Seminary Teaching Perspectives: A Comparison Study of Teaching Perspectives Between Seminary Faculty and Students at a Midwestern Seminary

by

Benjamin Payne Lepper

A dissertation submitted to the Graduate Faculty of
Auburn University
in partial fulfillment of the
requirements for the Degree of
Doctor of Philosophy

Auburn, Alabama
May 2, 2020

Keywords: teaching perspectives, seminary, Teaching Perspectives Inventory,
seminary students, seminary faculty

Copyright 2019 by Benjamin Payne Lepper

Approved by

James Witte, Chair, Professor of Educational Foundations, Leadership & Technology
Maria Witte, Professor of Educational Foundations, Leadership & Technology
Jane Teel, Assistant Clinical Professor of Educational Foundations, Leadership & Technology
Chih-hsuan Wang, Associate Professor of Educational Foundations, Leadership & Technology

Abstract

The purpose of this study was to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting. This study determined if there were any significant differences of teaching perspective present based upon role (student or faculty), department, (male or female), or gender (male or female).

This study did not reveal a significant difference between seminary faculty members and students in any of the TPI categories. Additionally, students in the ministry and counseling departments both held *apprenticeship* as the highest mean score but with the counseling students scoring significantly higher than ministry students irrespective of gender. This seems to suggest that seminary faculty approach teaching with similar perspectives as the students and that counseling students approach their discipline from a perspective of apprenticeship that exceeds that of ministry students.

Acknowledgments

To express the patience, love, and encouragement my wife Zuri has provided me during this process, would exceed the word count of this dissertation. Suffice it to say, you surpass the loveliness of all heaven's angels to a degree that's statistically significant. I also wish to express my appreciation to my committee chair, advisor, and friend Dr. James Witte. You have helped me grasp that nebulous area in which academia affects the forward progress of the world. To Dr. Maria Witte, for being an anchor, guide, and relentless optimist while navigating the nerve rattling waters of completing this research. To Dr. Teel and Dr. Wang for giving me the tools through your instruction for completing this process in my life and career journey.

To Dr. Bruce Murray, thank you for serving as the University Reader. To the personnel at Cornerstone University and Grand Rapids Theological Seminary for enthusiastically accommodating my research and sharing in the vision of all seminary education could be. People often cherish their capstone project not unlike a child, and in the same way it takes a village to raise a child, you all have been my village in building this project.

Table of Contents

List of Tables

CHAPTER 1. INTRODUCTION

Introduction

The institution of the seminary that we know today was originally formed during the sixteenth century as a product of the Council of Trent. This formed the institutions where future clergy and their instructors lived and worked according to the example of Jesus and his disciples (Oakley, 2017). Along with the institution of religious higher education, there started the journey to finding the best methods in which religious leaders should be trained.

The Master of Divinity degree (MDiv) is the seminary degree required for ordination in mainline denominations. The MDiv usually requires students to complete a curriculum that takes three years of full-time study and consists of many different disciplines and topics. The MDiv is also helpful in standardizing pastoral ministry because it provides a benchmark credential, a standard base of knowledge, as well as refining a person's calling (Smith, 2017). If a person still feels called into ministry after three years of full-time graduate study, then that person is unlikely to be indulging a fleeting interest and this is helpful for ministry leaders to know.

Involved in the process of completing these curriculums, seminary students are required to achieve proficiency in a broad spectrum of theological knowledge, biblical insight, and ministerial application. Faculty, who are deeply passionate about their specific disciplines, often want students to understand the breadth and depth of their own respective disciplines as well. This creates tension for students because it is an impossible task to ask students to grasp this level of ever-increasing content in the typical three-year Master of Divinity program (Cahalan, 2011). This can put seminary students in an arduous position because of the profound influence the seminary experience has upon future ministry.

Though the seminary system is not a unified network of entities, as an institution they have a far-reaching impact upon how future leaders of the church develop in their faith. The impact of seminary education often goes beyond simply the acquisition of knowledge. The process of attending seminary can have a lasting formative effect on students who then understand who they are as people in light of the formative effects that seminary has had on them (Lincoln, 2010). If there is a culture that primarily focuses on the academic portion of ministerial education, there is a risk that the perspectives and values of the educators may misalign with the perspectives and values of the future ministers.

According to Martin (2006) few theological educators whether it be pastors or seminary professors tailor their instruction to accommodate the various preferred learning styles of students. This comes from a focus that principally rests on the act of teaching rather than the act of learning. This focus can lead to a climate more in line with traditional academia rather than that of a discipleship climate in a ministry setting.

Seminaries primarily focus on advanced theological education for their students rather than cultivate the character of Jesus in them (Jeynes, 2012). This presents a disconnect from practical application because the primary goal of the church is to help cultivate the character of Jesus in parishioners. Many people understand the church to be a positive force of social change and the inevitable expectation is that people will receive applicable instruction in churches that they will then be able to translate into life applications. Many understand that Christianity is based on the foundational doctrine that Christians are to emulate the life of Jesus to the best of their abilities. By having seminaries focus on theological development above Christlike character formation, church goers may have pastors who are better prepared to teach them how to articulate nuanced theological points than teach them to live like Jesus.

Additionally, according to Florence (2014) seminaries and graduate theological institutions almost exclusively profess a dedication to critical thought-based education, while in reality also maintaining a strong presence of skills-based curriculum. To address this, seminaries could benefit from research into the teaching perspectives of faculty and students in order to advance capacity for critical academic inquiry based on the values that people bring with them into the educational environment. Also, this augmented understanding of teaching perspectives could translate into greater education regarding how to practically work in a local church setting. Additional understanding of the various perspectives that seminary faculty and the future ministers under their tutelage can potentially increase training quality in the academic critical thought component of seminary education as well as increasing the quality of the practical skills-based education.

Statement of the Problem

Scant literature exists addressing the teaching perspectives of seminary faculty and those that future ministers bring with them into the seminary setting. This gap is unsettling because the perspectives regarding teaching that people bring with them into an educational setting reveal the subtleties in the outcome that they wish to see in students.

Seminary and ministry settings are radically different, and ministers are often jolted in the transition from seminary to ministry. Sutton (2010) noted that the transition from a formal institution of theological education to a professional ministry setting can be very difficult due to the new minister feeling unprepared to apply his or her theological training to the everyday lives of church members. The seminary environment has a high degree of academic focus and rigor that is not necessarily shared by the local church setting. In seminary, students may spend weeks attempting to articulate the theological nuances of substitutionary atonement while actually

9

having little or no training in how to counsel someone in the throes of addiction (Califano & Sheehan, 2002). This represents the existence of differing perspectives that people bring with them into the educational environment.

A teacher or minister who brings the teaching perspective of nurturing will likely have different expectations of students or congregants than a teacher or minister who brings the perspective of transmission. Furthermore, some perspectives may be better suited for certain environments than others. Transmission may be better suited for a seminary setting whereas nurturing or social reform may be better suited for a ministry setting. Regarding this there is scant literature addressing the teaching perspectives that seminary faculty and future ministers bring with them into the learning environment of a seminary.

Purpose of the Research

The purpose of this study has been to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting.

A seminary setting may approach instruction from the perspective of transmission or a focus on acquiring content. Whereas a local church setting may approach instruction from a perspective of nurturing or social change. This study also examined if there were any significant differences of teaching perspective present based upon role (student or faculty), department, (ministry or counseling), or gender (male or female).

Research Questions

The following research questions were used in this study.

1. Are there significant differences of mean Teaching Perspective Inventory (TPI*)* scores of participants when grouped by role (student or faculty)?

2. Are there significant differences in the mean Teaching Perspective Inventory (TPI) scores of participants when grouped by gender (male or female)?

