

**TOWARD EXCELLENCE
IN MINISTERIAL EDUCATION:**

**An Educational Model for Program
Development and Improvement**

By

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PROLOGUE

Toward Excellence in Ministerial Education results from my journey in theological education. The passage from ministerial student to missionary and, subsequently, to ministerial educator causes me to value programs which help prepare people for their respective vocations within the church.

As part of this ongoing journey, the evaluation model proposed in this document will continue to mature in the years to come. Indeed, as it has been applied in various settings not only have the programs improved, but the model itself has benefited from input as it has been applied to yet another unique educational setting. The model is a dynamic model which shall continue to grow.

Notwithstanding the potential for growth inherent within any educational model, the present offering is presented knowing that it has arisen from concerns within ministerial education: It is grounded in both the questions and the data arising from ministerial education itself. It has also been applied both within ministerial colleges and, with minor modification, within professional programs at the Queensland University of Technology. Though continually improving, the model has demonstrated its usefulness in improving programs which prepare people for service professions such as ministry, law and nursing. The model has demonstrated its usefulness in higher education programs within Australia.

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The ultimate thanks goes, however, to my Lord and Saviour Jesus Christ. He has been faithful, compassionate and wise in His leadership in my life. To Him be all praise.

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CHAPTER ONE

PREPARING FOR MINISTRY WITHIN CONTEMPORARY AUSTRALIA

1.1 Introduction

I have been a ministerial educator in Australia, Papua New Guinea, Europe and North America. As with any serious educator, I desire excellence in the educational programs with which I am associated. This desire for quality in ministerial education is particularly heightened in view of the importance of the church and the Christ it serves. Hence, researching the quality and processes of ministerial preparation become increasingly significant. Thus, I desire to see constant improvements in the way in which we educate the clergy of our nation.

As an educator, I am also conscious of educational practice in other disciplines. As I began to seriously research ministerial education, I began to see value in viewing these models, but I also perceived the importance of theological education's self examination in order to discover issues particularly germane to the education for ministry within Australia. This self-examination needed to be both objective and systematic. Thus, I began the quest which led me through a research dissertation while a Doctor of Ministry student, and more extensively through a PhD thesis. Some questions were driving me toward the journey which I share in this document. My objective is to provide impetus for rethinking and improving ministerial education in the various parts of the Body of Christ.

As my own curricular understanding grew, I realised the impetus of society, culture and evaluation theory toward the questions which were motivating me. Consequently, we will look at these theory bases prior to describing specific research questions and recommended theory for educational evaluation and planning. I wish to first address the societal context within which we minister in Australia.

1.2 Ministry within a Changing Australian Society

Australian society is the cultural context for both ministry and ministerial education. If one is to evaluate either, an understanding of that context contributes significantly to the evaluation exercise, for ministry (hence education for ministry) is inseparable from the setting within which this ministry is to transpire; Ministry is exercised with people and in the midst of a culture and society. Because of the importance of setting, this section will explore the nature of current Australian society.

The church seems to be losing ground in the midst of Australian societal change. The loss of church influence may suggest the relevance of considering "change" as an important element of the total context for ministry and, consequently, ministerial education. One may validly ask: "Are churches and colleges keeping pace with these changes?" and "Are they responding to the challenges with new approaches which elicit a response from the 'new' Australian society?"

As shall be demonstrated presently, copious literature addresses global and international change on the one hand but, more particularly for the present concern, it also documents escalating cultural, economic and political shifts in Australian society itself.

Several distinct facets of this change reflect the overall shifts in the Australian living situation. For instance, Sharpe identifies rapid communication as one factor accelerating recent societal transformation (Sharpe 1981: 23). This change of information "flow rates" is so profound that some scholars suggest that the advancement in information technology, in its own right, is "a profound social change" (Yencken 1986: 22), with many other resulting social mutations in areas such as spatial impacts [the ways in which distances are perceived], information infrastructures and employment structures (Yencken 1986: 22-25).

Growth in communication and information technology is thus credited with accelerating other societal transitions. Wilson reflects the extent the latter change affects human values when he comments "Australians are being identified as to whom they are more by their use of leisure time rather than their work" (1983: 81). Numerous social values now appear to be centred around leisure time rather than employment. Thus, the effects of recent shifts in informational technology usher in other societal changes in Australia such as the differing perceptions of leisure time.

Rapid change in informational technology not only affects these societal factors, but some scholars think it is large enough to signal a whole new era in modern human history. This opinion is held by Robin Pryor who wrote: "Australia is well on the road to post-industrialisation" (1982: 75).

The breath of current change is found in Masuda's article, "Three Great Social Revolutions: Agricultural, Industrial, and Informational," in which he suggests a new revolution in Australian society which replaces industrialisation. He writes: "Australia is on the threshold of a great new social revolution; the information revolution" (1985: 269). Again, this informational change has far reaching influences on societal values. Masuda further speculates that, because of the improved ability for knowledge creation, human values will shift from materialistic to intellectual values.

Synergism will replace competition. The attitude toward the natural environment will also change, according to the article (p. 272). Jones joins Masuda by suggesting that the "post-industrial" age will be a short one, ushering in an informational revolution. He writes "This change will raise unprecedented human problems: The whole relationship of people to time use, personal goals, economics, politics and culture must be reexamined" (1982: 1). Thus, the new informational age will influence a broad spectrum of societal norms and values. As values shift, the churches' educational institutions may need to address new ethical issues if they hope to impede the declining Christian influence in the nation. The societal changes do seem to markedly change the context for ministry and for ministerial education.

The unprecedented pace of change may generate confusion and insecurity. While there may be disagreement as to the nature and the effect of the information age's "change," it is indisputable that this change does exist, and that people are aware and somewhat confused by it. People's perceptions are reflected in Miller's editorial in *The Journal of Pastoral Care*. He comments:

Change is inevitable. But if that is the case, then indeed it has always been. In that sense, our age is no different from the age of the Garden of Eden. What makes our age an awesome one is not the presence of change, but the rapidity and magnitude of change. In this sense we are residing in a point in time that is unparalleled in history - a point that may rightly be compared to the invention of movable type and the Industrial Revolution combined into one epoch. The

structural changes in our existence are so profound that they tend to invalidate a goodly portion of what we know. History can only partially help us in dealing with the present, to say nothing of an unpredictable future (1987: 197).

The context in Australia, however, has its own special transitions which go beyond the large societal changes found elsewhere. While the industrial, structural and informational changes are now occurring on a global scale, Australia is undergoing other kinds of transformations apart from those which are technical, informational and organisational. For instance, high levels of immigration have caused common reference to and striving for "multiculturalism" (Gillman 1988: 50) with inherent challenges for social adjustments and accommodation. Lewins expands on this example of the unique pressures which accelerate Australian change. He cites the demise of assimilation policies and the emergence of the concept of multiculturalism from the early seventies as a force effecting changes within society (1982: 89ff). The multi-cultural emphasis means that language group and ethnic concentrations in distinct parts of Melbourne and Sydney occur and result in "chain migration and kinship networks" (Pryor 1982: 75). To demonstrate multiculturalism's impact upon the changing face of the nation he notes that, while the fertility rate is down to nearly zero, Australia's population has nearly doubled over the past thirty years (Pryor 1982: 70-77). The increase must be credited to immigration, which adds to the numbers of the divergent cultures within multicultural Australia. Other social indicators of "new values" can be observed within the family itself. For example, there is a greater propensity for wives to work for wages which also brings social change (Wilson 1983: 85; Pryor 1982: 75). Pryor also notes the increasing divorce rates.

Indeed, the rate of change in Australia is very large. While some of the above mentioned forces, particularly the economic changes and the marriage patterns, have been experienced in most of the western world, the demographic shift is particularly noteworthy in Australia.

While diversity is observed as various cultures add to the blend of the nation, an ironic force has simultaneously arisen: There is an attempt to define the concept of "what it means to be Australian." During the time of increased multiculturalism, reference is also being made to an "Australian identity" which is emerging among the majority Anglo or celtic population. This population has been in Australia longer than other immigrants, and it is distinct from its original European cultural roots. While some of the British heritage is evident, still a distinctive Australian

culture has evolved which is not totally British. Consequently, some politicians speak of "republicanism." While not every Australian agrees with republicanism, still there is renewed emphasis on what Australia is, in its own right, without reference to colonial ties. In a sense, this transition from colonial to separate nation status causes Australia to be in a new era as surely as does the impetus of entering the post-industrial age. Thus, Australia has both global and local forces which contribute to its rapid societal change.

1.3 The Place of Christianity in the Midst of Change: Growth or Decline

When one considers the accelerating changes within Australian society, one may question the degree to which the Christian churches have confronted the change. One may also consider whether there has been growth or decline in Christian consciousness within the changing society. This consideration is germane to the present study, for churches depend upon pastoral leadership, and colleges are a primary educational facility for most pastors. With regard to this concern for growth or decline, Wilson observes a decline in christian religiosity rather than an increase. In 1983 he commented:

... various indicators of Australian religiosity shows a pattern of increasing irreligion starting in the late 1960's, growing rapidly in the early to mid 1970's and continuing, but at a slower pace, into the present (1983: 26).

While some church leaders predict imminent religious revival in order to boost morale among congregations, Wilson views such talk as misleading and wishful thinking in the light of recent research on Australian church life (1983: 26-27). Statistics indicate a decline rather than a rise in church participation.

Millikan concurs with this view when he reports that, since World War II, Australian population has risen by 50.76 per cent, but those who report non-Christian religions rose by 135.45 per cent and those who say they have no religious affiliation grew by 208.98 per cent. He further comments that:

During that same period the proportion of Christians has fallen behind the population growth by 20%. Clearly the last two generations have seen a significant change in the Australian perception of religion. The Christian churches have experienced a decline in attendances. It has also been a time in which church leadership in public affairs and social privilege in Australia has diminished (1981: 10).

Subsequent census data continue to demonstrate this trend toward lower percentages of people claiming Christian allegiance. The latest census statistics currently available show that, from 1976 until 1986 there was a further decline in people claiming Christian affiliation among Australians (a drop of 5.6%) while non-christian religions rose by 233%. Those claiming no religious affiliation also arose by 150% in this same ten-year period (Castle 1990: 373).

This document is concerned with ministerial colleges. Further observations regarding church decline may be of concern to such institutions, particularly when segments of society can be identified which are particularly distant from Christian churches.

Some of the trends are related to age-groups within society. In his study of a rural Anglican and Uniting congregation, Dempsey noted the lack of church participation by younger people. He also noted the disparity between the decision making patterns of the church and of the working class community (1985: 11). This disparity could engender the statistics which report that, between the 1961 and 1976 census, those who declared themselves secularists rose from 11 per cent to 20.5 (Hogan 1979). The foregoing scholars indicate a measurable and significant decline in church allegiance in Australia.

Some areas of division between church and society are more marked than others. For instance, Douglas Hynd observes that the urban frontier is being deserted by churches (1984: 14-15), with the possible partial exception of the Catholic Church. In speaking of the Australian setting he indicates:

Studies . . . show that Protestant churches are notable for their relative absence from lower socio-economic areas. There is clear prima facie evidence of an historically rooted cultural alienation of working class people from Protestant churches (1984: 15).

Thus, Hynd believes that Protestant churches are separated from certain classes within the society.

As with many assessments of relative fortunes, there are those who dispute the foregoing conclusions regarding growth and decline. One scholar differing with the views of Millikan, Hynd and Wilson is Gary Bouma, who especially challenges Millikan "and his ilk" (Bouma 1982: 32) with recent growth among Melbourne Anglicans. He concludes that the "myth of religious decline" should be put to rest (p. 34) and notes that the reasons claimed for decline in church adherence may not be valid, because of the numerous exceptions to the trend. On the other hand, he admits that the Uniting Church in Melbourne is still declining (p. 34). As Bouma points out, there are some individual examples of growth among some Christian churches, but decline is still evident on the global scale.

Bouma seeks to explain the statistical loss by the churches. In a later article, he traces growth and decline while addressing the recent overall trend of fewer people claiming Christian affiliation. He explains that census statistics may simply indicate the lessening importance of religious labels, rather than a decline in religion itself (1983: 18). Decrease in the number of those indicating weekly worship in a church, however, also follows the declining trend from 1966 to the present. This loss cannot be explained by Bouma's foregoing explanation, and would certainly indicate an actual decrease in at least this one form of religious activity.

1.3.1 The Church-Society Interface

The secular press joined the growth/decline debate in Peter White's article on the topic (White 1987). The article included the standard census data chart used by several writers, which shows regular church attendance dropping from 33 per cent of the population in 1955 to 19 per cent in 1980. In quoting Bouma, White notes that regular church attendance has risen by 3 per cent since 1980. Bouma correctly comments "With a few major variations, regular church attenders in Australia have always constituted about 19 to 24 per cent of the population" (White 1987: 31). He points out that the decline position is based on a narrow slice of Australian history. He is correct in this observation.

A summation may be helpful for perspective in the decline/growth debate. Peter Kaldor studied the various statistical indicators, and concludes:

Church attendance in Australia appears to have declined from the mid 1960's plateauing out during the 1980's at a lower overall level. It has sometimes been suggested there has been an upturn in attendance during the last ten years. There is no evidence of this here {Using statistics of those who attend at least monthly}. Given the uncertainties of survey data, a variation of one or two percentage points is far from being statistically significant (Kaldor 1987: 21-22).

Kaldor bases his findings on the percentage of Australians attending church at least monthly, and finds that percentage has gone from 41 per cent in 1960 to 24 per cent in 1983/84 (1987: 23). Kaldor also observes that small increases in recent growth are too small to be statistically significant. In fairness to Bouma, it is true that decline is not evident when viewed from the entirety of Australian history. The percentage of people attending church now differs little from most of Australia's history. Likewise, in fairness to Millikan and others, when viewed from the mid-fifties until the present, the church, as a whole has undoubtedly lost significant ground. Various writers do note the exceptions, such as the Pentecostals and the urban Anglicans in some areas, but the holistic picture indicates numerical loss of community people attending church during the last thirty years. Furthermore, from data supplied by scholars on both sides of the debate, it could be reasonably argued that the church has not made significant percentage gains even in the long term and, within the memory of many churchmen, there has been a real and significant decrease in church participation. This decrease confirms that the churches' impact on society has not been growing. It also highlights difficulties in church influence within the most recent epoch of Australian history.

In view of the evangelistic nature of the Christian gospel, one might reasonably ask why the church is not gaining in its interface with Australian society? One could further ask "What is the chasm which stands between the church and the majority of Australian people?" or "Why was the church seemingly more able to draw worshippers thirty years ago than it does today?" Answers to the foregoing questions are complex. There have been several attempts to suggest at least partial causes. While there can be legitimate variance in the reasons given, one is led to conclude that Christian churches are often not impacting the changing Australian culture to the desired degree. One could also conclude that the church is not matching societal change with an appropriate communication mode. Instead of large scale conversion or increasing adherence, the church is facing a chasm between itself and society which has actually widened in recent decades.

1.4 The Development of the Gulf Between Churches and Culture

If the chasm between churches and society is growing, as has been postulated above, one would then ask how this gulf developed. There are several possible contributors to the apparently growing trend in the Australian context. These reasons will be now be examined under the headings (1) Distance Arising from Communication Inadequacy (2) Distance Arising from an Inappropriate Cultural Approach and (3) Distance Arising from Clerical Structures.

1.4.1 Distance Arising from Communication Inadequacy

Some scholars propose irrelevant Christian communication patterns as a reason for the gulf between the church and society. They suggest a failure in contextualizing language and, thus, a failure to communicate with contemporary Australians. The contextualization would necessarily address the rapidly changing setting with an attempt to meet the transformations with renewed contextualization. One of these scholars, Kaldor (1987), observes that the message of Christians is often offered in a foreign, coded language that is not explained. With respect to the Christian's coded language, Daly (1983) comments that contextualization of the message means more than understanding the message, but also includes communicating it to others. He further comments that conveying the message in a new context may mean altering the words considerably, for the message is not the words, but the hearer's conceptual understanding (p. 39). The message may become hidden by culturally encoded words. Once a word has become so encoded, a new neutral word can be used to communicate the concept to avoid secondary assumed meanings contradicting the intended meaning. This kind of unclear, encoded, message may be offered as one barrier between the church and the wider Australian audience.

Kaldor (1987) suggests another understanding barrier: abstract and inappropriate imagery. In this vein, he argues that Christian truth is often presented in abstract models to socio-economic groups who think in concrete models. Further, he notes that the social structures and governments within many churches may be foreign to working class thinking. In this regard, Sharpe makes the following point:

What many people are saying today is that religion ought to speak, and speak directly, to the people in the Australian life-setting in which they find themselves. If it is not doing so, if the message is not being heard, then one of two things is happening. Either there is something wrong in the hearer which blocks off the message; or there is something wrong with the message itself, or at least the way it is presented (1983: 62).

Not only is outdated communication blamed for the chasm, but some scholars credit the distinctive church culture itself as a causal factor. For example, Millikan describes the incongruity between the culture of the church and Australian society in the following terms: "Somehow the characteristics which Australian culture has developed as uniquely its own, are not reflected in the personality of Australian Christianity" (1981: 19). He particularly highlights English accents, English social forms, the sometimes continued use of clerical dress, and the continuance of "a certain pretentious proclamatory style in many clerical pronouncements" (p. 19). These forms invite ridicule from non-church citizens and put the church at odds with much of Australian culture, according to Millikan.

Other scholars offer another partial explanation for the alien nature of church culture. They believe that Australian Christianity is imported rather than locally derived which causes it to seem foreign to Australian audiences (Campbell 1979; Black 1983). These observers believe that ecclesiastical culture separates the church from the wider population. This cultural separation hinders meaningful interaction and communication by Christian churches with the audience it seeks to contact.

One could now explore the historical antecedents to the problems of church/society distance. As previously discussed, low percentages of church participation are not new. In fact, some authors trace the church/culture chasm to the roots of the convict settlement when convicts were often apathetic or hostile to the church. Some thinkers link this apathy to the low interest in religion among the working class English people at the time of prisoner transportation. It was this very same working class from which many of the convicts came. The transported people's apathy and even hostility were eased neither by the adversarial role nor by the conduct of much of the early clergy assigned to work in early Australia. This continuing hostility made the task difficult for caring Christians who wished to make an impact on early convict

settlements. Thus, the Christians often despaired of reaching this culture because of the ongoing vice and the indifference among the convicts (Bollen 1973: 14; Grocott 1980: 261; Loy 1979: 13).

Other reasons, such as secularisation, can be offered for the historic chasm, however. Wilson (1983: 28-30), for instance is not convinced that either the lack of indigenisation of Christianity or the convict resentment adequately explain current apathy. To support his reservations, he highlights the lack of indigenisation in law and in education, yet these two institutions are not rejected to the same degree as religion. Furthermore, he expresses the opinion that, in the advanced industrial society of Australia, people believe in God, at least in their heads, but "they find God and the whole business about him irrelevant for their lives" (1983: 33). Thus, he offers a third alternative for the division between the churches and society:

Progressivity is the public dogma of the new secular religion. Sermons and homilies on the subject may be heard by listening to parliament, {or} reading newspaper editorials, Translated into personal experience, progressivity, as Ronald Conway argues in *The Great Australian Stupor*, means the pursuit of happiness. In secular Australia: 'Happiness is mostly defined in terms of being healthy, getting a good education, a good income and having plenty of time for leisure (Wilson 1983: 92).'

Wilson further suggests that most Australians reject the notion that some pain may be encountered on the way to happiness (p. 193). His argument rests on the differences in values held by the churches and the society.

A summary of the above material is now in order. As can be seen from the foregoing discussion, reasons behind the church/culture chasm are complex. Moreover, there is no universally agreed cause of the chasm. Perhaps no single factor adequately encompasses the cause. From a study of the mosaic of analyses, however, it can be reasonably suggested that many scholars agree that communication has been unclear to the hearers in their own context, it has not seemed to be relevant to their current life situation, and it has not appeared to be culturally realistic within the particular current Australian groups and settings to which it is directed. Perhaps each of the attempted explanations contributes to an understanding of the gap.

Adding to the above failures, Millikan would further suggest that the churches have sometimes lacked the "common touch" which might help the church narrow the chasm. He offers the following observation:

Australians judge the quality of a man's spirit before they think of judging the content of his message. There is a genuine affection and respect for Christian personalities which have this common touch about them. The Salvation Army personality, the late Sir Arthur McIlveen, and the present Catholic chaplain to Pentridge are examples. The media has been warm and sympathetic and is prepared to allow an extended contact with them. On the other hand, there are many spokesmen for the churches who have an austere, pedantic or aloof tone. They are treated formally and distantly (1981:20).

He perceives that the churches could adopt a natural Australian approach if it seeks to narrow the chasm.

A further feature of the lack of church relevance could be considered - the lack of perceived "practicality" in religion. Dowdy documented this feature in a study which concluded that the change most desired by society was that the church should become more practical (1983: 72). The respondents to his research said "practical" included the freedom of the clergy to express political opinions. To those people in the under-thirty age group, it also included emphasis on informal contact between people rather than on formal worship.

An apparent failure by religious faith to make contact with everyday life is also addressed by Whelan (1987) in *The Australian Catholic Record*. Allen Loy (1979) suggests that, if the church is to have any lasting impact upon Australia, it had better not adopt the judgmental stance, it must become more and more involved in issues of ethics, and finally:

...Christian theology in this country must do more than verbally point to the . . . possibility of hope in the death and resurrection of Jesus Christ. The only way theology will become genuinely contextual is by doing in the whole community what we say to one another in Christian communities. There is a question of credibility and honesty confronting us (1979: 21).

The above writers identify church aloofness, otherworldliness and duality of living as hindrances to communication with Australian society. In this regard, Dicker reminds the churches that those which are identified with authority or which are too triumphant in their tone will be at odds with the Australian mentality. He argues that the churches should admit that they sometimes lack some answers (1979: 50).

The comments of the foregoing Australian writers may lead one to conclude that the church might narrow the chasm by being more practical in its orientation, less authoritarian in its power structure and more realistic in its answers.

The Australian churches may also be seen to exhibit features of a subculture in non-religious ways, which adds to the distance between churches and other members of the society. For instance, some congregations are noted for their fairly conservative political stance, leaving little room for people of other mindsets.

With regard to inherent conservatism, Bouma found that:

Those who never attend {church} are most likely to think change is too fast. Otherwise, the more religious a person is, the more likely the person is to think the pace of change is too fast (1986: 72).

This resistance to change does not differ by denomination, but is rather in direct relationship to the level of religiosity of a person. Thus, highly religious Australians may resist keeping pace with the rapid change within this country, thereby widening the chasm even further.

Antony Hurst observed the same conservative stance in English churches in the seventies. He notes "In the 1970's the pace of social change continued, but what the remaining twenty [members] in the congregation did was to batten down the hatches and turn their backs on what was going on in the outside world" (1988: 100). Such apparent resistance to change would be of concern to any church or college hoping to influence a changing society. Phenix (1967: 529) indicates that a major problem for the church was "how to assess the respective claims of tradition and innovation, of continuity and change." He then proposed the question "How can the ministry of the eternal Word be made relevant to the world in time and history?" Such relevance would include a readiness to hear the views of church members who disagree in non-essential matters of the

Christian faith. Tolerance of different cultural value systems would also seem to foster openness.

The challenge of the church today, then, is to face Australian societal change and to "proclaim its message with clarity and in many languages" (Pryor 1982: 75). Pryor continues to challenge the church to be realistic about recent demographic trends. The message must, therefore, be differentially targeted toward the many groups which compose a multicultural society, including the original citizens, the Aborigines. Her challenge again points to the perceived distances arising during this time of demographic diversification.

Australia is now multicultural with both "new Australian" and Aboriginal components. But the anglo-celtic settler population also has a culture to be understood and to be contacted. An understanding of this distinct culture may recognise a sense of Fatalism (Crombie 1987: 22-30), a sense of dependency and helplessness in the face of superpower decisions, a sense of cynicism regarding politicians and leaders, a sense of a desire for community and a sense that religion is a taboo subject for everyday conversation (Ryan 1979: 74-84). This latter sensitivity is compensated by a desire to see religion as part of everyday living as noted above. While cultural stereotypes may be dangerous, an understanding of possible cultural traits may assist the church in knowing where to make contact in order to address the felt concerns of the formerly dominant white population.

This book is concerned with ministry and education for ministry, therefore the context within which a church ministers would seem to be important. Putting the concept simply, "Since ministry is our focus, taking the context seriously becomes pertinent" (Robinson 1986: 46). In similar vein, Kelly asks the questions:

Our contextual theology would ask what kinds of self-transcendence is our Christian faith demanding of us today in Australia, in the current social, political, international scene? What data are we tending to ignore? What questions are we refusing to ask? What reasonableness are we suppressing? What responsibilities are we shirking? What divine call are we hearing (1979: 32)?

One could suggest that the self-analysis in the light of the current cultural context is yet to be done by many churches. While triumphalism is apparently undesirable, a message of hope combined with reality in

Christian life style and proclamation may be the key to narrowing the church/society gap.

The foregoing discussion may indicate that the church has retained communication styles which are no longer understood by the wider society. Retention of these communication methods and styles could exacerbate the chasm between churches and the societies within which they minister.

1.4.2 Distance Arising from an Inappropriate Cultural Approach

To this point we have observed the changing society within which Christian churches minister. We have also argued that the church has continued with outdated communication styles which do not seem to influence its host cultures as well as they did thirty years ago. It has suggested that the church in Australia has generally been speaking to its host cultures in less than effective means.

One could next ask whether there has been distance in areas other than basic communication. It would appear that the church has persisted in speaking to its culture in a manner which does not increase its influence. The next question which may be logically explored is the way in which the church views the culture with which it hopes to communicate.

The appropriate cultural approach to and interaction with society depends directly on a church's view of its role within and toward the surrounding culture. This view will also greatly influence the nature of appropriate ministry and ministerial training, for the church's self concept will influence its preferred style of ministry.

Some colleges will seek to foster a preferred style of ministry which diminishes distance between the church and the rest of society. The style which diminishes distance may vary from church to church since their distinctive traits vary. None-the-less, there may be advantage in each denomination considering possible styles which narrow distance. Whatever the nature of the church, the college may benefit from considering a grid from which to explore appropriate societal interface. One possible grid may be a set of descriptors of options for church societal interaction. Another possible avenue for exploring the interface may be reflection on the "mission model" of church-society interaction. It would seem that at least one of these two approaches would facilitate fresh considerations of appropriate styles of ministry within the current social context. It is also possible that many Christians would be willing to consider literature in both areas.

As colleges design programs for preparing people for ministry, it seems logical that a clear sense of ministry and interface be both developed and woven into the educational program. To aid colleges in gaining this sense, the two facilitating dimensions mentioned above (descriptors and "mission") will be explored in greater depth. The first area to be discussed is the sociological descriptors which aid identification of possible approaches.

1.4.2.1 Sociological descriptors for the study of church-society interface

Niebuhr's *Sociological Descriptors*: In the United States, Niebuhr offered a set of interface descriptors which continue to be seminal for discussion on the topic of church-society stances. To assist in understanding one's church and its cultural approach, he wrote his classic book on the topic, *Christ and Culture* (1951). "Christ," in his definition, speaks of the Christian churches. A quick overview of possible relationships between Christ and culture, as presented in this book, may well serve the purpose of context for the discussion which follows. All references, until further indicated, shall refer to *Christ and Culture*.

By way of prefatory comment, Niebuhr did not suggest an ideal church-society approach which suited every cultural setting. That is to say, as one looks at the possible relationships between Christianity and culture, no single model can be proffered as the best relationship in all cultural settings. Rather, Niebuhr looked at the possible ways in which a church could meaningfully interact with its larger culture. The appropriate style of interaction will depend, to some extent at least, on the nature of the culture within which any particular church is situated. In other words, one stance may be necessary in a given setting whereas quite inappropriate in another. For instance, the church may not always take an adversarial role in a culture, but many church members would argue that the Church should have been very adversarial during the atrocities in Hitler's Germany. To argue effectively that an appropriate interface with the Nazi government is appropriate for every subsequent interaction with other governments would indeed be difficult. In other settings the adversarial role with Government may be detrimental to the work of the church and harmful to communication.

Five possible cultural positions are discussed in Niebuhr's book. They are:

1. Christ against Culture (pp. 45ff)

2. The Christ of Culture (pp. 83ff)
3. Christ above Culture (pp. 116ff)
4. Christ and Culture in paradox (pp. 149ff)
5. Christ the Transformer of Culture (pp. 190ff)

While it would be impossible to exhaust Niebuhr's analysis within these few paragraphs, a cursory glance may illustrate the importance of "Christ and Culture" concepts to colleges seeking to identify appropriate models of ministry.

The first view, Christ against Culture, is also called *exclusion*. In this view, the customs of society and human achievements are opposed by Christ. An either-or situation arises. Two examples of such a stance would be middle-ages monasticism or the propensity for a minority of missionary societies to require their converts to withdraw from their "heathen" society entirely.

The Christ of Culture view, also called *inclusion*, considers Christ as part of the culture and social heritage that must be transmitted and conserved. Western culture has followed the inclusion model at times by equating the teachings of Jesus to democracy. Others may try to identify Christ with the spirit of Marxian society. Equating Christ to the spirit of the culture epitomises inclusion.

Between the extremes of position one (Christ against Culture) and position two (The Christ of Culture) are positions three through five. These three views see the great differences between Christ and culture, but attempt to bring unity between the two through their distinctive views of Christ and Culture (p. 41).

For instance, the Christ above Culture, or *synthetic*, view agrees with inclusion with regard to Christ representing all that is good about a culture. In Christ all the aspirations of a culture are fulfilled. The synthetic view, however, views Christ as higher than culture. It sees something in him which "neither arises out of culture nor contributes directly to it. He is discontinuous as well as continuous with social life and its culture" (p. 41). Among many representatives of this stance would be Thomas Aquinas and his followers.

The View of Christ and Culture in *Paradox* sees Christ and culture in conflict with one another. "So they are like the "Christ-against-culture" believers, yet differ from them in the conviction that obedience to God requires obedience to the institutions of society and loyalty to its members as well as obedience to a Christ who sits in judgment on that

society" (p. 42). In this tension, life is lived in sinfulness in a hope of justification of the future life. Niebuhr presents Luther as a representative of the paradox position.

Finally, Christ the Transformer of Culture, or *conversionist*, view sees people as fallen and perverted. It also perceives that perversion "not only appears in culture but is transmitted by it." Christ is seen as giving personal conversion within culture and society, not apart from them. People's nature cannot be separated from their society. This stance is concerned not only with conversions of persons, but active changes in society for the better. Augustine and John Calvin are two names which Niebuhr links to the conversionist attitude. Those recently involved with justice and social action may also be viewed as conversionists.

Blaikie's Extension of Descriptors: The importance of the sociological descriptors for ministry has been highlighted by Norman W. H. Blaikie. Blaikie, an Australian scholar, acknowledges the importance of church/world interface in his article "Styles of Ministry: Some aspects of the Relationship 'the Church' and 'the World.'" In this article he writes:

One of the most basic problems which all religious groups have to face, members and leaders alike, is what stance to take towards 'the world'. This stance includes that attitude adopted towards the dominant values of the society in which the group is located, the extent of participation in the life of that society, and the degree to which the group endeavours to influence these values and the behaviour and attitudes of the members of that society. This problem has been most frequently expressed as the problem of the relationship between 'the church' (or 'religion') and 'the world'. The task in this paper will be to examine the solution to this problem adopted by contemporary Australian clergy and the consequences of these solutions for the relationship between the clergyman and his parishioners (Blaikie 1983: 43).

He further expresses the opinion that a group's theodicy (which explains suffering and evil) largely determines its communication style. These theodicies range from "attempts at political or social transformations of this world to waiting for a solution in some future life or in another world" (p. 44). He quotes Weber (1963) in offering four possible stances the church can take toward the world. These four stances are very

similar to Niebuhr's earlier analysis, but Niebuhr is more concerned with the individual's response while the following are more concerned with describing the Christian group's reaction. The stances are based on either a mystical resignation or adjustment; or an ascetic attitude of mastery. He quotes Weber again to support the concept of two "this-worldly" solutions and two "other-worldly" solutions which arise out of the above four typical stances:

Hence, four ideal-typical solutions are possible: two other-worldly types in which activity is directed away from the world, the mystic avoiding involvement as it interferes with the pursuit of salvation, and the ascetic seeking mastery of 'the flesh' to facilitate devotional activity; and two this-worldly types, the inner-worldly mystic seeking both personal welfare through contemplation and avoidance of any commitment to worldly institutions, and the inner-worldly ascetic being obliged to transform the world in terms of ascetic ideals (p. 44).

Blaikie suggests that, within any Australian denomination, there are individuals who represent various stances. His main concern is not the stance, but the kinds of styles of clerical ministry arising out of these stances. He lists nine ranging from "Reaper or Fisherman" to "Activist." While a full exposition of his nine styles will not be attempted, the bearing of one's view to the world and one's style of ministry is noted. As he said in 1979:

The analysis of {his research} supports the view that a particular set of beliefs (theological orientation) is associated with a particular set of priorities (goal and role) and an orientation towards "the World", which in turn, leads to a particular mode of action in "the World" (style of ministry) (1979: 158).

Furthermore, it could be said that one's view of the church and the world may also bear directly on appropriate approaches to ministerial training in the light of the anticipated interaction style. In other words, no one style of ministerial training may prepare people for all nine styles of ministry equally well. Therefore, the target styles may be kept in mind as a college determines the kind of ministers it hopes to educate.

Niebuhr emphasised the importance of reasoning in faith (1943: 13). This emphasis also led to a reasoning about appropriate interaction

between "Christ" and Culture. He desired for people to ask "To whom or what am I responsible and in what community of interaction am I myself?" (1963: 68). As he reflected on an appropriate stance for his day, he strove for a conversionist stance, for he recognised that the family unit could not be supplanted by a monastic society. Rather, he hoped for reconciliation as husbands, wives and children turned to one another in divine forgiveness. Rather than change the family unit, he desired to see relationships made right within the existing cultural family unit (Ramsey 1957). Change in relationships were valued. Reflection on interaction styles were likewise open to review and change.

Upon considering the descriptive tools of Niebuhr and Blaikie, one may further ask to what degree there is distance between Australian culture and Australian churches. One could also investigate the nature of the churches' attitude toward the society, and the extent to which this attitude either enlarges or diminishes this distance. Historical reflection may suggest that earlier official church-state links may have damaged both inter-church unity and chances to influence the larger society with a positive gospel (Hogan 1987: 58). While this damage may have produced earlier distance between the churches and society, current society displays no less distance from the churches as evidenced by a shift in societal values away from those traditionally held by churches. These shifts have been demonstrated by the current values of consumerism and hedonism, by the change in such things as liquor laws and puritan Sunday observance, and by the ascendancy of fashion over modesty. As these kinds of secular forces bore more and more on Australia, the suburban Bible belt did not disappear, but it was "temporarily pushed aside as irrelevant" (Hogan 1987: 234-235). In view of these thoughts on the Australian setting, colleges may consider an undergirding philosophy for ministry and societal interface in order to direct their education toward diminishing the distance between church and society. We will now explore one suggested philosophical model of church society interface, namely the mission model.

1.4.2.2 The mission model of church-society interface

Kaldor's Call to Mission in Australia: In view of the apparent gulf between the Christian sub-culture and the Australian culture, Kaldor (1987) calls the church to take a mission approach to the surrounding society. He notes Conway's (1985) observation concerning the communications gap between church and society. Conway suggests that Australian people in the 1980's are making judgments concerning the nature of Christianity on 1950's information (Kaldor 1987: 200).

Kaldor notes the lack of the church's "connectedness" to the society in Australia, and suggests three factors which comprise this lack of "connectedness." The first is a lack of "proximity," or being available to the cultural group in mind. The second is a lack of "congruity," which shall be discussed further, and the last is a lack of the church's perceived "utility" within the wider community (pp. 217ff).

Kaldor encourages denominations to consider the cultural suitability of their work. His remarks on congruence seem to epitomise his recommendation for the churches' attitude toward society and culture. He writes:

Churches in Australia have given little thought to the cultural appropriateness of their ministries. Yet if the same people were to work in a foreign culture overseas, it would be perfectly natural to encourage local leadership and to establish patterns of church life and ministry that were culturally appropriate. In the missionary fields in our own back yards these principles are no less important and must be rediscovered (p. 219).

Newbigin contributes to the understanding of these principles. He suggests a dual facility which comprises a mission approach. It would involve understanding not only the language, but also the life experiences of the person with whom one would communicate. He writes:

Any attempt to preach the gospel involves using the language spoken by the hearers. That language has been shaped by and has shaped their experience of life. It is the form in which they seek to grasp and make sense of the whole range of human experiences (1978: 164).

David Hesselgrave offers the following understanding of a mission approach in communication:

Succinctly stated, the missionary task is to communicate Christ cross-culturally. That means that the missionary must interpret the biblical message in terms of the culture(s) in which it was given and, avoiding undue influence from his own culture, transmit that original message in terms that will be informative and persuasive in his respondent culture (1978: 115).

In a later publication, Hesselgrave added:

. . . contextualization has to do with making the gospel meaningful. Others would add such words and phrases as "making the gospel relevant" and "discovering the implications of the gospel in a given situation." But the point to be stressed here is that the gospel becomes meaningful (relevancy, etc., is dependent, first of all, on meaning) only as it is contextualized (1980: 209).

A lack of this contextualized communication may be critical to the lack of "connectedness" observed by Kaldor.

Steps Toward Mission: Census statistics cited by Hogan point to a growing disconnection between the church and the culture. This growing distance may be due to the barrier which Seamonds defines as lack of perceived relevance. He says that lack of perceived relevance stems from communication which is not geared to the needs and conditions of the listener. He further suggests that this lack of a mission approach results from not meeting people where they are, but where the Christian communicator would like them to be. Such communication distancing results from not taking time to hear the hopes, yearnings, fears, longings and motives of the people. There must be a willingness to dialogue with the people and "get on their level." He writes "Otherwise, to use an appropriate analogy, we may have a strong arrow but be completely off target" (1981: 111).

Perhaps one could enhance meaningful communication by emphasising both clear verbal explanations of Christian belief and Christian life-style congruity. Seamonds, along with his encouragement for a relevant message, portrays a mission approach as being "Christlike in demonstrating the Gospel" (1981: 108). He writes:

The missionary himself is part of the message. Effective communication is more than mere verbal enunciation of the truth with good words; It is always a vital demonstration of the truth with good works (1981: 108).

Such communication may be what Australians, who Millikan reports watch people's spirits before listening to the message, would find persuasive.

Incarnation and Mission: As Kaldor and other scholars perceive the gulf between Australian churches and society, they realise this has not been a biblical ideal. The theological term used to describe Christ's communication style has been "Incarnational Witness." This term emphasises the Christian belief that Christ, though God, became a person with "flesh" in order to communicate with other persons within their own contexts. The Gospel of John, Chapter One, discusses this model of Christ's communication. Paul described his own ministry in very "incarnational" terms in 1 Corinthians 9:19-23. Thus, the growing distance is not in harmony with the ideal understanding of Christian communication as portrayed by these two key Biblical examples. Edwards, in noting distance, calls for the churches to renew their commitment to bringing their faith closer to the people in Christian communities. In these communities people would sense that they "belong to one another" (1985: 395). Other Christian missiologists see the need for the church to be more "present" within this world (Avery 1986: 343; Rossell 1968: 77), but they note that presence will not diminish distance unless there is reality in the church's faith. Thus, a third-world missiologist reminds the churches that believers must have experienced the "new birth" themselves before they can "bear witness to the truth of the gospel," for "a witness must testify of what he knows (Costas 1974: 81)." Costas' views an "incarnational witness" as one who goes beyond pointing to the historical facts of the life and work of Christ. He says that "He must also interpret the meaning of Christ for the here-and-now. He must relate the Christ-event to all of life" (p. 81). This approach may be a bridge if theorists are correct on commenting that the church is too far removed from everyday Australian life.

The foregoing comments do not necessarily call the church to secularisation for, in describing incarnation (either God's or the Christian's), one needs to differentiate between becoming identical to the person with whom communication is sought and being able to bridge the communication chasm. As Oppenheimer says, "man does not need a God comfortably like himself to have this incarnation be real and personal. Rather, he needs a God with whom he can enter into a personal relationship" (1973: 22). Likewise, for the Christian, the challenge may not be to become like other citizens in every way, but rather to establish "reciprocation," to use Oppenheimer's term.

Cattell offers the following summative statement on incarnational-style mission:

Furthermore such communication is impossible unless it is an interaction between two or more persons. That is why "the Word dwelt among us." That is why God had to associate with us in order to communicate and this he could only do through incarnation. So in our communication with the world, we must forever lay aside efforts to put banners in the sky, or to shout across chasms, or to protect the truth in caves. When our witness is embodied, it must be expressed in the midst of people, and its effectiveness will depend upon its Christlikeness (Cattell 1981: 51).

The Australian writers cited in this section would indicate that this kind of incarnation has often been lacking by churches in Australia. The authors also suggest a notable gulf exists between the nation's society and the Christian churches.

Earlier in this book it has been argued that Christian churches have persisted with outmoded forms of speaking to the nation's cultures. They have sometimes used language which could not be understood. Now this book suggests that the cultural stance taken by the churches has been a distance stance, and has not encouraged interaction with society.

The call by Kaldor and others to a "mission" (or an incarnational) approach to ministry within the culture underscores the concern for interaction distance between the church and the larger society.

