TRANSFORMING PERCEPTIONS: EMPLOYING ADULT LEARNING METHODOLOGIES IN A CURRICULUM DESIGN PROCESS

by

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ABSTRACT

This thesis focuses on an educational event. In my capacity as an ordained officer of a Salvation Army College For Officer Training, a Workshop was established to design its curriculum. The initial impetus for this came from a desire to have a process by which its curriculum could be approached with greater clarity and purpose.

As this event was approached through the Doctor of Ministry programme, I reflected on those issues that surrounded the curriculum of this college. For reasons which will be detailed in this thesis, I wondered what might occur if the process of design was more intentionally connected to the craft of teaching rather than primarily to administrative decision-making. The resulting Workshop and thesis depicts what happened, and my perceptions of that event.

The Workshop took place over a period of seven months, and involved the officer Staff of this college. Employing my understanding of adult learning, the Workshop invited their input into the design process. As we proceeded, its various sessions were both energized and overwhelmed by the task. Eventually its goal was revised, and various accomplishments were attained. In particular, criteria were constructed to guide the formation of the actual curriculum. This work was sufficient to effect important changes in the college. When it commenced the training of cadets in the following September, the college had a new curriculum in place, along with an educational structure reinforcing that curriculum.

In reflecting on the Workshop, it became apparent that during its various sessions, important changes were taking place. Perceptions, which both affirmed and questioned some of my initial assumptions, underwent personal and corporate transformation. How those perceptions changed, and their effects, constitute the central focus of this thesis.

AUTOBIOGRAPHICAL STATEMENT

My formative years were spent in Hamilton's East End. This location put our family not too far from the city's steel companies, and the neighbourhood playground. Both came to play important roles in those years, as did the music of The Salvation Army. When it got too dark to play touch football or sandlot baseball, a trombone waited for scales to be practised. School was in the picture, but not in the dominant foreground.

Sensing my own lack of interest in an industrial future, I returned to high school at the age of twenty-one. A number of unexpected events opened the door for studies at university, and in my mid-twenties I graduated from McMaster University and commenced teaching History and Physical Education in one of Hamilton's high schools. I enjoyed teaching, but sensed a deeper desire to engage in biblical studies. Questions of both myself and my students prompted that desire. An opportunity presented itself to study at Trinity Evangelical Divinity School, in Chicago. After two years, and having appreciated that gift, I returned to Hamilton, and taught Music in another of its high schools.

The matter of vocation continued, and after much thought I offered myself for ordained officership in The Salvation Army. Training for that vocation commenced at virtually the same time as my marriage. In Salvationist tradition, both spouses are required to be ordained, and thus train in one of its colleges. Our appointments together included service in various Salvation Army congregations, as well as being on the staff of its college in Toronto. By the time of our second appointment to the college, I had completed a Master of Divinity, and was interested in the Doctor of Ministry Programme at the Toronto School of Theology.

This programme enabled me to bring three important strands together: my interest in education, my love for theology, and my commitment to The Salvation Army. They have been special gifts to me, and I offer this thesis as a gift to them.

DEDICATION

to
my parents
whose trust
evoked courage to learn

and
to Cathie
whose companionship in marriage
has provided perspective
helpful encouragement
and immense joy.

ACKNOWLEDGEMENTS

I recall a moment in the early stages of this programme when I wondered what "collaborative" meant. Rather than an abstract definition, however, the following people have given substance to the word, and the outcome of the thesis:

Bill Porter and Norma Stuckless at the College For Officer Training Library, and Flo Curzon at the George Scott Railton Heritage Centre, for resources too numerous to mention, and jelly beans in endless supply;

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Members of my Collaborative Learning Group - Anne, Muriel, Abigail, Brice, Val and Selma who welcomed this Salvationist into its life, and made Tuesday mornings something to anticipate;

Members of my Ministry Base Group, who helped to ground this project in Salvationist tradition from the beginning, and turned our monthly Thursday nights into fun moments;

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The Toronto School of Theology, and those who have worked hard on behalf of its Doctor of Ministry Programme, for providing a rich educational opportunity and lasting friendships;

My son, Colin, and daughters Kristen and Alison, whose long telephone calls made it possible for me to work without too much interruption, and two brothers, Lorne and Brian, who share this unique teaching vocation.

Cyril Boyden, whose friendship has continually brought vocational perspective.

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PREFACE

My first day of school is still embedded in my memory. My mother took me to the front door of Queen Mary Public School and oriented me so that I could find my way home. At the end of the morning I followed her instructions, but became hopelessly lost. After wandering Hamilton's East End, I finally located myself and made my way home. The problem, of course, is that while I entered the school through its front door the teacher let the class out the back door.

This thesis is based on an educational event in a Salvation Army college. For reasons that will become evident, a Curriculum Workshop was established in order to create a design process for its curriculum. The preparations, experiences and reflections on the Workshop constitute the essence of the thesis. My intention is to enter the thesis through the door of those traditions integral to it; frame the Workshop, with its institutional, personnel, theoretical and theological factors; narrate the Workshop's story, with particular attention to the various adult learning methodologies employed; view the Workshop's data, with an emphasis on the lens used in my analysis; and then engage the Workshop with those traditions that led into it. I trust that this map will help to navigate the journey.

Language is a factor in the thesis. First, Salvationists have created their own symbolic world, including a unique vocabulary. I have sought to explain this world in the text, but a glossary has been added in the appendix to help the reader. Second, I have not altered the data when quoting participants in the Workshop. I have sought to be inclusive in my own writing, but to faithfully represent the voices of those who took part. The participants have provided me with pseudonyms by which to be named in the thesis.

Appendices include the following: the Thesis Proposal; a glossary; journal questions used in the Workshop; summary tables of theory used and effects noticed.

Chapter 1

LOCATING THE WORKSHOP

In the summer of 1989 I commenced a new appointment as a Salvation Army officer. This appointment positioned me at the Army's College For Officer Training, in Toronto.[1] Although I had served there previously, this time I went as the college's Education Officer. A number of responsibilities were mine in this capacity, but one task assumes the focus of this thesis. This research then is based on my practice of ministry as a Salvation Army officer in its Toronto training college.

In my role as the college's Education Officer, I gave oversight to its academic curriculum. However, it became evident to me that no clear process was in place to form the curriculum. When the opportunity came to consider an "action in ministry" for the Doctor of Ministry Programme, this issue dominated my thinking. As will be detailed in the thesis, a Curriculum Workshop was instituted in order to make the curriculum design process more intentional.

The Workshop took place at the college's Toronto address, 2130 Bayview Avenue. There is a tendency though for Salvationists to speak metaphorically of this location, and refer to its training tradition as "2130." This resonates with David Kelsey's view that theological education,

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[1]Salvation Army terminology is often unique, and therefore a factor in this thesis. Some terms will be explained within the body of the thesis, and a glossary is provided in Appendix B.

> always takes place in some concrete location, in some particular school whose unique identity is rooted in its history, in some tradition of piety and theology, in its local culture, its ways of being financed, its ways of governing itself, its relations to a denomination, and its relation to the academic disciplines' "guilds."[2]

While the Workshop was clearly set within the tradition of "2130," it also drew on other traditions. In particular, the stories of theological education and adult learning converge in important ways on this project. Because of my conviction that all learning takes place within a tradition, I will commence this thesis by depicting those traditions that feed into the Workshop. I will then disclose how they weave into my personal story, and become factors in my approach to the Workshop. Thus, this opening chapter locates the Workshop within the context of its traditions.

Salvation Army Colleges

Soon after the Salvation Army adopted its name in 1878, the eldest son of its founders wrote to his mother:

> If this ship is going to live out the storms ought not the whole strength and skill of everyone aboard to be concentrated on the one great want, organization of the rank and file, and training of the officer?[3]

The year was 1879, and the transformation of the revivalist Christian Mission into the

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[2]David H. Kelsey, To Understand God Truly (Louisville: Westminster/John Knox Press, 1992), 17.

[3]Catherine Bramwell Booth, Bramwell Booth (London: Rich and Cowan, 1933), 132-133.

Salvation Army raised many concerns for its leadership. Bramwell Booth viewed the need for trained leadership as essential to the Movement's future.

The Salvation Army originated within the matrix of many Victorian England dynamics: deplorable social conditions in its cities; revivalist movements in the church; a disaffected Methodist preacher pursuing his calling; financial supporters who recognized William and Catherine Booth's leadership; and a jingoistic age where talk of war came easy.[4] One evening in 1865, William Booth accepted an invitation to preach to a crowd in the streets of Mile End Waste, London. His preaching so impacted both listeners and organizers that a momentary invitation was stretched into weeks, and then months. Eventually, this Tent Mission evolved into the East London Christian Mission, then into The Christian Mission, complete with staff, buildings, and magazine.

During the decade after 1865, William Booth sought to work within the revivalist values he knew. The late 1870s, however, ended that attempt. Murdoch contends that during this time,

> Booth recast the Christian Mission, formed with a Methodist conference polity, into a military system. The general superintendent and the conference became a general and a war council.[5]

The move to give Booth autocratic control was met with some opposition. Various

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[4]These dynamics are documented more fully in two recent works: Glenn K. Horridge, The Salvation Army: Origins and Early Days: 1865-1900 (Godalming: Ammonite Books, 1993), and Norman H. Murdoch, Origins of the Salvation Army (Knoxville: The University of Tennessee Press, 1994).

[5]Murdoch, 88.

mission leaders left, but enough offered sufficient support for him to implement the changes. Concurrently the Mission's adherents embraced a militant vocabulary and style. For instance, when Elijah Cadman invited Booth to Whitby in November of 1877, he billed its leader as "General of the Hallelujah army."[6] By 1878, the transformation was completed, and the Christian Mission became The Salvation Army.

Bramwell Booth's concern for trained officers in this Army, as noted above, stemmed from a number of emerging factors. Early evangelists were young, barely in their late teens and early twenties, and often illiterate. Attempts were made by some leaders to take this new Movement in directions its founders did not approve, and when the Army spread to the Provinces of England the oversight offered by proximity to London was threatened. Bramwell Booth thus felt both a need and a responsibility to train the Army's own leaders.

From its inception, the Salvation Army has lived with ambiguity regarding the kind of training its officers should experience. Despite the fact that William Booth and his son, Ballington, had brief exposure to a seminary education, the Movement developed a distrust of it. As early as 1877 George Scott Railton, who was a valued member of the Booth family in those days, wrote that "the training question demands a solution. But," he goes on to say,

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[6]Murdoch contends, "Booth's speeches indicate that he was influenced by rising support for the military and the volunteers in the decades preceding rechristening of his mission the "salvation army." Murdoch, 101.

> I shall always I trust continue dead against any approach to a college sort of thing which cannot ever be justified from scripture experience, and can never produce anything but parsons. We want to train men like us, without time for self, always at it, and yet always being fed and stoked up as they fly.[7]

Murdoch believes that William Booth developed a revivalist's suspicion of formal training which, from that perspective, took the fire out of good preaching. Thus, although this founder

> opened training institutes for Salvation Army officer candidates in 1880, proposed a university of humanity, and accepted an honourary degree from Oxford, he never abandoned his revivalist's distrust of education.[8]

Distinct phases can be discerned in the development of Salvation Army training. An embryonic attempt in 1879 placed ten young men with Ballington Booth at the Manchester Temple Corps. Little seems to have come of it. In 1880, however, the Booth family moved and their previous home was renovated to make room for thirty women to live and train under the leadership of a Booth daughter, Emma. Remarkably, the Principal of this first training home, called the Training Home Mother, was nineteen years of age! Soon after, a similar Home, under the leadership of Ballington, became available for an equal number of men.

These early schools, however, could not keep up with the demand for evangelists in this expanding Army. In 1882, a decision was reached by the Army's leaders to purchase the former London Orphan Asylum, at Clapton, renovate and transform it into a

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[7]Bernard Watson, Soldier Saint (London: Hodder and Stoughton, 1970), 38.

[8]Murdoch, 2.

National Training Barracks and Congress Hall Corps. Now the Army could train six hundred cadets at a time, evenly divided between men and women.

Training in the new Barracks engaged cadets in a variety of activities. They listened to lectures, visited slums, and spent most evenings in Salvation Army meetings. However, little attempt was made to define boundaries for the duration of training. Cadets entered and left Clapton as they were deemed fit. Such training lasted anywhere from a few weeks to six months.

The inadequacy of this approach became apparent, and in 1886 a second phase commenced with a "Revised Training Program." Cadets now entered in six month intervals, and alternated their learning between the National Barracks and smaller Training Depots or Garrisons in outlying Provinces. For three months they heard lectures on such topics as the Book of Genesis and "Jog Trot Officers." Bramwell Booth established the focus to be the "training of the heart," so cadets met with supervising officers "with a view to discovering and remedying weaknesses of character and particulars in which improvement could be made."[9] Cadets spent their evenings in various "evangelistic stations" around London, before returning for sleep at 10:00 p.m.. This Garrison training was followed by three months of field work where cadets were formed into "squadrons" such as the "Flying Column" to engage in "salvation warfare." Writing in an 1887 Report, Herbert Booth, another son of the Founders, summed up the system as "practical," for the

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[9]Herbert H. Booth, "The Training Home Annual and Report of the Central Division for the Year Ending, November, 1887." (Salvation Army, n.d.), 8.

world needs a people who make their religion an every-day practical affair."[10] At the end of these six months, the new officers were appointed to their post.

This system underwent other revisions during the 1890s. International developments led the Army from a strict revivalist or evangelistic thrust to other expressions of mission. An embryonic Army in Canada paved the way for work with alcoholic women when a rescue home was opened on Victoria Street, in Toronto, in 1887. Such efforts evoked the name "Damnation Army" from some, but the Toronto Globe wrote:

> Whatever opinion individuals may have of some of the methods of the Salvation Army, no difference of opinion can exist regarding the admirable work done in their Rescue.[11]

Similar shelters opened for homeless men and women in England, leading eventually to structural changes within the Movement. Murdoch argues that a decline of influence in London turned the Army in the direction of becoming "a religious sect with a social service ministry" in order to regain lost ground.[12] Roger Green, however, views these critical years differently. In his estimation, William Booth's

> theology of redemption was much more inclusive in his later theology after 1889 than it had been earlier, and, for better or worse, Booth and his Army would be perceived from that time onward as a man and a movement engaged in social

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[10]H. Booth, 9.

[11]Quoted in R. Gordon Moyles, The Blood and Fire in Canada (Toronto: Peter Martin Associates Limited, 1977), 64.

[12]Murdoch, 117.

> redemption on a much larger scale and with a fuller vision of such redemption than had been present thus far in either The Christian Mission or The Salvation Army.[13]

To adjust to these trends the Army's leaders instituted a Social Reform Wing, and created a social stream for training cadets.

While it is evident that many members of the Booth family exerted an influence on the formation of the Army's training, Bramwell Booth emerged as its chief architect. As the eventual Chief of the Staff he appointed key personnel, shaped curriculum and policies, lectured, led Spiritual Days, and even planned menus. In 1904 he introduced two important revisions to the training programme. First it became centralized in Clapton, because soldiers in the Garrisons tended to leave the work to cadets. As well, the training period was extended to almost ten months in order to deepen the quality of learning. Bramwell Booth intended this revision to act as a model for other Salvation Army training centres around the world. In Wiggin's estimation, this phase

> closed the period of experimentation in regard to this most important aspect of Salvation Army procedure. The main framework of its provision for the supply and training of its officers was now set for many years to come, although, as would be expected, there has been development in curriculum, in manner of teaching and in giving cadets practice in actual field work.[14]

As Salvation Army work developed internationally, so did its training system. Colleges were established in Germany, Japan, Switzerland, Bombay, Calcutta and Tshoxa,

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[13]Roger J. Green, War On Two Fronts: The Redemptive Theology of William Booth (Atlanta: The Salvation Army Supplies, 1989), 95.

[14]Arch R. Wiggins, The History of The Salvation Army, vol. 4, 1886-1904, (New York: The Salvation Army, 1964), 211.

South Africa. Bramwell Booth, who succeeded his father as General, called for the First International Training Staff Council, in 1925. Forty six delegates arrived in London, representing forty Training Garrisons which were commissioning 1,600 officers annually. The editor of the Council's document notes that "as the Council progressed, every comrade from overseas felt that he had been withdrawn from the tributary to the source."[15] As one of his last public acts, Bramwell Booth laid the stone for a new International Training College at Denmark Hill, in London. One year later, in 1929, he was declared medically unfit to lead the Army by its High Council, a nucleus of international leaders. The Army survived this painful transition of leadership, and so did its colleges.[16]

The Canadian training system reflected the pattern established in Britain. Its first Training Home, or Garrison, was opened in 1887 at the Yorkville Corps in Toronto. But by 1900 a number of such centres were located across Canada. A new college opened on Davisville Avenue in Toronto, in 1915, while the following year witnessed a similar opening in Winnipeg. These facilities trained officers for the two Territories, Canada East and Canada West. The Depression forced the closure of Canada West as a separate

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[15]International Headquarters, Training Salvation Army Officers by International Headquarters (St. Albans: The Campfield Press, n.d.). v.

[16]1929 represents a most important moment in Salvation Army history, and one that is still debated. At issue was the matter of succession to the General and Bramwell Booth's health. He sought to name his successor, but international leaders resisted. They called the first High Council, deposed Bramwell Booth, and named Edward Higgins as the third General.

Territory, and with it the training college. This left one college for the nation, and a separate college in St. John's, Newfoundland.

Subsequent international dynamics shaped officer training. For instance, the Second European War closed down the Army's college in Holland, and curtailed training in Britain. When that War ceased, however, attention was given to this Army's training, and by 1955 the Movement's Year Book acknowledged forty-three colleges in operation, with programs varying between nine and fifteen months. Marking seventy-five years of training, Francis Evans viewed the Army's "basic training as the same all the world over."[17]

That bore some truth until 1960, when a further change took place. At this time, a two year training program was introduced in many Salvation Army Territories, especially in the Western world. The Canada-Bermuda Territory adopted this program, and in the spring of 1962 moved its Toronto facilities from the Davisville Avenue site to its address at 2130 Bayview Avenue. Thus, it is evident that the Army's training has developed through models depicted by different names: Home, Garrison, and College. William Booth did envision a school beyond these training models, however. In 1904, at the Army's Third International Congress, he spoke of a University of Humanity

> having its main Wings in England and the United States, with affiliated Colleges throughout the world, and to provide it with Officers of every rank capable of supplying the training needed for the discharge of every variety of work at present engaged by The Army, or in which it may feel called upon to engage in the

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[17]Francis A. Evans, "Seventy-five Years' Training of Officers," in The Salvation Army Year Book: 1955, (London: Salvationist Supplies and Publishing, 1956), 39.

future.[18]

Evidence exists that talks took place between his daughter Emma and Mrs. Leland Stanford of San Francisco to explore this possibility. The talks broke down, and eventually Mrs. Stanford was instrumental in the founding of Stanford University.[19] One wonders what may have developed had those conversations been more fruitful.

It was this college tradition that I entered as a cadet in 1972, and was subsequently appointed to as an officer. The Army's training system has its own unique history and values, and it was within this tradition that a particular issue of curriculum design arose. Thus, the way the Salvation Army embodied the Christian gospel, and envisioned the training of leaders for its mission, assumed a critical role in the Workshop's location.

Theological Education

While the Workshop took place within the setting of a Salvation Army College For Officer Training, I would also locate it within the tradition of theological education. As will become evident within the Workshop, this association was challenged. But I think it important to locate it here for a number of reasons. First, some of the college's cadets studied at other theological colleges and seminaries in Toronto, when exempted from our

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[18]The substance of this is contained in a "Proposal for a World University for the Cultivation of the Science of Humanity in Connection with the Salvation Army," by General William Booth (Salvation Army, n.d.), 2.

[19]Raymond A. Dexter, "Officer Training in the Salvation Army: An Institutional Analysis" (D. Ed. diss., Stanford University, 1962), 17.

courses. Second, various staff involved in the Workshop had been educated, and currently were being educated, at those same institutions. Third, those who taught at the college did so with theological disciplines in mind. Finally, my own programme of studies was located at a theological institution, which would inevitably affect my approach to the Workshop. Thus the conversation about theological education had a voice in this event.

From its inception, education has characterized the Christian tradition, and its roots in the Bible. The gospels, for instance, depict Jesus teaching in different settings through parables and dialogical discourse. If there is no clear demarcation between his preaching and his teaching, neither is there between his teaching and his actions. When he ate with outcasts, Jesus "taught" the nature of grace. He also anticipated that his followers would be characterized by teaching, as evidenced in Matthew's gospel: "Go therefore and make disciples of all nations, . . . and teaching them to obey everything that I have commanded you" (Mt 28:19-20).[20] Luke describes the church soon after Pentecost as consisting of those who "devoted themselves to the apostles' teaching" (Acts 2:42a). There is evidence in the New Testament that teaching roles eventually took on the notion of an office, such as elder and bishop.[21] The Pastoral epistles, in Osmer's view, sought leaders who offered "authoritative teaching that stands in continuity with the apostolic

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[20]All biblical quotations in this thesis have been taken from the New Revised Standard Version (New York: Oxford University Press, 1991). Abbreviations used are those listed on page xxvii.

[21]See for instance Titus 1:5-9.

heritage."[22]

The manner, however, by which the early church's teachers fulfilled their task was influenced by cultural forms of education. When Clement, bishop of Rome, wrote to the church in Corinth in A.D. 90, he addressed it in the forms and language of *paideia*. Having its roots in the Hellenistic world, paideia originally combined athletics with a study of Greek poets in order to cultivate good citizenship in young men. Eventually its public dimension disappeared, but the emphasis on forming a person's character did not. Just over a century later, Clement of Alexandria and his student, Origen, took the term further. Paideia came to characterize not just a form of education, but the very nature of Christian faith itself. Thus "very early in the history of Christianity," as Kelsey puts it, "paideia was simply built into the very way in which Christianity was understood by Christians themselves."[23] The formation of persons was integral to the Christian faith, and education was integral to that formation.

The emergence of universities years later enabled a teaching office to develop

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[22]. Richard R. Osmer, A Teachable Spirit (Louisville: Westminster/John Knox Press, 1990), 68. It should be noted that Osmer views two trajectories developing within the early church. One is concerned with structure, and is more clearly noticed in the Pastorals. The other is concerned with Spirit, and is voiced in the Johanine writings. In his estimation, "the struggle between structure and Spirit has characterized the teaching office throughout church history." Osmer, 73.

[23]David H. Kelsey, Between Athens and Berlin (Grand Rapids: Eerdmans Publishing Company, 1993), 11.

alongside that of the bishops.[24] Theology, the form of that office, became a recognizable faculty along with law and medicine, if not the dominant faculty. And if theology concerned itself with a saving knowledge of God, it also took on the methodologies of the university to develop a discipline, or theory of that knowledge. During this period, according to Farley, "the distinction between theology as knowledge and theology as discipline becomes sharpened."[25]

Following the Reformation, Protestant clergy were educated with the needs of this movement in mind. Though character was still critical, an important shift placed greater emphasis on the development of leadership skills. This resulted in a pattern of studies which has persisted into the modern era: biblical, doctrinal, historical and practical.

The emergence of the modern university brought further changes to theological education. The spirit of inquiry spawned by the Enlightenment raised questions about theology's reliance on authoritative texts, and an authoritative church. Increasingly through the eighteenth century, the challenge was to justify the place of theological education in the university. This came to a head with the founding of the University of Berlin in 1810. In order to secure theology's place in this university, Friedrich Schleiermacher argued for its contribution to the training of a clergy useful to the nation.

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[24]Thomas Aquinas, for instance, "distinguished between the *magisterium cathedrae pastoralis*, the teaching ministry of the bishops, and the *magisterium cathedrae magistralis*, the teaching ministry of the theologians." See Osmer, 79-80.

[25]Edward Farley, Theologia (Philadelphia: Fortress Press, 1983), 34.

This rationale took hold in both Europe and America. The goal of preparing leaders for the church provided the focus of unity for increasingly autonomous academic disciplines.

Theological education in Canada took on its own features due to the nature of denominational and trans-denominational movements, and the role of the provinces in higher education. Robert Choquette, for instance, traces the "Oblate assault" in the Canadian Northwest. Bearing similarities to Salvation Army experiences, a nineteenth century shortage of priests in France and Canada

> curtailed the training of seminarians in order to get them ordained and into the ministry. Theological studies were reduced to a minimum. Church leaders justified their actions by arguing that what mattered was a priest's saintliness and virtue, not his knowledge.[26]

More currently, theological schooling has assumed unique forms with such expressions as Regent College in Vancouver, the Approved Teaching Centre relationship between the University of Manitoba and the Canadian Mennonite Bible College, and the Toronto School of Theology.[27]

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[26]Robert Choquette, The Oblate Assault on Canada's Northwest (Ottawa: University of Ottawa Press, 1995), 12.

[27]Several chapters are devoted to evangelical schools in John G. Stackhouse, Jr., Canadian Evangelicalism in the Twentieth Century (Toronto: University of Toronto Press, 1993). For a more general treatment see his "Respectfully Submitted for American Consideration: Canadian Options in Christian Higher Education," Faculty Dialogue 17 (Spring 1992): 51-71. A series named "The Study of Religion in Canada" has been published in order to create an awareness of the state of religious studies in Canadian institutions. One book in the series describes, among other developments, the Approved Teaching Centre relationship between the Salvation Army's Catherine Booth Bible College and the University of Manitoba. See John M. Badertscher, Gordon Harland and Roland E. Miller, Religious Studies in Manitoba and Saskatchewan: A State-of-the-Art Review

However, various concerns have been raised over developments in North American theological education. First, its locus of authority shifted from the institutional church through the university to the various disciplines that inform teaching. The relationship between such disciplines and the tasks of ministry can be fruitful, but it can also contribute to a loss of theological identity. For instance, Paul Pruyser lamented the tendency of pastors in the 1970s to be so caught up with a psychological framework that they capitulated the one gift they could bring to care, its theological dimension. A clinical psychiatrist himself, he observed that when pastors and psychiatrists met, "the theologians sat at the feet of the psychiatric Gamaliels and seemed to like it, with only some occasional theological repartee."[28] Edward Farley has voiced his concern that once the unity of theological studies

> is replaced by a reference to professional functions, the rationale for each discipline is not its *theological* character, its relation to Christianity or Christian faith, but its contribution to the training of professionals.[29]

Second, theological education's commitment to spiritual formation shifted from one of centrality to the margins, as its goal was increasingly defined by the tasks of ministry, and leaders were equipped for those tasks through professional disciplines. Strege views this situation as

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(Waterloo: Wilfred Laurier University Press, 1993).

[28]Paul W. Pruyser, The Minister As Diagnostician (Philadelphia: Westminster Press, 1976), 23.

[29]Farley, Theologia, 128.

> an impasse in considering theological education as character formation. The presence of critical methodologies and a functionalist account of ministry combine to inhibit or, more likely, prevent the advance of the idea of the seminary as a school of moral development.[30]

Thus theological education wrestled with its commitment to the church it serves, the schools in which it exists, and the disciplines that inform it. At root lies a question of identity: What is theological about theological schooling? As will be noted in this thesis, it is my conviction that the Salvation Army faces a similar question about its own schools. Yet this tradition, with its rich history and current expressions, constituted important coordinates for the location of the Workshop. Its precise contribution, and the Workshop's contribution to theological education, will constitute part of this thesis.

Adult Education

Much of modern Canadian history has been characterized by an interest in the education of adults. As the twentieth century opened, waves of immigration from Britain and Europe brought citizens for whom so much was new, such as geography, language and labour skills. The Salvation Army was deeply involved in its own emigration scheme from Britain, made possible by its international structure.[31] Even during the voyage across

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[30]Merle D. Strege, "Chasing Schleiermacher's Ghost: The Reform of Theological Education in the 1980s," chap. in Theological Education and Moral Formation, ed. Richard John Neuhaus (Grand Rapids: Eerdmans Publishing Company, 1992), 124.

[31]Gordon Moyles estimates that eventually close to two hundred and fifty thousand may have emigrated under the Army's auspices. Some questionable handling of finances eventually undermined government confidence in the Army's place in this plan. See

the Atlantic, immigrants were instructed about the ways of their adopted land. Churches, various agencies and eventually Boards of Education responded to the need for immigrant adults to learn. But the development of compulsory education for children at the same time had the effect of lessening a corresponding commitment to adults. This reality held until after the Second War, when new technologies necessitated new educational programs in the workplace itself. By the 1990s significant educational enterprises grew with the need for job retraining, continuing education, and the need for studies to take place while students remained employed.

Sharan Merriam traces the beginnings of adult education as a distinct discipline to the publication of a book in 1928, called Adult Learning.[32] Alan Thomas, however, considers that with the 1959 publication of J. Roby Kidd's, How Adults Learn, "self-consciousness with regard to the distinct nature of the learning of adults was established."[33] The titles of these books, and the forming of a discipline, suggests an attending shift from children to adults, and from teaching to learning. Educators have

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Moyles, 138-149. See also Empire Reconstruction: The Work of The Salvation Army Emigration Colonization Department, 1903-1921. (London: Migration House, n.d.).

[32]S. B. Merriam, "Adult Learning: Where Have We Come From?" chap. in An Update On Adult Learning Theory, Publication of the New Directions for Adult and Continuing Education, ed. Sharan B. Merriam, no. 57 (San Francisco: Jossey-Bass Publishers, 1993), 6. The book in question is E. L. Thorndike, E. O. Bregman, J. W. Tilton, and E. Woodyard, Adult Learning (New York: Macmillan, 1928).

[33]Alan M. Thomas, "The New World of Continuing Education," chap. in The Craft of Teaching Adults, ed. Thelma Barer-Stein and James A. Draper (Toronto: Culture Concepts Publishers, 1993), 30.

distinguished pedagogy, how children learn, from andragogy, how adults learn. Increasingly educators view those terms along a spectrum rather than in separate compartments. There does exist though a self-conscious movement, with its dominant personalities, publications and tradition, focused on adult learning.

Early thinking on the nature of adult education was influenced heavily by psychological insights. This is reflected, for instance, in the work of Malcolm Knowles, whose underlying values are summarized by Daniel Pratt as:

> (1) a moral axiom that places the individual at the centre of education and relegates the collective to the periphery, (2) a belief in the goodness of each individual and the need to release and trust that goodness, (3) a belief that learning should result in growth toward the realization of one's potential, (4) a belief that autonomy and self-direction are the signposts of adulthood within a democratic society, and (5) a belief in the potency of the individual in the face of social, political, cultural, and historical forces to achieve self-direction and fulfilment.[34]

Although overcoming a strong objectivist view of knowing, he has, in Pratt's estimation, consistently "proclaimed an ideology of middle-class America with an emphasis on self-reliance and self-fulfilment in which private interests overshadow public ends."[35]

Gradually the dominance of a psychological influence was countered by other disciplines, such as sociology and critical thinking. In 1970, for instance, the Brazilian educator, Paulo Freire employed the term "conscientization" to advocate a "Pedagogy of

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[34]Daniel D. Pratt, "Andragogy After Twenty-Five Years," chap. in An Update on Adult Learning Theory, Publication of the New Directions for Adult and Continuing Education, ed. Sharan B. Merriam, no. 57 (San Francisco: Jossey-Bass Publishers, 1993), 21.

[35]Pratt, 22.

the Oppressed" which takes seriously the social and political factors that dehumanize education.[36] Freire was highly critical of a "banking" approach to education, whereby the oppressed passively received the values of those in control. In his view,

> To no longer be prey to [oppression's] force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it.[37]

In addition, the educational involvement of UNESCO led to a 1980 definition of adult education:

> The entire body of organized educational practices . . . whereby persons regarded as adult by the society to which they belong, develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development.[38]

In 1991, however, Jack Mezirow introduced a book by noting that, "A disturbing fault line separates theories of adult learning from the practice of those who try to help adults learn."[39] Acknowledging his own indebtedness to Freire, Mezirow's work on the transformation of meaning perspective seeks to integrate various perspectives in psychology, sociology and philosophy. For him, "the formative learning of childhood

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[36]Paulo Freire, Pedagogy of the Oppressed (New York: Continuum, 1990).

[37]Freire, 36.

[38]Canadian Commission for UNESCO, 1980. Quoted in Thomas, 24.

[39]Jack Mezirow, Transformative Dimensions of Adult Learning (San Francisco: Jossey-Bass, 1991), xi.

becomes transformative learning in adulthood."[40] Patricia Cranton defines such transformative learning as "the development of revised assumptions, premises, ways of interpreting experience, or perspectives on the world by means of critical self-reflection."[41] This thesis will document the importance of this view of learning for the Workshop.

Adult learning took on significance for this project because Salvation Army training colleges had undergone an important shift with respect to its own learners in recent decades. As noted, cadets of the early Army were in their late teens and early twenties, and virtually all single. By the time of the Workshop, married cadets, including children, were housed in five self-contained residences, while single cadets were in the minority. As well, the average age of cadets had risen to those in their early thirties.[42] In addition, the Workshop itself involved the college's officer staff, including myself, who were adults. Thus I approached the Workshop with an awareness that it had to do with adults, and adult education.

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[40]Mezirow, 3.

[41]Patricia Cranton, Understanding and Promoting Transformative Learning (San Francisco: Jossey-Bass, 1994), xii.

[42]Ken Baillie acknowledged a similar phenomenon at the College based in Chicago, in a paper delivered at the National Training Seminar in Boulder, Colorado in 1993. In his address he observed that "much of the time we have made small adaptations to our training system in order to minimally accommodate changing circumstances. . . . We have not yet taken our entire system and re-created it for older cadets and for married cadets." See "Things Are Different Now," 3.

Personal Story

It is evident from the preceding sections that the various traditions converging into the Workshop touch my personal story. I engaged in this project as an ordained Salvation Army officer. My roots run deep in this Movement. All of my grandparents emigrated to Canada as Salvationists, just prior to the First World War; my maternal great-grandfather, at least, came under the auspices of the Salvation Army's emigration scheme.[43] My mother's family eventually settled in Windsor, Ontario, while my father grew up in Hamilton, his birth place, and mine. My own form of paideia developed through our home, Hamilton's minor league sports program and schools, and the formative power of the Salvation Army.

