

Annotated Bibliography For Theological Field Education

October, 2001

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For publication by the Association of Theological Field Educators

Introduction

Field education's central purpose is to integrate academic learning with the practice of ministry. Field education directors, teachers, and administrators must understand diverse curricular areas. Field education should consult varied theories of learning and leading. This annotated bibliography examines five areas of literature. These areas of literature are: theological education and reflection, congregational studies, pedagogy and curriculum design, human development, and leadership formation. Each section includes both monographs and journal articles.

This bibliography strengthens field education teaching and practice. This is less of a bibliography for theological students than it is resources for those with responsibility to teach, administer, vision and support field education programs. These books and articles provide a foundation for reference as field educators write, research, and develop new theories. The summaries of the documents give a flavor of the writer's perspective in order to enhance understanding in field education, and are not intended as critical nor comprehensive reviews of the monograph or article.

Theological Education and Theological Reflection:

Carroll, Jackson W., Barbara G. Wheeler, Daniel O. Aleshire, Penny Long Marler. Being There: Culture and Formation in the Theological Schools. New York: Oxford University Press, 1997.

Four authors develop two in-depth case studies of contrasting theological schools: one dubbed "Mainline" and the other "Evangelical". The book illustrates the influence of theological school culture on the formation of students. They say that a school's 'message' functions as the pivot of the institution's culture, anchoring the culture and orienting the educational agenda. They observe that at both institutions they studied, school culture differs from student culture, and students work together to respond to the dissonance. The process of forming this response is an important element of students' formation and education. The book supports field education's calling to prepare students to notice, exegete, identify, and manipulate culture.

Chopp, Rebecca S. Saving Work: Feminist Practices of Theological Education. Louisville: Westminster John Knox Press, 1995.

Chopp identifies three purposes for her book: to be a useful resource for women and men who participate in feminist practices of theological education, to invite research in theological education which is sensitive to issues of particularity and contextuality in theological education, and to offer a method to identify and reflect on feminist practices of theological education. The book considers how best to incorporate the orientation and concerns of women in theological education. For example, Chopp calls for theological education to incorporate rites of healing, spaces for analysis of systems of oppression, and to examine the ways institutional church has disordered and destroyed the created good. Field education's practice is strengthened through this intentional examination of feminist practices.

Dykstra, Craig. "Reconceiving Practice" in Wheeler, Barbara G. and Edward Farley, eds. Shifting Boundaries: Contextual Approaches to the Structure of Theological Education. Louisville: Westminster/John Knox Press, 1991.

Dykstra summarizes the reasons for the problematic separation of theory and practice in theological education. Dykstra conceives of the separation as rooted in problematic assumptions with regard to the chief aim of such education. Instead of understanding the practices of participants in theological communities as acting in partnership, theological education carries the underlying assumption that practitioners "do something to somebody." Thus theological education assumes the appropriate focus is upon development of the individual, who needs to learn proper techniques to produce desired outcomes. Instead, Dykstra suggests, theological education should engage critical reflection upon practices. The proper subject of theological education is not the individual who carries our practices (clergy), but communities who engage in practice. Thus Dykstra identifies the problematic of theological education as a "picture of practice that is harmfully individualistic, technological (instrumental or

causal), not historical, and abstract. Dykstra's prescription calls for fundamental changes in the assumptions, subjects, contents and "desired outcomes" of theological education.

- Farley, Edward. Theologia: The Fragmentation and Unity of Theological Education. Philadelphia: Fortress, 1983.

Farley critiques the "fourfold pattern" and the "clerical paradigm" in contemporary theological education. He critiques the failure of theological education to operate with a material unity of studies. This lack of unity has created a theory-practice mind-set that results in a functionalist view of preparing clergy. Field educators look to this work as a classic in defining the problematic of theological education. It gives a particularly insightful description of the problematic that Field education most often is charged to "correct" with its programs and faculty.

Hough, Joseph C., Jr. and John B. Cobb, Jr. Christian Identity and Theological Education. Atlanta: Scholars Press, 1985.

Hough and Cobb examine the importance of connecting the church community to theological education. They examine the problematic of theological education as described by Edward Farley and others. They propose a solution to Farley's clerical paradigm by taking seriously the dynamics of the local congregation and the global church. They conclude with the education of practical theologians. Hough and Cobb recommend that the congregation should be the central location for issues, concerns and resolutions of theological education's work. Field education may turn to this classic work to develop greater depth in its relationships with congregations.

Johnson, Luke T. and Charlotte McDaniel. "Teaching Theology in Context." The Christian Century, (February 2-9 2000): 118-122.

Candler School of Theology recently shifted its approach to Contextual Education. The article describes how the Candler School of Theology anticipated and implemented changes in its overall curriculum to strengthen the connections between theology and responsive action, specific practice, and personal formation. The authors, both faculty members at Candler, contrast such an emphasis with the more traditional approach in theological education, which separates concepts from experiences. They report on significant changes suggested and made by the entire faculty of the school to place contextual education at the core of the entire program. Small group reflection, visits to ministry sites, and plenaries form some of the structure for the program. The article concludes with a frank discussion of the problems in such an approach to theological education, with special note of the strain an emphasis on contextual components of education places on the rest of the curriculum.

Jones, L. Gregory and Willie James Jennings. "Formed for Ministry: A Program in Spiritual Formation." The Christian Century, (February 2-9 2000): 124-128.

Jones and Jennings report on the formation of a new program of spirituality undertaken at Duke Divinity school, partly in response to a student's comment that she wanted her seminary experience to form her as a person of prayer. The authors explain the premise of their program, which is that "forming ministerial identity requires attention to the care and nurture of souls beyond the classroom as well as in it." Theological education should examine what are the "practices and convictions that strengthen Christian identity and life." They describe how their program involves local ministers in leading small groups for spiritual formation in which all students are required to participate. Thus they describe one way an institution of theological education has addressed the need to form students in ways not traditionally included in seminary curriculum.

Kelsey, David H. Between Athens and Berlin: The Theological Education Debate. Grand Rapids: Eerdmans, 1993.