1.4.3 Distance from the Clerical Structures

Not only is there an apparent gulf between the churches and society in general, but some critics have also identified a certain distance in the relationship between the professional clergy in particular and Australian society generally. As has been previously noted, some early clergy were associated with the government in repressing convict settlers. Notwithstanding this historical cultural barrier peculiar to Australia, there is another almost universal separation of clergy and non-clergy in many churches, which has arisen from the development of the office of "Professional Ministry" itself. This section demonstrates that this separation is not mandated by biblical teaching, nor was it apparent in the earliest forms of Christian structure. In teaching future ministers, it may be advantageous to reconsider whether a distant, remote model of professional ministry is to be encouraged simply on the grounds of historical precedent. One may examine whether this distant professionalism model, imported from more formal cultures, is

appropriate in a more egalitarian setting such as Australia given the need to bridge the gap between society and the churches. A discussion of the historical development of distance from clergy follows:

1.4.3.1 Functional Differentiation Versus Professional Distance in Ministry

The Early Model: Distinct Rather than Hierarchically Distant: The present distance between ordained ministers and the laity was not evident in the earliest churches. In these churches, the "elder" is usually equated to today's ordained minister. Certainly, it could be argued that the biblical office of elder, with its shepherding and leadership responsibilities, was foundational to the present office of "pastor," as defined by many present-day churches. The link between eldership and pastoral ministry seems evident in Petrine literature (1 Peter 5:1-4). One also finds mention of the primitive elder's office in Acts Chapter Eleven. While there had been no prior mention of this office in previous Acts sections, the office was here established and quite distinct from the apostles, for they were later listed as separate groups {cf. Acts 15:2, 22; 16:4} (Guthrie 1981: 740).

In the New Testament, the word "elder" had a dual usage. It could reflect either an age or a title of office. This was natural duality, for veneration was given to old age. Therefore, elder was used of someone worthy of veneration because of their decision making role. (Bornkamm 1968: 654-656). Bornkamm considers the elders mentioned in 1 Peter as a college of people entrusted with the guidance of the church (p. 655). This office of "elder" in the church may have been adapted from the Jewish synagogue "elders" who were well established at the time of the New Testament (Latourette 1953: 116).

Some Christians would support the notion of hierarchy in ministry by noting the presence of bishops in the early church. Indeed, alongside elders {Gk: presbuteros}, one can find mention of the office of bishop {Gk: episkipos}. These bishops, however, were not necessarily hierarchical. While later church history finds a hierarchy in which bishops were distinct and superior to elders, there is strong scriptural evidence to suggest that the two offices were synonymous in most, if not all, churches during the writing of the New Testament. (Latourette 1953: 116; Bornkamm 1968: 668). As comment is made on the use of both terms in the same scriptural reference, Guthrie joins these and other scholars in concluding: "The combination of 'elder' and 'bishop' . . . shows clearly that the latter is no more than a function of the former" (1981: 740). Thus, the functional differentiation did not then include the

present hierarchical distance which is of concern here. College decision makers may consider that present clerical distance evolved after these early days of church life. In other words, the preset hierarchical structure was not in evidence in very early church history. That is not to say that there was no functional separation within ministry, however, for some elders were set aside for distinct roles within the body of the church. Paul indicated this fact in 2 Timothy when he wrote "The elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching." (2 Timothy 5:17). The church was not very old when a form of "clergy" was arising, as Bornkamm comments:

...the college of leaders {were} appointed for the local churches by the apostles (Acts 14:23) or their successors (Titus 1:5), and it became necessary to entrust certain administrative functions to individuals notwithstanding the Patriarchal authority of all the presbyters {elders}. Within the total structure of the congregation, then, the bishops are to be seen as Presbuteroi Proestotes... At all events this is a developed identification, not one which was intrinsic from the very first (Bornkamm 1968: 668).

Bornkamm quotes Clement to suggest that some elders were distinguished as persons ordained to the sacrificial ministry (1968: 672). While there was a college of leaders, there was an emerging role distinction. Pauline literature also notes a differentiation of offices or roles within the college of leadership (Ephesians 4:11). A functional role separation was beginning to surface. One of those roles was that of pastor/teacher. It is clear that a distinct pastoral ministry was an office of even the earliest church. Latourette comments:

Another early Christian document, the *Didache ton Dodeka Apostolon*, or *Teaching of the Twelve Apostles*, describes a church organisation which knew of travelling apostles and prophets and of resident prophets and teachers. It instructs the Christians to appoint for themselves bishops and deacons and to hold them in honour, along with the prophets and teachers (1953: 117).

The above literature shows that there was, then, a distinct pastoral office. The early elders and bishops were chosen from among the people, but their role was one of teacher, shepherd, and caring agent in the church. The position also implied a closeness to the people particularly when the "pastoral" imagery is understood in the cultural context of the shepherd in the culture of Palestine. Thus, while the early pastors had a distinct office, they did not exhibit the distance currently existing between clergy and other people in some denominations.

The pastoral role is distinct and, to some extent has some identifiable features. Even today, while various shades of pastoral theology can be observed as one views current Christian denominations, a common core of three pastoral functions tends to surface. These three features have evolved alongside the rise of hierarchical episcopacy, and were indicated as far back as the ordination prayer in late second-century Roman Christianity. This prayer made reference to the duties of feeding the flock, "offering the gifts" and administering the church's discipline (Manson 1948: 67). Niebuhr comments that later both reformation and non-reformation pastors were active in the care and governance of souls under their care. He notes that "preaching and sacrament and church administration" were dominant as functional roles in pastoral work at the time of the reformation (1956: 59).

The preacher of the churches of the Reformation carried on all the traditional functions of the ministry. He preached and taught; he administered the sacraments and led in prayer; he presided over the church and cared for the needy (1956: 59).

Niebuhr claims that reformation preachers had a special objective as they fulfilled these functions, however. The responsibilities were not an end to themselves, for the pastoral goal was one of personal salvation, which was the focal point of preaching. The sermon content was based on the love of God, and it was hoped that preaching would evoke repentance in the hearer leading to forgiveness for sins and personal reconciliation with God. Thus, the object of ministry was directed toward the benefit of the larger body of believers rather than toward maintaining a distance in ministry.

The Rise of Hierarchical Distance: While some Christians are currently recalling New Testament concepts of elder and pastoral ministry, church history records the rise of hierarchy within the ministry of the church. The episcopal ministry gradually took ascendancy over local church

eldership, and it has also been argued that this development change was accompanied by an unfolding gulf between clergy ministries and lay ministries (Watson 1978: 245ff).

The history of hierarchical development is well documented: Watson 1978; Garlow 1981; O'Day 1979; Hopko 1985. The historical developments are viewed differently by various denominations. While O'Day and Hopko discuss this history in either value free or positive terms, Watson and Garlow view the changes as detrimental to the cause of Christianity. Other disagreements can be found concerning the nature of the "apostolic succession" of the current hierarchies and ministries. Lienhard (1984: 21) traces what he believes to be the Catholic apostolic succession of the current ministry. A non-Roman Catholic approach to apostolic succession is presented by Eastern Orthodox scholars. Hopko, representative of the Greek Orthodox Church, wrote:

The ministry of bishop, presbyter and deacon in historical apostolic succession is not a negotiable issue for the Orthodox. . . . This means, practically, that Christian communities possessing - or recovering - the apostolic faith must be organically joined to the Orthodox episcopate for full recognition and communion to occur (1985: 143).

Such views disclose the controversy surrounding differing conceptions of hierarchy and succession. Regardless of the value placed upon hierarchical structures, the fact that they have developed is acknowledged both by people who value ministerial hierarchy and by those who do not.

In the structuring of hierarchy, some church leaders sense that distance has occurred between clergy and other church members. Their calls reinforce the perception that there is distance between the professional clergy and those who are lay members of the Christian churches.

The Ephesians 4:11-12 model and Diminished Clerical Distance: Several Christian thinkers have stressed Ephesians 4:11-12 as a model for ministry during this past decade. The passage states that the leaders, including pastors, were given to the church in order to equip other Christians for ministry. For instance, Garlow (1981: 12) says "The major task of the seminary is not just to produce the professional clergyman, but to train those who can train *others* for *their* ministry." This kind of statement both recognises the rise of distance within the current clergy structures and challenges the church to diminish the professional distance between clergy and other members of the church.

This recognition of distance is illustrated in a 1979 book on Christian leadership. It speaks of correcting this distance by considering the layperson and the as a "ministering team" (Wiseman 1979:27ff). In 1973 McGavran stressed "Church Growth" thinking when he wrote: "The minister in our churches must not do the evangelism by himself. His duty is rather to train other Christians to do it." (McGavran 1973: 86). Later, in 1977, he wrote:

If a church is serious about the Great Commission, the involvement of laity is of utmost importance. The growth of each church is uniquely dependent on its laity. The pastor who sees his or her role as an enabler to help laymen discover and utilise their unique gifts is far ahead of the pastor who tries to carry the whole load." (1977: 108).

In his concern to diminish the distance between the ministry of clergy and other Christians, McGavran suggested Peter's concept of the elder being an example {Gk: typos} to church members (1 Peter 5:3b) when he wrote "The minister is training others, not by telling them how, but by actually *showing* them how" (1973: 87). Those who continue to emphasise Church Growth principles stress the importance of pastoral and lay cooperation in ministry. Such cooperation returns to lay equipping and deployment. Church Growth leaders perceive cooperative ministry as crucial to the vision of the movement. Varying views may be taken regarding the merits of Church Growth theory. Its proponents have, nonetheless, signalled the growing gap between clergy and laity and believe that it should not exist to the degree that it now does.

1.5 The Ministerial College and Distance

The previous discussion has considered the changing Australian cultural setting. It has also recognised the growing distance between the Christian churches and this changing society. This distance can be observed in the churches' communication style, attitude toward society and ministerial structures. With this growing distance in mind, one may next consider the role of the ministerial college in this distance and its subsequent correction.

While lay involvement is often valued, many churches still hold the clergy responsible for institutional success or failure (Dempsey 1983b: 36). This observation concerns colleges for, as Hambley comments, colleges have been seen as places in which the standards of scholarship

are maintained for the church (Hambley 1959: 198). As well as serving as foundational sources for the scholarship of clergy, the colleges could also be a seminal place in which the appropriate attitudes and skills for interaction with current society were gained by ministers. Cultural interaction skills, in turn, could influence the rest of the church through pastoral leadership. While societal interface may be the ideal, the present reality for colleges seems to be a more limited goal. For instance, Murphy (1975: 286) says "the main thrust of our schools (Ministerial seminaries) is toward preparing ministers for the church." Feilding (1966: 236ff) identifies the college period as one in which the student gains a limited identification with the ministerial role. If, as the previous discussion suggests, the churches are making inappropriate approaches to society and if the pastors are looked upon as the leaders of those churches, then it would be fair to assume that the colleges are not meeting their expectation of giving the students identification with an appropriate ministerial role. If the college does envisage student role identification as part of its corporate goal, and if that role identification valued close societal relationships and bridging the cultural and communication gaps, then it could seriously evaluate its program to discover if any barriers exist which prevent learning appropriate societal approaches in ministry identification.

Such identification, if it is to be gained in a college program, would need to depend upon more than cognitive knowledge and skill learning. To bridge the cultural gap would require an education based upon "professional knowledge" and action research. Zikmund (1987) distinguishes between the kinds of knowledge:

Effective practitioners in ministry do not just 'know' theories or plans prior to action (as helpful as the action/reflection model may be); professional knowledge is a different kind of knowledge inherent in intelligent action itself. Professionals know more than they can put into words. Schon says: 'when someone reflects-in-action, he or she becomes a researcher in the practice context.' That professional is not dependent on categories of established theory and technique, which she or he then applies; rather a good professional often constructs new theory on the spot for each unique case.

Some obvious reasons why ministerial colleges do not always provide professional knowledge models are the inherent conservatism of many such institutions, the lack of professional knowledge training by the lecturers themselves who simply mirror the way they were taught, and

the hesitancy by some faculty members to provide this kind of knowledge. This could, in part, be due to specialisation on the part of the faculty. Farley traces the development of specialisation by faculty in theological seminaries, and demonstrates how the specialist approach is self-perpetuating. That is to say that academic specialists tend to teach others to become academic specialists rather than ministerial generalists. Earlier models of training by practising clergy did not have this same tendency (1983: 8ff, 40ff.). To change this situation may be difficult. Gibbs (1967: 583) comments "What about the curriculum? It is probably easier to demolish a cathedral than it is to remove a cherished subject from a theological college curriculum." Providing a "professional knowledge" education does require some changes in the curriculum. Murphy indicates the difficulty in achieving these changes when he writes:

In seminary faculties one finds, with notable exceptions, evidence of what may be most kindly referred to as a lack of enthusiasm for aspects of the professional dimension of ministerial preparation. The question here is whether this lack of enthusiasm is hiding something deeper, viz., a lack of basic agreement with the surface consensus that we are engaged primarily in preparation for ministry and not theological education. What may sometimes appear to be pacific if unenthusiastic acceptance may really be submerged disagreement (1975: 286)!

Murphy further analyses reasons for college resistance to providing professional education and field education. These arguments included lack of understanding, a sense of inadequacy in practical ministries, opposition to the philosophy of practical education in seminary, time pressures and a desire by the professors to make scholarly contributions in their fields rather than be involved in field and professional knowledge education (1975: 287-288).

The foregoing dilemma is not unique to ministerial education. For instance, Dana (1976) notes that psychology's professional education lacks strong communication between the University and the real world internship. His recommended solution was to exchange faculty between academic and internship settings. On the other hand, Simmons noted that psychological programs had shown shifts in curricular approach and had heeded the call for "greater involvement of practising clinicians in training programs" (1971: 718). He suggests that his data indicate that the training programs are not "monolithic and impossible to change."

It could be said that professional education in ministry is similar in some ways to the other professions. The inclusion of ministerial practitioners in ministerial education may be one way of enhancing the potential of colleges for imparting professional knowledge. If such practitioners were selected on the basis of their success in communicating with contemporary Australians, then perhaps they could teach these communication skills to future ministers.

1.6 The College and its Curriculum

Claims of ineffective ministry styles call for evaluation and, if necessary, correction. Since the stated purpose of colleges is to prepare people for ministry, such evaluation may involve more than a study of ministerial styles in the parish. As the church-society gulf is examined, it would seem logical to analysis of the colleges' effectiveness in preparing people for contemporary ministry prior to evaluating other facets of the church: The college is an institution of higher education, and may thus influence the world view of the church leaders and ministerial practitioners who, in turn, could influence the rest of the church community.

Ministerial colleges are educational institutions. As such, their programs depend upon their curricula. If the outcomes of an educational program are not the desired outcomes, then the curriculum of the college may be inadequate for its objective. Furthermore, in a rapidly changing society appropriate forms of ministry may change. Therefore the desired educational outcomes themselves may be validly re-examined if the college desires to be dynamic in its response to shifts within the cultural setting. This re-examination of currently desirable outcomes would require a dynamic curricular planning model which allowed for adjustments in desires as well as structures.

For the purposes of this document, curriculum is not to be understood as a set of classes or an outline of the program. Rather, curriculum is understood in terms of Kelly who defined it as "the total program of an educational institution" (1983: 3). This understanding of curriculum would include the formal and informal learning experiences within a college which facilitate learning. Even the unstructured events which take place within an educational institution can be seen as part of the curriculum.

The concepts of curricular evaluation and their relevance to ministerial education will be developed more fully in Chapter Three. For the moment, however, it will be assumed that the program's effectiveness is based largely upon its curriculum, both formal and informal, both obvious and hidden.

1.7 Resulting Research Questions

Expressed concern about the distance between education for ministry and the reality of ministry in a changing Australia lead to the research underlying this book. Within this cultural, historical and interactional setting for ministerial education, one could validly explore how colleges are preparing ministers in this nation at this particular epoch. This investigation would be particularly important in view of the apparently growing distances between churches and wider Australian culture. Given the issues presented in this chapter, Chapter Two will present the specific research questions and the overall purpose guiding this research.

CHAPTER TWO

RESEARCH QUESTIONS AND RESEARCH AIMS

2.1 Introduction

The research undergirding this book focuses primarily on curricular decision making in Australian ministerial colleges. Within the broader concern other questions arise regarding (1) the basis for decision making; (2) the kinds of educational understanding behind these decisions; and (3) whether these decisions are reflective of societal and/or cultural understandings. One could also investigate the extent to which decisions are made in keeping with the intended outcome of the college program.

The interest arose following a prior study (Woodruff 1984). In this previous study, former students from *one* Australian College made very pertinent comments suggesting that the college should re-direct its education toward preparing people for the requirements of actual ministry rather than toward classical theological education. This previous research was based on responses from former students spanning the thirty years of the college's operation.

The respondents in the previous study further identified the following areas which they thought could be strengthened in the college program: Visitation skills, counselling skills, conflict resolution skills and evangelistic skills. They reported that the college was strong in preparing in academic skills such as biblical interpretation and homiletics. While these were seen as vital and necessary components in a college program, there was a desire for these areas to be accompanied by a wider emphasis on communication and people skills. Thus, respondents identified some curricular issues which could be strengthened within their own previous college. This former research dealt with the question of practical education for ministry and field education.

The forgoing study, involving one college and one facet of curricular development, led to a consuming interest in the wider scope of ministerial education in Australia - wider in the sense of other colleges, and wider in the sense of looking at curricular development beyond the singular interest of the first study - field education. I began to ask whether colleges were achieving their intended outcomes. If any college were missing this outcome, what were the reasons behind their

disappointments? Further, I began to consider the questions "What kinds of program decisions led to disparity between program intentions and actualities?"; "Were colleges aware when their outcomes were in disharmony with their intentions?"; "When the program does not meet its objective, what disparities contribute to the failure to fulfil intentions?" and "Why aren't college programs adjusted if they are not meeting their purpose?" These general questions needed fleshing out in a research format to provide for a wider and deeper global investigation.

There was also the sense that education for other professions (such as teaching and medicine) may be more aware of pre-professional socialisation needs of their students than many ministerial colleges. Personal experience in a satisfactory teacher education program convinced this writer that it is possible to prepare people for early professional life. While experience and further education assisted in developing pedagogical skills, still the foundational professional knowledge was adequate for socialisation into the education profession. There was a sense that the education and the profession matched. This was the foundational link which the ministerial students in the previous study apparently lacked.

The foregoing contemplation led to questioning whether colleges follow contemporary educational patterns in their program design. As I further observed the college I had previously studied, I began to wonder if a lack in modern educational understanding may account for much of the disappointment reflected by former students. During this stage of observation, a growing desire for a formal, structured investigation into the problems associated with program design for ministerial education arose, thus launching the impetus for research underlying this document.

The general interests reflected above led to reading in curricular studies and, ultimately, to the more specific research questions which will be stated momentarily.

2.2 The Research Questions

As general concerns were explored, it became apparent that issues were more categorical than the earlier seminal concerns and, therefore, could be best explored by several specific questions. These questions form the basis for this research, and follow below:

Research Question One: What educational philosophies guide program design?

Research Question Two: What are the bases for curriculum decisions? Does information generated by contemporary educational evaluation models contribute significantly to these decisions?

Research Question Three: What barriers exist which prevent programs from accomplishing their objectives?

In order to explore the primary questions, there are intermediary secondary questions which must also be addressed. The secondary questions are necessary to give structure and direction to the quest. These secondary questions are:

1. What comprises modern evaluation theory? How has theory developed since the Mental Discipline Theory?
2. Which model will be chosen to generate relevant data which is broadly based and contemporary?
3. Has ministerial education generally kept pace with modern developments in educational evaluation?

2.3 The Aim of the Research

While the above questions are descriptive, the research ultimately aimed to be prescriptive. It sought to offer a model for educational evaluation and program development for ministerial education. This model would address the barriers to productive change discovered in this research. The generated modal theory would also suggest steps for overcoming these barriers with minimal institutional costs in order to assist colleges which may wish to bring desired changes into their program planning.

2.4 Delimitations of the Research

This research was concerned with colleges which prepare people for ordained Christian ministry. While there are numerous Bible, theological and ministry colleges within Australia which prepare people for varying ministries such as lay work or overseas missionary endeavours, the thrust of this research is toward ordained Christian ministers who would practice their profession within the Australian setting. This delimitation

does not disregard the worth of other Christian educational institutions, but their purposes are outside the scope of the current quest.

The data collection phases of this research are also delimited to a specific time frame, namely the latter half of 1987 and the first half of 1988. This delimitation was necessary, for colleges are dynamic institutions rather than static. What may be true of a college at one stage in its history may differ significantly from another stage, particularly with regard to levels of change and levels of decision makers' educational understanding.

The manner in which the term "church" is used subsequent chapters bears definition. In theological usage, the term can be variously employed. For our purposes, however, "church" shall be a collective term covering both denominations and/or local congregations which owe their origin (either historically or theologically) to one of the three main streams of christendom. The three main streams of christendom, for our purposes here, shall be considered as Roman Catholicism, Eastern Orthodoxy and the Protestant traditions. Protestant can further be understood as either being Reformed, Lutheran, Wesleyan or Anglican in origin.

This document is primarily concerned with ministerial college curricular evaluation and development. As such, its primary thrust is educational and curricular. On the other hand, contemporary curricular evaluation builds programs upon societal and professional contexts. Thus, some attention has been given to contexts of society and societal change. Further, there is a discussion of the professional contexts of the church, ministry, and the church-society interface. The use of contextual considerations does not imply that this study is primarily sociological or theological. The author reminds the reader to consider the material in that light.

As one studies and promotes change within any program for professional education, several models may be variously chosen. For instance, one may design curricular studies stressing professional, personal, deconstruction, action research, total quality management, or "educational program design and evaluation" models, to name a few. After considering options, and in view of the questions and purposes leading to this research, an educational program evaluation and design model was adopted. Further discussion of this choice is included in Chapter Three. This model is sufficiently flexible to go beyond stereotypes, sufficiently structured for comparative comment when numerous programs are being studied, and sufficiently process-oriented to engender change and to encompass unanticipated events or trends.

CHAPTER THREE

CURRICULAR EVALUATION FOR MINISTERIAL EDUCATION

3.1 Introduction

Are ministerial colleges basing their programs on contemporary educational theory and practice? Some scholars think not. For instance, in 1984 Howe observed that theological education follows general education patterns which are centuries old (1984: 99). While once educational and theological theory debates were inseparable, some commentators say this is no longer so. They note discrepancies between modern educational theory and ministerial training procedures. Richard Niebuhr recommended that:

theological educators could learn from their colleagues in those colleges and those schools training men for other professions that have thoroughly examined their procedures and made new departures in their methods of teaching (1957: 210).

Some recipients of ministerial education (both the ministers and the congregations) perceive weaknesses in current approaches to ministerial education. These perceptions include the irrelevance of the curriculum in view of the profession, the lack of adequate preparation for the practice of ministry, and the general lack of pre-professional socialisation within the educational program. They perceive that ministerial education is lagging behind other professions in pre-practitioner education (Woodruff 1984).

The preceding weaknesses have caused some scholars to recommend changes in methodology. The challenge for change goes back to Kelly's 1924 work (*Theological Education in America*) in which he suggested that prevalent methods of theological seminary teaching were the lecture and the textbook (1924: 54ff). He further asked seminaries to consider additional methodology such as "... the seminar, the library, the laboratory and the field" (1924: 5).

Richard Niebuhr has more recently questioned ministerial education. In 1957 he called for educationally aware ministerial education. His desire

was for "... providing and maintaining the most able corps of teaching theologians and theological teachers possible." (1957: 203).

More recent American publications have tried to heed Niebuhr's challenge. These attempts have included *Education for Ministry* (Feilding 1966) which argued that theological education be based on professional education models. Since that time, ministerial educators have been indebted to the "Readiness for Ministry" material (Schuller 1975) and its update, "Profiles of Ministry" (Brekke 1985). These two programs utilised the method of examining students and graduands using various tools such as a case book, recorded interviews and field observations. The above instruments were criterion-referenced rather than norm-referenced. The "Readiness" team developed criteria by carefully studying and analysing traits lending themselves to contemporary ministerial success. Several years were invested in finding indicative questions and tools to measure the ability levels in each criterion area. The overall student profile provided the participating college (or seminary) lists of strengths/non strengths for students, and also measured student growth during the duration of the college program. Clearly, eventual ministerial practice is linked to the objectives of the college in the minds of the "Readiness" team.

There has also been limited comment on ministerial preparation in this nation. Ives, Mickan and Parker have each contributed literature in Australian college studies. Most notable for the present concern is the research by Ives (1979) on field education in Australian ministerial colleges. He identified problems within the formation of field education in member colleges of the Australia New Zealand Association of Theological Schools. Mickan commented on the professional socialisation of ministers in colleges. He described the kinds of conflicts which arise when anticipated ministry differs markedly from actual ministry. As a result of his concern, Mickan formed a support group for a limited number of newly graduated ministers, and studied the crucial two year period following college. His indigenous study suggest that the transition from student to parish minister is a major step, requiring deliberate preparation and carefully administered induction. Parker's (1986) article does not address curricular concerns, but it does describe the forms of ministerial colleges and consortia in Australia. Parker's objective was to clarify the differences between Australian colleges and overseas institutions for the benefit of overseas ministerial educators. His clarification included the significance of the denominational college for training Australian clergy and the climate which gave rise to both theological and Bible colleges.

There have also been local attempts to profit from overseas readiness for ministry instruments. For example, the Lutheran Seminary in Adelaide has used the tools to measure outcomes in its students (Reports supplied by Schuller, 1985). The college's research reports, albeit reports of individual student testing and analysis, reflect the college's awareness of the need to educate for ministry and to minimise the gap between intended and actual educational outcomes. They make careful comparative analysis of the year-to-year student and institutional profiles.

Though some overseas scholarship and, to a very limited degree, Australian study have focused on the need for reform, attempts toward reform seem limited. As Minter observed, there had been little propensity to follow Niebuhr's advice concerning educationally aware theological education. He lamented "Published works on theological education still make little reference to the large body of literature and research in higher education, and their authors too often seem unaware of findings which might help in planning a strategy for its improvement" (Minter 1966: 93).

3.2 The Mental Discipline Theory and Ministerial Education

As suggested in the foregoing section, there have been exceptions to Howe's comment regarding educational patterns which are centuries old. These exceptions, however, may not negate his general observation with respect to most colleges.

Howe's comment concerning "educational patterns which are centuries old," may include a possible propensity for theological colleges to follow the Mental Discipline Theory of learning. Ministerial educators may unconsciously or deliberately hold to this educational theory which was historically concurrent with the Reformation. Certainly, John Calvin was a proponent of the theory (Bigge 1964). The Mental Discipline Theory, or faculty theory, believes that the goal of learning is to exercise the mental faculties and capacities to create even greater capacity. Learning transfer to other disciplines is automatic, for the developed faculties prepare the learner for new endeavours. Perhaps this theory reflects a narrow view of humankind and learning.

Since the goal of the Mental Discipline Theory is mental exercise, more difficult subjects are valued above the less difficult. Latin and mathematics would be regarded as very important because of their mentally demanding nature and because they had stood the "test of time."

In terms of ministerial education, those colleges which hold the mental discipline approach would value classically oriented courses, such as Greek or Latin, more than the "professionally" oriented courses such as practical theology or homiletics.

It would be fair to suggest that theological considerations have coloured educational theories in the past, and theologians have been active in past educational debates. Jonathan Edwards, for instance, was both an educator and a theologian of note (Mayer 1960: 192). Other theologians involved with learning theory were Calvin (Bigge 1964), Luther, Erasmus, Comenius (Mayer 1960: 94), Thomas Aquinas (Curtis 1953: 93), and Augustine (Curtis 1953: 354-430).

Indeed, theologians have influenced educational thinking in the past. Not only have theologians been involved with educational theory, but theology itself has also influenced theory. Be it Catholic, Calvinistic or Arminian, the influence is recorded. For instance, "The American Arminians, with their belief in man's free will and their rejection of predestination had an important impact on the development of liberalism in education" (Mayer 1960: 193). Thus, there is the possibility for cross-interaction between theological and educational reflection.

If college catalogues are indicative of learning theory, many colleges continue to be influenced by the Mental Discipline Theory. Their view of learning transfer, for instance, seems to be based on an academic core. A survey of catalogues and prospectuses gives this impression. For instance, Institution Q21 (code used in this study) has tightly compartmentalised its curriculum into five "fields." These are: Old Testament, New Testament, Theology, Church History and Mission/Ministry. If the first two fields were combined into "Bible," this pattern reflects Farley's description of the old "four-fold" curriculum. He suggests that most theological schools organise their programs according to the four disciplines of Bible, systematic theology, church history and practical theology. Farley further suggests that there is "an overlaid pattern of theoretical and practical disciplines" (1983: 49). While these practical disciplines are overlaid, they may not be integrated into the four-fold pattern, nor the aspects of the pattern itself coordinated with one another. The four-fold pattern itself is reminiscent of the "Disciplines" approach.

3.3 Modern Educational Theories' Widening View

This document asks "what are the bases for educational decisions?" Within this total question, one could ask whether these decisions are based upon modern educational theory, and whether curricular information is gained through modern evaluative practice.

When compared to the older Mental Discipline Theory, modern educational theory seems to have widened in its view in at least three ways. These ways could be listed as (1) the view of psychology; (2) the view of curriculum; and (3) the view of program evaluation. These three departures from the Mental Discipline Theory will be explored presently to explore the manner in which they have each broadened beyond the older, narrow, theory base.

3.3.1 The Broadening View of Psychology

Two distinct views of educational psychology (older and newer) flow from two differing views of human psychology. Hilda Taba discusses her perception of this concept when she writes:

All theories of learning rest on a concept of man and behavior. Historically there have been essentially two concepts of man. One postulates a mind endowed with certain capacities - such faculties as reasoning, remembering, imagining, which grow with exercise. The second concept postulates that man is an energy system - a system of dynamic forces - attempting to maintain a balance or an equilibrium in response to other energy systems with which he interacts through his sense organs. This energy system encompasses his entire being: it includes his responses to stimuli, his motivation, feelings, and rational processes (1962: 79).

Taba further suggests that the Mental Discipline theory arose from the "first concept" of humanity. Other theories, such as the objective theories and the field theories, are products of the "second concept" in Taba's terms.

It would be incorrect to identify a singular theory as "modern" to the exclusion of all others, for several may be considered contemporary. While these contemporary concepts differ, they do share a broader view of learning transfer and educational evaluation than the narrow concepts

found within the Mental Discipline Approach. For example the Objective Theories departed from the narrow views of humankind. These theories arose following the publication of Tyler's historic document in 1949. He emphasised the need for defined objectives in education against which educational success could be measured. The behavioural, or objective, theories have contributed to the educational debate by reminding educators that teaching involves people as well as academic disciplines.

The behaviourists also illustrate an attempt to widen psychological understanding: They added scientific dimensions to learning transfer by proposing means to measure learning. Bloom's *Taxonomy of Educational Objectives* and the research of Skinner, with their behavioural approach to psychology, are examples of this departure from the "disciplines" approach. This branch of psychology, called "associationism" or Stimulus Response theory, measured learning by demonstrated behavioural change. Hill reflected a stimulus response ideology when he said "If you do something in a given situation, the next time you are in that situation you will tend to do the same thing again" (1971: 41-42). The individual learns appropriate responses to given stimuli with the assistance of positive or negative reinforcements. These are meted out to associate negative experience with undesirable response, and positive experience with the desirable response to the given stimuli. A negative reinforcement will associate negative experience with an incorrect response to a given stimuli. Repetition of the negative reinforcement is said to cause extinction of the undesirable behaviour. The objective theory is related to this intellectual stance in that it sets behavioural objectives which specify appropriate responses from the students under given educational situations.

Still another set of theories is based upon the broader view of humanity according to Taba: The Field Theories of learning. These theories (also called Gestalt Theories) believe that one's responses to and interactions with the environment are more complex than has been suggested by the behaviourists. While Gestaltists do not agree with "mental discipline" theorists on the automatic transfer of learning to new environments, they also do not agree with the direct stimulus response theory of the associationists. To them, learning is not "learned responses;" It is based upon perception of one's environment. This perception results from encountering relationships within the environment. A Gestalt view could be illustrated as follows:

[Learning] represents a basic reorganization of the perceptual field This reorganization occurs every time there is a change in knowledge, skills, attitudes, values, or beliefs, although it need not necessarily be reflected in overt behaviour (Gibson 1976: 147).

The foregoing theories differ in certain key points, but they, nonetheless, agree on the wider nature of humankind, and suggest that curricular decisions may be complex rather than narrow. The differences between field theorists and behaviourists are these: Field theorists see behaviour as more than stimulus response reactions. They are concerned with behaviour as the outcome of "perceptual changes due to interactions between the individual and his environment" (Gibson 1976: 147). To them, feelings and other subjective data are as important as overt objective behaviour. This distinction between the subjective qualities and overt behaviour may be especially pertinent to ministerial education. For instance, the minister may have gained attitudes and world views in college which may be evidenced later within non-college circumstances. Notwithstanding the differences between them, an understanding of the various contemporary learning theories gives rise to an appreciation of issues involved in making curricular decisions.

3.3.2 The Broadening Definition of Curriculum

The end of the nineteenth century witnessed the development of modern curricular theory. Educational theory began to grow beyond a concern for the "general relationship between education and society" (Kemmis 1986: 36). Kemmis further notes that educational theory became more specific at that time, with more detailed guidelines being produced for teachers and schools. Curriculum began to be seen as central to planning and decision making.

The theory growth included changing definitions of curriculum. Curriculum was now variously defined. Some scholars have described curriculum as the plan for learning (Taba 1962). While during the early 1900's curriculum tended to mean a body of subjects set out for the students to study (Tanner 1975: 94), it is now generally considered in wider terms. Kelly (1982: 3) defines it as "the total program of an educational institution." While varying definitions are available, many include all the formal and informal learning experiences within a school which facilitate learning (Taba 1962: 18ff).

The advance of curricular understanding created tension between the progressive movement and the essentialists. During the first half of the

twentieth century, these tensions surfaced as the two differing curricular views vied for acceptance as the modal theory. As the progressive movement developed its own concepts, the essentialists countered with their view that curriculum was a body of knowledge to be mastered. Following Dewey's lead, progressives built curriculum around the current needs and interests of students. Present understanding and meaning were emphasised. Essentialists, however, following a mental discipline approach, stressed that studies should be conducted in several categories of scholarship. Personal accumulation of knowledge for future reference typifies the concepts of the essentialist movement (Tyler 1949).

Tension also arose between foundational sources for framing curriculum. At the mid-century mark, differing kinds of curricula were being variously constructed with information from three sources of curricular information. General literature agrees on these three sources:

1. The student,
2. the society, and
3. an organised body of scholarship

(Tyler 1949; Taba 1962; Tanner 1975). There has been an ongoing tension between purposes in education. Indeed, as post graduate students viewed curricular history, most correctly observed "a tension between binary opposites or opposing forces such as ... student centered versus subject centered curricula; vocational versus academic curricula; school and society as in social adaptation versus reconstruction" (May 1991: 184).

In terms of ministerial education, the debate could variously focus curriculum development on (1) the student's own ministerial formation, (2) the student's future function within the church or (3) the cognitive skills and body of knowledge considered essential for a ministerial education.

Growth of understanding came only by wrestling between conflicting views. As progressives stressed the importance of the learner as the source of information for curricular decisions, the essentialists continued to make curricular decisions based on the "body of knowledge" model. Still other theorists continued to view society as the determinant of the agenda for curriculum design. "Child-centered, society-centered, and subject-centered curricula {were} vying with each other as the exclusive approach to the entire curriculum" (Taba 1962: 3).

Tyler Broadened Curricular Understanding by Defining Educational Evaluation: Tyler, in his broadening definition of curriculum, recognised that curricular decisions were based on comprehensive data sources rather than competitive, singular, sources. He accepted the validity of all three sources of information for curricular decisions (namely the student, the society and the body of knowledge). He thus took exception to the concept that any one of the three could be an exclusive source of information for making curricular decisions. Instead, he suggested a comprehensive view of curricular design which would revolve around the purposes and objectives of education. Such a comprehensive view would consider the society in which the students would live, the students themselves, and the cumulative tradition of knowledge and values which are transmitted from the previous generation. Tyler (1949: 4) expressed his support for comprehensiveness when he suggested that the more information policy makers had to form their philosophy of education, the sounder the decisions that could be made. Using only one of the three sources was delimiting, therefore he called for a more comprehensive model of evaluation and curricular formation.

Taba (1962: 3) joined Tyler in observing the wide, comprehensive, nature of both curriculum and evaluation. She called for a combined view of curricular theory sources. She notices (p. 6) the complex nature of curriculum which demands many kinds of decisions. Because of the comprehensiveness of curricular decisions, the argument to gain data from each of the sources seems to gain considerable credibility.

Tyler's view was far from narrow. In his wider view of curriculum, he used the term "educational evaluation" which gave new impetus to breadth in educational research. One of his major contributions, in fact, would seem to be his emphasis on the comprehensive nature of both curriculum and evaluation. This emphasis lent itself to expanding views within these two disciplines.

Because of his emphasis upon educational goals and objectives, which were later associated with the objectives movement, there has been a certain tendency to align Tyler with a narrow view of curricular design and evaluation. This, however, is not the case. As Stufflebeam (1985b: 70) indicates, "the Tylerian approach has been associated with a narrowness he never anticipated." Tyler's use of the term "educational evaluation" also provided a new focus for research in the field of education.

Stenhouse Broadens Curricular Understanding in the Process Model:

Some curricular theories which reflect widening concepts have been presented in the foregoing sections. There is another whole school of thought which also bears mention within the consideration of broader curricular views. This other model is the process model which is also comprehensive in its view of curriculum. To this point the discussion of evaluation concepts has centred on those theories stressing objectives, outcomes and decisions. An outline of modern evaluation would be remiss, however, if it failed to include the contributions of the process model as well as the objectives models. The objectives models give structure for the larger study conducted as stage one of the research described herein. On the other hand, the process theorists contribute insights which are helpful in the case studies of ministerial education. With an eclectic approach to evaluation, one can benefit from the tools best suited for a particular aspect of an evaluation, irrespective of its original theory origins.

In some ways, the process model is wider in orientation than the theories previously outlined. For instance, the process model removes blinders of pre-conceived theoretical guidelines for areas of investigation, and looks at the educational institution and, in particular, any contradictions which may exist in the situation. Such concerns as the history of the educational institution being studied, the histories of the people involved, special interests held by people or groups, the kinds of contestation between interests and the forum for communicating these disagreements are foundational to process designs for curricular evaluation. The areas of correspondence between theory and practice in the situation could also be assessed (Kemmis 1986: 134). Kemmis, a leading Australian process theorist, suggests a second stage of analysis, in which a "possible framework for characterising contending perspectives on curriculum concerns" is developed (p. 135). Within this framework, common values and views arise as participants work through discontinuities. A school may then evolve "more common views on the political struggle for forms of curriculum which realise shared values" (p. 136). Process theory, then, sees the existing situation rather than a theory base to be the starting point of investigation. Resolution of conflict through dialectical means is within its methodology. This set of theories has particular relevance for any ministerial college which does not link its objectives to its actual teaching methodology. It could allow freedom to bridge intentions to outcomes and, in the process, diminish discontinuity within the program.

Stenhouse, a formative theorist within the process school, views the central curriculum problem as "the gap between our ideas and aspirations and our attempts to operationalize them" (1975: 3).

Stenhouse was practical in linking data to actual "happenings" within the educational institution. He was more concerned with observing these actual *happenings* in a program than he was concerned with intentions and outcomes. He conjectured that unplanned events and interactions within a classroom were important considerations in curriculum and evaluation. He spoke of such factors as the people and the power within a classroom which "combine to give a distinctive flavour to the classroom life collectively {to} form a hidden curriculum which each student (and teacher) must master if he is to make his way satisfactorily through the school" (Stenhouse 1975: 40).

Some ministerial educators may hesitate to consider Stenhouse's contributions, for some of his concepts may seem dialectic. This hesitation may be unjustified though, for his views, though dialectic, are not radical in the sense of transforming society through education. His quest is for wider participation in both cultural and educational formation. He states:

My bias on the value area of politics is best summarised by saying that I am less concerned to plan a reform of society than to make its intellectual and cultural resources so widely accessible that as nearly as possible all its members rather than the establishment of privilege - to which I belong - can participate in the shaping of the future (1980: 244).

Stenhouse's relevance to ministerial education may be illustrated as follows: He suggests that part of the purpose in evaluation is to question how well students are prepared to relate to their eventual peers within their future living situations. He further recommends that an accord be struck between the school culture and that of the student's "destination groups" (1967: 118). A person may have several destination cultures: one professional, another social, and still another religious. For instance, science teachers may enjoy the company and conversation of other science teachers, for their common language is part of a cultural group, that of teachers generally, and science teachers in particular. Education needs to prepare students for such appropriate interaction by giving common language. This was not the case for most respondents to this writer's previous research. Most former theological students found that

they were unable to communicate effectively with the community in which they were to serve as beginning ministers (Woodruff 1984). This perceived difficulty in communication could highlight the relevance of Stenhouse's concern to ministerial educational evaluation.

The process model continues to develop beyond its earlier forms. For instance, contemporary process researchers move from identifying discontinuities to bringing the components of the educational pursuit together. Such activity, resulting in some form of implementation, is termed "action research." Action research is teacher-centred, meaning that teachers will identify a problem, research the problem within the classroom, and improve the teaching and learning using derived practical outcomes. The teacher, in action research, learns how things came to be through looking at the "aspirations, intentions, and culturally embedded assumptions of participants (Brown 1981), and then aims to change existing practice which would include the rationale and the situation in which it occurs. The concept of "Action Research" may be of interest in forming ministerial educational programs.

Curriculum is thus formed by bringing educational change which is based upon awareness of need. Kemmis (1981) speaks of "critical communities" which are aware of the needs in educational change. Somewhat earlier, Schwab stressed the need to make educators deliberative so that they could identify needs and innovative solutions. He said:

Deliberation requires consideration of the widest possible variety of alternatives if it is to be most effective. Each alternative must be viewed in the widest variety of lights. Ramifying consequences must be traced to all parts of the curriculum (1969: 21).

Both scholars stress the importance of teacher involvement in creative awareness and diagnosis.

Ramifications may be larger than first anticipated. There are constraints to innovation which must be considered: school cultures, the existing and profession concerns of teachers and the long-established institutional procedures (Odem 1991: 327).

Action research also contributes to the considerations for change within any educational process, including ministerial education. Bawden states the general purpose of action research by stating: "Action researching

is a particular way of critically learning about events in this world in order to change them. It combines theory and practice into a critical process" (1990: 4). As in the evaluation models discussed earlier (ie Scriven and Guba and Stufflebeam) the importance of educator's involvement in the evaluation is paramount. Action research is a collaborative methodology which involves educators as information gatherers (Holly, 1990).

