in including evaluation in nonformal education; and relate the literature on the diffusion of innovations to nonformal education.

Monograph: "Economics of Non-Formal Education" by John M. Hunter, Michael E. Borus, and Abdul Mannan, 1974.

"The economic problems associated with education in general and non-formal education in particular are deceptive in that they appear to be simple."[15] The first part of the report concludes that the predictive and comparative tools for the economics of education are too weak to provide good answers to the questions planners ask. This section proceeds with an examination of a specific case in Africa and attempts to derive implications. Part II of the report examines trends and issues in the economics of non-formal education.

Monograph: "Non-Formal Education in Ethiopia" by Richard O. Niehoff and Bernard D. Wilder, 1974.

This report "describes and puts into the context of the total educational system of Ethiopia, the principal educational activities which are presently underway or projected outside of the formal education system."[16]

Monograph: "Case Studies in Non-Formal Education" by Russell Kleis, 1974.

The team collected reports from scores of programs internationally, examined formal case studies conducted by others, and case studies conducted by team members. The research objectives were to define nonformal education and determine its functions, develop a matrix to guide the examination of selected cases, and identify implications.

Monograph: Report of Indonesian Participant Training Group, 1975.

The Leadership Orientation and Reconnaissance Experience (LORE) was part of MSU's International Training Support Program. The program enabled "leaders from developing countries to observe on-going programs and to confer with knowledgeable professionals in a joint exploration of new strategic and tactical alternatives to solutions of their educational development programs."[17] This report, written by twelve Indonesian leaders, presents the results of a nine-week INDOLORE[18] program.

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[15] John M. Hunter, Michael E. Borus, and Abdul Mannan. Economics of Non-Formal Education, (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 2.

[16] Richard O, Niehoff and Bernard D. Wilder. Non-Formal Education in Ethiopia, (East Lansing, MI: International Institute for Studies in Education, College of Education, Michigan State University, 1974), p. 1.

[17] Achmad Surjadi, et al. Report of Indonesian Participant Training Group, (East Lansing, MI: Institute for International Studies in Education, Michigan State University, 1975), p. 1.

[18] Indonesian Leadership and Reconnaissance Experience.

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Linda Cannell retired as the Academic Dean at North Park Theological Seminary in December 2011. From 2006-2008, she was Lois W. Bennett Distinguished Professor of Educational Ministries at Gordon-Conwell Theological Seminary, in South Hamilton, Massachusetts, and for nineteen years before that professor of Educational Ministries and director of the Doctor of Philosophy in Educational Studies program at Trinity Evangelical Divinity School in Illinois. She has held numerous church staff and guest faculty positions. In Canada, she directed EEQUIP Ministries for eight years serving as a consultant to churches, denominations, and theological schools in Canada and the United States. Until 2013 she directed the Candospirit Network, a nonprofit initiative designed to connect leaders across organizations and countries.

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