In this text Kelsey describes the variety of conceptions of the "Berlin" model of theological education, and the variety of views of the "Athens" model of theological education. He examines both the 1980's discussion of theological education, and historical views of how theological education should be structured. He shows the necessary intertwining of the two models for theological education, both historically and in contemporary experience. Field education necessarily must wrestle with theological education's problematic separate valuation of the Berlin or Athens approach.

---. To Understand God Truly: What's Theological About a Theological School. Louisville: Westminster/John Knox, 1992.

Kelsey identifies a problematic in theological education: that there are differing views within the institution of theological education as to what model of excellence should define the school. On the one hand Kelsey identifies "paideia", which is from the Grecian/Platonic ideal of character formation in education, and on the other hand is "Wissenschaft", in which the theological school bases excellence on the model of a research university. Kelsey proposes that theological schools should be caught in a tension between these two models, rather than trying to settle on one model as against the other. Kelsey recognizes the primary importance of studying congregational cultures, because the goal of theological schools, to understand God truly, is rooted in practices.

Killen, Patricia O' Connell and John De Beer. The Art of Theological Reflection. New York: Crossroad, 2001.

The text begins by defining the territory for theological reflection as being the overlap between tradition (religious heritage) and experience. They describe transformative theological reflection as exploration of the meaning, purpose, and value of our actions. Next, they explore the process of reflection as being a movement toward insight, of which we must become aware. Their suggestion for a reflective process includes these "movements": encountering feelings, images, insights, which then moves the reflector toward action. They suggest methods for personal and then group theological reflection. Their concrete descriptions of reflection, combined with specific methods, make the book a practical choice for the field educator.

Maddox, Randy. "Spirituality and Practical Theology: Trajectories Toward Reengagement" in Association of Practical Theology Occasional Papers, No. 3. (Spring, 1999): n.pag.

Maddox explores the history of the divide between practical and systematic theology. He shows that historically, no such divide existed as theology's original purpose was to support and clarify spiritual disciplines and practices. Maddox suggests that we reengage theology with spiritual practices. Maddox's schema inherently challenges Field education as to how and whether to incorporate spiritual practice in the educational, formational process of Field education students.

Mahan, Jeffrey H. "Problematic Supervision in Seminary Field education." Journal of Supervision and Training in Ministry, Vol. 17 (1996): 59-64.

Mahan analyzes the underlying causes for inadequate supervision in Field education programs. He looks at the motivation, training and supervision of those who supervise Field education students. He notes that a number of systematic problems that contribute to the problematic relationships between Field education Supervisors and students plague field education programs. Among these problems are: the quantity of Supervisors needed and the corresponding challenge of providing adequate training and support, the ambivalence within ministry itself about collaborative work involving supervision at any level, and the task-oriented framework for understanding the work of the field education student. Mahan suggests that seminaries must address these underlying systemic problems in order to strengthen the quality of supervision that contributes such significant weight to the educational experience of field education.

---. Barbara B. Troxell and Carol J. Allen. Shared Wisdom: A Guide to Case Study Reflection in Ministry. Nashville: Abingdon, 1993.

The authors, all of whom have been practioners of Field education, write a basic how-to guide for using cases to do theological reflection in groups. They includes guidelines about how to write cases, how to present and discuss them, and some

advice about what is not helpful in case presentations. They give examples of cases, and give examples of drawing upon biblical wisdom in relation to cases. This book is a candidate for use in assigning texts to students as well as a resource for educators.

Moore, Mary Elizabeth Mullino. Teaching From the Heart: Theology and Education Method. Minneapolis: Fortress Press, 1991. Reprint, Harrisburg: Trinity Press International, 1998.

Moore connects the theological wisdom of process theology with the wisdom of pedagogy. She argues that pedagogy should be shaped in dialogue with theology, and vice versa. She presents five methodologies for teaching and illustrates their contributions to theology and theology's possible contributions to the methodologies. field educators will value the book for its insights about integrative learning.

O'Connor, Thomas St. James. "Take What You Can and Dance: Adult Education Theory and the Practice of Pastoral Supervision." Journal of Supervision and Training in Ministry, Vol. 15. (1994): 50-61.

O'Connor presents data from qualitative interviews in which he correlated the experience of students with adult education theory as presented by Donald H. Brundage, Dorothy MacKeracher in their book Adult Learning Principles and Their Application to Program Planning (Toronto : Minister of Education, 1980). O'Connor presents the results of interviews using questions from Brundage and MacKeracher in which students experiencing supervision described their experience, correlated then with similar interviews of the supervisors. The supervisors' understandings of their role in adult education were compared with the students' perceptions of their experience. This study is significant because it includes actual voices of supervisors and students and looks at the connection with theories of adult learning.

O'Gorman, Robert T. "Supervising Within the Walls: Problematic Supervision in Ministerial Education." Journal of Supervision and Training in Ministry, Vol. 17 (1996): 71-77.

In conversation with another article in the same volume of the Journal of Supervision and Training in Ministry by Jeffrey Mahan, O'Gorman identifies several issues that he thinks lead to systemic problems in supervision. First, he identifies the most problematic placements to be those in which not enough work (ministry) is demanded of the student, for he views valuable learning to occur when the tension between work and education challenges most. He locates a further problematic in the assumption of theological education that the student is training to become a "problem-solver, an applier of the right theory." O'Gorman presents an image of ministry occurring at the crossroads of theory and practice and suggests the minister should become a reflective/generative practitioner. He posits that the starting point for such a unified curriculum is the "present narrative of the people".

Reed, David A. "Field education—Theological and Spiritual Considerations." Twenty-Third Biennial Consultation Association for Theological Field education Report of Proceedings: Vocation Mediating, Meaning, and Manifesting, (January 18-22 1995): 60-75.

Reed focuses attention on the spiritually transformational task of Theological Field education. He asks how, as a theological field educator, he can better prepare church leaders "who will be more open to the life concerns and spiritual awareness of those who come to us for guidance." He suggests that we may better develop such preparation if we view: experience as revelation, resurrection as praxis paradigm, knowledge as transformation, and reflection in action. He suggests we should listen to James E. Loder about transformation. In The Transforming Moment : Understanding Convictional Experiences (San Francisco : Harper & Row, 1981), James E., Loder posits "it is not in periods of relative calm that transformation most deeply occurs, but in the unplanned and uncontrolled events of despair, loneliness or emptiness."