Action research is, however, more than information gathering; it is seen as a developmental process. Not only is program and student learning affected, but the staff person is also changed through the process of deliberation. While this staff development methodology is frequently used in school staff development, it has not been used as widely in higher education. This, however, does not limit its applicability to University level staff development according to David Kember (1992: 273ff.).

In some ways action research can be considered a child of Tyler, just as can Guba and Stufflebeam's model of evaluation. It is responsive to the context, it is cyclical, and it has its foundations in educational rather than corporate mentalities. Indeed, some models for action research seem to be very similar to the model utilised in this research, and which will be discussed at length later in this research. Looking at the following model may highlight these similarities: Action research fits the *cyclical* model which addresses *four phases*: Plan, act, observe and reflect.

The plan includes problem analysis and a strategic plan, action refers to the implementation of the strategic plan; observation includes an evaluation of the action by appropriate methods and techniques; and reflection means reflecting on the results of the evaluation and on the whole action and research process. This in turn may lead to the identification of a new problem or problems and hence, a new cycle of planning, acting, observing and reflecting (Zuber-Skerritt 1990: 4).

3.3.3 Evaluation Theory Broadens to Support Relevant Decision Making

Along with the broadening understanding in psychology and curriculum, there has been commensurate growth in curricular evaluation. In the mental discipline theory, evaluation was a singular measurement based

on academic attainment. Wider curricular definitions, however, demand wider tools for evaluation.

Contemporary evaluation is multi-faceted. The present study is concerned not only with evaluation, but also with improvement of ministerial programs. One branch of curricular theory has been particularly concerned with evaluation resulting in curricular improvement. In this emphasis, the development of program evaluation has accompanied the growth of curriculum theory. Evaluation, when it is correctly understood, involves both analysis and the use of the analysis for program improvement (Stufflebeam 1985; Kelly 1982; Straton 1985; McKernan 1991). A current Australian scholar, Straton, encompasses the various facets of evaluation when he suggests the following definition:

Educational evaluation is the process of delineating, obtaining and providing information about an educational program which is of use in describing and understanding the program and in making judgements and decisions related to the program. (1985: 4)

Contemporary evaluation is also aimed at decision making and change. In Straton's definition, the evaluative purpose of providing information for decision making is crucial. Guba and Stufflebeam's monograph (1970) presented decision making for program improvement as an integral aim of evaluation. Indeed, their "CIPP" theory analyses institutions as varying kinds of "Decision making Settings." Decision making was the focal point of the entire evaluation procedure in the CIPP model. More recently The Joint Committee on Standards for Educational Evaluation (Committee 1981: 47) suggested that evaluators are more than information gatherers, but should also be change agents. In other words, evaluation has the goal of fostering program improvement and growth rather than a goal of analysis only.

There has also been the growth of in-course evaluation as well as post course since decisions may be made before, during or following the implementation of an educational program. Kelly (1982: 152) highlights the importance of in-course, as well as post-course evaluation. Post-course (summative) evaluation may give an appraisal of the program, but in-course (formative) evaluation is for the continual modification and improvement of a program. Evaluation has a developmental and corrective element.

Formative evaluation gives the exercise a cyclical nature. In keeping with this approach, Tawney (1976: 9) reflected that, in an innovatory program, it is possible to develop aims, learning experiences and materials concurrently. This continual monitoring and development of a program gives evaluation a cyclical aspect rather than linear. Tyler (1949) demonstrated his values on evaluation by including it in his four dimensions of curricular planning (ie. objectives, content, method and evaluation). There was, however, little interrelatedness between Tyler's four dimensions (Kelly 1982: 12). As others learned from Tyler's interest in evaluation, they also saw the need for a cyclical rather than linear use of evaluation. "...one of the early criticisms of Tyler's model was that leaving evaluation to the end was analogous to carrying out military intelligence after the war was over" (Donald 1984: 54). It was an awareness of this inherent weakness within the model which led Wheeler to adopt a cyclical model in preference to Tyler's linear objectives approach (Donald 1984: 54). Kelly (1982: 12) also credits Wheeler (1967) with stressing the need for a constant cyclical approach to evaluation as opposed to a linear model of curriculum evaluation.

The significance of the cyclical approach to theological education is that it challenges sole reliance on static long-range planning alone. Such planning may be evident in a static five year or ten year pattern. It would, rather, encourage dynamic curricular development which includes adjustment of longer term aims. It would also disallow linear planning models which preclude dynamic modification of aims and programs during the plan's implementation. Rather, cyclical evaluation would be consistent with college programs in which intentions and outcomes were constantly open to evaluation and change as new institutional and cultural data are collected and examined.

By way of summary, it may be logically concluded that evaluation must form the basis for decisions. Again, "evaluation, is a process which is directed towards ... making ... decisions about an educational program or curriculum" (Straton 1985: 4). Furthermore, in a cyclical approach, evaluation is directed toward decisions for improvement rather than toward recording past performance alone. Cyclical evaluation has evolved as older, linear, evaluation was found inadequate for educational programs; They now include continual monitoring of each educational planning activity by ongoing evaluative feedback.

The manner in which it is hoped that evaluation bears upon policy is stated by Norris (1990):

The basic beliefs which have informed the practice of evaluation and its relationship to policy could be summarised in the following way:

1. research is more authoritative and trustworthy than common-sense judgement;
2. policies consist of discrete decisions;
3. better knowledge results in better decisions; and
4. evaluation affects policy by influencing defined choices among competing options (50).

The bearing of these four factors on policy may take intervention. Indeed, as

Cohen and Garet have argued, traditional beliefs about the relationship between applied research and policy are seriously inadequate because they do not take account of the political, incremental and relatively undisciplined nature of policy making (Norris 1990: 50).

On the other hand, the importance of situational responsiveness can also be overstated both as guide to the design of evaluation and as a description of good practice (Norris 1990:151). The structured nature of the process models of course evaluation do provide the theoretical groundings as well as the responsiveness to the actual educational events.

Trying to make evaluation even more functional may make it an insufficient guide to action as they may be "independent of theories of innovation and methodological presuppositions" (Norris 1990: 51).

3.4 The History of "Evaluation for Decision Making" - An Historical Perspective

The widening nature of evaluation took distinct steps, each spurred by unmet needs in previous evaluation theory. There was a "sudden expansion of the curriculum field ...{in} response to the need to evaluate the large-scale projects developed as part of the curriculum reform movement after the launching of Sputnik in the early 1960's" (Fraser, 1984: 125). As large amounts of money were spent, accountability required evaluation. As existing evaluation models were applied,

however, they were inadequate for supplying the comprehensive information needed for making decisions about the new kinds of programs being designed. Particularly Lyndon Johnson's "Great Society" programs, with their emphasis on the disadvantaged, did not match with the existing evaluation modes. Useful evaluative information was not forthcoming. This lack generated renewed interest in educational program evaluation. New approaches in the methods and purposes of evaluation resulted.

3.4.1 Scriven and Stake's 1967 Publications

In this seminal period in modern evaluation, two 1967 publications were foundational. In one of these publications, Scriven (1967) coined the terms "formative" and "summative" assessment and stressed that, in evaluation, formative could be as important as the summative. The other watershed publication was by Stake, who contributed to evaluation thinking in two ways. Firstly, he addressed the need for wider views of evaluation when he said that evaluators previously had performed their task "with a microscope rather than with a panoramic viewfinder" (1967: 536). Secondly, he emphasised two distinct acts of evaluation which he called description and judgment (p. 525). The extension beyond older views of evaluation as description alone illustrates the manner in which the understanding of evaluation was expanding.

3.4.2 Earlier Evaluation Methodology

While there had been evaluation prior to 1967, it tended to be based on narrow methodology drawing upon limited sources. Evaluation did exist prior to 1960. Madaus (1983), for instance, suggests that it is wrong to assume that the mid-sixties marked the beginning of the evaluation movement. Neither were the thirty years which led to Tyler's interest in the topic the beginning of educational evaluation. As Stufflebeam (1985b: 16) points out, a form of evaluation has existed since 2000 B.C. when China used civil service exams, and was also evident in the Socratic questioning which integrated evaluative questioning as a component of the teaching method (Stufflebeam 1985b: 16). The foundation of recent evaluation, though, can be traced back to the industrial revolution which changed more than just industry. Transformations in society were also evident during this time. Revisionist and reformist attitudes toward both social and educational matters accompanied this time of transition. In England, Royal commissions of inquiry were held as fact finding missions. Annual reports by school inspectors were also evidenced in England in this time. In the United States, standardised testing became an important element

in student evaluation (Madaus 1983). The Royal commissions and school inspection methods of evaluation has continued in Australia even until the present time (Straton 1985). Some denominations may evidence this older "inspection" approach through denominational committees of inquiry into their theological colleges.

Industrial efficiency moves spurred a new kind of evaluation: Objective testing in education. As the current century saw new industry and management needing efficiency, management studies toward that end grew. The concept of "efficiency studies" crossed over to education, and society called for "efficiency" in education as well as in manufacturing. Objective tests were introduced during this period of evaluative history to somehow prove the "efficiency" of educational programs.

Some commentators argue that earlier methods, such as reports from outside experts, were intended to prove rather than improve. Furthermore, these methodologies did not entirely suit education, for they were imported from non educational fields; The purposes of industry were not always congruous with education. In addition, many of the early twentieth century surveys were conducted by outside experts, and were conducted with less than pure motives. Madaus (p. 7) used the term "muckraking" to describe much of the educational evaluation of this period. This evaluation was imported from a field foreign to education, and its intended ends often did not match education. That is to say, the desired information in industry was not found to be helpful in improving educational programs.

3.4.3 Tyler's Foundation for Modern Educational Evaluation

In the 1930's Tyler started the movement which led to the watershed literature of 1967. His impetus was toward evaluation for decision making. Madaus reveals the extent of Tyler's influence on modern evaluation theory when he reports that many evaluators call Tyler the father of modern evaluation (p. 8). 1930 was a fulcrum year in turning evaluation into a unique science. While Stufflebeam argues that educational evaluation is an ancient activity, he also recognises that 1930 was the time when it began to emerge as a "recognizable movement" (1985b: 16). The concepts of evaluation were beginning to widen in the 30's.

Tyler projected an innovatory view of curriculum and evaluation which focused on the educational objective. He provided a conceptual framework to account for the many school experiences which are involved in progress toward specified behavioural objectives, "which

mean assessing the extent that valued objectives had been achieved as part of an instructional program" (Madaus 1983: 8). Tyler developed his concepts as he assisted lecturers at Ohio State University in course and examination improvement.

Following the depression in the United States, a climate existed which was favourable to bringing outcomes and programs closer to one another. During this time, American society faced stagnation on many fronts. President Roosevelt's New Deal attempted to put new life into the economic stagnation. At the same time, John Dewey and others tried to put life back into education. Their new approaches became known as the Progressive Education Movement. The approach was novel, and created difficulty for tertiary institutions which based entrance on traditional high school curricula only. As graduands of Progressive schools were being denied opportunities for further education, a few institutions allowed a trial period in which these graduands would be admitted pending further investigation. Tyler's research team, in conducting the "Eight Year Study," compared the University results of students entering from traditional and Progressive programs (Madaus 1983: 98).

He concluded that decisions about programs had necessarily to be based on the congruence between the objectives of the program and its actual outcomes. If objectives are achieved, decisions should be taken in a particular direction. If they are not . . . then different decisions will be made" (Stufflebeam 1985b: 71).

Tyler's contributions to evaluation theory were numerous. Two which relate to the broadening of perspective, however, apply to the present concern of education for ministry. Firstly, rational research for decision making came into focus. Secondly, he provided a structure within which *internal* educational evaluation could transpire and for which *ends* were congruous with those desired by educators. His evaluation moved beyond previous organisational studies by supplying information useful in making *educational* decisions.

While Tyler's concepts have been open to extension in the years since his initial studies, even his early contributions laid the foundations for educational evaluation which continue to be useful to today's educational decision makers.

3.4.4 Response to Sputnik Spurs Educational Evaluation

After Tyler, there was little theory growth until Sputnik challenged Western educational proficiency. Following the advances of the Tylerian Age, very little expansion occurred in understanding of educational evaluation. Tyler's 1949 publication reflected earlier growth in his understanding, but was not indicative of a new wave of theory growth. Massive social and education problems existed, but these problems were not being identified. The free world's response to the Soviet Union's launching of Sputnik, however, brought malaise to an end. The shock of possible Soviet superiority was seminal to renewed reforms and, subsequently, meaningful evaluation.

Sputnik spurred the curriculum reform movement which required relevant evaluative data. The movement, during the early sixties, elicited large financial commitments from the American government. The resulting complex programs required formative evaluative information to assist ongoing development (Cronbach 1983). The information produced by existing classical evaluation approaches failed to yield the kinds of information needed (Stufflebeam 1985b). One aspect of their inadequacy for the task lay in the fact that they were "directed more at summative evaluation than formative" (Fraser 1984: 126). None the less, evaluation needed to be conducted. As Kelly observed, innovations often were expensive. Such expensive programs needed justification (1982: 148ff).

With the infusion of funds, higher levels of accountability required more accuracy in evaluative data. Such accountability required information for making both formative and summative decisions. Thus, evaluation emphases grew during this period. Earlier concepts of linear evaluation were replaced with cyclical approaches (Alkin 1969 and Guba and Stufflebeam 1970) which enhanced the possibilities of ongoing formative evaluation at each stage of program planning and implementation. (The Guba and Stufflebeam model will be further discussed in the next chapter). In another adaptation, evaluation based on testing individual students or singular program components gave way to comprehensive evaluations of the entire educational process.

Eclectic evaluative methods emerged from extended views of education. Because of the complexity of curriculum design and evaluation, it became evident that a "variety of techniques to collect relevant data across a wide spectrum" must be adopted (Kelly 1982: 171).

The period also spurred calls for a practical approach to curriculum and evaluation. For instance, Schwab (1969) called for this practical

approach. He stressed once again that numerous theory approaches can impinge on the same educational problem, each giving its set of useful information. Alkin, too, suggested that different kinds of decisions required different kinds of information, arising from varying evaluation procedures (1969: 2).

3.4.5 Evaluation Becomes Comprehensive in Nature

Singular evaluation theory had then been replaced by comprehensive evaluation. A comprehensive view was emerging with regard to both the program aspects to evaluate and the methodology for evaluation. The move from evaluating students to evaluating entire programs continued to grow. During this period Taba commented that "perhaps the most flagrant deficiency of the current evaluation program is their lack of comprehensiveness" (1962: 317). In the midst of new demands upon evaluation, evaluators were rethinking their previous views which were beginning to seem limited in scope.

Evaluation was also broadened by the inclusion of qualitative information in evaluation. This step was a move beyond valuing quantitative information exclusively, for some scholars realised that most useful information was often provided by qualitative observation (Fraser 1984). Evaluation began to form its own identity quite distinct from qualitative educational research. The methodology, purpose and intended audience of pure research and evaluation began to differ from one another significantly. In evaluation, the stress began to be placed on relevance of information for decision makers, while some classical research stressed testing of narrow theoretical explanations of problems.

3.5 Selection of an Evaluation Tool for Ministerial Education

This research is to be based on a theoretical framework from which to reflect on current educational practice within Australia. There were several criteria for selecting an appropriate framework. Each of these were taken into account in the selection of a starting theory.

Due to the multi-faceted nature of ministerial education, the organising evaluative tool must be broad in scope. Because the purpose of this research is to offer recommendations to colleges desiring to improve curriculum, it must be a theory aimed at decision makers. Due to the desire for contemporary educational bases for ministerial education, the evaluative tools must be consistent with recent developments in education

and evaluation. Because of the length of a college program, the tool must provide formative as well as summative information.

Guba and Stufflebeam's CIPP theory was chosen as the structuring theory for investigation, for it satisfactorily fulfilled the above criteria. Further reflection suggested that it was flexible, and had a priority on providing useful information for decision makers within an institution.

The next chapter will summarise the CIPP theory as presented in Guba and Stufflebeams 1970 monograph.

CHAPTER FOUR

THEORETICAL FRAMEWORK FOR THE STUDY

THE ORGANISING EVALUATION MODEL

4.1 Introduction

Any comparative critical investigation of current ministerial training, which aims to offer recommendations for future change, is essentially an exercise in both evaluation and curriculum development. To ensure a logically structured and exhaustive analysis of input, throughput and output aspects of ministerial training, Guba and Stufflebeam's CIPP Evaluation Model was selected as the theoretical tool for both the evaluation and curriculum development phases of the study.

4.2 Institutional Settings

Curriculum decisions can be studied validly and understood properly only in the context of their own particular institutional setting. The quality of the institution itself influences the kind of decision made. An institutional setting for decision making is the resultant of two major variables: Namely the degree of change and the level of understanding. Each of these variables can operate within a continuum. For example, an institution may be characterised by a level of change somewhere along a continuum ranging from high change to low change. High changes would be characterised in institutions with innovatory freedom which is freely used - even in areas found controversial in many such institutions. Those institutions with strong traditions which may inhibit change or which have an unwillingness to change would be considered low on the change continuum. Likewise, the kinds of understanding upon which decisions have been made can vary from institution to institution.

With these two continua, a four cell matrix for classifying institutional settings can therefore be constructed.

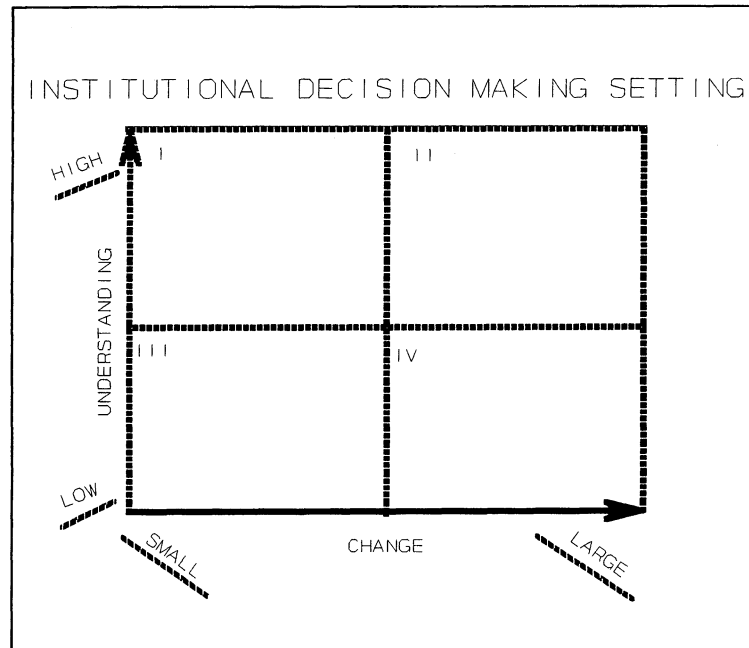


Figure 1 - Four Cells of the Understanding - Change Matrix

Thus is seen in Figure 1, the four modal classifications of institutional settings.

- I. High Understanding - Small Change
- II. High Understanding - Large Change
- III. Low Understanding - Small Change
- IV. Low Understanding - Large Change

4.2.1 The Change Dimension

The authors view "large" and "small" change by the rule "...the more controversial a change the larger and more important it is" (Guba 1970: 37). "Larger" changes would be represented by a federally-controlled school system or busing of children. If society sees something as a major issue, then a change in that area represents a "large" change as defined by Guba and Stufflebeam. At the opposite end of the continuum are the

"small" changes taking place in areas which society does not regard as important. Examples cited by the authors are hiring teachers to fill present vacancies or purchasing a new edition of an existing textbook.

In the context of the present study, "large changes" would deal with issues which threaten the very stability of the institution. Anything which threatens the traditional values of the church would have to be regarded as "large change." Examples would be the admission of women, altering the ratio of biblical content in the academic program, the exclusion of chapel services from the college curriculum, changing the nature of campus/off campus training, and hiring lecturers of traditions contrary to that of the denomination.

Small changes which would arouse little institutional controversy would be class scheduling, library growth and purchasing priorities, sequence of course pre-requisites, and textbook purchase within the doctrine of the church.

4.2.2 The Understanding Dimension

Understanding is the decision makers' grasp of the problem with which they are faced. "... high understanding is composed of two elements: relevant information and the decision-maker's intellectual capacity to utilise that information in the solution of practical problems." (Guba 1970: 37). This understanding includes the ability to comprehend both theoretical and practical information.

While some theological colleges do have educationally aware leadership, many are led by ministers or scholars without this awareness. While lack of sound evaluation presents problems, the inability to interpret and to utilise evaluation must also be recognised.

4.3 The Institutional Decision Making Setting

The four cells of the understanding-change matrix are further elaborated as follows.

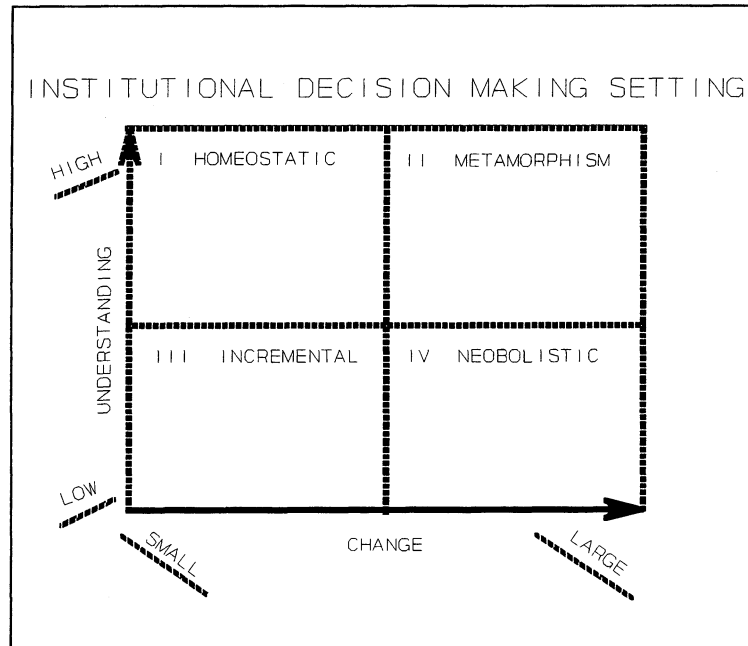


Figure 2 - The Decision Making Setting Elaborated

CELL I - *The Homeostatic Institutional Decision Making Setting* combines high understanding and small change. Educators strive for strict quality control. Guba and Stufflebeam suggest that this setting is the most common in education. Restorative activity and maintenance of the normal balance in an educational system would be characteristic of this setting. Institutions for ministerial education are often homeostatic. Those leaders aware of evaluation are usually constrained by demands for institutional stability. They realise that large change unsettles both the college and its constituency. Frequent large change can be a perceived threat both to the survival and smooth operation of the institution. Furthermore, even aware ministerial educators can be conservative in educational approach.

CELL II. *Metamorphic Institutional Decision Making Setting.* (Large Change - High Understanding) This setting for institutional decision making represents the ideal for complete change within an educational system. Both large change and high understanding are involved. The

authors suggest that "The probability favoring this kind of change in any educational institution is indeed slim" (Guba 1970: 38). Such high-change decision making would lie heavily in the sphere of theory, and it is likely that few, if any, theological institutions fit the metamorphic model.

Ministerial education institutions tend to avoid high change because of the institutional price involved. Any theological college related to an established denomination or to a conservative interdenominational constituency relies upon their support for students and funds. Large change can jeopardise this support.

Some of the newer training institutions seem to be free of constraint, in the dimension of change, with their theology and methodology described as "radical." Indeed, some of the radical institutions aggressively promote their readiness for change. However, they still cannot qualify as metamorphic because they fall at the lower end of understanding axes. The more radical institutions appear to make decisions based more upon prevailing evangelistic fashion and intuition rather than evaluation or high understanding.

Preconditions for a Metamorphic institutional decision making setting would be an educationally aware and tolerant constituency, as well as an administration trained in educational evaluation. Many institutions either do not desire large change, or cannot cope with large change.

CELL III. *The Incremental Institutional Decision Making Setting* combines small change and low understanding. Decisions are often ad hoc, backed by neither valid educational evaluation nor breadth of understanding. Institutional progress and development is limited and slow, and any change which comes about is usually the result of short-term rectifications which attempt to avoid "rocking the boat." An example of this institutional decision making setting would be found in a highly dogmatic uncritical and conservative church organisation, resistant to change.

CELL IV. *The Neobolistic Decision Making Setting* combines "large change with low levels of understanding. Almost intuitive innovatory changes take place in times of crisis or in times of great opportunity. In Neobolistic settings there is little evaluation. Rapid change in knowledge or society may spur neobolistic decisions. Shallow and imprecise ad-hoc evaluation may support these decisions.

In ministerial education, a crisis may be perceived when other educational settings are observed to advance. For instance, medical or educational internship may be viewed, and the theological educator may quickly implement a program without laying groundwork or gaining adequate understanding of integration and evaluation in curriculum development. Another force which may help create a Neobolistic Decision Making Setting in a theological institution would be the addition of new staff with specific strengths or interests which are then stressed in the program without evaluating the need or effect. The subsequent curriculum may then become slanted. Neobolism may also be generated by the mere availability of a new teaching method or tool.

4.4 The Institutional Decision Making Settings for Ministerial Education Generally

Previous chapters have highlighted the possible lack of either understanding or evaluation in Ministerial education, combined with an apparent reluctance to change. Indeed, many leaders in ministerial education possess strong backgrounds in theology, but do not base their curriculum decision making upon educational theory and evaluation. Consequently, the ministerial institution is usually characterised by low understanding. A few colleges may purposely adhere to the Mental Discipline Theory. Reformation educators were strongly cast in this mould of educational theory. For them, evaluation would be merely academic exams and mental skills which could be demonstrated in the classroom. In this educational theory, learning transfer is not a major concern, for a "trained mind" (of whatever kind) indicates a capable professional, and the need for a comprehensive evaluation model would not be accepted by those few colleges.

Although many colleges profess to seek gradual improvement and innovation, such innovations are seldom built upon sound evaluation of purpose or attainment.

4.5 Types of Decisions

To this point, four modal institutional Decision Making Settings have been described based on the dimensions of change and understanding. The types of decisions which will be generated within these settings may also be analysed by means of another four cell matrix based on the two

continuum dimensions of "Purpose" and "Outcome." This may be shown in Figure 3 which follows:

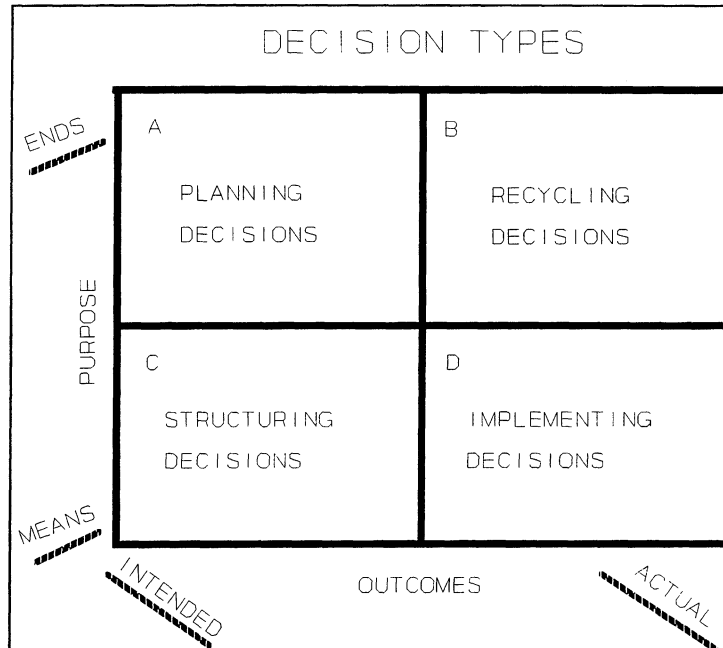


Figure 3 - Types of Decisions

The Purpose Dimension ranges from ends to means while the Outcome Dimension comprises "intended" or "actual" outcomes. The following four cells therefore represent the range of decision types:

- A. Intended Outcomes emphasising Ends (Which Guba and Stufflebeam call Planning Decisions)
- B. Actual Outcomes emphasising Ends (Recycling Decisions)
- C. Intended Outcomes emphasising Means (Structuring Decisions) and

D. Actual Outcomes emphasising Means (Implementing Decisions).

These four decisions types are elaborated below:

Planning Decisions arise from major changes perceived as necessary in a program.

The need for planning decisions arises from a lack of agreement between what the program was intended to be and what it actually is, or awareness of a lack of agreement between what the program could become and what it is likely to become (Guba 1970: 41).

If a difference exists between intentions and actualities, then adjustments are needed. These often take the form of updating, modifying and "tuning" policy statements issued by College boards, faculty committees and Principals. Such policy statements have been shaped by planning decisions.

Recycling Decisions follow attainments. Outcomes are gauged by objectives. Decision makers determine whether to continue, alter or discontinue the activity based upon this measurement. As the term "recycle" suggests, these decisions often follow a full cycle of the activity. Guba and Stufflebeam's model is specifically applicable to ministerial education once again. Thus, Recycling decisions in ministerial education could involve measuring graduates ratings on the Readiness for ministry scale or the laity comprehension level of sermons preached following a course in homiletics.

Structuring Decisions detail the means to achieve the ends. They support planning decisions, and choose between options in method, content, schedule, budget, alternative means and personnel.

In ministerial education, structuring decisions would involve assignment of lectures to staff, methods of integration of internship into the curriculum, budget priorities and balancing, and timetabling. Structuring Decisions would also encompass establishment of feedback forms and structures, selection of field supervisors for field education, and the sequencing and coordination of courses within the syllabus of the college.

Implementing Decisions control the operation of the planned structure. Ongoing procedures present choices. Disparity between specifications and actualities engender implementing decisions.

Principals, deans or committees are responsible for implementing decisions. These persons would be involved in daily institutional choices and options.

In ministerial education, the concerns of public relations would present implementing decisions. Another area needing implementing decisions is the internship student/practitioner conference. If the conferences were not occurring as projected, or if the projected outcome differs from the outcome that is obviously occurring, then an implementing decision must be made.

4.6 Types of Evaluation

To this point, four decision making settings have been described (Homeostasis, Metamorphism, Incrementalism and Neomobilism) within which four modal types of decisions may operate (Planning Decisions, Recycling Decisions, Structuring Decisions and Implementing Decisions).

Since the nature of curriculum decisions determines the quality of the educational program offered by a ministerial institution, progress, improvement and change all ultimately depend on a systematic and comprehensive evaluation. It has also previously been observed that the level of understanding of the evaluation process (high or low) is one factor influencing the nature of the institutional decision making setting itself. It may be argued, therefore, that evaluation is a core variable within a total cyclical process.

Four types of evaluation assist in making the four types of decisions operating within the four decision making settings. The four types of evaluation form the central core of this study's theory, providing a comprehensive analytical tool for examining the curriculum of ministerial institutions. The universe of evaluation comprises four elements, i.e Context evaluation, Input evaluation, Process evaluation and Product evaluation. This four strand description is usually summarised as the CIPP model. A discussion of these evaluations types follows.

I. Context Evaluation

Context Evaluation (C) defines the environment in which change is to occur, "to depict unmet needs, and to identify the problems that result in needs not being met" (Guba 1970: 43). Context Evaluation identifies factors within the setting which will affect training.

Multiculturalism and diversity within Australia were discussed in Chapter One. Sadly, however, there is little extant research on the multicultural issues in adult education (Ross-Gordon 1991: 5). Few educators follow Sadker's (1992) example of successfully creating a learning environment which facilitates learning for minority cultural groups within a diverse classroom. Evaluation of these kinds of cultural issues within society and within the educational institution would constitute Contextual Evaluation.

Adequate contextual evaluation has particular merit in ministerial education if the latter is to be relevant. As has been posited in the conceptual framework of this study, Australian society is undergoing rapid societal change. David Millikan, in analysing the context of the church, suggests that church loss is due to discrepancies between current society and current church culture (Millikan 1983). If this is true for the church as a whole, it is likely that it would also hold for ministerial colleges. While a contextual evaluation of the training situation would gauge its internal culture, a context evaluation of the society could highlight disparity between the two settings, and could also suggest unmet needs resulting from differences in anticipated and actual contexts of Christian ministry. If it is found that training is targeted at one society when another society has evolved, then a crucial need has been identified.

The nature of student perceptions regarding learning and epistemology may also be considered as part of the context, for Eltis (1991: 240) found that teaching which addressed "the existing conceptions of students" facilitated learning more than those which did not.

Rapid Societal change may demand frequent contextual evaluation.

II. Input Evaluation

The major objective of input evaluation (I) is to determine how to utilise resources to meet program goals." (Guba 1970: 44) This objective is met by identifying three areas. These are:

1. Relevant capabilities of the proposing agency in implementing programs;
2. Strategies which may be appropriate for meeting program goals, and;
3. Designs which may be appropriate to utilise a selected strategy.

The authors suggest that designs would be assessed in terms of various costs and possible barriers. The cost of overcoming or not overcoming barriers needs careful forecasting. The potential of the design to meet goals should also be considered.

Once again the relevance of the CIPP general evaluation model to any study of theological education becomes evident. Particularly, Input evaluation could contribute to more precise decision making within ministerial education by helping to draw attention to the strengths and limits within the institution. It could guide a more comprehensive study of all the contributing and interacting influences together with constraints and conflicts within the process. If the organisational goals, highly valued by the ministerial institution, are to be achieved, then all the relevant agents and factors feeding into the process require prior identification.

The agency-factor input analysis could seek information related to dogmatic considerations affecting ministerial training; government restrictions and guidelines; directives of accrediting bodies; denominational headquarters' control and international connectional control.

The sponsoring church is another agent requiring attention in any thorough evaluation. Is the polity democratic? Is there provision for adapting to societal ethos changes? Is the form of church life rigid or flexible? What are the official and the unofficial views toward ordination of women? What does the denomination expect from its college?

Other input factors which need identification in a comprehensive evaluation process are the following: Physical facilities, faculty numbers and strengths, library, texts, budgets, teaching tools and admission requirements.

The importance of input produced by forces other than pure educational research cannot be overemphasised: Indeed "social forces and philosophical speculation have been more responsible than educational research for (many) changes which have occurred (White 1992:153).

There are also the agencies which would like to control the curriculum for their own purposes. As McTaggart (1991: 14) recognised in Australian education, governments or governing bodies sometimes seek to control curricular decisions toward their own political ends such as promoting a national identity. These forces of governing body interests are part of the input analysis. Furthermore, when one explores the current "Quality" in higher education debates in Australia, one sees new considerations for input evaluation. Eltis (1991) suggests that the current concern in "quality" is not a qualitative concern, but rather "quality of opportunity" (1991: 104). Thus, there may be subtle pressure to stress retention rates and access equality in any new program trying to satisfy the national agenda for higher education.

III. Process Evaluation

Process Evaluation (P) provides periodic feedback for "continuous control and refinement of plans and achievements." This "throughput" evaluation seeks to identify the potential areas of failure in a project. These failures may be interpersonal relationships; communication lines; logistics, or the level of understanding of the program by participants.

Any critical study of ministerial curricula cannot ignore this third area of evaluation. If the processes of assisting academic and spiritual formation for the minister comprise key concerns for the institutional administrators and lecturers, then evaluation of such process is integral to a thorough study. In ministerial education this evaluation may monitor the level of success in attempts at integration of the total curriculum program. It may identify whether there is planned progression in experiential learning. It may also focus on the inclusion and integration of internship and field education. It would also seek to identify the level of involvement by the entire faculty in this latter activity. The candidate screening process could merit attention to help identify the nature of the learner. Likewise, if written goals and curriculum rationale exist, these could be studied to determine whether relevant definitive teaching and learning processes have been projected. The college study would also ask questions regarding the use of on-the-job group ministry experience.

The operations of the teaching staff comprise yet another focus of process evaluation. The lecturers may be full time teachers, or they may be part time lecturers and part time ministerial practitioners.

If video lecturing is utilised as a mode of instruction, then process evaluation could investigate its relevance and effectiveness to Australian

ministerial needs. The method of anticipatory socialisation for the ministerial candidate should also be gauged under process evaluation.

IV. Product Evaluation

Product evaluation (P) in the CIPP model measures and interprets attainments. The intended product of an institution hinges on its purpose. In one sense, this final type of evaluation is the keystone of the whole study, which aims to assess the effectiveness of ministerial training institutions in their current responses to societal needs by producing persons relevantly trained to meet those needs.

In evaluating "Product," the focus could be narrowed to specific ministry settings, in order to measure the effectiveness of ordained ministry in any of a wide range of activities - parish, ecumenical or inter-church ministries, evangelism or agency ministries for cross cultural missions. Through product evaluation, the college gains a clearer understanding of the kind of practitioner needed in particular ministry settings, and the particular skills, knowledge, attitudes and abilities required to equip the minister for success in each kind of setting and the extent to which current programs are matching product and need.

4.7 Matching Evaluation to Decisions

In an update of the CIPP theory, Daniel Stufflebeam (1983) offers the links between kinds of evaluation and types of decisions that are made within a program. The evaluation and decision types are defined above. Briefly, the links between evaluation and decision types are:

- (C) Context evaluation to inform planning decisions.
- (I) Input evaluation to serve structuring decisions.
- (P) Process evaluation to guide implementing decisions and
- (P) Product evaluation to serve recycling decisions (Stufflebeam 1983: 122).

The relationship between the particular kinds of evaluative data and the decisions being made is critical to the CIPP theory. Appropriate information for decisions is central to the theory. This relationship between types of decisions and types of evaluation is illustrated in Figure 4.

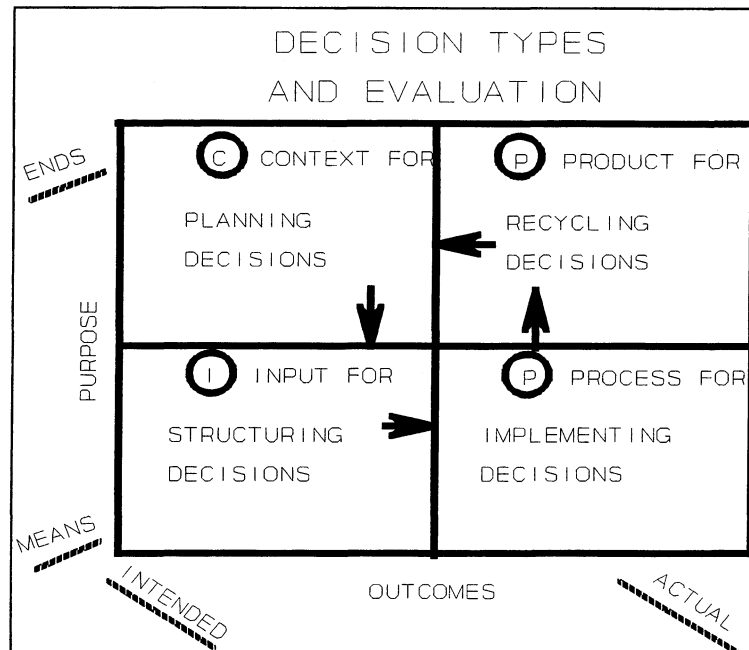


Figure 4 - Types of Decisions and Appropriate Evaluation

4.8 Synthesis

The foregoing discussion has presented four kinds of decision making settings (I. Homeostatic, II. Metamorphic, III. Incremental, IV. Neobolistic). Within each particular decision making setting, four unique kinds of decisions arise (Planning Decisions, Recycling Decisions, Structuring Decisions, Implementing Decisions), which can most validly be made if these decisions are based upon evaluation. Four categories of evaluation provide data for decision making. (C-Context, I-Input, P-Process, P-Product). The interrelationships of these theory components are illustrated in Figure 5 below:

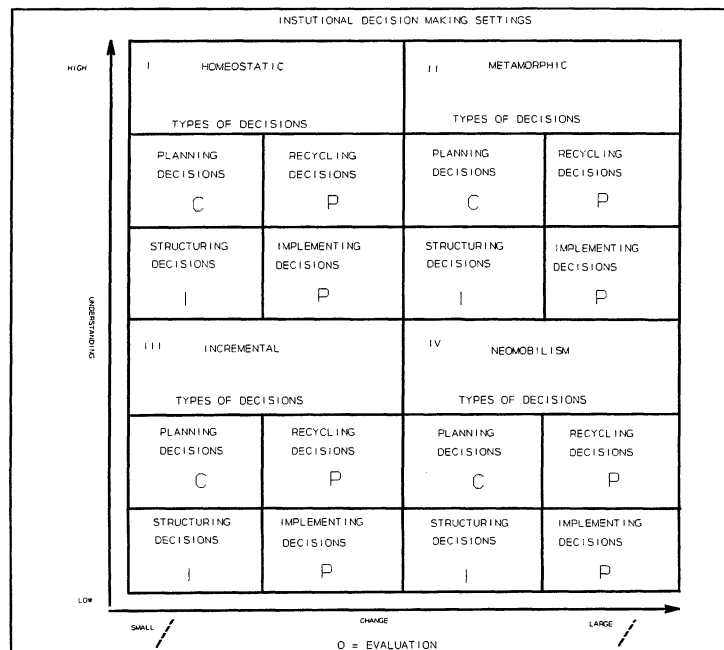


Figure 5 - Synthesis of CIPP

CHAPTER FIVE

METHODOLOGY

5.1 Introduction

As indicated in Chapter Two, this inquiry was concerned with more than research questions: It also aimed to develop a theoretical model for evaluating and improving ministerial college curricula. The model would provide a schema for designing curricula consistent with each college's own purpose rather than offer a prescribed program. In order to create the theoretical research purpose, it was first necessary to determine existing methods of decision making in Australian colleges, to identify areas in which information could facilitate curriculum decision making, and to explore the feasibility of an evaluation model for Australian ministerial colleges. While early research would necessarily be descriptive, the ultimate research goal is to discover relevant issues in curriculum decision making for ministerial education, and to propose theory which provides information useful to ministerial education decision makers.

The desired research information would necessarily come from other than first impressions or singular data sources. While first impressions may give valid data, they also may indicate problems requiring further probing or may raise more questions for subsequent investigation. In order to either confirm early findings or to explore issues raised by early observations, three sequential research stages were proposed. The later stages, though differing in nature from the former, would build on data from the previous work. There would also be the growing awareness of college settings and issues, providing a growing backdrop against which to reflect ostensible observations as information was collected. In other words, both understanding and clarification of evaluation issues would mature as research progressed.