3. Are there significant differences of the mean Teaching Perspective Inventory (TPI) scores of participants when grouped by department (ministry or counseling)?

4. Are there significant differences of the mean *TPI* scores of participants when students are grouped by gender (male or female)?

5. Are there significant differences of the mean *TPI* scores of participants when students are grouped by department (ministry or counseling)?

6. Are there significant differences of the mean *TPI* scores of participants when female ministry students are compared to female counseling students?

7. Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students?

Significance of the Study

Instructors who teach elements of the Christian faith are in the unique position to influence how their students or congregants understand God (Eckert & Kimball, 2003). From this we can see how the perspectives and values that are brought into the act of teaching can have a very significant effect upon the faith development of the learner.

This study is significant because to this point there have been no studies found that compared teaching perspectives of seminary faculty and their students that seek to determine if

any correlations exist. This study can serve to build a foundation that explores how the academic focus present in seminaries impacts the faith life of people in the pews.

Assumptions of the Study

1. That the researcher did not skew the results or imbue them with bias while conducting the research.

2. That the participants were capable of self-reflection to the point that they could answer the questions on the instrument appropriately.

3. That the participants answered each survey item honestly.

4. *That the Teaching Perspectives* Inventory (Pratt & Collins, 2001) is a valid instrument for capturing the instructional perspectives of seminary faculty and students.

Limitations of the Study

The study was limited to the faculty and student body of a single nondenominational midwestern seminary. This limits the ability of the findings to be generalized to denominational seminaries or seminaries outside of the Midwest.

The study was limited in that the instrument was self-reported. Participants may have tried to capture their ideal perspective rather than what felt more natural.

The study was limited in that it applied only to graduate school faculty and students. It did not survey practicing ministers so the ability to generalize the findings of the student body to practicing ministers may be limited.

The study was limited in that it only examined a Christian seminary. The principle researcher did not accommodate religious training institutions of different faiths. Results may have limited applicability to different religious traditions.

This study was also limited because of a limited response rate. Only one counseling faculty member responded and there were no male counseling students that responded.

Definition of Terms

Alignment: Teaching perspectives that are held in common between faculty and students.

Body of Christ: The whole of Christian believers worldwide.

Future minister: A person who intends to enter into ministry as a career and is currently undergoing seminary training in order to prepare for his or her ministry career.

God: The deity which finds expression in the trinity of Father, Son, and Holy Spirit which Christians believe to have created the universe and is the sole recipient of their worship.

Local church: places of Christian worship where individual congregations ranging from dozens to thousands of members meet to worship and hear scripture preached and taught.

Master of Divinity: The principle graduate degree required for ordination.

Minister: A professional that leads a local church and helps people grow in their faith in God and in moral character.

Ministry: The work of leading a local church and helping people grow in their faith in God and in moral character.

Misalignment: Teaching perspectives that are not held in common between faculty and students.

Seminary: Academic institutions that focus on training people for careers in ministry.

Teaching perspectives: The five perspectives addressed by the TPI which are transmission, apprenticeship, developmental, nurturing, and social reform.

TPI: *Teaching Perspectives Inventory* (Pratt & Collins, 2001). The instrument used in the present research.

Organization of the Study

This present study is organized into five chapters. Chapter 1 provides the introduction to the study, treatment of the problem, purpose of the research, research questions, significance of the study, assumptions of the study, limitations of the study, and a definition of terms. Chapter 2 contains a review of literature that is relevant regarding this study and research regarding teaching perspectives in various professional education settings. Chapter 3 includes methodology and procedures used in the gathering of data in the study. Chapter 4 features an analysis of the data findings. Chapter 5 concludes the study with summarizing the study, conclusions that were reached, and recommendations for future research.

Summary

The problem that this study is intended to address is also a near parallel of the purpose where it was detailed that the aim of this study was to cast additional light on the teaching and learning dynamics present in a seminary for the broader purpose of helping seminary education better serve the church.

Research questions that are featured in this study are intended to determine if significant differences exist among participants based upon three independent variables, status (student or faculty), department (ministry or counseling), and gender (male or female). This study is significant because to this point there have been no studies done comparing the teaching perspectives of students and faculty members at a seminary.

Various assumptions also are factored into the present study such as instrument validity and honesty by participants while taking the survey. Limitations are also factored into this study

including the narrow setting and scope of the study as well the understanding that this study only

applies to one of many religious traditions.

CHAPTER 2. REVIEW OF LITERATURE

Introduction

The literature background has been organized into seven sections of relevant literature. The first section is intended to introduce seminaries as institutions and be an introduction to the type of education that takes place in them. The second section is intended to introduce the work of ministry and the various roles, expectations, and circumstances that ministers work within while in ministry. The third section is a review of literature addressing the lack of spiritual provision in one of the most crucial aspects of professional ministry, ministry done in medical settings and end of life spiritual care. The fourth section addresses the perspective that the church is to be a social force for good in the world and how institutions of theological education are positioned to influence the social work of the church. The fifth section addresses issues related to pastoral burnout and how their training in seminary is positioned to influence the relatively high burnout rate of pastors in ministry. The sixth section addresses studies that have been done examining teaching and learning dynamics that have been conducted at institutions of theological learning and how there is a relatively small amount of literature addressing this avenue of research. The seventh section is a survey of literature examining teaching perspectives related to the TPI instrument selected for use in this study.

Purpose of the Research

The purpose of this study has been to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting.

A seminary setting may approach instruction from the perspective of transmission or a focus on acquiring content. Whereas a local church setting may approach instruction from a perspective of nurturing or social change. This study also examined if there were any significant differences of teaching perspective present based upon role (student or faculty), department, (ministry or counseling), or gender (male or female).

Research Questions

The following research questions were used in this study.

1. Are there significant differences of mean *TPI* scores of participants when grouped by role (student or faculty)?

2. Are there significant differences in the mean *TPI* scores of participants when grouped by gender (male or female)?

3. Are there significant differences of the mean *TPI* scores of participants when grouped by department (ministry or counseling)?

4. Are there significant differences of the mean *TPI* scores of participants when students are grouped by gender (male or female)?

5. Are there significant differences of the mean *TPI* scores of participants when students are grouped by department (ministry or counseling)?

6. Are there significant differences of the mean *TPI* scores of participants when female ministry students are compared to female counseling students?

7. Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students?

Seminary Education

Seminaries have a long and distinguished history throughout Christianity. They have helped forge some of the most influential leaders in the church and this formative aspect of the seminary cannot be understated in terms of the influence these institutions have on the Christian religion.

Oakley (2017) asserted that seminaries were formed in 1563 after the Council of Trent. This was the beginning of a network of institutions that would be charged with the training of Christianity's leaders for centuries to come. Additionally, it is interesting to note that the first higher education institution founded in the western hemisphere was the *Universidad Santo Tomas De Aquino*, (University of Saint Thomas Aquinas) founded in 1518 in present day Santo Domingo in the Dominican Republic for Dominican monks in the Roman Catholic church.

Comeford (1998) noted that before the Council of Trent, there was difficulty establishing a standard of education and service quality among the priesthood. Councils throughout the middle ages worked with fervor to ensure that ordained clergy were educated and of the moral character and reputation fitting for a representative of God on earth. Examples of these measures included legitimate circumstances surrounding the birth of the ordinand, a reputation for moral uprightness, and a basic knowledge of fundamental church doctrines. Though these aspects of character, reputation, and doctrinal knowledge were sought after, there was difficulty in providing the church with a steady stream of qualified leaders.