Schreiter, Robert J. Constructing Local Theologies. Maryknoll: Orbis, 1985.

Schreiter's important work describes how to listen to a local context for clues within the culture as to what its people believe. Thus he begins by defining "local" theologies, in a variety of models. Next, he examines who the local theological might be: professional vs. community vs. prophets and poets vs. outsiders and insiders. He gives specific suggestions for what to look at and how in order to "map a local theology. He looks at the roles of tradition, popular or official and syncretism in local theologies. Schreiter's contribution is more than giving "how to's" and definitions; here he gives a respectful model for how to recognize an entity not always acknowledged within "professional" theology: that local communities do have and construct their own belief systems.

Stairs, M. Jean. "A Systemic Comment: A Call to Partnership." Journal of Supervision and Training in Ministry, Vol. 17. (1996): 65-70.

M. Jean Stairs comments upon the article by Jeffrey Mahan in the same volume of the Journal of Supervision in Ministry. She notes that Mahan's approach to analyzing the problematic of supervision within Field education programs followed the model of field education itself, which is grounded in critical reflection on experience. She suggests a model for addressing the systematic problems that Mahan identified in Field education, including the problem of inadequate preparation and partnership with Supervisors. Stairs describes the model her institution has begun to implement, which is to form a partnership with all participants in Field education, a committee called the "Field education Advisory Committee", which identifies, evaluates, and monitors Field education placements. She gives several other helpful suggestions for how Field education programs can partner with judicatories, Supervisors and others in the formation of program guidelines and evaluation tools.

Stone, Howard W. and James O. Duke. How To Think Theologically. Minneapolis: Fortress, 1996.

This text gives fundamental advice and definitions for the practice of theological reflection. The authors draw a distinction between embedded and deliberative theology. They look at three understandings of what the process of theological reflection: interpreting, correlating, and assessing. They give a rudimentary procedure for theological reflection, and define critical theology. They refer to a few "cases" but do not place "case study" at the heart of their exposition. Field education's understanding of theological reflection can be deepened by this text.

Congregational Studies:

Ammerman, Nancy T, Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds. Studying Congregations: A New Handbook. Nashville: Abingdon, 1998.

In this updated version of an earlier volume, authors contribute chapters that strengthen congregational leaders' understandings of how to study their own church, how to understand their own church's theology, and how to gather useful information in planning for growth and change. Excellent articles on methods and appendices with samples for immediate use or adaptation supplement the more theoretical chapters on theology, leadership, culture and identity. This work is practical for pastors, students and lay persons who seek deeper understanding of their congregation.

Ammerman, Nancy Tatom. Bible Believers: Fundamentalists in the Modern World. New Brunswick: Rutgers University Press, 1987.

Ammerman's monograph provides keen insight to one arena of Christian belief and practice, fundamentalism. She performed an in-depth ethnographic study of fundamentalism in congregational context. Her work provides important insights to those working within fundamentalism. Additionally, the book will prove helpful to those educating students who are reacting to, or moving away from fundamentalism. Her respectful approach to studying fundamentalism provides a good model for how to study congregations with appreciation for their theological ideas.

---. Congregation and Community. New Brunswick: Rutgers University Press, 1997.

Here Ammerman and a team of researchers looked into 22 congregations and studied how they adapted, or did not adapt, to community change. They studied congregations' differing approaches, and gave rich descriptions of what each congregation tried to do in each situation of demographic shift (change in culture, economics, social/structural). They concluded that conflict is the one element present in every growing church, rather than the presumed notion that growing churches are those who live in "perfect harmony". For students thus to be adequately prepared to

lead growing churches, they must learn how to understand, embrace, and guide conflicted congregations.

Bellah Robert N., Richard Madsen, William M. Sullivan, Ann Swidler and Steven M. Tipton. "Individualism and the Crisis of Civic Membership." The Christian Century, (May 8 1996): 510-515.

This article stresses that moral development and education must be seen within the broader context of society's collective relationships. Collective relationships, the authors argue, must be seen in institutional relationships as well as in voluntary commitments of individuals. In order to highlight the importance of collective relationships, the authors survey the increased evidence of the consequences of radical individualism since the 1986 publication of Bellah's Habits of the Heart (Bellah, Robert, et. al Habits of the Heart, Berkeley: University of California Press, 1985.). The authors contribute an understanding of adult crises or transitions, which emphasizes not only the individual person but also the consequences of individual connection to society or the lack of such connection. The authors look at small groups, the Internet, talk radio, and other forms of civic engagement. The article advocates for understanding social problems as a failure of collective responsibility. Field educators will find a new orientation to the task of working with students and churches upon hearing Bellah's insights.

Dorsey, Gary. Congregation: The Journey Back to Church. Cleveland: Pilgrim Press, 1995, 1998.

In this narrative monograph, Dorsey, a journalist, chronicles the life of one congregation for a full year. The book reads like an extended case study, in which the real life characters make real life mistakes, and profound moments occur with grace as well as dismal consequences. The book might prove a useful case study tool.

Hopewell, James F., Barbara G. Wheeler, ed. Congregation: Stories and Structures. Philadelphia: Fortress, 1987.

This posthumously-published monograph was a ground-breaking contribution to the study of "how astonishingly thick and meaning-laden is the actual life of a single local church." Hopewell pioneered the study of individual congregations to observe how their unique practices and rituals were faith expressions particular to that congregation. Hopewell's devotion to complete this monograph in the face of a fatal illness drove him to write with deep personal meaning about a subject of which he was master.

Tubbs Tisdale, Leonora. Preaching as Local Theology and Folk Art. Minneapolis: Fortress, 1997.

Tisdale's work instructs preachers how to connect preaching with the theology of their local community. Her work gives suggestions for how to work in partnership with local lay persons in proclaiming contextualized insights into the faith. Her term "exegeting the community of faith" is one way of looking at the task of congregational studies. She examines the reasons for such study, but also the significance of preaching in a way that takes context seriously. Field educators will particularly value her suggestions for constructing local theologies.