The Salvation Army held a magnetism for me until my mid-twenties. As a boy I learned to re-create the biblical stories in a Sunday School sand tray, and play the trombone in a Salvation Army band. A growing distance, though, with some of the Army's symbolic life, such as its uniform, and a desire to think more critically about the Christian faith prompted me to reconsider my place in it. Despite exposure to other faith expressions, however, I found myself coming back to this Movement, knowing that the treasure of the gospel is housed in "clay jars" (2 Cor 4:7). In my early thirties, several strands wove together to create a sense of calling to Salvation Army officership. The first

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[43]I have a copy of a letter written by him in 1954, in response to a request from one of his daughters. In it Tom Jones describes his initial meeting and conversion in the Salvation Army.

involved a desire on my part to work with this Army. Despite my misgivings, I had known it since childhood and appreciated its contribution to my life. I wanted to have some part in its future. Second, I believed I could make a contribution to the Army. As I considered my sense of *charism*, or giftedness, it seemed to me that I might help in some way. Third, I experienced a growing sense of what I *ought* to do with my life. Later, I came to understand this in relation to the way Jesus spoke of his own sense of necessity, such as the response to his parents when found in the temple: "Did you not know that I must be in my Father's house?" (Lk 2:49).[44] I believed a certain claim existed on my life with respect to the Army. So in September, 1972, along with my wife, I entered the Toronto College For Officer Training as a cadet. Nearly two years later we were commissioned and ordained as Salvation Army officers, and appointed to a corps in Drumheller, Alberta.

I depicted myself in the Workshop as a "tentative Salvationist" at various moments in my life. But that sense of calling developed over the years of officership. At one point, for instance, I resonated with Richard Neuhaus when, rather than viewing "ought" as oppressive, he argued that it is "the highest exercise of freedom to decide on what is our duty."[45] I came to a similar appreciation of Frederick Buechner's understanding of

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[44]This is expressed especially in Luke's gospel where Jesus voices a conviction that he "must" (Greek *dei*) do certain things, like visiting the home of Zacchaeus (Lk 19:10). I. H. Marshall comments that "Behind Jesus' summons lies a necessity imposed on him by God (*dei*); the implication is that a divine plan is being worked out." See I. Howard Marshall, The Gospel of Luke (Grand Rapids: Eerdmans, 1978), 697.

[45]Richard John Neuhaus, Freedom For Ministry (San Francisco: Harper and Row, 1979), 136.

vocation: "The place God calls you to is the place where your deep gladness and the world's deep hunger meet."[46] This dynamic of calling worked itself out in such corps appointments as Drumheller, Calgary and Fort McMurray, Alberta. In 1981, my wife and I were appointed for the first time to the officer staff of Toronto's College For Officer Training, as Sectional Officers, which involved pastoral oversight to a group of cadets, as well as some teaching. Then in 1984, we were appointed to a corps in Winnipeg, before returning to the college again in 1989. This time I came back in the capacity of Education Officer, giving oversight to the academic program of the college.

My educational journey reflects a similar complexity. The early decades of the twentieth century witnessed the introduction of vocational programmes into Ontario secondary schools. Goodson and Dowbiggin contend that,

> what began in some instances as a sincere campaign to provide useful schooling for adolescents whose skills were more mechanical than academic emerged as a specific type of schooling which often reinforced gender, ethnic and socio-economic inequalities.[47]

When I graduated from elementary school, there was no precedent for university studies within our family. Hamilton was a "steel city," and my grandfather operated a fleet of transport trucks. My mother worked part time in a clothing store, and my father moulded

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[46]Frederick Buechner, Wishful Thinking: A Theological ABC (New York: Harper and Row, 1973), 95.

[47]Ivor F. Goodson with Ian R. Dowbiggin, "Vocational Education and School Reform: The Case of the London (Canada) Technical School, 1900-1930." chap. in Studying Curriculum (Toronto: OISE Press, 1994), 62.

porcelain insulators. Consequently, the decision seemed appropriate that I move into the technical stream of high school. At the age of sixteen, I graduated from grade twelve and began work in industry as a draftsman. It did not take long before I realized that this was not how I wanted to spend my life. Doors to alternatives, however, seemed closed until I returned to high school at age twenty-one, and completed grade thirteen. As it happened,[48] a mathematics teacher took an interest in my future, and suggested that I contact the university to see if they would admit me without the modern language requirements. McMaster University was prepared to do that, so for the next three years I worked towards an arts degree. I graduated in the mid-sixties, when teaching jobs were available. History and physical education were my first teaching responsibilities, but I also became aware of a desire to study theology at a graduate level. In part, questions of my own high school students were pushing me to a deeper level of learning. So I enrolled at Trinity Evangelical Divinity School, in Chicago, for two years, then returned to Hamilton to teach again, this time in music and history. While I enjoyed teaching I recognized that my interests lay in theological books rather than musical scores. I have since envisioned my vocational track like the structure of a sermon that moves, "Not this, not this, but this!"

Thus I commenced my officership in 1974 without having completed the Master of Divinity that I began in Chicago. An opportunity to complete that program presented itself

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[48]I have come in time to view this moment through the biblical notion of providence. For instance, the phrase "as it happened" is also used to depict Ruth's encounter with Boaz. See especially Ruth 2:3.

when I arrived at Winnipeg, in 1984. The Faculty of Theology, at the University of Winnipeg, offered the final year of that degree, ideally suited for me. So while fulfilling responsibilities as a corps officer, I completed the M. Div. in 1988, twenty-one years after the first course at Trinity. More significantly for this project, these final courses introduced me to an intentional adult learning model. Integration between my practice of ministry and course learning was encouraged.

Shortly after arriving in Toronto in 1989, I explored the Doctor of Ministry Programme at the Toronto School of Theology. In the late summer of 1992, at age fifty-two, I met with seven other students for its orientation retreat at Niagara Falls. Although many expressions of ministry have interested me over the years, this programme offered a way to integrate my calling as an ordained Salvation Army officer and educator.

The Issue

As I considered various options for an "action in ministry" in the D. Min. Programme, the matter of the college's curriculum assumed importance. The task of establishing the curriculum was carried out by the few members of the Education Council, which I chaired.[49] In my first few years as Education Officer, we approached its formation by listening to various concerns that had been raised during the year, sustaining our commitment to international policies for Salvation Army colleges, while juggling

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[49]The college's administrative structure is developed more completely in chapter 2.

additional requests that had been made either by Salvation Army administration or our own officers-in-training. A number of factors heightened the need for a clear process of curriculum formation.

First, there was a lack of continuity in staffing the college. The average length of an officer's appointment to the Toronto college was less than three years. Between 1989 and 1994, when I formulated my Research Proposal, four individuals had served as Principal of the college. Stability of staffing, which can be so important to a curriculum, suffered immensely.

Second, social complexities added pressure to the college's curriculum. For instance, at the time of considering the action in ministry, the Salvation Army moved in the direction of computer-based financial programmes for its officers. This meant that training in both computers and related programmes was required at the college. As well, I received a letter from a Divisional leader who pressed for the curriculum to mandate learning in pastoral issues surrounding violence against women.

Third, a growing complexity characterized our own learners. As has been noted, cadets were entering the college much later in life, and more often than not married, with children. In addition, their education ranged from high school graduates to university graduate students, while many had been away from formal schooling for a number of years. It had become increasingly difficult to form a curriculum for such a variety of learners.

Fourth, I encouraged our teaching staff to consider the implications of having

adults as learners. Yet it became apparent that the college's own teachers were not seriously considered in the formation of the curriculum. Most staff were excluded from such processes as we had, and the Education Council tended to decide with little critical thinking brought into the discussion. I was asking teachers to include their learners when planning, but they were largely excluded from the process of the curriculum's formation.

Thus each spring I experienced the need for a clear process of curriculum design. These occasions became for me what Miller-McLemore and Myers have called "the lived moment." Contrasting models of quantitative and qualitative research, they speak of such a moment as "a leitmotif representing, in one quick picture, a central concern to which persons can return in reorienting themselves to the heart of their inquiry."[50] My research grew out of such a recurring moment when I sought a clear and appropriate process for curriculum design.

As I thought about this "lived moment" various questions surfaced in my thinking. What would happen, for instance, if the curriculum could be formed as an intentional educational exercise? Would there then be more congruity between its formation and its implementation? With this in mind I posed my research concern this way:

> **I want to investigate the effects of employing adult learning theory on a process of curriculum design at The Salvation Army's College For Officer**

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[50]Bonnie J. Miller-McLemore and William R. Myers, "The Doctorate of Ministry as an Exercise in Practical Theology: Qualitative Research With Living Human Documents," Journal of Supervision and Training in Ministry 11 (1989): 11.

Training, in Toronto.[51]

In order to pursue that concern I planned and implemented a Curriculum Workshop at Toronto's College For Officer Training. It took place from the fall of 1994 to the late winter of 1995.

It is evident that various traditions converged on this Workshop, and they were all an important part of my own life. I was caught up in the story of Salvation Army colleges, both as a cadet and later as one of its staff; I experienced theological education as a student in Chicago, Winnipeg and Toronto; and much of my own institutional learning had taken place in adulthood. I learned, in Michael Polanyi's words, to "indwell" the traditions, to so live inside them that I attended to the task at hand through them.[52] Each tradition had its own sense of authority and community, but I learned in various degrees to work from within each one. The Workshop's uniqueness has to do with what happened when those traditions came together in one event. Therefore, I would locate the Workshop at the intersection of the traditions of Salvation Army colleges, theological education and adult education, with the realization that these traditions were embodied in my personal story.

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[51]The full text of the Research Proposal is included in Appendix A.

[52]Lesslie Newbigin employs Polanyi's insights especially in relation to language. For instance, when we learn to use a new word, "we *indwell* it, as the surgeon does the probe. We are tacitly aware of it, but focally we are attending to the meaning we are trying to convey." See Lesslie Newbigin, The Gospel in a Pluralist Society (Grand Rapids: Eerdmans, 1989), 34.

Chapter 2

FRAMING THE WORKSHOP

While the first chapter located the Workshop in relation to its various traditions, this chapter will create its framework from those factors more immediately involved. The framework will be constructed from the Workshop's institutional, personnel, theoretical and theological components. This reflects my conviction expressed by Freire that,

> All educational practice implies a theoretical stance on the educator's part. This stance in turn implies . . . an interpretation of (humanity) and the world. It could not be otherwise.[1]

The Workshop was set within a world, and this chapter frames that world. Before coming to that framework, it seems appropriate to comment on key words used, especially my understanding of theology and various educational terms.

Theology: However else I might frame the Workshop, I believe it is necessary to speak of it in relationship to God. To do so is to frame it theologically. Anselm's depiction of theology as "faith seeking understanding" fits my own story. Nurtured in a Christian family, faith, in the sense of active trust in God, has been a constant in my life. I claim no dramatic conversion story, nor subsequent encounter with God. There has, however, been an awareness of seeking to understand that faith. As noted in the previous chapter, the questions of young students were a factor in pursuing a graduate education in theology.

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[1]Quoted in Pratt, "Andragogy After Twenty-Five Years," 22.

Later on, my experiences in officership raised new questions and led to further education. My faith, active in Salvation Army ministry, seeks understanding in the following ways.

First, theology involves the use of language. However one might actually encounter God, and engage in other forms of communication, theology intentionally works with words. It thus involves the clarity and ambiguity of language. It also recognizes the history of language, thus the history of theology. My own working language is English, but I am concerned that my theological vocabulary reflects biblical meanings, and not simply cultural meanings.

Second, theology depicts the relationship between any phenomenon and God. An assumption here, of course, is that God has some relationship to this Workshop; I will come to that matter later in this chapter.

Third, I approached the Workshop viewing it as an integrated response to three questions: How would it be faithful to the biblical story? How would it be appropriate to our context? And what kind of effects might it have? Some comments are in order on each of these questions. With respect to the first, I understand the biblical story to be integral to God's identity. That narrative with its drama of creation, the intrusion of evil, the gracious movement to restore this world to Godself and ourselves through the mission of Israel, focusing finally on Jesus of Nazareth, constitutes the plot of salvation. That story as gospel continues today through the Holy Spirit empowering the mission of the church, until one day God will consummate this drama. I take the biblical story to be unique, and disclosive of God. The issue at hand is how this disclosive story can be related to this

Curriculum Workshop.

The next question raises the matter of context, for the Workshop offers its own context for hearing the biblical story. I worked with the conviction that there is no "pure gospel" that simply needs to be translated into our context. The existence of four "gospels" in the New Testament demonstrates the biblical insistence that the Christian story needs to be contextualized, to address hearers in their own locations. Bevans makes a valid point when he argues that,

> A gift that cannot be recognized as such can hardly be a thoughtful or valuable gift. God, in offering Godself, would certainly take the time and effort to make that offer relevant. We, as church, who represent and continue God's work in the world, can do no less than God if we are to be faithful to our basic vocation.[2]

The Workshop will take place in a particular denominational and educational context. The gospel as gift demands that this context be taken seriously.

The final question has to do with the effects of the Workshop. What difference might it make? This question draws on both an understanding of understanding, and of the Scriptures. David Kelsey notes that "'To understand' something in some context is to have some abilities in relation to that 'something'."[3] If I truly understand the laws of the highway I will not pass the vehicle ahead when there is a solid line on the pavement. While understanding need not always mean agreement - there may be times when it is

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[2]Stephen B. Bevans, Models of Contextual Theology (Maryknoll: Orbis Books, 1992), 10.

[3]Kelsey, To Understand God Truly, 125.

appropriate to cross a solid line - it is reflected in our behaviour. Charles Wood states this most strongly when he says, "One's understanding *is* one's abilities, and the measure of one's abilities is the exercise of them."[4] In addition to this consideration, the biblical witness insists on changed behaviour in response to the gospel. Jesus invites us to so discern a person's faith: "But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit" (Mt 13:23). Paul too concludes his letter to the Romans with an appeal that his readers "not be conformed to the world, but be transformed" (Rom 12:2). The Wesleyan tradition, from which the Salvation Army developed, emphasizes holiness as a way of life. Thus for a number of reasons my theology includes the notion of personal and social change as an integral dimension. In other words, the outcome of the Workshop is an important factor in framing it theologically.

These introductory comments express a stated theology; my subsequent reflections on the Workshop will provide opportunity to speak more of an operative theology and to refine my theological thinking.

Educational Terminology: Some comments are in order concerning the educational terms used in this work, especially learning, teaching, curriculum and education. There are few accepted definitions of these terms, but I will distinguish them this way in anticipation of

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[4]Charles M. Wood, The Formation of Christian Understanding (Valley Forge: Trinity Press International, 1993), 17.

the Workshop.

I take "learning" to be the change that takes place in one's understanding. Such understanding is not intended to be defined in a narrowly cognitive way, for understanding implies appropriate usage or behaviour. Learning can be intentional or accidental; it can be voluntary or involuntary. Patricia Cranton distinguishes different kinds of learning, depending on their goals. She speaks of subject-oriented learning which seeks to acquire content, consumer-oriented learning which seeks to fulfil personal needs, and emancipatory-learning which seeks to free persons from forces that dominate their lives.[5] Theologically I take learning to be integral to biblical faith. The invitation of Jesus to discipleship is essentially one to learn: "Take my yoke upon you, and learn from me" (Mt 11:29). Transformation in understanding is an essential part of that learning.

The term "teaching" will refer to that intentional activity designed to evoke learning. As with learning, there is no one way to envision teaching. For instance, numerous metaphors have been suggested to depict teaching, from banking to coaching to parenting. Each image implies something about the teaching task. Cranton understands the teaching role in relation to the kind of learning envisioned. A subject-centred teacher comes as the expert with an authoritative role, the consumer-oriented teacher is more of a facilitator acting as a resource person for the student, while the emancipator-teacher

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[5]Patricia Cranton, Understanding and Promoting Transformative Learning (San Francisco: Jossey-Bass, 1994), 10-20.

provokes critical thinking in order to effect change.[6] Theologically I take teaching to be an integral task within the church. Jesus called himself teacher, and was so addressed by others. The early church held teaching to be both a charism, and expressive of an office. The teaching task continues today.

When I use the word "curriculum" it will refer to the way teaching-learning encounters are structured. The word itself stems from the Latin for "race course," and as David Kelsey notes, "used metaphorically, curriculum ought to designate something singular, a unified movement of study."[7] As with literature and architecture, curriculum as structure bears meaning. The Workshop will explore that meaning for the college and the Army.

Finally, I take the term "education" to refer to the process by which these various dimensions are brought together. It is an overarching term which, in Osmer's words, "focuses on a community's systematic and intentional effort to transmit and evoke knowledge, attitudes, values, and skills that are deemed worthwhile."[8] The Workshop was an educational activity in that it sought to design a curriculum by keeping the teaching-learning dynamics in the forefront. Having offered these introductory comments I will now frame the world of the Workshop. And in creating a framework for the Workshop I will

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[6]Cranton, 124-129.

[7]Kelsey, To Understand God Truly, 210.

[8]Osmer, 20.

begin with a wide angle lens and set the Workshop in its denominational setting, then narrow that lens to the college, and finally to the Workshop itself.

The Movement: The Workshop took place at a Salvation Army College For Officer Training. It was therefore set within the tradition of the Salvation Army, and within the Canadian context of the Canada-Bermuda Territory. In Salvationist thinking, a Territory may consist of a nation, part of a nation, or inclusive of a number of nations.[9] This Territory's Mission Statement reads:

> The Salvation Army, as an international movement, is an evangelical branch of the Christian church.
>
> Its message is based on the Bible; its ministry is motivated by love for God and a practical concern for the needs of humanity.
>
> Its mission is to preach the Gospel of Jesus Christ, supply basic human needs, provide personal counselling and undertake the spiritual and moral regeneration and physical rehabilitation of all persons in need who come within its sphere of influence regardless of race, colour, creed, sex or age.

Thus the Workshop was set within a Movement in the Christian church, whose mission is integral to its identity.

One personal conviction underlying this Workshop is that, however else the church may be characterized, mission is integral to it. The church's identity is caught up with the God of the biblical story, who is a God of mission. The trinitarian God of the Bible moved in love beyond Godself to create this world, and act in grace to seek its redemption from

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[9]The 1994 Year Book lists 98 "countries and other territories" where the Army served at that time. See Stanley Richardson, ed., The Salvation Army Year Book: 1994 (Milton Keynes: Powage Press, 1993), 41.

evil. John's gospel expresses the biblical witness with the conviction, "For God so loved the world that he gave his only Son" (Jn 3:16). That same gospel articulates the corresponding mission of the church when the risen Christ bestows the Holy Spirit on his disciples: "As the Father has sent me, so I send you" (Jn 20:21). I concur with David Bosch's conviction that, "the Christian faith . . . is intrinsically missionary."[10] Thus the Army, as an expression of the church, is appropriately concerned with mission, and that mission is, in Newbigin's phrase, "rooted in the gospel itself."[11]

I also agree with Bosch when he argues that "one's theology of mission is always closely dependent on one's theology of salvation."[12] Thus the Army's understanding of salvation becomes critical for understanding its mission. It seemed ironic when, at the time of formulating this project, an editorial in an international publication for Salvation Army officers lamented that the word "salvation" was regrettably absent from our mission statement. This key biblical term, with its notions of healing and reconciliation, and embraced by our name, did not find a place in our language of mission. Its editor put it this way:

> The Salvation Army stands as our title, but how does that relate to what we actually do? Is it enough simply to say that our name indicates our purpose? If so, do we need separate mission statements at all?[13]

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[10]David J. Bosch, Transforming Mission (Maryknoll: Orbis, 1991), 8.

[11]Newbigin, The Gospel in a Pluralist Society, 116.

[12]Bosch, 393.

[13]David Dalziel, "Our Stated Mission," The Officer 45 (January 1994): 1-2.

Historically the Army has gone through different phases in its understanding of salvation. Its early mission was characterized by a revivalist gospel, concerned with an individual's relationship with God. William Booth wrote to Salvationists in 1879 saying,

> We are a salvation people - this is our specialty - getting saved and keeping saved, and then getting somebody else saved . . . until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the river.[14]

During the 1880s, as noted in Chapter One, this fledgling Army moved beyond a revivalist emphasis to include half-way houses for ex-convicts, homes for alcoholics, and a fight against the age of sexual consent in Britain. This led Booth, in 1889, to claim a revision of his understanding of the gospel. Writing to his officers, the General spoke about his growing clarity

> that I had two gospels of deliverance to preach - one for each world, or rather, one gospel which applied to both. I saw that when the Bible said, "He that believeth shall be saved," it meant not only saved from the miseries of the future world, but from the miseries of this also.[15]

This tension between a revivalist and social mission has continued into the modern era. A planning document published by the Social Services Department within the Canada-Bermuda Territory acknowledges it. "The disjunction," it says, "between social services

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[14]Quoted in Green, War On Two Fronts, 41.

[15]William Booth, "Salvation For Both Worlds," All the World 5 (January 1889): 2.

and Corps/evangelism in the Salvation Army needs to be mended."[16] Structurally, the Army developed different departments giving oversight to either our corps or social ministries, and even the various social ministries were departmentalized. The same document, however, also speaks of the Army's "spiritual *and* social redemption,"[17] implying that social redemption is something different than spiritual redemption. The Army then has embodied a fragmented notion of salvation in its language, structures and mission. Approaching the Workshop I was convinced that salvation was a primary and crucial lens through which to understand the Army's mission. But in light of the above factors, the Army's view of salvation needed attention.

At the same time, however, I approached the Workshop with a concern for the notion of the Movement as an "Army." The first chapter notes how the Salvation Army functioned with military language and polity even before it adopted its name in 1878. The Booths and members of the mission felt themselves to be engaged in warfare. Eventually, "Army" became a root metaphor for this movement, exercising influence on its music, structures, and methods. Deshler believes that, "Creating metaphors is an act of naming the world and thus is an act of power."[18] However, voices in recent years have critiqued

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[16]Territorial Social Services Council, The Future of Caring Draft 17 (September 1992 - October 1993), x.

[17]The Future of Caring, 25 - emphasis mine.

[18]David Deshler, "Metaphor Analysis: Exorcising Social Ghosts" chap. in Fostering Critical Reflection in Adulthood: A Guide To Transformative and Emancipatory Learning (San Francisco: Jossey-Bass, 1990), 311.

this metaphor and its power. Brian Wren, for instance, writes, "Pacifist or patriot, we know - or ought to know - that war is hell. How can hell serve as a metaphor for the work of God?"[19] Harriet Crabtree observes, correctly I believe, that

> many have rejected the concept of warfare as a metaphor for the Christian endeavour because of a conviction that it fosters violent attitudes and triumphalism in those for whom it becomes compelling.[20]

Within the Army itself, concerns had been raised about the life of this root metaphor. Some Salvationists wondered if the Army's military structure marginalized the voices of its non-officers. Others questioned the way the metaphor affected our notion of community. Like other armies, those who leave can feel they have betrayed something. This metaphor evoked a symbolic world with flags, music and uniforms. A difficulty is that these symbols can become an end unto themselves, rather than a means to that end. Thus I approached the Workshop aware that the "organizing image" of Army had its critics within and without. There existed a valued tradition of the metaphor, both within Scripture and the history of the church, including the Salvation Army, but its effects were questionable.

Several factors helped me to rethink the term. First, Paul Minear demonstrates the richness of New Testament images with respect to the church. When one of those images

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[19]Quoted in Harriet Crabtree, The Christian Life: Traditional Metaphors and Contemporary Theologies Harvard Dissertations in Religion, Number 29 (Minneapolis: Fortress Press, 1991), 90.

[20]Crabtree, 89.

dominates to the exclusion of others, there are dangers. I agree with Avery Dulles when he argues that

> Because images are derived from the finite realities of experience they are never adequate to represent the mystery of grace. Each model of the Church has its weaknesses; no one should be canonized as the measure of all the rest.[21]

Whatever validity rested with this metaphor, it had to be complemented by others, and open to critique.

Another consideration lay in the nature of metaphors themselves. Sandra Schneiders notes the tensive nature of metaphors, which hold together both a sense of "is" and "is not." In this instance, the Salvation Army is, and is not, an army. For Schneider, a metaphor can be either *banalized* or *literalized* to death. If it is repeated so often that the image loses its capacity to surprise or tease our imagination, it dies of banality. If, however, the "is not" pole is ignored, the metaphor becomes so literalized that it distorts. Such a "literalized metaphor is the cancer of the religious imagination, powerfully and pathologically at work."[22] A valid use of this image would need to take its metaphoric nature seriously: it both is and is not an army.

Another helpful factor came with a reading of Mark's gospel as a model of ideological warfare. Ched Myers adopts Webster's understanding of ideology as "a systematic scheme or coordinated body of ideas or concepts about human life or

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[21]Avery Dulles, Models of the Church (New York: Doubleday, 1987), 32.

[22]Sandra M. Schneiders, The Revelatory Text (New York: HarperCollins Publishers, 1991), 30.

culture."[23] He wants though to ask *on whose behalf* ideological discourse functions, because "it either legitimates or subverts the dominant social order."[24] Mark, according to Myers,

> is taking dead aim at Caesar and his legitimating myths. From the very first line, Mark's literary strategy is revealed as subversive. Gospel is not an inappropriate title for this story, for Mark will indeed narrate a battle. But the "good news" of Mark does not herald yet another victory by Rome's armies; it is a declaration of war upon the political culture of the empire.[25]

By healing (saving!) the blind, lepers and women - all excluded from the power structures of Israel - Jesus engaged in a form of ideological warfare. His ministry became a threat to the Roman and Temple systems of power, and ultimately led to his crucifixion. Mark symbolically depicts judgment on those systems when he says "darkness came over the land" for three hours (15:33), and the "curtain of the temple was torn in two" (15:38). Myers assesses this: "in the discourse of Mark, the very moment of Roman triumph - the cross - is revealed by apocalyptic symbolics to be in fact the moment of Rome's defeat."[26] The gospel declares the cross to be a "victory" over those ideologies that oppress. In Walter Wink's translation of the apostle Paul, "Unmasking the Principalities and Powers, God publicly shamed them, exposing them in Christ's triumphal procession by means of

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[23]Quoted in Ched Myers, Binding the Strong Man (Maryknoll: Orbis, 1988), 18.

[24]Myers, 18.

[25]Myers, 124.

[26]Myers, 426.

the cross" (Col 2:15).[27] Wink concludes from this that, "It is now possible to enter any darkness and trust God to wrest from it meaning, coherence, resurrection."[28] I understood Jesus to be thus engaged in ideological warfare.

The Salvation Army's history, in fact, illustrates just this kind of ideological warfare. For instance, early Salvationists became aware of the tragedies caused by making matches with phosphorous chemicals. The phosphorus disfigured the faces of those who made the matches, including children. But the political and economic system of late Victorian England did nothing to challenge that procedure, even though a safer method was known. The Salvation Army decided to purchase a factory, and make matches - safely.[29] In so doing, it engaged in ideological warfare against the "principalities and powers" of its day.[30] British parliament, in response to public reaction, passed a law forbidding the older method of making matches, and once that was done the Army dropped its involvement in this scheme. The 1990s contain their own ideologies which oppress people, institutions, and creation. I approached the Workshop with a conviction

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[27]Walter Wink, Engaging the Powers (Minneapolis: Fortress Press, 1992), 140.

[28]Wink, 141.

[29]See Robert Sandall, The History of the Salvation Army, Vol. 3: 1883-1953, (New York: The Salvation Army, 1955), 124-125.

[30]The phrase, "principalities and powers," is the apostle Paul's. It has, though, received fresh treatment from Walter Wink in a trilogy of books, including Engaging the Powers, in which he demonstrates the New Testament's way of speaking about the spirituality of systems. Ched Myers makes the connection between this perception and Mark's notion of warfare. See Binding the Strong Man, 438.

that it was possible to imagine the mission of the Army as an army, to speak of salvation as ideological warfare.[31]

Thus, preparation for this project enabled me to rethink the meaning of the name, Salvation Army. Each term on its own had its critics, and together they seemed to create even more tension. Salvation carries with it notions of healing, reconciliation and wholeness. Army carries with it such notions as enemy, conflict and suffering. Like the nature of metaphor itself, our very name was tensive. Metaphors live as long as that tension exists; I was prepared to enter the Workshop living with my own tension between Salvation and Army. Reflection on this will enable me to discern the degree to which the Workshop itself was an expression of salvation, and engaged in warfare.

The College: While the Workshop was set within the Movement known as the Salvation Army, its more immediate setting was the Toronto College For Officer Training. The Canada-Bermuda Territory utilized two such colleges, with the other located in St. John's, Newfoundland. In addition, the Toronto college had oversight of a satellite campus in Montreal, established for the training of Francophone cadets. I had limited involvement with the Montreal campus, and virtually none with the St. John's college. Thus the Workshop and this research project focused essentially on the Toronto college.

The nature of the Movement implied both territorial and international

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[31]Lesslie Newbigin expresses a similar notion this way: "The church has to unmask ideologies." See Truth To Tell (Grand Rapids: Eerdmans, 1991), 74.

accountability for the college. Territorially, the Principal reported directly to the Secretary for Personnel, who was also a member of the Cabinet. Internationally, the college constituted part of an network of training colleges, each of whom was responsible to the Army's Orders and Regulations for the Training of Salvation Army Officers. Thus, there were national and international dynamics involved in this project. The 1991 regulations state that

> The supreme aim of training shall be to develop officers of such Blood and Fire spirit that they will be enabled to sustain and advance the purposes of The Salvation Army.[32]

More specifically, those regulations state that the "programme should produce officers who know God . . . know themselves . . . [and] know their mission."[33] International policies then have a clear goal in mind for the training colleges, the development of *officers*.

Two matters arise out of this awareness. First, at the time of the Workshop I would suggest the college's programme was intended for church leadership, not the broader education for ministry. The distinction of Charles Wood is helpful here:

> Ministry . . . is the gift and responsibility of all Christians. Indeed, it is the gift and

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[32]The Salvation Army, Orders and Regulations for the Training of Salvation Army Officers (London: International Headquarters, 1991), 7. There have been only slight changes in this statement over the years. Its 1912 edition read: "The object aimed at in the course of Training shall be the production of Blood-and-Fire Officers; that is, Officers possessing the spirit of, and able to sustain and advance the interests of, The Salvation Army in all its varied departments and throughout all its borders."

[33]Orders and Regulations, 7-8.

> responsibility of all human beings to render service to one another, to other creatures, and thus to God. . . . The ministry of church leadership [is] . . . to enable the church to be the church, to guide Christians, individually and corporately, in the exercise of their vocation.[34]

It was my conviction that a distinct education for church leadership had a place within the Army. Leadership is learned, and I believed that the ultimate goals of that education would have a bearing on the way it was carried out.

Second, the particular model of officer underwent changes over the years, so that by 1994 that matter needed to be revisited. In its early history, the Army's colleges were clearly designed to develop "evangelists." These officers would be appointed to a corps with the intention of engaging in evangelistic ministry for anything from a few months to a year, then move on to another town. One early Canadian officer, Emma Allan, logged twenty-two appointments within just sixteen years, from Picton, Ontario to Harbour Grace, Newfoundland.[35] An early leader justified this kind of evangelism with the conviction that,

> Nothing . . . disconcerts the enemy so much . . . than a sudden change of front, and a renewed attack after exchange of leaders will often decide the fortunes of a fight, or even turn a seeming repulse into a decided victory.[36]

At the time of the Workshop, however, territorial policy stated its intention that officers

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[34]Charles M. Wood, An Invitation to Theological Study (Valley Forge: Trinity Press International, 1994), 11-13.

[35]Moyles, 26-27.

[36]Quoted in Moyles, 26.

receive no more than three appointments within the first ten years of officership, and work towards the goal of five year appointments. In other words, a shift in the model of officership had taken place, especially with respect to corps officership. A much greater emphasis was placed on a "pastoral" model, necessitating trust and time in order for the officer to accomplish her or his task. Reasons for that shift are complex. The matter came up in the college's Self Study, but no concrete work had taken place on the issue. Thus the Workshop commenced with an awareness that our model of leadership was an issue.

It is also important to understand how the college's programme fits into the Army's process of "calling" officers. When a Salvationist expresses an intent to become an ordained officer, he or she would go through an eight year process. In the first year, the person was screened at the Corps and Divisional level, where the candidate was best known. From there the process moved to the territorial level where a response was given. If accepted, the candidate was responsible to complete some basic lessons in Bible study, Salvation Army history and doctrine, and assume some practical experiences in leadership. The candidate entered the college in a future September, when the college year begins. The next two years were spent in training as cadets. When ordained, new officers had five subsequent years in which to demonstrate their character and abilities before being "confirmed" in their officership. During this time, the officer attended two residential workshops, and completed two courses of study. His or her officership then came under consideration, and if accepted was "promoted" to the rank of Captain.

Roy Oswald framed various denominational approaches to calling depending on

where the screening emphasis lays. He names them, "front-end loading, middle loading, and back-end loading" approaches. According to Oswald,

> Front-end loading denominations placed a heavy emphasis on screening applicants *before* they were allowed to enter seminary. Middle-loading denominations did their heaviest screening while aspirants were in seminary and in field work. Back-end loading denominations concentrated screening efforts on the post-seminary period.[37]

Within this framework, the Salvation Army call process has been, in my estimation, a "front-end loading" process. While some screening took place during the two year programme, and the five year "confirmation" period, it was my perception that the greater weight was placed on the process before coming to the college. Once an "accepted candidate," it was very difficult to remove persons from the call process. They left jobs and homes in order to come to the college, but their contribution to the financial cost of training was minimal. The Army's investment in their training made it difficult to remove them from the process easily.

When cadets arrived at the college for training, they commenced a two-year programme. In fact, it lasted closer to twenty-two months, in that it began Labour Day weekend, and concluded near the end of June in the second year. However, Cadets did not come simply as individuals. Each entry of cadets formed a Session, and was given a sessional name. For instance, in recent years, sessions have been called Crusaders for Christ, and Witnesses for Christ. The two sessions in training during this Workshop were

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[37]Roy M. Oswald, Finding Leaders for Tomorrow's Churches (New York: The Alban Institute, 1993), 2.

named the Messengers of Hope, and the Messengers of the Truth. These names were international, and each session in the Canada-Bermuda Territory had a Sessional Song, composed just for it. It was anticipated that each session would move through the programme together, thus forming a strong sense of unity.