Religious development can often be notoriously slow-moving, and seminaries are no exception. Much of Christian practice is directly tied to the tradition of the Apostles and before Christianity, much of the religion of ancient Israel was tied to the tradition of Torah and the Prophets. Given that seminaries teach religious doctrine and religions hold traditions in a

paramount fashion, many seminaries paralleled the growth of the church and were slow to adopt contemporary practices (Patrizi 2014).

Pring (2014) noted the effects of the Second Vatican Council on seminary life in a case study that followed the reflections of a 17-year-old seminarian who arrived at The Venerable English College in Rome in 1955. Before the Second Vatican Council, seminary life took the same shape that it had for the previous 400 years. Students dressed in garb more resembling that of a monk than a student. Their lives were strictly regimented like monastic schedules. Even their lectures were only conducted in Latin. After the Second Vatican Council in the 1960's however, this school began to take on a more contemporary appearance. Students wore pants instead of robes and the academic pursuits began to resemble more of what was found at other universities and students were able to come and go from the school freely as well as interact with the opposite sex.

As time goes on seminaries are situated in a unique place to face the realities of accommodating the needs of clergy who are in the transition process between religious traditions (Sullins 2017). Clergy may feel the desire to begin work in a different denomination and they will subsequently need to undergo additional training in order to equip them to serve in their new denomination or tradition.

Strange (2015) created a case study examining Collegio Beda, a theological institution in Rome. In 1852 Collegio Beda was founded in Rome to help Anglican clergy who converted to the Catholic faith complete the Catholic process of ordination. It was first housed within the facilities of the Venerable English College but eventually acquired its own facilities. Forming mature people is foundational for success in the priesthood, but how is this to be accomplished?

Strange noted that much of the personal formation in a priest's life takes place through the course of everyday events and struggles. Collegio Beda however implemented required courses that are specifically intended to focus on the personal formation and growth of the priest. Many theological institutions have courses focusing on personal development, but the personal development in question is typically that of the congregant rather than the clergy. Collegio Beda reflects the perspective that quality instruction must also focus on the personal development of the future clergy person in order for that person to be successful in ministry.

The personal character of clergy members is obviously of central importance to any successful ministry because a pastor that neglects character development can have a difficult time helping congregants grow in their own faith (Hunter, 2020). It is important to note also that the growth of the church is not a responsibility that is placed on the shoulders of clergy alone. A fundamental assumption that ministry and the training occurring at seminaries is built upon is that God is active and involved in this process of development.

Mladenovska-Tešija (2015) noted in a case study of the Evangelical Theological Seminary in Osijek, Croatia that dialogue is frequently employed as a method of theological education. This is because it represents the partnership between humanity and God in the work of redeeming creation. By employing dialogue in the classroom, instruction occurs from the perspective of a relationship between professor and student in which the professor is the guiding agent just like ministry work outside the classroom between God and humanity, in which God is the guiding agent.

Even though supernatural realities are acknowledged and assumed at most seminaries Florence (2014) noted that seminaries often profess a strict dedication to critical thought-based education. This reality does not emphasize a disinterest in educating ministers for the holistic

calling that is ministry, it merely reflects that seminary is an institution of graduate education. As institutions that awards graduate degrees, seminaries naturally approach ministerial training with an academic lens.

Cahalan (2011) noted that seminary students are required to achieve proficiency in a very wide spectrum of subjects. Faculty members are often very passionate about their subject focuses and frequently are considered subject matter experts in their own fields. This leads to a tension between achieving the breadth of competencies required by curriculum standards and achieving the depth of understanding hoped for by professors with specific scholarly expertise. It is difficult for students to achieve both broad and deep subject matter proficiency in a three-year Master of Divinity program.

To add to an already overcrowded curriculum, McDonnell (2013) noted that seminaries today face an interesting interfaith challenge. They must prepare future clergy regarding their own faith and related doctrines while also preparing them to encounter different religious faiths with civility and understanding. This represents a wider content area that future clergy are expected to be familiar with. Not only do ministers in training need to grasp a daunting amount of material related to their own religion, they face the genuine need in parish ministry to be able to speak intelligently regarding different religions as well. This comes from a perspective of social harmony. Clergy are expected to be able to navigate the tensions and differences between religious in such a way to promote religious harmony in society. Beeley (2009) noted this reality very well in describing that pastoral leadership is a calling that requires a lifetime of arduous study and formation and that a seminary education is merely just a robust introduction.

Something that often compounds this difficulty is in fact the spiritual aspect of the seminary experience. Civish (2013) sought to find out if seminary students had personal

spiritual experiences (PSE) and the influence that those experiences had on their lives. Civish found that in a participant group of 14 students from a Denver Seminary, the majority of seminary students reported having personal spiritual experiences. Additionally. all participants that reported these experiences also reported that the experience influenced their feeling of calling and purpose in life.

This is noteworthy because it shows the spiritual element of seminary students. This spiritual aspect tends to defy typical academic examination and measurement. With the understanding that seminaries are primarily operated like many other graduate education institutions, it is understandable how the spiritual elements of the human experience are not as easily addressed as more standard academic inquiry such as Hebrew and church history.

Pastors are often primarily concerned with this spiritual element (Louw, 2010). If the perspective on education at a seminary primarily accommodates the more mainline academic pursuits, it is reasonable to see how some pastors may feel like their educations have not adequately prepared them for aspects of ministry which include the practical, the intellectual, and the mystical.

This aspect of the mystical is not simply something that is meant to exist within the personal spiritual lives of religious individual (Kohl, 2009). Throughout the Bible are accounts of the ancient history of Israel with kings such as David and Solomon governing based upon communication with Israel's deity, Yahweh. This mystical element of governance and leadership is something that exists within communities of faith today and clergy need to be able to lead in ways which accommodate the spiritual aspect of their calling.

In a case study of the Weston Jesuit School of Theology, Beerel (1997) noted that strategic leadership should occur from prophetic perspective. Leaders should be able to hold all

of the complexities associated with an organization or plan of action in such a way that they can discern whether or not a particular plan or initiative is in line with God's will or not. Prophetic leadership is often thought of an aging mystic issuing divine commands on behalf of a distant deity; this is not accurate for the ancient Israelites though. The most accurate example of prophetic leadership was Moses and his holistic hands-on leadership of the fledgling nation of Israel as they exited Egypt. Beerel (1997) notes that Christian leadership should assume a form more like Moses and less like disconnected, analytic decision makers.

Sleasman (2019) noted that at Winebrenner Theological Seminary that this perspective should be extended to seminary governance as well. Administration should be anchored in philosophical perspective rather than being rooted in business literature.

Harris (2009) noted that there is a gap in leadership preparedness that seminary students often have when they graduate. Many seminaries do not expose their students to material relating to non-profit management and consequently, they graduate without a fundamental understanding of organizational leadership that is necessary to operate a church at the highest possible ethical standards. This is significant because community perception of a church can influence whether that church is successful or not. It stands to reason that an organization intended to promote love for the neighbor, grace, and forgiveness should be operated in a fashion that acts as an example of ethical, efficient, and effective organizational leadership to community members. If a church is not run according to the highest possible ethical standards, people are less likely to be drawn to it for spiritual growth and discipleship.

Being that organizational leadership material is often found lacking in seminaries, clergy may graduate underprepared to run his or her church in ways that are an ethical example to the surrounding community. Beyond elements of spirituality and leadership, institutions that are

intended to serve significant portions of the population can profit from continual development in their practices of how leaders are trained and educated (Diana, Adriana, & Monica, 2019).

Wong (2014) noted in a qualitative case study that there are four principle components that influence academic success for a seminary student. They are relationships between students, community within the classroom, the format courses take along with the services provided, and interaction with faculty members.