Wuthnow, Robert. The Crisis in the Churches: Spiritual Malaise, Fiscal Woe. Oxford: Oxford University Press, 1997.

Wuthnow and a team of researchers conducted interviews and examined statistics on financial realities, attendance, and other social issues. They compile a devastating description of the problem facing "middle class" American churches in the 1990s. Following their description, they outline a list of strategies for survival. These include: ministering to the economic concerns of the middle class, focusing on issues within the congregation as well as among the poor, homeless, and hungry, start up small group ministries, move into a "megachurch" model, revive the program church by developing a distinct identity, as well as other ideas. Field educators will find this a helpful, well-researched work to reference when speaking or writing on contemporary challenges facing mainline congregations.

Pedagogy and Curriculum Design

Boucouvalas, Marcie and Judy-Arin Krupp Merriam, Chapter Fourteen "Adult Development and Learning." in S. B. and P. M. Cunningham, eds. Handbook of Adult and Continuing Education. San Francisco: Jossey-Bass, 1989.

The authors present an overview of the fields of adult development and adult learning. They present an overview of the theories of developmental change in adult learners. This begins with those who use the concept of stage to discuss "sequential progression" (including Kohlberg, Erikson, Neugarten and Kegan). Next, they emphasize the importance of the interaction between the individual and society. They conclude the chapter with suggestions for how understanding the literature on development will strengthen those working with adults undergoing some type of change, learning or transformation. They highlight the complexity of intertwined factors which all contribute to understandings and interpretations of adult development.

Bowers, C. A. and David J. Flinders. Responsive Teaching: An Ecological Approach to Classroom Patterns of Language, Culture, and Thought. Vol. 4 of Advances in Contemporary Educational Thought, ed. Jonas F. Soltis. New York: Teachers College Press, 1990.

This text examines the influence of culture on the communication process that undergirds teaching. The text looks at the "reality-constructing process" of teachers in which teachers must understand the role of metaphor, language, and non-verbal communication in constructing the learning environment. As teachers guide students to lead organizations, such as congregations, it is important to focus on learning how what they say and do non-verbally interprets and constructs an environment. The text also examines the effect of framing, and the use of solidarity and power. Field education's interest in the use and awareness of power makes this a valuable reference.

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

The book examines "getting inside students' heads" as a crucial task in effective teaching. Teachers should understand the symbolic meanings their actions have for their students. Brookfield argues that knowing the way students experience learning helps the teacher to make a convincing connection between the teacher's "what we want them to do" and the learners' concerns and expectations. Brookfield presents "participant learning portfolios" that are a way for students to cumulatively record observations about their own learning. These offer a way for students to pursue self-evaluation in connection with an ongoing practice of weekly self-reflection. Field educators will find practical suggestions for improving the quality of their teaching.

---. Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting. San Francisco: Jossey-Bass, 1987.

Brookfield develops nine critical thinking "themes". These themes are: 1. Critical thinking is a productive and positive activity, 2. Critical thinking is a process, not an outcome, 3. Manifestations of critical thinking vary according to the context(s) in which it occurs, 4. Critical thinking is triggered by positive as well as negative events, 5. Critical thinking is emotive as well as rational, 6. Identifying and challenging assumptions is central to critical thinking, 7. Challenging the importance of context is crucial to critical thinking, 8. Critical thinkers try to imagine and explore alternatives, and 9. Imagining and exploring alternatives leads to reflective skepticism. Brookfield defines critical thinking as being more than the usual assumption that it is an intellectual activity. He adds to this primary definition other understandings: that critical thinking is emancipatory learning (Habermas and Collins being the prime theorists), dialectical thinking, which "focuses on the understanding and resolution of contradictions." Brookfield concludes the chapter by noting the reflective dimension of critical thinking, which may lead to changed assumptions and consequently changed behaviors.

---. and Stephen Preskill. Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms. San Francisco: Jossey-Bass, 1999.

This book covers many of the how's and why's of discussion in the classroom. The second chapter examines "How discussion helps learning and enlivens classrooms." They list fifteen benefits of discussion, including that it: "increases students' awareness and tolerance for ambiguity or complexity", "affirms students as cocreators of knowledge", and "leads to transformation." They offer in depth discussion of each of the fifteen benefits, looking at how, for example, students best explore a diversity of perspectives when they hear peers spontaneously expressing "inconvenient" opinions. Discussion's value in Field education becomes clear in their point that discussion "increases breadth and makes students more empathic".

---. Understanding and Facilitating Adult Learning. San Francisco: Jossey-Bass, 1986.

Of strong interest to Field educators is the first chapter in this book, "Adult Learners: Motives for Learning". The chapter examines who participates in adult education and what actually qualifies as such education. Brookfield distinguishes between "formal education" and a broader category of adult learning, "purposeful learning", or "lifelong learning". Brookfield focuses upon the "nature of the teaching-learning transaction itself and the extent to which features of mutual respect, negotiation, collaborativeness, and praxis are present." Next Brookfield turns to six principles of effective practice. These are: voluntary participation, respect among participants for each other's self-worth, collaborative facilitation, praxis is at the heart of facilitation, facilitation fosters a spirit of critical reflection, and the aim is nurturing self-directed, empowered adults. Brookfield concludes the chapter with a discussion of "transactional dialogues" in which he contrasts an operational approach with an intrinsic approach. The first, the operational approach, aims to teach adults skills and knowledge irrespective of content and context. The intrinsic approach holds the view that "education is essentially a transactional encounter in which learners and teachers are engaged in a continual process of negotiation of priorities, methods, and evaluative criteria." The implications of such a method are then explored, including who then determines content of curricula. Field education's approach to its programs should be informed by current studies of the particular characteristics of adult learners.

Gibbons, Graeme and Kathlyn Dawes. "Rituals in Clinical Pastoral Education." Journal of Supervision and Training in Ministry, Vol. 19 (1998-1999): 36-47.