Likewise, singular data sources were avoided, for each kind of instrument and research may have its own peculiar limitations. Each stage, therefore, used varying methods and instrumentation. Though various sources reflect on the same problem, clarity may come through triangulation as new instruments and methodologies build and expand on understandings arising from previous data. Thus, to allow for understanding to develop as the investigation progressed, a spiral research approach was adopted in which all three stages would cover some of the

same issues, though from different approaches and instruments. In order to discover theory for evaluation, freedom for growth during the research was desired. To allow this freedom, the research design allowed grounding of the theory and findings in the data. While the research questions gave guidance to research, it was hoped that research itself would do more than superimpose hypotheses upon the data in order to derive expected results; The data itself could also contribute to the direction of the research. Ultimately new theory should emerge. The desire was for grounded theory, or theory discovered from "data systematically obtained from social research" (Glasser and Strauss 1987: 2). The data must be free to lead the investigation into relevant findings even when these may not have been indicated by the tight structure of presuppositions.

On the other hand, a starting point was desired. There needed to be an initial structure to launch research and to guide it toward areas beyond the obvious. This organisational structure was an initial framework against which findings could be reflected. The organisational theory itself was also reflected upon in the light of the findings, to monitor its relevance for evaluation in ministerial education.

While the organisational framework was viewed as a starting point rather than the final theory, all or part of it could have been included in the final theory proposal if it were helpful in the light of the research. Likewise, some aspects of the organisational structure may have proven immaterial to the study and would, therefore, have been omitted. Consequently, the research was open to modifying or replacing the organisational theory as the quest for final evaluation theory progressed. It was realised that the final proposed theory must arise from the data derived from the research, and must seriously address data which would assist college decision makers as they move the college toward its intended purposes.

As discussed in Chapter Four, CIPP was selected as the broadly based structuring framework: CIPP addresses change as well as evaluation, a consideration which would be important for colleges seeking improvement. Following the choice of this launching theory, three research stages were proposed. They will be discussed briefly to give a broad overview of the approach, and in more detail in Section 5.2 (Page 80). They were:

Stage 1: Pre-questionnaire exploratory interviews with selected college leaders to further define change and understanding dimensions relevant for further questions as well as to

- explore other issues of planning and decision making within colleges (see Pages 78, 81).
- Stage 2: Global Questionnaire to all identified ministerial colleges. Questions would arise from CIPP and clarification of issues resulting from stage one of the research (see Page 81).
- Stage 3: Interviews with college principals, college lecturers and denominational leaders from five major denominations to gain further information toward establishing a workable theory which adequately reflects evaluation possibilities within Australian ministerial education. These interviews could best be described by Moser and Kalton's description of guided or focused interviews (1971: 298). (See Page 82 for more details on Stage Three).

The exploratory stage was based on an informal interview schedule concerning the dimensions of change and understanding and, to a lesser extent, context, input, process and product evaluations. Conducted in a few selected colleges, this first stage was designed to gain a better understanding of the wide picture within Australian ministerial education prior to designing further instruments. Its ultimate purpose was to direct the ensuing steps toward relevance to Australian ministerial education.

The initial CIPP "Change-Understanding" grid would start to explore not only decision making settings, but also "change" dimensions. Change would be related to Research Question 3 (Page 37) concerning barriers to accomplishing objectives and barriers to change. "Understanding" dimensions link naturally to questions concerning levels of educational understanding undergirding curricular decisions which would be included in Question 2 (Page 37).

To gain breadth in Stage One, sampling of representative kinds of colleges was attempted. For instance, colleges were selected which would vary in size, denomination and theological persuasion in order to give balance to the early study. The data arising from these initial interviews would provide areas in which to probe in a global questionnaire - a questionnaire issued to all identified colleges preparing people for ordained ministry within the protestant, catholic and orthodox traditions of Christianity. This global research stage was desired in order to avoid developing a theory which may benefit only a select grouping of colleges. This wider-scoped information gathering was intended to prevent distortion of results based on data from a narrow base either regionally, theologically or organisationally. Thus, a stage which included all colleges seemed valuable in order to develop theory for the global arena of Australian colleges rather than for a select few.

In spite of the wide-scoped study's benefit, there was also the possibility that some issues would be apparent from the questionnaire, but would also merit finer questioning with some college leaders to verify the conclusions drawn from the questionnaire. In addition, the questionnaire was completed by college principals, and perhaps further information may be forthcoming from research involving non-principals as well as principals. Consequently, the third stage involved extensive questioning of principals, lecturers and denominational leaders within a smaller circle of colleges to further explore issues suggested from the global questionnaire. Some of these issues could be probed more adequately in face-to-face conversation. It also expanded the research beyond Stage Two as outlined on Page 82.

5.2 The Research Stages Introduced

CIPP covers the four areas of evaluation to guide decision making. It also recognises that the four kinds of evaluation (and four kinds of decisions) are conducted within varying kinds of "Decision Making Settings." The settings are based upon a matrix with the dimensions of Change and Understanding. Accordingly, the research phases considered six elements:

1. Change
2. Understanding
3. Context Evaluation
4. Input Evaluation
5. Process Evaluation
6. Product Evaluation.

Levels of change and understanding described the institutional setting - thus accounting for institutional differences. The four kinds of evaluation suggested in CIPP cover a broad base, gathering information on a wide variety of program decisions made within an institution such as a ministerial college.

The Interview Schedule for Stage One is included in the appendices, as are the questionnaire and the interview schedule for Stage Three.

The three research stages were to build on one another, but they also each explored individual areas of information which would be most appropriate to the instrument used. The three stages were designed to address the following questions:

RESEARCH STAGE ONE:

What seemed to be the existing decision making settings?

What represented high change to some of the ministerial colleges? These possible issues were to be included in Stage Two questionnaires for further exploration to ascertain whether high change issues could be identified for ministerial education generally.

What was the level of Curricular Understanding among colleges, and what were the issues which were worth further exploration in Stage Two.

How did colleges make decisions regarding desired changes? What level of educational understanding undergirded these changes?

Further questions were asked about Context Evaluation (for Planning Decisions) and Input Evaluation in order to ground subsequent data to the realities within Australian colleges.

The degree to which the staff and the denomination were involved in college planning were also explored.

This stage was designed to test existing or perceived issues in program development for further research in Stages Two and Three.

RESEARCH STAGE TWO:

Stage One was used in guiding the formation of Stages Two and Three. Stage Two further explored some of the issues of Change, Understanding, Context and Input stemming from responses in the first interviews. For instance, Stage Two explored changes which were identified as potentially controversial in Stage One interviews. Stage Two also advanced beyond Stage One by including Process and Product evaluation questions.

Process questions included an interest in how well the components of the program were coordinated.

There were also questions on the level of staff involvement in academic decisions and field education.

The Product Evaluation included an investigation on how societal reflection is viewed and valued in the colleges.

Process questioning explored whether all or most of the teaching staff were involved in field education.

RESEARCH STAGE THREE:

The Questions were framed with the CIPP outline (See questions in the appendix). This stage was designed to broaden Product Questions to input from other than the college principals. Therefore, questions were asked of the Principal, a lecturer and a denominational leader for the five selected colleges.

Another extension at this stage was the investigation of how each group felt about anticipated outcomes and actual outcomes - and whether there was a gap between the two. The study also wanted to gain the denominational leaders' perception regarding the students' readiness for ministry upon completing college.

There was also further exploration of political barriers to change taking into account the differing intrinsic natures of churches and colleges.

5.3 The Research Steps

In the light of the anticipated further study, a list of Bible and theological colleges in Australia was collated. A starting place, at that time, was the annual list published in *On Being* (College Guide: 1984). Correspondence with The Australia and New Zealand Association of Theological Schools and the South Pacific Association of Bible colleges yielded more institutions involved in ministry training. Gleaning various religious periodicals produced still more colleges. Reference was also made to the college list in Harris (1982) which, though not exhaustive, included some colleges not mentioned in the above sources.

By combining all sources, a list of one hundred and fifty Bible colleges, theological colleges or colleges of ministry was established. Every effort was made to make this list exhaustive. Some exclusions may have been

possible, however, due to such factors as rapid openings and closings of some institutions. Nonetheless, the list was more complete than the other sources available to this researcher at that time.

The specific concern is, again, college programs involved with the education of ministers for Australian churches. While one hundred and fifty colleges had been identified, available literature indicated that some colleges excluded education for ordained ministry. For instance, some institutions were geared toward enabling lay people with increased biblical knowledge or evangelistic technique. Others concentrated on foreign mission training. The current study is delimited to colleges which prepare people for ordained ministry within Australia. It was necessary, therefore, to ascertain which of the one hundred and fifty colleges were, in fact, involved within the scope of this study.

Later editions of *On Being* indicated whether some colleges educate for ordained ministry, but this information was not available for colleges gleaned from other sources. A phone survey revealed which of these other institutions were involved with education for ordained ministry. Twelve colleges were not listed in phone directories, so a simple "yes-no" questionnaire was mailed to these remaining twelve. The above steps established that eighty of the one hundred and fifty colleges were directly involved with training/educating persons for ordained ministry within Christian churches in Australia.

Following the above steps, the three research stages were implemented.

The first stage was pre-questionnaire interviews which helped establish questions for further research. The second stage was the questionnaires to the eighty identified colleges, and the third stage was an investigation of five colleges in a major metropolitan area which represent a cross section of denominations: Anglican, Roman Catholic, Uniting, Baptist and the Assemblies of God.

5.4 The Exploratory Interviews

In order to tie the research to actual dynamics within Australian ministerial colleges rather than to derived theoretical settings, the first stage was exploratory, based in the colleges rather than literature. It particularly sought to get a sense of possible relevant issues, particularly with regard to barriers to evaluation and change. It was also designed to gain a sense of the setting within which subsequent stages of research

would transpire. In other words, it gave insight into the possible settings which would later be explored at greater depth.

Using the CIPP dimensions of change and understanding, an informal interview schedule was designed with adequate scope for open-ended responses. In order to design the subsequent questionnaire for varying settings, interviews were requested with college leaders from varying kinds of colleges and denominations.

5.5 The Design of Stages Two and Three

Information from the interviews formed the basis for framing a questionnaire for stage two of the research: A global data gathering instrument for all identified ministry colleges in Australia (see Page 81 to review details of this link). After several drafts of the questionnaire, it was trialled with ten colleges representing various denominations, geographical locations and size. Nine of the ten colleges responded with questionnaires, with the remaining college responding by letter explaining their reason for not participating in the study. Minor adjustments were required in the questionnaire following this trial in order to clarify questions which might yield ambiguous responses. The questionnaire was then issued to the remaining identified colleges. Of the eighty identified colleges, seventy-three responded with questionnaires and two with letters. This level of response represents a ninety-one per cent questionnaire response and a ninety-four per cent total response. The remaining colleges were contacted by telephone, and all but one indicated that they would be returning questionnaires, but failed to do so. One college was reticent to comply because of fear that questionnaire information could be used against them by government bodies. There was no observable pattern of denomination, theological persuasion or geographical location among the non-respondents. Both the questionnaire and question-by-question analysis are included in the appendices of (see Appendix 1, Page 175).

For Stage Three, five denominations and colleges in a metropolitan area of Australia were selected. Each was chosen from the same city to control variables beyond the scope of this research such as possible differences in cultural values and ministry contexts between Australian cities. The colleges draw students from similar geographical boundaries as well as prepare them for ministry within the same state. Other geographic locations have been well covered in stage two, and that data would be available for any comparisons between colleges of the same

denominations elsewhere. In other words, the geographical location was a control factor for the last stage.

The colleges of three major denominations in this city are members of a consortium "College of Theology," (a cooperative teaching and degree granting institution). These three denominations also each represent a large membership, and their colleges would have larger student numbers than many colleges. These three denominations are the Roman Catholic, the Anglican and the Uniting churches. Another core of ministerial students would be involved in evangelical colleges not affiliated with the College of Theology. A Church of Christ college, A Wesleyan Arminian college, and a Baptist college are representative of these institutions in the chosen city. To gain data representing these colleges, the larger Baptist college was chosen for this third stage of research. There is also another model of college training which is not centred in a denominational college. Some local pentecostal churches are now operating "colleges of ministry" on their own church premises rather than sending students to a centralised denominational college. A "College of Ministry" was the fifth college selected on the basis that it represented the local church college as opposed to the denominational college. Thus, colleges were selected which represented a large cross section of ministerial preparation styles.

For each college, interviews were arranged with the principal, another lecturer, and the major denominational leader such as a Bishop, District Superintendent or equivalent. The interviews were recorded on tape and subsequently transcribed to aid analysis and comparison of the responses. Each college site was also visited to gain a physical context and for observations which may supplement the interviews.

Leaders of both colleges and denominations were candid in their remarks and responses. Freedom for this expression was based upon assurances that their responses would be coded if they were used in this document. For this reason, the colleges involved in the interviews will be reported as College A to College E, and corresponding denominations as Denomination A to Denomination E. Likewise, the city in which the interviews were conducted will not be cited in the this text.

CHAPTER SIX

DISCUSSION OF DATA AND OBSERVATIONS

6.1 Introduction

Having described the instrumental design and application, we will now consider Chapter Two's research questions. Reporting of data and synthesis of results will follow a progressive pattern: Following a summary of Stage One observations, specific data related to research questions will be explored. The data will be compiled from the questionnaire and interviews. At the risk of becoming tedious, this treatment will be detailed in order to support subsequent observations. Following the discussion of data, a synthetic summary of five observations concerning curricular change will be presented. The five observations will set the stage for the proposed evaluation theory: Each of the five points will identify barriers which inhibit program improvement, and which merit attention in the final theory. Further discussion of the data will take place in Chapter Seven as appropriate to support the steps of the theory proposal.

6.2 Initial Observations From Stage One

Stage One Interviews were first studied to identify pertinent issues for framing further research. An analysis of responses suggested several issues related to both institutional change and understanding. For instance, training women for ordained pastoral ministry was controversial (or large change) in four of the five colleges studied. The other college also acknowledged that the concept was controversial to *some* within its constituency. Another common area of controversy could arise if a college did not adequately reflect the theology of the sponsoring church.

In thinking on educational understanding, college leaders commented on the failure by either past leadership in their own college or leadership in other colleges. They commented on the "band-aide" approach to curriculum growth, to the ad-hoc decision making models and to the uncoordinated resultant programs arising out of these two factors. One

principal, in commenting on several local churches opening their own colleges with little planning, said that they did not have adequate expertise to operate colleges for educating ministers. He said, "They really don't know what they're doing," and was concerned that some of these small colleges granted Masters and Doctoral degrees without the background to do so.

Research Question Three (Page 37) explored barriers to realising the college's objectives. With regard to barriers, five predominant observations emerged. These were: (1) There was controversy between local churches and the colleges on student ownership, particularly where the students would worship/serve and what their involvements would be in the churches. Some churches desired to have the college place satellite colleges within their own buildings so that students would not be "lost" to college control rather than local church control. (2) Another set of tension points arose from the concept of separation/non-separation from non-ordained people. This latter area surfaced during discussions concerning the appropriate manner for colleges to think and teach about the wider society. Not only was a separation between ordinand and lay students desired in some colleges, but they also desired to think about society without actually being involved with that society; they desired to think on theological implications for society without making any contact with that society during college years. They may call their preferred style of societal study as "removed reflection" in which contact with society is seen as unnecessary. This issue was also important as colleges considered whether to combine lay ministry training and ordained ministry training on the same campus. Furthermore, one college principal desired to see a merger of the denominational teacher training college and the theological college. He envisaged the two streams taking some courses together, thus broadening the contact between the two professions. He admitted that this desire was controversial. (3) A third observation was the time-demand tension between the academic and the practical components of the college. Many lecturers were not sympathetic to time taken for field education if it demanded adjustments in academic load, and likewise field education personnel sometimes felt guilty about imposing an extra demand on the college and students. (4) Still another observation concerned college history and location. Both college traditions and college sites were seen as hindrances to radical change within the college decision making settings. (5) The final observation concerned the college's purpose: Preparation in skills for professional ministry was not always the central purpose of ministerial colleges, as had been assumed. While it was presumed that ministry colleges would place a high premium on this skill development, it was found that this was not universally true. While some colleges do value

the component highly, others place far higher value on areas such as academic preparation, theology or spiritual formation. This final observation was significant in the approach to further research stages with regard to intended outcomes. Hence, it became obvious that the previous premise needed adjustment. The importance of this discovery cannot be overstated, for it did indeed change the direction of subsequent work. Later research become more value-free with regard to intended college outcomes. That is to say, no longer could the research assume a shared value on skill preparation within the college program.

6.3 The Research Questions Explored

The discussion will now centre on the research questions and the data which shed light on each. In the following consideration, questions will be addressed in the order in which they were posed in Chapter Two.

6.3.1 The Educational Philosophies Which Guide Program Design

The first question asked "What are the educational philosophies which guide program design?" To give structure to this discussion, philosophies will be discussed according to the several aspects, namely (a) the philosophy of purpose, (b) the philosophy of learning transfer, and (c) the philosophy of pre-professional socialisation. Certainly, the college's educational philosophy would be linked to the desired outcome as suggested in topic (a) above, while the view of learning transfer (automatic or otherwise) would effect the issue of curricular contextualization. The view of pre-professional socialisation would alter the structure of the practical and field education components of the institution. Since these three areas are germane to the consideration of program design, they will provide the outline for the following discussion.

6.3.1.1 The Philosophy of Purpose: What are colleges attempting to do?

Purpose and Means: As questionnaires were analysed, the most common college objective was preparation (or training or education) for ministry and service. This pattern is illustrated in the data which follows:

8. What is the primary objective of your college?
These responses were tabulated from the questionnaires.

Train/educate for ministry	43
Equip for ministry	5
Train/educate for ministry and other	4
The above three responses represent 58% of the sample.	
Consortia etc. for granting or arranging degrees	4
Leadership training	3
Biblical Theology, teach the Bible	3
Facilitate learning to use gifts	2
Theological and philosophical formation	2
Other	7
(see Appendix 1, Question 8, Page 178 for details of "other").	

While many colleges agreed on college purpose, there was far less agreement on the preferred method to implement this purpose in the teaching program of the college. Responses to Question Nine indicate a diversity of opinion, with some college leaders proposing classwork, others projecting emphasis on liturgy and still others articulating theological or biblical knowledge as the implementation basis. Field work, praxis training, action reflection, and degree work were also offered as steps in implementation, but not with large-scale agreement. The following text box illustrates the diversity in implementation preferences:

9. What steps are taken to implement this objective in the actual teaching program of the college?	
Academic Work or academic classes offered	28
A balance between academic and practical or	
Field Education (non integrated)	18
Exposure to ministry/ministers	7
Spiritual development of students	6
Own curriculum related to our objectives	4
Set standards for degrees	2
Other (See Page 178 for details)	

By combining Questions Eight and Nine, it could be reasonably assumed that many colleges agree on the purpose (or why) of the college, but not the best procedure for accomplishing that purpose of preparing people for ministry and service. For instance, of those who reported the purpose of educating or training for ministry, the responses to Question Nine varied as is illustrated in the following text box:

MATCHING RESPONSES TO QUESTIONS EIGHT AND NINE (for the first response in question eight for comparison purposes)		
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Academic Work or academic classes offered	16
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	12
QUESTION 9:	Spiritual Development of Students	5
QUESTION 9:	E x p o s u r e t o ministry/ministers	4
QUESTION 9:	No Response	2
QUESTION 9:	Own curriculum related to our objectives	2
QUESTION 9:	Integrated Ministry Educ.	1
QUESTION 9:	Field Education	1

Educational philosophies themselves become evident, it would seem, by the desired implementation style, particularly with regard to learning transfer. Thus, the desired method of educating people for post-college service would, no doubt, reflect the decision makers' learning transfer concept. How does one educate so that learning transfers from college to profession? The philosophies of learning transfer, therefore, will be considered next.

6.3.1.2. The Philosophy of Learning Transfer: Do colleges follow The "Automatic Transfer of learning" pattern of the Mental Discipline Theory?

Since much of the following discussion refers to Question 11 on the questionnaire, the following text box will now be presented. The box presents the global findings for this question (That is, they represent the

averages for all college groupings). Some colleges placed their responses between the integers and, or even slightly above the "5" rating. In this case, the score was estimated by interpolation and hence accounts for the decimal numerals for largest or lowest score in each category.

Indicate your response to the following questions by placing an "X" at the appropriate space on the continuum: (1 is low, 5 high)										
11A										
Question: To what degree is academic preparation and mental discipline a priority of this college?										
	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.962	4.000	0.855	0.925	-0.729	3.269	3.000	4.700	5.500	1.000
11B										
Question: To what degree do abilities of a trained mind <u>automatically</u> transfer to abilities within other "practical" areas of ministry?										
	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.960	3.000	1.101	1.049	0.089	2.353	2.000	3.900	5.000	1.000
11C										
Question: To what degree is field education effective in preparing people for future ministry?										
	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	4.024	4.000	0.537	0.733	-0.112	2.043	3.500	4.600	5.200	2.500
11D										
Question: To what degree is training in the practice of ministry desirable during college years?										
	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	4.232	4.450	0.865	0.930	-1.481	5.699	4.000	5.000	5.100	1.000
KEY TO COLUMN NUMBERS: 1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness; 6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number										
For a further breakdown by college groupings, refer Appendix 1, Pages 183 to 186										

Academic and Mental Priorities: Question 11 demonstrated a fairly high commitment both to training in the practice of ministry during college and to field education. "Academic preparation and mental discipline" was a high priority on a global scale (3.96 out of a top rating possibility of 5.00), but agreement that there was "automatic transfer of the abilities of a trained mind to other abilities in practical ministries" was lower, but still significantly high. This statement was designed to be a classic illustration of thinking generated by the Mental Discipline Theory of education. On a scale from 1 to 5, the mean global score on this "automatic transfer" statement was 2.96 as indicated above. If one were to consult Appendix 1 for the breakdown of data by college grouping,

one would note the very high statistic for the Interdenominational colleges on this question (See Page 185). Significantly, this high mean was noted in spite of the fact that "Automatically" was underlined for emphasis on the questionnaire to prevent confusion on the meaning of the question, but these higher figures resulted none-the-less. The questionnaire would indicate that there were a significant number of colleges giving credence to the Automatic Transfer concepts of the mental discipline theory, particularly in some kinds of colleges.

Automatic Transfer Adherents: While many colleges gave assent to this "automatic transfer" statement, still most highly valued field educational and training in the practice of ministry (Question 11C above). Interviews, however, confirmed a lack of integration between field education and the academic program in most cases. It was further discovered that the "training in the practice of ministry" was often defined in an academic sense with the classroom being the mode and setting for teaching. The theory of practice rather than practice itself was stressed. The automatic transfer adherents were most strongly placed among interdenominational colleges, and least likely among Baptist and Anglican colleges (Page 185).

Spiritual Priorities: Earlier reference has been made to three perceived components of ministerial education, namely the academic, the spiritual and the practical. Stage Three interviews revealed that some colleges prioritize spiritual training at the expense of the other two. There was a sense that this spiritual training would transfer to skill in ministry just as Mental Discipline people believe that academic exercise will transfer to other areas skills. In view of the interview results, the questionnaire was again observed. Question 10 (Page 182) reported that more curricular time was given to students' spiritual development than to other priorities. Perhaps the emphasis of the transfer of spiritual exercise to other activities would account for College B's three required chapels each day. Certainly academic, spiritual and even practical skills each merited much more attention than either self understanding or an understanding of society and how to minister within the society (see Page 182). The lack of interaction and societal concern leads one to ask how colleges attempt pre-professional socialisation for their students. Thus, the discussion will now centre on the socialisation aspect of educational philosophy.

6.3.1.3. Philosophy of Pre-Professional Socialisation: Is practical preparation in ministry valued and included in their programs? Are the two educational aspects (academic and practical) integrated?

Low Faculty Involvement: Most colleges in Australia involve less than half their academic staff in student field supervision. While eighty-six per cent provide formal supervised practice in the skills of ministry in a setting outside the college, in only thirty-two per cent of the colleges are half or more of the full-time faculty involved in field education supervision.

Pre-occupation with Classroom Education: Following the above comment on low involvements in field education supervision, another observation would seem in order: In many colleges, field education is included in the program but, as discovered in the interviews, college personnel devalue it compared to classroom-centred education. Not only is involvement low, but the value afforded field education by theological educators also tends to be low. There seems to be high regard for classroom centred education which is, incidently, distanced from the ministry settings. Though not unique, the following principal's comments illustrate the propensity for an isolated academic approach to ministerial education:

A theological college exists to provide an environment or context where men and women training for ordained ministry are given time to reflect, to read, to study, to worship, to learn the skills of practical ministry.

Later in the interview his major emphasis however centred on the former emphasis of distant reflection rather than on practical ministry. He led a program which included several chapels a day (some silent for meditation). The program emphasis may implicitly demonstrate his priorities. When it came to learning skills for ministry he shared that these were learned:

basically in the first parish they go to or their parish placement on Sunday, or in any sort of course they may be able to squeeze in while they are here. Now under the proposed changes to the college there will be a lot more

emphasis on that, but ... I don't know how they are going to do it.

The pre-occupation with courses and units rather than total educational results was evidenced in interviews with two other Academic Deans. One college had a developed practicum program which the Dean helped to supervise, but in talking of the program his major emphasis was on how many units of Church history (etc.) a person needed to prepare one for ministry. Even deliberate attempts by this interviewer to sidetrack him from this emphasis on units and "courses" did not work, for he would quickly return to these catalogue requirements when speaking of readiness for ministry. One more attempt to ascertain his concept of "readiness for ministry" brought a response related to adding more class-centred courses on ministry. He further suggested students wanted more biblical subjects rather than more ministry courses. The other dean also stated that he would give "priority to the Academic" components of the preparation for ministry. Perhaps the phrase "squeeze in" in the above quote is significant in considering these leaders' perception of practical preparation for ministry. They seemed to indicate that this practical training is by course work on the campus rather than by field education. Furthermore, the questionnaire indicated (Page 190) that less than ten percent of colleges used field education as the setting for reflection on the church's role in society. Most described their societal "reflection" as undirected which may mean that it did not play a significant role within the planned program. Hence, most colleges did not see field education as the site for transference of learning or for reflection on the church's role within the wider society.

Differing Views on "Practical" Education: Leaving Field Education for the moment and considering the wider concept of practical education, it is noted that denominational leaders often had one perspective on the "practical" while theological educators had another. These differences shall now be considered.

Though decision makers within the college viewed ministerial education in a certain manner as indicated in Stage Two, the interview stage (Stage Three) indicated large differences between agencies which claimed ownership in ministerial education. That is to say, college principals, academic deans and denominational executives each portrayed differing concepts of their perceived purpose for ministerial education. College B is typical of these differences. This college is on the verge of major shifts in program resulting from the denomination study. The denomination, following its independent analysis, wanted the college to place more emphasis on the practice of ministry, and less on the monastic

life of the present program. The dramatic program change was thought to necessitate a concurrent change of principal. The denominational leader involved in the anticipated change was active in social issues and perceived activism to be part of the church's identity. The principal, however, did not emphasise this trend. For instance, he seemed to vie for separation from the world. His model of the church was an institution apart from society which could be a place in which to find God. He assumed that nonbelievers should seek God within the church rather than the church seek contact with people. The onus for contact was on the "outsider" rather than the church members themselves.

In the case of the latter college, the following comparison may illustrate the nature of possible differences: The denominational leader was clear on his priority of involvement in the wider community and communication with the society at large. The college principal, however, had a perhaps more inward emphasis as he shared his perception that "right liturgy and right theology will lead men and women to God in any age."

Political consequences of Differing Views: The basic philosophical difference between the foregoing college and church was generating a political move in which the denomination would replace the Principal with a denominational executive. The displacement was designed to bring the college into philosophical harmony with church hierarchy.

College A was experiencing similar political consequences to college B. The interview with Denomination A's State District Superintendent revealed that the college was on the threshold of major changes. The changes would stress skill in the practice of ministry. The Superintendent was not overly critical of the college, and had words of praise such as the "we have a good record from our college within the denomination and, I think, outside of it for being a good solid conservative evangelical college." A few months prior to the interview, the Superintendent and a denominational committee had conducted formal research by way of questionnaires among constituent denominational adherents. Reflecting upon his own questionnaire, the Superintendent said:

... the people were happy with the aspects which you can call Bible based if you wish - such as theology, languages and history. They showed a great concern, and voiced it very strongly, that the college lacked in the practical ministry, pastoral care, counselling, leadership, even down

to the mundane things like chairing deacons meetings, how to deal with conflicts. A lot of our men just had no idea of some of those. I saw a pastor this week and we talked about this matter, and he talked about the first funeral service. He said that he had never had anything like it.

The District Superintendent was not aware of this writer's previous research which cited the perceived need by ministers in identical areas, but now this same perception is coming from data derived from another source in the local church, the lay members of the congregations. The needs perceived by the Ordained ministers in the previous study were now being identified by Lay members of the another denomination. Both studies highlighted the strength of readiness in theological and biblical skills, but non-strengths in readiness for ministry and people relatedness.

A common thread ran through all interview transcripts: Without fail, the denominational leaders were desiring college programs which produce people skilled in ministry. They sensed that the college should either be involved in direct skill building during college or, in the case of Denomination B's plans for College B, following college in a supervised curacy. The curacy program would be under the direct oversight of the new college principal. Again, the desired end result was preparing people for the "practice" of ordained ministry.

Differences Within the College Academic Staff: Not only were differences observed in the inter-institutional scene, but there were also similar differences within the college itself. College D was a case in point. The staff demonstrated varying ways of looking at college education. The Academic Dean of the college suggested he would "definitely choose academic" priorities in his teaching, but he further suggested that his academic teaching "would be such that students would feel that I am talking about things that are real for today's world." He favoured the practical component of preparation to follow college. The principal, however, was a practising pastor. In the courses he teaches, he asks:

what's the best for the course for the students that are learning and also as future ministers of the church. I like to occasionally throw in a question about the relevance of the topic that they are studying to their understanding of society and the ministerial task.

He said it was almost natural to him to bring pastoral emphases to his course offerings. He also said that the level of practical emphasis varies from lecturer to lecturer in college D. There was no uniform approach to integrating practical considerations with academic. Autonomy of lecturers concerning the purpose of their courses was evident. A common understanding of the college's overall approach and philosophy was not evident. Similar dissimilarity was observed in other colleges.

6.3.2 What Are the Bases for Making Curriculum Decisions?

6.3.2.1. The Change-Understanding Basis: Do Colleges Base Their Decisions on High Understanding, and in an environment which will allow large institutional change?

Guba and Stufflebeam's CIPP theory describes high understanding as based upon both useful information and the ability to use that information in program decisions. As this research progressed, and as the Questionnaire responses were carefully studied with respect to information, colleges were found to differ in five distinct ways. The five areas in which differences were observed were: (1) Colleges may or may not collect data to assist them in program decision making; (2) if they do collect data, the methodology of collecting information could be formal or informal; (3) the information used for program decisions could be imported or it may be locally derived; and (4) there could be a low or a high correlation between the college purpose and information upon which decisions were based.

Question 15c asked upon which basis were the needs for current change determined. The responses to these questions reflected a fifth way in which colleges could differ:

c. By what process was the need for change determined?

Of the colleges in change, 44 responded to this question with the following results:

DISCUSSIONS	8
PERCEPTION	8
ALL CLASSES NOW HELD AT UNIVERSITY CAMPUS	2
STAFF DECISION	2
STUDENTS EXPRESSED THE NEED	2
DENOMINATIONAL DECISIONS	2
EXPERTS IN THE AREA/CONSULTANTS	2
RESPONSES OCCURRING ONCE	18

For details on these 18 responses, see Page 201.

As indicated above, some colleges base change on opinion and perception rather than on objective research (such as student progress evaluation or other such instruments).

By combining the foregoing set of differences in understanding, (namely informal or formal data collection, imported or local information for decision making, perception or objective research and no correlation or high correlation between program objectives and data gathering), a level of curricular understanding may be derived which is relevant to the Australian colleges studied. Each of the foregoing considerations may indicate whether the colleges have *useful* information for their own program decisions. In other words, high understanding could stem from formal, local objective research which is correlated to the college purpose. Low understanding may arise from no research or informal ad-hoc subjective data collection which is unrelated to institutional purposes.

Understanding has been considered, but institutional settings are also defined by Change. Large change, according to Guba and Stufflebeam, is change which is highly controversial and, thus, carries a high institutional price. One prominent College Principal returned his questionnaire with a letter stating a desire to discuss matters of mutual interest. In an arranged meeting, he observed that large institutional change within colleges involved changes of "essence" while low change involved changes in routine "procedure." By essence, the principal

meant the very essential nature of the college program itself. Adding a new degree, changing sequences or prerequisites for courses or changing the length of a program may be illustrations of procedure, or the manner in which routine programs were changed without effecting the nature of the college program.

If this principal's observations were correct, the changes now underway in many colleges would be low and, incidentally, safe changes to make (see the following text box):

b. If yes [you are making changes], please describe these changes.	
OFFER NEW COURSE NOT UNLIKE EXISTING COURSES	10
NEW DIPLOMA/DEGREE	9
NEW CAMPUS/CHANGE LOCATION	5
NEW OR IMPROVED FIELD EDUCATION	3
INTRODUCE THEOLOGICAL EDUCATION BY EXTENSION(TEE)	3
CHANGE LENGTH OF PROGRAM	3
PROVIDE THEOLOGICAL REFLECTION	2
STRONGER SPIRITUAL COUNSELLING/FORMATION	2
NEW STAFF	2
CURRICULAR REVIEW	2
CURRICULUM CHANGES	2
LITURGICAL STUDIES TO BECOME MORE CENTRAL	2
RESPONSES OCCURRING ONCE:	9
For further details see the analysis of 15b, Page 201	

Likewise, when asked what changes they would like to make, but could not, most principals still cited small, non-controversial changes as reflected in Question 16:

16. What are some changes that you would like to make, but cannot?	
NONE	29
This number includes five responses which noted that nothing is impossible or that all things are possible in God's work.	
MORE FACULTY	9
SITE/LOCATION/BUILDINGS	7
LIBRARY GROWTH	4
RESIDENT ACCOMMODATION	3
TRAIN WOMEN/TRAIN MORE WOMEN	2
REFLECT ON/CONTACT SOCIETY	3
MORE STUDENTS	2
RESPONSES OCCURRING ONCE:	28

See Page 203 for further details on the last 28 responses.

The interviewed principal's criteria was not binding upon this research as the lone indicator of change, however, for colleges indicated the degree of controversy for various kinds of issues elsewhere (see Page 190 to 197), and their "change" responses were compared to these criteria as well as the above thoughts.

Along with literature provided by the colleges, Stage Two Questions 15a (Page 201), 15b (Page 201), 16 (Page 203) and 17 (Page 203) were helpful in gaining insight into colleges' possible level of change. Questions 12 a - d (Page 187) , and Questions 15 c - e (Page 201 - 203) were consulted to gain a level of understanding when compared with the facets of the understanding dimensions (Considerations such as informal or formal data collection; gathering imported or local information for decision making; subjective or objective data for decision making; data unrelated to objectives and desired decisions or data linked to these areas; and continued research following Planning Decisions).

While it is difficult to quantify qualitative data, an actual change and understanding rating was given to each college based upon distinct criteria arising from the above discussion. The Change assigned could have been very small change, small change, large change or very large change. This rating was based on the number of the following criteria which were met by the college, and to what degree these were met if, indeed, they were.

1. Is the college undergoing program change?
2. If it is undergoing change, is this change controversial?
Does it exact a high institutional cost? Is it change in program essence?
3. Is there intended or desired change?
4. If there is desired change, is this change controversial?

In order to rate understanding as very low, low, high or very high, the following criteria were used. These criteria arose as differences in colleges were studied in the light of Guba and Stufflebeam's definition of Understanding. These criteria were:

1. Does the college gather information prior to program decisions?
2. If the college does gather information, is it gathered in a formal manner which would preclude total reliance on informal ad-hoc observation?

3. If decisions are based on information or data, is this information locally derived from the local context rather than imported from another college or country?
4. If information is used for decision making, is it based on objective research rather than solely on perception?
5. Is the data used for decision making and for evaluation linked to the stated objective of the college?

The literature and questionnaire from each college was studied with change and understanding dimensions in mind. A simple worksheet was completed for each college which recorded which criteria met by each college. The larger the number of criteria, and the level at which each criterion was met, yielded a change and an understanding rating. Perhaps some examples would illustrate the manner in which the ratings were assigned:

College Q10 was first studied in view of assigning an Understanding level. Q10 was not undergoing any program change, nor did the principal desire any. Therefore, criteria 1 and 3 were not met, and criteria 2 and 4 were not applicable. Further review of the questionnaire and literature confirmed the observation that Q10 was a very small change setting. Q10 was then viewed for Understanding. Q10 did not gather information for decision making, but these were based upon ad-hoc perception or upon the principal's "visioning." Thus since there were no understanding criteria met, the college was very low in understanding. A further reading of literature supplied by this college confirmed that college Q10 tended to be low in its educational understanding.

On the other hand, college S08 had undergone very controversial change, and continued to plan further change of a large nature. All four change criteria were met at a very high level, so the college was rated as a very high change setting. Likewise, with regard to understanding, College S08 gathered objective data through thorough research prior to program decisions. This research was also on-going during the program. They did not import programs, but rather designed theirs from the data from objective research. In checking on the correlation between college purpose and the kinds of data collected, it was found that S08 did collect information directly linked to their stated purpose. Thus, since all understanding criteria were met at a very high level, the college was designated as a very high understanding setting.

While some of the other colleges rated between the two extremes cited, still they were rated according to the number of criteria satisfied, and the degree to which each was satisfied.

The change-understanding analysis described above suggested that 60% of the participating colleges could best be described as Incremental Decision Making Settings. The analysis was facilitated by use of a rating worksheet which was completed for each college. Placing the colleges according to Guba and Stufflebeam's definition of change along with this research's indicators for levels of understanding would indicate the distribution of colleges as reflected in the following figure:

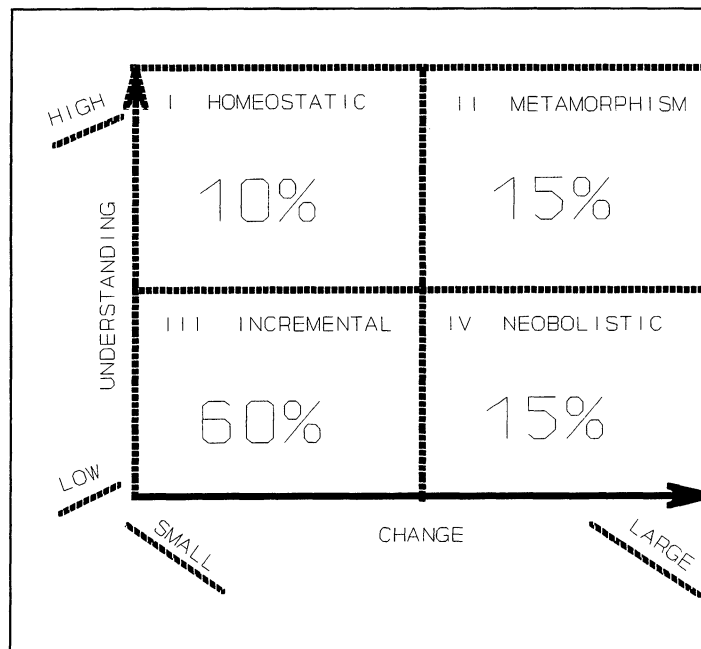


Figure 6 - The Change - Understanding Dimension in Australian Colleges

Viewing the foregoing figure will also highlight other information. For instance, 75 per cent of the colleges base program decisions on low understanding. Likewise, 70 per cent of the colleges could be considered low change colleges. Both these figures represent a sizeable majority of Australian colleges.

While Guba and Stufflebeam suggest that Metamorphic Decision Making Settings are rare in secular education, this study indicates that 15 per cent of Australian ministerial colleges could be classified Metamorphic according to the information supplied on the questionnaires. Although most colleges have either low change or low understanding, the data still demonstrate the possibility of having both high understanding and high change within ministry colleges. Perhaps some governmental restrictions apply to secular education which would not to ministerial colleges. If they have freedom within their own traditions and constituencies, ministerial colleges may have more freedom for change than other kinds of educational institutions. With this freedom, some colleges which would have been homeostatic (the most frequent in secular education according to Guba and Stufflebeam) have become Metamorphic Decision Making Settings. Accompanying their high understanding is freedom to make the changes desired. The existence of such colleges demonstrates that, under the right circumstances, colleges can operate with both high understanding and high change. There were existing colleges operating in this sphere, though most do not.

Decision Making Settings in Various Kinds of Colleges: Appendix 1 includes an analysis of Decision Making Settings within the various subsets of ministerial colleges (see Pages 205 to 208). The number of colleges in each of these subsets is given on these pages. When considering percentage comparisons, one must also keep in mind the small number of colleges within some of these subsets before basing too many solid conclusions on the resultant statistics.

While most subsets reflect the general nature of Decision Making Settings in Australian ministerial colleges, there are some interesting exceptions. Page 205 records that Members of Consortia are more likely to be Metamorphic than the norm, while Ecumenical colleges tend to be so most significantly. It also indicates that all colleges which indicated a non-denominational stance were also, without exception, basing curricular decisions on low understanding.

"Settings" According to College Size: Page 205 reflects the Settings within the various size groupings. The seven very small colleges (1 - 10 students) and the six large colleges (151 or more students) indicated that being either very small or very large did not assure a Decision Making Setting which has higher understanding. Both extremes were composed entirely of colleges which have been classified as low in curricular understanding. Other than the 20 - 30 range, the remaining colleges displayed a distribution similar to the global analysis.

Low Understanding in Some College Groupings: One may ask whether some theological persuasions are more open to basing their education decisions on contemporary educational understanding than others. Page 206 records the Decision Making Settings of the various theological stances. The groupings which showed major deviations from the norm in settings were the groups which had colleges only in the low understanding settings (Pentecostal, Fundamentalist, and Calvinistic), or colleges mostly in the low understanding settings (Baptist, Charismatic and Reformed). While there are no doubt many contributing factors which determine the level of curricular understanding used in making college decisions, it may be of interest for a further study to gauge to what extent rigid doctrinal stands (as necessary as they may be in the above traditions) carry over to a lack of questioning methodology in educational decision-making as well. One may ask whether accepting doctrine, which has handed down by the tradition, may need to be differentiated from accepting educational programs which have either (1) worked elsewhere; (2) which have worked in the same location, but at a different time; or (3) have been based upon perception rather than research.