Wong (2009) noted in an action research project that the practice of reflection is frequently a staple in successful pastoral practice. This is because reflection is the process from learning from experience. It is easy to reflect upon and learn from an experience because the learning is directly tied to application. Reflection as a method of theological education however is difficult because theological education often sits in a place of tension between theory and application. Students can reflect on the classroom experience and what the interpersonal dynamics between the students and faculty were and how certain subject matter impacted them. This way, the practice of reflection can help to shift theological education from theoretical learning into experiential learning. Students do not simply learn material; they learn material and then reflect upon the experience of learning that material. This can provide a more robust overall educational experience and help to give adult learners the space in which to make connections between new material and previous learning or experiences that they had before entering the classroom.

Worsley (2005) noted that ministerial training might benefit from a page out of the medical training playbook. Problem based learning has been a staple in medical training and the preparation of healthcare professionals for their future careers. This method of training in ministerial residencies could have the same benefit, in that it prepares future ministers to actively

work through situations that they will surely face in ministry. It presupposes that a core feature

of the adult learner is that learning should be oriented toward solving tangible problems. This

helps the adult learner see the value and application in the material that is being learned.

Even though the concrete application of material is often valuable to the adult learner,

Harkness (2012) noted that the educational expectations of faculty and students change in the

transition to seminary. In a survey conducted among the faculty and student body of South East

Asian Theological Seminary, Harkness (2012) found that over the five years he surveyed

students that enrolled in his theological study skills course both faculty and students expect more

deep learning than surface learning. That is to say they expect the process of seminary education

to uncover the why of questions and subject matter as opposed to simply covering the how with

respect to technical knowledge and problem solving.

However, Stortz (2011) pondered about the state of theological education, specifically

Lutheran education and posited that the best way forward for seminaries to remain effective is to

partner with colleges of faith as well. "Church leaders today need what church leaders have

always needed: training in what theology is all about and training in how to do it on the ground."

(Stortz, 2011 p. 375).

Beyond the goals of seminary education and the wishes regarding the capabilities of

ministers after they graduate from seminary, there is discussion regarding a disconnect in how

seminary faculty members teach and how students prefer to learn.

Martin (2006) noted that there are few theological educators that tailor their instructional

styles to the preferences of the learners. Martin noted that this is due to a strict value of the

material being taught over how learners learn. Though this does not indicate that theological

educators actively disregard instructional preferences of learners; it can indicate a possible adherence to educational practices which may not be optimal.

Hawk and Shah (2007) noted that it is likely that many professors are either unfamiliar with learning styles models or are hesitant to experiment with them due to a level of comfort in their own preferred style. Additionally, Simmons (2007) writes about the importance of self-directed learning in a seminary setting and by allowing students to complete coursework in ways tailored to their interests, the students had a much more fulfilling experience in the course. Simmons' point suggests a contrast between Hawk and Shah that even though faculty members may not be comfortable or may be unfamiliar with varying learning styles, there is value in exploring them for students.

This notion extends beyond traditional face-to-face courses as well. In a study that involved 491 participants and took place over 15 years Olliges (2017) found that the key to student satisfaction in online education was a multi-sensory approach over a text heavy approach. This multi-sensory approach engaged the students in ways text heavy teaching methods did not. Students that were not text-based learners were engaged to a higher degree and achieved a higher level of course satisfaction. This notion can especially apply in seminary settings due to the text-heavy nature of the curriculum.

Seminaries are at risk to be made in the image of those that established them, reflecting the worldview and perspective of faculty members and administrators. Asia Pacific Theological Seminary has been operating for over 50 years as an educational institution. Wonsuk (2014) noted that its development began in the early 1970's with a heavy influence from American Pentecostal theology. The school faculty and staff were mostly composed of American missionaries from the Assemblies of God congregation. This reflected very little of the Asian

perspective and context that the institution was supposedly trying to train Bible educators to work in. However, at the turn of the millennium the school was operated by a largely Asian faculty and management. This reflects that the institution was growing into the context which it was serving. Asian ministry is naturally coupled with an Asian perspective on theological education, Wonsuk's case study of Asia Pacific Theological Seminary reflects the institution's growth trajectory into fitting with that unique perspective.

Ministry and Discipleship

George (2017) noted that Martin Luther's quarrel with the Catholic church over the sale of indulgences was actually a matter of pastoral care. Rather than helping people grow in their faith and cultivate a deeper relationship with God, the Catholic church was commercializing the business of forgiveness. Atonement was no longer being sought through a genuine spiritual transformation but through a calculated commercial transaction. The compassion, empathy, and humility that were intended to be at the center of pastoral care were being lost and were in need of recovery. Conversely, Tingle (2014) noted that indulgences did survive Luther's critiques. The practice of issuing indulgences became more transparent and respected. As the Catholic Church implemented reforms, their purpose transitioned from a fundraising tool to one connection and involvement with the spiritual practices of the Catholic church.

Lamothe (2012) noted empathy and compassion as central to pastoral care. Individuals, families, and communities were all groups in which this emotional intelligence could bring about transformation and that a pastor must have courage, compassion, and humility to engage in the holistic work of ministry. Baard (2017) also noted that strengthening empathic responses to those actively seeking care is foundational in ministry and that pastors are in a unique place to provide this encouragement in peoples' lives. This is at the core of pastoral ministry. Pastors are

to be sources of compassion and encouragement in the world and administer God's grace and forgiveness through sacraments and Christ-like character.

Britton (2009) noted that in addition to the sacramental aspect of pastoral leadership, people come to them with the very real hope that the pastor will have something to say that will offer them encouragement or needed insight into how they could improve aspects of their lives. In the same vain, Vilijoen (2018) noted that life coaching is a field that significantly overlaps with pastoral ministry. Contributions from the life coaching field can contribute to the holistic efforts in improving the daily lives of congregants. During the day to day operations of a church however, it can be difficult to maintain this role as ministers are increasingly feeling the pressure to speak grace, hope, and comfort into social circumstances that may not be clearly addressed by scripture. Ogereau (2009) noted that aspects of contemporary ministry can cause ministers to lose sight of the historical and theological foundation of pastoral leadership as taught in the Johannine epistles. A pastoral leader is one who is able to uphold scriptural orthodoxy among competing spiritual ideologies and maintains the spiritual, social, and ethical integrity and witness of the church.

Often the tensions that clergy feel during the process of congregational leadership seep out into the feelings of church members. People increasingly see ministry as the responsibility of the clergy rather than the responsibility of all the members of the Body of Christ. In a study that examined the perception of vocational calling in the parishioners of graduates of five prominent seminaries, there is an interesting phenomenon at play within the lives of parishioners regarding their role in God's work. As it turns out, many people in the church today do not see their regular daily activities such as their career, volunteer efforts, home life, school, etc. as areas of divine calling in their lives (Lose, Mikoski, Crowley, Jacobson, Cormode, & Conklin-Miller,

2015). Additionally, Hill and Hill (2013) note that as people grow in their faith, they are to move from being observes and recipients of ministry to practitioners and contributors to ministry.

Parishioners regarded vocational work in the church to be a calling but saw their own vocations as merely an occupation and not a calling. Lose et. al. (2015) identified that it was a prominent value of the seminary graduates to help parishioners understand their role in the world and to see that role as God's calling to them. This is the understanding that parishioners are to play an active role in ministry rather than relegating God's work in the world to the activities of the clergy.

However, there is indication that formation programs for church members are not meeting their intended goals of helping people transform into orienting their whole lives toward the work of God. Goodbourn (2012) has noted that current lay formation in the church results in participants seeing the educational programming applying narrowly to roles within the church. Ministry preparation rather than personal formation tend to be the end result of educational activity intended for parishioners in many churches today.