An alternate contribution to how Field education should understand its tasks of formation of students is contained in this article on ritual in CPE programs. Education can take many forms, and this article demonstrates how the practice of four rituals contributes to the learning environment within a particular CPE program. They discuss a Commencement service, anointing of the sick, a ritual of farewell, and a reconciliation ritual. Field educators may be challenged by the possibility of including ritual in their educational process in a parallel way to the processes described in this article. Field educators who consider Craig Dykstra's suggestions in Shifting Boundaries (Shifting Boundaries: Contextual approaches to the Structure of

Theological Education / Barbara G. Wheeler and Edward Farley, eds. Louisville: Westminster/John Knox Press, 1991.) may want to include more of the types of ritual creativity suggested by this article within the educational process of Field education.

Halpern, Diane F. "Teaching Critical Thinking for Transfer Across Domains: Dispositions, Skills, Structure Training, and Metacognitive Monitoring." American Psychologist, (April 1998): 449-455.

Halpern examines the deficit in critical thinking practices in college students and the American public in general, and the reasons for this deficit. She suggests that critical thinking, defined as the deliberate use of skills and strategies that increase the probability of a desirable outcome, can be learned through a four-part empirically based model. She describes the following dispositions of a critical thinker: willingness to engage in and persist at a complex task, habitual use of plans and the suppression of impulsive activity, flexibility or open-mindedness, willingness to abandon nonproductive strategies in an attempt to self-correct, and an awareness of the social realities that need to be overcome (such as the need to seek consensus or compromise) so that thoughts can become actions.

Houle, Cyril O., Chapter Ten "Theory and Program Design." in The Literature of Adult Education: A Bibliographic Essay. San Francisco: Jossey-Bass, 1992.

Houle reviews theories of adult learning, from Kidd to Knowles to Sommer to Mouton and Blak, to Freire. He reviews the ways both psychology and sociology have been "used as bases for theories of adult learning." He thus reviews Miller, Verduin, Argyris, and Collins. Finally, Houle examines theories of open learning developed by MacKenzie, Postgate, Scupham, Davies, Cleugh, Grabowski, Niebuhr and Brookfield and others. Next he examines the basic design of operation to see if there is "a common pattern of action growing out of the essential nature of the field." Again she notes the importance of Malcolm Shepard Knowles' two seminal works (The Modern Practice of Adult Education: Andragogy Versus Pedagogy N. Y.: Association Pr., 1970, and Informal Adult Education : A Guide for Administrators, Leaders, and Teachers. New York : Association Press, 1955.) on adult education, as well as reviewing 9-10 others. Next Houle turns to aspects of program design, including how to teach adults, methods of teaching, helping adults increase their learning skills, learning materials, administration, and financing and budgeting. The chapter's purpose is to be of "practical help to many kinds of workers in the field."

- Jacobs, Heidi Hayes. Interdisciplinary Curriculum: Design and Implementation. Alexandria: Association for Supervision and Curriculum Development, 1989.

This text includes many suggestions for how to construct curricula that are interdisciplinary. The text is aimed at elementary school curricula. Still, the basic methods for constructing interdisciplinary units can be instructive for new ways of designing theological education to be as intentionally interdisciplinary as many Field educators believe it should become. They suggest, for example, the use of themes as

“lenses” through which to organize integrative learning in history, mathematics, physics, and literature. The purpose is to use the lens to disclose fundamental patterns, similarities and contrasts.

Merriam, S. B. and Rosemary S. Caffarella. Learning in Adulthood: A Comprehensive Guide, Second Edition. San Francisco: Jossey-Bass, 1999.

The book lives up to its name. It is a comprehensive survey of every major contributor to adult learning. The book is a literature review in essence, but simply reading the book gives the reader a near mastery of the content of the field as well. Major topics include: transformational learning, experiential learning, the history of the field, and the model of the “reflective practitioner”.

Mezirow, Jack. “Contemporary Paradigms of Learning.” Adult Education Quarterly, Vol. 46, No. 3., (Spring 1996): 158-173.

This article presents basic aspects of the “Transformational Theory” of adult learning. Mezirow begins by examining the assumptions that underlie the meaning of learning. In particular, this paper looks at the contrast between Western rationalism and social cognitivists as opposed to Transformational Theory, a “third alternative”. While Western rationalism posits external, objective truth, social cognitivists argue that there is a social basis for all cognitive categories. The twelve key propositions of Transformation theory are presented. Of particular note for the purpose of this bibliography is the proposition that a frame of reference is composed of two dimensions: “ a meaning perspective” and a “meaning scheme”. He notes that a “more fully developed (more functional) frame of reference is one that is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience. Mezirow summarizes the values of Transformation Theory as being its “focus on a critically reflective emancipatory critique grounded in the very structures of intersubjective communicative competence.” Mezirow next explains that Transformation theory is a reconstructive theory, like Chomsky, Jean Piaget and Lawrence Kohlberg’s theories. He argues that Transformation Theory is truly cross-cultural.

Mezirow, Jack. Chapter , “How Critical Reflection Triggers Transformative Learning.” In Merriam, S.B. and Fostering Critical Reflection in Adulthood. San Francisco: Jossey-Bass: 1990.

Mezirow examines how reflection on assumptions is a crucial aspect of transformational learning for adults. Mezirow focuses his conception of learning on the aspect of making new meaning that arises in the learning experience. He presents the contrast between two dimension of meaning making: meaning schemes (“sets of related and habitual expectations governing if-then...relationships) and meaning perspectives (“higher order schemata, theories, propositions, beliefs, prototypes, goal orientations and evaluations”). The purpose of critical reflection is to scrutinize both, and to enable a shift in perspective where appropriate. He points to the importance of

reflection action, “understood as action predicated on a critical assessment of assumptions”. Mezirow’s central purpose is to highlight the importance of “construal of meaning” to adult learning.

Palmer, Parker. The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life. San Francisco: Jossey-Bass, 1998.

Here Palmer explores how the unique soul of the teacher is a major part of the curriculum, as well as the experience of the learning. Further, Palmer explores the role of community in learning. He also touches meaningfully upon issues in mentoring in a way field educators will find particularly useful as they work with Supervisors. Finally, Palmer gives support to teachers who yearn to teach in hopeful ways from their hearts.