It is also important in framing the college to realize the different model of cadet coming to it. Early Salvation Army colleges were designed for cadets who were young, single and without much formal education. By 1994 that had changed dramatically. The average age for the Messengers of Hope and the Messengers of the Truth was 29 years. In total, 53 cadets entered the college that fall, of whom 11 were single; 21 married couples came with 39 children in residence. Educationally they came with at least high school equivalent; some had diplomas in Human Services and Recreation Facilities Management, while others held undergraduate degrees in such areas as Civil Engineering and Sociology; a few held graduate degrees in Business and Theology. Such changes were reflected in renovations and additions to the campus, such as Daycare facilities and family apartments instead of single rooms. Of the 53 cadets that year, 32 held more than one generation's experience within the Army; the remainder were first generation Salvationists. The average length of soldiership, or full membership in the Army, was 8.4 years in one session, and 11 years in the other. The increase in average age was consistent with seminaries in other Christian denominations, as was the marital status. One difference within the Army was a decreasing enrolment of single women, while other denominations indicated an increase of single women in their theological schools. It is clear then that the

college was working with a cadet model vastly different from its early years.[38]

The training programme itself was set out in broad strokes in the international "Orders and Regulations." Its components were developed under three main categories: Spiritual Development, Education, and Field Operations. Academically, the 1991 document states that the programme should include such basic subjects as: Bible; Doctrine; Salvation Army studies, such as history and administration; Pastoral ministry; Platform ministry; Church and Society, including ethics; Evangelism; and Church growth.[39] By outlining such areas, international guidelines also suggest the freedom and responsibility for each Territory to contextualize its training. International standards have thus been set; but they have not been accredited by any academic body. In this Territory however its training colleges have developed a relationship with the Catherine Booth Bible College, such that new officers can receive credit for approximately one-third of its undergraduate degree in Biblical and Theological Studies.[40] But the parameters of the programme have been set out by the Army's international training system.

The Toronto college was administered at the time of the Workshop by seven councils: Personnel; Cadet; Home (which was concerned mainly with the experience of

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[38]Information for these comments were derived from a summary portrait of the sessions published by the Principal's office for each appropriate year.

[39]Orders and Regulations, 10.

[40]This Bachelor of Arts degree is fully chartered by the Province of Manitoba, and accredited by the Accrediting Association of Bible Colleges.

residential living); Business; Education; Field; and Administrative. The international training system viewed the various councils coming together through the office of the Principal, and the Administrative Council. Of importance to this project was the realization that this structure distinguished "education" from "field." Education was viewed primarily as class room learning, often named "academics," while the field programme concerned itself with the application of that learning in ministry. The degree of cohesiveness, in my experience, depended much upon personalities. Structurally, though, a cadet's learning and practice were fragmented.

As Education Officer, my responsibilities included the formation and supervision of the academic programme. This included such tasks as the naming and sequencing of courses, timetables, grading policies and teaching personnel. At the time of the Workshop, a cadet took required and elective courses over the twenty-two month time frame. As Kelsey observes, "The ever-present danger is that a given number of such courses adds up only to a clutch of courses and not a course of study."[41] While the curriculum had an overarching goal of preparing officer leaders it did not, in my estimation, function as a "course of study." This became evident when new courses were proposed, or existing courses questioned. A clear rationale was not available to guide our thinking and work. Questions of value and relative importance of any course came to the foreground, and the time-bound nature of the program became a clear factor. Attempts to consider computer

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[41]Kelsey, 210.

training, or learning in family violence placed pressure on that curriculum. These struggles enabled me to understand the theological dimensions of a curriculum. I concur with Kelsey that one place to look for the theological commitments of a school "is the structure of the curriculum it requires of its students and the relative richness of the courses it offers them."[42] The growing complexities of officer leadership sought to add to a cadet's learning, but the time frame of the programme remained the same. Choices became theological issues.

Thus while the college grew out of a rich tradition, it faced issues arising from its context. The changing faces of its cadets and the changing roles of its officers in the contemporary Canadian context raised questions about the very model of the college. Those dynamics were felt keenly in the formation of its curriculum.

The Workshop: My framework thus far began with the wider lens of the denomination and moved to consider the college. Its final component will be the Workshop itself. In order to carry out this research, a Workshop was planned for the Toronto college for the period between September, 1994 to March, 1995. Even to depict this event as a "workshop" implies a certain model of education. In contrast to, say, a lecture or symposium, this educational event would ask its participants to create something, a new curriculum for the college. Thus the totality of the event was named the Curriculum Workshop.

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[42]Kelsey, 50.

Several questions framed the Workshop: Who would participate in it? Where would it take place? When would it occur? What kind of methodologies would be incorporated into it? The rest of this chapter will develop responses to these questions.

One important decision involved the question of participation: Who should be included in the Workshop? It seemed plausible to include cadets and those who worked with new officers, such as supervising officers and laity. But I was also convinced that those who taught the curriculum should be most involved in its formation. In this respect I agreed with Connelly and Clandinin that

> all teaching and learning questions - all curriculum matters - be looked at from the point of view of the involved persons. We believe that curriculum development and curriculum planning are fundamentally questions of teacher thinking and teacher doing.[43]

In my view, the officer staff of the college constituted those who were most "involved" in its implementation, even though all did not teach courses. If others were to be added, I viewed this as a decision to be made during the Workshop as an expression of our adult learning methodology. Therefore, the Principal required the college's officers to participate in it. This implied that each officer's presence in the Workshop came as an "appointment." In some respects that flew in the face of a thrust in adult learning theory that looks for adults to *choose* their level of involvement.[44] But this exercise was viewed by the Principal

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[43]F. Michael Connelly and D. Jean Clandinin, Teachers As Curriculum Planners (Toronto: OISE Press, 1988), 4.

[44]This is reflected in the following: "For the most part, the adult's attendance at learning programs is voluntary in the sense of being non-compulsory. However, he may feel that

as essential to the college, therefore all officers were expected to take part.

While everyone came as officers, they did so with important differences. For instance, their length of officership varied from six to over forty years, bringing different perspectives due to different levels of experience. But their value for the Workshop might be paradoxical. Brundage and MacKeracher put the matter this way:

> The past experience of adult learners must be acknowledged as an active component in learning, respected as a potential resource for learning, and accepted as a valid representation of the learner's experience. Past experience can be both an enhancement to new learning and an unavoidable obstacle.[45]

One of the ways their experiences might block learning concerned the degree to which they felt themselves to be an "impostor." Stephen Brookfield notes the way many adult students report "a perception of impostorship. Students within formal education say that they should not really be there, that they are somehow impostors."[46] A few weeks before the Workshop commenced, I conducted a brief workshop for new staff on teaching adults, and that "syndrome" became apparent in their apprehensions. Thus it seemed important to me that I keep this in mind as I planned.

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external conditions over which he has no control are forcing his to attend a learning program against his wishes. In such circumstances, adults will behave as if they were non-voluntary learners, with the same problems as turn up in children's compulsory learning programs." See Donald H. Brundage, and Dorothy MacKeracher, Adult Learning Principles and Their Application to Program Planning (Toronto: Ministry of Education, 1980), 19.

[45]Brundage and MacKeracher, 35.

[46]Stephen D. Brookfield, The Skillful Teacher (San Francisco: Jossey-Bass, 1990), 44.

I was convinced that another difference among participants would be their "learning styles." This notion has been developed by David Kolb who understands learning to consist of a cycle of various stages. After some concrete experience, learners reflect on it, conceptualize it, then plan some new action in light of it. In Kolb's view, each person tends to emphasize one of those stages, thus to have a "learning style."[47] The previous summer, the staff worked through the Kolb framework together, but I did not want this grid to dominate the Workshop so that it, rather than the task of designing the curriculum, became the focus. It did help me, though, to be aware of such factors as the need for reflective time to complete journals.

While each staff officer came to the Workshop as required, they came with a wealth of gifts and personalties. Of the eighteen participants, ten were women and eight were men. Five had been trained in the St. John's college, and a few of us were trained in the older 84 Davisville College, prior to 1962. Some of the staff entered training virtually out of high school, while others had worked in other vocations prior to becoming a cadet. Five participants had an undergraduate degree, and four of those five had, or were working on, a graduate degree. One officer spent some of his formative teen years in Pakistan, while another spent hers in India. The staff included seven married couples, two of which had officer experience in Africa. Thus, these eighteen Salvation Army officers, bound together by their commitment to this Movement, became the key personalities in

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[47]David A. Kolb, Experiential Learning (Englewood Cliffs: Prentice-Hall, Inc., 1984), especially 77-78.

the Workshop. They will be identified in later chapters through the pseudonyms they provided, except for myself, and they will become more fully known through the narration and viewing of the Workshop.

A second question concerned the Workshop's location: Where and when would the event be held? I felt it would be best held on the college's campus. Any other location would involve travel, and thus be more disruptive for the staff, especially parents who had lunch with children at the college. Facilities at the college offered two choices. One room, though smaller, contained new tables and chairs more suitable for adults. The other, while more spacious and colourful, had old style lecture desks. I settled on the larger of the two rooms, because it had better acoustics, warmer colours, and offered more flexibility for movement. I felt some ambiguity over the choice, and as it turned out, so did others. But it was a place to start. Developments will show the Workshop's site to be a matter for discussion.

A related question had to do with timing: When would the Workshop take place? Before it began, I circulated proposed dates to the staff in order to look for potential conflicts. As an adult, I have appreciated knowing about events ahead of time in order to plan. The original plan called for five sessions before Christmas, with the remaining five in the new year. This would enable the Workshop to be completed before our last semester commenced, in case a proposed model could be put before Salvation Army administration.

Stephen Brookfield speaks of the "rhythms of learning,"[48] and the issue of timing presented aspects of that. The Workshop would coincide with the college's demanding phases, such as late November and December, as well as the "low" time of January. Sessions planned for immediately after lunch could pose a difficulty for the concentration of some. Therefore I planned a break in each session, and recognized that physical movement would need to be a part it.

The intervals between each session - usually about two weeks - would facilitate transcription of the taped session, entering of other data into the computer, such as journal entries, and time for personal reflection and planning. I wondered if these intervals would make it difficult for the staff to stay focused on the task.

The precise time of each session became an issue before the Workshop began. The Principal and I agreed that Wednesday afternoons would bring the fewest interruptions in scheduling. I envisioned sessions of about two and one-half hours. But if we started too soon after lunch, parents would be late because the college's Daycare did not open until 1:00 p.m. If we started later we would miss the traditional coffee time. Some aspects of a college are sacrosanct. Therefore I put these thoughts on a memo, and invited staff reaction. Their responses led to a shortened session of two hours, but a concession to arrive fifteen minutes later for coffee. Participation in the Workshop began by setting its

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[48]While advocating responsiveness to such rhythms on the part of the teacher, Brookfield also acknowledges that they can be dysfunctional and need to be challenged. Brookfield, The Skillful Teacher, 57.

time frame!

As mentioned, the interval between sessions provided time for reflection and planning. This task was assisted by occasional meetings with the Collaborative Learning Group of the Programme, and my Thesis Committee. In particular, I met with my Faculty Director between every session. Responses from each of these sources was valued, and incorporated into my work. I consider such feedback extremely important for myself as an adult learner.

The final question with which to frame the Workshop inquires about those adult learning theories employed in it. While various methodologies were planned for particular sessions, some were envisioned for the whole of the Workshop. These following comments address those methodologies utilized throughout the Workshop.

First, one theory states that adults increase their sense of ownership in learning as they have input into decision making. Cranton argues that the 1970s model for doing this abdicated the educator's responsibility to the learners. Believing that some form of "learner empowerment" is necessary in order for critical reflection to take place, she believes that, "Decision making cannot be turned over to learners, yet learners must experience some control over decision making in order to feel empowered."[49] As indicated earlier in this thesis, decision making for the curriculum lay primarily with the Education Council, consisting of one-third of the staff. Thus a goal in the Workshop was to enable all staff to

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[49]Cranton, 156.

have opportunity for significant input into decisions about the curriculum. My Thesis Committee offered helpful feedback here, and I planned to invite staff suggestions early in the Workshop.

A second issue involving *power* emerged. As I imagined our staff engaged in this exercise, I realized that their power differences would likely create an uneven playing field. Some, for instance, already had experience working with the curriculum by virtue of being on the Education Council. Also, our authority structure came into play: I wondered how willingly Captains might question Lieutenant-Colonels, if a new staff member might question an experienced member, or whether the Assistant Field Coordinator might challenge the Principal. The last item turned out to be the least of my anxieties!

Therefore I planned two things to help the balance of power. First, educators believe that even seating arrangements can express power. Rows of students facing a teacher imply a view of learning where the teacher is the expert, thus exerting power. In addition, seating arrangements can be linked with the kinds of learning intended. Peter Renner, for instance, believes that "acquisition of knowledge" lends itself to tables and an arrangement with a "head of the table." Other learning domains, such as "skill and attitude development" encourage the use of chairs and other formations. I opted for a "horseshoe" arrangement which I hoped would engender more equity of power, and more personal communication. Thus there was no visible centre of power, apart from those moments

when I stood to lead the session.[50] Second, I thought it best not to begin the Workshop with the curriculum itself. Some staff had very little experience or understanding of it, and that would only reinforce an "impostor syndrome." It seemed to me that their experience of officership, including that of being cadets, was shared, but the curriculum was not. So I planned the Workshop seeking to address the matter of power.

Seating arrangements, in and of themselves, would not encourage the involvement of all participants. Educators speak much more about the relational environment in the class, which became a third methodological consideration. Brookfield expresses the matter this way:

> Underlying all significant learning is the element of trust. Trust between teachers and students is the affective glue binding educational relationships together. . . . The more profound and meaningful the learning is to students, the more they need to be able to trust their teachers.[51]

Currently in my sixth year of this appointment, I believed there was important trust between the staff and me. Whatever personal differences existed, I experienced respect and trust from my colleagues. However, I had not worked with them in this more explicit teaching relationship before. Therefore it seemed to me essential that they experience the

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[50] Renner notes that research on seating is based on the notion of eye contact: the ease of eye contact increases interaction. It seems to me, however, that "eye contact" is a cultural factor. Some cultures show respect by refusing direct eye contact. Given the Workshop's lack of ethnic diversity, it does have some validity. Peter F. Renner, The instructor's Survival Kit 2d ed., (Vancouver: PFR Training Associates Ltd., 1983), 13-16, 44.

[51] Brookfield, 163

Workshop as a place in which their questions and insights were welcomed and respected. In my view, this was a deeply theological issue. Mark's depiction of the relationship between Jesus and the Twelve is one I find significant: "And [Jesus] appointed twelve, whom he also named apostles, *to be with him* (Mk 3:14, emphasis mine). The relationship between Jesus and his disciples was critical, and created an atmosphere in which questions about parables could be asked, and arguments about status could be framed. I hoped the staff would experience a similar respect from me in order to respond freely in the Workshop.

A fourth methodology concerned the role I would assume in the Workshop. Cranton believes "the roles that adult educators adopt are derived from their perspective on learning, whether or not that perspective is articulated or even conscious."[52] As noted earlier in this chapter, the educator's role depends on whether education is understood from what she calls subject-centred, consumer-oriented, or reformist perspective. If I approached the Workshop as subject-centred, my role would be that of the *expert*. Thus, I would set the agenda, act as an expertise on curriculum, and establish criteria for evaluation of the Workshop. From the consumer-oriented perspective, I would *facilitate* the Workshop as a resource person or manager. In a reformist role, I would view education as "the removal of imperfections, faults, or errors," by examining assumptions at work. Such a role seeks "the empowerment of individuals and groups; through

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[52]Cranton, 124.

empowerment comes individual change and, potentially, social action."[53] In this role I would be a *co-learner*.

In reality I was not an expert in curriculum design; but I was probably more knowledgable than others in both practice and theory. The purpose of the Workshop was not intended to meet the needs of the staff, but I was inviting their deep participation. I did approach the Workshop as a co-learner, with the intent of change, but to view my role as an "equal participant" would be misleading. Theologically, I approached the Workshop as a learner, and a leader. I viewed my own charism of leadership through the insight of Leonardo Boff:

> The specific function of the hierarchy (those who are in leadership roles) is not accumulation but integration, making way for unity and harmony among the various services so that any single one does not trip up, drown out, or downplay another.[54]

My role, however, raised a fifth consideration, an epistemological question: How would my role as a participant affect my role as a learner? I did not approach the Workshop believing there was a body of objective knowledge about curriculum which could be applied without reservation to our college. Conversations with various educators led me to realize we were not alone in seeking a way to design curriculum. The Workshop though would take place within various traditions, depicted in the first chapter of this thesis. Those traditions would provide objective referents for our work. As well, I came to the

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[53]Cranton, 128.

[54]Leonardo Boff, Church: Charism and Power (New York: Crossroad, 1990), 164.

Workshop as one learning to "indwell" the traditions. As I type at the computer keyboard, I am tacitly aware of my fingers executing commands, and more focally aware of the meaning of the words; I am "indwelling" the task. Drawing on the work of Michael Polanyi, Lesslie Newbigin sees parallels between the way tradition works in the scientific and Christian communities. He believes that the Christian tradition,

> like the scientific tradition, embodies and carries forward certain ways of looking at things, certain models for interpreting experience. . . . Like the scientist, the Christian believer has to learn to indwell the tradition.[55]

This epistemological question is addressed more theologically elsewhere by Newbigin:

> the great objective reality is God but he [*sic*] is also the supreme subject who wills to make himself known to us not by a power that would cancel out our subjectivity, but by a grace that calls forth and empowers our subjective faculties, our power to grow in knowledge through believing. We believe in order to understand, and our struggle to understand is a response to grace.[56]

Because of the presence of traditions, there would be a strong objective pole to the research. By indwelling these traditions there would be a strong personal element.

Sixth, I approached the Workshop as an eclectic teacher. By this I mean that I approached the sessions prepared to use a number of methodologies as seemed appropriate. Any methodology would be determined in part by the purposes of the session, and even then the unpredictable nature of teaching required an openness on my part. That did not mean, however, that I would approach the teaching task without a

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[55]Lesslie Newbigin, The Gospel in a Pluralist Society, 49.

[56]Newbigin, To Tell the Truth, 36.

rationale. Stephen Brookfield advocates a "critically responsive teaching." According to Brookfield, this

> is teaching which is guided by a strongly felt rationale but which in its methods and forms responds creatively to the needs and concerns expressed by students.[57]

I would approach the Workshop as a *critical* teacher, which meant that I would encourage the questioning of assumptions without jettisoning the traditions that were ours; as a *responsive* teacher, who would take seriously issues raised by participants; and as a *teacher*, conversant with the traditions which formed the Workshop.

Paulo Freire has drawn attention to the metaphors through which we teach. His work in literacy led him to be very critical of teaching that "banks" knowledge in the minds of learners because it does not help the learner to question the assumptions held by that form of "banking." George Schner argues for a "parenting" metaphor, in that a teacher can "help the students to be in conversation with the tradition of which one is a part."[58] Brookfield views teaching as "the educational equivalent of white water rafting," and classrooms as "arenas of confusion where the teachers are gladiators of ambiguity."[59] The college in which this Workshop takes place is a *training* college. That metaphor can evoke a form of education inadequate to the needs of ministry because it presupposes a body of

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[57]Brookfield, 23.

[58]George P. Schner, Education for Ministry (Kansas City: Sheed and Ward, 1993), 137.

[59]Brookfield, 2.

knowledge and skills which one simply needs to master in order to engage in ministry. My own conviction is that this metaphor can be redeemed, but the question needs to be asked: Trained in what and how? Since this was my first such Workshop I would hesitate to say I approached it as a trainer. Reflections on the Workshop would provide opportunity to understand my operative metaphor.

Finally, in contrast to a technical rationality, Donald Schön favours what he names 'reflection-in-action'. In his opinion, schools educating professionals

> have assumed that academic research yields useful professional knowledge and that the knowledge taught in the schools prepares students for the demands of real-world practice. Both assumptions are coming increasingly into question.[60]

Taking architectural learning as his laboratory, Schön advocates a "reflective practicum," where students learn to reflect and be coached on their designs as they go along. With respect to this research, the Workshop constituted a 'reflection *on* action', in that the sessions were bracketed off from the college in such a way that they were not intended to effect changes during its time frame. At the same time the Workshop would also be a 'reflection *in* action' in that we would adjust and plan the Workshop as we went along. In this respect we would be like a jazz ensemble learning to improvise with the materials at hand. As Schön depicts this process,

> Improvisation consists in varying, combining, and recombining a set of figures within a schema that gives coherence to the whole piece. As the musicians feel the directions in which the music is developing, they make new sense of it. The

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[60]Donald A. Schön, Educating the Reflective Practitioner (San Francisco: Jossey-Bass Publishers, 1987), 9-10.

> reflection-in-action on the music they are collectively making - though not, of course, in the medium of words.[61]

Jackson Carroll draws on this understanding of learning with respect to the place of competence in Christian ministry. Ministers as "reflective practitioners" require a kind of competence which

> involves the capacity to act in situations of ministry in terms of her or his existential knowledge of God . . . and the wisdom of the Christian tradition of which the minister is a primary bearer, which direct attention to particular goals or ends as desirable.[62]

Thus the ongoing planning, the reflection between sessions, the adaptability towards methods, and the goal of redesigning the curriculum through the work of all participants, would constitute a form of reflection-in-action. This thesis constitutes what Schön calls reflection *on* this reflection-in-action "so as to produce a good verbal description of it."[63]

The framework thus constructed in this chapter sets the Workshop within a Movement committed to mission, but whose name evoked different notions of that mission; and frames it within the world of a Salvation Army college, struggling with its vision of leadership. The Workshop will bring together various adult learning methodologies with the college's diverse staff. I turn now to the task of narrating that

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[61]Schön, 30.

[62]Jackson W. Carroll, "The Professional Model of Ministry - Is It Worth Saving?" Theological Education 21 (Spring 1985): 31.

[63]Schön, 31. To the readers and examiners of the thesis he goes on to say: "and it is still another thing to be able to reflect on the resulting description"!

Workshop.

Chapter Three

NARRATING THE WORKSHOP

This chapter will depict the Workshop's story. I draw upon its various sources of data, such as the transcript of the sessions, participant journals, and my personal planning notes and journalling, in order to tell the story. It will be conveyed from a personal angle of vision, and incorporate theory used with the dialogue and action of each session. As its narrator, I will convey my perception of the Workshop's plot, including its difficult moments, its turning point and its accomplishments.

Session One: The Workshop's first session took place on September 28, 1994. I was convinced that the way an educational event starts and finishes is important. That conviction was formed by the opening retreat of the Doctor of Ministry Programme and the course on "Adult Learning in the Church."[1] Thus I planned the opening moments with care.

When everyone was present, I invited the Principal to offer introductory comments. While the Workshop had been discussed with staff on other occasions, I believed it was important to set this event within the authority structure of the college. The Principal conveyed his own sense of anticipation because this moment "represents some possibilities . . . for us as a staff to do some unprecedented things." He

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[1]This course, SMP 7510 S at the Toronto School of Theology, was taken as part of my programme in 1993, and supervised by Professors Bill Lord and Lorna Bowman.

acknowledged the personal costs involved, but prayed that the Workshop would be "owned and blessed by God."

My first comments introduced the words "Curriculum" and "Workshop," and ways they could take on meaning in the next few months. After outlining the schedule for the session, Marguerite commented: "We also need a time between lunch and the Workshop to use the washroom as well!" I took time then to explain the recording of data for the thesis, and the nature of its confidentiality. Participants were invited to assume the roles of "Detective," a person who would look for assumptions, and "Questioner," a person who would be invited to ask questions during the session. Brookfield views such roles as a way of dealing with the "overtalkative" in a class,[1] but I viewed them as a way to share power and begin the task of critical thinking. After some hesitation, Lorie agreed to be the Questioner, and Laura took on the Detective role. Finally I introduced the journals. As well as important feedback for my planning, the journal questions would provide reflective time for participant learning. If I wanted them to learn from the experience, I needed to provide time for their reflection on it.[2]

Because I believed that an educator should state important working assumptions to learners I said:

> I begin this Workshop with the assumption that everyone has some contribution to make to the creation of our curriculum. Others may also have a contribution, but

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[1]Brookfield, The Skillful Teacher, 106.

[2]Reflective questions used for each session can be found in Appendix C.

yours is vitally important. Let's have some fun doing it!

That framework turned out to be critical for my reflections on the Workshop, in that it was both endorsed and challenged by the staff. It was an assumption of greater magnitude than I realized at the time, as will become evident in the next chapter.

Following these introductory moments, we turned our attention to a primary goal for the session. It seemed unwise to begin with the curriculum itself, so I started with our experience of being cadets. This was something we all shared; experience with the curriculum was not shared. As a way of introducing this, and bringing the objective and subjective poles of this project together, I commenced with my own story: "Two important events happened in the fall of 1972. Canada beat the Soviet Union in hockey, and I entered this college as a cadet." Participants were then invited to form triads in the chairs provided and take a few minutes to describe what it was like for them to enter a Salvation Army college as a cadet. This was intended to connect their stories with the Workshop, without assuming that we knew each other.

While the plenary group totalled eighteen people, I approached this exercise with smaller groups in mind so that everyone would be able to have a voice. Once I sensed they had spoken, each group was given a sheet of newsprint and asked to write responses to three questions:

1. How are today's cadets the same as when you entered, and how are they different?
2. How do you account for the differences?
3. What significance does this have for us as a college?

Keeping in mind the rhythms in learning, we had a break just before 2:00 p.m., at which time staff were invited to place their own cadet pictures on the wall, alongside pictures I had placed of current cadets. I hoped this would create a visual community, bringing past and present together. Laughter accompanied the photos.

Back in the plenary formation I invited the Detective and Questioner if they had anything to offer. The Detective declined, but Lorie in her role as the Questioner asked: "Is Ray alone in his feelings about being a tentative Salvationist?" A few answered; eventually Karlos countered with some humour, "Tough question. My question is, Can we have a different questioner?"

Following this, we focused on the similarities between cadets past and present. Such areas as a sense of calling, the fear of measuring up, and living by the same schedule were mentioned. As we explored differences, such aspects as age, education and authority were mentioned. Erica expressed her conviction, formed by teaching a course on family violence, that cadets today seemed to be coming from a more abusive background.

The second question opened up ways of accounting for these differences, such as society's valuing of education and emphasis on economic security. When we turned to the significance of this for the college, Laura acknowledged that we were not getting cadets

> at the beginning of their moulding, so to speak, where you're going to make them or create them. . . . So it means . . . there has to be that consultation and cooperation with what is already there.

Peter, in his concern for time, suggested that the "field . . . can become a monster that can swallow up everything in this college." As a means of trying to draw other voices into this

conversation I suggested the group only ask questions for a few minutes and not seek to answer them. They responded: "Does the Salvation Army want another Bible College, or do they want this to remain the Training College?" (Gary); "What do you mean by the field swallowing up [everything]?" (Sarah); "What is our *real* purpose for being here?" (Busboy).

Wanting to honour her role, I turned to the Detective and asked if she wanted to examine assumptions being made. Laura did: "I guess that we're assuming here that we know what we're dong, or you're assuming that we know what we're dong." After seeking some clarification she added, "That we're qualified to be part of this exercise." I invited staff to name other assumptions they thought were at work.

To bring this first session to a close I sketched a brief history of Salvation Army colleges, believing that few would have this background. Then a tentative definition of curriculum was given as "what we intentionally do to help these cadets become ordained officers." Before providing time to work on their reflective journals, I indicated two questions for them to think about in anticipation of the next session, having to do with our first appointments. Following journalling time, I invited any questions about future sessions, and read from Luke 1:1-4. Luke's phrase, "it seemed good also to me" resonated with my own motivation for the Workshop. After prayer we concluded the first session.

Following this and subsequent sessions, I gave the tape to my secretary who typed it with a computer. I took the journals and any other resources used and entered them into my computer at home. Eventually the various strands of data were brought together, and a

hard copy created for my reflection and planning; I began to realize just how much data there was to work with. As well, I met with my Faculty Director after this, and each subsequent session, to reflect on it. I came out of the first session pleased with the level of the staff's involvement.

Session Two: The room was set up for the next session, on October 12, in a manner like the first. On one part of the white board I placed a number of quotes gleaned from the text of the opening session. This seemed an appropriate way to make connections with that session, and give a visual indication that participant contributions were valued. Thus they were reminded of times when individuals expressed such comments as, "We are still using the same desks" (Barb); "My assumption is that our philosophy of training is not the same" (Marguerite); "One senses that there are more cadets coming from a hurting or abusive situation" (Erica).

As well, I fashioned fishing "nets" made of string and cut various sizes of holes in it, placing them in various locations at the front of the room. Pictures of galaxies also dotted the board. This was done to complement the opening time of worship, based on a reading of Ephesians 4:1-17, which I hoped would carry into the session. My intention was to reinforce this text with visual images.

A Detective and Questioner were sought. Peter offered to raise assumptions and Karlos offered to question, but begged off because he thought it should be a woman. Nobody else offered to take the role, so I did not pursue it.

At the last session's conclusion, I expressed my intention to explore our initial appointments as officers, complementing our memories as cadets. My own story provided a way into this segment, as I narrated my first fall season on the prairies in Drumheller, Alberta. During the harvest in the Badlands, I drove a truck for a Salvationist. His combine transferred the wheat to the truck, and I took it to the elevator. Months later his family called me to the hospital, where I discovered quickly what it meant to stand beside a dying man, and feel very helpless. Could the college have prepared me for that moment, I asked?

Inviting participants into their former triads, I asked them to take time for three things: Share a memory from their first appointment; imagine the kind of world our new officers would face upon ordination; and indicate how they would like the college to equip them if they were cadets again.

When they came back to the plenary formation, I asked the staff to go around the circle and respond to the third question, in order to give everyone an opportunity to speak. They suggested such desires as: "To be able to meet with people and help in a very practical way" (Alice); "learn something about death and dying" (Fiona); "sort through ethical decisions" (Erica).

Seeking to build a bridge to the next exercise, I developed the word "equip" from the Ephesians text, indicating its rich imagery to mend bones, fishing nets and construct

new worlds.[3] Then I expressed the conviction that God had equipped this college with a staff to so "equip" its curriculum. Our Detective, Peter, challenged that assumption, based on the Army's international guidelines. I acknowledged the challenge, but asked that it be brought into the next exercise.

One of the major thrusts of the Workshop had to do with sharing decision-making power. An underlying conviction, expressed in Chapter Two of this thesis, was that the staff would come to a greater sense of ownership of the curriculum as they shared in its decision-making. At this point, I wanted to open up the Workshop's process and invite participant input. My approach was based on a method called "conceptual mapping." This tool, developed by David Deshler, is designed to assist with the relationships between concepts. Thus, in his words,

> concept maps assist us in transforming linear material into more holistic visual imagery and therefore help us to evaluate, synthesize, and perceive in new ways.[4]

To facilitate this I distributed 4 X 11 sheets of paper and invited the staff to write anything we *might* do in the Workshop that would help create a new curriculum. They placed their suggestions on the board at random.

Once completed, we began to map them into clusters, by looking for connections or common themes. I asked participants to choose one cluster and, in a group devoted to

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[3]The word for "equip," which is ***katartismos***, was used in both the secular and biblical world with these meanings.

[4]David Deshler, "Conceptual Mapping: Drawing Charts of the Mind," chap. in Fostering Critical Reflection in Adulthood (San Francisco: Jossey-Bass, 1991), 338.

that choice, indicate why we *ought* to deal with this issue in the Workshop. Confusion surrounded this request, and it took more time to clarify my intention. Eventually, however, groups formed and named their clusters with phrases or questions:

1. What is mandated for us?
2. What is the identity of our college?
3. We need to consider teaching dynamics.
4. Focus on cadets.
5. Investigate the current curriculum.
6. What cadets ought to be doing.
7. Issue of time.

Remaining issues were gathered under "Miscellaneous."

In order to map these issues into a more hierarchical structure, participants were asked to apply a "logic of design" to their work. An architect, according to Schön, must eventually move from "what if?" to the level of commitment. One way to approach this is to ask, If we did this, what then would happen? "In this sense," according to Schön,

> there is a literal logic of design, a pattern of 'if . . . then' propositions that relates the cumulative sequence of prior moves to the choices now confronting the designer.[5]

Time was getting short by now, but in the plenary participants dialogued:

> If you take this first, it gives some reality to this exercise we're doing (Peter); So, until you know how you got the curriculum you've got . . . (Laura); If we are meeting a need now, it's not important how or why it was established (Graham); I think, for me . . . I need to know what areas of the curriculum we are free to look at in depth . . . because I don't want to spend hours looking at something over which I have no control (Lorie).

We were within minutes of our stated closing time. I suggested they could complete their

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[5]Schön, Educating the Reflective Practitioner, 61-62.

journals on their own and return it the next day. In addition, I indicated that I would take their clusters and questions to plan the next session.

Participant journals expressed what I felt as we left the session. They indicated a real lack of understanding of our curriculum. Barb's journal wondered if participants really understood the leadership style I was taking, and Busboy simply said, "I found this session a bit nebulous and cannot really comment in any 'real way' on the obscure questions."

I was helped in meeting with my Faculty Director who chuckled that only one person found it nebulous. I approached the third session convinced of my need to stay with the issue of design.

Session Three: Taking the data from the second session, planning began for the next, held on October 26. It seemed important to me to respond to a couple of issues. First, the roles of Detective and Questioner needed clarification, so between sessions I sent a memo out to the staff describing their nature and purpose. Peter and Karlos offered to assume these roles without hesitation. Second, a question was raised about the Workshop's purpose in the last moments of the previous session. Various responses were offered, but Gary's journal said,

> I think Esther's question deserved a fuller answer and an acknowledgement that this is directly related to your graduate studies *as well as being* a practical tool for effective training management in the future.

I considered it important to respect this perception, and spent a few moments early in Session Three clarifying it. The one who raised the question was sick, unfortunately, and

could not be present.

The third session began with a song which was composed for the opening of the new training facilities in England, in 1882: "O Thou God of Every Nation." It was a familiar song to Salvationists, except for one verse which was omitted from our Song Book.[6] That verse speaks of the dedication of the new training facilities. I chose this in part because of Fiona's concern that we seem to sing "outside" music at the expense of Army music. This song would put us inside our own tradition.

I planned this session with three questions in mind, which reflected the conversation based on the conceptual mapping of Session Two. In relation to the curriculum: Where are we now? How did we get here? Where are we going? Sensing the "directional" nature of these questions I put a map of Southern Ontario on the board as a visual analogy. In response to a concern expressed in Barb's journal, I distributed outlines of today's session and copies of documents to which I would refer.