A possible cause of this is that there may not be clear communication coming from the pulpit. In a study that consisted of 48 male protestant clergy, Carrell (2009) noted that communication training for clergy can have an effect on the capacity for transformation that a sermon has. It stands to reason that if a church's preaching does not accurately communicate the responsibilities that every Christian has in the work of God, the people who attend that specific church may have an insufficient understanding regarding their role to play in God's work.

In a study that surveyed 93 pastors with the Multifactor Leadership Questionnaire, NEO-Five Factor Inventory, and Spiritual Transcendence Scale, Carter (2009) noted that there was a

strong correlation between a transformational leadership style and leadership effectiveness. It is quite possible that the leadership perspective that a pastor has influences the discipleship outcomes in his or her church. A leader that is focused on nurturing the spiritual lives of congregants may not help people go into strong forces for social change like a leader with a primary perspective oriented toward social change. In the same fashion, a pastor who is oriented toward social change may not be as competent at nurturing the spiritual lives of his or her congregants.

Medical Settings

A large volume of literature within medical settings exists regarding aspects of pastoral care. A frequent and tragic part of pastoral ministry is providing spiritual care to the sick and dying. Koss, Weissman, Chow, Smith, Slack, Voytenko, Balboni, and Balboni (2018) noted that training regarding how to spiritually care for individuals that are in the final stages of life is highly sought after, but surprisingly remains virtually nonexistent. There were no data found regarding how to conceptualize a training program for clergy to administer spiritual care for congregants in the last stages of life.

This is striking because one of the most public responsibilities as well as one of the most meaningful to congregants is a pastor's role in presiding over the funerals of people who have moved into eternity (Bradford & Myers, 1980). The realization that prior to death, the professionals that have been tasked with the spiritual comfort of the dying underwent little to no training regarding these moments appears to reflect a disconnect between their ministerial training and the daily realities that they will face in ministry.

Often individuals seeking spiritual care in medical settings desire the same services that people in local churches do (Pater, 2016). This reflects a continuity between the responsibilities

of parish ministry and those of chaplain ministry even though the setting is very different and ministers that primarily work in a local church still are expected to minister in medical settings as part of their pastoral responsibilities.

In a study that was conducted through interviews with people who utilized spiritual pastoral care services within the United Kingdom National Health Services, Raffay, Wood, and Todd (2016) found that spiritual pastoral care users desired holistic growth in the services chaplaincy teams provided. There was a desire to see patients that had no faith evangelized during medical care even though chaplaincy staff are prohibited from doing this. There was also a desire to see formal religious services offered in the same fashion that they might be offered in a local church setting. A primary finding was that users had a strong desire for their own spiritual beliefs to be kept central to the religious services that were being offered. They did not wish for the formalized pastoral training of chaplaincy staff to take precedent over the spiritual beliefs that users held upon arrival.

Ferrell (2017) noted that spirituality also included more than simply religious beliefs, but also existential questions as well. Palliative care inevitably involves people having to work through thoughts of eternity, mortality, life meaning, and notions of life after death. Given that these types of existential questions regularly accompany palliative care, quality palliative care should be able to address them to a certain extent. Balboni, Fitchett, Handzo, Johnson, Koenig, Pargament, Puchalski, Sinclair, Taylor, and Steinhauser (2017) also concluded that the domain of spirituality is one of marked influence on the outcomes of palliative care for both the patients receiving care and their family members. Additionally, Kumta (2016) noted that the predominant area of concern is the physical comfort of terminally ill patients and that the

psychological comfort offered by spiritual care is equally important in helping patients die with serenity and dignity.

Providing spiritual care in medical settings as part of patient care may seem counterintuitive due to the contrast between the mystical nature of religion and the concrete applied nature of medical science. However, Cone and Giske (2018) noted that spirituality is a recognized aspect of patient care and that nurses often feel as though they are not adequately prepared for this due to the sparse spiritual training involved in nurse education programs. Cone and Giske believed that this could be helped with certain aspects of preexisting nursing curriculum being tailored to give slightly more exposure to spiritual aspects of patient care rather than adding yet another whole subject to an already crowded subject load nurses are expected to master while in school.

Vogel and Schep (2018) found in a study that involved 104 Dutch nurses that the more competent that nursing staff feel in their ability to provide spiritual care, the more frequently they report that they actually provide it. This appears to indicate that if nursing staff undergo training to provide spiritual care for patients that they actually provide that service to them. This does not suggest that it should be nurses who are charged with the spiritual care of patients; it merely suggests that when spiritual training is present, spiritual care is rendered to a greater degree.

Kincheloe, Stallings-Weldon, and White (2018) noted in a study that included 132 patients and family members as well as 54 nurses. Significant differences existed between the spiritual perspectives of patients/families those of nurses. A spiritual care training toolkit was administered, and the results were that nurses gained greater competence in overcoming the obstacles of delivering spiritual care to patients and their families.

As we have seen there is a lack on emphasis on spiritual care in nurse training programs. There social expectation that nurse training should focus on healthcare over spiritual care is reasonable. It is also reasonable that spiritual care should be expected to fall on those trained for such as task, namely clergy members.

In a mixed methods study, 27 Dutch chaplaincy teams from the Association of Tertiary Medical Teaching Hospitals, Greer, Visser, Zock, Leget, Prins, and Vissers (2018) found that barriers to success exist in these Dutch hospitals. They reported that the healthcare professionals are more inclined to have attitudes focused on curing patients rather than on palliative care while also being unfamiliar with diagnostic tools of spiritual care. The study concluded that spiritual care training of healthcare professionals in these hospitals led by the chaplaincy teams is a feasible pathway to improve spiritual care in hospitals.

In a multisite three-year survey-based study, Balboni, Sullivan, Amobi, Phelps, Gorman, Zollfrank, Peteet, Prigerson, Vanderweele, and Balboni (2013) surveyed 75 patients with advanced cancer receiving palliative radiation treatment and 339 nurses and physicians. The majority of patients had never received any form of spiritual care from medical staff, while the majority of medical staff endorsed spiritual care as a very important component of end of life care. The lack of spiritual care is attributed by the authors to the lack of training of medical staff.

Spiritual care of people in the last stages of life should most appropriately fall to professional clergy members to oversee (Williams, Cobb, Shiels, & Taylor, 2006). The reality that medical staff have ongoing concerns regarding the spiritual care of their patients reflects a failure on the part of clergy members to adequately oversee the spiritual nurture of dying patients.

Doehring (2018) noted that in hospital settings, people often come in with multilayered social and religious influences that affect how spiritual care might be best applied. This reality requires theological empathy on the part of religious leaders and chaplains in order to offer spiritual nurture to dying patients. Doehring noted that it is common for these people to receive training via distance learning courses and that the distance format is often insufficient to demonstrate the intercultural and theological empathy necessary for the spiritual care that religious leaders and chaplains need when working with patients. The focus is rather more accommodating of typical critical thought-based curriculum.

Another method of delivering training is to have large class settings where a large number of personnel can receive the same training without having to take extended time away from the work in order to receive the training. DeRogatis, Honerkamp, McDaniel, Medine, Nyitray, and Pearson (2014) records a facilitated discussion with five instructors who have had extensive success at teaching large classes of 150 students or more. Their conclusions are that large class formats are a necessary evil. They are efficient at delivering content to a large number of students but often sacrifice the quality of education due to the difficulty of learning large amounts of content in a lecture-based format.