Pietrykowski, Bruce. “Knowledge and Power in Adult Education: Beyond Friere and Habermas.” Adult Education Quarterly, Vol. 46, no. 2 (Winter 1996): 82-97.

The author looks at the role of power and knowledge in educational practice. He does so while being informed by the debates stimulated by Paolo Friere and Habermas’ concepts of “communicative competence” and “transformative education.” He suggests that “we redirect our attention away from a praxis aimed at creating the conditions for a fully emancipatory educational process and toward an understanding of the forms of power that are attached to the creation and dissemination of specific knowledges.”

Robertson, Douglas L. “Facilitating Transformative Learning: Attending to the Dynamics of the Educational Helping Relationship.” Adult Education Quarterly, Vol. 47, no. 1 (Fall 1996): 41-53.

Robertson explains the goal of promoting transformative learning within an educational helping relationship, examines the lack of preparation for practitioners to do such work, and discusses recommendations to remedy the problem. Robertson begins by presenting the prevailing notion that helpful educators facilitate learning rather than disseminate knowledge. Robertson distinguishes two types of learning: simple learning (which further adds to the existing understandings), and transformative learning (which “causes the learner’s paradigm to become so fundamentally different in its structure as to become a new one.”) Robertson then observes that although the field currently places great emphasis on the value of transformative learning, it has not yet offered adequate resources for educators to learn how to handle the often-complex dynamics of such relationships. Robertson recommends that we improve training and support for how to handle the powerful dynamics of transformational learning relationships.

Schön, Donald A. The Reflective Practitioner: How Professionals Think In Action. N.p.: Basic Books, 1983.

Schön, known for his creation of the term “reflective practitioner”, here describes how professionals in many fields face a “crisis of confidence” and a decline in self-image. Professionals should be: “making sense of uncertainty, performing artistically, setting problems, and choosing among competing professional paradigms...” He calls for professionals to move beyond viewing themselves as technical experts, and instead move toward reflection-in-action. He examines reflective process for its domains of language, the following of particular implications, and the practitioner’s changing stance toward his/her situation. Schön notes the limitations of reflection-in-action that arise when practitioners reflect only within and not upon their systems of understanding. Schön’s call is ultimately for a move by professionals from a focus on technical expertise to an emphasis on developing professional capacity for reflection-in-action.

---. Educating the Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions. San Francisco: Jossey-Bass, 1987.

Here Schön builds upon his earlier work (The Reflective Practitioner). While the first book was richly descriptive of what reflective practice should be, this work gives specific outlines for how to work with students in different professions in order to enable their growth as reflective practitioners. Schön focuses on the interplay between “coach” and student in the professional education for design, music, and psychotherapy. He cites examples from actual practicum, and gives specific details of how he and his frequent teaching partner, Chris Argyris, interact with students in the classroom environment. Field educators have largely adopted Schön’s phrase “reflective practitioner”, and will find both of his texts directly inspirational for work with students who are developing reflective capacities.

Cognitive, Emotional and Moral Development:

Erikson, Erik H. The Life Cycle Completed. New York: W. W. Norton & Company, 1982.

This classic work summarizes Erikson’s contributions to the field of developmental theory. Of particular interest to Field educators is his understanding of the themes contained in adult development, and the dialectic schema. So, for example, Erikson posits that early adulthood presents the challenge of identity formation vs. identity confusion that results in the development of fidelity. Next comes the resolution, also in adulthood, of the challenge of intimacy vs. isolation that results in the formation of love. Care is formed by the next dialectic: between generativity and stagnation. Finally, Erikson sees the oldest adults working at issues of integrity vs. despair and disgust, out of which they form wisdom. Erikson’s developmental theories are important to consider when evolving andragogies that aim at developing adults for leadership because of their insights about human formation.

Gilligan, Carol. In A Different Voice: Psychological Theory and Women’s Development. Cambridge: Harvard, 1993.

Gilligan's study of how women develop and find their "voices" is a corrective to male-dominated research in the area of development. She critiques Lawrence Kohlberg's research on moral development, in which he developed a theory of moral progression based entirely on studies of male subjects. Gilligan's theory is that women's understanding of moral development is more rooted in relationship building than in law and justice.

Ginsburg, Herbert P. and Sylvia Opper. Piaget's Theory of Intellectual Development. Englewood Cliffs: Prentice Hall, 1988.

Although Jean Piaget is the genius of the 20th century in understanding epistemology and cognitive development, his work is less than accessible. Ginsburg and Opper have masterfully summarized Piaget's theories, as well as surveyed the influence his theories have had on recent understandings of development and epistemology. Anyone who sees development as part of what Field education addresses will want to understand Piaget's views of how humans accumulate the capacity to reframe their world understandings through experiential learning.

Kegan, Robert. The Evolving Self: Problem and Process in Human Development. Cambridge: Harvard University Press, 1999.

Kegan summarizes human development theories in this text. First he surveys the developmental theories of Jean Piaget and Lawrence Kohlberg. He also refers to Erikson, McClellan/Murray, Maslow, and Loevinger. He then structures an overarching system for understanding human development throughout the life span, which combines insights from each of these theories. He constructs development as being a process of evolving the balance of subject and object. Thus his five states are: incorporative, impulsive, imperial, interpersonal, institutional, and interindividual. A quick glance at the titles of the last three stages hints at how helpful Kegan's insights can be to the Field Educator.

Kegan, Robert and Lisa Laskow Laskey. How the Way We Talk Can Change the Way We Work: Seven Languages for Transformation. San Francisco: Jossey-Bass, 2001.

Kegan and Laskey examine how language shapes our thinking processes. They suggest ways to intentionally use new language (internal and external) to transform our perceptions of circumstances. For example, they begin with an examination of how transforming the language of complaint to the language of commitment enables better understanding of what matters to workers. Similarly, they show how transforming the language of praise and reward into the language of ongoing regard promotes superior working relationships. Field educators will find this a helpful resource for assisting students to grasp underlying assumptions that play into cases and ministry situations.

Perry, William G., Jr. Forms of Ethical and Intellectual Development in the College Years: A Scheme. Holt, Rinehart and Winston, 1968. Reprint, San Francisco: Jossey-Bass, 1999.