High Understanding in the Uniting Colleges: A sub-grouping which also merits further study is the Basis of Union - Uniting Church in Australia. This grouping is uniquely characterised by a much higher percentage of Metamorphic Decision Making Settings than the other groupings. In a reversal of trends, the Uniting Church colleges indicated a 75 per cent rate of high understanding and a 62.5 per cent occurrence of both large change and high understanding. There was a propensity in this church\theological stance for large change high understanding settings.

One must be careful in making assumptions without adequate data. If one were to hazard a guess as to the reason for the high understanding in the Uniting Church, however, it may be worth examining the nature of the merger which formed the denomination. One could explore any possible links between recent restatements of both political and doctrinal structures within this newer denomination to the high understanding in the college. Perhaps shorter tradition and less rigidity of doctrine spawns an exploring educational setting. Such assumptions warrant further thought.

Understanding and Board Governance: This study also suggests that the direct involvement in the college by the denomination does not inhibit change. Understanding was higher in colleges with Bishops (or other officials), or a board with executive powers rather than in colleges with

other styles of governance. Forms which reflected lower or no understanding/low change were (1) no direct involvement by the church in the college, (2) involvement by an advisory board which has no decision making power and (3) a college operated by one local church. College autonomy by itself did not give a higher change setting, and the level of curricular understanding is also low without denominational involvement (see Pages 205 - 207).

Attempts toward Coordination: Question thirteen (Pages 188 - 190) reports a high percentage of colleges filing, monitoring and coordinating course outlines (fifty-two, fifty-three and fifty-five colleges respectively). Only thirty-seven per cent of the colleges indicated they had written long term (five years or more) goals. The mechanics of curriculum coordination are evident, but the longer-term or philosophically significant elements of curriculum evaluation may be missing.

High Change Issues: Research Question 6.3.2.1. centred on the Change-Understanding Basis for decision making. It asked, in part, "Do colleges base their decisions on high understanding, and in an environment which will allow large institutional change?" This "high change" concept comes directly from the CIPP theory which measures institutional change by the degree of controversy surrounding an issue within the institution. With this definition in mind, issues controversial to college constituents were explored. These controversies could be "large change" issues for an institution. Educating women for ministry did not provoke the anticipated controversy on a global scale that was anticipated after stage-one interviews. On a scale from one to five, the following areas are recorded in question 14 in ascending order. (1 = Low Controversy to the sponsoring organisation, 5 = High Controversy. The mean global score is indicated). One must keep in mind that these issues were nominated as high-controversy areas by participants in the exploratory interviews (Stage One), and not chosen arbitrarily.

LEVEL OF CONTROVERSY TO SPONSORING CHURCH

<u>LOW</u>	14 J	1.70	Training women for pastoral ministry.
	14 K	1.82	Integrating ministerial and lay training into the same location and program.
	14 A	2.13	Student life style with regard to appropriate dress for lectures etc.
	14 E	2.51	Assigning each student to a local church of the college's choosing.
	14 F	2.79	The issue of doctrinal loyalty to your sponsoring church by the staff of the college.
	14 H	2.83	Student involvement in environment protests or rallies.
	14 C	2.97	A relocation of your college campus.
	14 D	3.09	Requiring all students to attend a college church rather than one of the local churches.
	14 B	3.42	Social drinking and smoking by the students.
	14 I	3.46	Decreasing biblical literature content in the college to allow for increased field education.
<u>HIGH</u>	14 G	3.52	The issue of doctrinal loyalty to the sponsoring church by the students of the college.

While some issues are globally more significant than others, one may note both the range of scores on each question as well as the variance between denominational and theological groupings (see the analysis in Appendix 1, Pages 190 - 197). Such comparison could lead one to believe that, as found in Stage One, there are issues which are more controversial than others, but some of these issues vary from church to church and from college to college. It may be that, to adequately describe large and small changes for a college, a study of the individual context must first be conducted for that college on issues which demonstrate variance between churches such as social protest (Question 14H, Page 195), decreasing biblical content in the curriculum (Question 14I, Page 196) or training women for pastoral ministry (Question 14J, Page 196). The level of controversy and size of change associated with these changes would be tied directly to values held by the majority of the constituent churches for any given colleges. In some organisations, changes in any one of these issues could be highly controversial. Changes effecting any of the large controversy areas may involve heavy institutional costs as indicated by Guba and Stufflebeam. These costs weighed against benefits of the change may be a consideration when curricular decisions are being made.

As the issues suggested by stage one were studied, it was observed that high change areas seem to reflect three broader issues. The first kind of issue centred upon the personal conduct, domestication or personal sin

issues. The second broad category reflected the socially radical issues. Still a third area focused upon denominational or college tradition. For instance, social drinking or appropriate dress for lectures would be indicative of the first area while women in ministry or protests would be the second. The third set of issues may be illustrated by altering biblical content in the course, changing campus location or doctrinal loyalty concerns.

It was also observed that some traditions or denominations tended to see many issues as highly controversial, while others did not. A comparison of how much controversy various traditions assigned the issues collectively can be made from statistics found starting on Page 197. There one could observe that a Fundamentalist college linked to a Calvinistic Baptist denomination would tend to see issues as far more controversial than would a Uniting Church or Churches of Christ college. Thus, the tradition within which the college is placed does seem to be linked to the controversy and institutional costs associated with change. The level of this controversy varies not only from issue to issue, but also from theological grouping to theological grouping.

6.3.2.2 The Evaluation Basis: Do Colleges Evaluate Their Programs? Are The Evaluations Based on Modern Evaluation Theory and Practice.

On the basis of the foregoing discussion, one could logically investigate whether colleges base their understanding on modern educational evaluation. Hence, the next part of this research question will be discussed.

External Evaluation: With regard to external evaluation of programs, this research found that sixty-five percent of colleges have used external curriculum evaluators in the college program. The sources of these evaluators were on a continuum from overseas agencies to local church groups. The manner in which the evaluators' report was used again showed differing kinds of understanding. The range included from "informal, used as appropriate" to "almost total obedience." Further questioning (12d - Page 188) indicated that other sources of evaluative information came from several sources, the most predominant being "other colleges." Some colleges tend to import programs which are used elsewhere. Two of the colleges used the imported model to the extreme by employing video lectures from an overseas college as their primary tool of instruction. The responses cited above would seem to indicate lack of contextualization in information used for program development in these colleges. When external evaluators or resources were used, they

tended to be chosen without regard for their congruity to the local context. For a further discussion of contextualization, refer to section 6.3.2.3 on Page 110.

RESEARCH QUESTIONS EXPLORED: *Linking Evaluation to Purpose:*
Another observation arising from questionnaire analysis concerns the lack of linking evaluation areas to the expressed purposes of the college. For instance, College S05 (code used in this research) stated the purpose of equipping people for parish ministry, but their evaluation consisted of in-college staff discussions. There was no feedback from the parish setting. College Q23 also had a ministry-related purpose, but conducted no evaluation to gauge its success. College N28 aimed at ministerial readiness, and emphasised ministerial skill formation as a means, but evaluated only on the basis of academic measurements. These three colleges are not atypical, but are rather cited as examples of the majority of colleges which either do not evaluate, or who do not link data collection to their purpose. They tend to aim for one objective, but evaluate under quite a different criteria. This disharmony between purpose and evaluation does not conform to modern evaluative theory such as CIPP, the theory presented in Chapter Four. There, CIPP stressed four kinds of Decisions (Planning Decisions, Structuring Decisions, Implementing Decisions and Recycling Decisions) which, in turn, were supported by four kinds of evaluation (Context Evaluation, Input Evaluation, Process Evaluation and Product Evaluation). In the CIPP model, each kind of decision was supported by an appropriate kind of evaluative information. This linkage will be further discussed in the next chapter. For the moment, however, it suffices to say that questionnaires were studied with the resultant observation that evaluation was usually not linked to the kinds of decisions being made, nor were they linked to the stated objectives of the colleges. Furthermore, later interviews suggested a lower emphasis on cyclical evaluation. Recycling Decisions (refer to Chapter Four for definitions) were made without major emphasis on Structuring and Implementing Decisions based upon the overall objectives determined as part of the Planning Decisions.

This lack of linking evaluation to objectives may suggest that the information generated is neither useful nor relevant to the purposes of the ministerial colleges. For instance, principals most often stated their college objective as "preparation for ministry." While there was a variety of implementation methods given, still ministry was the stated focus. Few principals seemed to follow through with implementation and data gathering which centred on ministry itself.

6.3.2.3 The Contextual Basis: Does the evaluation include local information in the light of emerging unique Australian cultures? Is there a contextual consideration in forming programs for ministerial education?

By their own admission, many colleges model their programs on overseas college catalogues. Most often American, these overseas models evidence themselves in the programs described within many Australian prospectuses. One may wonder if the local context is given serious consideration when forming programs. One may also ask if these colleges see program as larger than the set of classes being offered.

Under a contextual consideration, one could reasonably ask "To what degree is the cultural context for ministry studied?" One interviewed college had sociology courses for such study. According to the questionnaire, sixty colleges required their students to formally reflect on the role of the churches in current society (Page 190), but most indicated that this would be "undirected" reflection. In the subsequent interviews, denominational leaders showed more interest in the church/culture interface than did college principals. One principal, whose denominational leader was very concerned for a study of the culture in the college, indicated he did not value Australian contextual studies. He underscored his opinion with the following comments:

I have never been able to figure out the whole business of the sunburnt soul and all that, you beauty, here comes a koala, and all that sort of Aussie stuff. I don't think that really scratches the surface. Although there are all kinds of cultural expressions, in many ways the whole thing is that Australian people are just the same as others.

Of the other four interviewed principals, one desired to study society at a distance by discussing ethical issues in the classroom. He did not desire a direct study of the culture. Another desired spiritual meditation and concentration upon spiritual dimensions rather than cultural. One principal required a study of the culture in both the classroom and in field experiences. The fourth reflected on society in his own lectures, but he knew that other lecturers in his college did not follow this emphasis in their own classes. Of the interviewed colleges, there was minimal emphasis upon the study of Australian society or culture. The foregoing observation is particularly significant when one considers that these opinions were coming from college leaders associated with major mainline denominations.

When comparing these interview observations with the Questionnaire responses, one continues to note a similar trend. For instance, on Question 10 the following ratings were given to priorities in descending order of importance:

10.	On the basis of such factors as time allocation in course and other curricular activities, please rate the following objectives by relative importance to your own college program. (1 = most important, 2 = second most important, etc.) The mean score is indicated as the response
1.93	Developing personal spiritual growth and spirituality.
2.26	Providing the academic background required of ministers.
2.97	Developing professional ministerial competency.
3.33	Developing preaching skills and exegetical skills.
3.73	Developing understanding of contemporary society and how to minister within that society.
4.03	Developing self understanding.

Of particular note is the low importance afforded "Developing understanding of contemporary society and how to minister within that society." This societal dimension was the second lowest on the global scale, and was also either lowest or second lowest within each college sub-grouping (see Appendix 1, Page 183 for an analysis of each subgrouping). The questionnaire analysis seems to be in harmony with the interview responses: While there are exceptions, societal study and societal interface appears to rate low priority in ministerial educational institutions as a whole.

Chapter One outlined the growing distance between the church and the wider Australian cultures. This growing chasm could be attributed, in part, to the poor communication and interface coming from the church to the society. Within this context, one may be led to believe that churches, and particularly colleges, would emphasise ways to lessen this distance. It would seem reasonable to assume that, given the context of

loss of influence and connectedness to society, the colleges would be seriously studying cultural contexts and how to interact with society. The foregoing data, however, indicates that this is most often not the case, and that colleges continue to teach theology and educate for ministry without due regard to the societal context.

6.3.3 What barriers exist which keep programs from accomplishing their objectives.

While principals tended to view finances or resources as their major barrier to change (see Stage Two Question 17, Page 203), Research Stages One and Three identified political barriers as primary in inhibiting positive change. College decision making was found to be a political activity involving various institutions. As suggested previously in Stage One, the local congregation/college tension was evident in decision making. As research progressed to Stage Three, the very real tension between denominations and their college reflected the political nature of decision and policy making.

The perceived barriers were not identical to the barriers which arose in the research. While the research suggested difficulties with appropriate evaluation, difficulties of understanding and the political nature of decision making, the Stage Two responses indicated that this differed from the Principals' perceptions of barriers. When asked question 17 (What are the constraining factors that prevent you from making these changes?), the following information was given:

17.	What are the constraining factors that prevent you from making these changes?	
	Constraints to change were listed as follows:	
	FINANCE	29
	Finance listed with no other constraints (16)	
	Finance along with other constraints (13)	
	THE COLLEGE AND PROGRAM	11
	Lack of Students/ candidates (2)	
	Campus/site (3)	
	Insufficient time for course (1)	
	History/tradition/Nostalgia (4)	
	Institutional constraints (1)	
	STAFF	7
	Shortage of staff (3)	
	Attitude of staff toward change (2)	
	Personnel (1)	
	Right Staff (1)	
	THE CHURCH	6
	The Denomination (5)	
	Secular view of the church (1)	
	OTHER COLLEGES OR ASSOCIATIONS	4
	Fundamental colleges in A.C.T. (1)	
	Accreditation/consortia requirements (3)	
	DOCTRINAL	2
	Doctrine bars cooperation with ecumenical groups (1)	
	Biblical fidelity (1)	
	OTHER	1
	One's own limitations (1)	
	NONE	25

As can be seen above, the most predominant answer centred on finance (Page 203). Only fourteen college principals indicated any constraints arising from personality, power, or political considerations. These responses would suggest to this researcher a low level of understanding

of major constraints to program change in Guba and Stufflebeam evaluation terms. They tended to centre on administration and maintenance rather than program evaluation or purposes.

The Politic of Changing the College: The reality of politics between college and church can be illustrated by College A. The denominational superintendent, in portraying his ideas on how this politic should work between the denomination and college said:

. . . the principal has a responsibility to work very closely with the Department of Theological Studies {of the denomination} of which he is a senior member, but he also has responsibilities to me. There have been times when each of the departments, because of the strengths within the department, have grown to work away from the denomination because of autonomy and things like that, but I think there is new activity within to see that all our departments see themselves as being one part of a machine - as being responsible to the Assembly.

Many of the changes that were being recommended had not yet been presented to the people of the churches nor to the college itself. For that reason I was asked to be judicious in any interviewing I might later conduct in College A.

During interviews with the college principal and, later, the academic dean, it became apparent that the principal had a low profile in recent college research and decision making. The denomination's consultation with him had been infrequent. A lecturer in the same college reminisced on a church curriculum review committee of three years prior to this study. In the former review, the three full-time faculty academic staff had meetings with the principal who would then carry their sentiments back to the committee of the church. He said:

I don't think we were directly in on that {the previous curriculum formation}. There were numbers of occasions when the other three fulltime fellows of us were involved in lengthy discussion with [the principal] as principal and [the principal], himself, then represented us back to that committee as I recall it.

When asked the question "When you set up the curriculum, what are the procedures? What do you do when you decide to include a component in your college?," the lecturer replied:

It would be nice to say that we look at our target and say 'yes, that is what we want to produce. We want to produce that.' I think to a great extent that is what this curriculum review committee tried to do three years ago. They did look at the sort of product.... The review committee that is on the run at the moment is a much broader based affair. Its charter is much wider in view of the organisational and spiritual life structures of the whole denomination - which happens to also include obviously the college. Just what they are going to come up with I am waiting to see too.

The principal was also unaware of the kinds of data and results the denominational committee was gathering concerning the college. Notwithstanding the desire to direct the program of the college, it was interesting to note that the Superintendent, the principal and the lecturer each emphasised the importance of the person's ability to serve as a church pastor. They each understood that this was the final criteria for evaluating the program. They had clearly determined the end result of preparation for ministry as the final objective. The principal shared, for instance "we gauge the success of our college in terms of each product; in the way our students perform; The way they are able to function." He may have had greatest difference with the denominational leader concerning the best way to prepare for that ministry, however, as he stated "we want to give priority to biblical theological understandings." The ultimate purpose of the college was agreed upon. The means of attaining that purpose was not. The principal placed more value on reflection in the form of ad-hoc discussion in class as distinct from interaction with the society face-to-face.

The Politics of Working With the College: College E, on the other hand, was one in which the denominational Bishop expressed a high level of satisfaction with the college's program and product. This college/denomination also had the greatest level of consultation and interaction concerning decision making for the college. The denominational leader gave the church's desires for the college. The principal and academic dean each added their perspectives. Of the five colleges explored, College E had more apparent unity in purpose, integration and intended outcome, as each of these sources were united in understanding of overall purpose and means of obtaining that purpose.

The Bishop wanted "men of God" who were men of prayer, yet able to communicate the gospel to the world. His definition of the church was the Kingdom of God on this earth, and this view had become predominant in his denomination in recent years. Of interest was the observation that each interviewee had a clear concept of the identity and essence of the church. Each related their views to agreed denominational statements. Denomination E was the most hierarchical of the denominations studied. The hierarchy, however, did not appear to create political tensions between the Church and college. There also appeared to be a common acceptance of authority, but with a great deal of dialogue between the levels of leadership. Recommendations tended to be made by the educators and then passed by the Bishops who confirmed their research and decisions. The Bishop responsible for the Seminary tended to be on site frequently. The uniformity may come from a clearly defined church doctrine and ministry. It could also come from the investment in communication and education for its decision makers. Before appointing the present principal, for instance, the Bishops financed an extensive observation/education program which enabled the principal to study and observe colleges in a number of countries. This effort was followed by ongoing dialogue during decision making processes.

College E cited above was in sharp contrast to those colleges which were under church hierarchy which did not communicate with the college personnel. These latter church leaders believed the college staff did not want to cooperate in the search for changes. Denominational leaders feared that staff involvement would jeopardise the possibility of changing the program toward preparing people for ministry. Colleges without the cooperative planning of College E demonstrated lack of trust and lack of dialogue. College B illustrated this difference when its presiding Bishop said that the college leadership had not been involved in preparation for change simply because they were resistant to change. He believed that they did not get involved with planning for change because "they had vested interests in leaving the program as it was."

Some College Leaders are Wary of Church Politics Regarding the College: From the college side, the comments of College D's principal suggested both the possibility of a political nature to decision making. He discussed his philosophy on handling the politics. He first gave the following thoughts on the church itself:

I would very much want to impress to the church that we want to work along the lines of cooperation, coordination, and not on the lines of authority and hierarchy. We are a

living organism. I think structures are really needed, but they are also the killers of the church and the life of the community.

The Principal had been speaking of financial pressures in the church, which led me to the following question: "You mention [the denomination] which leads me to this question. Who has the most control over the college, both officially and unofficially?" The question seemed to have relevance in the light of a merger which had formed the present college with resulting reformulation of policy. The principal's views were succinctly expressed:

I really don't want to answer that question because I am not in the power game and I don't want to be in that position. I have some very strong convictions about the power getting into the church, and one of my frustrations is that power getting in the church is so strong. I don't want to participate in that. I can see that there are people who want to have more control of the college here in [the state]. I can see that they can't because nationally there is a body that controls us... There are some in the church that feel that the college really should be controlled by the church and who are concerned about the sort of progress/programs that comes from the college, and I am concerned about that too, but those who have the wrong ideas that makes them desirous to interfere. But they cannot because we are responsible to the national body. Here you have a power struggle, and I really don't want to be in it but when I see the kind of power struggle I tend to become quite subversive, and to duck under the tables and make sure that what's being done is the best for the college.

Various Ways of College-Church Interaction: The five colleges of Stage Three demonstrate various ways denominations attempt to work within the political nature of the church college participation. Church E, as mentioned above, worked through cooperation and dialogue. Church D's college worked under a national body which gave broad guidelines to the college, but did not get direct involvement by the local hierarchy in decision making. This interaction nearly represents college independence. Two other denominations, however, demonstrate the political nature of decision making by taking direct control of program decisions without involving the academic staff, though they were working

within the college itself. In college B the church was asserting itself as authority over the college in order to direct the college toward training of ministry as perceived by the denomination. The principal was to be reassigned to a parish ministry to perhaps allow the implementation of these directions, while in college A the college principal and faculty were to stay in place, but had no input into the curricular decisions being made by the denomination. The denomination saw no need for input, for the college staff was seen to be working as a department of the denomination. They were, it would seem, ignored during the policy decisions. Church C, however, took the disparate path of handling church-college politics by withdrawing from the denominational college altogether, and starting its own local church college. The large congregation founded the institution in order to emphasise ministry within the local church as a part of the training program. Rather than trying to change the existing college to cover shortcomings the local church perceived in the existing denominational program, this large congregation chose to develop its own local college. It also desired to train students within the contexts of its own congregational life. By developing its own program, the local church seems to have solved both the dilemma of ownership of the students and ownership of the college program. Most of the students attend the sponsoring local church. The Senior Pastor of the Church has established himself as top officer of the college and has administrative authority over the principal.

Perhaps several models of Church college interaction may be illustrated above. College B and A illustrate a Denominational Dominance Model of Decision Making. College C was the result of a church withdrawing from supporting the denominational College, but now is demonstrative of a Pastoral Dominance Model. College D, by design and the principal's desire, was operating on the principles of relative college independence while College E models a cooperative model between the college and the denomination. Each of these models may be said to suggest varying attempts to address the same issue: The political nature of decision making within Denominational colleges. See Figure 6 for further explanation of this model of interactions.

Tension Points and Large Change Issues: A task of this research was to identify tension points and large-change issues so that these could be addressed and diminished in program planning and implementation. In this search, unexpected subsidiary information arose suggesting tensions preceding those involved with program decisions themselves. During Stage One of the research it seemed that student ownership was the issue which brought some differences between the college and constituent churches. Stage three, however, identified college program ownership

(or power) as an area in which a struggle may exist between the church and the college.

Power Structures Illustrated: The existing situation in the power structure between the church and the colleges as observed in this research can be graphically represented as follows:

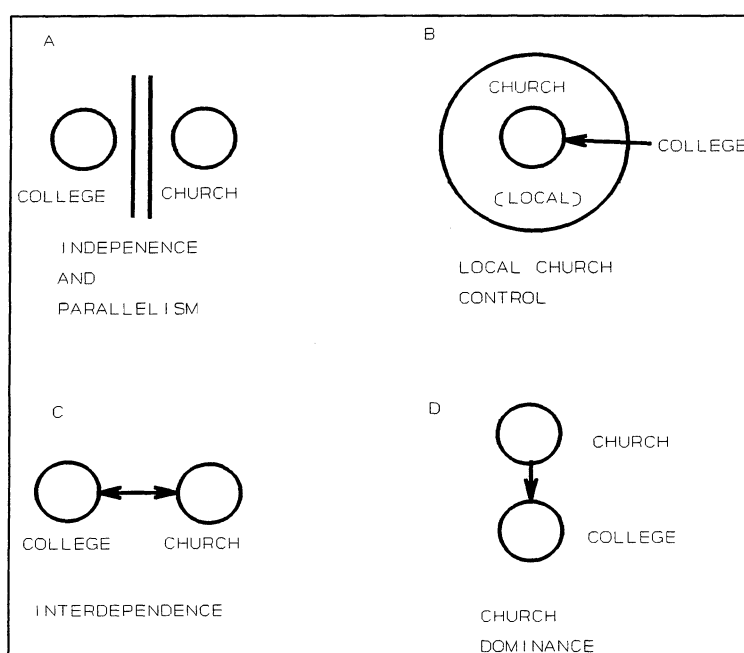


Figure 7 - The Existing Power Structure Between College and Church

Model A (Independence and Parallelism) would represent the colleges which have no control from church hierarchy or executive boards. While one may assume that this would give more latitude to make desired changes, and less restriction from denominational tradition, the evidence from this research suggested that this does not guarantee that this will happen. Those in the Independence structure did not rate highly on either change or understanding dimensions.

One may think that Model B (Local Church Controlled College), likewise, would allow freedom to give new directions with understanding

and change. again, the data suggest that these colleges do not display the high understanding or large change characteristics. College C of the third stage of study is representative of this model.

The Dominance Model (D) is reflective of both colleges A and B in stage three. The hierarchy of the denomination was making major decisions for the college concerning both function and implementation. They were making these decisions with little, if any, regard for involvement of the educational practitioners in the college itself. Again, this model did not lend itself to significant change or understanding.

Models Consistent with High Understanding/Large Change Colleges: The model which was evident in those colleges which are able to respond to change, and which base their decisions on careful understanding were representative of Model C, the interdependence model between the church and the college. While many in the dominance model have boards and hierarchy which seem to work together, the difference between the two models is the clearly defined roles within the decision making process for both the college staff and the board or hierarchy. For instance, those colleges investigated most carefully from the Interdependence Model which also provided freedom for change and understanding, involved the Board in cooperation with the college in information gathering and decision making for Planning and Recycling Decisions. The Structuring and Implementing Decisions were the domain of the college staff itself with sometimes accountability or reporting to the Board or Hierarchy. The initiative, however, rested with those involved with the day-to-day running of the college, with the board acting as control to assure compliance with Planning Decisions which had been already been established.

While power structure was not intended to be a part of this research, the design allowed for data to guide research itself. From the data, power structure's inclusion is germane. It is further justified if one believes, as discussed in Chapters Three and Seven, that curriculum is everything that happens in an institution. Certainly, one could argue that power and politic touches both the happenings and the learning within an institution.

Summary of Large Change Conditions: Several observations concerning denominational conditions and change have been previously made. As noted on Page 105, there was an uncharacteristically high level of change/understanding among Uniting Church colleges. It was also noted on Page 106 that colleges lacking denominational or board control were low on both understanding and change. On the other hand, some

colleges with elected boards or involvement by hierarchy were also low understanding/small change institutions, so having board or denominational accountability did not assure high understanding - large change.

Of the five colleges interviewed in Stage Three, one was of the Uniting Church. Another of the "stage three" colleges was also Metamorphic (High Understanding, Large Change), though its denomination was not noted for Metamorphic colleges. Because Stage Two had identified these two colleges as Metamorphic, Stage Three investigations expanded the normal interview schedule to uncover any comparisons.

Some areas of commonality were discovered in the interview analysis: Both high change colleges had clear lines of communication between the academic staff and the boards or hierarchy. Both colleges also had clearly defined roles within which the academic staff made decisions. These decisions were sometimes subject to board hierarchy approval, but always at the initiation of the college administration and staff. For instance, Structuring and Implementing Decisions were made largely by the people working within the program itself. The interviews in the chosen Uniting College would lead one to believe that other Uniting Colleges worked under similar guidelines, with a national body giving direction to the colleges: A national board which helps determine these decisions. On the other hand, other "stage three" colleges, were also under hierarchy or board leadership, but without being Large Change decision making settings. Those colleges which experienced interference in intermediate decisions by either hierarchy or the board were not in the Metamorphic Setting. Perhaps decision-making by people not actively involved in the actual college program could inhibit the freedom to make large changes. Interference may also undermine the opportunities to increase the levels of understanding within which the college can make decisions. If this is the case, then it would be wise for hierarchy (or boards) to be involved in both Context Evaluation and Product Evaluation to help guide planning and recycling decisions. It may also be wise to grant to those involved in the daily operation of the college the freedom (with accountability) to make Structuring and Implementing Decisions.

Another common thread running through high-understanding large change colleges was the inclusion of students in the data gathering or decision making process. Both colleges reported inclusion of students as major participants in decision making. This trend, however, is atypical when all colleges in Australia are studied, however. For instance, on questions 12b and 12d, only nine colleges used student feed-back in gathering information for decision making, and of those nine, only three conducted

formal feedback to gain objective information. Likewise, Question 15c noted only two colleges which brought in changes because of student expression of need. Less than one-third of colleges included students as voting members of major policy committees in the college (Question 13f). Thus, these college's (which were high understanding large change institutions) inclusion of students in decision making was noteworthy. Perhaps this inclusion, too, reflected the collegial and collaborative attitude toward program development.

A model contrary to the above metamorphic settings is illustrated by College A. College A is under the guidance of a denominational board as are both colleges above. The denomination, in this case, was given to re-evaluations and complete restructuring of the college. They had done so twice within three years. The governing body was "stepping in" to revamp a program which they perceived was missing their desired objective. An alternative to evaluation prior to complete program change may be cyclical evaluation with on-going decision making based on data gained from integrated research. Certainly, total program change without ongoing research and dialogue had not facilitated program understanding or improvement.

6.4. Considerations for a Final Evaluation Model

As stated in Chapter Five, the ultimate goal of this research was to discover the relevant issues in curriculum decision making for ministerial education, and to propose theory which provides adequate information for ministerial education decision makers. Before a theory can be proposed, the issues which have been discovered to hinder high understanding - large change merits specific identification. Several of these issues will now be highlighted, and shall be explained further in the next chapter, along with proposals for overcoming these barriers. The third phase of research has identified several issues germane to this consideration:

1. Disagreements Between The College and Sponsoring Church

Firstly, Most denominational hierarchy disagreed sharply with their college regarding the priorities of the college program. In two cases the denomination had decided to restructure the college program. In these two cases, the denomination was to not only determine priorities, but take direct control of the implementation of the new directions in program. The restructuring was not to be done in consultation with the college personnel, thus disallowing any sense of college people's ownership of

the new proposed program. To prevent this kind of dichotomy, it would seem to be important to find avenues for joint exploration as to the nature of the church, of ministry and the direction of curricular evaluation and design. Perhaps this joint exploration could bring the kind of harmony evident in College E, for, as the discussion indicated, there was both harmony of purpose and mutually significant dialogue. On the other hand, in the cases of Colleges A and B, this dialogue was missing and there seemed to be a sense of mistrust between the two institutions. Certainly, there was what many colleges would term "interference" being practised by the denominations involved. This interference was the very pressure which College D's principal would not tolerate. To prevent denominational dominance, but at the same time to include them in direction setting, a time of joint exploration and planning would be helpful. Denominations which became active during the implementation stages of decision making rather than the planning stages appeared to create tensions between the two institutions.

The differences between the college can also be attributed to political and procedural structures. These structures will be considered further in the next section.

2. Tensions Between Elements of College Programs.

A second issue which is identified in this study is the tension which is evident between sometimes competing components of the college program. The proposed model should address ways of either minimising or eliminating these tensions. Selection of a grounding principle for discussion and decision may help to prevent the tension by preventing over-compartmentalising the program with the inherent tensions which arise when different elements in an overall program are treated in isolation. Furthermore, it is observed that agreeing on an objective is not the final step, in that program components may compete with other components for time and for emphasis. For instance, Field education may be seen as a separate, but competitive element of the college program. There is also tension as to which courses to include in the program. It would seem that a crucial link is the choosing and the tying of program components toward the intended outcome for the college. Such integration may further prevent hindrances toward the intended outcomes. Coordination and communication should be evaluated as part of the overall evaluation-implementation cycle.

In addition to compartmentalised departmental differences, stage three discovered a disunity among lecturers in the same institutions regarding

the purpose of the college and the methodology for achieving that purpose.

3. Lack of Congruity Between Purpose and Evaluative Data.

A third issue, which was significant, was the lack of congruity between intended purpose and the evaluative data used in judging or correcting the program. Most colleges tended to state one purpose, but either did not evaluate or conducted evaluations which were totally irrelevant to the stated purpose. The final theory could address this issue of linking program decisions and input for decisions. These could be related to one another and to the purpose for which the college exists.

The incongruity could stem from several sources including:

1. Lack of information for decision making;
2. Imported information linked to another program elsewhere;
3. Ad-hoc, informal information based in ill-formed perceptions; or
4. Perhaps formal empirical data incongruous with the stated purpose and means of the college.

4. High Change (with great institutional costs) Issues varied Among Colleges.

Fourthly, it was discovered that there were high change issues for colleges, but these high-change issues varied between colleges. It would be helpful to suggest that colleges and churches discuss the high-cost issues for the college by using the definitions from CIPP when implementing change. A college should be cognisant of what high-change issues are in its own setting, and also should address ways of overcoming barriers posed by these change dimensions.

A further observation concerning change will guide the model offered in Chapter Seven: As intimated earlier in the chapter, Change issues varied from college to college. Though issues differed, however, there was a direct correlation between church college interaction styles and high change settings as discussed with reference to Figure 7, Page 119.

While "change" considerations gave measurable differences between institutions, this very consideration indicated a deeper, perhaps determinant, dynamic - that of the manner in which the college and church interact, and the appropriate timing of that interaction. As one

considers the data of this research, it would seem that ministerial college settings, though differing in the change dimension, have a prior issue which can be explored. It could be argued that there is a correlation between change and interaction. In other words, with regard to ministerial colleges, there seems to be a prior consideration to that of change. While high change results, another basic question must be explored concerning the power, interaction and politic between the college and the supporting church.

Because of the prior observation, the following chapter will give more attention to the possible cause rather than the possible result. Change will be subordinate to its apparent precursor in this case - that of interaction and joint exploration. When these inter-institutional issues are settled, it is suggested that the high change issues will follow. One appears to be the cause, the other the observable consequence.

5. Little Concern or Regard for the Cultural Setting for Ministry.

A fifth consideration is the low regard for cultural adaptation of ministry within the colleges' program and mind-set. While this observation has been previously discussed, it bears mention here as a consideration for churches and colleges evaluating their ministerial education. Within the interviews in stage three, this consideration was of much more concern for denominations than for colleges.

The final theory of evaluation and implementation would assist colleges in recognising and overcoming these possible barriers to change.

6.5 Initial Implementation

Soon after the first draft of the evaluation model, as presented in Chapter Seven, was completed, this writer was asked to lead one of his denomination's colleges in a development exercise and to provide leadership in academic formation. The existing program was in disarray, according to the board and the college principal. The resultant tensions among faculty and among students required action quickly.

During the time of evaluation and implementation, the model as proposed in the early draft of Chapter Seven was utilised. In the process of use, this researcher found the model to be practically sound and useful in leading the college to a unified and integrated program. The peace which resulted on campus was evident, as was subsequently documented by the

college board. During this time of implementation and listening to Denominational leaders, faculty members and students, a few adjustments were made to the model so that it could be refined for subsequent opportunities for its use in guiding program evaluation and improvement.

CHAPTER SEVEN

A PROPOSED MODEL FOR EVALUATION IN AUSTRALIAN MINISTERIAL COLLEGES

7.1 Introduction

The purpose for this research is to offer a model for both evaluation and improvement in ministerial education. The critical study identified constraints separating intended and actual outcomes. This chapter will now recommend evaluation considerations designed to counter these constraints.

Starting from a model (CIPP) of proven usefulness in other areas of educational evaluation and improvement, ministerial colleges throughout Australia were studied. This study was intended to move toward an evaluation theory grounded in Australian ministerial colleges. Just as CIPP theorists suggest that evaluation is not to prove, but to improve (refer to Pages 52 and 56), so this research is not trying to prove CIPP as the final theory. Neither would one disregard it entirely if it provides information helpful for decision making in ministerial education. The research is aimed at extending theory to specifically reflect evaluation concerns of Australian ministerial education.

As recorded in Chapter Five, Stage One of the research discovered the relevance of researching intended outcomes and purposes, for these sometimes differed from my earlier assumptions regarding each. For instance, the assumption that most colleges placed priority on preparing people in skills of ministry was not confirmed. The role of the college must be established individually for each institution prior to program evaluation and improvement.

7.2 Program Evaluation and Decision Making - CIPP Revisited

One may recall that, on Page 73, I illustrated the following links between evaluation and decisions. The evaluation and decision types are defined in Chapter Four, and the links between them are again stated:

- (C) Context evaluation to inform planning decisions.
- (I) Input evaluation to serve structuring decisions.
- (P) Process evaluation to guide implementing decisions and
- (P) Product evaluation to serve recycling decisions (Stufflebeam 1983: 122).

A quick update on the CIPP theory may also prove helpful in evaluating its suitability for use in Australian ministerial colleges (Stufflebeam 1983). **Context evaluation** identifies the strengths and weaknesses of some object such as a college program and provides direction for improvement. This evaluation includes "examining whether existing goals and priorities are attuned to the needs of whomever is being served." Whatever the focal object, the result of a context evaluation should provide a sound basis for adjusting its existing goals and priorities and targeting needed changes" (Stufflebeam 1983: 129-130).

Input evaluation helps prescribe a program by which to bring about needed changes. It should also "search the client's environment for barriers, constraints and potentially available resources that need to be taken into account in the process of activating the program" (Stufflebeam 1983: 130-131). The stress is on deriving a plan which would work for the clients. **Process evaluation** is an ongoing evaluation of the implementation of the plan with a record of how what was intended compared with the actual outcome (p. 132). **Product evaluation** is to "measure, interpret, and judge the attainments of a program" to see how well it has met the needs of the group it was intended to serve (p. 134). This information can help determine whether to continue, modify, or discontinue a program.

After considering both this brief overview and the fuller explanation of CIPP in Chapter Four, the following observations arise from data derived from Australian ministerial colleges:

7.3 An Evaluation Model Proposed

CIPP's context evaluation demonstrated its appropriateness for the current study, for it was in context areas in which tension arose. In its quest for setting an appropriate purpose for the program, however, context evaluation could go further than previous models for secular education by including distinctively ministerial college dimensions: Even the fact that many colleges are led by people whose gifting and training lie outside educational curriculum design and evaluation may validly call

for specific step-by-step suggestions for curricular design. It could be argued that the offered model should not only strive to identify purpose, direction and barriers, but also to offer optional purposes which would be harmonious with various agendas for the diverse kinds of colleges. Prior to following the model, it is suggested that participants in the early stage of evaluation be nominated. This model would suggest that participants in the first step include the college administration, some faculty members, student input, denominational leadership and college board representatives.

The steps in this model will now be presented:

STEP 1. Define Power Structures (Context Evaluation).

This research discovered the importance of political dynamics between the college and the church for program development. Indeed, these political considerations determined the direction of curricular formation and also the degree to which both the church and the college were satisfied with the program: Political tensions inhibited smooth program formation and operation. There was often confusion or disagreement as to who "owned" college programs. There was also further tension as to who should be the primary program decision makers - the college or the church. These political and power structures are essentially contextual considerations, in Guba and Stufflebeam terms.

Some churches and colleges do not resolve the contextual issues of the politics of decision making, but rather move directly to Input Evaluation for Structuring Decisions. They begin to design programs and start making Structuring Decisions based upon Input evaluation (ie resources, limitations etc.) without prior context evaluation of the power and decision making structures of the church and college. As illustrated by three of the five colleges in Stage Three of this research, ignoring the political context of programs results in instable program structures (subject to frequent overall change) or in tension between the college and church concerning the college program. On the other hand, the two colleges which addressed the context of the church/college decision making had programs which were satisfactory to both the college and the church.

The research thus highlights the importance of Context evaluation of the politics between the institutions (the church and the college). Furthermore, it suggests that the political context evaluation and decision making is a *first* step in program development; Without an agreed

context, the other decisions (such as the best use of resources) and the resultant structures are fraught with either instability or tension.

In terms of specific issues, the analysis of the research data suggested the following issues to be addressed as part of Context evaluation in order to prepare the college for subsequent steps in program development:

1. What Curricular Model will be followed in evaluating and structuring the college program?
2. Who will be involved at each stage of Evaluation and Decision Making?
3. What values motivate both the church and the college? What is the source of Church Identity?
4. How will the issue of program control be settled?
5. What is the *raison d'être* for the college?

1. What Curricular Model will be followed in evaluating and structuring the college program? To give a sense of direction and purpose to even early contextual evaluation, it may be beneficial to equip the college personnel, the college board, the denominational leaders and the student body with an optional curricular model. For instance, in the first implementation of this model, a full-day workshop was conducted for the above groups. It seemed to give unity in direction as further program development steps were pursued.

2. Who will be involved at each stage of Evaluation and Decision Making? Furthermore, confusion often occurs when agreement is lacking concerning the appropriate persons or bodies which are responsible for various decisions within a program. When more than one person assumes responsibility for any given evaluation and decision, friction would seem to be the natural result. Later in the model a suggestion will be offered as to the appropriate participants in the various stages of decision making. For the time being, however, it will be suggested that agreement between parties is necessary.

3. What values motivate both the church and the college? What is the source of Church Identity?

Political disagreements may stem from disagreements over two other issues: Values and identity. Tension in these areas were observed in interviews in this research. The college and its sponsoring church should recognise the importance these two forces have in determining the context of ministerial education prior to proceeding to further steps. Some of the

information needed in this model would come from outside the data arising from this research. For assistance in gaining insight into ways of overcoming political issues in organisations, material in organisational management and organisational politics was consulted (i.e. Limerick 1985; Peters 1982). The resulting insights assist this model as it offers means to overcome barriers, particularly with respect to the political gulf between some colleges and their sponsoring churches. The concepts of the discipline of institutional politics was seminal to several of the following concepts.

(a) Forces acting on the institution: The underlying philosophy and values of a college tend to be formed by two forces which act on the institution. These two forces are internal working (efficiency) and market forces. The literature speaks of trade-offs in these forces in order to meet the current needs of the clients. In Australia, most organisations are now making customer service their central value at the expense of internal efficiency and tradition (Limerick 1985: 11). In terms of the church, these two forces acting upon it could be termed the force of tradition and the force of meeting needs of people in a relevant manner. Some church cultures may believe highly in the tradition and may agree with the quote "good worship and good liturgy will lead people to God." (Principal of College B, 1988). The other force is the pull for relevance to the people to which ministry is envisioned. These two forces are competing, so that, "to the extent that you are prepared to accept tradition - to that degree you must be prepared to downplay the needs of the people" (Cunnington 1988). Likewise, church cultures which value highly the needs of the people may need to redefine their emphasis on tradition.

Again, in the college in which this model was first trialled, there was constant tension between long held church traditions and the needs of contemporary christians. Various parts of the college's constituency were addressing these two forces differently. The varying views of tradition/needs, however, sometimes created difficulty in relationships between the church leaders.