Issues in health-related spiritual care extend beyond just settings that treat physical ailments. Many seminaries and church traditions have clergy that are under prepared to interact with the mental and emotional struggles that accompany ministry realities as well. In a survey in which 98 clergy members responded, Farrell and Goebert (2008) found that the majority of respondents had over 20 years in active ministry along with a seminary degree. 90% of respondents indicated they spend a portion of their time each week counseling people and despite 90% weekly spending time counseling others, only 55% believed that they were adequately

prepared for the task of counseling. Ross and Sandford (2014) noted that all church traditions have reported that seminaries that offer courses in mental illness are in the minority. Given that people under psychological stress often seek help and counsel from clergy, many contemporary seminaries are neglecting this part of the ministerial trade during ministerial training. This would indicate yet another aspect of professional ministry that frequently goes unaddressed during the time spent in seminary and another example of how seminary education is in need to reform and how additional research into the educational climate at seminaries is needed.

In addition to effectiveness regarding the training for psychological health in seminaries, there seems to be a lapse in how counseling education fortifies the institution of marriage inside the church as well. Barlow (1999) observed that there was an increasing divorce rate among Christians while also observing that churches were not meeting the minimum standards for premarital counseling practices laid out by the specific program in use at any given church. Barlow concluded that the church needs to do better helping people build healthy marriages from the beginning rather than simply trying to stop people from getting divorces.

In a study that surveyed 758 Australian clergy, Beaumont (2011) noted that the majority of Australian clergy regularly engage in counseling with their congregants. Despite this reality however clergy did not report that they had much confidence in their counseling abilities and the participants of this study reported that it is important for clergy members to have recognized counseling credentials before engaging in counseling activities.

These studies show an aspect of ministerial work that is not readily addressed in seminary settings. They represent a disconnect in the perspective of what ideal ministerial education should consist of and the daily realities of ministerial work. By beginning to reflect on the educational climate that exists within seminaries it can become clearer about how seminary

programs can grow in their capacity to equip the church for success in the face of daunting ministerial and social challenges.

Social Justice

Borner (2013) noted that Christian churches hold a social responsibility to advocate human rights. This is because religious communities hold social influence that can be leveraged for the advancement of human rights within their sphere of influence.

There are many passages in the Bible directed toward social benefit. "Learn to do good, seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause." Isaiah 1:17. "Open your mouth, judge righteously, defend the rights of the poor and needy." Proverbs 31:9. Perhaps the most pointed passage illustrating this is the parable of the good Samaritan told by Jesus in Luke 10:25-38 where a priest and then a Levite passed an injured man on the road without offering help and then a Samaritan came along and had compassion on the man giving him aid. It is true that people have often done terrible things to each other in the name if God, however even when Christians are behaving hypocritically, society bases their hypocrisy on the understanding that the basic doctrines of Christianity advocate love, compassion, hospitality, gentleness, etc. Kar (2013) maintained that when the apostle Paul mentioned the poor in his writings, he was doing so with the understanding that providing for the poor was a central tenant in the message of Jesus. This represents a social concern for those who are downtrodden.

Focusing on the spiritual needs of the people is often a tempting way to meet only part of the needs of the people. Nkansah-Obrempong (2018) noted that salvation is the holistic redemption of the body, mind, and spirit. Many ministers in the past have focused almost exclusively on the spirit and neglected the body and mind. This is understandable because if it were to be taken seriously that Christianity has the duty of helping humanity flourish in body and

mind as well as spirit, then there would need to be a colossal commitment of resources and human effort to try and alleviate suffering in any form wherever it took place in the world. Ayre (2010) noted that traditional theologies themselves have too narrow a focus. That that even if they move past merely the spiritual dimension of a person, they rarely accommodate things beyond the boundaries of the human being. Focusing on the person with such exclusivity neglects the responsibilities to creation as a whole in the same way that focusing on the spirit with exclusivity neglects the responsibilities to the person as a whole. This perspective incorporates holistic cooperation among faith related organizations and secular organizations in order to mobilize the types of campaigns needed in order tangibly quench the fires of suffering in the world.

Klaiber (2009) noted that the Catholic church is situated for unique influence in Latin America. Its influence extends to nearly all aspects of civil life. It has championed human rights, opposed oppressive parties, mediated between conflicting factions, and taken up the task of caring for the poor and helping them gain the capacity for self-advocacy. Gallagher (2019) noted that the structure of the Catholic church in South America positions it for great influence and how its theological nuance of the idea of development promote efforts in peace and social justice. This is consistent with the view that the church is to be a vessel for positive social change in the world. As Klaiber noted, the particular influence of the Catholic church in Latin America is a poignant example of the power the church has for positive social change in the everyday lives of people.

Christian higher education is situated for great influence in helping the church grow into a more capable vessel for God to use in the world. When believers and ministers have the character of Jesus, they can offer Christlike solutions to problems that they are positioned to

assume. Guthrie (2018) noted that Christian higher education serves the purpose of helping students develop into followers of Jesus that can embody his presence faithfully in the multitude of life settings that they find themselves in. This is consistent with the evangelistic nature of the faith that seeks to embody Jesus in order to bring about God's desire for the world.

However, in many settings this social aspect of the gospel is becoming less and less emphasized. Lucking (2013) noted that in many protestant circles, the spirituality of believers often takes on a very individualistic expression. Lucking found this to be troubling due to the reality that when Christianity begins to have more individual application over social application, the church begins to withdraw from its responsibility of being the vehicle in which God accomplishes His redemptive work in the world.

Dahlvig (2018) argued that higher education as well has been moving toward facilitating the advancements of private ambitions over societal ones. Dahlvig noted that Christian higher education can lead the way in the ambitions of higher education returning to the attainment of broad social good. This is consistent with the view that Christian efforts in the world are meant to facilitate positive social advancement.

In a position that largely agrees with Dahlvig, Bobbert (2017) noted that Christian education should be predicated on notions of social justice. These ideas should be well-articulated with robust theological and philosophical reflection. Educational goals regarding justice should be made explicit in the teaching practices employed by teachers. As Bobbert noted, even Christian education should be an enterprise that seeks justice and positive social change in the world.

Indeed, across the globe there exists considerable enthusiasm regarding the social mission of Christian higher education. Agang (2016) noted that in an African context, Christian higher

education is not merely to prepare people for work in which they may be able to support themselves. Christian higher education carries the responsibility of helping people to conform to the character of Jesus, and as a result many of the disastrous circumstances both natural and man-made that Africans face will begin to see resolution.

In a study that utilized three different methodologies, Vivanco (2018) first conducted a bibliographic analysis of the history of the Society of Jesus (Jesuits) and its affiliated universities in recent decades. Vivanco then conducted in depth interviews with ten managers and professors at Jesuit Spanish Universities. Vivanco then afterward conducted telephone interviews with 356 professors and researchers at Jesuit Universities in Spain. This study examined how social justice was incorporated into the identity of the Society of Jesus with special attention given to Jesuit universities in Spain. The study concluded that the majority of participants that were involved support the social justice focus of institutional identity. Furthermore, the majority of participants also believed that the current level of social justice work being done at Jesuit universities in Spain to be insufficient.

Additionally, in a study that involved 501 universities in the United States that have a business school accredited by the Association to Advance Collegiate Schools of Business, Cheung, Fieldhouse, and Kwong (2018) found that universities with Catholic affiliation are significantly more likely to have courses in social entrepreneurship and non-profit management available for business students to take. This is consistent with the expectation that Christian affiliated institutions will have an intentional effort to incorporate social reform or positive social change into their institutional ambitions.

Pastoral Wellness

Chandler (2009) defines burnout as the result of "inordinate ministerial demands, which may drain their emotional, cognitive, spiritual, and physical energy reserves and impair their overall effectiveness. Burnout advances across three dimensions: emotional exhaustion, depersonalization, and reduced accomplishment."(p. 273)

Burnout is something that gradually builds up over time. Increasing levels of exertion cause a buildup of exhaustion, cynicism, and irritability while decreasing a person's interest and dedication to his or her profession. An organization that people once served joyfully increasingly becomes seen as the enemy (Freudenberger, 1977). Manister and Gigliotti (2016) found in a study consisting of 430 Lutheran clergy members that stress related to the work as clergy members was partially to blame for overeating as a copping behavior to mediate the stress they felt.