My first intention was to respond to the question, Where are we now? On the white board I sketched the journey of a cadet through our programme from orientation to ordination. It was a simple sketch that depicted semesters, and various summer and winter assignments. I assumed most staff were familiar with this and that it would lead us into an exercise related to curriculum. Before leaving this, though, I asked if there were any

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[6]Early Salvationists wanted to avoid the language of the church, so called its "Hymn Book" a "Song Book." This song is #622 in The Song Book of The Salvation Army (Verona, N.J.: The Salvation Army, 1987).

observations. What followed caught me off guard. Karlos began in his Detective role: "There is an assumption that I wonder if we make that this constitutes 'training'." Others continued the conversation: Peter noted that "training is really a life long process"; Barb asked, "Are we convinced that this is the model that works?"; Esther inquired, "Should our ordination maybe be a little later on rather than at the end of the two years?"; and Lorie wondered "if we should work at making commissioning . . . more of a launching into something that's forever"; then Laura cautioned, "but we need to remember . . . that when cadets are commissioned . . . [they] often go out there alone." What I anticipated as an introduction to a task, developed into a rich conversation about the Army's "call" system. Stephen Brookfield underlines the importance of these teachable moments when he says,

> If students regard as some of the most significant gains or outcomes of their learning those insights or skills that were not part of the declared educational agenda, then teachers must be wary of sticking to such agendas at all costs.[7]

Sensing the end of that moment I turned to the planned task. As the staff came into this session, they were invited to locate themselves in various parts of the room according to their primary department. Using newsprint on the wall they wrote responses to this request: "List ALL the things cadets do this fall semester when viewed through your departmental glasses." A couple of reasons prompted this approach. First, as adults, they have different responsibilities before they come to the Workshop, thus tending to arrive at different times; but they also value their time, so a meaningful start is appreciated. Second,

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[7]Brookfield, The Skillful Teacher, 63.

I wanted them to arrive at a more inductive understanding of our curriculum, rather than me simply stating it. When they moved back to their various departmental locations and placed an asterisk beside those activities which they thought related to curriculum, they walked around the room to glance at other responses, which included tasks from every department. Coming back they offered their observations: "It's all curriculum," said Marguerite. Continuing she said, "I think that sometimes we have the glasses that only what happens in the classroom is curriculum." Conversation focused on aspects of college life that constituted curriculum.

Having considered the first question, Where are we? I indicated my intention to move to the next, How did we get here? To begin, I gave the staff copies of the class schedule from the Toronto colleges in 1894 and 1946,[8] then asked for observations. Together we noted the sense of development between the two. I drew attention to those factors that had shaped the development of training college curriculum, such as personalities and policies. Our Detective, Karlos, asked if "there was an assumption at work here that we know what those policies are?" That question prompted further concerns from Barb:

> Does THQ have anything, *written* policies that guide our college? . . . I guess I am just thinking of the question that was raised in the first session, Who has the power? And as I listen to this, I know we have all of these documents, but then people can take them and interpret them. Some people can exert a lot of power.

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[8]Training in 1894 lasted seven weeks, and every moment of every day was scheduled with some activity. By 1946 the training programme was ten months, and the curriculum lists the various courses taken during that time.

We could have stayed with this discussion, but we were well beyond the anticipated break time. I chose to take a break knowing that one question still remained. Sensing the rhythm of a class is important, but not always easy. I was helped in my judgment by Raymond Wlodkowski who understands such a moment this way:

> Rhythm is the pacing of the content, process, context, and sequencing of learning experiences - the timing, balance, and repetition of when we do what we do. Largely it is an intuitive and aesthetic process that draws upon our sensitivity to ourselves, our learners, and our subject matter.[9]

After the break the third question came into view: Where are we going? I acknowledged a spin on this question: Where *should* we be going? Part of my hope in these moments was to help the staff realize our collective power to shape the curriculum within international guidelines. I shared the results of an international study of Salvation Army training colleges made available in 1993. Again, questions about access to such documents dominated discussion. As we came to the close of this session, I suggested that this third question should assume the focus for session four. We concluded and journals were given to participants. Because of the shortage of time, some took them to complete them after the session. I left this session with a fair amount of energy, stimulated by its conversations.

As I journalled my own reflections on this session, I noted that,

> I am concerned that discussion is dominated by a few, and that there are those who seldom step in. . . . I want to do some work around methodology to see if I can

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[9]Raymond J. Wlodkowski, Enhancing Adult Motivation to Learn (San Francisco: Jossey-Bass Publishers, 1991), 145.

> come up with a few things there. It's true that adults have the right not to participate, but I can't help but think that after a while their sense of involvement is going to drop off.

As well, the Principal spoke with me about the need to "capture" this work in order to produce a model for curriculum. Behind this concern lay a more personal matter. Within the past few weeks, my spouse and I received word from THQ that we were being considered for appointments at Catherine Booth Bible College, in Winnipeg. The Principal was aware of this, and that began to put pressure on the outcome of this project. It was impossible to create clear boundaries between this research and other events, as is the case in adult learning.

Session Four: The fourth session of the Workshop took place on Wednesday, November 9. In preparation for it I invited the staff to think of an image or word they thought expressed the current curriculum. When they arrived, those images were placed on the board for all to see. The list included the following: diverse; diversified but overlapping; hectic; Topsy; mosaic; learning; rushed; somewhat unknown and misunderstood; kids learning to swim in an overcrowded pool. As noted in the second chapter, I believed that naming the present situation was important.[10] After praying, I asked if the participants had any questions about the list of images. Busboy was uncertain about the meaning of "Topsy," and although Barb didn't know the story, responded that "it brings to mind the

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[10]See page 39 in Chapter Two, and the reference to David Deshler.

image of something that has sort of grown and grown out of control." Marguerite, who knew Uncle Tom's Cabin[11] added, "Topsy just grewed and grewed and grewed. She had no mother, she had no father, she just grewed."

I then sought to clarify an issue coming out of the previous session. It was evident from journals that some suspicion surrounded my use of documents. I sought to alleviate it by assuring the staff that I was not coming to the Workshop with "information up my sleeve," but that this information seemed important in light of questions being asked.

A review of the Workshop to this point seemed necessary, so I sketched its "journey," but added a question that came out of a journal from Session Three. Erica asked where the Holy Spirit was in all of this, and I appreciated the question because the functional role of God in our curriculum was important to me.

Towards the end of the previous session we questioned, "Where are we going with the curriculum?" As I reflected on the conversation, I found myself breaking it into two related questions: What ought we to be doing in our curriculum? and, How can we do it in twenty-two months? It was important to me that any "What" question be kept in tension with "How." Here I found myself resonating with Fred Craddock when he says,

> I grow more and more convinced that the total curriculum of the church . . . should wrestle with the Christian faith as 'how.' Every 'what' deserves

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[11]Harriet Beecher Stowe, Uncle Tom's Cabin (New York: Bantam Books, 1981). The reference is to children of slaves raised by speculators, and thus never knew their parents.

consideration only as it serves the overarching question of *how* to be Christian.[12]

I invited the staff to imagine that we were a college "starting from scratch," and did not need to assume the existence of semesters and courses. Taking the international goals of training,[13] they were to think of just one aspect of what it meant for a cadet to "know God" (or themselves, or their mission), and why. Then they were to indicate *how* that might be achieved in twenty-two months, including how we would know whether they had learned this. My instructions evoked confusion: Charles lamented, "We can plan on any one curriculum, but . . . some of them will not learn what you want"; Karlos queried, "So we are looking at just one side of the coin here?"; and Barb asked, "Do you want the groups equally distributed?"

Eventually they moved into groups, then reported back to the plenary. Anticipating this discussion, I planned to use a technique to encourage greater participation from all members. The approach was to give each person three pennies with the instruction that they place a penny on the floor each time they wished to speak, and once their pennies were used up so was their opportunity to speak.[14] I hoped it would also prompt some fun.

The three groups conveyed their initial responses, and I invited only questions of

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[12]Fred B. Craddock, Overhearing the Gospel (Nashville: Abingdon Press, 1978), 12. Craddock's concern in this book is to reflect on the influence of the listener in preaching.

[13]As indicated in Chapter Two, it is the intention that cadets "know God, know themselves, and know their mission."

[14]The exercise and its rationale is outlined in Renner's, The Instructor's Survival Kit, 45.

clarification at first so that all groups could be heard without prolonged discussion. The first group[15] indicated that "a knowledge of the Word of God" was foundational to knowing God. They suggested approaches to the study of Scripture, including "trips to the Holy Land." The second group[16] focused on "character formation" in order for cadets to "know themselves." This was important "because God calls us to be transformed people and reflect that in community." They envisioned this taking place in small groups, with "both peer and self evaluation." The final group[17] addressed what it meant for a cadet to "know his or her mission," by suggesting the need to "produce an officer who is able to articulate the essence of the Army." Among the "hows," they would "lay emphasis on doctrine, and make strong emphasis on the song book, because our doctrine is very largely found in our songs."

After providing opportunity for questions of clarification, I asked if they found any difference between responding to the What or the How question: which was easier, or more difficult? I was thus asking them to reflect on the work they just did. Charles said, "We had a car, but not a map." I invited conversation around the relationship between What and How, but it bogged down. At various points in the next few moments I indicated my own lack of clarity:

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[15]This group consisted of Gary, Anchor, Busboy, Fiona, Alice and Charles.

[16]This group consisted of Barb, Lorie, Laura, Peter and Marguerite.

[17]This group consisted of Erica, Diana, Graham, Karlos and Sarah.

> I am wondering where this is going; I'm feeling some ambiguity in all of this; I am feeling somewhat at sea, and I'm not quite sure where [this discussion] has gone, and where it is going.

In the midst of the Three Penny exercise, Peter threw *two* pennies down on the floor saying, "I'm surprised Field is not screaming. . . . It's all assuming that cadets are receptacles and they've got to get this information and inspiration." At one point, Karlos said, "I think we almost have to go at this exercise again." While some journals thought the session valuable, others reflected my own sense of disorientation with such reflections as: "sense of frustration of the total group" (Marguerite); "the vague concepts that surfaced" (Charles); "it felt confining" (Laura). Marguerite journalled, "Where does the administration of our college . . . see the Workshop going?"

A few days later, after meeting with my Faculty Director, I journalled some thoughts from this session:

> The last session (#4) is still a puzzle to me. I thought both questions had potential to generate further focus. But once we got into the large group with them, the process stalled. I have several hunches:
>
> 1. It was too process oriented, in that it explored the relationship between content and teaching styles.
> 2. It did not tap their passion for goals. We are a very task oriented group, at least that is my perception. The design of this curriculum is paramount; most everything else is secondary. George asked if this reflected our tradition. Can't you just hear Booth say to Bramwell: Go and do something!![18]

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[18]This last statement refers to an almost mythic moment in Salvation Army history when William Booth became aware of men sleeping under the bridges of London. When he questioned his son, Bramwell, and discovered that he also knew, the father's response was abrupt: "Well, go and do something!" Bramwell did.

Subsequent chapters in this thesis will enable me to reflect more thoroughly on such moments.

Session Five: The fifth session, on November 23, was the last before Christmas, and came at a very busy time in the college's schedule. This reflects the denomination's experience of Christmas, with its special efforts for families in need and the raising of money. The college too plays a part in all of this.

The transcript of Session Four became an important tool for my reflections. I wanted to read it in order to look for threads I may have missed in the actual conversation. In so doing, it seemed that participants were expressing a hope not so much for a finished curriculum as for some criteria upon which to base a curriculum. That offered a sense of direction for this session, although there was a spirit of discouragement to which I wanted to respond.

In approaching this session I also became aware of the limitations of time for the Workshop itself. Looking ahead it became apparent that dates for planned sessions in the new year would be impacted by the absence of staff at officer retreats.[19] One alternative, alluded to in Marguerite's journal, was to combine two dates into one longer session. And

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[19]Salvation Army officers are expected to take part in retreats held each winter. These retreats are designed by each Division, but staff from the college can choose one of several held at the Army's Conference Centre at Jackson's Point. In this instance, our staff chose retreats in such a way that there would be significant absences on these two Workshop dates.

if we were to do that, the possibility of taking the Workshop to another location surfaced. Thus it seemed important to draw the staff into planning the future of the Workshop.

I commenced this session with prayer, and read the parable of the two builders from Luke's gospel.[20] Luke's version of this parable indicates that the builder "dug deep" in laying the foundation for the house. I expressed my conviction to participants that while we may not be witnessing much of our building above ground yet, we were digging deep and doing important foundational work.

After outlining a potential course for this session I indicated two adjustments. First, I dropped the roles of Detective and Questioner. As well as lack of volunteers, it seemed to me that I did not give sufficient attention to these roles in the actual discussions. I also thought that assumptions and questions were raised without the help of these roles. Second, concern was expressed by Erica that the journal questions I asked were not always helpful. Thus I invited participants to turn the journal page over and write a more open-ended response instead of feeling bound by those questions. In making these adjustments I sought to be responsive to issues raised in the Workshop and be a co-learner.

I also approached this session feeling a need to restore hope in the Workshop's task. Brookfield notes the "delicate balance teachers need to strike between supporting

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[20]Lk 6:46-49. In this instance, however, I read from Eugene Peterson's translation, The Message (Colorado Springs: Navpress, 1993), 133.

and challenging students."[21] Intersecting these two factors into a quadrant, he visualizes high challenge and support leading to growth or confirmation, but high challenge and low support tend towards stasis if not retreat. The previous session indicated the staff's perception of a high challenge facing us; I felt some need to support them. Sensing the interest in criteria for a curriculum, I read back through the Workshop's transcript with an eye to their suggestions. From that exercise I gleaned a number of criteria they had already mentioned in the course of the Workshop, and put them together on one page. They included such remarks as wanting a curriculum that: took into account the kind of cadet that comes to us; makes learning manageable within the time available; respects the current curriculum. After reading through nearly twenty items I invited observations. Barb said that "what amazes me is that we weren't even . . . trying to do this." Marguerite acknowledged a "kind of overwhelming feeling. . . . How can all of this be . . . put in place?" Gary sensed their "inter-relatedness." Conversation explored other criteria mentioned, until I thought it time to resume a task given the staff upon entry into this session.

The staff had been invited to develop a portrait of future officers under the headings of: A New Officer's Understanding, Skills, and Character. After a few minutes of group work they brought their thinking on newsprint to the plenary formation. This gave them an opportunity to observe each other's work, and add to the portrait.

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[21]Brookfield, The Skillful Teacher, 83. The author acknowledges his indebtedness here to the work of Larry Daloz.

Then I sketched the development of theological education, and its tendency to polarize those aspects of understanding, skills and character. Barb, in her journal, thought I "assumed our CFOT is related to theological education and its history." But I opened this matter up to participants for discussion. They expressed convictions about the college's strengths and weaknesses in relation to these aspects. In Karlos' view, "we do better at the being and doing than in the understanding"; Lorie countered, "I feel sadly that maybe the area of weakness is more in their character." But Esther wondered whether we can "really develop a person's character." Conversation turned more towards the way the staff themselves sought to integrate their own understanding, skills and character. Within it, Barb alluded to the discipling of Jesus and the Twelve, and Peter drew attention to the role of the Holy Spirit.

Time became a factor, so I drew this conversation to a close, invited a break, and returned to plan the future of the Workshop. I placed two questions before them: Where would you like this Workshop to be at its final session? What do we need to do to make it happen? As well, I outlined my concern about the impact of retreats and the possibility of a full day's session in January. Laura expressed her conviction that "if we can at least get the criteria it would be a sense of accomplishing something significant." As we explored this, the matter of including other participants became an issue. Some saw merit in bringing either cadets or other officers into the Workshop. Others questioned this in light of the group's achieving as much as we had. Eventually we agreed to a full day for one session in January, but in order to honour time I invited them to use the journal to indicate

their preference of location. Later I discussed their responses with the Principal, and we agreed that the sixth session could take place for a full day away from the college's campus.

With the Workshop past its half-way point, I took advantage of the month of December to stand back from its immediacy. Time permitted some reading and reflection around the notion of criteria. I also wanted to give more time to our family, especially with the return of our eldest daughter from a four month sojourn in Los Angeles. But the intensity of Christmas in a Salvation Army institution was still evident with all the extra activities that took place.

Session Six: We entered the sixth session on January 4, barely back from the Christmas break. I still felt some personal tiredness, and I sensed that same tiredness in the staff. There was little option but to continue in light of Officer Retreats approaching.

For worship I read the account of the questioning scribe and Jesus, from Mark 12:28-34, anticipating future discussion about character and action. Then it seemed appropriate to "gather some strands" of the Workshop to this point, recognizing the interval since our last session. Already I was depicting the Workshop as a "journey." Eventually I brought recent concerns together: that we work towards criteria for a curriculum, and that we focus on the portrait of a new officer. One of my goals in this session was to see how such a portrait could function as a criterion for the curriculum. So the staff were invited to return to their original triads and develop the qualities they sought

in an officer's knowing, doing and character. In addition, though, I asked them to respond to the question, Why? For each quality they were to think of the rationale for it. My hope was to seek a clear rationale for criteria, and not simply listen to the loudest voices. To assist them I distributed gleanings of their remarks from previous sessions that seemed to suggest criteria for officer qualities.

Back in the plenary formation the various groups spoke to the task. Peter responded for his group: "We said that an officer should be a lover of souls. . . . We felt that was important because it was to be true to our name and nature and spirit of the Army." Graham spoke for the next group: "what we want to produce at the end of the two year period are people of integrity." Erica's group spoke of the need to view training as "a beginning . . . a foundation." Laura lamented that her group "flunked. . . . I had all kinds of responses from people . . . but not enough time to collate the responses." But her group did speak of integrity, and servant leadership qualities because "these represent Christ, they model his character, and they fulfil his commands."

Having heard their initial responses I wanted to keep pushing the notion of rationale for their choices. "Why is this important in 1994?", I asked. As the conversation continued, I kept asking the question. From Patricia Cranton's perspective,

> Good critical questioning creates a sense of disequilibrium, which Mezirow . . . would describe as a trigger event for transformative learning and which learning theorists would describe as a prerequisite for learner involvement.[22]

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[22]Cranton, Understanding and Promoting Transformative Learning, 173.

As the conversation developed it became evident that participants had taken the Workshop's concerns into the Christmas break. They asked questions of others, and brought responses back. An ability to manage time, for instance, was important because in Marguerite's perception "people don't want you to waste their time." Peter continued: "That's right. They want a bigger bang for their buck." I sensed a shift in focus from the officer to that of a corps, and after discussion about that I took it a step further: "What about God? Is our understanding of God changing, or does it need to change?" There was a moment's silence until Busboy responded with, "My sense . . . is that we in the Salvation Army are perhaps going through an identity crisis. I don't think we know what we are any more." Eventually I sought to take this conversation and connect criteria to curriculum, keeping the question Why? in view. Various attempts were made at this, but time prevented further discussion. I indicated a tentative booking of another location for a full day's session on January 18, and closed with prayer.

As I journalled my own reflections after this session, I expressed concern that we had "hit a wall." I was conscious of the fatigue present, even at a personal level. I wondered how much Laura's journal spoke for others:

> I came to the Workshop with a tired, over-loaded, scattered mind. Consequently I wasn't able to focus or concentrate well. . . . My only observation/feeling . . . was that we seem to be at a stage of information overload: too many lists, sheets, accumulated input. It seemed hard to wade through everything. . . . We need some way to simplify . . . all the info into a workable framework.

A few cadet situations contributed to my own journalling. One of my classes spoke out against the work they were being asked to do within the college. Then one afternoon a

young mother came to see me about dropping out of the brass ensemble I conducted. Probing her request, she then broke into tears over the dilemma of wanting to be both a good mother and a good student. I wrote:

> How I hope we can come up with a curriculum that will enable our cadets to say, These are the most delightful and stimulating years of my life to this point. Theological learning has been that for me in other settings; why can't it be that way for us? . . . I want these last few sessions to count. Something needs to change. I have no doubt that I will learn from the whole experience, including its shortcomings. But I really do want a different curriculum in place next year. . . . But I am beginning to realize just how mammoth this task is. I am beginning to think that one of my tasks just now is to help make this project manageable. It would be crushing for staff if after all this time and effort we found ourselves more deeply mired in confusion.

Session Seven: I approached the full day session on January 18 with apprehension. Only two sessions would remain after this, and I did not know just what could be accomplished. Journals from previous sessions indicated an "overwhelming" feeling with respect to the task. As I thought about this stage of the Workshop it seemed timely to offer a more personal vision with respect to curriculum. In Charles Wood's metaphors, "Theological reflection involves a dialectical relationship between vision and discernment."[23] My own perception of the Workshop was that we had thus far "discerned" the various elements of the curriculum. This was an opportunity to synthesize concerns into a new model, or vision.

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[23]Charles M. Wood, Vision and Discernment (Atlanta: Scholars Press, 1985), 69.

Much planning went into this session. One of the first things I did was to invite Laura and Graham to plan our time of worship. This was their first year on staff, and I sensed their passion and gifts concerning worship. I also looked for ways to involve a few of the staff whose voices tended to get lost in conversations. Fiona and Anchor agreed to look after refreshments at the new location, and Alice went with me to work out details with this church. I also invited representatives from Field, Personnel and Education to do some homework with respect to the curriculum and time.

We commenced with the worship planned by Laura and Graham. They had obviously given much thought to this, drawing on texts and images used thus far in the Workshop, and their own resources. One prayer asked that God's "love will unite us into a fellowship of discovery." They concluded with Augustine's prayer: "Help us to know Thee that we may truly love Thee; so to love Thee that we may fully serve Thee, whom to serve is perfect freedom."

Marguerite followed by walking us through cadet experiences in relation to time. Staff in her Personnel Department had contacted various cadets, who logged a week in order to reflect their lives to us. I asked that questions be limited to those of clarification so that we could move to Peter's similar presentation of learning commitments in relation to time. As well as courses, he outlined a cadet's experience of special lectures and seminars. Finally Sarah visualized a cadet's experience of field activities. In this brief presentation we looked "at the curriculum through the glasses of time." My own rationale for this came from the constant references to time thus far in the Workshop, and the

conviction that curriculum is a system; if one aspect of the system changed it would prompt change elsewhere.

Participants were invited to offer more open-ended comments. They gave their reactions: Karlos acknowledged, "I'm not sure that I can conceptually put all of this stuff together so that I have some kind of a comprehensive picture of it all"; and Barb recognized that "when you look at the curriculum for two years and look at all those things, no wonder minds get jumbled up." I inquired about the effects of our curriculum on cadets and staff. Laura chuckled about a cadet looking at a picture of Graham and expressed the impression that it had been taken some years before, only to discover that it was just a few months old. Eventually, Peter said of cadets that, "They're too busy; I feel guilty if I even call them. You know they're busy - extremely busy."

When we came back from a break, I presented a new model for the curriculum. I began with a theological rationale, drawing on part of the conversation from our previous session. I drew attention especially to Sarah who said that "the future of the Army depends on whether our mission is God's mission." I took that a little further by indicating that "God's mission always takes place in a context . . . in a particular geography and place in time." Thus even the Army's sense of mission has changed in time. The conviction I offered the staff was that the Army is "called to express and embody salvation in our world," and the way we understand salvation will affect the way we approach the mission of our curriculum. In developing this model I used the white board to sketch the various components of God's mission in relation to the Army's.

From there I expressed the following convictions as a way of approaching the curriculum:

* We acknowledged in the Workshop that our curriculum was foundational.
* The capacity to learn is as important as competence in particular skills.
* There is an interdependence between the international goals of "knowing God, knowing yourself, and knowing your mission."
* Christian leadership is characterized by an ability to integrate understanding, character and ministry skills.
* The college's Field class offered a way to integrate those various aspects of training.
* The theological concept that brings this together is salvation.

I expressed my hope that our curriculum could be shaped more by a sense of "sabbath," which takes seriously the rhythm of work and rest, rather than drivenness.

I turned to the matter of criteria by which to make this possible. Stephen Brookfield's definition of criteria had helped me, so I spoke of them as "value-based judgments that we consult for our estimations of worth and merit."[24] With a chart I suggested that:

* Learning expectations will match the time available.
* Cadets who are parents will be considered when determining those expectations.
* Time allotted to learning outside the classroom will vary according to the nature of the course.

The effect of this model when spelled out in more detail was to drastically reduce the number of courses taken by cadets, but hopefully increase the depth of learning. Core courses would be clustered by those elements important in our tradition: Scripture; the

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[24]Stephen D. Brookfield, Developing Critical Thinkers (San Francisco: Jossey-Bass Publishers, 1987), 100.

Army's tradition; and skills of ministry. Consistent integration experiences would also bring the matter of spiritual formation into the curriculum as an integral part of it.

I stopped and invited responses. My own journalling reflects the fragility I felt in that moment, wondering how the proposal might be received. On the whole, however, questions and comments indicated a certain energy for the model. Its implications for structure within the college was also recognized.

We broke for lunch and came back in groups to explore the implications of this model. The staff continued to add criteria, and in time they began to talk about giving more attention to this proposal before June. Graham picked up on the matter of timing and said, "My only fear in all of this . . . is that if, perchance, you move next June, what does that do to this project?" The Principal, who was aware of discussions with THQ, expressed his conviction that the creation of criteria for the curriculum was an effective "way that this whole thing shifts from Ray to us. And we carry the ball."

Once home, I had an opportunity to inquire how my spouse responded to the day. During the presentation of the model I thought she was subdued. She acknowledged a failure to follow the process of my presentation, and to some extent felt excluded from that process. She did not feel an integral part of the vision although it seemed to help the group. The person closest to me felt distanced by my approach to that vision. I was torn between the enthusiastic response of others, and her hesitancy.

Following the seventh session I experienced another tension with respect to the Workshop. With just two sessions remaining, any realization of a new curriculum was

impossible within the Workshop itself. I journalled my reactions on January 31:

> The issue facing me today has to do with a sense of incompleteness as I approach the end of the Workshop. After the next session, which will deal with THQ, there is virtually only one session remaining, if we stay with the timetable set out in the Thesis Proposal. I am torn: If I stay with that timetable, it would make the reflections and analysis more manageable. I am already becoming aware of the immensity of the task facing me. . . . On one hand I am eager for the Workshop itself to conclude. There is, however, a growing concern within me that I would be closing the workshop prematurely. And as I think about it, a primary reason is theological. I would not be content with a design that does not lead to action. If, as Myers says, "action lies on each side of truth",[25] then I need and want to take our conversations to the level of action. To stay at the level of criteria alone would not be adequate for me.

I met with my Thesis Committee that day, and agreed with their assistance, to stay with the research boundaries, and be content with two more sessions for my task.

The staff had agreed, in the last session, to come to the next with a focus on our presentation to Territorial Headquarters, or THQ. While some participants expressed a desire to think about the new model in relation to the staff, two factors influenced the decision. First, any suggestion about dividing the Workshop to take on different tasks was met with resistance; they wanted to work together. Second, the Principal voiced concern that a new curriculum would need to pass through the approval of THQ. A session devoted to this task carried everyone's judgment.

Session Eight: This session was held back at the college, on February 15. Since it was

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[25]This phrase is more of a personal paraphrase taken from Ched Myers, Binding the Strong Man, xxv. His sentence reads, "I accept the axiom of liberation theology that practice must lie on either side of reflection."

scheduled on a Staff Development Day the morning was free of classes, and participants expressed a desire to have it at that time.

I commenced the session by recapping the essence of the model proposed, for two reasons. First, a significant amount of time had elapsed between the sessions. Second, I was concerned to ensure my wife's understanding and commitment to the project. Admittedly, personal reasons were paramount; but her personal contributions to the project were deeply valued by me. I also indicated that this model was a proposal, and not a "done deal." As a model, though, we could imagine taking it to THQ and seek a reaction.

One of my concerns in this session was to overcome any sense of dualism between the college and THQ. The language of "we/them" tended to dominate conversations over different issues. So I began by asking the staff to name some of the ways THQ had a role in the life of the college. They responded with such observations as: appointments, funding, approval of curriculum, acceptance of cadets, approving college sweaters, and our homes. I sketched a brief history of THQ involvement in training colleges, from the days of Bramwell Booth to the present. Peter detailed THQ's present involvement at our college, demonstrating its presence in special lectures, courses and seminars. Part of the tension in the curriculum had to do with what the staff perceived as an inappropriate amount of time allocated to THQ. Even as he spoke, feelings started to emerge.

I asked the staff what they heard when they kept their ears to the ground following a THQ presentation. They mentioned such responses as repetition, a question of

relevance, timing, and presentations that were simply read.

In order to approach the THQ issue, it seemed to me that a more playful method might help. I gravitated to role simulation for a couple of reasons. First, I sensed my own craft of teaching was tending towards what Virginia Griffin depicts as playing with a one-string guitar.[26] It was time, from my perspective, to do something different. More to the point, Patricia Cranton notes that,

> Most learners are firmly entrenched in various roles. . . . Experiences that encourage learners to take on the roles and hence the perspectives of others can lead to consciousness-raising. Of these, role-playing may be the most commonly used strategy.[27]

The staff were invited to form two groups: a THQ Cabinet, and a college delegation. The Principal was permitted to observe the exercise in order to view the kinds of dynamics at work for his own presentation to THQ. Peter and Alice were asked to assume the Detective role, in order to look for assumptions. The Cabinet was asked to tell the college just what role it thought THQ *should* play in its curriculum. And the college delegation was instructed to inform the Cabinet why THQ was being limited to one course of twenty classes.

Members of the Cabinet assumed appropriate titles, and the "Secretary for Personnel," played by Marguerite, expressed the conviction that THQ needed presence at

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[26]Virginia R. Griffin, "Holistic Learning/Teaching in Adult Education: Would You Play a One-String Guitar?" chap. in The Craft of Teaching Adults (Toronto: Culture Concepts Publishers, 1988), 107-130.

[27]Cranton, 174.

the college because "we bring an awareness of the structure . . . and functions of THQ . . . and also an international perspective. . . . And we want a reciprocal loyalty." The college's representative, Sarah, acknowledged that

> While we recognize the importance of presenting the perspectives that you addressed earlier, we feel that we could do this in a much briefer amount of time and still keep the same importance attached to it.

The ensuing conversation had its playful and terse moments. When the Principal assumed a THQ perspective by saying, "You people don't understand how busy we are," Sarah stuck to her role: "With all due respect, we are talking about the entire future of the Salvation Army!" A tense moment came when I shut down Peter in his Detective role. I had invited Detective responses to the discussion, but felt that he moved beyond his role to more personal convictions. I finally cut in saying, "Let's stay with the presentation, alright?" Eventually he concluded: "and that's all I've got." He remained silent until the end of the session. I apologized to Peter after the session for the spirit in which I rebuked him.

As we brought the session to a close, I invited observations. Karlos concluded that THQ would be willing to listen to the college's proposal. Esther countered: "I think when they [THQ] hear this, they're going to die." The emerging thinking from the exercise was expressed by one member: "while THQ may have less actual hours in the college, maybe we're saying that they need to have more hours in the on-going training." Realizing that they had spent time in roles, I inquired if anyone wanted to comment coming out of those roles. Sensing their completion with the session, it concluded with prayer.

Soon after, I met with the Principal to discuss the future of the Workshop. He

indicated his intention for it to continue, but also that I be weaned from its leadership. He was aware of the increasing likelihood that my wife and I would be receiving a new appointment in the spring. We had by then been able to talk more openly about our different reactions to the seventh session.

Session Nine: The Workshop's final session took place on March 8, 1995. The college was approaching the end of its winter semester, so there was a sense of closure there as well. As expressed at the beginning of this narrative, the commencement and conclusion of the Workshop were important moments for me as an educator. While it was not concluding as I had initially hoped, with a new curriculum, it was important that it finish appropriately. As well as bringing the Workshop to a close, this session also needed to act as a bridge to the future. With this in mind I asked the Principal to lead a segment to accomplish this.

I came to the session asking two questions: What do I need to do for the staff? and What would I like them to do for me? The first thing I did was to express words of thanks, to the staff, to the Principal who took risks with this research, and to my secretary, who worked hard translating each session into a typed manuscript.

A second task, it seemed important to me, was to "harvest" the Workshop's work. We had established the goal of determining criteria for the curriculum, so I went through the data and gleaned various criteria that were framed in our conversations. Then I named various categories, and arranged them into primary and secondary criteria. I acknowledged my own perspective in doing this, but wanted to place this work before the

group for their response. They were intended as a kind of playful, but working, document.[28] A few clarifications and critiques were offered along the way. Once finished, Gary questioned the criterion that suggested structural and personnel changes in light of this model saying, "we cannot administrate integration." I acknowledged the concern, but suggested that the administration of the college would need to see how the criteria functioned as a working document.

The Principal took time to view the future. He too expressed thanks to the staff, and stated his conviction that "we stand on the threshold of an opportunity." He opened up conversation with three questions: Where do we go from here? How do we get there? Who's going to do it? Both hesitations and commitments were expressed. Peter voiced his conviction that the proposal implied restructuring in the college: "There's no way you can get renewal and keep it in the old wine skin." Gary added that while such changes may not have worked in the American colleges, "I think in Canada we might be able to make it work." The Principal concluded with his commitment: "My purpose is now to take what we have done and try to put flesh and bones into it."

Following a break we returned to reflect on the whole of the Workshop's process. Instead of the usual journal questions, I revised them to inquire about their reactions to the whole experience. They were given the questions before the session.[29] Graham began by

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[28]See Appendix F for a complete description of the criteria.

[29]See Appendix C for the questions.

depicting the college as a "sleeping giant" and expressed his appreciation "for the people on the staff and for the potential that there is . . . to make changes." Barb noted the "passion" exhibited in the course of the Workshop. And Gary chided our use of uncomfortable chairs! Busboy expressed his concern "whether we are just sitting down and talking and not making things happen." I suggested that we might "at least change the coffee hour!" But Lorie, who supervised that area added, "You don't know the hoop that makes. Let me tell you, changing 15 minutes makes a lot of work." Warning that the criteria not become shackles, Peter added his conviction that we "seize the day."

To bring the Workshop to a close, I invited the staff to worship. I approached this moment through my work in homiletics, believing that one appropriate way to conclude a sermon is to weave your way back through some of its images. I gleaned music, biblical texts and prayers to fashion this time, and for one prayer invited the staff to name "architects and builders" of Salvation Army training for whom they were grateful. This time of worship concluded with an older Salvationist song, which contains a phrase most meaningful to me. It was included in the verse which sings:

> Let the glorious message roll,
> Roll through every nation,
> Witnessing from soul to soul
> This immense salvation.
> Now I know 'tis full and free,
> O the wondrous story!
> For I feel 'tis saving me,
> Glory, glory, glory![30]

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[30]This song is #546 in the current Song Book; its author is unknown.