(b) Forces Form Values: Institutional values are formed by the two aforementioned forces (institutional tradition and people needs). The extent to which each of these forces influence an institution shapes the institutional values themselves. Thus, some business literature speaks of newer values which reflect "people's needs." Some writers have called this value "New Management," New management in business, for instance, places value upon people needs. It places at least as much

value on the consumer as the stock market (Peters 1982). Thus, priority on the traditional view of big business is traded off for a newer client centred view, and the values of the institution change.

The foregoing concept lends itself to the following orthogonal value dimensions with four possible approaches to church "culture" (i.e. low people response, low tradition, low people response high tradition etc.). The church must establish where it's values lie before proceeding to a curricular plan, given the tensions discovered in the research when values were not thus identified. The issues involved in value analysis is illustrated in Figure 8.

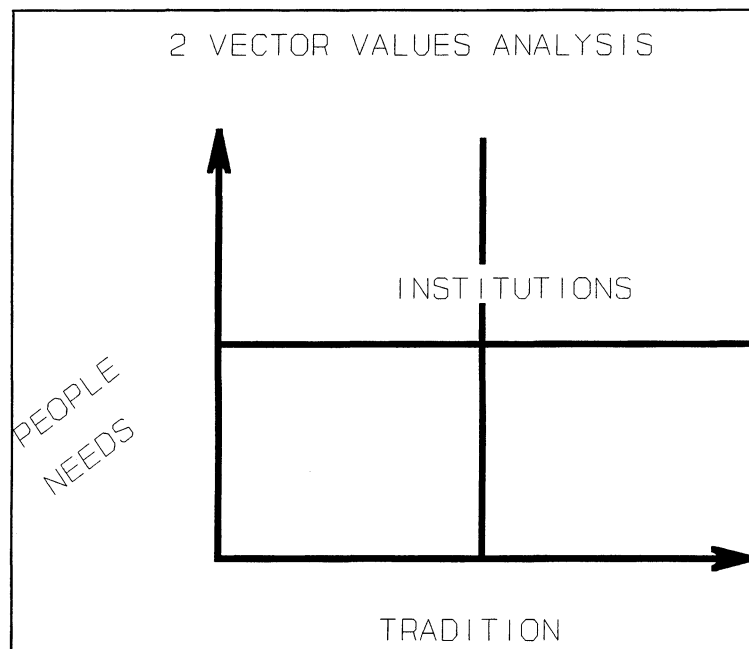


Figure 8 - Forces Acting Upon an Institution

The church in both high tradition and high people responsiveness would value its basic identity traditions, but would also stress communicating those traditions in a manner which would aid comprehension by the host societal culture. They would make the meanings of the tradition relevant to those with whom they communicate. In other words, the approach to ministry most in keeping with values high in both responsiveness and

tradition would be an incarnational approach as outlined in Chapter One. On the other hand, churches high on tradition but low on responsiveness would believe in an inherent worth of the tradition by itself. They would believe that people wanting "truth" would find it through the tradition without an attempt to make the tradition "relevant" to current society. Likewise, those high on responsiveness may find a sociological view of ministry compatible with their values.

(c) *The question of Identity*: Another question that may be asked in the clarification process is the degree to which church identity is based on operational (or strategic) values rather than unchanging transcendental values. When identity is based on the former two, (operational or strategic) then changing methods and strategies is fraught with great tensions. If identity comes from changeless transcendental values, then tensions will be minimal when methods change, for the sense of identity is still solidly in place. The church/college would be helped in their planning if they could identify whether their identity is strategic or transcendental. They could also diminish political tension if they based identity on transcendental values. If identity is tied too closely to strategy or operation, then a reevaluation of identity may be in order if the church desires to change in the light of the target audience to which it would speak (Cunnington 1988).

4. How will the issue of program control be settled?

Tension from Disunified Visioning: Tensions in college programs may arise from cultural differences between college and church, but more probably these could arise from political dynamics as to who is to control the visioning and the subsequent program implementation in the college. Focusing may need to be directed toward underlying philosophy and values of the church "culture" before later curricular decisions can be adequately addressed.

A key question, related to operational issues, is the degree of political control the denomination places over the college's operation and visioning. Indeed, the tension concerning control is evident in any larger, multi-level organisation. Once again, trade offs are necessary to reduce friction. In terms of corporate organisations, those which change quickly to meet current needs decentralise implementation control. They trade order and structure for freedom and innovation in meeting changing client needs; These are designed at the lower levels of the organisation. In new management terms, if college control is too centralised, the people at the "bottom" who are working with the students may be

paralysed. At the same time, it may be suggested that the college would benefit from the input of the denomination and churches. Again, the top levels of successful businesses do not loose oversight of the operations, but they trade innovative control for ability to respond to people needs (Peters 1982: 20). Somehow, in the trade offs, the balance of power between "head office" and "branch" must be negotiated. At all times, the two levels must work under the same value system. In terms of the college, some denominational control may prevent a truncated vision arising solely within an isolated educational institution. Perhaps the basic question to be addressed is this: Is the college functioning within the value system of the church? Does the college heed the ministry vision of the denomination(s) within which the students will ultimately serve? A diagrammatic representation of the value analysis follows in Figure 9:

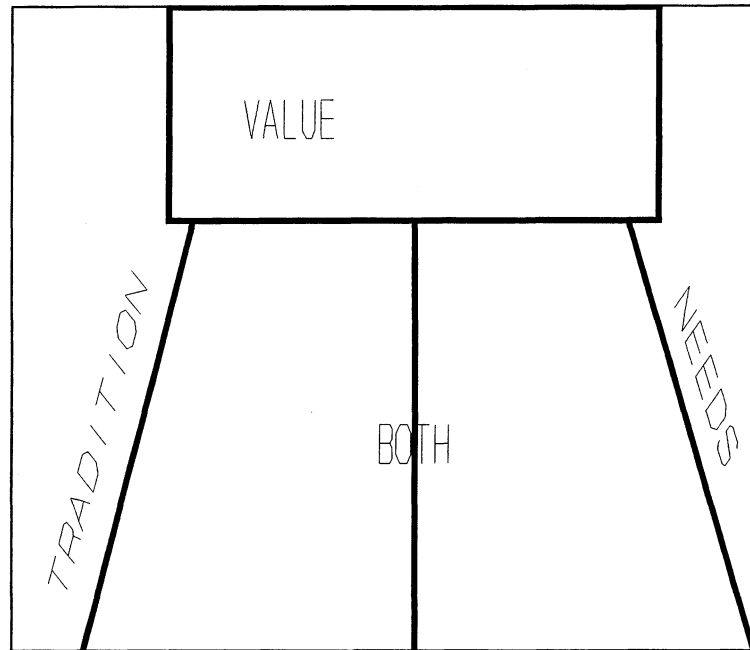


Figure 9 - Values Analysis in the Church and College

Defining Roles of the College and Churches: This researcher observed, from the interview transcripts, that the college and denomination which worked closely with one another and which had an agreed value system did not experience the political tensions which other colleges/churches did

experience. Likewise, the questionnaire responses confirmed that those colleges working in an interdependent manner demonstrated higher "understanding" and "change" ratings than did other colleges. As was suggested in Chapter Six, perhaps the secret of their success may be in communication, collegiality and clearly defined roles. Perhaps the determinant of this harmony was the working relationships and the frequent dialogue/contact between the college and the church. Neither institution ignored the importance of the other.

The Church-College Interaction Style: Power and Politics in Curricular Evaluation.

The model will now address styles of interaction between the Church(es) and the College. One may question the rationale for addressing program ownership, power and politics in a curricular model. Indeed, the early phases of this research did not anticipate their inclusion. These factors, however, did emerge as major barriers to positive program change in some colleges. Moreover, as one recalls the contemporary definition of curriculum as "the total program of an educational institution" which would include all the formal and informal learning experiences within a school which facilitate learning (refer to Page 45) one may validly argue that these interface considerations are, in fact, appropriate and necessary: Certainly, these power considerations determine much that happens within a college. Furthermore, they influence student learning either positively or negatively. For example, the college and church may interrelate in either a cooperative manner or in a contentious insular manner. Either extreme would seem to influence student learning concerning inter-organisational ministry. The manner of collaboration, then, is in itself a teaching situation.

Again, while not intended as part of the study, inclusion of power and values analysis is germane. Designing a stable and low tension program will be difficult until roles for participants are clearly defined. The accountability lines also are clearly defined by those colleges which become high understanding/large change colleges.

5. What is the "raison d'être" for the college?

Movement toward an agreed-upon college purpose or "reason for being" is also relevant to early contextual evaluation. This *raison d'être* can become a focusing mechanism for further decisions, and can thus form the basis for further agreements on program evaluation and design.

Two factors point to the desirability of a focusing mechanism in the theory for evaluation and improvement. The first factor is the tension between competing parallel components of a college program; the second is the apparent confusion regarding program purpose between various client bodies in a given church. Both factors seem to emanate from the lack of focus in the program. The focusing mechanism shall be called the Integrating Purpose (IP) in the ensuing model, particularly as the concept is developed in Steps 2 and 3 of this proposed model.

The Integrating Purpose could be defined as the college's most important function. It would be the fulcrum from which the program would balance. This Integrating Purpose could be considered as the "reason for being" for the college as viewed by the college and the church collectively.

The choice of Integrating Purpose would be central to every other program decision. When components of a program were chosen or evaluated, they would be with regard to their supportive role of the Integrating Purpose. Missing elements in a program would also be identified by the Integrating Purpose. That is to say, one would ask "does the Integrating Purpose require any additional components in order to be realised?"

Granted the holistic nature of ministry based on spiritual, academic and practical ministry skills, it is still interesting to note that most often the questionnaires and always the probing interviews could derive the perceived most important role of the college. One of the traditional three components of ministerial education (ie. spiritual, academic or ministry) may serve as the focal Integrating Purpose. Though it differed from college to college, still an awareness that one of these traditional components had ascendancy over the other two was noted in each college. The role of the extended evaluation is to make colleges aware of the need for identification and clarification of the purpose. If someone were to ask any college leader questions concerning the distinctives and role of that particular college, the Integrating Purpose would most likely finally emerge.

While a specific example of an Integrating Purpose will be cited later, a brief example will be presented. Suppose the Integrating Purpose were an academic content orientation. In this case, each part of the college would be geared toward this academic orientation. The professional knowledge would be secondary consideration. On the other hand, if the Purpose were ministry and mission, each part of the teaching program would ultimately relate to selecting topics by their relevance to the

Purpose. Furthermore, the manner in which even the academic areas were taught would reflect the college's orientation to preparing people to be practitioners.

Differences in Integrating Purpose: Although the concept of Integrating Purpose had not been formulated at the time of the interviews, it was possible to deduce it from each interview transcript. It is noteworthy that, more often than not, the college and the client denomination did not each perceive the college's focal purpose (hereafter called the Integrating Purpose) as did the other. In one case the local church started its own college to reflect its own Integrating Purpose; in two others the denomination was preparing to dictate both the Integrating Purpose and methods of implementation to the college administration and lecturers. Program ownership by those directly involved in carrying out the implementation seemed minimal or non-existent.

Finding A United Approach to the Purpose of the College: If agreement on a unified Integrating Purpose is not apparent, then perhaps an all-party action research activity would be helpful. In the activity, members of the college, the church hierarchy and the local churches could develop the best Integrating Purpose in the light of their own church's ministerial agenda. If some of the participants perceived that the college or other participants had "vested interests" to inhibit change (words from interview with Denominational Leader B), then a neutral facilitator could work with participants to help clarify the most appropriate Integrating Function for their own college. It could be suggested that, by involving all parties in both data gathering and data interpretation, one might increase ownership of the findings and lower resistance to subsequent changes.

As recorded in Chapter Six, this model was initially used in its draft form in improving a ministerial college program which was in a state of disharmony. Prior to using the draft model, the college board (representing the denomination) had major disagreements within its membership due to the varying perceptions as to the focal role and purpose of the college. Various board members reflected perceptions based upon prior experiences in their own theological training patterns. Furthermore, there was major disharmony between the board and the college administration concerning the program priorities of the college. This disparity between college administration and the board pre-empted further development in the program.

Disharmony in Integrating Purpose Leads to Political Control: The present research identified tension between some churches and their colleges as to the appropriate preparation for ministry in Australia. In this tension, some denominations have moved for political control over the college as discovered in stage three of this research. The identification of this tension revealed that the institutional culture, politics, control and values were important to curricular planning in ministerial colleges.

In terms of college in which the draft model was trialled, the control question was very evident. In the midst of disagreements on the college's purpose, various board members became self appointed college administration members, setting up special interviews with students and faculty members to prove their own purpose as the appropriate purpose, thus destabilising the college administration itself. This administrative role was quite outside the mandate of the college board's constitution. There had been a lack of political context evaluation, thus exasperating ongoing friction between the college and the denominational board.

Sometimes formulation on an agreed "Integrating Purpose" is not as easy as one might think. Often church leaders and college personnel hold preconceived ideas concerning the purpose and operation of a college. For this reason, a second step is now offered to assist denominations and colleges in finding their appropriate Integrating Purpose for their educational program.

The first step toward revision of the college program is, then:

1. Define the Power and Accountability Structures. The second step now follows:

STEP 2. Find the Anticipated Expectation on the Educational Product - The Graduated (Context Evaluation Continued).

Moving Beyond Preconception: Once the power and communication lines have been determined, the next step is moving toward an Integrating Purpose. As discovered in the initial implementation of this theory, however, this task is not possible until another intermediate step is taken, since many participants had pre-conceived functions which conflicted with those of other decision makers. This intermediate step is finding the post-college Expectation. The term "Expectation" here refers to that which is expected of the student upon completion of the course.

Expectation would include, along with the level of a college graduates anticipated general knowledge, the immediate and longer term requirements of the profession. For instance, one could ask such questions as "are the former students expected to have skills in managing their continuing education after college?" and "Is the student expected to pastor a parish without on-going supervision following college?" While the term "Expectation" could be variously defined, here the term refers to that which the person would be expected to do following the college course. It is, in other words, the church's expectation of the former student rather than the expectation on the college itself.

Future "Expectation" rather than participants past experience in ministerial education may bring unity, for it was found that people were biased by their own experiences in ministerial education. People tended to want what they had experienced, but people's experiences had differed, so there was little unity for a grounding principle. By deriving principles based on future rather than past experiences, discussion could move beyond biases of participant pre-conceptions to a unified search for common ground.

This second step is outlined in Figure 10 which follows:

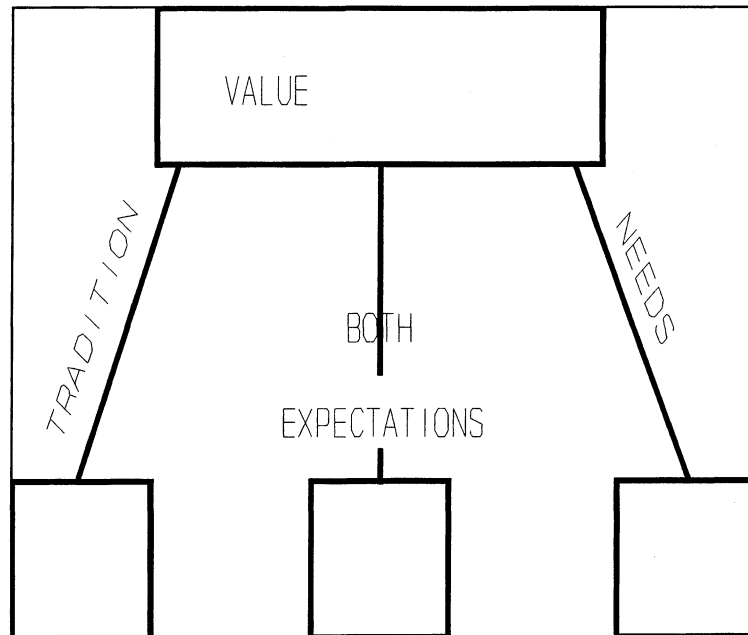


Figure 10 - The "Touchstone" For Agreeing On Expectation

A touchstone upon which to base information gathering would bring the discussion on Integrating Purpose to an objective status. That is to say, it would free the discussion of some of the participants' restricting biases and prejudices which often create barriers to fresh exploration as to the role of the college. By basing the discussion on a commonly agreed principal, the participants can step back, as it were, and even reexamine previously unquestioned convictions concerning ministerial education. These convictions often come from previous experience or role models, and may not be based upon information commensurate with the current Australian ethos.

In this instance, "touchstone" is used in its figurative sense which is "That which serves to test or try the genuineness or value of anything; a test, criterion (Oxford 1989: Vol XVIII, P. 301)." It also tailors the purpose to the situation being served rather than importing the purpose of another college or of an earlier time. Indeed, within a changing society, the curriculum which served well in another time may not be ideal for the present. The ideal purpose may differ as one considers the

next activity following college (ie. the Expectation). For instance, a program anticipating a post-college internship or curacy would presume one kind of expectation (perhaps an academic grounding upon which to build). If, however, the Expectation is to pastor soon after graduation, then the purpose of readiness for ministry and mission may arise from that Expectation.

It may also be wise to define the characteristics of anticipated ministry or mission. If Expectation includes ministry immediately following college, the kind of anticipated ministry is also an important consideration for the Integrating Purpose. Looking at value, one may differentiate between ministry which stresses tradition, people needs, or both. Values on tradition would validate strong emphases upon tradition being stressed in the curriculum. Likewise, meeting people needs would validate inclusion of social sciences and cultural studies. In other words, if the Expectation is ministry, one could ask "what kind of ministry?"

Values help determine this Expectation. If the church values ministry based upon the needs of the context and culture, the ministers will be expected to practice their profession in a certain manner while values based on tradition would give another approach to ministry. These values would also influence post college activity, but they would also influence which cognitive content were to be learned, which "people" interaction and communication skills were to be fostered, and which patterns of continuing education skills were to be engendered in the student during college.

The two steps thus far presented include the requirements to:

1. Define the Power and Accountability Lines which Promote Smooth Interdependence.
2. Discover the Expectation upon Students following Graduation.

A third Preliminary step then follows which is diagrammatically represented in Figure 11:

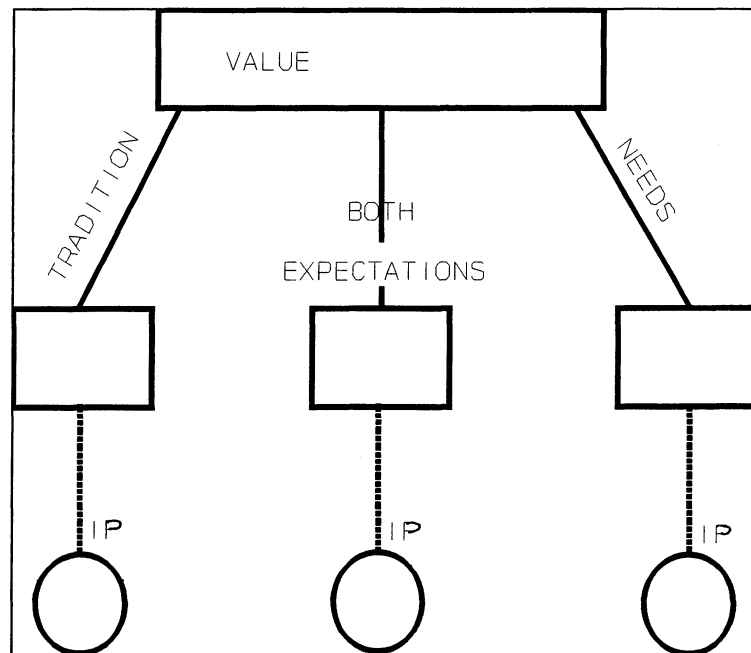


Figure 11 - Describe the Integrating Purpose

STEP 3. Describe the Integrating Purpose (Context Evaluation Continued).

From Expectation to Integrating Purpose: Figure 11 demonstrates a method for linking Integrating Purpose to Expectation. This link is based upon the assumption that the discussion regarding the ideal Integrating Purpose for the college would be based upon the touchstone "What is the Expectation placed upon the student after college, and how do we educate people to satisfactorily fulfil that Expectation." The third step, then, is to describe the Integrating Purpose which flows from Expectation.

It is envisioned that participants would need to communicate with one another, but would also each need to consider the importance of the intended outcome for the college program. Why does the college exist? How does that purpose fit into the overall value of the denomination? How would one view evaluation and implementation in the light of the intended outcome? The basic elements of CIPP would serve as a

focusing discussion, but more specific questions could also serve as reflection points to assist in causing the most universally appropriate Integrating Purpose for that particular college to arise. The interaction would need to be between participants themselves, and also between each kind of participant (i.e. church, college, student etc.) The discussion could focus on questions concerning Expectation.

Integration Rather Than Parallelism: Even after the Integrating Purpose has been identifiable in a college, there are various components of the program which need to be integrated into the college program. This integration needs to be aimed at supporting the Integrating Purpose. Otherwise, as observed in this research, parallel purposes result which create potential tension points between components of the program as illustrated in Figure 12:

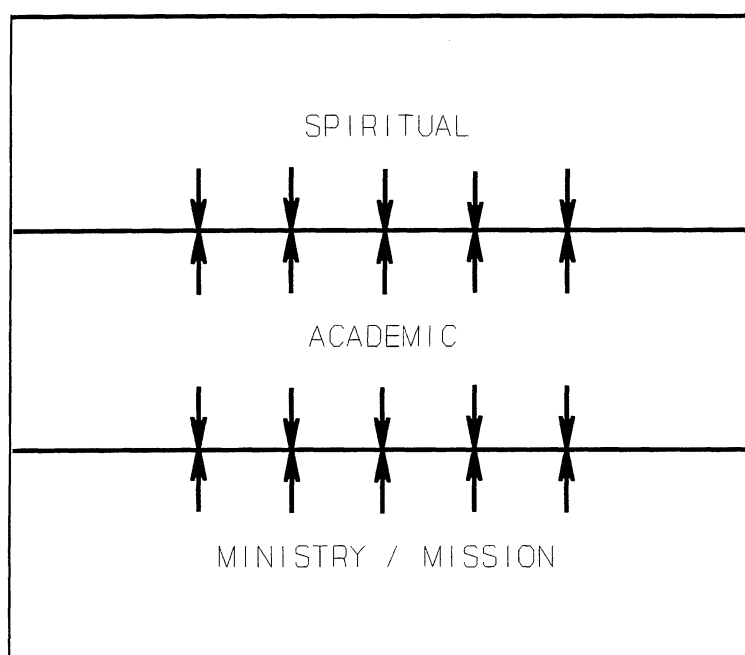


Figure 12 - Tension Points Between Non-Integrated Program Components

STEP 4. Evaluate for Functional Integration (Input Evaluation).

Coordination toward Purpose: A method of coordinating the program around the central purpose to lessen these tensions would help attain the intended outcome. A process of "Functional Integration" could be designed to ensure that each component supports, rather than competes with, the fulfilment of the comprehensive Integrating Purpose of the college. Functional Integration would need to integrate those aspects of ministerial training identified in the survey, namely spirituality, academic readiness and practical ministries skills. An evaluation theory would seek to investigate the integration/coordination of these components with one another in view of the overall Integrating Purpose of the ministerial college. Figure 13 illustrates a cohesive model for evaluating this Functional Integration, the fourth step of the proposed model.

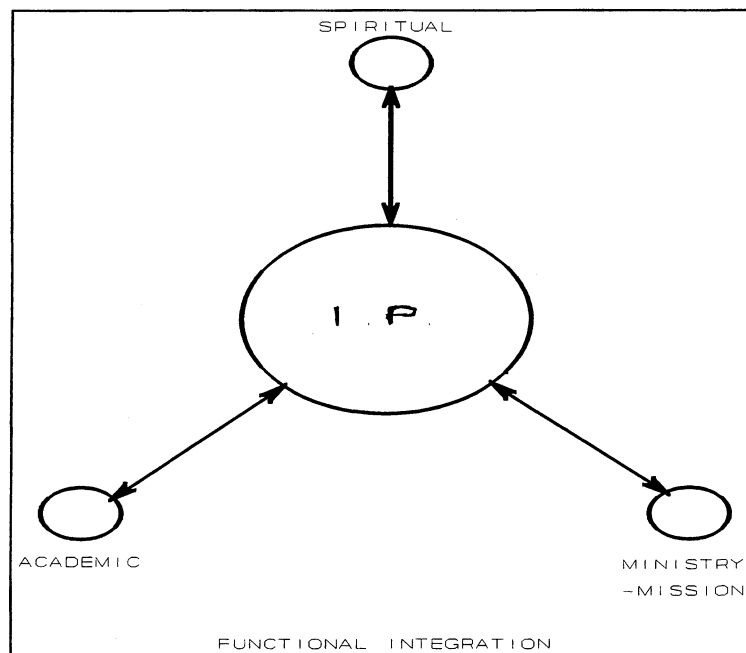


Figure 13 - Evaluation for Functional Integration

Each aspect would make a contribution to fulfilling the Integrating Purpose. It would also, however, be derived from the Integrating Purpose in that the aspect would be absolutely necessary to achieve the main function of the college. That is to say, the Integrating Purpose not only benefits from the components of a college program, but also dictates which elements are to be chosen from the many options available to program decision makers. Elements in each component would earn their right to be included in a curriculum by the degree to which they contributed to readiness in the central (or Integrating) Purpose. Perhaps an illustration using a possible Integrating Purpose would demonstrate this relationship.

Functional Integration Illustrated: In Figure 13, one sees the Integrating Purpose as a central core of every aspect of the curricular activity. Suppose the Integrating Purpose were to prepare people for ministry and mission. Figure 14 would serve to illustrate the model:

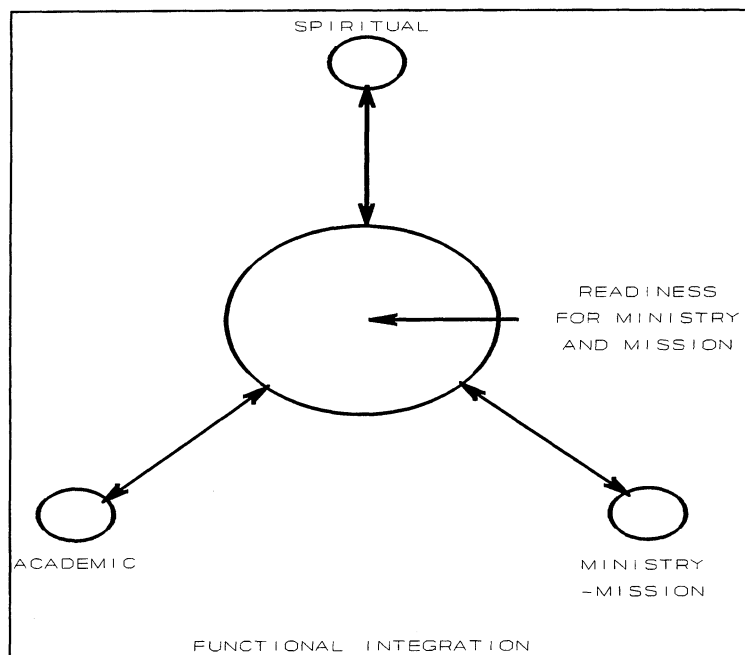


Figure 14 - An Illustrated Application

Many academic disciplines may exist in a ministerial college. For instance, Latin, Greek, homiletics, and many others may be traditional. For the academic component of the curriculum to be functionally integrated, however, each discipline must earn its right to be included by judging the degree to which the discipline adds to readiness for ministry and mission.

If the central Integrating Purpose were ministry and mission, then academic components of the program would be chosen from those which would be relevant to that overall purpose. The disciplines in each of the possible component circles are too numerous to be included in any one curriculum. Selectivity must necessarily be exercised in any college program. The criteria upon which these choices are made may well reflect the degree of functional integration. Tradition and history may be one way of selecting courses. Quite another criteria, suggested by this research to overcome tensions in integration, is choosing by the relevance the discipline has toward the intended outcome.

Thus far four steps have been considered in curriculum decision making. A fifth step will also lessen tensions:

STEP 5. Evaluate for Organic Integration (Input Evaluation).

To this point in the model, several key concepts have been explored, namely Expectation, Integrating Purpose and Functional Integration. A further level of program integration will now be introduced - "Organic Integration."

While Functional Integration ties all program component to the central "Purpose," Organic Integration links the various program facets to one another. The manner in which the practical ministerial readiness, the spiritual dimensions and the academic rigour are coordinated would reflect the level of Organic Integration.

Organic Integration would assist the Functional Integration to have meaning for, if a plan is to work for the college toward intended ends, then it would seem advisable that it be integrated and coordinated toward those ends. Identifying the Integrating Purpose and subsequently reflecting this Purpose within each activity in curriculum would form a structure which would be focal in the decisions needed in forming and reforming curriculum. Following this integration, parts of the curriculum could be integrated organically to one another.

The concept of Organic Integration is represented schematically in Figure 15 which follows:

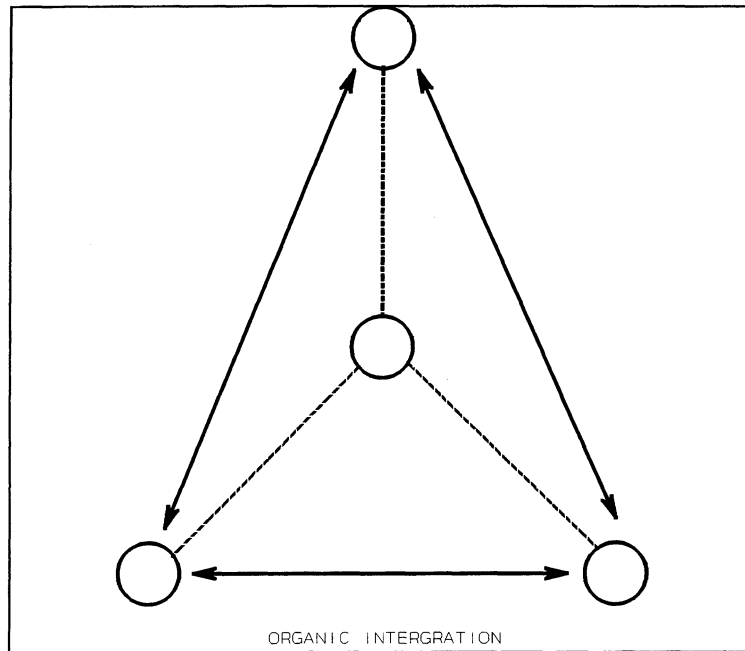


Figure 15 - Evaluation for Organic Integration

The administration and faculty, as implementing agencies of any curriculum plan, would be responsible for this stage of input evaluation. One could ask how one might diminish the perhaps artificial separation between the three perceived components of the ministerial education curriculum. For instance, organic integration would involve a merging of spiritual and practical ministry concerns into the academic stream. An academic course would explore the spiritual and ministerial implications of the topic under study. The spiritual formation of the student would include discipline in study and application to practical ministry growth opportunities. The practical would be based upon spiritual and academic backgrounds.

Linking Data to Decisions: One area very important to the evaluation is that of information gathering. This observation is borne out by evidence

from the questionnaire and subsequent interviews. The research indicated a failure to link information-gathering to decisions, desired ends or an Integrating Purpose. This missing linkage, if corrected, may produce a coherently integrated purpose and outcome. It is worth noting that there are the many colleges which indicate one set of objectives and purposes, and then evaluate their program on the basis of unrelated information. The information gathering instruments could better serve the college, it would seem, if they provided data related to the perceived purpose and function of the college. The "understanding" level of college decision makers could be raised by looking for data which is (i) locally derived rather than imported; (ii) based on objective research rather than perception alone; and (iii) data directly linked to the desired outcomes of the college program.

Process evaluation shall now be considered in the sixth step of the model:

STEP 6. Monitoring of Implementation (Process Evaluation).

The ongoing investigation involved with process evaluation would seem to be helpful to colleges and churches, particularly in the light of the number of college programs embarking on major revisions of their curricula. To give breadth and objectivity to process evaluation, perhaps a broadly representative evaluation group would be helpful (See Section 7.4, Page 149, for further comment on participants in each evaluation step).

While Context Evaluation prepared for Planning Decisions which set the overall direction of the program, and Input Evaluation guided the structuring of the program, there is need to follow through with Process Evaluation to test the adequacy of the Plan and the feasibility of the Structure. The Process is continually monitored to see how well the program is working within the parameters of the Plan and the Structure, and sometimes Process Evaluation may indicate needed changes in previous decisions regarding either the plan or the structure to operationalize the plan. Appropriate instruments for gaining data for evaluation could be specified in the planning: Various options would include subject and lecturer analysis surveys, formal interviews, discussion of problems in implementation and observations by an outside curriculum practitioner.

Planning both a forum and time allocation for discussing implementing decisions is also so very important, for without a planned time to review the opportunities to consider in-course improvements may be missed.

STEP 7. Product Evaluation.

Product Evaluation addresses the primary reason for the research in the first instance: Previous research indicated ministers were not prepared for their ministry after completing the program at one Australian college. After choices of the Integrating Purpose have been made and, as decisions have been made to accomplish this Purpose, it would seem that finally one must determine whether those objectives have been met within the end product of the college. Whether or not former students were prepared for ministry upon graduation could be determined by data from parishioners, the supervisory church leadership as well as those who recently completed the course and who are active in ministry.

It may not be ideal to allow a full cycle of people completing the entire course before product evaluation is conducted, however. This procedure would demand a longer time span than is advantageous to continuing program improvement. Intermediate product evaluation could also be derived from data available as students participated in field experience. In this way, even current students would benefit from ongoing evaluation and improvement toward the intended outcome.

7.4 Participants in Each Type of Evaluation

As one anticipates CIPP evaluation, it may be beneficial to offer a suggestion as to participants in each evaluative step. This section seeks to offer this kind of suggestion.

Context (STEPS 1, 2 AND 3 OF THIS MODEL) - Because of the tensions between institutions in determining the appropriate contexts, the following could be included in the study: A facilitator who could teach principles of evaluation strategy and information gathering, college administration and faculty because of their direct involvement in later implementation, church officials and members because of their interests in those who will come from the college to serve within the churches, and students because of their unique involvement in the college.

Input (STEPS 4 AND 5 OF THIS MODEL) - Because of the intimate knowledge of resources, the college administration with assistance and input from the academic staff and students. As illustrated in Stage Three of this research, Colleges which have high denominational direction in Structuring Decisions demonstrate high tension and low understanding, whereas, denominational involvement in Context Evaluation and Planning Decisions have high levels of understanding and change possibilities. Not

only does denominational involvement seem important, but also the appropriate kinds of involvement made differences in the results within the college program. Early church involvement in context studies were helpful, while later directing of input and process evaluation proved detrimental to the harmonious operation of an institution. The timing of inter-institutional discussion as well as the inclusion bore upon the satisfaction level of this institution.

Process (STEP 6 OF THIS MODEL) - College administration, faculty and students, with accountability to the church through the college's governing board or hierarchy.

Product (STEP 7 OF THIS MODEL) - Because of its recycling decisions and link to establishing new context evaluations, those involved with context evaluation would be natural choices for this latter stage as well.

With respect to faculty involvement, the initial use of this model in the trialing period underscored the importance of involving staff in research/implementation. Perhaps a printed form of this model may be perused by faculty prior to discussion so that all involved parties can see the overall thrust of the program development. Likewise, dissemination of this document to church leaders, board members and students would be advised. Then not only the curriculum, but the process, could unify and could communicate the reasons for curricular decisions. The trial implementation also found this same principal worked with students. Prior to evaluation involvement with the board and constituency, the Academic Dean and other lecturers had a meeting with all students to explain what we were anticipating. Students were then one source of data through the use of questionnaires and interviews. Students reported that (1) they had never been involved in curricular decision before and (2) they had far greater satisfaction with program changes when they understood the reasons and also had some input into the data bank upon which these decisions were based.

7.5 A Linear and Cyclical Model

The model suggested in this chapter may seem linear rather than cyclical, and in a sense it is. That is, there are distinct steps and activities which follow in a sequential pattern. On the other hand, the model is also cyclical - an aspect of the model which is integral to its proper use. While the linear nature may be apparent, the cyclical nature of the model will be briefly discussed for clarification.

Firstly, by the nature of CIPP theory, the whole process is cyclical: Following the full cycle of program evaluation the Recycling decisions form the basis for part of the new Context Evaluation for the next cycle of program development. Product Evaluation highlights unmet needs or discrepancies between intention and outcome which, in turn, become part of the new context. Therefore the pattern develops C I P P -> C I P P -> C I P P -> Thus, the model anticipates a cycle of ongoing re-evaluation and new decision making.

The model is also cyclical during the course of each CIPP cycle itself: each step not only builds toward the next step in decision making, but also serves to reflect on the appropriateness of decisions in the previous stage. This reflection may indicate that earlier decisions were inappropriate, and need re-consideration. The following illustration using the model may clarify this cyclical role.

Suppose a college identified unmet needs using Context Evaluation. A vast number of these unmet needs were ensconced within the Integrating Purpose of the college. In subsequent steps, however, Input Evaluation may indicate that resources are not available to meet some of the needs identified in the Context evaluation. If resources cannot be found to meet the unmet needs, then perhaps the particular Integrating Purpose for the program needs redefinition. Perhaps the college would need to specify which particular aspect of the unmet needs would be addressed as part of the Integrating Purpose of the college. Then the decision makers could proceed once again back to Input evaluation to make appropriate, and realistic, Structuring Decisions. The ability to flow backward as well as forward in decision making allows subsequent steps to constantly be made in harmony with the overall Planning Decisions, and would diminish the distance between intentions and actualities.

7.6 Summary of the Proposed Evaluation Model

In summary, a brief overview of recommended steps in evaluation of colleges for preparing people for ministry is presented below.

1. Define the Power and Accountability Line.
After establishing power and decision making lines, all Parties begin a combined search for the relevant Integrating Purpose for the given college. This quest would continue into STEP 2 below.
2. Discover the Expectation upon Students following Graduation. This would entail:
 - A. Agreement on a key touchstone of Expectation of the student following college. This agreement may result in an Integrating Purpose such as preparation for ministry in Australia as the desired outcome of the college program if, indeed, the denomination expects students to enter ministry immediately following college without intermediate professional socialisation or professional knowledge development programs.
 - B. Reflecting on the key questions which come from the primary question "what is expected of our graduates?" It is envisioned that this deliberation would be a joint effort with parties communicating with one another as they reflect on the common quest.
3. Describe the Integrating Purpose which flows from Expectation. Discussion and negotiation would lead to an agreement in the choice of an Integrating Purpose.
4. Evaluate for Functional Integration.

The Integrating Purpose would then be used to organise each component of the program, as each was measured against the function of the college.
5. Evaluation for Organic Integration (Input Evaluation).
The college program would be designed according to the principles of organic integration which would coordinate the aspects of the college program so that fragmentation did not result.

6. **Group Monitoring of Implementation (Process Evaluation).**
College staff and administration would then implement the program according to the principles established, and toward the intended outcome specified. There would be ongoing review of the harmony between the intentions and the actual program, and between previous decisions and current options.
7. **Product Evaluation**
Along with process evaluation, which would adjust implementation concerns, product evaluation would measure and report progress toward the intended outcomes. This information would be used in making decisions concerning the Integrating Purpose and its implementation. It may require adjustments in one or both of these two decision areas. Such adjustments could be made in consultation with representatives of the participants in Step 1 (above) to continue the ongoing cohesion of purpose by all involved institutional frameworks.

CHAPTER EIGHT

REFLECTIONS ON THE STUDY AND RECOMMENDATIONS

8.1 Introduction

The foregoing chapters have discussed both the research questions and the related data. They have also laid groundwork for a modal evaluation theory for ministerial colleges. Thus, we have discussed elements of an evaluation model designed to improve Australian colleges which prepare ordained ministers.

While the use of instruments based upon CIPP answered the original research questions, they also generated other information germane to the overall concern for program evaluation and development which was not anticipated at the time of the framing of the research. Indeed, this extension is as it should be, for the research design allowed for conclusions and theory to be grounded in data as well as the initial research questions. The questions and CIPP gave direction and form to the research, but they were not intended to delimit conclusions. Chapter Five (Page 77) outlined this desire for "grounded theory." Following the synoptic discussion of generated information, recommendations concerning both college evaluation and further academic research will be offered.

8.2 Some Synthetic Observations Stemming from the Research

8.2.1 Colleges are attempting to create programs in a contextual vacuum

Neither the rapid societal change nor the unique cultural realities of Australian society seem to bear upon program development or evaluation. This propensity is particularly disturbing to those who blame the loss of church influence on the disparity between the church's culture and that of the wider society. In this sense, culture refers to other than religious matters: It refers to such things as the modes of communication and power structures within the church. There seems to be little regard for

the cultural issues raised in Chapter One in either the value system or the program development of most Australian ministerial colleges.

As further suggested in Chapter One, the contextual setting for ministry and education in Australia encompasses a society which is both unique to Australia and rapidly changing. When one asks how ministers are educated in the midst of this cultural context, one soon discovers that most colleges develop programs which are content driven rather than contextually aware. They seem to see curriculum development as a content based activity rather than as a contemporary curricular exercise which gives due regard for the context of the education and (ultimately) the practice of the profession. Thus, the role of context in curriculum tends to be either ignored or disparaged.

8.2.2 Theology tends to be content centred rather than reflective

Furthermore, the teaching of theology itself is immersed in content rather than in context. Accordingly, the emphasis tends toward the approach of teaching the content of theology rather than theologising on contemporary life experiences in a time of involvement with the wider society. Consequently, theology becomes an academic subject rather than an experiential art.

8.2.3 Programs tend to lack cohesion and integration

Granted the emphasis on subject content, there is a further observation: Even within the narrow view of curriculum as content, cohesion and integration seems to be lacking in the curriculum. This deficiency is evident in the incongruity between program evaluation and college purpose. It is also indicated by the differing curricular agendas of the college and the sponsoring church, and by disagreements on curricular approach between lecturers with the same college.

8.2.4 Observations on transfer

Quite a different observation pertains to learning transfer: Within the emphasis either academic or spiritual formation in the colleges there appears to be a nearly naive concept of automatic transfer to the skills of ministry. That is to say, many colleges assumed that either spiritual or academic readiness would assure readiness for the practice of ministry. Often colleges missed the opportunities to integrate professional preparation into the college program. Rather, colleges seemed to be operating programs unlinked to the ultimate profession. They also seemed

to hope for some kind of automatic transfer of the unrelated activities in college to skills in ministry.