Pastors are much like social workers in the sense that the professional demands are frequently extremely taxing personally (Scott & Lovell, 2015). Though Adams, Hough, Proeschold-Bell, Yao, and Kolkin (2017) place pastors as having slightly better burnout rates than social workers. In a study that surveyed 52 Assemblies of God ministers in Minnesota Visker, Rider and Humphers-Ginther (2017) found that 65.4% of them were on the edge of burnout or were already experiencing burnout. Randall (2013) noted in a seven-year longitudinal study using Maslach Burnout Inventory along with the Francis Burnout Inventory and consisting of 340 Anglican clergy that by year seven those remaining in parish ministry had shrunk to 313.

In the Roman Catholic Church in the United States there were 58,632 priests and 8,325 graduate level seminarians in training in 1965, but only 39,600 priests and 3,694 seminarians in training in 2013. This is an interesting statistic because in that same time period the population

of Roman Catholics in the United States grew from 45.6 million to 66.8 million (Thompson, 2014). The implication being that while the population of Roman Catholics grew, the population of Roman Catholic clergy shrank.

Sorenson (2018) noted the particular risk that ministers are subject to in their own spiritual lives. It is quite possible in the hustle and bustle of everyday ministry to forget that the pastor has his or her own spiritual needs that need to be taken care of. It is very possible that in the process of caring for the souls of others, the pastor can neglect his or her own soul.

Many clergy fail to differentiate who they are as people and what they do as pastors. Personal failings unrelated to their religious function can lead to shame in their pastoral lives. This general personal shame can have as much of an impact on burnout as shame regarding failings in their pastoral lives as well (Crosskey, Curry, & Leary, 2015). Crosskey et al. (2015) suggest that seminarians are not trained to differentiate between their professions and personalities. This confusion may lead to unnecessary stress that burdens pastors with things that are unnecessary.

There are conversations taking place regarding what actually constitutes the role of a pastor. When discussing what a pastor is supposed to do, Mayer (2013) noted the pastoral responsibilities of perhaps the most influential pastor in the world, the pope. Mayer noted that the responsibility of the pope is to encourage unity within the Christian church and to encourage harmonious relationships with other religions. Though not many pastors have pope-like responsibilities, they still have the expectations of their congregants which can often be frustratingly fickle and ambiguous.

According to Faucett, Corwyn, and Poling (2013) role ambiguity goes hand in hand with lower levels of job satisfaction among clergy. The study was conducted with 179 United

Methodist ministers participating. Consequently, Karkkola, Kuittinen, and Hinsta (2019) found that when clarity exists regarding the role of individuals in the workplace, greater competence and vitality tend to accompany a lack of role ambiguity.

However, in a different study of 293 United Methodist clergy, Kemery (2006) found that when role conflict was low, high levels of role ambiguity corelated to high levels of job satisfaction. It was only when role conflict and role ambiguity were high that high levels of dissatisfaction emerged. This seems to indicate that when a pastor is unclear about his or her role and there is conflict regarding the performance of those unclear responsibilities, professional dissatisfaction is likely to emerge. While, on the other hand, when a pastor is unclear about his or her role but there is little conflict regarding performance, pastors are more satisfied with their professional circumstances.

According to Mueller and McDuff (2004), theological mismatches between clergy and their congregations tend to cause job dissatisfaction when the clergy member is has more liberal theology than his or her congregation. This is a further disconnect from the training of the minister and the working life of the minister. As noted often there is an academic disconnect between the seminary academic setting and the faith lives of local church congregants. A minister can arrive to a church full of cutting-edge theological insight which the congregation is simply not prepared to receive. This can cause dissatisfaction within the minister because his or her approach to the Bible and faith may seem different that the people he or she is leading. Frederick, Starke, and Bruno (1996) noted that issues of governance and doctrine are the main reasons that churches in conflict may split into separate congregations. They also note that it is often the faction electing to split away that cites doctrinal or theological concerns as the main rationale for the split.

Seminary Studies

The practice of theorizing how to best educate adults extends all the way back to antiquity and includes teachers from both ancient Hebrew and Greek civilization (Knowles, 1978). Beyond this, the original languages of composition in the Bible were Hebrew and Greek (Kugler & Hartin, 2009). These elements contribute to the influence of the Christian church as an institution of adult education in the United States being likely unrivaled (Knowles, 1977). Admittedly there exists only sparse literature regarding teaching and learning studies conducted at theological seminaries. The publications which are frequently associated with seminaries are more typically works of theology or biblical studies. However, the following help illustrate how extensive this literature gap in the research is.

Tverdokhlip (2019) noted that late 19th century Ukrainian seminaries under the Russian Empire specifically instructed seminarians in methods of pedagogy. This reflects the understanding that future clergy were not only expected to be well-versed in biblical and theological matters but also knowledgeable in how to teach the faith to others. In the process of teaching faith to others, it can be beneficial for the education of the cleric to draw upon areas outside of traditionally theological subject areas. Peters (2015) stressed the need for science to be integrated into seminary education. Many of the subject areas studied in seminary and discussed in the church have scientific grounding such as biological sciences and archeological sciences.

Additionally, Holmgaard (2019) noted the need for trained pastors among Danish free churches despite no longer having a seminary to train them. Holmgaard observed that the free church tradition of Denmark could benefit from having future Millennial leaders study theology in academic settings while practicing within the context of free churches in Denmark. With there

being no seminary to draw from, the contemporary university education could serve well to raise leadership. In contrast, Vicovan (2017) noted that the pastoral ministry landscape changed after the year 1990. Vicovan advocated that the Romanian Orthodox Church's theological institutions continued to grow despite the lack of pulpits for graduates to enter after their studies were completed. This reflected a need to reevaluate how theological education took place in order to address current pastoral needs throughout Romanian Orthodox dioceses.

Byassee and Lockhart (2017) noted that theological schools that are connected to fast growing churches may be positioned to adapt to the changing education landscape. Seeking seminary education closer to home is becoming more popular and Bysassee and Lockhart observe that many students are trading in traditional residence seminary experiences for educational programs that allow students to remain in their local context

In the process of seeking a relationship between learning style and gender in theological students, Le Cornu (1999) found that in students in formal theological education programs had no significant correlation between gender and learning style, but that there was an unexpected correlation between age and learning style. Le Cornu's study consisted of 21 male and 19 female full-time students at London Bible College as well as 12 male and 14 female part-time students enrolled in an Anglican training course for ministers. This study only measured between two options of global and analytic learners without a spectrum of intermediate preferences. The first was global meaning learners who prefer to immediately establish a frame of reference for a topic to know what things may be related or unrelated. The second was analytic meaning learners who relate things to the topic based upon data and prefer to master a given topic before moving to a new topic.

Moon (2012) noted that after a five-year study which observed over 200 seminary students from various cultural backgrounds, a small majority of seminary students indicated a preference for oral learning. Participants had completed undergraduate degrees and also met Association of Theological Schools admission standards for accredited schools. Moon found that this preference for oral learning was not due to a lack of literacy but merely a preference for oral learning.

Accord to Bowen and Bowen (1988) learning styles play a prominent role in international theological education. Many instructors as theological institutions are westerners with specifically western approaches to learning and academia. African students who display learning styles more aligned with western learning often outperform their colleagues without western learning styles. Bowen and Bowen note that a traditional American or Western learning style is often independent of the field in that one can become educated regarding a topic without employing it in practice in the field. This is in contrast to the learning African students who often display a learning style dependent upon employing content in the field.