I felt the depth of the phrase, "immense salvation," as we concluded the Workshop. And Lorie went through some hoops to arrange a celebratory coffee break!

Late in March the design of the college's curriculum resumed through the work of a Curriculum Design Committee, which reported its work to the whole staff. I was a member of the Design Committee, and we utilized the criteria from the Workshop for its task. By the end of June a new curriculum was in place, and a new structure complemented it. The separate Field and Education Departments were eliminated, and one Curriculum Department was created, embracing field, class learning and spiritual formation. These were brought under the supervision of a Curriculum Director. A purpose statement was fashioned to reflect the curriculum's goal that

> cadets will develop the capacity to integrate their understanding of God's mission depicted in the Scriptures, with The Salvation Army's mission in our world, and with the character and competencies required to help realize that mission.

With officer changes that spring, my wife and I were appointed to Catherine Booth Bible College, in Winnipeg. Five other staff members changed as well: Fiona and Anchor retired, Erica and Graham accepted an appointment in Scotland, and Charles was appointed to Newfoundland. In September 1995 this College For Officer Training commenced its work with a new staff, a new structure, and a new curriculum. I felt a tremendous sense of satisfaction knowing this, yet, like another leader in the wilderness, watched that future take effect from a distance.

Chapter Four

VIEWING THE WORKSHOP

This chapter presents my analysis of the Workshop. It begins with an account of the process by which I arrived at the methodology employed, then "views" the data through the lens of that methodology. As I do this I will engage my findings with the thesis proposal statement[1] in order to suggest what effects took place using adult learning methodologies in this curriculum design process. By viewing the Workshop this way, I will account for its journey and accomplishments.

Story of the Analysis:

During the summer of 1995, I commenced my reflections on the Workshop's data with an awareness of two significant changes. First, the college itself prepared to implement a new curriculum with a revised administrative structure and a different staff. Second, my reflections began in a location other than the Toronto college. As I moved into my new appointment at Catherine Booth Bible College, I became conscious of different structures and issues. While I sensed advantages to this, I was concerned not to read matters of my new context into this analysis.

Several analysis options were considered, such as the "pastoral circle" advocated

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[1]See Appendix A for the Thesis Proposal. I will indicate my findings through the use of italicized words in this chapter. A summary of these findings can be found in Appendix E.

by Joe Holland and Peter Henriot.[2] Their method involves a process of action and reflection consisting of four elements: insertion; social analysis; theological reflection; and pastoral planning. If this model had been adopted, the Workshop would constitute the "insertion," or what they name the "lived experience" of the primary data.[3] As a next step, the Workshop would undergo a "social analysis" designed especially to disclose its historical and structural relationships:

> Historical analysis is a study of the changes of a social system through time. Structural analysis provides a cross section of a system's framework in a given moment of time. A sense of both the historical and structural dimensions is necessary for a comprehensive analysis.[4]

By analyzing the social structures at work they would hope to "move beyond personal considerations toward specific structural changes."[5] While all elements have a theological dimension, the third moment in the pastoral circle is more intentionally "theological reflection." The fourth moment in the process is "pastoral planning." Since the goal intends to lead to something new, the authors think of the process more as a spiral than a circle. Together the various elements create a process of reflection and action.

In the transition of that summer, however, I read Patricia Cranton's book on adult learning, Understanding and Promoting Transformative Learning. With the Workshop

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[2]Joe Holland and Peter Henriot, S.J., Social Analysis (Maryknoll: Orbis Books, 1983).

[3]Holland and Henriot, 8.

[4]Holland and Henriot, 14.

[5]Holland and Henriot, 24.

fresh in my memory, her language and approach resonated with some of my own hunches. If indeed "transformation" was effected at the college, how did it come about? In Cranton's view,

> Transformative learning occurs when, through critical self-reflection, an individual revises old or develops new assumptions, beliefs, or ways of seeing the world.[6]

I believed the staff engaged in designing the curriculum with a view of the world, especially of the Salvation Army and its training colleges. They possessed *meaning perspectives*, or "a set of expectations that is based on past experience."[7] The experience of the Workshop engaged these meaning perspectives, and affirmed or questioned them. Critical thinking about assumptions becomes important because, in Cranton's view, "distortions in underlying assumptions lead, naturally, to distortions in the perspectives [people] have on the world."[8] As new ideas and possibilities came to these officers, they reconciled or rejected them. I began to wonder if participants in this Workshop revised their assumptions or "viewed the world" differently because of it? And if so what effects did that have?

These considerations prompted me to begin reading the data in a certain way. In so doing, a number of things became apparent. First, the Workshop's members engaged in critical reflection. Some of this was orchestrated through the role of the Detective, and

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[6]Cranton, 4.

[7]Cranton, 28.

[8]Cranton, 42.

questions in the journals. The raising of assumptions also happened spontaneously, as, for instance, when one participant asked, "Do we assume that at the end of this training period we have produced an officer?" Second, it became apparent that participants used perspectival language through such phrases as, "I think our perception is that [cadets] are older"; and "I am beginning to see that." Third, the Workshop assumed the character of a narrative. The data discloses elements of story such as beginning, ending, plot and, from my perspective, even turning point. Connections were made between sessions, and participants spoke more encompassingly of "the Workshop." Thus I began to view the data with a sense of story in mind, conscious of my own angle of vision, but looking for the perspectives of the officer staff.

Further reading of the data enabled me to sense common themes. Two early threads in its conversation asked what constituted the curriculum, and whether it needed to be changed. I began to read the data with a view to discerning what Strauss and Corbin call "conceptual labels." As a first step in conceptualizing data they suggest

> taking apart an observation, a sentence, a paragraph, and giving each discrete incident, idea, or event, a name, something that stands for or represents a phenomenon.[9]

As I reflected on the data, it became apparent that various "conceptual labels" were repeated, either by different voices or by the same voice over time. In viewing the Workshop I chose to name these "perceptual fields." Thus this analysis of the data will

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[9]Anselm Strauss and Juliet Corbin, Basics of Qualitative Research (Newbury Park, Ca: SAGE Publications, Inc., 1990), 63.

speak of both individual and shared, or corporate, perceptions.

As perceptual fields emerged from my initial reading, I sensed them clustering around two matters: the curriculum, and the process of the Workshop. This dimension of analysis represents what Strauss and Corbin call "categorizing," which is "the process of grouping concepts that seem to pertain to the same phenomena."[10] I presented these findings to my Thesis Director in the fall of that year, and, while endorsing the direction I was taking, he encouraged me to look for more intentionally theological categories. That work continued through the fall until the following fields and categories emerged:

1. THE CURRICULUM

    * What is it?

    * Is it broken?

    * What is its goal?

    * How is it named?

2. THE WORKSHOP

    * Authority - Do we have the right to do this?

    * Change - Let's not just talk about it.

    * Community - Who is doing this?

    * Competency - Who is sufficient for these things?

    * Critical Thinking

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[10]Strauss and Corbin, 65.

* Epistemology - Staff convictions about learning.
* Format
* Frameworks of perception
* Hospitality
* Meaning of the Workshop
* Language world
* Passion for the Workshop
* Playfulness in the Workshop
* Story

3. THEOLOGY

* God
* Revelation, including Scripture
* Tradition
* Humanity
* Salvation
* Leadership
* Hope and Time
* Church, Kingdom, World
* Creation
* Sin
* Calling and Ministry

* Experience

* Context

As these perceptual fields were named and clustered I wrote twenty brief essays based on them seeking to make sense of the data. On further reflection I felt something lacking, and that was the Workshop's sense of plot. The various conceptual labels and categories helped, but they seemed static. I went back to the data and sought to read it with its sense of story in mind. Perceptual fields from the beginning and conclusion of the Workshop were set beside each other, and I looked for change in the perceptions of the group and individuals. In so doing I became conscious of my opening words in Session One, and how they seemed to act as a foil for participants.[11] I looked for ways perceptual fields either affirmed that statement, or challenged it. They did! As noted in its narration, the seventh session ended up with a renewed sense of energy. But the surprising moment in my analysis came when the data disclosed significant shifts in perceptual fields even before the seventh session! Thus prior to that moment of change there were incremental perceptual shifts related to the concerns of the Workshop. Following Strauss and Corbin's notion of "axial coding" as "a set of procedures whereby data are put back together in new ways after open coding, by making connections between categories," I began plotting the various fields together.[12] I have named each connection a "structural move," and my

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[11]See Chapter Three, p.69, and below in this chapter, p. 114.

[12] They describe axial coding as "a set of procedures whereby data are put back together in new ways after open coding, by making connections between categories."

reading of the data expresses the following conviction:

1. In the Workshop's early stages, perceptual fields emerge that question and challenge my assumed framework;

2. At the same time, other perceptual fields endorse that framework;

3. While the Workshop's momentum noticeably renews in Session Seven, important perceptual changes were occurring prior to that moment;

4. These shifts in perceptual fields, as well as other factors, contributed to the various accomplishments of the Workshop.

Thus I have chosen to view the Workshop through the lens of a particular adult learning model. I trust it will bring greater integrity to the process of analysis, in that consistency is established between the methodologies of the Workshop and its analysis.

Viewing the Workshop:

In my narrating of Session One, I noted an important assumption placed before the staff, in which I expressed both a conviction and an invitation:

> I begin this Workshop with the assumption that everyone has some contribution to make to the creation of our curriculum. Others may also have a contribution, but yours is vitally important. Let's have some fun doing it!

In viewing the data that statement, which functioned as an important framework for me, is challenged. Therefore, I begin this analysis with the conviction that:

Strauss and Corbin, 96.

1. *In the Workshop's early stages, perceptual fields emerge that question and challenge my assumed framework.*

1.1 Before the end of the opening session, Laura, in her role as Detective, clearly questioned my assumption. As we approached its closing moments, she acknowledged her own lack of clarity in this role, and questioned my assumption

> that we're qualified to be part of this exercise. That we have the necessary background or information to do it. That our perceptions are accurate and maybe that our perceptions are common or somewhat common to the whole.

While there is much in that response, it raised the issue of qualification, or competence. The data does not suggest that all participants question their competency, but a perceptual field emerges of those who do. Alice journalled at the opening session's conclusion that her tension in the Workshop was, "In not knowing what is expected of me, and wondering if I can 'measure up'." Lorie journalled her "sense of the job being too big for me. Confidence in others though." She continued, "Perhaps that I have not much to contribute to the process except keen interest and concern." Sarah especially voices her lack of competency for the task. She acknowledges that in response to the opening session, "I guess it has brought up the question of where I fit in all of this." Graham expressed enthusiasm but lack of confidence in himself: "I am excited to be a part of this project!" But in the next session he journalled, "I sometimes feel inadequate or poorly qualified to have the 'assumed' responsibility to be involved in this curriculum study." It becomes

evident in the data that personal expressions dealing with competency show up in the journals, not in the transcript of the session. This realization holds for other important moments in the Workshop. Therefore, I contend that *the employment of journals proved to be an important resource for understanding the perceptions of participants.*

Karlos noted the frequency with which some members participated: "It was disappointing that some staff members seem to be reticent to jump in and participate. Shyness perhaps." The issue becomes most acute for Peter, when the fourth session bogged down during the portrait of officer competencies. He journalled:

> We need people who have worked and thought this whole process through in order to give some real direction to the whole group process. The "total" staff may not be the answer.

Another dimension of this issue has to do with the way a sense of competency for the Workshop evoked similar thoughts about staff contributions to the college, and even to the Army. Charles came out of the second session feeling "that maybe I should not be involved in teaching courses." And Busboy, in my view, brings the two together: "The fact that the training of cadets is an awesome task, and the question, Who is sufficient for these things?"

As will be noted, it becomes significant in my estimation to observe those staff members who change in their sense of competency, and why. But there exists a clear perceptual field in the Workshop's early sessions that questions personal and group competency to carry out the task. My anticipation of what Brookfield calls an "imposter syndrome," is evident in the Workshop's data. Put more biblically, "Who is sufficient for

these things?" (2 Cor 2:16).

1.2 In my opening words I said, "We are going to experience a Curriculum Workshop together." Moments later I stated my assumption that "everyone has some contribution to make" to the curriculum's design. The Workshop was designed so that the whole staff could engage in this task, regardless of each person's direct involvement with the curriculum. In time, a perceptual field forms that questions the value and possibility of realizing the project *together*.

It should be noted first that the data reveals the use of communal language by its participants. Even before I commenced my leadership, the Principal set the tone:

> For me, this is a rather . . . exciting moment because it represents some possibilities, I think, for us - our school - and for us as a staff, to do some unprecedented things.

Throughout the Workshop, the staff met in different groupings, such as random triads, departmental groups, and the full plenary. And while they spoke with a clear sense of personal identity, corporate language becomes evident early in the first session, such as when Karlos quipped, "Can we have a different Questioner?" and Marguerite wondered if "we should have started with a statement of what our philosophy of training is." Journals from the second session revealed a similar vocabulary, such as Alice's observation, "We do not know as a staff what the total curriculum is." After the fourth session, Barb reflects on our "corporate frustration at this task of creating a curriculum. The struggle and frustration belongs to us all. We 'own' it."

Some of this communal language could be attributed to the fact that all participants in the Workshop were appointed to the college as officers. Collectively they are referred to as "staff" or "officer staff." That fact does not, however, imply a sense of community at a deep level of knowing. Thus, in response to my personal story in the opening session, Peter journalled his conviction that "we are thrown together, work together, but don't really know each other."

Whatever the Workshop's early sense of community, it was both threatened and questioned. As has already been observed, a few participants questioned the contribution they might make to the Workshop. As well, it did not take long before departmental lines created tension. When Peter voiced his conviction that the field "can become a monster that can swallow up everything in this college," Sarah challenged him moments later: "What do you mean by the field swallowing up [everything]?" In Session Three I introduced various Salvation Army documents in order to demonstrate the authority vested in a college to design its curriculum. The documents themselves, however, became a matter of concern. Erica journalled her perception that,

> there was a feeling - not intentional I'm sure - that made a difference between those in the know of certain documents and reports and the rest of us! This did - from my observation - create a perceived division - and may create a sense of distrust to the real value of our input if some work and thinking has and is already occurring.

In other words, what was intended by me to evoke confidence ended up undermining trust. I observe then that *the employment of some adult methodologies had the opposite effect to my intention.*

When the design process seemed to bog down in the next session, Peter responded with his concern that,

> We need people who have worked and thought this whole process through in order to give some real direction to the whole group process. The "total" staff may not be the answer.

For at least one participant, the merits of designing the curriculum together were outweighed by accomplishing the task through those considered qualified. Thus participants spoke the language of community, and many valued it in their responses, but a perceptual field emerged from a few participants that critiqued its quality and importance.

1.3 A related perception that emerged concerns the issue of legitimate authority. This was not so much a question of the "total" group designing the curriculum, but whether the staff constituted the "right" group to engage in the task. The matter was not expressed openly in the first session, but it was voiced in Peter's journal in which he asked, "Can we create our own curriculum? Are you talking to the right people?" In an entry from the same journal, he inquired, "How much 'power' do we have in setting curriculum?" The data reveals Peter to be the only person raising this issue early in the Workshop. In Session Two, I moved in the direction of opening up the design process for staff proposals. I reminded them of my conviction that "God has gifted this college with a staff to prepare, equip . . . the new curriculum for ministry." The following dialogue ensued:

> Peter: Assumption. That we've got the freedom to do so.
> Ray: That we have the freedom to . . .
> Peter: Which we don't.

Ray: Well, that's an assumption.
Peter: The international guidelines already lay down a number of things for us.

As we worked through the "conceptual mapping" exercise in this session, one group thought it important to know "What is mandated for us?" Various questions were asked within this category: "Who has the 'power' to shape the curriculum for the future? If us, is the freedom a granted freedom or a 'grabbed' freedom?" As the plenary discussed the various options in this exercise, Lorie framed her concern:

> I think, for me, what I . . . need to know is what areas of the curriculum are we free to look at in depth to see if it can be improved upon, and what are the untouchables. Because I don't want to spend hours looking at something over which I have no control.

And in her reflections, this same officer journalled her realization from this session:

> You informed us that every spring the Education Council gathered to determine what would be a part of the curriculum for the coming year - I didn't know you had that much freedom.

It was in light of these concerns that I introduced documents in Session Three to indicate our legitimate authority. As noted above, their introduction threatened the Workshop's sense of community. During the discussion of these documents, Barb said,

> I guess I am just thinking of the question that was raised in the first session, Who has the power? And as I listen to this, I know we have all of these documents, but then people can take them and interpret them. Some people can exert a lot of power, and then we had someone who said, This is my hobby-horse.

This session evoked a similar response from Graham who journalled his concern that he was "Not sure [the] leader had this bias or assumption, but I wonder if we can really develop a curriculum on our own without the involvement of THQ/DHQ." When I

presented gleanings of staff criteria at the start of Session Four, I included one that "respects the policies that are in place," but I did not suggest anything specifically to do with the staff's legitimate authority. As we planned the Workshop's future later in this session, the issue came up again:

> Peter: I'm not sure that we run our own ship. I've never been convinced, although it's been an underlying assumption that we run our own ship. I'm not convinced that we do. I think tradition, history, directives, all along the line have shaped our course. And . . .
> Ray: Well, I think we have acknowledged that in various sessions.
> Peter: Still, we're operating on the assumption that we can still do it. I'm not sure we can.

Another staff member took the conversation in a different direction from there, but the data discloses the formation of a perceptual field questioning the legitimate authority of the staff to engage in this task. Mid-way through the Workshop that perception was still a factor. It is evident too that this issue was paramount for Peter. In light of this I would argue that these methodologies *made possible individual expressions of deep concern.*

1.4 While some perceptual fields emerged with respect to the officers, both individually and corporately, others focused more on the curriculum. As indicated in the previous chapter, I planned the first session believing there would be various understandings of the curriculum because of different involvements with it. Thus I chose to begin with the staff's experience of it as cadets, and introduced the meaning of the word:

> "Curriculum" comes from a Latin word meaning "race course.". . . The point about

> a race is that it has a beginning and an ending, and something gruelling happens in between. We have a Welcome Weekend and a Commissioning. Does something gruelling happen in between?

As this first session came to a close, I put out a provisional definition for the Workshop: "Curriculum is what we intentionally do to help these cadets become ordained officers."

When Session Two was opened up through "conceptual mapping," a number of questions clustered around the notion of curriculum. One requested, "Share what the present curriculum is and what is happening totally to cadets as they move through their two years at CFOT." Another said, "Examine and evaluate the present curriculum." A third suggested that we "look carefully at the curriculum as it is and see if the various components fit into what we have already deemed important." These, and a few other questions, were clustered around the heading: "Investigate the current curriculum."

It was in the journals of this session that more personal responses came regarding the curriculum. Charles, for instance, acknowledged that an important moment came "when I realized I did not really know what the curriculum was, after years on college staff." Marguerite expressed it more corporately by saying, "We do not know as a staff what the total curriculum is - some staff know more than others - questions that were placed on the board verified this thought." Erica journalled, "Through our discussions [I] learned how little we know about what our curriculum is presently." Lorie added, "I realize I do not have any idea of the whole picture, which is troubling." And Esther concluded, "That we really don't know what the existing curriculum is made up of and perhaps are unaware of goals that we should have as a college." Not every staff person

viewed this as a liability. Laura in particular journalled that,

> As a newcomer I am largely unaware of the scope and content of the present curriculum. This is a deficit but also possibly an asset in that there are fewer biases, boundaries etc. already present in my thinking/ perspective.

Thus within the task of attempting to plan for the curriculum's changes, a perceptual field emerged that asked what curriculum meant.

I approached the Third Session with a view to responding to this issue. As detailed in the previous chapter, I sketched a cadet's experience over the twenty-two months in the college as an overview of the curriculum. When I asked if there were observations, Karlos replied:

> There is an assumption that . . . this constitutes "training." We forget, I think, that the training programme is actually seven years,[13] as opposed to two. Do we also assume that at the end of this training period we have produced an officer?

So even as I attempted to respond to this early question, it evoked another about the curriculum's relationship to the whole of officer training. While I did not assume that everyone understood our curriculum, the data shows a perceptual field forming which asks what constituted the curriculum. Even by the seventh session, this question persists. When various people walked through a cadet's experience of the curriculum, the Principal responded:

> The . . . thing that's not in focus for me is what does this mean in its totality? Like, I'm not sure that I can conceptually put all of this stuff together so that I have some kind of a comprehensive picture of it all even though it's down on paper

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[13]The reference here is to the time between acceptance as a candidate and confirmation of officership in the fifth year.

there, but I can't grasp.

Even an officer intimately associated with the curriculum contributed to this perceptual field of wanting to know what the curriculum was in its entirety.

1.5 In the "conceptual mapping" exercise of Session Two, one of the 4 X 11 sheets on the board asked these questions:

> Who has decided that the existing curriculum is broken? Is it broken or is it needing a tune up? So I hope we don't throw the baby out with the bath water. Is the present curriculum broken? Does it need mending?

This was not the first time questions were raised over the need to create a new curriculum. Erica, for instance, journalled in the first session that "there seemed an assumption that what had happened in years past was wrong." Karlos added, "Not all we are doing is wrong or unproductive." As I approached the second session, I employed the image from Ephesians 4:12 to remove any note of judgment on the present curriculum. If the curriculum needed "mending", it was because, like the nets of the disciples, holes were created precisely because "we have been doing our job."[14] But Gary's question later in this session had its own images: "Is the curriculum broken, or does it simply need a tune up?" While some, like Graham, resonated with the image of "mending," others, like Erica, questioned it. She continued with her concern that I was making an "assumption that the college curriculum was 'broken' - as we have no reference point to make a good

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[14]The connection lies in the use of the Greek word, *katartismos*, both in this text and in Matt 4:21 where it depicts James and John "mending" fishing nets.

evaluation." While others voice their growing perception that the curriculum needs to change, this perceptual question continues into at least the fourth session. After introducing that session's intent, Busboy asked, "Is there an assumption that the present curriculum is not adequate, or something needs changing?" My instinct in that moment was to turn to a more external authority, and suggest that the college's recent Self Study expressed this need. But this was insufficient for him, and I acknowledged that I held this need for change as an assumption. Even by the fourth session, Charles journalled his perception that "It seems like the curriculum does not need to be remade, just repaired in a few places." Thus, a strong perceptual field questioned the need for significant changes to the curriculum even as we attempted to make those changes. In retrospect, it seems that I did not indicate clearly enough why I thought it needed changing because I assumed that the staff shared my perception of the need for change.

1.6 While some perceptions questioned the need for creating a new curriculum, another perceptual field questioned the Workshop's need from another angle of vision. When the first session was opened up for questions, Busboy asked, "What is our *real* purpose for being here?" Journals do not seem to pick up on this question, but another officer does in the next session. Esther questioned, "Can I ask why are we doing this?" Instead of ensuring that I understood the question, I mentioned the dilemma faced by the Education Council each spring as it sought to craft the curriculum without a clear process. Barb added her conviction that a rationale for curriculum was needed in order to face the

questions and criticisms of those outside the college. And Karlos continued with his conviction that "we are mandated to train people for officership, and we have got to do that in the very best possible way we can." Since this question was raised at the session's end, time did not permit Esther to respond, and my reading of her journal that day is that she did not pursue it. However, Gary did:

> I think Esther's question deserved a fuller answer and an acknowledgement that this is directly related to your graduate studies *as well as being* a practical tool for effective training management in the future.

Whether Esther intended her question to be heard that way is difficult to know. But it certainly was by Gary, so I thought it necessary to deal with this as soon as possible. To begin Session Three I drew attention to this question, and sought to explain the relationship between the goals of the Doctor of Ministry Programme and our calling as a college. Unfortunately, Gary was sick and could not be present for this session. But the issue seems to lie just beneath the surface of the Workshop, for even in the second to last session, Peter raised it again. Perhaps out of some justified anger he journalled:

> this may fulfil well your doctoral research requirements, and certainly this is helpful to us as a staff. But I feel the whole issue is *urgent* enough to the college that it needs to move far beyond these *bounds* so that it will address some real problems that currently exist here at the college.

There was thus a perceptual field at work which questioned the relationship between my doctoral programme and the purpose of the Workshop. As will be documented, that question was answered only as participants actually engaged in the Workshop's task.

1.7 In my opening assumption, I expressed the Workshop's goal as the creation of a new curriculum. The degree to which that goal was perceived as attainable, forms another perceptual field. At the end of the second session, Charles journalled his concern that this was "Too big a task for such a short time." While the matter of goals affected the whole Workshop, it was also a factor in each individual session. Participants journalled their perception as to whether a particular session was "on track," or "focused." Busboy journalled his reaction to the second session by saying, "I found this session a bit nebulous and cannot really comment in any 'real way' on the obscure questions." The same person reflected after the next session that "there was a much clearer focus, in my thinking, on what we were trying to accomplish in this session." From the same session, Esther confessed that she "really enjoyed today - I guess I'm getting more into 'focus' - could be a 'high' from the window caulking!"[15] Even within a session, its sense of purpose becomes a factor. I expressed this openly in Session Four when we attempted to sketch a portrait of an officer. My own sense of disorientation was voiced: "I am feeling somewhat at sea, and I'm not quite sure where [this session] has gone and where it is going." From that session, Karlos journalled, "Perhaps the most helpful thing was the realization that this is not an easy task and that to achieve our goal will not be easy." Lorie came out of that session with "a feeling of not nailing things down sufficiently for you to run with - sort of like drowning." And Marguerite posed the necessary question: "Where does the administration

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[15]Windows were being replaced during the fall, and the caulking made it difficult to use some of the classrooms.

of our college . . . see the Workshop going?" Even though I sought to balance the Workshop's challenging goal with support in Session Five, participants still came out of it with a sense of being overwhelmed. Marguerite expressed herself:

> I have a kind of overwhelming feeling. . . . How can all of this be . . . put into place? How can we give adequate consideration to everything that is listed here?

Journals that day resonated with her concern. Karlos said, "This is a massive undertaking and it seems to me that we must find some way to bring the focus down to a manageable level." Sarah voiced her conviction that "I keep coming back to the overwhelming sense of working together to produce a 'product'." Barb noted, "It's overwhelming!! Many people said this." Hopes that the new year might offer another perspective were disappointed for some. Laura expressed this most cogently in her journal:

> I came to the Workshop with a tired, overloaded, scattered mind. Consequently, I wasn't able to focus or concentrate well. Therefore, I'm not very helpful in being able to complete this form. . . . My only observation . . . was that we seem to be at a stage of information overload; too many lists, sheets, accumulated input.

Charles said simply, "Sometimes I feel we are 'drifting' rather than 'sailing'." Thus well into the Workshop, a perceptual field expressed concerns with the attainability of its goal. The revision of that goal becomes an important factor in the Workshop.

1.8 The realization that the Workshop entailed hard work, touches on another perceptual field related to my opening assumption. For in that statement, I invited participants to "have some fun" as we engaged in the work. In that first session there were playful moments, such as the laughter surrounding old photographs and Karlos asking for

another Questioner because she asked tough questions. Perhaps though in her own playful mood, Erica challenged my "assumption that a 'workshop' experience is fun for all."

As the Workshop moved through the give and take of discussions there were playful moments, but there were also other reactions. Peter concluded after Session Two that "this *can* be more than a 'game.' . . . But it will be HARD work." When the fourth session seemed to bog down, several journal entries noted the difficulty of the task we faced: Barb journalled, "The struggle and frustration belongs to us all"; and Karlos acknowledged, "I found this whole exercise difficult but helpful." While I hoped for an element of fun in the Workshop, perceptions emerged that set that hope alongside the realities of some hard work. An implication of this is that *the use of adult learning methodologies involves hard work on everyone's part.*

Thus, it is evident from the data that a perceptual move emerged which questioned and challenged my opening assumption and invitation. Yet the data also discloses that:

2. *At the same time, other perceptual fields endorse this framework.*

2.1 One of the first perceptual fields to take shape, affirmed the need for change in our curriculum. This was voiced strongly by one of the newer members of the staff in the first session. At one point Graham simply asked, "Are we threatened with change? or by change?" He followed this theme up in his journal when he responded to my historical overview of Salvation Army training: "it seemed like a long time since 'the system' was

overhauled." However, he cautioned, "Not to *change* as an end in itself though!" From the same session Graham journalled his hope that "we might be open enough to actually go through the process of a metamorphosis in curriculum - and not JUST talk about it."

One of the factors prompting change was context. In a number of places, the staff admit the way changes in our world impacted on the training of cadets. After exploring the differences between the time of our entry as cadets and the current year, Laura acknowledged that the college "had to meet the demands of a changing society, which changes the demands of ministry to bring a broader spectrum of possibility than it used to be." Alice journalled in Session One that "our curriculum needs to be relevant to our times." Diana added that the curriculum "has to be altered to meet the demands and expectations of ministry TODAY and not to assume that change is necessarily wrong." At Session Two's conclusion, Marguerite reflected her conviction that "our curriculum needs to be relevant to our times." Peter made this issue concrete when he described his recent experience of being a corps officer:

> Ray, even from the time I became an officer, there has been a change. First, when I started . . . I didn't get the kind of family breakdowns and the problems coming to my doorstep that I get now. So I think people are demanding far more. And as the demands increase, of course it required good skills and management just to be able to meet some of these. . . . The world is changing, and rapidly. We can't keep up with it. And yet the church is, in some ways, way, way back there.

There emerged then those perceptions that affirmed the Workshop's goal to create a new curriculum because societal changes were evoking changes in ministry.

2.2 If one perceptual field looked to context as the dynamic for change, another viewed the inadequacies of the present curriculum. In contrast to those who questioned the need to "mend" the curriculum, these voices spoke early about a specific shortcoming. Graham expressed his view that "Our curriculum is overloaded! Well intentioned, I'm sure. Needs to be a focus of what we want to accomplish in 22 months. 'Jack of all trades and master of none'?" Barb journalled in this third session that "like Topsy, we've continued to add on and add on over the years, without adequate reflection and critique." Marguerite expressed her view that "we can't accomplish everything in 22 months. That staff are overloaded and we are all feeling it." From her perspective then, the tendency to add more and more courses to deal with a changing world ended up placing more pressure on the staff.

As participants arrived for Session Four, they were invited to place a word on the board which they thought described the current curriculum. Of the nine placed there, only four implied the need for change. They were, hectic; Topsy; rushed; kids learning to swim in a crowded pool. Sarah, in Session Six, expressed her position in relation to these fields:

> I am concerned at times that we don't get too interested in creating something so totally new that the vital components and important components of the past be lost.

Thus, while perceptual fields expressed the need for change to the curriculum, they existed alongside the perception that major changes may not be needed.

2.3 I have clustered various perceptions around a field named "passion for the

Workshop." Right at the beginning, the Principal strikes this note: "For me, this is a rather - more than a *rather* - it *is* an exciting moment." While some staff expressed their tentativeness towards the Workshop in opening journals, as noted in the first perceptual move, Graham wrote, "I am excited to be a part of this project!" In the second session Barb observed "a 'feel' of energy and passion people are bringing - how much everyone *cares* about what is happening." By the third session Lorie sensed that "people are getting into this more which is good." It was in this session that much more energy surrounded our discussion of the Army's view of calling, and its implications for training.

Thus, in my estimation perceptual moves developed early in the Workshop that both endorse and challenge my stated framework. In the tension between these perceptions, the Workshop gained momentum only to have it stall between Sessions Four to Six. My contention is that *adult learning methodologies have the capacity to evoke ambiguity and disorientation because they take varying adult perceptions seriously*. At the same time, *by taking those perceptions seriously there is movement within the ambiguity*. Yet the data also discloses that:

> 3. *While the Workshop's momentum noticeably renews in Session Seven, important perceptual changes were occurring prior to that moment.*

3.1 Whatever passion existed in the early stages of the Workshop diminished significantly in its middle sessions. The immensity of its task is reflected in journals. Lorie

realized just "how complex this exercise is." Barb noted the "sense of frustration of the total group," and wondered if I was taking on too much ownership of the task, and "maybe limiting to some degree our passion." By the fifth session, the word "overwhelming" is most evident. Sarah journalled, "I feel overwhelmed and possibly sense something unrealistic about reaching clear cut results by Feb. 22."[16] Diana added that "the tendency is to think that we are 'wandering in the wilderness' when actually that is not the case." On reflection, I think Diana hit on a very important image, and in the next chapter of the thesis I will offer another perspective on this image. After the sixth session, Laura expressed her own perception that "we seem to be at a stage of information overload: too many lists, sheets, accumulated input." Yet while a sense of fatigue was evident in the first session of the new year, Erica did observe that,

> Our newsprint sheets do have hope in them - there is much that we as a staff see as essential and agree on - if we can agree on the specific words - the principles are often in agreement.

My reading of the data suggests that while we were becoming bogged down, in fact important perceptual changes were taking place.

3.2 One noticeable shift has to do with an understanding of what constituted the curriculum. As noted above (1.4), experienced staff acknowledged that they did not really know what curriculum entailed. As participants came to the third session, they were

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[16]Feb. 22 was scheduled to be the second-to-last session, therefore a time when we should have something to propose to the Army's administration.

invited to view cadet commitments through their departmental glasses. Marguerite observed,

> It's all curriculum. . . . I think that sometimes we have the glasses that only what happens in the classroom is curriculum. That's my opinion.

She referred to a cadet's character evaluation process as part of curriculum, and another spoke about the place of "communal living." Journals reflected these insights. Esther "learned that curriculum involved the whole gamut of training. (Before I thought basically of timetable)"; Karlos indicated "it was important to see that curriculum is a total college matter. It goes beyond (far beyond) Education and Field Departments." Thus, by Session Three a perceptual field begins to emerge that understands the curriculum to be more than academic courses.

The implications of this became apparent to Sarah who, when we portrayed officer qualities in Session Five, noted the "comments which reflected departmental defensiveness or protectionism as opposed to an objective, open-minded analysis." After the three departments viewed the curriculum through the lens of time in Session Seven, Peter referred to the "two arms of training," only to evoke Marguerite's reaction: "You said the curriculum was two-armed. I feel it's three-armed. We've got three arms going on." Graham put it this way: "Every aspect of curriculum should contribute to cadets' spiritual formation."