Perry's work illuminates the complex terrain between student experience and professorial intentions. Perry conducted an original, exhaustive and highly influential study of college student experiences. He studied what they understood about their experience as students, and how they made meaning out of their experiences of being in college. He developed a scheme of development of ethics and intellect during those years. Field education's concern for student experience dictates an encounter with Perry's classic work.

Schlossberg, Nancy K. Counseling Adults in Transition: Linking Practice with Theory. New York: Springer Publishing Company, 1984.

Schlossberg writes about how to help adults as they pass through transitions. She examines in detail the variety of ways individuals cope with the "inevitable and often unpredictable transitions over the lifespan." She identifies three major theoretical orientations to adult development: age and stage, life events and transition theories, and individual timing and variability theories. She suggests ways to help adults in transition by developing a framework that recognizes the continuous character of transition in adult lives. The role of the helper is described as enabling the adult in transition to realize that the transition process is about "curiosity, excitement, and hope about the future even when the present may be a time of sorrow." Helpers are to invest in adults in transition in a way that helps them to "shift emotional investments from one person to another and from one activity to another" so that they can continue to work, love and play. Field education can construct its work as teaching professionals to help adults in transition.

Silverman, Sharon L. and Martha E. Casazza. Learning and Development: Making Connections to Enhance Teaching. San Francisco: Jossey-Bass, 2000.

Silverman and Casazza explore critical reflection on teaching. They begin by identifying their underlying assumptions: that teachers are willing to take the implied risk of examining their practice, that there is an opening for collaborative work with colleagues. They then present five steps for recreating teaching. These are: 1. Review principles to establish focus (e.g. focus on addressing learning styles), 2. Critically reflect on practice (examine underlying assumptions), 3. Evaluate practice (provide critical feedback, including self-evaluation), 4. Analyze evaluation results, and 5. Incorporate new teaching behaviors into practice. Then at the end of the chapter they provide six sample surveys for possible use in such a recreation exercise. Field education involves teaching at many levels: students teaching in churches, pastors teaching students, and these layers of teaching open many avenues for critical reflection.

Tennant, Mark, Philip Pogson. Learning and Change in the Adult Years: A Developmental Perspective. San Francisco: Jossey-Bass, 1995.

Tennant and Pogson review the research on the development of practical intelligence and expertise among adults. They present the historical distinctions between academic or theoretical intelligence and practical, or real-life oriented intelligence. The authors argue that "adult intelligence and cognitive development can be reconceptualized as comprising both practical intelligence and expertise." Their monograph contains helpful summaries of many studies of learning through experience, and offers critiques of those studies.

Tu Wei-Ming. "The Confucian Perception of Adulthood." in Erickson, Erik, ed., Adulthood. New York: Penguin, 1978.

This chapter discusses a Confucian concept of adult moral development, encompassing the formation of inner direction. The Confucian foundation of self-image lies in the way inner direction contends with the external response of others. The Confucian goal he presents is that of being truly steadfast. It includes not only intellectual development but also the development of the body, emphasizing as well the "total participation of the body." Tu Wei-Ming describes the Confucian ideal of utilizing poetry, ritual (meaning the assumption of social responsibilities) and music as manifestations of development.

Leadership Formation:

Apps, Jerold W. Leadership for the Emerging Age: Transforming Practice in Adult and Continuing Education. San Francisco: Jossey-Bass, 1994.

Apps approaches the task of transforming leaders of adult education organizations. He suggests a "whole person" approach, in which leaders develop carefully constructed personal philosophies of leadership. A particularly helpful chapter gives guidelines for writing a personal leadership philosophy. The first step is to write a summary statement of context, followed by a statement of the leader's fundamental beliefs and values, followed by a personal credo statement. Field educators will appreciate the practical guidelines for supporting the adult learner's need to direct their own learning plan.

Bolman, Lee G., and Terrence E. Deal. Reframing Organizations: Artistry, Choice, and Leadership. San Francisco: Jossey-Bass, 1997.

This classic text about organizations and leadership presents four frames for "imaging reality". These frames are like lenses for understanding organizations with greater depth. Those frames are: structural, human resource, political, and symbolic. Their premise is that leaders should learn to view organizations through each lens, and to lead with an understanding of the image of leadership carried by the appropriate

frame. Their four images of leadership are: social architecture, empowerment, advocacy, and inspiration.

Cormode, Scott. The Christian Leaders Website (Claremont: Claremont School of Theology, accessed 22 Oct. 2001); available from <http://www.christianleaders.org>.

This website contains three main resources. First, it contains hundreds of articles and links to websites grouped by category of interest to Christian leaders. Second, it contains a 25-episode fictional “case” about a church in “Almond Springs”, which may be used in various ways for teaching. The Almond Springs section of the site contains experienced voices, tutorials, and other relevant resources. Finally, the website also provides a case and analysis on theological issues regarding the use of technology in theological education.

De Pree, Max. Leadership Is An Art. New York: Dell, 1989.

De Pree’s work is a classic in leadership literature. A CEO of a furniture company, De Pree simply writes what he knows to be true, and his wisdom is evident on nearly every page. De Pree begins with the provocative phrase: “the first job of the leader is to define reality.” De Pree describes a leader as rooted in listening, “abandon(ed) to the strengths of others”, and as one who bears (rather than inflicts) pain. Although De Pree’s arena is business, his insights apply to any group activity, and contain principles akin to those for communities of faith.

Erdahl, Lowell O. Ten Habits for Effective Ministry: A Guide for Life-Giving Pastors. Minneapolis: Augsburg, 1996.

Erdahl’s work suggests 10 habits for pastors who wish to avoid clergy burn out, and practice truly effective leadership. These habits are for clergy to: live by the grace of God, bond with their people, exercise gift-evoking leadership, be lifelong learners, have something to say and say it well, be good stewards of time, pick their battles wisely and fight them fairly, be prophetic as well as pastoral, respect boundaries, and grow in the grace of God. This is a text that Field educators might find useful to assign to students as a practical, accessible guide during their internships.

Farber-Robertson, Anita with M.B. Handspicker and Rabbi David Whiman. Learning While Leading: Increasing Your Effectiveness in Ministry. N.p.: Alban: 2000.