8.2.5 Power and politics in curriculum

As has been discussed in Chapters Six and Seven, a major finding has been the role of power and politics in ministerial college decision making. Because of their importance to the total ethos of the college, these issues require attention at the early stages evaluation and planning.

8.2.6 CIPP reviewed for ministerial education

Finally, we suggested that CIPP would not only be used as a tool for this research, but would also be evaluated as to its appropriateness for ministerial education. The following comments summarise the final thoughts on CIPP as an instrument:

CIPP theory has formed a basis for broadening the initial investigations in the present research, and has caused this researcher to delve below the obvious in studying college programs. The theory points evaluation toward areas often ignored in the evaluation and formation of programs. It's breadth has also led to areas beyond the initially anticipated scope of this study.

While the CIPP has formed the organisational theory framework for a critical study of Australian ministerial colleges, the theory itself has been critically reviewed in the light of the data arising from this research. This critical review did not attempt to analyse its contribution to general education, but rather its specific applicability to the specialist area of ministerial preparation in Australia.

Particularly helpful in this research have been the emphasis on intended outcomes and actual outcomes, with the possible gaps between the two to be investigated. The "Understanding" dimension (ranging on the continuum from low to high) has been particularly relevant in identifying the deficiencies which weaken the likelihood of gaining the educational foundations in college programs. This dimension has also suggested means by which understanding may be developed in colleges seeking greater educational foundations.

The "Change" dimension, while not as quickly identifiable as a major contributor to the research, did contribute to the quest for identifying the

barriers which seemed to keep colleges from moving toward their intended outcome. In this dimension, the sense of political struggle over ownership surfaced. First, the researcher noted the tension over ownership of students. In latter stages of the research, the struggle for ownership of the program itself became a clear consideration for evaluation in Australian colleges. Some clear political forces were identified between some churches and their college leadership.

It was within this last area of concern where the present researcher identified ways in which some of the organisational theory might be expanded to specifically cater to ministerial education's evaluation. While the context is a direct concern of CIPP, the lower levels of understanding among many ministerial educators indicates the importance of specifying precise issues to be evaluated in the light of discovered tension points within this research. For instance, beyond the above concern for political pull, there are other categories relating to integration of the program toward the intended outcomes. Steps toward such integration, with its inherent implementation of evaluation data for program improvement, may be helpful if these steps are spelled out very carefully. This kind of specific theory may assist ministerial educators direct programs toward their desired ends. An attempt has been made to expand the theory in just this manner, and the end product is the model offered in Chapter Seven.

8.3 Recommended Further Study

While this present study has drawn several conclusions, it also recognises other areas which would merit further study. For instance, a comparison between the cultures and values of churches and their related colleges would seem to be a very interesting study. If the college and the denominational leadership perceive differences between themselves, an analysis of the validity of these perceptions would be of interest.

Another study, which could be conducted on a longitudinal basis, would be to follow selected colleges which are now radically changing direction in curricular formation. It would be most interesting to see if these changes brought about the desired ends, and if on-going evaluation were used to monitor progress toward the church's objectives in bringing about the change.

Yet another study could centre on action research in a particular Australian college using the proposed theory which arose from this

research. This activity would address the lack of integration and cohesion addressed in 8.2 above, and would also direct the college toward considering the cultural context. While trialled in one setting, the model's use in other colleges would further refine the theory itself.

The considerations of culture and ministerial education continues to merit study. One could perhaps research ways in which Australian culture can most effectively be used as a basis for forming the integrating function for curriculum.

While a longitudinal study has been suggested for a college using the theory, perhaps a longitudinal study of a college not using an evaluation model would be in order. It would be interesting to note the dynamic fluctuation in change, understanding and inter-institutional politics within a given institution over a period of years given the dynamic nature of institutional forces.

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APPENDIX ONE

RESPONSES TO THE QUESTIONNAIRE

The responses to the following questions are indicated either by the number of responses or an explanation of the nature of the responses.

Of the 80 identified colleges, 73 responded with questionnaires.

To assist in data analysis please specify by ticking the appropriate space < > .

1. Which of the following descriptions apply to your institution? (Tick as many as necessary)

- | | |
|--------|--|
| < 32 > | Ministerial college with on-campus residence. |
| < 46 > | Ministerial college with students housed off-campus. |
| < 21 > | Consortium of colleges for degree granting purposes. |
| < 13 > | External examining body similar to MCD or ACT. |
| < 17 > | Interdenominational. |
| < 5 > | Ecumenical in sponsorship. |
| < 7 > | Non-denominational. |
| < 51 > | Sponsored by one denomination. |

2. What is your present enrolment?
(Give full-time equivalency. Four part-time students equals one full-time)

- | | | | |
|--------|-----------|--------|-----------|
| < 7 > | 1 - 10 | < 6 > | 11 - 15 |
| < 4 > | 16 - 20 | < 7 > | 20 - 30 |
| < 11 > | 31 - 50 | < 13 > | 51 - 75 |
| < 12 > | 76 - 100 | < 7 > | 101 - 150 |
| < 2 > | 151 - 200 | < 4 > | 201 |

3. How many lecturers are involved?

- a. FULL-TIME: 63 of the 73 responding institutions have at least one full-time lecturer. 340 Lecturers were reported. The mean number of full-time lecturers in these 63 institutions is 5.47.
- b. PART-TIME: 69 of the 73 responding institutions have at least one part-time lecturer. 646 part-time lecturers were reported with a mean number of part-time lecturers in these 69 colleges of 9.44.

4. Please indicate your institution's theological basis.
(Tick as many as apply)

< 11 > Anglican.
 < 8 > Basis of Union - Uniting Church.
 < 10 > Baptist.
 < 6 > Calvinistic.
 < 10 > Charismatic.
 < 4 > Churches of Christ.
 < 27 > Evangelical.
 < 8 > Fundamentalist.
 < 7 > Interdenominational - various theologies.
 < 1 > Orthodox.
 < 0 > Liberation Theology.
 < 1 > Lutheran.
 < 15 > Pentecostal.
 < 0 > Radical Theology.
 < 10 > Reformed.
 < 7 > Roman Catholic.
 < 7 > Wesleyan - Arminian.
 < 2 > Other....

Please Specify _____

5. Indicate which academic programmes you offer and give the academic entrance requirements for each.

The following number of formal qualifications are offered among the 73 responding colleges:

Certificates	49
Diplomas	53
Bachelor's deg.	48
PostGraduate deg.	29
Other qualification	11

Most colleges offer more than one level of course. The seventy-three colleges offer the number of qualifications as listed below:

<u>Number</u> <u>Of Qualifications</u>	<u>Colleges</u> <u>Offering this number</u>
1	12
2	24
3	22
4	17
5	2

While entrance requirements varied, many Certificate and some Diploma programs had no set academic requirements while others had flexible requirements for mature age students. Most degree courses either required Year 12 or Year 12 with special exceptions made for mature age students. A few required a diploma only.

6. What is the minimum time required for a full-time student to complete each program you offer?

(Give answer in months or years)

The following key assists in understanding the following table:

6A	Certificate
6B	Diploma
6C	Bachelor's Deg.
6D	Higher Degrees
6E	Other as in question 5

<u>YEARS REQ'D</u>	<u>6A</u>	<u>6B</u>	<u>6C</u>	<u>6D</u>	<u>6E</u>
Less than 1		4			
1	22	6	1	4	2
2	9	13	1	11	2
3	8	27	25	4	
4	1	6	16		1
5	1		3		
6			1	2	

7. To assist us in understanding your college-church connection, please tick the most appropriate spaces < > for the following.

- a. Style of Church Government in Your Sponsoring Churches (Constituent)

- < 12 > Independent churches.
 < 16 > Congregational form of government with voluntary denominational cooperation.
 < 5 > Connectional network in which local church decisions are made in conjunction with denominational leadership.
 < 17 > Presbyterian.
 < 19 > Episcopal.
 < 11 > Other.
 (please specify) _____

- b. Church Involvement in the Governance of the College

- < 11 > Sponsoring churches have no direct involvement in the college operation.
 < 3 > Sponsoring churches elect or appoint an advisory board which has no executive powers.
 < 20 > Sponsoring church is directly involved in the college through Bishops or other church officials.
 < 33 > Sponsoring churches elect/appoint members to an executive board (or college council with executive powers).
 < 13 > The college is operated by a local church.

c. Church Government

Which of the following terms seem to describe your sponsoring church?
(Tick as many as apply)

- <13> Democratic.
- <15> Hierarchical.
- <32> A mixture of democracy and leadership directives.
- <20> Representative.
- <14> Clergy dominated.
- <21> Equal representation between lay and clergy.
- < 2> Lay dominated.

8. What is the primary objective of your college?

These responses were tabulated from the questionnaires.

Train/educate for ministry	43
Train/educate for ministry and other	4
Equip for ministry	5
Educate evangelists	1
II Cor. 10:5 (in the context of a teaching spiritual warfare against unbelief)	1
Theological and philosophical formation	2
Leadership training	3
Biblical Theology, teach the Bible	3
Consortia etc. for granting or arranging degree	4
Facilitate learning to use gifts	2
Theological Refection	1
Prepare for MCD degrees	1
"Move" people to ministry	1
Academic excellence	1
Theological education	1

9. What steps are taken to implement this objective in the actual teaching program of the college?

Academic Work or academic classes offered	28
A balance between academic and practical or Field Education (non integrated)	18
Exposure to ministry/ministers	7
Integrated Ministry Education	2
Own curriculum related to our objectives	4
Field Education	1
Spiritual development of students	6
No Response	3
Subjects deal with unbelief	1
Establish committees	1
Set standards for degrees	2

(2) MATCHING RESPONSES TO QUESTIONS EIGHT AND NINE

QUESTION 8:		
Train/educate for ministry		
QUESTION 9:	Academic Work or academic classes offered	16
QUESTION 8:		
Train/educate for ministry		
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	12
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Exposure to ministry/ministers	4
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Integrated Ministry Educ.	1
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Own curriculum related to our objectives	2
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Field Education	1
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	No Response	2
QUESTION 8:	Train/educate for ministry	
QUESTION 9:	Spiritual Development of Students	5
* * * * *		
QUESTION 8:	Train/educate for ministry and other	
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	2
QUESTION 8:	Train/educate for ministry and other	
QUESTION 9:	Exposure to Ministry/ministers	2
* * * * *		
QUESTION 8:	Equip for Ministry	
QUESTION 9:	Academic Work or academic classes offered	2

QUESTION 8:	Equip for Ministry	
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	2
QUESTION 8:	Equip for Ministry	
QUESTION 9:	Establish Committees	1
QUESTION 8:	Equip for Ministry	
QUESTION 9:	Spiritual Development of Students	1
* * * * *		
QUESTION 8:	Educate evangelists	
QUESTION 9:	Own curriculum related to our objectives	1
* * * * *		
QUESTION 8:	II Cor. 10:5 (in the context of a college which stressed spiritual warfare against unbelief	
QUESTION 9:	Subjects deal with unbelief	1
* * * * *		
QUESTION 8:	Theological and Philosophical formation	
QUESTION 9:	Academic Work or academic classes offered	1
QUESTION 8:	Theological and Philosophical formation	
QUESTION 9:	No Response	1
* * * * *		
QUESTION 8:	Leadership training	
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	2
QUESTION 8:	Leadership Training	
QUESTION 9:	Integrated Ministry Education	1

* * * * *

QUESTION 8:	Biblical Theology, Teach the Bible	
QUESTION 9:	Academic Work or academic classes offered	3

* * * * *

QUESTION 8:	Consortia etc. for granting or arranging degrees	
QUESTION 9:	Academic Work or academic classes offered	2

QUESTION 8:	Consortia etc. for granting or arranging degrees	
QUESTION 9:	Set standards for degrees	2

* * * * *

QUESTION 8:	Facilitate learning to use gifts	
QUESTION 9:	A balance between academic and Practical or Field Education (Non Integrated)	1

QUESTION 8:	Facilitate learning to use gifts	
QUESTION 9:	Own curriculum related to our objectives	1

* * * * *

QUESTION 8:	Theological Reflection	
QUESTION 9:	Academic Work or academic classes offered	1

* * * * *

QUESTION 8:	Prepare for degrees in MCD	
QUESTION 9:	Academic Work or academic classes offered	1

* * * * *

QUESTION 8: "Move" people into ministry
QUESTION 9: Expose to ministry/ministers 1

* * * * *

QUESTION 8: Academic excellence
QUESTION 9: Academic Work or academic classes offered 1

* * * * *

QUESTION 8: Theological Education
QUESTION 9: Academic Work or academic classes offered 1

* * * * *

10. On the basis of such factors as time allocation in course and other curricular activities, please rate the following objectives by relative importance to your own college program.

(1 = most important, 2 = second most important, etc.)
The mean score is indicated as the response

On question ten: 17 colleges rated each question individually, 53 rated the questions as a whole (1-6), while 3 did not respond to this question.

- 2.26 Providing the academic background required of ministers.
- 1.93 Developing personal spiritual growth and spirituality.
- 2.97 Developing professional ministerial competency.
- 4.03 Developing self understanding.
- 3.33 Developing preaching skills and exegetical skills.
- 3.73 Developing understanding of contemporary society and how to minister within that society.

Synthesis of Question Ten

Question	1	2	3	4	5	6
GLOBAL Response	2.26	1.93	2.97	4.03	3.33	3.73
ANGLI-CAN	1.73	2.27	3.50	3.91	3.36	3.36
UNITING	1.67	3.14	2.67	4.14	2.83	3.50
BAPTIST	1.90	2.20	3.20	5.00	3.10	4.40
CALVIN.	2.17	1.83	3.17	5.17	2.67	3.50
CHARIS.	2.60	1.20	2.70	2.70	3.60	3.70
CHURCHES OF CHRIST	2.67	2.33	1.67	4.00	2.67	2.67
EVANGELICAL	2.31	1.88	3.46	4.23	3.43	3.80
FUNDAMENTALIST	2.50	1.63	3.25	4.13	3.75	3.75

There is a note here: Question (5) had the second lowest or lowest rating in each of the affiliation categories.

11. See following pages for analysis of question 11.

GLOBAL STATISTICS. SEE SUBSEQUENT PAGES FOR INDIVIDUAL STATISTICS FOR EACH QUESTION

QUESTION	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
11A	3.962	4.000	0.855	0.925	-0.729	3.269	3.000	4.700	5.500	1.000
11B	2.960	3.000	1.101	1.049	0.089	2.353	2.000	3.900	5.000	1.000
11C	4.024	4.000	0.537	0.733	-0.112	2.043	3.500	4.600	5.200	2.500
11D	4.232	4.450	0.865	0.930	-1.481	4.699	4.000	5.000	5.100	1.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

11A

Indicate your response to the following questions by placing an "X" at the appropriate space on the continuum:
(1 is low, 5 high)

Question: To what degree is academic preparation and mental discipline a priority of this college?

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.962	4.000	0.855	0.925	-0.729	3.269	3.000	4.700	5.500	1.000
ANGELICAN	4.236	4.000	0.541	0.735	-0.668	2.185	3.700	5.000	5.000	3.000
UNITING	4.486	5.000	0.555	0.745	-1.291	3.249	4.000	5.000	5.000	3.000
BAPTIST	3.820	4.000	0.653	0.808	-1.045	3.905	3.800	4.000	5.000	2.000
CALVINISTIC	3.917	4.500	2.842	1.686	-0.871	2.441	3.000	5.000	5.000	1.000
CHARISMATIC	3.533	3.300	0.348	0.589	0.381	1.563	3.000	4.000	4.500	3.000
CH. OF CHRIST	3.750	3.500	0.917	0.957	0.493	1.628	3.000	4.000	5.000	3.000
EVANGELICAL	3.748	4.000	1.038	1.019	-0.883	3.736	3.000	4.200	5.500	1.000
FUNDAMENTALIST	3.733	3.500	0.747	0.864	0.395	1.569	3.000	4.400	5.000	3.000
INTERDENOM.	4.529	5.000	0.589	0.767	-1.311	3.214	4.000	5.000	5.000	3.000
ORTHODOX *	5.000									
LUTHERAN *	4.000									
PENTECOSTAL	3.375	3.150	0.577	0.759	0.485	3.360	3.000	3.500	5.000	2.000
REFORMED	3.963	4.100	2.040	1.428	-1.100	3.360	3.000	5.000	5.100	1.000
ROM. CATHOLIC	4.438	4.550	0.408	0.639	-1.509	4.386	4.300	4.700	5.000	3.000
WESLEYAN ARM.	3.800	4.200	0.260	0.510	-0.809	2.145	3.600	4.200	4.200	3.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;

6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 College only, therefore statistical analysis not valid

Above statistics calculated using B/Graph statistical package for the Commodore Computer

11B

Indicate your response to the following questions by placing an "X" at the appropriate space on the continuum:
(1 is low, 5 high)

Question: To what degree do abilities of a trained mind automatically transfer to abilities within other "practical" areas of ministry?

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.960	3.000	1.101	1.049	0.089	2.353	2.000	3.900	5.000	1.000
ANGELICAN	2.436	2.300	0.977	0.988	1.500	5.498	2.000	2.700	5.000	1.000
UNITING	3.314	4.500	1.171	1.082	0.083	2.024	2.000	4.000	5.000	2.000
BAPTIST	2.144	3.000	0.588	0.767	-0.419	1.915	2.000	2.800	3.000	1.000
CALVINISTIC	2.867	2.850	2.847	1.687	0.048	1.543	1.000	4.500	5.000	1.000
CHARISMATIC	2.767	3.000	0.490	0.700	0.693	3.000	2.050	3.000	4.200	2.000
CH. OF CHRIST	2.650	2.250	2.790	1.670	0.741	2.081	1.100	2.500	5.000	1.100
EVANGELICAL	2.912	3.000	1.046	1.023	0.064	2.583	2.000	3.600	5.000	1.000
FUNDAMENTALIST	2.560	2.650	0.133	0.365	-0.505	2.407	2.500	2.700	3.000	2.000
INTERDENOM.	4.400	5.000	0.964	0.982	-1.016	2.353	3.700	5.000	5.000	2.700
ORTHODOX *	3.000									
LUTHERAN *	2.000									
PENTECOSTAL	3.491	3.500	0.627	0.792	-0.567	1.929	3.000	4.200	4.200	2.000
REFORMED	3.163	3.000	1.763	1.328	-0.158	2.055	2.000	4.100	5.000	1.000
ROM. CATHOLIC	3.313	3.200	0.844	0.919	0.502	0.569	2.400	3.600	5.000	2.100
WESLEYAN ARM.	3.600	4.200	0.360	0.600	0.000	1.250	3.000	4.200	4.200	3.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;

6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

11C

Indicate your response to the following questions by placing an "X" at the appropriate space on the continuum:
(1 is low, 5 high)

Question: To what degree is field education effective in preparing people for future ministry?

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	4.024	4.000	0.537	0.733	-0.112	2.043	3.500	4.600	5.200	2.500
ANGELICAN	3.950	3.000	0.481	0.693	0.480	1.926	3.500	4.600	5.000	2.500
UNITING	3.900	4.000	0.024	0.155	-0.706	1.501	3.700	4.000	4.000	3.700
BAPTIST	3.978	4.300	0.667	0.817	-0.119	1.584	3.000	4.500	5.000	3.000
CALVINISTIC	4.100	4.100	0.530	0.728	-0.416	2.368	4.000	4.400	5.000	3.000
CHARISMATIC	3.900	4.300	0.795	0.892	-0.258	1.814	3.000	4.400	5.000	2.500
CH. OF CHRIST	3.900	3.800	0.707	0.841	0.373	1.894	3.000	4.000	5.000	3.000
EVANGELICAL	3.977	4.000	0.378	0.615	-0.232	2.208	3.500	4.400	5.000	3.000
FUNDAMENTALIST	4.000	4.250	0.684	0.827	-0.313	1.584	3.000	4.500	5.000	3.000
INTERDENOM.	4.400	5.000	0.964	0.982	-1.016	2.353	3.700	5.000	5.000	2.700
ORTHODOX *	3.000									
LUTHERAN *	NA									
PENTECOSTAL	4.464	3.500	0.627	0.792	-0.567	1.929	3.000	4.200	4.200	2.000
REFORMED	3.671	4.000	0.342	0.585	-0.155	1.318	3.000	4.100	4.400	3.000
ROM. CATHOLIC	3.883	3.85	0.098	0.313	0.642	2.155	3.600	4.000	4.400	3.600
WESLEYAN ARM.	3.960	4.000	0.088	0.297	0.370	2.217	3.800	4.000	4.400	3.600

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

11D

Indicate your response to the following questions by placing an "X" at the appropriate space on the continuum: (1 is low, 5 high)

Question: To what degree is training in the practice of ministry desirable during college years?

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	4.232	4.450	0.865	0.930	-1.481	5.699	4.000	5.000	5.100	1.000
ANGELICAN	3.870	4.400	1.967	1.402	-1.085	2.752	3.000	5.000	5.000	1.000
UNITING	3.817	4.200	2.026	1.426	-1.538	3.811	4.000	4.500	5.000	1.000
BAPTIST	4.700	5.000	0.148	0.384	-0.673	2.000	4.500	5.000	5.000	4.000
CALVINISTIC	4.560	5.000	0.193	0.439	-0.075	1.492	4.300	5.000	5.000	4.000
CHARISMATIC	4.422	5.000	0.712	0.844	-1.666	4.774	4.300	5.000	5.000	2.400
CH. OF CHRIST	4.650	4.800	0.233	0.473	-0.688	1.858	4.000	5.000	5.000	4.000
EVANGELICAL	4.398	5.000	0.531	0.728	-1.991	7.052	4.300	5.000	5.000	2.000
FUNDAMENTALIST	4.533	4.450	0.159	0.398	0.126	1.707	4.300	5.000	5.000	4.000
INTERDENOM.	4.367	4.600	0.647	0.804	-0.776	2.290	4.000	5.000	5.000	3.000
ORTHODOX *	5.000									
LUTHERAN	NA									
PENTECOSTAL	3.991	4.300	1.209	1.100	-0.595	1.797	2.400	5.000	5.100	2.400
REFORMED	4.400	4.500	0.537	0.733	-0.988	2.873	4.000	5.000	5.000	3.000
ROM. CATHOLIC	3.750	4.300	1.047	1.023	-0.964	2.279	3.000	4.400	4.500	2.000
WESLEYAN ARM.	4.320	4.750	0.337	0.581	-0.653	2.563	4.300	4.500	5.000	3.400

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

12. Circle "yes" or "no" for the following question.

a. Have external curriculum evaluators been used in your program?

Yes 48

No 25

b. If "Yes", who conducted the evaluation?

OVERSEAS ACCREDITING AGENCIES	9
Recognized by a university (3)	
Non-recognized accrediting agencies (6)	
STATE HIGHER EDUCATION BOARD/TERTIARY EDUCATION BOARD	8
CONSORTIUM, LOCAL COLLEGE OF DIVINITY OR AUSTRALIAN COLLEGE OF THEOLOGY	18
EXPERTS SUCH AS OVERSEAS PRINCIPALS, SCHOLAR WORKING IN THE FIELD ETC.	7
SURVEY OF STUDENTS/STAFF/SPECIALISTS	1
PRIMATE EXAMINERS, BISHOPS	1
EXTERNAL FACULTY	1
AN AUSTRALIAN UNIVERSITY WITH REGARD TO AFFILIATION	4
RHEMA COLLEGE IN TOWNSVILLE	2
DENOMINATIONAL COMMITTEE	9
PEOPLE OF THE CHURCH	1

c. How was the evaluation report used in the college?

VARIOUS WAYS WERE CITED AS LISTED BELOW:

Distributed, discussed and implemented; planning future developments (2 colleges); Curriculum development and standards; Set degree requirements; Report received by faculty; Report handed to NSW Higher Education Board; It was the basis for redesign; To promote improvements; Whole system altered accordingly; Constructively; Wider use of extension courses; Introduction of new curriculum; Informal - used as appropriate; Still being processed; Made changes where necessary; Revised B.Th. Structures; Used in periodic curriculum review; Revise curriculum and syllabus; Review of aims, courses, staff; Almost total obedience; To gain B.Th. accreditation; Implemented after faculty discussion; Able to grant degree; For growth and change as necessary; Advertise connection with overseas accrediting body; Alterations were made; Discussed by staff; Still awaiting report; Revision of some requirements; To gain accreditation in California; Attention given to matters raised.

- d. From what other sources do you gain information to assist in evaluating your college program?

The following other sources were given with the numbers of colleges giving each response:

OTHER COLLEGES	20
EX-STUDENTS	9
This includes 3 responses which indicated that they conducted formal feedback techniques from ex-students.	
STUDENT FEED-BACK	8
Two of the responses indicated formal feedback.	
HIERARCHY/THE DENOMINATION	7
MINISTERS	7
LECTURERS	6
CONFERENCES/SEMINARS	5
JOURNAL READING	5
CHURCHES	4
ADVISORY COMMITTEE	4
UNIVERSITIES	3
CONSORTIUM	2
WE USE VIDEO LECTURES FROM ANOTHER COLLEGE	2
RESPONSES OCCURRING ONCE:	

Students as product; Employing bodies; Candidate ministers; Personal profiles; U.S.A. college; Self study; People's response; Lecturer's own personal college experiences; Ministerial Formation document from W.C.C.; Academic committee; Church committees; Staff reviews; Melbourne College of Divinity; Synod; Brainstorming; Visiting lecturers; Comments by a student who had previously attended another college; Graduates' success in getting placements; What the students produce.

13. Circle the response that applies:

- a. Does the academic dean, the academic committee (or equivalent) collect and file all course outlines (syllabi)?

YES 54 NO 19

- b. Are these outlines then checked and monitored by the dean, committee or equivalent?

YES 54 NO 16

- c. Are outlines between related courses coordinated either by directive or by formal staff decisions?

YES 56 NO 14

- d. Have written long term goals (more than 5 years) been formulated for your college?

YES 28 NO 43

- e. Do you regularly check the progress toward the long-term goal?

YES 36 NO 26

- f. Are Students voting members of major policy committees for
y o u r
college
?

YES 21 NO 52

- g. During the last twelve months have more than 20% of the students expressed the view that the college is an unreal world?

YES 4 NO 68

- h. Do you provide formal supervised practice in the skills of ministry in a setting outside the college?

YES 63 NO 9

- i. Do you have an Internship Program in which the students are involved in a period of full-time supervised ministry?

YES 39 NO 33

- j. Do you have a full-time director of field education?

(Field education is defined as learning experiences/practicum in an external ministry setting such as a church or chaplaincy situation)

YES 22 NO 49

- k. Do you have a part-time director of field education?

YES 35 NO 30

- l. Would 50% or more of your full-time faculty be involved in supervising field education students.

YES 24 NO 48

- m. Is there a written statement of objectives for your college?

YES 61 NO 9

- n. Do you require your students to formally reflect on the church's role in current society?

YES 60 NO 11

If YES, how would this reflection be best described?

< 55 >	Undirected.
< 12 >	Discussion of contemporary issues.
< 4 >	During field education experiences.
< 3 >	Following field experience.
< 6 >	Meditative with distance for objective reflection.

14. With how much controversy would your sponsoring church body view the following issues?

See following pages for response statistics.

GLOBAL STATISTICS. SEE SUBSEQUENT PAGES FOR INDIVIDUAL STATISTICS FOR EACH QUESTION

QUESTION	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
14A	2.137	2.000	1.612	1.270	1.039	3.012	1.000	3.000	5.000	1.000
14B	3.424	4.000	2.453	1.566	-0.381	1.591	2.000	5.000	5.500	1.000
14C	2.967	3.000	2.112	1.453	0.000	1.664	1.500	4.100	5.000	1.000
14D	3.092	3.000	2.978	1.726	-0.100	1.299	1.000	5.000	5.000	1.000
14E	2.513	2.000	2.451	1.506	0.511	1.669	1.000	4.000	5.000	1.000
14F	2.790	4.000	2.069	1.438	-0.822	2.201	3.000	5.000	5.000	1.000
14G	3.525	4.000	1.666	1.291	-0.413	1.966	2.500	5.000	5.000	1.000
14H	2.831	2.700	2.092	1.446	0.117	1.619	1.300	4.000	5.000	1.000
14I	3.456	4.000	1.518	1.232	-0.538	2.359	3.000	4.000	5.000	1.000
14J	2.703	2.100	2.543	1.595	0.359	1.564	1.000	4.500	5.000	1.000
14K	1.826	1.200	1.377	1.165	1.393	3.904	1.000	2.200	5.000	1.000

KEY TO COLUMN NUMBERS:

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* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14A

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy
Please place an "X" at the appropriate place on the continuum.

ISSUE: Student life style with regard to appropriate dress for lectures etc.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.137	2.000	1.612	1.270	1.039	3.012	1.000	3.000	5.000	1.000
ANGLICAN	1.273	1.000	0.274	0.524	1.512	3.510	1.000	1.400	2.400	1.000
UNITING	1.425	1.000	0.359	0.599	0.655	1.626	1.000	2.000	2.400	1.000
BAPTIST	2.420	2.000	1.764	1.328	0.687	2.428	1.200	3.000	5.000	1.000
CALVINISTIC	1.983	1.900	1.210	1.100	1.037	3.020	1.000	2.100	4.000	1.000
CHARISMATIC	2.538	2.550	2.363	1.537	0.367	1.793	1.000	3.000	5.000	1.000
CH. OF CHRIST	1.750	2.000	0.250	0.500	-1.153	2.333	1.000	2.000	2.000	1.000
FUNDAMENTALIST	2.133	2.000	0.943	0.971	0.598	2.452	1.200	2.500	4.000	1.000
INTERDENOM.	3.017	3.000	1.162	1.078	1.047	3.067	2.100	3.000	5.000	2.000
ORTHODOX *	1.317	1.000	0.322	0.567	1.382	3.291	1.000	1.050	2.400	1.000
LUTHERAN *	3.000									
PENTECOSTAL	1.000									
REFORMED	3.610	4.000	2.452	1.566	-0.700	2.085	3.000	5.000	5.000	1.000
ROM. CATHOLIC	1.513	1.500	0.256	0.506	0.028	1.139	1.000	2.000	2.100	1.000
WESLEYAN ARM.	1.650	1.700	0.374	0.612	0.027	1.228	1.000	2.200	2.400	1.000
	3.460	3.000	1.100	1.053	0.492	1.937	3.000	4.000	5.000	2.000

KEY TO COLUMN NUMBERS:

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* Note: 1 college only. Statistical analysis not applicable

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14B

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy
Please place an "X" at the appropriate place on the continuum).

ISSUE: Social drinking and smoking by the students.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.424	4.000	2.453	1.566	-0.381	1.591	2.000	5.000	5.500	1.000
ANGLICAN	2.027	1.000	2.336	1.528	1.024	2.322	1.000	4.000	5.000	1.000
UNITING	2.438	2.000	1.960	1.400	0.804	2.454	1.000	2.500	5.000	1.000
BAPTIST	4.370	5.000	0.942	0.971	-0.862	1.765	3.000	5.000	5.000	2.900
CALVINISTIC	3.833	3.850	0.603	0.776	0.250	1.894	3.000	4.300	5.000	3.000
CHARISMATIC	4.050	4.250	1.217	1.103	-0.966	2.759	3.000	5.000	5.000	1.900
CH. OF CHRIST	3.250	3.500	2.917	1.708	-0.434	1.846	1.000	4.000	5.000	1.000
FUNDAMENTALIST	3.904	4.150	1.563	1.250	-1.094	3.237	3.000	5.000	5.000	1.000
INTERDENOM.	4.883	5.000	0.082	0.286	-1.788	4.200	5.000	5.000	5.000	4.000
ORTHODOX *	2.800	4.000	1.700	1.304	-0.362	1.628	2.000	4.000	4.000	1.000
LUTHERAN *	3.000									
PENTECOSTAL	2.000									
REFORMED	4.982	5.000	0.074	0.271	-0.932	5.847	5.000	5.000	5.500	4.300
ROM. CATHOLIC	3.500	3.350	0.311	0.558	0.237	1.323	3.000	4.000	4.300	3.000
WESLEYAN ARM.	1.725	1.400	1.016	1.008	1.580	4.369	1.000	2.000	4.000	1.000
	4.960	5.000	0.000	0.089	-1.599	3.271	5.000	5.000	5.000	4.800

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* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14C

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: A relocation of your college campus.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.967	3.000	2.112	1.453	0.000	1.664	1.500	4.100	5.000	1.000
ANGLICAN	3.282	4.200	2.418	1.555	-0.245	1.630	2.000	5.000	5.000	1.000
UNITING	3.125	3.000	2.054	1.433	-0.033	1.669	2.000	4.500	5.000	1.000
BAPTIST	3.800	4.500	2.622	1.619	-0.985	2.401	3.000	5.000	5.000	1.000
CALVINISTIC	3.467	3.900	1.467	1.211	-0.291	1.669	2.000	4.000	5.000	2.000
CHARISMATIC	2.750	2.700	2.546	1.546	0.396	1.809	1.000	3.000	5.000	1.000
CH. OF CHRIST	2.000	1.000	3.000	1.732	0.707	1.500	1.000	4.000	4.000	1.000
EVANGELICAL	3.292	3.900	2.196	1.482	-0.347	1.708	2.000	4.500	5.000	1.000
FUNDAMENTALIST	3.000	3.500	2.800	1.673	-0.280	1.531	1.000	4.000	5.000	1.000
INTERDENOM.	2.700	1.500	3.700	1.924	0.308	1.265	1.000	4.500	5.000	1.000
ORTHODOX *	1.000									
LUTHERAN *	3.000									
PENTECOSTAL	3.110	2.750	3.010	1.735	0.071	1.329	1.600	5.000	5.000	1.000
REFORMED	3.100	3.400	1.794	1.340	-0.206	1.874	2.000	4.000	5.000	1.000
ROM. CATHOLIC	3.763	4.300	1.866	1.366	-1.038	3.012	3.000	4.500	5.000	1.000
WESLEYAN ARM.	3.360	4.000	2.348	1.532	-0.650	2.193	2.800	4.000	5.000	1.000

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The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14D

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: Requiring all students to attend a college church rather than one of the local churches.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.092	3.000	2.978	1.726	-0.100	1.299	1.000	5.000	5.000	1.000
ANGLICAN	3.883	4.000	2.000	1.414	-0.905	2.654	3.000	5.000	5.000	1.000
UNITING	3.075	3.500	3.359	1.833	-0.202	1.291	1.000	4.600	5.000	1.000
BAPTIST	4.333	5.000	2.000	1.414	-1.749	4.500	5.000	5.000	5.000	1.000
CALVINISTIC	4.400	5.000	0.800	0.894	-0.843	2.078	4.000	5.000	5.000	3.000
CHARISMATIC	2.788	2.600	2.984	1.727	0.208	1.444	1.000	4.000	5.000	1.000
CH. OF CHRIST	1.750	1.500	0.917	0.957	0.493	1.628	1.000	2.000	3.000	1.000
EVANGELICAL	3.445	4.000	2.745	1.657	-0.442	1.498	2.000	5.000	5.000	1.000
FUNDAMENTALIST	4.333	5.000	2.667	1.633	-1.788	4.200	5.000	5.000	5.000	1.000
INTERDENOM.	3.800	5.000	2.700	1.643	-1.163	2.813	4.000	5.000	5.000	1.000
ORTHODOX *	1.000									
LUTHERAN *	1.000									
PENTECOSTAL	3.110	3.050	3.337	1.836	-0.052	1.230	1.000	5.000	5.000	1.000
REFORMED	4.500	5.000	0.700	0.837	-1.121	2.633	4.000	5.000	5.000	3.000
ROM. CATHOLIC	2.186	1.050	2.768	1.664	0.859	2.053	1.000	4.000	5.000	1.000
WESLEYAN ARM.	2.680	2.000	3.587	1.894	0.295	1.249	1.000	4.500	4.900	1.000

KEY TO COLUMN NUMBERS:

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* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14E

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: Assigning each student to a local church of the college's choosing.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.513	2.000	2.451	1.506	0.511	1.669	1.000	4.000	5.000	1.000
ANGELICAN	2.390	1.700	3.010	1.735	0.743	1.752	1.000	4.500	5.000	1.000
UNITING	3.429	3.500	1.536	1.239	0.033	1.412	2.000	4.500	5.000	2.000
BAPTIST	2.733	5.000	3.590	1.895	0.280	1.267	1.000	5.000	5.000	1.000
CALVINISTIC	1.600	1.000	1.800	1.342	1.500	3.250	1.000	1.000	4.000	1.000
CHARISMATIC	2.325	1.800	2.331	1.527	0.719	2.068	1.000	3.000	5.000	1.000
CH. OF CHRIST	1.750	1.000	2.250	1.500	1.155	2.333	1.000	1.000	4.000	1.000
EVANGELICAL	2.285	2.000	2.051	1.432	0.571	1.800	1.000	3.600	5.000	1.000
FUNDAMENTALIST	3.667	5.000	4.267	2.066	-0.706	1.500	1.000	5.000	5.000	1.000
INTERDENOM.	3.100	2.500	3.800	1.949	-0.308	1.221	1.000	4.500	5.000	1.000
ORTHODOX *	1.000									
LUTHERAN	NA									
PENTECOSTAL	3.071	1.000	3.702	1.924	-0.002	1.198	1.000	5.000	5.000	1.000
REFORMED	1.667	1.000	1.467	1.211	1.425	3.397	1.000	2.000	4.000	1.000
ROM. CATHOLIC	2.917	2.650	2.454	1.566	0.256	1.561	1.600	4.500	5.000	1.100
WESLEYAN ARM.	2.620	3.000	2.402	1.550	-0.154	1.284	1.000	3.800	4.300	1.000

KEY TO COLUMN NUMBERS:

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6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14F

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: The issue of doctrinal loyalty to your sponsoring church by the staff of the college.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.790	4.000	2.069	1.438	-0.822	2.201	3.000	5.000	5.000	1.000
ANGELICAN	3.444	3.000	2.318	1.522	-0.393	1.725	2.400	5.000	5.000	1.000
UNITING	3.086	2.100	1.878	1.356	-0.570	1.665	1.600	4.000	4.400	1.000
BAPTIST	4.050	4.900	1.834	1.354	1.206	3.405	3.200	5.000	5.000	1.000
CALVINISTIC	5.000	5.000					5.000	5.000	5.000	5.000
CHARISMATIC	3.143	3.250	1.393	1.180	0.126	2.149	2.000	4.000	5.000	1.500
CH. OF CHRIST	2.500	2.500	1.667	1.291	0.000	1.640	1.000	3.000	4.000	1.000
EVANGELICAL	3.429	3.750	2.399	1.549	-0.424	1.700	2.000	5.000	5.000	1.000
FUNDAMENTALIST	4.600	5.00	0.800	0.894	-1.499	3.250	5.000	5.000	5.000	3.000
INTERDENOM.	4.000	4.000							4.000	4.000
ORTHODOX *	5.000									
LUTHERAN	5.000									
PENTECOSTAL	4.037	4.000	1.611	1.269	-1.037	2.896	3.000	5.000	5.000	1.500
REFORMED	4.438	5.000	1.246	1.116	-1.563	3.860	3.500	5.000	5.000	2.000
ROM. CATHOLIC	3.429	2.500	2.266	1.538	-0.520	1.884	1.800	5.000	5.000	1.000
WESLEYAN ARM.	4.420	4.500	0.742	0.861	-1.037	2.468	4.200	5.000	5.000	3.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14G

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum)

ISSUE: The issue of doctrinal loyalty to your sponsoring church by the students of the college.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.525	4.000	1.666	1.291	-0.413	1.966	2.500	5.000	5.000	1.000
ANGLICAN	3.433	3.400	1.590	1.261	-4.840	2.678	3.000	4.000	5.000	1.000
UNITING	2.750	3.000	0.975	0.987	-0.767	2.988	2.500	3.000	4.000	1.000
BAPTIST	3.710	4.000	1.830	1.353	-0.858	2.630	3.100	5.000	5.000	1.000
CALVINISTIC	4.600	5.000	0.300	0.548	-0.407	1.167	4.000	5.000	5.000	1.000
CHARISMATIC	3.043	3.450	0.993	0.996	-0.669	2.013	2.000	4.000	4.000	1.400
CH. OF CHRIST	2.000	2.000	0.667	0.816	0.000	2.000	1.000	2.000	3.000	1.000
EVANGELICAL	3.414	3.500	2.328	1.526	-0.198	1.416	2.000	5.000	5.000	1.000
FUNDAMENTALIST	4.200	5.000	1.700	1.304	-1.149	2.666	4.000	5.000	5.000	2.000
INTERDENOM.	2.833	2.250	1.083	1.041	0.58	1.500	2.000	4.000	4.000	2.000
ORTHODOX *	5.000									
LUTHERAN *	NA									
PENTECOSTAL	3.800	4.500	2.206	1.485	-0.617	1.758	2.000	5.000	5.000	1.400
REFORMED	3.929	4.000	1.036	1.018	-0.817	2.991	3.500	5.000	5.000	2.000
ROM. CATHOLIC	3.060	3.250	1.918	1.385	0.501	1.599	2.000	4.000	5.000	1.800
WESLEYAN ARM.	3.740	4.500	2.288	1.513	-0.361	1.204	2.200	5.000	5.000	2.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
6 = Kurtosis; 7 = Quartile 1; 8 = Quartile 3; 9 = Largest Number; 10 = Smallest Number

* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14H

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: Student involvement in environmental protests or rallies.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	2.831	0.217	2.092	1.446	0.117	1.619	1.300	4.000	5.000	1.000
ANGLICAN	1.790	1.700	0.685	0.828	0.390	1.610	1.000	2.500	3.000	1.000
UNITING	1.543	2.000	0.380	0.616	0.442	1.607	1.000	2.000	2.500	1.000
BAPTIST	4.170	4.750	1.356	1.164	-1.110	2.662	4.000	4.500	5.000	2.000
CALVINISTIC	3.600	4.000	2.800	1.673	-0.729	2.134	3.000	5.000	5.000	1.000
CHARISMATIC	3.663	4.000	2.026	1.423	-0.969	2.567	2.000	4.300	5.000	1.000
CH. OF CHRIST	2.250	2.000	1.583	1.258	0.652	2.097	1.000	2.000	4.000	1.000
EVANGELICAL	3.263	3.050	1.494	1.222	-0.160	2.085	2.200	4.000	5.000	1.000
FUNDAMENTALIST	4.167	5.000	2.567	1.602	-1.568	3.734	4.000	5.000	5.000	1.000
INTERDENOM.	1.900	1.000	1.800	1.342	0.844	2.078	1.000	2.500	4.000	1.000
ORTHODOX *	3.000									
LUTHERAN *	NA									
PENTECOSTAL	3.811	4.000	1.971	1.404	-1.100	2.869	2.000	5.000	5.000	1.000
REFORMED	3.286	3.000	2.238	1.496	-0.197	1.847	2.000	5.000	5.000	1.000
ROM. CATHOLIC	2.050	2.300	0.747	0.864	-0.370	1.490	1.000	2.700	3.000	1.000
WESLEYAN ARM.	2.520	2.900	2.087	1.445	-0.192	1.251	1.000	3.700	4.000	1.000

KEY TO COLUMN NUMBERS:

1 = Mean; 2 = Median; 3 = Variance; 4 = Standard Deviation; 5 = Skewness;
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* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14I

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum.