The structural implications of curriculum did not escape the attention of Sarah. In response to the New Model in the seventh session, she appreciated its emphasis on

integration,

> but I don't think our system lends itself to that integration. I think that we're set up as, Here's the Education Officer, and he runs the Education Department; and here's the Field Officer, and he runs the Field Department; and here's the Personnel Officer. . . . We are set up so this is your job, you protect it.

So while a model was offered understanding the college's curriculum in Session Seven, a perceptual field developed which understood curriculum to mean more than academic classes. In my estimation, it made possible new ways of imagining curriculum, and touched on the very administrative structure of the college.

3.3 The naming of the present curriculum contributed to an understanding of the need for change. When participants were invited to name the current curriculum, the word "Topsy" was placed on the board. Busboy questioned its meaning, and Barb responded:

> I was afraid someone was going to ask that, and maybe Marguerite can help me, knowing the real story. I know it's part of a story, but I don't know it specifically, but it brings to mind the image of something that has sort of grown and grown out of control.

Marguerite then added: "Topsy just grewed and grewed and grewed. She had no mother, she had no father, she just grewed." Barb's own use of it was to suggest that "we have continued to add on and add on over the years, without adequate reflection and critique." Laura expressed concern that the curriculum "just keeps growing and growing, it gets bigger and bigger." Just before Christmas, I observed that "we are working with a model that has grown like Topsy over time." At the Workshop's end, Graham depicted the curriculum as "Topsy - staff trying to be/ do too much." Of all the images in the

Workshop, Topsy "just grewed and grewed!"

When we came to Session Seven, representatives from three departments gave "time profiles" through the lenses of their departments. After some initial observations I asked what effects this curriculum was having on cadets. Busboy, responded, "Well, I think they are tired, and with tiredness comes frustration . . . a loss of joy in ministry as all of us can experience if we get frustrated and tired." That view was challenged by the Principal, who heard cadets complaining that the programme was too easy. I sought to keep the conversation going, and asked what effects the curriculum had on the staff. Laura looked at her husband, and told about one moment in recent weeks:

> There's a picture on his desk which was taken May 31. A cadet said, "Oh, when was that taken? . . . Oh! [he] looks so much younger; I thought it was taken awhile ago.

Peter acknowledged his guilt in trying to relate personally with cadets because, "They're too busy." Putting that in perspective, Barb added that the issue is "sheer busyness. I don't think they would say they are too challenged."

I do think it is significant that by the time of this session, new staff members have had opportunity to experience the curriculum for a number of months. Esther, who questioned the need for change in the Workshop's early going, journalled: "our present system needs to shift and we are all aware of this now more than ever." From this moment on, the need to change the existing curriculum is not questioned. Thus I would suggest that *adult learning permits the integration of experience with new information, contributing to change*.

3.4 Another discernible shift involved the staff's perception of the Workshop's goal. As noted in 1.7, the data discloses a perceptual field which views the initial goal of creating a new curriculum as "overwhelming." In the midst of sorting out our attempts to portray a future officer, Laura emphasized her conviction that "until we agree on what our priorities are as a college in terms of the curriculum . . . I think we're going to keep skimming." Karlos took the conversation further:

> But I think the search is not for a curriculum in its entirety, the search is for a criteria. And I think if we could achieve in this exercise a criteria, then that could have longevity. That could go on for a long time. That would be a real achievement.

Clarification was sought regarding his comments, but as I approached Session Five the need to support the Workshop became evident. As noted previously, I scanned the first four sessions for criteria the staff mentioned in dialogue, and presented it to them. When the staff planned the Workshop's future, several mentioned the need "to bring the focus down to a manageable level," and "come up with reasonable expectations." Laura herself added, "I think if we can at least get the criteria it would be a sense of accomplishing something significant." Diana journalled,

> The information on criteria was helpful information in that it brought into focus a progression of thought so far. The tendency is to think that we are "wandering in the wilderness" when actually that is not the case.

There developed then a perceptual shift that altered the goal of the Workshop from a completed curriculum to criteria needed for its design. I was one who struggled most strongly with that change.

3.5 While the Workshop seemed to begin with a note of community, perceptions emerged which jeopardized it. Threats came from documents I introduced, and the desire, at least on the part of one member, to complete the task even if it meant doing it without everyone. On the other hand, a suggestion was raised in Session Five about adding people to the Workshop. One person inquired about including a cadet to add that perspective. Another referred to the Self Study as an important contribution. Barb responded:

> Can I just express a fear that when I see us in this group, and how long it has taken us to get to this point, we bring another voice in, and how long is it going to take?

Moments later Karlos picked up this thread:

> I agree with Barb, I think. The more I think about it that in the last five sessions, we've spent ten hours together, and we have moulded ourselves unconsciously into a community that is going to be very difficult to break into.

Erica was not quite as convinced that "we have fully come into 'community' as suggested by [Karlos] - I think we're still working that through." It seems to me that the staff reached an important decision at this point. In my own preparations for this project I believed the question of voices was an important one. My decision was to begin with all the staff, but keep the process open to others. The data shows an awareness of community by this point that was different than our normal experience of it. Any thought though of opening the Workshop to others was weighed against the completion of the task. Thus while nobody, apart from one member, sought to reduce the Workshop's size, they also were not willing to add to its size. The perception emerged that the Workshop's sense of community was strongly related to its mission, which reflects the Army's understanding of community.

3.6 An important perceptual shift focused around the college's sense of identity. At one level the officer staff never questioned the college's primary role in officer training. But at a critical moment, the way this task is articulated in relation to God becomes much clearer.

The issue of the college's identity sounded early when Gary posed the question, "Does the Salvation Army want another Bible College, or do they want this to remain the Training College?" There was a tendency for some officers to view the Bible College as academic, and the Training College devoted to the practice of ministry. When the conceptual mapping opened up the process, one cluster of questions asked, "What is the identity of our college?" Throughout the Workshop that question had different dimensions. As noted, one set of concerns viewed the matter of identity in relation to other schools: Would the new curriculum "make us an Educational Institution or a Training School?" And when I traced the history of theological education in Session Three, Barb challenged my assumption that "our CFOT is related to theological education and its history. . . . Did the Army ever 'design' our schools to be places of theological education?"

Another dimension to this issue involved the tension between the commitment to our tradition, and the need for change. The data discloses the staff's commitment to this college as a Salvation Army college, designed to train officers. For instance, when we connected the curriculum to the sketch of future officers in the fourth session, nobody questioned this as the only purpose of the college. One reason to strengthen that purpose

involved the kind of cadets coming to it. Early in the Workshop, Lorie lamented that "with a few exceptions, I don't think [the cadets are] steeped in Army tradition." And mid-way through the Workshop she continued,

> I . . . find that so many cadets now come from limited Army background. They've been Salvationists for a limited amount of time, and if they're going to be, some of them, thrust into very traditional Corps, where they will be expected to know the Army.

A second reason for this commitment had to do with the Army's roots. When portraying officers in Session Four, one group was convinced that an officer should be a "lover of souls" like the Founder, because that would be "true to our name and nature and spirit of the Army." A third factor for this emphasis had to do with the distinctiveness of the Army in our context. In the same session another group responded to their portrait by saying,

> The attempt is . . . to produce an officer who is able to articulate the essence of the Army. It is . . . so easy to lose the distinctive, and become a faceless, nameless church. And we have many distinctives that really need to be saved and activated.

So from a number of directions, the identity of this college was perceived to be faithful to its past, that is, a Salvation Army college directly concerned with the training of future officers. What did take place, however, was a noticeable emphasis on the way God impacted this question.

While we prayed in the early sessions, and read from the Bible, references to God were more tacit. Erica journalled her concern in the third session that we "had greater confidence in the training programme and the Lord working through it in spite of its

flaws." She also noted that nobody drew attention to the Holy Spirit's role in bringing us this far. In Session Four, small groups explored the Army's international training goal, one of which is that cadets will come to "know God." In that connection one group indicated that foundational to knowing God was "a knowledge of the word of God." Thus the curriculum should teach Scripture because it "is basic to the evidence of knowing God." As far as the sixth session though, nobody had indicated more explicitly that God or the Bible had anything to do with the formation of the curriculum. As noted in the narrating of the Workshop, we used this time to explore further the portrait of an officer, but I kept asking Why? in response to staff suggestions. Over time I connected our concern with an officer portrait to a corps portrait, then to God's portrait. I questioned: "What about God? Is our understanding of God changing, or does it need to change?" After a moment of silence, which was noted in journals, Busboy responded:

> My sense . . . is that we in the Salvation Army are perhaps going through an identity crisis. I don't think we know what we are any more. . . . I sense within the Salvation Army in Canada, distinctively, we have an identity crisis.

He elaborated on this by saying that our teaching ministry and the Orders and Regulations are ignored to the point that "everyone is right in his own eyes. And we're sort of in a wilderness, and we don't know what we stand for any more." After further discussion the plenary came back to this issue, prompted by a concern that Army preaching is not always "biblically based." The following conversation then took place:

> Ray: Would anybody like to add to this? Why do we want our curriculum to be strongly biblically based?
> Peter: Our calling is from God, who revealed himself in a book, and still reveals

his character and . . . through that book. Otherwise, we disband.

Ray: OK. So we're speaking of revelation, that the God that we know, love with heart, mind and strength is in some way connected with Scripture?

Sarah: And because the future of the Army depends on the knowledge of God and carrying out his mission.

Ray: OK. Do you want to take that a bit further, Sarah?

Sarah: The whole future of the Salvation Army, and what it is we are trying to accomplish is based on how we know God, and teach him to our people.

Busboy: if we ever get away from what God wants us to be, and from the truth of God's world, then we'll either become a glorified Kiwanis Club or Rotary Club, and not be fulfilling our spiritual mandate and mission.

Later in her journal, Sarah added:

> I think the raising of the issue of the "Portrait of God" is vital to our creation of curriculum as this does affect how we minister, teach and even learn. Where do we fit into God's mission?

In my perception, this conversation in the "wilderness" of the Workshop offered a turning point with respect to the functional role of God in relation to the Army's identity and the formation of the college's curriculum. It came during a time of critical thinking, and it involved a staff member who considered herself on the margins of the Workshop at its beginning. I made her comments more explicit in the model proposed in Session Seven. However, it was only over a number of sessions that the relationship between the Army's identity and God's identity clarified and became more explicit. That perceptual field in my estimation was critical to the Workshop. I would therefore contend that *the patient employment of adult learning methodologies in curriculum design leads eventually to the critical issue of identity for the institution, the curriculum, and leaders*. This will be explored more theologically in the next chapter.

3.7 When the new model of curriculum was presented in the seventh session, a renewed energy was noticeable. Journals reflected this passion: Gary appreciated the "stimulating discussion"; Laura felt it "gave us something to dialogue on and to pursue with optimism and enthusiasm"; and Charles called it "the best session to date." This is not to suggest that everyone endorsed this model. One person, for instance, referred to it as "scary." Yet, what does become evident in the data is an orientation to the future. Marguerite suggested that "if we do and when we do shift to this new format, one possibility would be that we have a staff conference in June"; but Graham cautioned, "My only fear . . . is that if, per chance, you move next June, what does that do to this project for us?" Karlos expressed his view that "it is important that we all realize that at this stage, I think we've taken a leap today." A passion for the project has been renewed, and even developed in places where it did not exist.

As this perceptual move demonstrates, while the Workshop travelled its own wilderness in the mid-sessions, there were important perceptual shifts taking place. My understanding of the data therefore leads to the conviction that:

4. *These shifts in perceptual fields, and other factors, contributed to the various accomplishments of the Workshop.*

When the Principal assumed leadership in the final session, he voiced his own perspective on the Workshop's accomplishment:

> And we have done that together - us - nobody else. We have done it. This little community has done that together with the able leadership of Ray. I think that's very important.

In this final section on "viewing the Workshop," I address three questions to the data:

> What was accomplished?
>
> Who accomplished it?
>
> What contributed to those accomplishments?

4.1 First, I intend to inquire of the data: What was accomplished in the Workshop? As the Principal began the transition between the Workshop and the next phase of curriculum design, he expressed his conviction that "we understand, I think, much more clearly, what curriculum is . . . and particularly as curriculum pertains to our school." The data does not disclose this to be true for everyone, but for many the Workshop helped to envision curriculum as something more than courses and timetables.

In the final set of journal questions, I asked participants how they viewed the curriculum differently because of the Workshop. Individuals responded: "We have a better picture of what represents curriculum" (Marguerite); "I've begun to see it as part of a seven year plan" (Erica); "This concentrated focus on the various aspects of the training programme has certainly broadened my perspective on how *vast* it really is" (Diana); "I understand better that curriculum is total college life and I am still trying to shift my mental gears to not get stuck into thinking in terms of departments but holistically" (Lorie); "I view our curriculum with a larger vision and more insight/wisdom because of

the Workshop experience and education" (Busboy).

Language reflects, I believe, some of the changes in perception. For instance, while the word "model" was used sporadically throughout the Workshop, there is much greater use after the seventh session: Karlos noted, "My sense . . . is that we have a model in front of us that is obviously sparking a lot of questions"; Diana thought "the new model . . . appears to be ideal"; and Charles appreciated the "proposed model curriculum." Thus a number of the staff found the use of a model in Session Seven to help comprehend the curriculum.

As well as the use of a model, several words and images surfaced in the last few sessions which depicted the curriculum. While not so much an image, the word "intentional" grew in its prominence. Thus, in contrast to Topsy who just grewed and grewed, the new curriculum would be much more intentional. In relation to the whole of an officer's learning, Laura spoke of viewing the curriculum as more "foundational rather than finished." She went on:

> I think before I viewed it as much more of a finished thing. We come out, and not that we stop learning, but this was supposed to be your complete training, basically. And now I see it as more of a foundation - it's not the finished product.

The Principal came to a personal vision where "a curriculum department would include academics, field and spiritual formation in components and far less departmentalization." Thus, even if there is no clear definition of curriculum by the Workshop's end, there is a realization that it means much more than individual courses of learning, that it has structural implications for the college, and vocational implications for

an officer's learning.

As noted in 3.4, the Workshop shifted in its stated goal. The formation of criteria for a curriculum, instead of a finished design, took hold. That shift eventuated in some personal tension. When the seventh session resulted in renewed energy, I wondered about extending the Workshop's boundaries in order to create the curriculum itself. My Thesis Committee helped me to perceive the need for boundaries around my own contribution to this. For purposes of research, I would conclude my work with the ninth session.

I approached that session with the conviction that it was a time to "harvest" the work done, and not introduce something new. The Principal responded to the criteria I offered by saying,

> Those who were responsible for curriculum [before] did it on the basis of . . . flying by the seat of their pants, and now we have a set of criteria. That is remarkable and significantly important.

Others concurred that real accomplishment had taken place. Barb journalled her response: "I think we've clarified the issues - made some steps towards a new curriculum and seen what a difficult task this really is!! That's accomplishment!!"

While some voices expressed the conviction that the Workshop had accomplished one of its goals, the Principal had no sooner concluded his remarks in the final session when Lorie spoke:

> I'm going to say something. . . . My comment to Ray [is] that I don't feel we are anywhere near being finished our work. That although we've come to this point, I feel we need to keep going, to utilize this - keep hammering away at these things together until we feel that we have done what is required of us.

Others voiced similar responses: "I feel we are only part way there" (Erica); "the Workshop has come to the crossroads and the frustration will be if nothing further develops from our time spent in this Workshop" (Anchor); "We now have a common base (framework) on which to erect a building!" (Peter). My own reading of the data suggests that while many of the staff accepted the formulation of criteria as a legitimate goal, most held on to a completed curriculum design as the Workshop's real goal.

4.2 There is a second question that might be asked of the data: Who helped to accomplish this? The Principal, as noted, expressed his conviction that this little community of officers accomplished this task: "We've hammered" out a definition of curriculum, and "we have wrestled with models of programme."

It is difficult to determine from the data just how involved all participants felt themselves to be. When asked if they would like to take part in continuing the curriculum's design, some hesitated: Fiona acknowledged, "Not so important, although would like to be kept informed"; Diana wrote, "Not important for me to be *directly* involved, but am interested in the finished product." Peter indicated he "would be willing and interested to be involved"; and Sarah said, "I definitely want to be a part of continuing the curriculum." Thus while many expressed interest in continuing, some felt the freedom to decline.

In saying that "we did this together," however, it is helpful to reflect on those participants who expressed concerns over their sense of competency at the beginning. Despite his reservations in the second session, Graham made important contributions

throughout the Workshop, and concluded that he "enjoyed being an agent of (healthy/ necessary) change." Throughout the Workshop, though, it is Sarah who chronicles her journey of change in this respect. Even with her contributions in the early stages, she noted her feelings of inadequacy for this task. In the sixth session she said, "If I were to be truly honest much of these exercises make me see even more dramatically my own inadequacies. Not equipped to be making these decisions." It is in Session Eight, however, that Sarah begins to acknowledge a shift. She journals, "I am more and more recognizing the desire to be a part of this and recognize the importance of this being an ongoing exercise that I have a great desire to be involved in." As the Workshop concludes, she offered reasons for her change:

> At the beginning I felt more intimidated, but as time went by and my contribution was recognized and responded to, I felt much more relaxed and willing to share.

In the same journal she continues:

> At first I felt pressured by the time factor but I have grown to appreciate being included. The future of the Army is very important to me, and I feel this is one contribution towards that. I really care about what happens here - I appreciate an opportunity to contribute.

And at a more personal level she responds to me:

> I appreciate you, Ray, and your insights and your willingness to listen to sometimes even "dumb" observations.

Over time, some participants grow in their experience of belonging, and that seems to be related to the way they perceived their contributions being received. It is my contention that *the growing confidence of some voices in the Workshop can be attributed*

to the application of adult learning methods. Thus, while it is legitimate to speak of the staff accomplishing this task "together," there are differences in the way staff members perceive their contribution.

4.3 In his opening remarks of the final session, the Principal indicated that the Workshop's goal was accomplished "with the able leadership of Ray." In this final section a question is posed to the data: What contributed to the attainment of the above accomplishments?

One response to this question could be clustered under the heading of hospitality, as defined in this thesis. Here I am looking for indications of trust and respect which might encourage the staff to contribute. More physical expressions of hospitality were evident in the data. From the opening comments about the need to schedule time for washroom breaks to the observation that the staff were sitting in the "same desks" as they did years ago, a few voices focused on this aspect. Gary concluded the Workshop by journalling his concern that the "room and desks [were] not very conducive to study for *me*." Most of the staff, however, seemed content with the physical environment.

Another aspect of hospitality concerns the degree of openness for participants to offer their voices. In the first session, Fiona commented that "all were quite open to hear what the others had to say." In the second session, she remarked on "the openness of each person to contribute." By Session Three, however, Karlos noted that "some members seem to be reticent to jump in and participate." And when we discussed the officer portrait

in the fifth session, Sarah's journal made note of "departmental defensiveness."

My own contribution to this varied, in my perception. In early sessions, staff comment with such remarks as: "Leader creating an environment to facilitate freedom of expression of each others' opinions and ideas" (Diana); "I marvel really how you do not ever respond harshly, Ray" (Lorie); "I appreciate the willingness to be open to all the input from the group regardless of how frustrating some of that must be" (Karlos). There were moments, however, when some participants thought I was not so welcoming. For instance, when Esther asked why we were engaged in this project in Session Two, Gary journalled: "Esther's question deserved a fuller answer." When I became abrupt with one of the Detectives in Session Eight, Barb journalled, "I felt you cut Peter off at one point, not in the kindest way." In the Workshop's final journals, Charles expressed his perception "that present roles rather than what we bring from the past dictated how our opinions were accepted or rejected. At least at times."

The degree to which trust expressed hospitality emerges with the introduction of policy documents in Session Three. Erica reflected her perception that accessibility to such documents "may create a sense of distrust to the real value of our input if some work and thinking has and is already occurring." As noted in Chapter Three, I sought to overcome that possible mistrust in the next session.

For the final session, a specific question in the journals focused on this matter, and the officers responded to this notion of hospitality: "I feel every opportunity was given to Staff to express themselves" (Marguerite); "The environment has been open and receptive

for those who wished to express themselves" (Alice); "Comfortable, input valued; I have found the environment comfortable - welcoming" (Graham); "the atmosphere itself encouraged honesty, respect and freedom of expression" (Laura). As noted above, Sarah's journey was significant for her: "At the beginning I felt more intimidated but as time went by and my contribution was recognized and responded to I felt much more relaxed and willing to share." I concur with adult educators when they indicate that *the factors of trust and respect are critical to adult learning*. Thus, my own reading of the data indicates a perceptual field where the Workshop's sense of hospitality encouraged staff participation, but it did so for some more than others.

A second factor contributing to the Workshop's accomplishments, was the degree of importance participants attributed to it. An assumption here is that the greater the sense of importance, the greater will be the effort to contribute. As has been noted in this chapter, the degree of passion for the Workshop was more evident in the early sessions, but diminished from the fourth through the sixth. Barb herself journalled the fourth session by wondering if I was "limiting to some degree our passion" by taking too much ownership on my own shoulders. By the eighth session, when the Workshop seemed to regain energy, Sarah expressed her own recognition of "the desire to be a part of this and recognize the importance of this being an ongoing exercise." When the Principal spoke in the final session, he touched on this matter:

> I made a commitment at the beginning of [the Workshop] to support it because first of all, I had a little bit of experience prior to the Workshop in being part of Ray's Ministry Base Group . . . and I had certainly been given cause to *believe* in

> what Ray was doing to the extent that I wanted to see it brought to some kind of fruition. . . . And I must say to you a big word of appreciation for your commitment. You added your commitment to mine, and that commitment has been unquestionably demonstrated, and I am grateful to you for that.

That final session offered opportunity for the staff to express their own sense of passion for the Workshop. Two related questions in the journal asked: "How important has it been for you to be a part of this Workshop," and "How important is it that you continue to be a part of creating the curriculum?" The officers varied in their responses. Marguerite responds with "Very important" to both questions. Graham says, "Very. . . . I want to be a part of this learning process." Where there are notes of hesitancy or reluctance, it seems to have more to do with roles in the college. Fiona, who claimed "no definite part to play," writes that it is "not so important" to continue the task. Alice, who appreciated the experience, "even though my contribution has not been great," would be content to be "informed of curriculum developments." Charles added, "Rather neutral feelings, maybe because of my role." The data does disclose that those individuals who expressed ambivalence about their involvement, were officers who did not have a strong teaching role in the college. This factor, however, was not consistently the case. Lorie's teaching role, for instance, was limited, but it was "extremely" important for her to take part in the Workshop.

Coming out of this final session, Sarah indicated that "The future of the Army is very important to me and I feel this is one contribution towards that. I really care as well about what happens here - I appreciate an opportunity to contribute."

Thus, the data discloses an ambivalent perceptual field regarding the importance of the Workshop for participants. Those who expressed reservation, either felt they did not contribute as much to the sessions, or their role in the college was a factor. Those who expressed a greater passion for its importance made connections between the Workshop and the Army's future. Thus *the use of adult learning methodologies led to a greater sense of involvement for some, but not for all.*

My viewing of the data suggests that a third factor leading to change was the staff's own experience of the curriculum. Even as early as Session Three, Marguerite indicated her perspective that "staff are overloaded and we are all feeling it." My own conviction is that newer staff would not have had much opportunity at this point to experience the realities of the college year, but by Session Seven they would. I have noted the sense of fatigue with which they returned in the new year, and by the time of the full day session that was still a factor. When the "time profiles" were presented, I asked what effects the total college experience had on cadets. Following a few responses, I then asked "what effects does the present curriculum have on officer staff?" It was at this point that Laura and Graham joked about a cadet's perception of his picture. Peter picked up on the notion of busyness:

> I become in some sense a bureaucrat and a delivery man in the classroom, because I don't have time . . . with the cadets. They're too busy; I feel guilty if I even call them.

Barb added:

> This past week I had four people to get together for a committee meeting. . . . It

> took me considerable time to schedule that. . . . But it's sheer busyness. I don't think [these cadets] would say they are too challenged, or it is too deep, or whatever.

My own conviction is that the staff's pastoral concern for the cadets, and their own sense of dissatisfaction with the college programme, had a way of bringing their experience into the Workshop. Staff experience brought certain realities to our work.

A fourth consideration involves my own leadership. The Principal expressed appreciation for it at the Workshop's conclusion. An appropriate consideration asks how the staff themselves perceived my contribution. Any such comments usually came from the journalling; few direct remarks were made to me in any session. Early affirmations of my leadership included, "very open facilitator" (Peter); "I marvel really how you do not ever respond harshly Ray" (Lorie); and "thank you for your initiative" (Graham). Critique of my leadership developed along the way. One of Barb's early journal entries thought I made an assumption "that we as a staff are aware of the 'process' by which these workshops are proceeding; eg are people 'assuming' your leadership?" Busboy added, "I found this session a bit nebulous and cannot really comment in any 'real way' on the obscure questions." In Session Five, Charles had an impression of the "leader having thought this through before, has an awareness not available to me." Yet from the same session Busboy observed, "As a facilitator you, Ray, are very good. Your warmth, wisdom and willingness to hear everyone's opinion is appreciated. You are a very objective leader in these sessions." That sense of objectivity was questioned by Charles who concluded the Workshop with a perception "that present roles rather than what we bring from the past

dictated how our opinions were accepted or rejected." For the most part, the remaining sessions after the presentation of the new model were affirming: "You're OK Ray" (Peter); "leader ably kept us on track" (Diana); "tendency to get off track . . . was tactfully overcome to a large extent by effective leadership" (Karlos); "Thank you Ray for your leadership of the Workshop. You were sensitive to the concerns anticipated to be raised by THQ" (Erica).

An exception to these comments came in the eighth session when I cut a Detective off. Peter became more critical of my leadership in this moment: "I feel that to some degree you are now playing the 'adult teaching game' with us rather than seeking the best possible information . . . to *quickly* help us." His perspective on that "game" received a more balanced treatment in the final session. In the final session a great deal of appreciation was expressed, especially by Sarah:

> I appreciate you, Ray, and your insights and your willingness to listen to sometimes even 'dumb' observations. You have started us on a very important journey - one that must be travelled. We have crossed a few bridges and will cross more but I see you as the motivating factor behind it all. Thanks.

Thus the data indicates a perceptual field which views my leadership as an important factor in the Workshop's accomplishments. I will reflect more theologically on my leadership in the final chapter.

The role of Scripture provides a fifth dynamic in evoking change. Salvationists look to the Word of God as an instrument of change, and how it fulfils that role in the Workshop is significant. For instance, there was never any doubt expressed by staff

members that the Bible had a central place in the curriculum. Whenever discussions took place about cadet learning, it was assumed that the Scriptures would be integral to that. When Session Four explored the officer portrait, one group indicated that the curriculum should "provide a foundational overview of [the] Word of God . . . because it is basic to . . . the evidence of knowing God." Peter was adamant that the curriculum should be "biblically based" because "our calling is from God who revealed himself in a Book, and still reveals his character through that Book. Otherwise we disband." The data reveals some discussion around the degree of time devoted to the study of Scripture, but not to its centrality.

However, the role of Scripture in the formation of the curriculum shows in a more indirect manner. For instance, at one level the language of the Bible supplied part of the Workshop's vocabulary and stock of images. Mention has been made of Diana's remark that: "the tendency is to think that we are 'wandering in the wilderness' when actually that is not the case," (taken from the experience of Israel, in Exodus and Numbers). In the sixth session Busboy depicted our context as one where everyone does what is "right in his own eyes" (Judges 21:25). When Charles wanted to stress the interval between his last corps appointment and the present, he said, "I haven't been in a corps since 1969, the year Noah built the ark!" And when Peter connected curriculum renewal with the college's structures he alluded to the imagery of Jesus (in Mk 2:22): "There's no way you can get renewal and keep it in the old wine skin. Now, what the shape of the wine skin should be, I don't know . . . [but] structure is going to change around here." When Laura journalled

her last remark in the Workshop, she thanked me, in the words of Mordecai, for bringing us "to such a time as this" (Esther 4:14).

Occasionally a staff member makes a more direct reference to Scripture. Thus, when discussing the interdependence between "knowing God, ourselves and our mission," Barb reflected on the life of Jesus:

> He would do teaching, and then [the disciples] would go out in ministry together and then they'd blow it; they couldn't cast out these demons or whatever, and then they got back together and they'd talk about it. . . . But it's hard to draw a line and say there he was teaching, and then they were doing, and then they were being - it happened at once.

As noted in the third chapter of this thesis, I incorporated various biblical readings into each session, usually in connection with a time of worship. The Parable of the Builders, in Luke 6:46-49, may have had an influence on Laura's perception of the curriculum as "foundational." The role of Scripture became more explicit when the issue of the college's identity took root in Session Six, and was linked with the mission of God as made known in Scripture. When I introduced a model for curriculum in the seventh session, I explicitly drew upon the biblical concepts of salvation and sabbath. Rather than an overwhelming experience of busyness, I asked what it might look like for our curriculum to experience sabbath. I also expressed the conviction that if the Army's mission is "to express and embody salvation in our world," that should have an impact on the way we approach curriculum. Whether it was because these more explicit references came late in the Workshop is difficult to know, but they did not take root in the thinking of the staff. Marguerite found my references to sabbath "fuzzy." And Barb said it should be taken out

of the criteria if it needs explanation. Similarly, there is virtually no mention of salvation in open discussion or the journals.

Thus, my own reading of the data is that we utilized Scripture in different ways throughout the Workshop. My conviction is that the *use of adult learning methodologies permitted the more conversational function of Scripture to take effect*. I will explore this more fully in the theological reflections of the next chapter.

A sixth consideration examines the degree to which the Workshop's playfulness contributed to its accomplishments. Earlier sections of this chapter detail the questioning of my invitation to "have some fun." People did, in different ways. For instance, when one group set out a learning path for cadets to know God through the study of the Bible, Charles quipped that one way to accomplish this was for everyone to "take trips to the Holy Land. And Anchor will pay as long as Charles will endorse the cheque." Another group set out characteristics of a new officer, and Karlos added, "I'd like their second name to be Jesus!" My own sense of the data is that playfulness is less evident through the middle sessions. Peter commented that the fifth session seemed to be marked by a "new seriousness and intentionality. More task-oriented." It was not until the eighth session that I had participants engage in role play, itself a form of playfulness. When I introduced the criteria in the final session, I spoke of it as an attempt to play with them. At the Workshop's conclusion only Barb journalled her conviction that "at times, we've really had fun together." My own perception is that *the Workshop had its playful moments, but the data does not offer a clear voice as to the effect of this perception on the outcome*.

The next consideration has to do with the extent to which the Workshop engaged in critical thinking, and its consequent effect on the outcome. This chapter has chronicled various ways participants questioned and challenged assumptions. This was facilitated, in part, by the installation of the Detective role. But when that role was dropped, critical thinking did not. For instance, an important insight came from Barb's journal in Session Three, when this officer observed that "like Topsy, we've continued to add on and add on over the years, without adequate reflection and critique." In the fourth session Sarah thought "that there was a bit of an assumption that we can answer the questions what and why in twenty minutes." And in that same session, the question persisted as to whether there was "an assumption that the present curriculum is not adequate, or something needs changing?" When the final session came to a close, Peter kept the spirit of critical thinking alive by warning members not to allow these criteria to become "shackles." So while critical thinking opened up the Workshop's process, it also kept the process closely engaged with the Army's tradition. Its critical inquiry was never far from concern with the tradition, whether represented by the present curriculum or the larger institutional structure. Thus *adult learning methodologies encouraged the use of critical thinking which was essential to the outcome of the Workshop*.

Finally, while it is evident that a number of factors led to the Workshop's accomplishments, I would contend that the cumulative effect of changing perceptual fields was a major factor. I am not grounding this conviction in any single piece of data, as much as an integration of these findings. As a result of the Workshop, I believe some of its

officers came to view themselves, the curriculum, the Workshop and the college differently. My conviction is that *the employment of adult learning methodologies led to the transformation of personal and corporate perceptions which played a critical role in the Workshop's outcome*. In the first session, Graham expressed his hope that "we might be open enough to actually go through the process of metamorphosis in curriculum - and not JUST talk about it." The word "metamorphosis" is related to the word the apostle Paul uses in Romans 12:2 where he exhorts his readers: "Do not be conformed to this world, but be transformed (*metamorphizo*) by the renewing of your minds." Such transformation took place.

I conclude from these findings that viewing the data through the lens of "meaning perspectives" has provided an appropriate way to analyze this Curriculum Workshop. This method gives insight into the dynamics at work and to the role of participant perspectives. These findings suggest to me that, while other factors were also at work, the transformation of perspectives contributed significantly to the curriculum's eventual outcome. To a more theological articulation of these findings and the Workshop's contributions I now turn.

Chapter Five

CONVERSING WITH THE WORKSHOP

To conclude this thesis, I want to shift the image from a viewing of, to conversing with, the Workshop. The first part of the conversation expresses my own theological reflections on the Workshop's process, especially one of its key elements. Then I will engage the Workshop's voice with those traditions that located it in the first chapter. This final chapter thus develops the notion of the Workshop as conversation.

The Workshop's Theology

When the Workshop was framed in the second chapter, I indicated that it would be theological to the degree that it was faithful to the biblical story, appropriate to our context, and transformative in its effects. I envisioned its theological character primarily in relation to a final curriculum; further thought convinces me that the process itself is highly theological. The following comments express my perception of the Workshop's theological character.

The previous chapter viewed the staff's capacity to indwell the biblical world. We alluded to that world with off-handed comments about Noah; we reflected on its stories, such as the manner by which the disciples learned from Jesus; and connections were made between Jesus' wineskin imagery and the curriculum's implications for structure. As Fred Craddock has noted, biblical authors themselves employed Scripture to "create a world in which the account is to be heard, thereby weaving the fabric of trust essential for

communication."[1] It is that notion of a biblical world through which the staff understood God, the Army's mission and the Workshop. As Lindbeck expresses it, "A scriptural world is thus able to absorb the universe. It supplies the interpretive framework within which believers seek to live their lives and understand reality."[2] I would even contend that the naming of the existing curriculum as Topsy, from Uncle Tom's Cabin, is an instance of Lindbeck's conviction that "most of western literature is midrashic commentary" on the biblical story.[3] The staff did not simply look *at* the Bible, but viewed the task at hand *through* the world of the Bible. We were, in Polanyi's terms, "indwelling" the biblical world in order to engage in the task of curriculum design. By so doing, I believe we faithfully carried forward that biblical story with its focus on the gospel of Jesus Christ.