Farber-Robertson uses the insights of Chris Argyris’ action research to craft a case method for leaders to examine ministry situations. She outlines a process to analyze outcomes that prove particularly puzzling to ministerial leaders. She encourages participants to examine their underlying assumptions that actually shape what they hear and perceive in a situation. Participants learn how to re-examine what they believe they have heard and experienced in situations, and to shape new, more healthy assumptions. The ministry orientation of this work, combined with its use of

the case method, makes it a potentially powerful resource for work with developing self-awareness in ministry.

Heifetz, Ronald A. Leadership Without Easy Answers. Cambridge: Harvard University Press, 1994.

Heifetz's insights about the contemporary challenges of leadership focus on the distinction between technical problems and non-technical problems, which require differing leadership strategies. For non-technical problems, in which no identifiable, clear approach can be deduced, leaders must learn to manage adaptive change. Thus leaders who do not have the luxury of providing "easy answers" must learn new strategies. Heifetz declares leaders must learn to "disappoint people's expectations at a rate they can stand". Significantly, the book examines the difference between leading with and without authority. Heifetz does so by presenting several cases in which leaders functioned in ambiguous, complex situations and enabled groups to engage with the issues and arrive at outcomes through an adaptive process rather than by having answers supplied by the leader. This book has become a classic in Field education because it so clearly describes the tasks of leadership in contemporary American society, and provides helpful categories for understanding and addressing these challenges.

Jenkins, Michael and Deborah Bradshaw Jenkins. The Character of Leadership: Political Realism and Public Virtue in Nonprofit Organizations. San Francisco: Jossey-Bass, 1998.

The Jenkins create a text designed to promote "the realistic leadership of nonprofit organizations." They focus particularly on the need to encounter the realities of powerful political structures. They use the story of Machiavelli's training of a Renaissance prince as an organizing principle for their outline of effective leadership of nonprofits. In the end, they state that "great leadership does not only conform to reality, it transforms reality." Yet much of the book gives strategies for encountering, and dealing practically with realities too often ignored by idealistic leaders of nonprofit organizations. Thus they include chapters on what competence looks like, how to build politically valuable relationships, and other ways to "develop political skills." Their view of leadership, while based in encountering reality with appropriate perspective, is steeped in developing character: through building integrity, courage, prudence, flexibility and talent. Field educators will appreciate Michael Jenkins' own depth of experience in Field education, as well as the broader perspective he and Deborah bring through references the wide field of nonprofit management.

Kotter, John P. Leading Change. Cambridge: Harvard, 1996.

Kotter studied organizations that were able to successfully accomplish major internal structural changes. He describes an eight-stage process for such structural change, starting with "establishing a sense of urgency", and concluding with "anchoring new approaches in the culture." This study is a helpful description of how secular

organizations have contended successfully with the very issues many congregations now face.

Nygren, David J., Miriam D. Ukeritis, David C. McClelland, and Julia L. Hickman. "Outstanding Leadership in Nonprofit Organizations: Leadership Competencies in Roman Catholic Religious Orders." Nonprofit Management and Leadership, Vol. 4, no. 4 (Summer 1994): 375-391.

This article presents the conclusions of the authors about outstanding vs. typical leaders in religious orders based on a study of the leadership competencies of Roman Catholic leaders. They found that a key distinguishing characteristic of outstanding leaders was their ability to use their empathy and power to interpret the mission and goals of the organization. They state: "Organizational survival depends less on managerial competencies than on the ability of leaders to interpret the founding purpose in current metaphors and idioms and to find new and exciting means to address pressing human needs..." The presence of spiritual support or an awareness of God's presence was also significantly important in distinguishing outstanding from typical leaders.

Senge, Peter M. The Fifth Discipline: The Art and Practice of the Learning Organization. New York: Doubleday, 1990.

This bestseller describes how our organizational problems are rooted in the way we have solved problems in the past. Senge describes how to use "core disciplines": personal mastery, mental models, shared vision, and team learning, to build a learning organization. Senge takes a systems approach, and bases his analysis and prescriptions for change on the premise that organizations have a certain type of integrity that needs to be respected in order to bring about successful change.

Terry, Robert W. Authentic Leadership: Courage in Action. San Francisco: Jossey-Bass, 1993.

Terry approaches leadership from 6 views. Three views are traditional: personal, team, and positional/functional. In contrast he presents three provocative views of leadership: political, visionary, and ethical. Terry cites spiritually-oriented writers such as Callahan and Greenleaf, and includes a concluding chapter entitled: "Leadership, Spirituality, and Hope." Yet field educators will find the text most valuable for its "big picture" summary of various stances on leadership that permeate leadership literature. Terry takes an objective position with regard to the strengths of each. Ultimately, however, Terry takes a stand in calling for leaders to "come to terms with (their) fundamental understanding of human nature and the processes of reality." He calls for us to engage fully in life without "answers".

Weems, Lovett H., Jr. Church Leadership: Vision Team Culture and Integrity. Nashville: Abingdon, 1993.

Lovett Weems, longtime president of St. Paul School of Theology, writes here about the essence of leadership to be in essence a ministry of stewardship: of time, purpose, resources, opportunities, challenges, and energies of the people of God. He demonstrates how to be excellent leaders as stewards through developing vision. He describes what vision is, gives helpful exercises for how to develop vision, and looks at what vision should do for a church. Next, he looks at team building, describing who should be on the team, and gives principles for how to build teams. Weems argues for why pastors should study culture and how to study it. Finally, Weems shows the crucial need for pastors to be moral leaders with ethical practices and personal integrity.

---. Leadership in the Wesleyan Spirit. Nashville: Abingdon, 1999.

Weems examines what he calls the principles, practices and passions of leadership based in the traditions of John Wesley. Thus Weems connects the Wesleyan tradition with modern challenges for church leaders. He emphasizes Wesley's notion that ministry should begin with the needs, interests and insights of the people. He then proceeds to show that leadership in the Wesleyan tradition works in partnership with others, is inclusive, and is based in the "connectional principle". Finally, Weems names three passions of the Wesleyan spirit: to know God, to proclaim Christ, and to seek justice.

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