ISSUE: Decreasing Biblical literature content in the college to allow for increased field education.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	3.456	4.000	1.518	1.232	-0.538	2.359	3.000	4.000	5.000	1.000
ANGLICAN	3.640	3.300	1.127	1.062	0.192	1.787	3.000	5.000	5.000	2.000
UNITING	3.075	3.200	1.622	1.274	-0.023	1.987	2.000	4.000	5.000	1.200
BAPTIST	3.994	4.000	0.903	0.950	-0.875	3.049	4.000	4.500	5.000	2.000
CALVINISTIC	4.383	4.400	0.402	0.634	-0.233	1.445	4.000	5.000	5.000	3.000
CHARISMATIC	2.828	3.000	1.080	1.039	-0.608	2.345	1.700	3.200	4.000	1.000
CH. OF CHRIST	2.000	2.000	1.333	1.155	0.000	1.100	1.100	3.000	3.000	1.000
EVANGELICAL	3.692	4.000	1.333	1.155	-0.937	3.308	3.000	4.500	5.000	1.000
FUNDAMENTALIST	3.300	4.500	2.200	1.483	-0.593	2.362	3.000	4.000	5.000	1.000
INTERDENOM.	3.880	3.400	1.072	1.035	0.337	1.196	3.000	5.000	5.000	3.000
ORTHODOX *	3.000									
LUTHERAN *	2.000									
PENTECOSTAL	3.518	4.000	1.574	1.254	-0.806	2.718	3.000	4.000	5.000	1.000
REFORMED	4.038	4.000	0.411	0.641	0.036	2.354	3.500	4.000	5.000	3.000
ROM. CATHOLIC	2.957	3.000	2.640	1.625	0.210	1.559	1.500	5.000	5.000	1.000
WESLEYAN ARM.	2.680	3.500	2.837	1.684	0.119	1.580	1.000	3.500	4.900	1.000

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* Note: 1 college only. Statistical analysis not applicable

The above statistics were calculated using B/Graph statistical package on the Commodore computer.

14J

With how much controversy would your sponsoring church body view the following issues?
(1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
Please place an "X" at the appropriate place on the continuum

ISSUE: Training women for pastoral ministry.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	1.703	2.100	2.543	1.595	0.359	1.564	1.000	4.500	5.000	1.000
ANGLICAN	1.740	1.500	0.756	0.869	0.574	1.861	1.000	2.200	3.200	1.000
UNITING	1.488	1.000	0.576	0.759	1.138	2.847	1.000	1.700	3.000	1.000
BAPTIST	4.100	5.000	2.156	1.468	-1.288	3.079	3.500	5.000	5.000	1.000
CALVINISTIC	4.933	5.000	0.027	0.163	-1.788	4.203	5.000	5.000	5.000	4.000
CHARISMATIC	1.688	1.500	0.721	0.849	1.242	3.611	1.000	2.000	3.500	1.000
CH. OF CHRIST	2.000	2.000	1.333	1.155	0.000	1.000	1.000	3.000	3.000	1.000
EVANGELICAL	2.896	2.600	2.654	1.629	0.176	1.415	1.000	4.600	5.000	1.000
FUNDAMENTALIST	3.667	5.000	4.267	2.066	-0.706	1.500	1.000	5.000	5.000	1.000
INTERDENOM.	1.540	1.000	0.588	0.747	0.469	1.299	1.000	2.200	2.500	1.000
ORTHODOX *	1.000									
LUTHERAN *	4.000									
PENTECOSTAL	1.791	1.000	1.161	1.077	0.952	2.484	1.000	3.000	4.000	1.000
REFORMED	4.388	5.000	1.201	1.096	-1.524	3.826	3.500	5.000	5.000	2.000
ROM. CATHOLIC	2.913	2.650	2.656	1.630	0.154	1.553	1.000	4.000	5.000	1.000
WESLEYAN ARM.	1.775	1.550	0.749	0.866	0.783	2.085	1.000	1.700	3.000	1.000

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14K

With how much controversy would your sponsoring church body view the following issues?
 (1 = not controversial to sponsoring organization, 2 = controversial to a minority of church members only, 3 = little controversy, 4 = some controversy, 5 = great controversy)
 Please place an "X" at the appropriate place on the continuum.

ISSUE: Integrating ministerial and lay training into the same location and program.

GROUPING	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
GLOBAL	1.826	1.200	1.377	1.165	1.393	3.904	1.000	2.200	5.000	1.000
ANGLICAN	1.880	1.300	1.673	1.293	1.536	4.383	1.000	2.200	5.000	1.000
UNITING	1.525	1.000	0.605	0.778	0.941	2.396	1.000	2.000	3.000	1.000
BAPTIST	1.500	1.100	0.653	0.808	1.351	3.022	1.000	1.500	3.000	1.000
CALVINISTIC	2.417	2.000	2.642	1.625	0.239	1.284	1.000	4.000	4.500	1.000
CHARISMATIC	1.688	1.550	0.427	0.653	0.898	3.082	1.000	2.000	3.000	1.000
CH. OF CHRIST	2.000	1.000	4.000	2.000	1.155	2.333	1.000	1.000	5.000	1.000
EVANGELICAL	1.821	1.200	1.490	1.221	1.428	3.794	1.000	2.200	5.000	1.000
FUNDAMENTALIST	1.667	1.000	1.067	1.033	0.707	1.500	1.000	3.000	3.000	1.000
INTERDENOM.	1.340	1.250	0.278	0.527	0.996	2.370	1.000	1.500	2.200	1.000
ORTHODOX *	1.000									
LUTHERAN *	4.000									
PENTECOSTAL	1.600	1.300	0.640	0.800	0.885	2.286	1.000	2.000	3.000	1.000
REFORMED	2.250	1.750	2.000	1.414	0.587	1.754	1.000	3.000	4.500	1.000
ROM. CATHOLIC	1.888	1.500	1.250	1.118	0.842	2.452	1.000	2.200	4.000	1.000
WESLEYAN ARM.	1.425	1.850	0.522	0.723	1.098	2.284	1.000	1.200	2.500	1.000

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GLOBAL STATISTICS. SEE SUBSEQUENT PAGES FOR INDIVIDUAL STATISTICS FOR EACH DENOMINATION OR THEOLOGICAL GROUPING

QUESTION	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
14A	2.137	2.000	1.612	1.270	1.039	3.012	1.000	3.000	5.000	1.000
14B	3.424	4.000	2.453	1.566	-0.381	1.591	2.000	5.000	5.500	1.000
14C	2.967	3.000	2.112	1.453	0.000	1.664	1.500	4.100	5.000	1.000
14D	3.092	3.000	2.978	1.726	-0.100	1.299	1.000	5.000	5.000	1.000
14E	2.513	2.000	2.451	1.506	0.511	1.669	1.000	4.000	5.000	1.000
14F	2.790	4.000	2.069	1.438	-0.822	2.201	3.000	5.000	5.000	1.000
14G	3.525	4.000	1.566	1.291	-0.413	1.966	2.500	5.000	5.000	1.000
14H	2.831	2.700	2.092	1.446	0.117	1.619	1.300	4.000	5.000	1.000
14I	3.456	4.000	1.518	1.232	-0.538	2.359	3.000	4.000	5.000	1.000
14J	2.703	2.100	2.543	1.695	0.359	1.564	1.000	4.500	5.000	1.000
14K	1.826	1.200	1.377	1.165	1.393	3.904	1.000	2.200	5.000	1.000

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AVERAGE OF THE MEANS FOR 14A - 14K = 2.842

QUESTION	-1-	-2-	-3-	-4-	-5-	-6-	-7-	-8-	-9-	-10-
ANGELICAN 14A	1.273	1.000	0.274	0.524	1.512	3.510	1.000	1.400	2.400	1.000
ANGELICAN 14B	2.027	1.000	2.336	1.528	1.024	2.322	1.000	4.000	5.000	1.000
ANGELICAN 14C	3.282	4.200	2.418	1.555	-0.245	1.630	2.000	5.000	5.000	1.000
ANGELICAN 14D	3.883	4.000	2.000	1.414	-0.905	2.654	3.000	5.000	5.000	1.000
ANGELICAN 14E	2.390	1.700	3.010	1.735	0.743	1.752	1.000	4.500	5.000	1.000
ANGELICAN 14F	3.444	3.000	2.318	1.522	-0.393	1.725	2.400	5.000	5.000	1.000
ANGELICAN 14G	3.433	3.400	1.590	1.261	-4.840	2.678	3.000	4.000	5.000	1.000
ANGELICAN 14H	1.790	1.700	0.685	0.828	0.390	1.610	1.000	2.500	3.000	1.000
ANGELICAN 14I	3.640	3.300	1.127	1.062	0.192	1.787	3.000	5.000	5.000	2.000
ANGELICAN 14J	1.740	1.500	0.756	0.869	0.574	1.861	1.000	2.200	3.200	1.000
ANGELICAN 14K	1.880	1.300	1.673	1.293	1.536	4.383	1.000	2.200	5.000	1.000

Average of Means for ANGELICAN 14A - 14K = 2.617

UNITING 14A	1.425	1.000	0.359	0.599	0.655	1.626	1.000	2.000	2.400	1.000
UNITING 14B	2.438	2.000	1.960	1.400	0.804	2.454	1.000	2.500	5.000	1.000
UNITING 14C	3.125	3.000	2.054	1.433	-0.033	1.669	2.000	4.500	5.000	1.000
UNITING 14D	3.075	3.500	3.359	1.835	-0.202	1.291	1.000	4.600	5.000	1.000
UNITING 14E	3.429	3.500	1.536	1.239	0.033	1.412	1.000	4.500	5.000	2.000
UNITING 14F	3.086	2.100	1.878	1.356	-0.570	1.665	1.600	4.000	4.400	1.000
UNITING 14G	2.750	3.000	0.975	0.987	-0.767	2.988	2.500	3.000	4.000	1.000
UNITING 14H	1.543	2.000	0.380	0.616	0.442	1.607	1.000	2.000	2.500	1.000
UNITING 14I	3.075	3.200	1.622	1.274	-0.023	1.987	2.000	4.000	5.000	1.200
UNITING 14J	1.488	1.000	0.576	0.759	1.138	2.847	1.000	1.700	3.000	1.000
UNITING 14K	1.525	1.000	0.605	0.778	0.941	2.396	1.000	2.000	3.000	1.000

Average of Means for UNITING 14A - 14K = 2.451

BAPTIST 14A	2.420	2.000	1.764	1.328	0.687	2.428	1.200	3.000	5.000	1.000
BAPTIST 14B	4.370	5.000	0.942	0.971	-0.862	1.765	3.000	5.000	5.000	2.900
BAPTIST 14C	3.800	4.500	2.622	1.619	-0.985	2.401	3.000	5.000	5.000	1.000
BAPTIST 14D	4.333	5.000	2.000	1.414	-1.749	4.500	5.000	5.000	5.000	1.000
BAPTIST 14E	2.733	5.000	3.590	1.895	0.280	1.267	1.000	5.000	5.000	1.000
BAPTIST 14F	4.050	4.900	1.834	1.354	1.206	3.405	3.200	5.000	5.000	1.000
BAPTIST 14G	3.710	4.000	1.830	1.353	-0.858	2.630	3.100	5.000	5.000	1.000
BAPTIST 14H	4.170	4.750	1.356	1.164	-1.110	2.662	4.000	4.500	5.000	2.000
BAPTIST 14I	3.994	4.000	0.903	0.950	-0.875	3.049	4.000	4.500	5.000	2.000
BAPTIST 14J	4.100	5.000	2.156	1.468	-1.288	3.079	3.500	5.000	5.000	1.000
BAPTIST 14K	1.500	1.100	0.653	0.808	1.351	3.022	1.000	1.500	3.000	1.000

Average of Means for BAPTIST 14A - 14K = 3.562

CALVINISTIC 14A	1.983	1.900	1.210	1.100	1.037	3.020	1.000	2.100	4.000	1.000
CALVINISTIC 14B	3.833	3.850	0.603	0.776	0.250	1.894	3.000	4.300	5.000	3.000
CALVINISTIC 14C	3.467	3.900	1.467	1.211	-0.291	1.669	2.000	4.000	5.000	2.000
CALVINISTIC 14D	4.400	5.000	0.800	0.894	-0.843	2.078	4.000	5.000	5.000	3.000
CALVINISTIC 14E	1.600	1.000	1.800	1.342	1.500	3.250	1.000	1.000	4.000	1.000
CALVINISTIC 14F	5.000	5.000					5.000	5.000	5.000	5.000
CALVINISTIC 14G	4.600	5.000	0.300	0.548	-0.407	1.167	4.000	5.000	5.000	1.000
CALVINISTIC 14H	3.600	4.000	2.800	1.673	-0.729	2.134	3.000	5.000	5.000	1.000
CALVINISTIC 14I	4.383	4.400	0.402	0.634	-0.233	1.445	4.000	5.000	5.000	3.000
CALVINISTIC 14J	4.933	5.000	0.027	0.163	-1.788	4.203	5.000	5.000	5.000	4.000
CALVINISTIC 14K	2.417	2.000	2.642	1.625	0.239	1.284	1.000	4.000	4.500	1.000

Average of Means for CALVINISTIC 14A - 14K = 3.656

CHARISMATIC 14A	2.538	2.550	2.363	1.537	0.367	1.793	1.000	3.000	5.000	1.000
CHARISMATIC 14B	4.050	4.250	1.217	1.103	-0.966	2.759	3.000	5.000	5.000	1.900
CHARISMATIC 14C	2.750	2.700	2.546	1.546	0.396	1.809	1.000	3.000	5.000	1.000
CHARISMATIC 14D	2.788	2.600	2.984	1.727	0.208	1.444	1.000	4.000	5.000	1.000
CHARISMATIC 14E	2.325	1.800	2.331	1.527	0.719	2.068	1.000	3.000	5.000	1.000
CHARISMATIC 14F	3.143	3.250	1.393	1.180	0.126	2.149	2.000	4.000	5.000	1.500
CHARISMATIC 14G	3.043	3.450	0.993	0.996	-0.669	2.013	2.000	4.000	4.000	1.400
CHARISMATIC 14H	3.663	4.000	2.026	1.423	-0.969	2.567	2.000	4.300	5.000	1.000
CHARISMATIC 14I	2.828	3.000	1.080	1.039	-0.608	2.345	1.700	3.200	4.000	1.000
CHARISMATIC 14J	1.688	1.500	0.721	0.849	1.242	3.611	1.000	2.000	3.500	1.000
CHARISMATIC 14K	1.688	1.550	0.427	0.653	0.898	3.082	1.000	2.000	3.000	1.000
Average of Means for CHARISMATIC 14A - 14K = 2.773										
CH. OF CHRIST 14A	1.750	2.000	0.250	0.500	-1.153	2.333	1.000	2.000	2.000	1.000
CH. OF CHRIST 14B	3.250	3.500	2.917	1.708	-0.434	1.846	1.000	4.000	5.000	1.000
CH. OF CHRIST 14C	2.000	1.000	3.000	1.732	0.707	1.500	1.000	4.000	4.000	1.000
CH. OF CHRIST 14D	1.750	1.500	0.917	0.957	0.493	1.628	1.000	2.000	3.000	1.000
CH. OF CHRIST 14E	1.750	1.000	2.250	1.500	1.155	2.333	1.000	1.000	4.000	1.000
CH. OF CHRIST 14F	2.500	2.500	1.667	1.291	0.000	1.640	1.000	3.000	4.000	1.000
CH. OF CHRIST 14G	2.000	2.000	0.667	0.816	0.000	2.000	1.000	2.000	3.000	1.000
CH. OF CHRIST 14H	2.250	2.000	1.583	1.258	0.652	2.097	1.000	2.000	4.000	1.000
CH. OF CHRIST 14I	2.000	2.000	1.333	1.155	0.000	1.100	1.100	3.000	3.000	1.000
CH. OF CHRIST 14J	2.000	2.000	1.333	1.155	0.000	1.000	1.000	3.000	3.000	1.000
CH. OF CHRIST 14K	2.000	1.000	4.000	2.000	1.155	2.333	1.000	1.000	5.000	1.000
Average of Means for CH. OF CHRIST 14A - 14K = 2.114										
EVANGELICAL 14A	2.133	2.000	0.943	0.971	0.598	2.452	1.200	2.500	4.000	1.000
EVANGELICAL 14B	3.904	4.150	1.563	1.250	-1.094	3.237	3.000	5.000	5.000	1.000
EVANGELICAL 14C	3.292	3.900	2.196	1.482	-0.347	1.708	2.000	4.500	5.000	1.000
EVANGELICAL 14D	3.445	4.000	2.745	1.657	-0.442	1.498	2.000	5.000	5.000	1.000
EVANGELICAL 14E	2.285	2.000	2.051	1.432	0.571	1.800	1.000	3.600	5.000	1.000
EVANGELICAL 14F	3.429	3.750	2.399	1.549	-0.424	1.700	2.000	5.000	5.000	1.000
EVANGELICAL 14G	3.414	3.500	2.328	1.526	-0.198	1.416	2.000	5.000	5.000	1.000
EVANGELICAL 14H	3.263	3.050	1.494	1.222	-0.160	2.085	2.200	4.000	5.000	1.000
EVANGELICAL 14I	3.692	4.000	1.333	1.156	-0.937	3.308	3.000	4.500	5.000	1.000
EVANGELICAL 14J	2.896	2.600	2.654	1.629	0.176	1.415	1.000	4.600	5.000	1.000
EVANGELICAL 14K	1.821	1.200	1.490	1.221	1.428	3.794	1.000	2.200	5.000	1.000
Average of Means for EVANGELICAL 14A - 14K = 3.052										
FUNDAMENTALIST 14A	3.017	3.000	1.162	1.078	1.047	3.067	2.100	3.000	5.000	2.000
FUNDAMENTALIST 14B	4.883	5.000	0.082	0.286	-1.788	4.200	5.000	5.000	5.000	4.000
FUNDAMENTALIST 14C	3.000	3.500	2.800	1.673	-0.280	1.531	1.000	4.000	5.000	1.000
FUNDAMENTALIST 14D	4.333	5.000	2.667	1.633	-1.788	4.200	5.000	5.000	5.000	1.000
FUNDAMENTALIST 14E	3.667	5.000	4.267	2.066	-0.706	1.500	1.000	5.000	5.000	1.000
FUNDAMENTALIST 14F	4.600	5.000	0.800	0.884	-1.499	3.250	5.000	5.000	5.000	3.000
FUNDAMENTALIST 14G	4.200	5.000	1.700	1.304	-1.149	2.666	4.000	5.000	5.000	2.000
FUNDAMENTALIST 14H	4.167	5.000	2.567	1.602	-1.568	3.734	4.000	5.000	5.000	1.000
FUNDAMENTALIST 14I	3.300	4.500	2.200	1.483	-0.593	2.362	3.000	4.000	5.000	1.000
FUNDAMENTALIST 14J	3.667	5.000	4.267	2.066	-0.706	1.500	1.000	5.000	5.000	1.000
FUNDAMENTALIST 14K	1.667	1.000	1.067	1.033	0.707	1.500	1.000	3.000	3.000	1.000
Average of Means for FUNDAMENTALIST 14A - 14K = 3.682										
INTERDENOM. 14A	1.317	1.000	0.322	0.567	1.382	3.291	1.000	1.050	2.400	1.000
INTERDENOM. 14B	2.800	4.000	1.700	1.304	-0.362	1.628	2.000	4.000	4.000	1.000
INTERDENOM. 14C	2.700	1.500	3.700	1.924	0.308	1.265	1.000	4.500	5.000	1.000
INTERDENOM. 14D	3.800	5.000	2.700	1.643	-1.163	2.813	4.000	5.000	5.000	1.000
INTERDENOM. 14E	3.100	2.500	3.800	1.949	-0.308	1.221	1.000	4.500	5.000	1.000
INTERDENOM. 14F	4.000	4.000						4.000	4.000	
INTERDENOM. 14G	2.833	2.250	1.083	1.041	0.58	1.500	2.000	4.000	4.000	2.000
INTERDENOM. 14H	1.900	1.000	1.800	1.342	0.844	2.078	1.000	2.500	4.000	1.000
INTERDENOM. 14I	3.880	3.400	1.072	1.035	0.337	1.196	3.000	5.000	5.000	3.000
INTERDENOM. 14J	1.540	1.000	0.588	0.747	0.469	1.299	1.000	2.200	2.500	1.000
INTERDENOM. 14K	1.340	1.250	0.278	0.527	0.996	2.370	1.000	1.500	2.200	1.000
Average of Means for INTERDENOM. 14A - 14K = 2.655										
ORTHODOX * 14A	3.000									
ORTHODOX * 14B	3.000									
ORTHODOX * 14C	1.000									
ORTHODOX * 14D	1.000									
ORTHODOX * 14E	1.000									
ORTHODOX * 14F	5.000									
ORTHODOX * 14G	5.000									
ORTHODOX * 14H	3.000									
ORTHODOX * 14I	3.000									
ORTHODOX * 14J	1.000									
ORTHODOX * 14K	1.000									
Average of Means for ORTHODOX 14A - 14K = 2.455										
LUTHERAN * 14A	1.000									
LUTHERAN * 14B	2.000									
LUTHERAN * 14C	3.000									
LUTHERAN * 14D	1.000									

15. Proposed or current changes.

- a. Do you have any planned changes underway this year or planned for next year?

Yes = 54 out of the 73 questionnaires.

- b. If yes, please describe these changes.
(Attach another page if space is insufficient)

OFFER NEW PROGRAM	10
NEW DIPLOMA/DEGREE	9
NEW CAMPUS/CHANGE LOCATION	5
NEW OR IMPROVED FIELD EDUCATION	3
INTRODUCE THEOLOGICAL EDUCATION BY EXTENSION (TEE)	3
CHANGE LENGTH OF PROGRAM	3
PROVIDE THEOLOGICAL REFLECTION	2
STRONGER SPIRITUAL COUNSELLING/FORMATION	2
NEW STAFF	2
CURRICULAR REVIEW	2
CURRICULUM CHANGES	2
LITURGICAL STUDIES TO BECOME MORE CENTRAL	2
RESPONSES OCCURRING ONCE:	

Night school; Cessation of college; Reaccreditation review; New policies; Change format; Reduce level of operation in a holding pattern; Not able to discuss changes at this point; Combine years one and two into the same classroom; Curriculum committee established.

- c. By what process was the need for change determined?
(Use an attached sheet if necessary)

DISCUSSIONS	8
PERCEPTION	8
New personnel in college have seen need (1)	
Obvious need (1)	
Growing awareness of need (1)	
Observation (1)	
Perception by many (1)	
Perceived need (3)	
ALL CLASSES NOW HELD AT UNIVERSITY CAMPUS	2
STAFF DECISION	2
STUDENTS EXPRESSED THE NEED	2
DENOMINATIONAL DECISIONS	2
EXPERTS IN THE AREA/CONSULTANTS	2
RESPONSES OCCURRING ONCE	

Need of lay people; Inspection from the Higher Education Board (N.S.W.); Need for qualification in missions; Request from church for new program; Obedience to the Lord's direction; Committee work; Requests for a degree program; Long desire for a fourth year program; Student numbers demanded a new campus; Examining and

evaluating progress of students; Staff leaving, needed replacement;
Survey of ministers; College board; Diocese; The nature of ministry
in our denomination; External developments which were seen as
advantageous to us; Input from past graduates.

d. Who will be responsible for the implementation of this change?

STAFF/FACULTY	17
FACULTY COMMITTEE	4
PRINCIPAL/PRESIDENT/RECTOR/WARDEN	6
PRINCIPAL AND DEAN	1
DEAN	1
BOARD OF STUDIES	1
BOARD OF DIRECTORS	9
STUDENTS	2
REGISTRAR	1
RESOURCE PEOPLE	1
FIELD TRAINING OFFICER	1
CHURCH COMMITTEE	2
HEAD OF THEOLOGY DEPARTMENT	1
LOCAL CHURCH	1
UNIVERSITY	2

e. What plans have you for checking your progress toward the desired end as the changes are being implemented?

UNSPECIFIED METHOD	6
Continual evaluation, monitoring (5)	
At each stage and at the end (1)	
ONGOING DISCUSSION/TALKING	4
included consensus (1)	
FACULTY/STAFF	7
Staff meetings (6)	
Review minutes of faculty meetings (1)	
BOARD CENTRED/ DENOMINATION CENTRED	8
Board meetings (2)	
Reports to the board (1)	
Bishops' meetings (1)	
Synod board (1)	
Check with mission board or church (3)	
INFORMAL	4
Informal feedback (1)	
Observation of student progress (1)	
Nothing formal, to be done in five years (1)	
Informal checking, no formal measures (1)	
NO NEED	4
No need to do so (1)	
Nothing specific (1)	
Wait and see (1)	
None as yet (1)	

SPECIFIC OBJECTIVES BEING MET	5
Exams and assignments (1)	
Improved library facilities (1)	
Change of location (1)	
New criteria established (1)	
Enrolments (1)	
COMMITTEE	4
STUDENT EVALUATION	1
16. What are some changes that you would like to make, but cannot?	
NONE	29
This number includes five responses which noted that nothing is impossible or that all things are possible in God's work.	
MORE FACULTY	9
SITE/LOCATION/BUILDINGS	7
LIBRARY GROWTH	4
RESIDENT ACCOMMODATION	3
TRAIN WOMEN/TRAIN MORE WOMEN	2
REFLECT ON/CONTACT SOCIETY	3
MORE STUDENTS	2
RESPONSES OCCURRING ONCE:	
Non-residential housing for students; Coordinate course toward ministry and mission; Reform the A.C.T.; Change field education; Lesson the student work-load; Get more equipment; Offer the B.Th. degree; Greater emphasis on music and preaching; Offer more theology; Consultative and community approach to task and decision making; Lay training; Less institutionalism; One's own limitations; Accreditation by recognised body; More pastoral awareness courses; Flexibility in chapel; Wider program; Post graduate course; More financial support from churches; Growth without compromise; Semesterize the calendar; Practical training; Reduce college fees; Government subsidy; Evening college; Cell groups; Internship; College council actually involved in college	
17. What are the constraining factors that prevent you from making these changes?	
Constraints to change were listed as follows:	
FINANCE	29
Finance listed with no other constraints (16)	
Finance along with other constraints (13)	
STAFF	7
Shortage of staff (3)	
Attitude of staff toward change (2)	
Personnel (1)	
Right Staff (1)	
THE CHURCH	6
	203

The Denomination (5)	
Secular view of the church (1)	
OTHER COLLEGES OR ASSOCIATIONS	4
Fundamental colleges in A.C.T. (1)	
Accreditation/consortia requirements (3)	
THE COLLEGE AND PROGRAM	11
Lack of Students/ candidates (2)	
Campus/site (3)	
Insufficient time for course (1)	
History/tradition/Nostalgia (4)	
Institutional constraints (1)	
DOCTRINAL	2
Doctrine bars cooperation with ecumenical groups (1)	
Biblical fidelity (1)	
OTHER	1
One's own limitations (1)	
NONE	25

INSTITUTIONAL DECISION MAKING SETTINGS IN AUSTRALIAN MINISTERIAL COLLEGES

CLASSIFICATION	HOMEOSTATIC CELL I	METAMORPHIC CELL II	INCREMENTAL CELL III	NEOBOLISTIC CELL IV
	SMALL CHANGE - HIGH UNDER.	LARGE CHANGE - HIGH UNDER.	SMALL CHANGE - LOW UNDER.	LARGE CHANGE - LOW UNDER.

ALL COLLEGES	10%	15%	60%	15%
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COMPARISON OF COLLEGES BY OTHER CHARACTERISTICS
QUESTION ONE ON QUESTIONNAIRE

ON CAMPUS HOUSING	12.5%	25%	50%	12.5%
OFF CAMPUS HOUSING	8.70%	15.22%	63.04%	13.04%
MEMBERS OF CONSORTIA	4.76%	23.81%	57.14%	14.29%
MEMBERS AFF. WITH EXT. EX.	15.39%	7.69%	61.54%	15.38%
INTERDENOM.	11.76%	5.88%	70.59%	11.76%
ECUMENICAL	0%	60%	40%	0%
NON-DENOM.	0%	0%	71.43%	28.57%
ONE DENOM.	11.76%	17.65%	56.86%	13.73%

INSTITUTIONAL DECISION MAKING SETTINGS IN AUSTRALIAN MINISTERIAL COLLEGES

CLASSIFICATION	HOMEOSTATIC CELL I	METAMORPHIC CELL II	INCREMENTAL CELL III	NEOBOLISTIC CELL IV
	SMALL CHANGE - HIGH UNDER.	LARGE CHANGE - HIGH UNDER.	SMALL CHANGE - LOW UNDER.	LARGE CHANGE - LOW UNDER.

ALL COLLEGES	10%	15%	60%	15%
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COMPARISON BY SIZE OF COLLEGE
WITH REGARD TO STUDENT BODY
QUESTION TWO OF QUESTIONNAIRE

1 - 10	0%	0%	85.71%	14.29%
11 - 15	0%	0.33%	66.67%	0%
16 - 20	25%	0%	75%	0%
20 - 30	0%	0%	42.86%	57.14%
31 - 50	9.09%	18.18%	63.64%	9.09%
51 - 75	23.08%	23.08%	46.15%	7.69%
76 - 100	8.33%	25%	58.33%	8.33%
101 - 150	14.29%	14.29%	57.14%	14.29%
151 - 200	0%	0%	50%	50%

INSTITUTIONAL DECISION MAKING SETTINGS IN AUSTRALIAN MINISTERIAL COLLEGES

CLASSIFICATION	HOMEOSTATIC CELL I	METAMORPHIC CELL II	INCREMENTAL CELL III	NEOBOLISTIC CELL IV
	SMALL CHANGE - HIGH UNDER.	LARGE CHANGE - HIGH UNDER.	SMALL CHANGE - LOW UNDER.	LARGE CHANGE - LOW UNDER.

ALL COLLEGES	10%	15%	60%	15%
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COMPARISON BY THEOLOGICAL BASIS				
ANGLICAN	18.18%	27.27%	45.45%	9.09%
B. U. - UNITING	12.5%	62.5%	25%	0%
BAPTIST	0%	10%	80%	10%
CALVINISTIC	0%	0%	100%	0%
CHARISMATIC CHURCHES OF CHRIST	10%	0%	70%	20%
	0%	25%	50%	25%
EVANGELICAL	14.81%	18.52%	55.56%	11.11%
FUNDAMENTALIST	0%	0%	100%	0%
INTERDENOM. VARIOUS	0%	14.29%	71.43%	14.29%
ORTHODOX	0%	0%	100%	0%
LUTHERAN	0%	100%	0%	0%
PENTECOSTAL	0%	0%	80%	20%
REFORMED	0%	10%	70%	20%
ROMAN CATHOLIC 14.29%	28.57%	28.57%	28.57%	
WESLEYAN- ARMINIAN 14.29%	14.29%	28.57%	42.85%	

INSTITUTIONAL DECISION MAKING SETTINGS IN AUSTRALIAN MINISTERIAL COLLEGES

CLASSIFICATION	HOMEOSTATIC CELL I	METAMORPHIC CELL II	INCREMENTAL CELL III	NEOBOLISTIC CELL IV
	SMALL CHANGE - HIGH UNDER.	LARGE CHANGE - HIGH UNDER.	SMALL CHANGE - LOW UNDER.	LARGE CHANGE - LOW UND
ALL COLLEGES	10%	15%		60%

COMPARISON BY STYLE OF CHURCH GOVERNMENT QUESTION 7a ON QUESTIONNAIRE SEE QUESTIONNAIRE FOR FULL EXPLANATION

INDEPENDENT CHURCHES 33.33%	0%	0%	66.67%	
CONGREGATIONAL CHURCHES	6.25%	12.5%	68.75%	12.5%
CONNECTIONAL NETWORK	0%	40%	60%	0%
PRESBYTERIAL	5.88%	29.41%	58.82%	5.88%
EPISCOPAL 15.79%	21.05%	21.05%	42.10%	
OTHER	18.18%	27.27%	45.45%	9.09%

COMPARISON BY CHURCH INVOLVEMENT IN GOVERNANCE OF THE COLLEGE

NO DIRECT INVOLVEMENT 18.18%	9.09%	9.09%	63.64%	
ADVISORY BOARD WITH NO POWER	0%	0%	100%	0%
BISHOPS OR OTHER CHURCH OFFICIALS	10%	25%	45%	20%

EXECUTIVE BOARD	12.12%	21.21%	60.61%	6.06%
LOCAL CHURCH OPERATED 38.46%	0%	0%	61.54%	

INSTITUTIONAL DECISION MAKING SETTINGS IN AUSTRALIAN MINISTERIAL COLLEGES

CLASSIFICATION	HOMEOSTATIC CELL I SMALL CHANGE - HIGH UNDER.	METAMORPHIC CELL II LARGE CHANGE - HIGH UNDER.	INCREMENTAL CELL III SMALL CHANGE - LOW UNDER.	NEOBOLISTIC CELL IV LARGE CHANGE - LOW UNDER.
ALL COLLEGES	10%	15%	60%	15%

COMPARISON BY POWER STRUCTURE IN
SPONSORING CHURCH

DEMOCRATIC	0%	30.77%	69.23%	0%
HIERARCHICAL	20%	26.67%	40%	13.33%
MIXTURE - DEMOCRACY/ DIRECTIVES	9.38%	16.63%	53.13%	21.88%
REPRESENTATIVE	15%	35%	50%	0%
CLERGY DOMINATED	21.43%	21.43%	42.86%	14.29%
EQUAL LAY/CLERGY	14.29%	28.57%	52.38%	4.76%
LAY DOMINATED	50%	0%	50%	0%

APPENDIX TWO

THE FIRST INFORMAL INTERVIEW SCHEDULE

(STAGE ONE OF RESEARCH)

The Following Informal Interview Schedule guided the first exploratory interviews in this research:

GENERAL INFORMATION

1. Ministerial Course leading toward Ordained Ministry?
2. Courses offered and length of these.
3. Prerequisites of each.
4. External programmes?
5. Part of consortium? IE BRISBANE COLLEGE OF THEOLOGY?
Degrees through examining body (ACT, MCD etc)
6. General information Student population, Number of men and women, number in pre-ordination course.
7. Pre-missions course?
8. Theological basis.
9. Denomination or constituent body.
 - 9a Major purpose of your college program.
 - 9b Central or most important objective of your ministerial education/training.
 - 9c Other lesser goals or objectives.
 - 9d How do you structure/plan curriculum to meet the major objectives?

DEGREE OF CHANGE

10. Recent changes to program
11. Current changes underway
 - 11a Reasons for those changes
12. Biblical content ration changed
13. possibly - Women in ordination course
14. Chapel attendance required?
15. What changes would you like to make but are unable to make at this time?
 - 15a Who determines the need for changes in your institution?
 - 15b What were you trying to achieve in recent/current changes, or what were you hoping the changes would rectify?

LEVEL OF UNDERSTANDING

16. Faculty education and professional background
17. Teacher trained?
18. Degrees in Education?

19. What changes are now underway?
 How was the need for these changes determined:
 Realization that the program was not meeting objectives?
 obvious needed change?
 Committee review?
 Formal Self study?
 Suggestions by Board, church or other non-participating people?
 Student suggestions?

METHODS OF STUDENT EVALUATION

Internship observation.
 Formal exams.
 Oral exams and conferences.
 Ministry projects.

QUESTIONS ARISING FROM CONTEXT EVALUATION

20. Student involvement outside the college setting.
 20a Student's involvements in churches.
 20b " " " unchurched community
 20c " " " off-campus jobs.
21. Single housing on or off campus?
 Married housing on or off campus?
22. Sociology offered?, Psychology?, Counselling?
23. Do students ever complain of unmet needs in area of society and college society
 being isolated from one another?

QUESTIONS ARISING FROM INPUT EVALUATION

24. Question on to which degree the following determine PLANNING DECISIONS
 college board
 church denominational conference
 church leaders
 college principal
 International connectional controls
 accrediting/examining body

INFORMATION ON THE DENOMINATION

25. Church Life and Structure:
 Church polity/ episcopal, democratic, congregational,
 Church life - rigid or flexible
 Official view toward women's ordination
 Unofficial " " " " "
 Denominational expectation of college

- 26. Question on physical facilities
- 27. Question on faculty numbers, strengths, backgrounds
- 28. Who does timetabling. Does staff get opportunity for input
- 29. Library, texts, budgets, teaching tools and admission requirements.
- 30. To what extent is staff involved in internship/Field Education supervision.
- 31. What would represent large change (define Guba and Stufflebeams view of large change) in your institution.
- 32. What kinds of questions would you ask if your were finding relative levels of change and understanding in colleges.

OTHER INFORMATION

- 33. If you were launching research similar to mine, what kinds of questions would you ask concerning:
 - Change
 - Understanding
 - Culture
 - Program planning and evaluation?

APPENDIX THREE
THE STAGE THREE INTERVIEW
INTERVIEW SCHEDULE
CONTEXT QUESTIONS

What are the distinctives of your college? Methods? purpose? Reason for being.

1. Suppose there were three possible purposes in a college, these being spiritual formation, academic readiness, or ministerial formation. If only one of the three goals were possible in your college, which would you choose at the expense of the other two? Why? Is this a primary purpose of a ministerial college?
2. What changes would you like to make to your existing college program?
3. What are the constraining factors which keep the program from changing rapidly in a desired direction. From which quarter would come the greatest resistance. How would you lessen or overcome this resistance.
4. Who has the most control over the college? Both officially and unofficially?
5. How do you determine which changes would strengthen the college?
6. How are desired changes tied to the overall purpose? How are priorities in program planning determined.
7. How does your college make curricular decisions. What are the competing elements desiring a place within your curriculum? How do you decide between these elements?
8. What internal evaluation has been conducted by the college? What instruments were used? From whom was the information gathered?
9. What external information is at hand? How are both sources used?
10. Has the college used external evaluators/facilitators? If so, how closely did they work with internal faculty in information gathering? Information interpreting? How widely did they disseminate their findings?

11. Where else does the college get its information for curriculum planning. How do you get feedback once the curriculum is in operation? How is this used in planning and implementation of curriculum? Is it then repeated?
12. How does the college know when goals have been accomplished?
13. What is the church's perception of its role within the world?
How is this linked to the college program?
 - a. To which aspects of ministry would you want to give priority?
14. What qualities would you look for in a church which is functioning well within its community?
15. If outsiders were describing your church, what would you hope that they would notice.
16. How does the college gauge success toward its major objective(s)?
17. On what educational philosophy is the curriculum based?
18. To what extent is field education an academic experience? Preaching classes? How does this college validate them?
19. How is learning from the college transferred to ministry settings? What kind of learning is needed by the minister? Learning transfer theory?
20. Is the college program the only training program for the church, or just one of many strands for entering trained ministry. If it is the only one, is there opportunity for multiple entry points re educational qualifications required.

INPUT QUESTIONS

1. Do you find the college facilities adequate? In what ways does your site/location help or hinder college objectives? What would you like to change about the college's physical environment?
2. Background of the faculty re number, academic qualifications, ministerial experience, involvement in field experiences with students, integration of ministry concerns into the classroom work and in assignments, and willingness for multi-disciplinary approach to ministerial training.

With what academic worth do they credit "practical" courses and training.
3. What qualities and abilities would you think are important in a faculty member?

PROCESS QUESTIONS

1. What problems does the college have in coordinating the aspects of its curriculum?
2. How many faculty are involved in field education?
What are their attitudes toward field education?
3. How does the college fulfil its objectives with regard to:
 - a. Academic
 - b. Spiritual formation
 - c. Ministerial formation

Assuming you can't do it all, what are the final criteria upon which you choose the components of a college program?
4. If there are parallel purposes, what are the tension points between the three, and which wins out.
5. Do you have chapel services or communal worship times? If you do, how often?
What is your major purpose for having chapel/worship?
6. Peter Kaldor indicates that we would benefit by looking at Australia as a mission field, and use a mission approach.
 - a. Do you agree with his analysis?
 - b. What do you think of when you hear statements about Australia being ministered to in a mission approach?
7. Tell me about the practical education and field education in this college.
8. What kind of feedback is given to students concerning their ministry, their education, etc.
9. What is done to provide bridging skills between college and ordained ministry?

What would you like to differently?
10. If there is internship, ask "what are the problems with field ed/internship? Do these programmes fit comfortably into the total college program. How do you manage to give oversight and feedback to the student ministers.

PRODUCT QUESTIONS

1. How well is the college accomplishing its major function? On what information to you base this opinion?
2. Is reflection on society and societal change important in a college?

If it is, how do you accomplish this in your own college.

3. In your opinion, how close are the intended and actual outcomes for this college?
4. What are the students supposed to be able to do by the time they complete their college training? What is expected of them. Is there further training within the church? Do they serve as Curates etc.?

How will the graduates be further trained and supervised in early ministry?
5. What are some of your expectations of the college?
6. What skills, abilities and characteristics do you think are important for a person in ministry?

When are these learned or acquired?
7. How can student be prepared for ministry to people in Australian parishes?
8. What provision is made for specialist ministries?
ie., Age group ministries (children, youth, senior citizens etc.). Minority groups, handicapped? Ministries such as chaplain appointments?