While the staff indwelt the biblical world, it did so from within a specific context. Following Bevan's understanding,

> Theology that is contextual realizes that culture, history, contemporary thought forms, and so forth are to be considered, along with scripture and tradition, as valid sources for theological expression.[4]

I believe that the Workshop's context was a factor in several ways. First, our employment

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[1]Fred B. Craddock, "The Sermon and the Uses of Scripture," Theology Today 42 (April 1985), 11. Craddock focuses here on Luke's use of the Old Testament.

[2]George A. Lindbeck, The Nature of Doctrine (Philadelphia: The Westminster Press, 1984), 117.

[3]George A. Lindbeck, "The Church's Mission," in Postmodern Theology. ed. Frederic B. Burnham (New York: HarperCollins Publishers, 1989), 41.

[4]Bevans, Models of Contextual Theology, 2.

of adult learning methodologies contextualized this Workshop. Other cultures may suggest different ways adults learn, but these methodologies were drawn from a North American context, and were appropriate for that location. Context also played an important role in that the questions dealt with were those of its participants. They were local questions, and one could depict this as an instance of what Robert Schreiter names "local theology." He contends that "without a sensitivity to the cultural context, a church and its theology either become a vehicle for outside domination or lapse into docetism, as though its Lord never became flesh."[5] The staff sought changes in the curriculum because of their awareness that changing cultural conditions impacted the ministry of Salvation Army officers. While wanting to retain our identity as an Army of Salvation, we considered it important to respond to the Canadian context. And in a more focused concern, changes were sought in the curriculum because of developments in this particular college. Tension is evident between the college's international identity and its local realities, and it is in this tension that a new curriculum was "hammered out."

While other changes might be envisioned for the college, I believe the Workshop introduced appropriate changes. Here I concur with Charles Wood that

> There is a kind of fidelity to "tradition," an adherence to old forms and to the memory of old situations, which amounts to betrayal, just as there is a kind of freedom from and with tradition which permits a more genuine and radical

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[5]Robert J. Schreiter, Constructing Local Theologies (Maryknoll: Orbis Books, 1986), 21.

faithfulness to it.[6]

By introducing a curriculum that was more reflective of our context, I believe we were more faithful to our tradition. By seeking to make sense of the gospel in a particular situation, the Workshop was, in Newbigin's phrase, an "exegesis of the gospel."[7]

The degree to which the Workshop was transformative in its effects can be assessed in different ways. As noted, the Workshop led to the introduction of a new curriculum and a new administrative structure. Any observation of their impact on the college lies beyond the scope of this thesis. A more discernable effect concerns the transformation of the process by which curriculum is formed. The Workshop instituted a process whereby the voices of all the staff could be heard. Rather than curriculum choices being made by a few in administrative power, the Workshop empowered others to have a place. For instance, as Barb journalled her final comments she said: "It's been important to be part of this. I've found a place to have a 'voice'." Like Jesus inviting Bartimaeus to speak when others would silence him, the Workshop welcomed voices to speak who were otherwise excluded from conversation in the tradition (Mk 10:46-49). My hope is that this process would in turn enable staff members to also hear and trust their students.

As has been documented, the transformation of perceptions played an important role in the Workshop's accomplishments. This notion is, in my estimation, closely tied to

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[6] Wood, Vision and Discernment, 40.

[7] Newbigin, Truth To Tell, 35.

the biblical grammar of conversion and sanctification. Jesus, for instance, was vitally concerned with the perceptions of his disciples. As men and women followed him their perceptions of such matters as community and ambition were confronted by those embodied in Jesus. While he affirmed their perceptions - "Blessed are your eyes, for they see, and your ears, for they hear" (Mt 13:16) - he also challenged them: "You of little faith, why are you talking about having no bread? Do you still not perceive?" (Mt 16:8-9). That Jesus trusted his followers to undergo perspective transformation is evidenced by his use of parables, which requires the learner to work out the image or story. Eventual confession of his identity, and the significance of his cross and resurrection constitute remarkable transformations for these followers.

Reflecting on the life of the apostle Paul, Beverly Gaventa distinguishes between conversions that "grow out of the past . . . and those that result in an affirmed present at the expense of a rejected past."[8] Another kind of experience may be called "transformation" which

> is a radical change of perspective in which some newly gained cognition brings about a changed way of understanding. Unlike a conversion, a transformation does not require a rejection or negation of the past or of previously held values. Instead, a transformation involves a new perception, a re-cognition, of the past.[9]

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[8]Beverly R. Gaventa, From Darkness to Light (Philadelphia: Fortress Press, 1986), 10.

[9]Gaventa, 10-11.

Gaventa argues from key Pauline texts[10] that he did not reject his past when encountered by the risen Christ. Rather, Paul integrated his new understanding of Christ with his past in such a way that he did not have to reject it. I would argue that this kind of transformation took place in the Workshop. Individual and corporate perspectives changed, but in such a way that they could be integrated into a larger story. Salvationist tradition tends to distinguish sharply between conversion and subsequent transformation, or sanctification. The Workshop, I believe, demonstrates that transformation involves changes in perspective, and the kind of teaching we bring to that task is critical. Conversely, as with the disciples, such transformation of perspective comes about in the practice of doing, of obedience.

While work on this project has sharpened my work with these three questions, what has changed for me is a much clearer understanding of the role of tradition in each. As I approached each of those questions I became aware of a conversation already in place. Thus I resonate with Lesslie Newbigin's contention that "all genuine learning [is] guided and disciplined by a tradition."[11] The role of tradition in theology has taken on new significance for me.

On reflection, I believe the Holy Spirit worked through the various traditions, personalities and methodologies of this Workshop to evoke transformative learning. The

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[10]She pays particular attention to the more autobiographical elements in Galatians 1:11-17, Philippians 3:2-11 and Romans 7:13-25.

[11]Newbigin, The Gospel in a Pluralist Society, 12.

Workshop can be viewed in my estimation through one of Jesus' parables: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened" (Mt 13:33).

Having reflected on the theological process of the Workshop, I would like to draw attention to one of its defining aspects. In my estimation, the Workshop "turned" or pivoted around the notion of identity. This issue surfaced in numerous ways, such as whether the college was a training school or a Bible college. However, it was in the middle sessions that, in my estimation, the Workshop's struggle with identity became linked with the Army's own struggle for identity. And it is significant that the biblical image of "wilderness" was suggested in connection with both. For instance, when the fifth session seemed for some to become overwhelming, Diana journalled that "the tendency is to think we are 'wandering in the wilderness' when actually that is not the case." In the next session, when Busboy expressed his conviction the Army is "perhaps going through an identity crisis," he thought "we're sort of in a wilderness, and we don't know what we stand for anymore." In Israel's experience, the wilderness is that moment when the pilgrimage, even mission, of God's people seems to lose focus and a sense of direction. Further reflections prompt me to suggest that the struggle of identity within the wilderness takes us to the heart of the Workshop.

After the calling of individuals and families in the Genesis story, the book of Exodus focuses on a people whom the Lord depicts as "my people" (Ex 3:7). In a defining

text, this liberating God says, "Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation" (Ex 19:6). As Fretheim notes, the narrative of Exodus "is concerned with how these people more and more take on their identity, becoming in life what they already are in the eyes of God."[12] When Israel flees its Egyptian bondage, but loses momentum in the wilderness, that identity becomes fragile. Lacking Moses' visible leadership, the people encourage Aaron to craft "an image of a calf" (Ex 32:4). When they bow before the image as the gods "who brought you up out of the land of Egypt!" their identity is questioned. In God's view, they were no longer "my people;" turning to Moses, God names them "your people" (v. 7), and is even prepared to consume them and make of Moses "a great nation" (v. 10). What follows becomes, in my estimation, a remarkable moment in the biblical story. Moses refuses the invitation for personal greatness, and also refuses to let God off the hook. He insists that these are "your people" (v. 11). He brings a tenacious logic before God that wonders how onlookers will react when they discover God could not bring these people through the wilderness, and recalls God's own commitment to "Abraham, Isaac, and Israel" (v. 13). When this conversation resumes after Moses has it out with Aaron and the people, he seeks favour from this God:

> For how shall it be known that I have found favour in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth (v. 16).

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[12]Terence E. Fretheim, Exodus (Louisville: John Knox Press, 1991), 22.

Remarkably, God responds to Moses by saying: "I will do the very thing that you have asked" (v. 17). Thus, it is within the wilderness that the callings of God's people, leadership, and even God are "hammered out." The biblical understanding is that the identity of God's people is defined by their relation to this saving God, who is also remarkably open to the voice of leadership.

It may be recalled that one of Barb's early journals wondered if I needed to clarify my leadership to the staff. My tentative Salvationism seemed to carry over into this Workshop. The previous chapter demonstrates how for some that kind of leadership invited them into the conversation. But it was in the seventh session, in the wilderness, that my voice found its place. Like Moses, who learned to trust his own voice instead of Aaron's, part of my journey in the Workshop was to trust my voice in the conversation. The issue of identity thus touched me in a personal way.

It is also significant in my view that, following this critical moment in the Exodus story, God relocates from the distance of Sinai to a mobile tabernacle in the wilderness. In Fretheim's words,

> God is not like the gods who remain at some remove from a messy world, enjoying their own life, often uncaring and oblivious to the troubles of the creatures. God leaves the mountain of remoteness and ineffable majesty and tabernacles right in the centre of a human community.[13]

It is my conviction that issues of identity will be determined increasingly in a "messy world." Donald Schön puts it this way for educators: "Can the prevailing concepts of

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[13]Fretheim, 273.

professional education ever yield a curriculum adequate to the complex, unstable, uncertain, and conflictual world of practice?"[14] The extent to which this is true for a school's curriculum, is also the case for the institution sponsoring it. In this instance, the Salvation Army will discover its identity in relation to this God who tabernacles in this messy world.

This implies, of course, that there is a relationship between a people's identity and a school's curriculum. That there is has been demonstrated when Great Britain lost some of its international influence. Its Conservative Government in the 1980s legislated changes to create a national secondary school curriculum in order to recover its national identity. Ironically, a comparison of 1988 subjects with those in 1904 shows virtually no change. In effect the values of a particular segment of the nation shaped the curriculum. This has prompted Ivor Goodson to comment: "It would seem possible that declining nations in their post-imperial phase have nowhere to go but to retreat into the bunker of the school curriculum."[15] The danger for the Salvation Army, and other expressions of the church, is to look to a "golden era" to determine its identity, and establish a curriculum for its future leaders based on that era. The Salvation Army has known its moments of power and prestige, and the danger is that we allow only those moments to define us. And when our journey seems disoriented, the temptation is to craft our own gods to lead us on, such as

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[14]Schön, Educating the Reflective Practitioner, 12.

[15]Ivor F. Goodson, Studying Curriculum, 110.

the managerial gods of our culture. This Workshop I believe calls the Army to seek an understanding of God's identity shaped by the gospel in order to seek a gospel-shaped understanding of our identity.

The wilderness text also draws attention to the importance of naming. Israel is named by God, and the struggle over identity is a struggle over that name. Earlier chapters of this thesis detailed ways in which Salvationists struggle with their name. The Workshop however has deepened my confidence in The Salvation Army's name being integral to its identity.

First, the Workshop embodied "salvation" in that it freed and empowered the teachers of this school to take responsibility for its curriculum. While I endorse the Army's system of international training colleges, with similar aims, I also believe it is essential for each college to establish its own curriculum. To impose a curriculum on teachers is to mistrust the teacher, and the consequent effect is for the teacher to mistrust the learner. I agree when Goodson says,

> To be in bondage to a syllabus is a misfortune for a teacher, and a misfortune for the school that he [*sic*] teaches. To be in bondage to a syllabus which is binding on all schools alike is of all misfortunes the gravest."[16]

This thesis documents the journey of some staff members for whom this sense of empowerment was real, and redemptive.

As well, my own conviction is that the Workshop engaged in a form of warfare as

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[16]Goodson, 108.

framed by Donald Schön. He argues that institutions as well as individuals have epistemologies. His concern is that the research university in particular has developed an epistemology that discounts the importance of practice in forming theory. The inability of such an approach to deal with many of life's realities prompts a new form of "action research." His conviction is that major universities are bound by a "technical rationality" which makes the practicum of secondary value. Introducing the role of practice as primary means, for Schön, "becoming involved in an epistemological battle."[17] I believe this project engaged in such a battle. While its primary context addressed a Salvation Army college, it has implications beyond that context. Its warfare refuses an epistemology that marginalizes practice in relation to theory because its own practice of obedience will not be marginalized in relation to knowing God.

That we did this as an educational task is, I believe, significant for the Salvation Army, which has tended to marginalize education within its life. Here I concur with Walter Brueggemann that "every community that wants to last beyond a single generation must concern itself with education." In his estimation,

> Education has to do with the maintenance of a community through the generations. This maintenance must assure enough continuity of vision, value, and perception so that the community sustains its self-identity. At the same time, such maintenance must assure enough freedom and novelty so that the community can survive in and be pertinent to new circumstances. Thus, education must attend both to processes of continuity and discontinuity in order to avoid fossilizing into irrelevance on the one hand, and relativizing into disappearance on the other

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[17]Donald A. Schön, "The New Scholarship Requires a New Epistemology," Change 27 (Nov-Dec 1995), 32.

hand.[18]

The issue of identity thus lies deep in the heart of Salvationist faith, and becomes central to the concerns of this Workshop.

The Workshop's Voice

Having discoursed with the Workshop, I would like in this final section to project its voice to the various traditions that converged on it. This thesis entered the Workshop via the traditions of Salvation Army training colleges, theological education and adult education; I would like to conclude by voicing its contributions to those same traditions.

My first words are directed to "2130," and to the system of Salvation Army training. While valuable criteria have been established for the Toronto curriculum, a process has been launched which I hope will not be lost. This process need not be copied slavishly, but it has taken seriously the educational nature of curriculum design. As for the wider picture, even at the time of writing this chapter, the Army is undergoing important discussions about the future of its colleges in this Territory. While it is important to listen to many voices, I would trust that the voices of its teachers would be primary. Likewise, when any international planning is done for the Army's training system, the experience of this Workshop has something important to contribute. Every college will enter such discussions with its own perceptions about training. If we want to work together on

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[18]Walter Brueggemann, The Creative Word (Philadelphia: Fortress Press, 1982), 1.

training issues, we will need to consider the way adults learn. My own conviction is that the Army has a unique opportunity through its colleges to discuss how curriculum can retain its international dimensions but be faithful to its local context. Our tradition in the "training of the heart" is important, but the new curriculum integrates that focus with training the mind and the hand. That relationship is I believe important for Salvation Army training.

Second, I would like to express the significance of this Workshop to the Movement that spawned the college. The Salvation Army, as indicated earlier in this thesis, has a certain ambivalence about education and theology. We value such notions as training and doing; not so much theological reflection and education. This has been expressed by Phil Needham:

> The Army's predilection for action as opposed to reflection needs reassessment. Armies, of course, are by nature action-oriented. Theirs is not to ask *why*, only to find the most effective means of achieving the received objective. Historically, The Salvation Army's strength has been the ability to respond quickly to missionary challenges. It has been scarce on theological tools with which critically to evaluate its responses.[19]

I trust that this Workshop will help to overcome unhelpful fears and dualities, and offer a theological tool. It is my conviction that theological thinking is our need as a Movement. For instance, numerous understandings of leadership are at work in our culture, especially those dominated by managerial images. Cadets come to our colleges, and officers engage

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[19]Phil Needham, Community in Mission (Atlanta: The Salvation Army Supplies, 1987), 74.

in their task, with notions of leadership already formed by those cultural images. The need in my view is to understand leadership from within the Christian story, which is a theological task. And any transformation of perceptions already at work is an educational task. This Workshop models both dimensions of that process.

As well, this thesis suggests ways of understanding the notion of "salvation warfare" today. While there are very real dangers in this imagery, I view it as integral to the gospel as public news. The ideological frameworks that oppress people in our world are different from those of our founding years. Put more biblically, our struggle is still against the "cosmic powers of this present darkness" (Eph 6:12) which become embodied in education, health care systems, hockey arenas, our streets, and The Salvation Army. The Salvationist mission is to discern them, name them, and engage with them in the kind of warfare that embodies saving grace.

To the tradition of theological education, more broadly speaking, I would offer the gift of this Workshop for its own discourse. Drawing on his understanding of the hermeneutical model of Deuteronomy, Walter Brueggemann suggests that

> The task for theological education . . . is to keep the crucial, reflective conversation going between the script that we hold to be authoritative and the context of American society in which other scripts are powerfully at work.[20]

This Workshop offers one model by which to keep that conversation going. It struggles in its own way with issues of fragmentation and power. But it keeps going, and in that

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[20]Walter Brueggemann, "The Case For An Alternative Reading," Theological Education 23 (Spring 1987): 103.

respect I believe has something to say to the tradition of theological education.

In particular, recent publications, such as those of Farley and Kelsey, have drawn attention to the way curriculum manifests the theological character of a school. This study concurs with that, but takes it further. It suggests that not only the curriculum's shape, but *its process of design*, is theological in character. To return to Brueggemann's notion of scripts, it would be helpful, from my perspective, for theological education to become more aware not simply of the shape of the biblical canon, but of its process of formation. He continues,

> As educators, we should pay attention to the canonical process in Israel. For if we can understand how Israel dealt with these difficult matters of continuity and discontinuity, of stability and flexibility, we may arrive at a new sense of authority in education. We may understand afresh how the Bible is the live Word of God.[21]

For instance, an understanding of how the collection of individual Psalms took on the shape of a Psalter, would point in that direction. An understanding of the biblical process should offer important clues concerning the theological character of the biblical script.

To the world of adult education, I would first express my indebtedness for the tools appropriated in this project. The insights and suggestions offered through this emerging discipline has been most helpful to me. Much of this work confirms those insights, especially the role of critical thinking in perspective transformation. I would suggest, however, that this study brings its own critical reflection to the world of adult learning. For instance, Mezirow places value in a contractual group rather than an organic

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[21]Brueggemann, The Creative Word, 6.

relationship "predicated upon complete identification with the group."[22] His fear is that an organic group might abandon "critical dialogue in favour of blind deference to group codes, norms, authority, or ideology."[23] Participants who engaged in this study were not so much an organic or contractual group, as a covenantal group. My own perception is that our covenantal relationship did not hamper critical reflection of our tradition, and in fact its commitments were a factor in keeping the process going in moments of darkness.

Beyond specific issues, I would like to offer my conviction to the world of adult education that its work is deeply theological in character. When, for instance, Mezirow claims that "our need to understand our experiences is perhaps our most distinctively human attribute,"[24] he voices a theological concern. As Sharon Parks puts it, "It is in the activity of finding and being found by meaning that we as modern persons come closest to recognizing our participation in the life of faith."[25] Biblically put, humans are created in the "image of God" (see Gen 1:26-27), and this instinct for meaning reflects that conviction. I have sought in this thesis to develop some of the theological dimensions of adult learning theory, such as its emphasis on hospitality in teaching. One aspect of adult learning, in my estimation, bears such theological reflection. Stephen Brookfield makes use of the notion

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[22]Mezirow, Transformative Dimensions of Adult Learning, 191.

[23]Mezirow, 191.

[24]Mezirow, 10.

[25]Sharon Parks, The Critical Years: Young Adults and the Search for Meaning, Faith, and Commitment (San Francisco: Harper and Row, 1986), 14.

of *integration* as a stage in transformative learning: "Having decided on the worth, accuracy, and validity of new ways of thinking or living, we begin to find ways to integrate these into the fabric of our lives."[26] Mezirow, from another angle of vision, believes that "meaning is making sense of or giving coherence to our experiences."[27] What I want to address is the assumption in these statements that any notion of integration or coherence implies an underlying reality capable of generating coherence or integration. In my estimation, such a reality is located in the Christian story. This is not to proof-text that story, or to eliminate its incoherences, but to express the conviction that the human instinct for coherence and integration has a basis in a story, whose main character is depicted as one in whom "all things hold together" (Col 1:17). That theological reality underlies, in my estimation, any notion of curriculum as coherent learning.

While not addressed in the opening chapter, this study can also be a voice in the discourse of curriculum studies. For instance, our own wrestling with the effects of a curriculum is reflected in recent events in the city of Winnipeg. The suicide of an intern at the city's university hospital has prompted an investigation, in that the suicide rate for resident doctors is six times the national average. While acknowledging the complexity of the issue, there are calls to investigate the role of curriculum, which tends to place

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[26]Brookfield, Developing Critical Thinkers, 27.

[27]Mezirow, 11.

extraordinary demands on exhausted interns.[28] Effects of a curriculum on students and staff have a role in curriculum study.

With respect to the process of design, Ivor Goodson contends that much curriculum study tends to be "ahistorical" in the sense of ignoring a particular curriculum's history. It is time, Goodson argues,

> to place historical study at the centre of the curriculum enterprise, to exhume the early work on curricular history, and the spasmodic subsequent work, and systematically to rehabilitate the study of the social construction of school subjects and the school curriculum.[29]

His critique focuses on the way school subjects tend to be valued primarily for their professional importance or teaching careers, not primarily for the students. Goodson, and others, thus speak of the "impregnable fortress of the school subject." Like Donald Schön, Goodson wants to avoid both a "flight to theory" and a "flight to practice." His own proposal is on "*curriculum as social construction*, first at the level of prescription itself, but also at the levels of process, practice and discourse."[30] As with my previous comments on adult learning, I would suggest that conversation about "social construction" inevitably raises theological issues. However, Goodson concludes:

> More recently I have been wrestling with how to integrate different foci and levels of analysis. In developing an integrated social constructionist perspective this work

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[28]Alexandra Paul, "Doctor Suicide Soaring," Winnipeg Free Press, 11 January 1997, A3.

[29]Goodson, 23.

[30]Goodson, 111.

> pursues the promise that the theoretical and the practical, or structure and agency, might be reconnected in our vision of curriculum scholarship.[31]

I contend that this study can offer a voice in this pursuit. It is thoroughly contextual, yet consciously draws on the traditions represented in the Workshop. While designed with a Salvation Army college in mind, this project has implications for the wider cultural attempts to understand school curricula, especially to discern what happens when the craft of teaching is taken seriously in curriculum design.

Finally, I want to indicate ways the Workshop converses with me. Here I reflect not just on the event itself, but the totality of this project. As indicated, an important learning for me has been the role of tradition. I have not always appreciated tradition's place, thinking that it often stifled life. When I watched "Fiddler on the Roof" in 1972, I identified with Tevye's daughters seeking change. But when my own daughter performed it in 1995, my feet were planted much more with Tevye. This thesis commenced with an awareness that at least three traditions came together as, in the phrase of Alasdair MacIntyre, "historically extended, socially embodied argument[s]."[32] The uniqueness of this project, I believe, is the way distinct traditions were brought together. We were, in my estimation, breaking new ground by viewing the notion of curriculum through the biblical story as embodied in the life of the Salvation Army. While the Workshop inherited various

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[31]Goodson, 117.

[32]Quoted in William C. Placher, Unapologetic Theology (Louisville; John Knox Press, 1989), 108.

conversations, it can now claim its voice within them, and I have learned from this. This project also encourages me to claim my voice in those conversations, to bring it from the footnotes to the body of the text. A realization of its legitimate place in the Workshop, and in the traditions it represents, constitutes my own transformation. I leave this project a very different person.

To conclude, this thesis documents the way various traditions and individuals came together for a Curriculum Workshop. As they did so, perspectives were brought to the event which set it in motion and in tension. The thesis has reflected on the way those perceptions were transformed, and in turn became transforming perceptions. For this too expresses an immense salvation!

APPENDIX A

Thesis Proposal

DOCTOR OF MINISTRY THESIS PROPOSAL

Learning to Educate:
An Application of Adult Learning Theory to Curriculum Design

BACKGROUND AND CONTEXT OF APPLIED RESEARCH THESIS

My ministry base is located at The Salvation Army's College For Officer Training, in Toronto. Its programme prepares women and men for officer-leadership within the Canada-Bermuda Territory[1] of The Salvation Army, whose Mission Statement reads:

> The Salvation Army, as an international movement, is an evangelical branch of the Christian church.
>
> Its message is based on the Bible; its ministry is motivated by love for God and a practical concern for the needs of humanity.
>
> Its mission is to preach the Gospel of Jesus Christ, supply basic human needs, provide personal counselling and undertake the spiritual and moral regeneration and physical rehabilitation of all persons in need who come within its sphere of influence regardless of race, colour, creed, sex or age.

The Toronto college oversees a satellite training centre in Montreal; another college is based in St. John's, Newfoundland.[2] Each college constitutes part of an international network of training colleges, which are ultimately responsible to The Army's International Headquarters in London, England.

The Canadian colleges train students[3] within a two year programme, culminating in their ordination and first appointment as officers. Their programmes constitute part of a learning continuum for a future officer. Prior to studies at our college a "candidate" must

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[1] A Salvation Army Territory can consist of part of a nation, or a combination of nations. In this study I will limit my focus to the Canadian context of this Territory.

[2] For purposes of this study, focus will be limited to my ministry base at the Toronto college. I have some involvement with the Montreal campus, but little with the Newfoundland college.

[3] Students at training colleges are called "cadets", in keeping with the military tradition. For the purpose of reading this Proposal I will use the term "student".

fulfil certain requirements.[4] After ordination there are post-college expectations of an officer.[5] Specific expressions of a college's programme vary within The Salvation Army world, but policy states that it should train officers who: "know God; know themselves; know their mission".[6]

In recent years, the training colleges in Canada have developed a relationship with the Catherine Booth Bible College, in Winnipeg. Upon graduation our students are granted approximately one-third of needed credits towards a B.A. in Biblical and Theological Studies in their programme.[7]

Each September a new group of students is admitted to the college, and given a Sessional name.[8] Students entering in the fall of 1994 will be named "Messengers of the Truth". Most of a student's learning and practice of ministry takes place then with the same group of students, or Session. This is done with the intent to nurture a strong sense

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[4] Candidate lessons include some basic Bible studies; reading of Salvation Army history and doctrine; and practical experiences in leadership. Several concerns have been raised about the process, and at the moment it is under review.

[5] After ordination a new officer serves a probationary five year period as a Lieutenant. During this time the officer must participate in two residential workshops, scheduled in the second and fourth years, and complete two courses of study. His or her officership then comes under consideration for confirmation, and "promotion" to the rank of Captain.

[6] Quoted in Orders and Regulations for the Training of Salvation Army Officers, by International Headquarters (London: Salvation Army, 1991), 9. It is anticipated that each college will contextualize the meaning of these goals for its Territory.

Our college is responding to this task in its first Internal Self Study. This process has adapted a model used by Salvation Army colleges in the United States. Among the thirteen standards examined is one that inquires about our college's goals and objectives. The Self Study recommends that the college creates a "profile" of new officers in terms of character and skills. It is likely that such considerations will emerge in the course of the action in ministry in this study.

[7] The Toronto college has also begun offering courses fully accredited by Catherine Booth Bible College. They are accessible not only to our students but to both laity and officers off-campus. Otherwise our curriculum is designed with our students in mind.

[8] The Toronto college's students are usually drawn from provinces other than Newfoundland. Currently there are forty three men and women enrolled in our college. The current Sessional names are "Crusaders For Christ" and "Messengers of Hope."

of corporate identity. This has meant however that students learned from the same courses, regardless of previous educational and cultural background. Our college has attempted to introduce some diversity into its programme in response to the inadequacies of this approach.

The Toronto facilities opened in 1960.[9] At that time most students were single, and in their early twenties. Now, they tend to be married, with children, and their average age is close to thirty. In 1960, few students would come with post-secondary learning. Now, their education ranges from grade twelve to the graduate level in various disciplines. Thus there is an increasing diversity in our students' social and educational backgrounds.

Our college is staffed by both employees and Salvation Army officers. Employees hold such positions as secretarial, day care, maintenance and librarian. Presently, there are seventeen officers whose experience ranges from about seven years to thirty, and includes various aspects of Salvation Army work. Married couples are usually appointed to the college together; there are three single women officers on staff. Educational qualifications range from a high school diploma to graduate levels; about one-third have a theological degree apart from our own college system. The various departments of the college are administered by an appropriate council, overseen ultimately by the Administrative Council. These departments include Personnel, Home, Business and Finance, Field, and Education.

My appointment to the college is as its Education Officer. I teach various courses, oversee the library, and evaluate students in ministry situations. This office places me on various councils within the college, and on The Salvation Army's Territorial Education Board.

My research interest has grown out of one responsibility in this practice of ministry. The Education Council, which is made up of six officers and which I chair, is mandated to design and implement the college's academic curriculum. It is this task that has become the focus of my work in the D. Min. Programme, and to which this Thesis Proposal is directed.

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[9] Training centres in Canada can be traced back to 1887. Initially, they were called training "homes" and "garrisons", with programmes lasting five months. In 1915 a new Training College was opened on Davisville Ave. in Toronto, with a nine month programme, serving most of the Canadian Territory until 1960. A western college, based in Winnipeg, lasted for about twenty years, when the Depression forced its closing. For a brief history of training colleges in Canada see R. G. Moyles, The Blood and Fire in Canada (Toronto: Peter Martin Associates, 1977), 283-286.

STATEMENT OF THE RESEARCH PROBLEM

To set the stage for this study's Research Problem, it is important to distinguish the terms learning, teaching, and education. I take learning to be a complex process of change that takes place in a person when faced with new situations and ideas. It can lead to different skills, convictions, emotions, self-understanding, and relationships. Teaching is the more intentional action designed to help learning take place. It can be both prolonged and occasional; it can come from such sources as books, film, or persons; it evokes learning through new information and questions, in an atmosphere of trust and respect. Education is taken here to be the structure that provides a framework for teaching and learning. In a school setting it consists of such factors as the institution's policies; its goals and objectives; its resources and symbols; time allotted to learning; and its meaning of success and failure. It thus includes the curriculum.

Significant attention has been paid in recent years to the way adults learn. Implications have been drawn from this for the way teachers might teach. This study is concerned with the implications of adult learning and teaching for education, especially the curriculum. It recognizes that education can facilitate or hinder teaching and learning.

In our college, as in others, learning is explicitly sought in courses of study. The fashioning of these courses into something whole constitutes a curriculum, but that is not easily accomplished. David Kelsey describes the tension this way:

> Used metaphorically, curriculum ought to designate something singular, a unified movement of study....The ever-present danger is that a given number of such courses adds up only to a clutch of courses and not a course of study.[10]

This Proposal concerns the way our curriculum can in fact be a "course of study", and not simply a "clutch of courses".

Each spring, attention is given to our college's curriculum in anticipation of the coming academic year. Attempts are made to reflect on the current curriculum and suggest

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[10] David H. Kelsey, To Understand God Truly (Louisville: Westminster, 1992), 210. The metaphorical suggestiveness of the word "curriculum" derives from its Latin origin, meaning "race course".

changes. In doing this, international expectations play a part;[11] the Self Study offers feedback to various parts of our curriculum; students and staff may express suggestions through a personal letter to the appropriate Council.[12] But when it comes to the process of designing the curriculum there are no clear guidelines to follow.

The need for a clear process is heightened by two factors. First, our Self Study discloses the reality that the average length of appointment for officers to the college is less than three years. Due to a number of factors, our college is experiencing its fourth Principal in the five years I have been there. It is my experience that such inconsistent continuity makes curriculum planning difficult. Second, there is an increasing complexity felt in different ways. Internally, there has been a growing complexity to our student population. As noted above, our students are more diverse in age, experience, formal education and marital status than they were thirty years ago. Externally, the increasing complexity of our culture places pressure on The Salvation Army's mission, and in turn on our curriculum. Thus we have found it necessary to consider computer finances, family violence and pluralism for our learning. These factors, then, contribute to our need for an intentional process of curriculum design.

Besides this sense of need, I have a growing conviction about the way a curriculum should be designed. My own experience has shown that curriculum decisions raise questions around values, goals and teaching methodologies. For instance, if we add a new course in "Conflict Management" do we delete a course in biblical studies to make room for it? As well, time allotted for any course affects decisions concerning teaching methodology, in that certain forms of learning require more time. My growing conviction is that curriculum decisions themselves are learning situations, and not simply administrative matters. My hope is that our college's educational structure might grow out of the soil of adult learning methodology.

Thus, in my estimation there is need for an intentional process of curriculum design, but my conviction is that this process should be a learning experience. Therefore in this study,

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[11] As well as the goals indicated above, Orders and Regulations for Training Colleges states that a training programme should include courses in: Bible; Doctrine; Salvation Army studies; Pastoral ministry; Platform ministry (worship and preaching); Church and society; Evangelism; and Church Growth.

[12] Because ours is a two year programme, attention is given to an in-coming Session's two years. My experience is that we seldom look much beyond that duration in our planning.

I want to investigate the effects of employing adult learning theory on a process of curriculum design at The Salvation Army's College For Officer Training, in Toronto.

THEORETICAL FRAMEWORK AND ASSUMPTIONS

A. Theological

There are a number of theological convictions present in this study. First, I believe learning is integral to the Christian faith. In Matthew's gospel, Jesus issues an invitation: "Take my yoke upon you, and learn from me..." (Mt. 11:29).[13] Whatever it means to follow Jesus, learning is implied. The metaphor of the yoke also implies that such learning is connected with doing; and since Jesus also wears the yoke, such learning is not imposed.[14]

Second, I believe that leadership is essential to the mission of the church, and that such leadership is also learned. The gospels consistently portray Jesus teaching those whom he appoints to leadership roles. The exact forms of leadership vary with historical context; there is no one single form that is sufficient.[15]

Third, I am convinced that a primary function of leadership in the church today is to "equip" its members for mission. This is expressed by the writer to the Ephesians: "The gifts [God] gave were that some would be...pastors and teachers, to equip the saints for the work of ministry..." (4:11-12). The Greek underlying the word "equip" (katartismos) is rich in meaning, with its implications of mending and healing. Thus, I believe our curriculum should envision leaders who will equip Salvationists in their personal and corporate mission.

A fourth theological conviction has to do with the mission and teaching of Jesus. I concur with Paul Achtemeir that "there is compelling evidence that Mark saw in Jesus'

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[13] All biblical references in this study are taken from the New Revised Standard Version.

[14] T. W. Manson proposes that the Aramaic here is closer to our sense of "apprentice" than "pupil". See Douglas R. A. Hare, Matthew (Louisville: John Knox, 1993), 129.

[15] The diversity of forms is implied in Paul's statement to the Corinthian church that "God has appointed in the church...forms of leadership" (I Cor. 12:29).

activity as teacher the central thrust of his mission as the one who announced the inbreaking of God's rule".[16] I am also convinced that the gospels portray Jesus' teaching as a "course of study" rather than a "clutch of courses". For instance, the first eight chapters in Mark are dominated by the question, Who is this man?[17] When that question elicits a response from the disciples, "then [Jesus] began to teach them that the Son of Man must undergo great suffering..." (Mk. 8:31, emphasis mine). Mission structures the teaching of Jesus.

Finally, I believe that Christian faith is an interpreted faith. Although rooted in history, the faith and mission of the church constantly needs to be understood and embodied in its own context. The writers of the gospels did this for their situations, and it is required of us. It is especially required of our college, as it seeks to prepare leadership for The Salvation Army in this age and context.

B. Adult Learning Theory

In addition to the above theological base, this study relies on adult education theory. Such theory is derived from authors like Stephen Brookfield[18], Don Brundage and Dorothy Mackeracher[19], and Jack Mezirow[20]. I will also be utilizing my learning from Bill Lord's course, "Adult Learning and the Church", which I took during the spring semester of 1993. I am also drawing on my personal experiences as a teacher.

I will incorporate various theories into this study, including the following:

First, I will facilitate the action component with an awareness of the Kolb Learning Theory.[21] Kolb's model helps me to be aware that there will be different learning styles on

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[16] Paul J. Achtemeir, Mark (Philadelphia: Fortress Press, 1986), 74.

[17] See for example, 4:41; 6:52; 8:29.

[18] Especially The Skillful Teacher (San Francisco: Jossey-Bass Publishers, 1990).

[19] Adult Learning Principles and Their Application to Program Planning (Toronto: Ontario Institute for Studies in Education, 1980).

[20] Transformative Dimensions of Adult Learning (San Francisco: Jossey-Bass, 1991).

[21] See David A. Kolb, Experiential Learning (Englewood Cliffs: Prentice-Hall, 1984). Kolb sets up polarities of "experience/conceptualization", and "reflection/action" in order to indicate preferences of learning.

the part of those who take part. My own preferences lie in the direction of "reflection and conceptualization". On the assumption that I teach in a similar manner, I will need to be aware of the need to push myself in the direction of "action".

Second, an important element in adult learning acknowledges the dimension of experience that adults bring to it. The staff who take part in this study come with their experience of officership, especially of the college; even new staff are likely to have come through it as students. They will also have certain convictions as to the kind of officer that is needed today. Such experience is paradoxical: it will both contribute to the forming of our curriculum, and it could inhibit change.[22] I will be seeking then to work with their experience in this study.

Third, an important principle concerns the reflective capacities of the adult. As Brookfield expresses it, "critical thinking is one of the intellectual functions most characteristic of adult life".[23] This realization carries significance for this study. I am trusting that our staff will not only reflect on their experiences, but examine the assumptions that underlay them. Such examination of assumptions is important to curriculum design.

A fourth theory views adult learners, in Wlodkowski's words, as "highly pragmatic learners".[24] This includes those who will take part in the action of this study. The implication of this for me is that I cannot take motivation for granted. It will be necessary for me to deal with the relevance of this study for the officers at the college, and to assist their sense of competence.[25]

Finally, a principle of adult learning constantly asks of the teacher: Is what I am

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[22] Brundage and Mackeracher put the issue this way: "The past experience of adult learners must be acknowledged as an active component in learning, respected as a potential resource for learning, and accepted as a valid representation of the learner's experience. Past experience can be both an enhancement to new learning and an unavoidable obstacle". See Adult Learning Principles and Their Application To Program Planning, 35.

[23] Brookfield, 20.

[24] Raymond J. Wlodkowski, Enhancing Adult Motivation to Learn (San Francisco: Jossey-Bass, 1991), 6.

[25] Part of this will come out in responses to Question 5 in Appendix A.

doing helping the learner to learn?[26] The practical significance of this will be spelled out in the Action in Ministry section of this proposal.

Other insights into adult learning will be brought into the study as required.

C. Assumptions

From the theological and educational theory bases indicated above, there are certain assumptions at work in this study. One is that curriculum is important to learning at our college. This is not to say that all learning takes place through the curriculum. Important learning does take place in ways unstructured and unsought. But there is an important role for a curriculum to give intentionality to learning.[27]

Second, the curriculum helps to disclose our college's operative theology. David Kelsey puts it this way: "A...place to look for symptoms of a theological school's implicit ethos-shaping theological commitments is the structure of the curriculum it requires of its students and the relative richness of the courses it offers them".[28] Related to this is an assumption that the process by which the curriculum is formed also discloses the college's operative theology.

A third assumption pertains to the role of staff in the formation of the curriculum. Whoever might ultimately be involved in its design, I agree with Connelly and Clandinin that "curriculum development and curriculum planning are fundamentally questions of teacher thinking and teacher doing".[29]

Note, one assumption I am not making at the outset of this study is the need to organize our curriculum into traditional theological disciplines. At present, it is streamed into areas of Biblical, Theological, Ministry Skills, Leadership, and Field. We may, in fact, end up with a similar structure, but I will take Edward Farley's concerns seriously and

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[26] See, for instance, Brookfield, 210.

[27] Eisner, for instance, speaks of a curriculum having three dimensions: explicit, implicit and null. For a brief discussion of this see F. Michael Connelly and D. Jean Clandinin, Teachers as Curriculum Planners (Toronto: OISE Press, 1988), 153-155.

[28] David H. Kelsey, To Understand God Truly (Louisville: Westminster, 1992), 49-50.

[29] Connelly and Clandinin, 4.

facilitate this study without assuming them.[30]

ACTION IN MINISTRY

For the action component of this study, I will facilitate a workshop, with the officer staff, to design our college's curriculum. The workshop will take place over ten sessions, five in the fall and five in the winter. This creates an interval of about two weeks between each session, excluding December. Each session requires two and one-half hours; the precise time of the day and week needs to be worked out with the staff.

After consultation with the Principal, it has been agreed that all of the officer staff will participate. I am aware that the question of whose "voices" should shape a curriculum is important. For instance, how ought the students or laity be represented? But I would like such a question to be part of the learning during the workshop.

I will facilitate the workshop as a teacher-learner. In that I have a personal vision for the curriculum, and also represent the Education Department, biases will affect my facilitation. For instance, our college tends to function on a theory-to-practice model of learning; it is my conviction that a more reflection-in-action model needs to be considered. As well, I think we are asking our students to take too many courses in a given semester; this too needs to be looked at. Therefore I will seek feedback regarding those biases from participants' reflections.[31]

Each session will be framed by worship and time for responding to the guided reflections. A break will be created during it.

For the opening I am asking the Principal to make some introductory remarks. Then I will take time to offer background, hopes and assumptions that I bring to the experience. After business concerns, the first few sessions will explore the interaction I anticipate rising from three questions:[32]

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[30] Theological schools are usually structured into departments such as: biblical; theological; historical; pastoral or practical. Farley's contention is that such departmentalization has "fragmented" theological learning. See Edward Farley, Theologia (Philadelphia: Fortress Press, 1983).

[31] See Appendix A, Question 6.

[32] The first question concluded a recent Staff Development Day; the second was raised in our Self Study.

1. Who are the students when they arrive at our college?
2. Who do we hope they will be when they leave our college?
3. What kind of staff do we need to be to accomplish this task?

By exploring responses to these questions, I believe the workshop will be well under way in addressing curriculum issues. Subsequent sessions will evolve out of the first, utilizing such adult learning principles and methodologies as: the importance of disorientation; the need for safety, respect and trust; feedback; the examining of assumptions; corporate planning; conceptual mapping. All the while a focus on the group goal of designing the curriculum will be maintained.

The workshop's conclusion is important, but its precise nature depends on what has preceded it. I want, however, that participants symbolize their experience of the workshop in some concrete way. A meal for participants will follow the final session.

The time frame for the study will be:

Preparation: During the summer of 1994, I will plan the mechanics of the workshop; read further on adult learning theory and issues in theological education; and give some imaginative thought to the workshop.

Execution: The workshop itself takes place during the fall and winter semesters of our college year in 1994-95, so that it concludes by the March break of 1995.

Data: The data will be gathered and analyzed during the course of the workshop, but will be completed during the spring of 1995.

Thesis: I will write the thesis during the summer and fall of 1995 so that it is completed by December of that year.

OPERATIVE RESEARCH METHODOLOGY

For my research methodology I will be drawing primarily on the work of Strauss and Corbin.[33] Theirs is an appropriate tool because of an emphasis on analyzing "process". The goal of this methodology is the construction of a theory inductively grounded in the data.

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[33] Anselm Strauss and Juliet Corbin, Basics of Qualitative Research (Newbury Park: Sage Publications, 1990).

Data Collection: Data will come from four sources in the study's action:

1. Verbatim Notes: These will be transcribed from a tape recorder set up for the workshop.
2. Materials Constructed: It is anticipated that the workshop will result in various lists, diagrams, and other materials that constitute data for the study.
3. Participant Reflections: Participants will be asked to reflect on each session at its conclusion. Guided questions will be provided, and the written responses used as data.[34]
4. Personal Reflections: I will journal my experience of the workshop keeping the same guided questions in mind, but will also push these reflections in the direction of theoretical analysis.

Data Analysis: Strauss and Corbin describe a method of "coding" in order to analyze data. The first step, called "open coding," names the data with concepts and categories. I am interested here to name those moments that help or deflect the process of designing the curriculum. This step "fractures the data."[35] The second step, called "axial coding," puts the data back together in new ways "by making connections between categories and sub-categories."[36] These new categories are then analyzed with a view to the creation of a core category, which deepens the integration of the data. An analysis of "process" will note changes that take place through various actions and interactions.

Data Interpretation: I will use Strauss and Corbin's concept of a "conditional matrix" to interpret the data. This approach understands the design of our curriculum through ever widening circles of context: the action itself; the persons involved; the college; the organization of The Salvation Army; our cultural context; and the global context. The goal of this step provides a framework that will integrate the previous steps of analysis into a grounded theory.

Data Evaluation: Strauss and Corbin establish three areas by which to evaluate the grounded theory. First, I will assess the reliability and credibility of the data; second, some judgment will be made with respect to the research process; third, an assessment of the empirical grounding is needed to demonstrate the study's "explanatory power."[37]

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[34] See Appendix C.

[35] Strauss and Corbin, 97.

[36] Strauss and Corbin, 97.

[37] These criteria are spelled out in Strauss and Corbin, 249-258.

Evaluating the Study: I will then engage my findings with this Proposal's intention, theology, learning theory and assumptions in order to evaluate the study. To do this I will ask:

1. How does the action in ministry confirm or question the assumptions, theology and learning theory of this study?
2. What does the action in ministry contribute to an understanding of the college's operative theology?
3. What does the action in ministry disclose about the effects of employing adult learning theory in this process of curriculum design?

Adult educators are becoming aware of ethical issues involved in their work.[38] In this study, the issue of power in forming a curriculum is critical, but it is an issue that I trust will come out in the process of the workshop. An important ethical issue for me is that I respect the integrity of the process set up for the action in ministry.

RISKS AND LIMITATIONS

A major limitation for this study is that its concern is with design; implementation of that design is another matter. This does not mean that implementation would be ignored. But there are many factors that would go beyond the scope of this study to realize its implementation. For instance, the design of the curriculum would likely have a bearing on the various seminars presented by Territorial Departments. That involves a whole set of dynamics in itself. What the design of the curriculum would do is enable us to go to those Departments with a proposal, and a rationale for their presentations.

Other limitations relate to the awareness that the explicit curriculum is only part of our college's learning. Curriculum issues draw boundaries around the study, yet they cannot be completely watertight. For instance, community has a strong bearing on our learning. Husbands and wives often need to re-negotiate roles so that learning can be balanced. Yet it is not the purpose of this study to concern itself with our sense of community, and go into detail regarding those issues.

CONTRIBUTIONS OF STUDY

One of my hopes is that this study will help provide guidelines for the design of our

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[38] A recent publication seeks to offer guidance in this area. See Ralph G. Brockett ed., Ethical Issues in Adult Education (New York: Teachers College Press, 1988).

curriculum. That in itself would be most welcome for me and the college.

I hope too that the study will develop a stronger sense of "corporate character" in our teaching.[39] There is a corporate character of learning at our college, but I believe we could benefit from a greater sense of corporate teaching. I anticipate the study contributing to this.

As well, I believe the study will help to develop teaching skills for our staff. Few officers are appointed to our college with a teaching background, yet most are expected to teach in some area. In contrast to bringing in "authorities" to develop such skills, Stephen Brookfield suggests an alternative approach, which is "to ask teachers to experience learning...to reflect on how this feels, and to interpret this for their own teaching".[40] The action component will help with this.

Most Salvation Army colleges in the western world are patterned after the same priorities; therefore this study could contribute to their approach to curriculum design.

With respect to the wider context of church, I have become more aware, in moving through the D. Min. Programme, just how fertile the moment is for thinking about theological curricula. Fundamental questions are being raised about the nature of a theological school, and its curriculum. I would like this study to be heard in that conversation.

The issue of forming curricula is very much alive in the Ontario schooling system. I would like to keep that horizon in mind as I work through the study.

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[39] This phrase is used in George Schner's, Education For Ministry (Kansas: Sheed and Ward, 1993). He goes on to say, "The practical manifestations of the corporate character could take on a variety of forms: teaching as a team,...corporately owning the curriculum of a given program": 140.

[40] Brookfield, 41.

APPENDIX B

Glossary

GLOSSARY OF TERMS

A brief definition of terms is provided here for the reader. I have drawn from my own understanding and The Salvation Army's 1994 Year Book, which is listed in the Bibliography.

Cabinet: This is a small group of officers mandated to advise the Territorial Commander. It consists of the Chief Secretary and heads of various departments at Territorial Headquarters (THQ): Personnel; Program; Business Administration. As well, the Territorial President of Women's Organizations and another woman representative, serve on the cabinet.

Cadet: A Salvation Army cadet is an officer-in-training. In contrast to other ecclesiastical traditions, a cadet has gone through a strong process of calling prior to coming to the college. Qualifications require a potential cadet to be within an age range of 18-40; have a minimum of grade 12 education; and carry the judgment of local and divisional Salvationists. Acceptance as a cadet means that The Salvation Army takes on certain obligations, such as housing, food, and medical plan.

Candidate: A candidate designates a man or woman undergoing the process of calling for officership. It is required that a candidate be a soldier within The Army, but during this process is required to complete lessons, and take on various responsibilities.

Chief Secretary: The Chief Secretary is the chief administrative officer within a territory. He or she oversees the internal functioning of The Army in that territory.

Chief of the Staff: This officer assists the General as the second-in-command of the Army's mission throughout the international world.

Corps: This is the Salvation Army designation for a local congregation.

Divisional Headquarters (DHQ): In organizational structure, DHQ coordinates Salvation Army operations in a particular region. Normally a region will consist of between twenty and thirty corps, but they are also defined geographically. Thus a Division may as small in area as Metro Toronto, and as large as Saskatchewan. Each division is led by a Divisional Commander, and has a full support staff. In recent years there has been a restructuring which has placed more responsibility on the Divisional level, so that not just corps but virtually all Salvation Army operations in that region now come under the authority of that Division.

Education Council: This council at the college was made up of the Principal, Assistant

Principal, Field Coordinator, Education Officer (chair), Assistant Education Officer, and one Sectional Officer. At the time of the research, four positions were held by men, and two by women.

Executive Officers: Those officers who are department heads or divisional leaders are considered executive officers. They meet annually to discuss issues pertinent to the territory.

High Council: "Composed of the Chief of the Staff, all active commissioners, and colonels of two years' standing who hold territorial commands. The High Council elects the General in accordance with the Salvation Army Act 1980." (1994 Year Book, 37).

International College For Officers (ICO): Five times a year, a representative group of Salvation Army officers gather in London, England for a two month learning experience. Delegates are appointed by various territories, and while English is almost a necessity, translation is available in some languages. About twenty-five officers make up each session.

International Headquarters (IHQ): The international centre for the Salvation Army is located in its birthplace, London, England. The Army is led by its General, and that office along with a full international support staff is located at IHQ. With respect to its training college system, IHQ issues policies which are considered binding to all colleges.

OBC/OTS: These are references to the Ontario Bible College and Ontario Theological Seminary, located in the north of Toronto.

Outside Review Team (ORT): This is a small group who came to the Toronto college to review the preliminary work of the internal Self Study. The group was composed of both Salvationists and non-Salvationists, officer and laity.

Red Book: This is the name given to the manual for policies at the Toronto college. It is so named simply because red three-ringed binders are used to contain them.

Secretary for Personnel: This officer is responsible for personnel employed within a territory. In the past that has most often meant officers. Now, however, there is an increasing use of laity. This office is thus responsible for the appointment process within the territory.

Self Study: A few years ago the Toronto college conducted an internal Self Study. The results of the Study became available as the Workshop began.

Session: When cadets enter a Salvation Army college for training, they do so as a group. This collective entity of cadets is called a Session. Each Session has a name, by which they are identified within the Salvation Army world. For instance, the current names were Messengers of Hope (1993-95), and Messengers of the Truth (1994-96).

Song Book: Reflecting the working-class background of The Salvation Army, use of "church language" was replaced by the vocabulary of the streets. Thus the Hymn Book became the Song Book.

Staff: Officers appointed to a Salvation Army college are named its staff. There are a number of roles to fulfil within the college, such as Business Manager or Assistant Principal. Most staff members teach, but not all. Officers are not appointed to teach particular subjects; these are determined once named to the appointment.

Territorial Commander (TC): A territory is led by the Territorial Commander. He or she is accountable to the General for the operations of the Salvation Army in that territory. Commissioner Donald Kerr has been the TC during the course of this Workshop.

Territorial Headquarters (THQ): The centralizing authority for The Army lies with its territorial staff. A territory can consist of the expression of The Army of a nation (eg Germany), within a nation (eg the United States has four territories by region, and a National Commander), or by joining various nations together (the Toronto College serves the Canada-Bermuda Territory). In recent years there has been a restructuring which has placed more authority in the Divisions and less at THQ. The Territory is led by a Territorial Commander, and a full support staff.

Territorial Response Team (TRT): When the Self Study was completed it was forwarded to THQ for assessment and approval by a small group of officers, called the TRT.

APPENDIX C

Journal Questions

JOURNAL QUESTIONS USED IN THE WORKSHOP

A. The following format was used in the journals for the first eight sessions:

Participant Workshop Journal

Name:_____(#_)

Date:___Trained:____

1. What was an important moment for you in today's session, and what made it so?

2. What did you learn about our curriculum today, and how did you learn this?

3. What was helpful for you today in the task of creating our curriculum? Why?

4. What was less helpful for you today in the task of creating our curriculum? Why?

5. What implications has this session raised for any roles you have in the college?

6. Where did you experience tension in today's session, and how did you respond to it?

7. What biases or assumptions did you sense in the leader today? How appropriate were they, in your opinion?

Other Comments:_____

B. As noted in the thesis, an adjustment was made to permit the officers to decline these questions and respond more freely if they so chose.

C. For the last session, the journal's questions were given out before the session so that the officers would come having already given thought to them.

1. How would you describe the environment in which the Workshop has taken place? For instance, to what degree have you felt heard, respected and free to express yourself?

2. How important has it been for you to be a part of this Workshop? Please explain your response.

3. In what ways do you view our curriculum differently because of this Workshop?

4. As we approach this point in the Workshop's journey, what is your sense of accomplishment/ frustration?

5. How important is it that you continue to be a part of creating the curriculum? Please explain.

Other Comments:

APPENDIX D

Adult Learning Theories Employed

ADULT LEARNING THEORIES EMPLOYED IN THE SESSIONS

Session	Theory	Method
1	Personal story is a way of equalizing power Adults bring the capacity for critical thinking.	Provide opportunity in triads for participants to recall memories of their own experience as cadets. Introduce the roles of Detective and Questioner.
2	Adults are motivated to learn when they sense their work is valued. Ownership is nurtured as adults believe they have an active role in decision making.	Place phrases from the first session on the board. Utilize an exercise called "conceptual mapping" in order to plot a course of action.
3	Trust is essential to adult learning. Adults will learn with greater conviction when they form an insight themselves.	Respond to questions that imply potential mistrust Use the metaphor of "departmental lenses" with which to view the meaning of curriculum and draw their own conclusions.
4	Metaphor plays an important role in adult learning. Teachers often need to find a way to encourage the more silent voices to speak. Adult learning often takes place when tension is introduced.	Invite participants to depict the current curriculum with an image or metaphor. Give each participant three pennies, limiting his or her contribution to three, thus seeking to draw out others. When portraying a new officer, participants were asked to consider both WHAT we wanted to do, and HOW we might do it, thus creating tension.
5	There is a need to b e responsive by making adjustments when teaching adults. There is a need to keep a creative tension between challenge and a sense of accomplishment adults need to learn.	Drop the roles of Detective and Questioner and invite different approaches to the journals. Glean insights about criteria the participants had already expressed in sessions thus far.

...CONTINUED ... ADULT LEARNING THEORIES EMPLOYED IN THE SESSIONS

6	The question WHY is an effective way to seek the underlying assumptions of adults.	When seeking criteria for an officer's portrait, keep asking this question.
7	While seeking to draw out the involvement of adult learners, there is a time and place for teachers to offer their personal vision. Adults values the opportunity to share in a task.	Present my personal vision about curriculum for the college. Rather than seek volunteers, in keeping with Salvationist tradition I approached individuals about a task.
8	Adults appreciate variety in teaching methodology. Adults are motivated when they think their work will make a difference.	Introduce role play as a means of imagining the future, and overcome we/them dichotomies. Plan to take this work to the level of commitment.
9	At an event's closing, this is a time for adults to sense their accomplishment, not to introduce something new. Reflection is an important form of learning for adults.	Harvest the work done to this point in the form of criteria for the curriculum. Provide the opportunity in the journals and in the session for staff to reflect on the whole of the Workshop.

APPENDIX E

Effects of Methodologies Employed

EFFECTS OF ADULT METHODOLOGIES EMPLOYED

While it would be difficult to indicate all the effects of the various learning methodologies employed, the following are offered as an expression of the important findings. Thus, the employment of various adult learning methodologies in this Workshop:

- proved to be an effective way for understanding the perceptions of participants, especially through the use of journals
- made possible expressions of deep personal concern to participants
- involved hard work on everyone's part
- had the capacity to evoke ambiguity and disorientation because the various perceptions were taken seriously
- also had the capacity to sustain momentum because the various perceptions were taken seriously
- permitted the integration of experience with new information thus contributing to change
- led eventually to issues of identity for the curriculum, the institution and its leaders
- made possible the growing confidence of marginal voices
- required trust and respect, critical to adult learning
- encouraged people to participate but did not guarantee it
- permitted a more conversational function of Scripture to take effect
- permitted more playful moments but did not ensure their effects
- encouraged the use of critical thinking which was essential to the outcome of the Workshop
- made possible the transformation of personal and corporate perceptions which were critical to the outcome of this Workshop.

APPENDIX F

Criteria For Curriculum

CRITERIA FOR CURRICULUM

1. CRITERIA - A need was sensed in the Workshop for some means of establishing continuity for the curriculum, so that it does not rise and fall with personalities. Thus, the formation of criteria upon which to base the curriculum, became a Workshop goal.

Criteria are value-based standards by which the curriculum may be formed and evaluated.

As such any criteria for our curriculum would be based on values we held important, and themselves be evaluated by clear indicators.

In establishing these standards, it is recognized that there can be both primary and secondary criteria.

It is recognized that the criteria themselves are not isolated standards, but have an interactive nature among them.

It was established that the criteria formed would be a working took, thus open to revision in light of further work.

2. Education - Various educational considerations guided our thinking during the Workshop. The issues of pre- and post- CFOT learning came up numerous times, and the need for our curriculum to be considered foundational was stressed.

2.1 Time: Time became an important concern during the Workshop. Tension between expectations and the realities of time surfaced constantly. It is recognized that the current model of training in the Salvation Army is based on cadets staying in the college for 22 months. It is quite exceptional that any cadet be asked to stay beyond that boundary of time. Thus the college's curriculum is clearly bounded in time. Learning expectations are required to fit within that time frame.

2.1.a (Primary) - Learning goals will be manageable within the time allotted to training.

> 2.1.b (Secondary) - Learning expectations will correspond to the time made available within the college program, and time will be made available to match learning expectations.

2.1.c (Secondary) - Duplication of learning experiences will be avoided where possible, unless intended to reinforce learning. This will apply to learning within the college, and its relationship to required pre- and post- college studies.

2.1.d (Secondary) - The community life of parents will function as a guide in formulating time expectations.

2.1.e (Secondary) - The biblical notion of sabbath suggests that the curriculum will entail hard work, but it will not be driven; it will involve meaningful work, but not busywork.

2.1.f (Secondary) - The curriculum will consider its context within an officer's total training, and thus recognize its limitations.

2.2.a (Primary) - Learning at this college will be considered foundational.

2.2.b (Secondary) - The capacity to learn will be considered important, as well as learning particular competencies.

2.3.a (Primary) - The curriculum will have a clearly stated focus, or goal. That goal is expressed as follows:

The CFOT curriculum is designed so that cadets will develop the capacity to integrate their understanding of God's mission depicted in the Bible, with The Salvation Army's mission in our world, and with the character and competencies required to help realize that mission.

2.3.b (Secondary) - Core courses in the curriculum will reflect primary areas of Scripture, Salvation Army tradition, Field, and integration.

2.3.c (Secondary) - A balance will be sought in the core areas of learning.

2.3.d (Secondary) - Elective courses will be created to allow for more specialization and personal interest of both cadets and staff.

2.3.e (Secondary) - The biblical concept of "salvation" will act as a theological focus for the curriculum.

2.4.a (Primary) - The curriculum at CFOT will take seriously the fact of having adults as learners.

2.4.b (Secondary) - Learning will be approached in such a way as to encourage the ownership of that learning by the cadets.

2.5.a (Primary) - There will be clear accountability built into the curriculum for the cadet.

2.5.b (Secondary) - There will be clear consequences if a cadet does not meet the requirements of the curriculum.

3. CORE AREAS OF LEARNING: The Workshop pointed to the need for this college to determine core areas of learning in light of the complexities facing officers, and the increasing demands placed upon the curriculum. These core areas reflect the goal of the curriculum.

3.1 Bible: It has been expressed in the Workshop that the Army's mission is integrally linked with the mission of God. The capacity to understand and respond to that mission led us into the area of revelation, and in particular the role of scripture.

3.1.a (Primary) - Because the scriptures act as a primary means of knowing God, CFOT's curriculum will have a strong emphasis on the normative role of scripture.

3.1.b (Secondary) - The teaching of scripture will have a focus on the mission of God in order that the Army's sense of mission may be linked with it.

3.1.c (Secondary) - Cadets will develop the capacity to form an overview of scripture, as well as learn to work in depth with it.

3.1.d (Secondary) - Cadets will experience their learning of the Bible in an organic way, rather than fragmentary.

3.2 Tradition: It was clearly expressed during the Workshop that it is essential for this college to retain its identity as a Salvation Army college. In order to accomplish this the following criteria were suggested:

3.2.a (Primary) - The curriculum will express its identity as a Salvation Army Training College.

3.2.b (Secondary) - The curriculum will respect its own history and makers.

3.2.c (Primary) - The curriculum will acknowledge accountability to international and territorial policies.

3.2.d (Secondary) - DHQ and THQ's role in the college will be one of helping with awareness of that accountability, while CFOT will have a primary concern for skills.

3.2.e (Primary) - This curriculum will be designed with the "portrait" of a Salvation Army officer in mind.

3.2.f (Secondary) - One goal of the curriculum is to help cadets become convinced Salvationists.

3.2.g (Secondary) - "Reasonable leadership" will form the expectations of this curriculum, in light of the boundary of 22 months, and our willingness to think in terms of capacity to learn as well as competencies.

3.2.h (Secondary) - While the realities of Corps officership will assume the focus of the curriculum, it will recognize its accountability to all expressions of officership.

3.3 Because God is a God of mission, an officer's ministry will assume an important place in our curriculum. That mission will also be integrally related to the Army's stated mission in this territory.

3.3.a (Primary) - The place and function of corps leadership is essential in determining skills sought.

3.3.b (Secondary) - The particular skills sought will be determined by the following considerations: the context of our age; the realities likely encountered in a first appointment; qualities needed to equip laity to fulfil their callings.

3.3.c (Secondary) - Competencies sought will be clearly articulated.

4. SPIRITUAL FORMATION - As well as a cadet's understanding and competencies, it was acknowledged in the Workshop that character is still an essential goal of Salvation Army training. This emphasis on character was expressed with different terminology, such as "spiritual formation", but its concern is with the whole person we are training.

4.1 Backgrounds: The curriculum will take into consideration the kind of cadets who come to us at this moment in our history. Such characteristics include the realization that they are adults, with an increasing emphasis on parents; increasingly they seem to

be coming with a history of abusive pasts; their experience with the Army is quite varied; and their educational backgrounds are quite diverse.

4.2 (Primary) - The curriculum seeks to reflect the diverse needs, experiences and aspirations of the cadets who come to the college for training.

4.2.a (Primary) - The curriculum will seek to foster an environment where growth is affirmed, transformation is sought, and spiritual disciplines become a reality.

4.2.b (Secondary) - The curriculum will seek to produce officers of integrity.

4.2.c (Secondary) - The curriculum will seek to produce officers who take responsibility for their own nurturing.

4.2.d (Secondary) - The curriculum will seek to produce officers who know how to manage their time.

4.2.e (Secondary) - The curriculum will seek to produce officers who learn how to work towards depth.

4.2.f (Secondary) - The curriculum will seek to produce officers who have a large capacity for work.

4.2.g (Secondary) - The curriculum will seek to produce officers who respect various gender and family roles.

4.2.h (Secondary) - The curriculum will seek to produce officers who are capable of self evaluation, and receive the evaluation of others.

4.3 INTEGRATION - The Workshop developed a strong concern for the coherence of a cadet's learning. This was especially evident when it examined the relationship between an officer's knowing, doing and being. In light of the implications of "salvation" for learning, there emerged a concern for the integration of that learning.

4.3.a (Primary) Cadets will be characterized by their capacity to integrate their various forms of learning.

4.3.b (Secondary) - The curriculum itself will be characterized by a sense of coherence.

4.3.c (Secondary) - The experience of integration will be an intentional feature of a cadet's learning.

4.3.d (Secondary) - Curriculum criteria will relate to all departments in order to effect such integration.

4.3.e (Secondary) - The administrative structures of the college will reinforce the goals of the curriculum, including that of integration.

5. EVALUATION - The Workshop expressed concern at various points for the way the curriculum might be evaluated. The following criteria seek to express that concern.

5.1.a (Primary) - The curriculum itself will be open to testing and validation.

5.1.b (Secondary) - The curriculum will be evaluated by its effects on both officers and cadets.

5.1.c (Secondary) - The curriculum will be evaluated by its capacity to act as a voice in territorial planning.

5.1.d (Secondary) - The curriculum will be considered effective when all parts of the college's program can be seen to be operative in the cadet's life.

6. STAFF - Concern was expressed in the Workshop for the implications of the curriculum for staff at the college. The following criteria seek to address that concern.

6.1.a (Primary) - The curriculum will express what the CFOT staff is capable of, and prepared to, offer.

6.1.b (Secondary) - The capabilities of the staff will be an important factor in determining the curriculum for a given year.

6.1.c (Secondary) - Curriculum assignments will be set up to bring together college needs with staff backgrounds, gifts and interests.

6.1.d (Secondary) - Cadet feedback will be considered in staff assignments to curriculum

6.1.e (Secondary) - Consideration should be given to a staff position that seeks to integrate the different areas of the program.

7. PROCESS: The process by which this curriculum is formed has been a central concern of the Workshop. It is too early to discern the thinking of the Workshop on this matter, but some criteria have been suggested.

7.5.a (Primary) - There will be a clear process established for the design of the curriculum.

7.5.b (Secondary) - While others may be included in this process, CFOT staff should have priority in forming it.

7.5.c (Secondary) - The process itself should be considered an ongoing task of this college.

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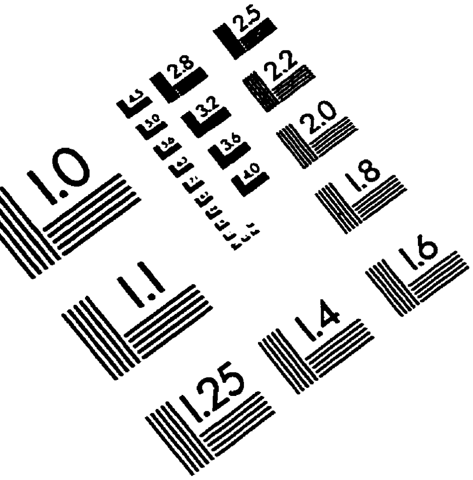
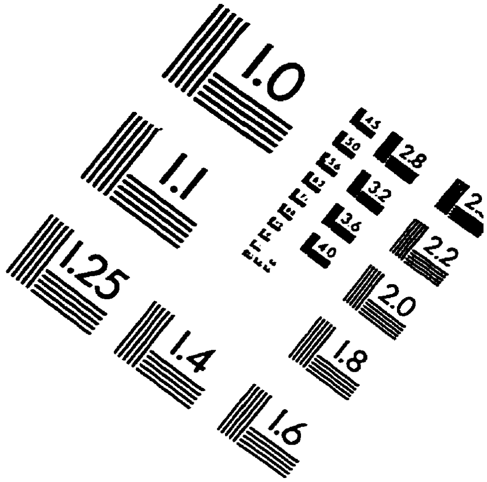
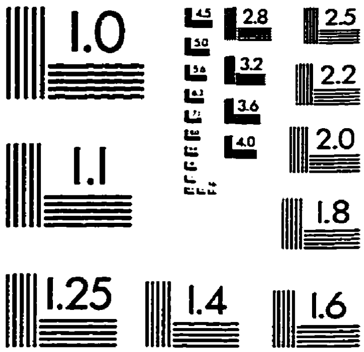
IMAGE EVALUATION TEST TARGET (QA-3)







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