In a study that surveyed 24 students from an Assemblies of God seminary in Asia, and 24 students in an Assemblies of God seminary in the United States with the Kolb Learning Styles Inventory found that, though not statistically significant, Asian seminary students more frequently rated as diverges and American seminary students were more often classified as assimilators (Algee & Bowers, 1993).

Teaching Perspectives

The five perspectives on teaching adults originated with a study which involved 253 adult educators as participants (Pratt, 1998). The five perspectives are as follows. *Transmission*, which focuses on the delivery of content from instructor to student. *Apprenticeship*, which

focuses of modeling behaviors for students to learn from. *Developmental*, which focuses on cultivating capacity of thought in students. *Nurturing*, which focuses on self-growth and maturation. Finally, *social reform*, which focus on the improvement of society.

Pratt (2002) noted that perspectives regarding teaching are simply orientations that the instructor possesses. They are neither good nor bad they just simply exist. Each of the Teaching Perspective Inventory perspectives is legitimate in its approach to instruction and though they represent the perspectives that instructors possess when they enter the classroom, they do not represent limits to the instructor's teaching capacity.

Jarvis-Selinger, Collins, & Pratt (2007) noted that the elements that influence the development of teachers are not entirely understood. This study consisted of 356 preservice teachers seeking certification at the middle school level. Academic disciplines were classified into eight major areas including mathematics/sciences with 51 participants, life sciences with 64 participants, social studies with 60 participants, language arts with 58 participants, home and technical sciences with 37 participants, expressive arts with 15 participants, business with 22 participants, and physical education with 49 participants.

Jarvis-Selinger and Collins found that participants in life sciences and math/sciences had significantly higher scores falling within the transmission perspective than participants in language arts, expressive arts, or home and technical sciences. Participants specializing in physical education scored equally high in transmission as the participants specializing in math/sciences. Participants specializing in language arts, home and technical sciences, and physical education scored higher in nurturing than participants in math/sciences, or life sciences.

There is evidence that academic preparation may affect the perspective from which people teach. Given the wide variety of academic perspectives people come from in regard to

ministry, it is reasonable to predict that ministers and seminary faculty members may have teaching perspectives influenced by their academic backgrounds.

In a study conducted among 17 traditional and 25 nontraditional preservice teachers by interview. Powell (1992) found that the complex cogitative task that is teaching is heavily influenced by prior educational and life experiences as well as personal characteristics. Powell noted that the role identity of preservice teachers had been undergoing formation ever since preservice teachers began as students and upon becoming teachers themselves, their role identity and expectations were largely established by the years of observation spent as students.

In a study that examined 52 faculty members at the University of Sarajevo by administering Conti's Principles of Adult Learning Scale (PALS), Kovacevic and Akbarov (2016) found that the majority of instructors favored a teaching style that is predominantly centered around the instructor as opposed to the contemporary encouragement to develop more student-centered instructional approaches. Kovacevic and Akbarov note that there was no significant variation of teaching style between gender and department. They also indicate that transitioning from an instructor-centered approach to a learner-centered approach may be difficult for faculty members used to teaching in an instructor-centered format.

In a study that examined a purposeful sample of eleven medical instructors through the TPI, observations, and interviews, Taylor, Tisdell, and Gusic (2007) found that medical educators primarily relied on their core knowledge of patient care to guide their instructional practices. They spent relatively little time in reflection regarding how they actually teach. They concluded that greater reflection upon the beliefs regarding instruction could benefit the learning environment for both instructors and students.

In an empirical study conducted by email interview with 16 higher education academics, Wood and Su (2017) noted that each participant broadly believed that teaching excellence related to the ability of the instructor to enable learning by the student. Also noted was that each participant had a different nuanced articulation of what teaching excellence meant to that individual. Though there was broad agreement, there was also variation on what teaching excellence meant to each individual. It is reasonable to believe that the experiences and perspectives of each participant affected the subsequent articulation of teaching excellence that was supplied to the researchers.

Kemp, Page, and Wilson (2014) surveyed 752 faculty members across top ranked universities. Their study sought to articulate what faculty members of early childhood education saw as the purpose of public education. There was a degree of general consensus in that the purpose of public education was to equip students to utilize multiple sources of information and to construct knowledge, also to have the abilities needed in order to progress through the educational system in a developmentally appropriate fashion. However, beyond this general assessment, there were difference nuances such as the purpose of public education being to promote social equality, or to develop well-rounded people, or to have the skills to be successful in life. These perspective variations are likely due to specific backgrounds or experiences that faculty members carry with them into the educational setting.

In an exploratory qualitative study Oleson and Hora (2014) interviewed and observed 53 faculty members whose disciplinary distribution covered science, technology engineering, and mathematics. Participants were faculty members at three different research universities. The findings indicated that faculty members' teaching is partially influenced by how they were taught when they were students. Other influences were their prior experiences as instructors,

researchers, and non-academic roles. Remaining in this same vein, Austin (2002) noted that even before future faculty members receive their first appointment in an instructional setting, they have been socialized to the profession by their professors while in graduate school. This adds an additional layer that not only may faculty members teach the way that they were taught, they may have received their understanding of what it means to be a faculty member from their former professors.

Rotidi, Collins, Karalis, and Lavidas (2017) conducted a study that involved 241 European academics. 114 were Greek academics and 127 were from similar disciplines but were from different European countries. Categories for their disciplines were made using Biglan's 3-dimension classification as pure/applied, hard/soft, and life/non-life. The correlation between the TPI results and Biglan's classification were nominal however Greek faculty members that registered as developmental, nurturing, and social reform according to the TPI were significantly more likely to fall into the soft rather than hard categories. This led the researchers to believe that disciplinary differences among faculty members really do present the likelihood for different teaching perspectives, however simply the perspective variations from individual to individual are more likely to broadcast the variety of teaching perspectives present.

Perspective in education is something that many people value, even if it would be phrased in different terms (Valentine, Prentice, Torres, & Arellano, 2012). Part of the value of diversity in education is that with diversity there exists a multitude of perspectives that can illuminate things previously unseen. However even though this value for diverse perspectives exists, its impact in the classroom is less pronounced. Smolen, Colville-Hall, Liang, and MacDonald (2006) noted in their study that surveyed 116 full time faculty at four state institutions that there was stronger support for diversity training than there was determination to

implement diversity training. This may show that a gap could exist in the ideals present in teaching perspective and the tangible application that those ideals find in professional settings (Du-Babcock, 2016).

In a study conducted by Courneya, Pratt, and Collins (2008), which focused on peer teaching evaluation, 17 participants took the TPI in which five registered as developmental, five registered as nurturing, three registered as apprenticeship, two registered as social reform, and two registered equally in nurturing/apprenticeship and developmental/social reform. Courneya, Pratt, and Collins found that when evaluators became aware of their own perspectives regarding teaching, their evaluations of peers became less judgmental and harsh when they critiqued previously constructed DVD based teaching samples.

In a study in which 91 Canadian pharmacy faculty members completed the TPI, Loewen and Jelescu-Bodos (2013) found that the most dominant teaching perspective among them was apprenticeship at 66% of participants. For comparison the next highest perspective was nurturing in which only 12% of participants registered.

In a study that involved 105 Australian physical education teacher education (PETE) students, Hyndman and Pill (2016) found upon administering the TPI that participants who were 18 years of age as opposed to participants who were 20-25 years of age scored significantly higher in the perspective of transmission. It was also noted that participants from rural backgrounds registered significantly higher in the perspective of transmission as well.

In the colossal global study that involved administering the TPI to 3,184 teachers, Dean and Bergeron (2015) found that the transmission perspective is generally higher for secondary school teachers while preschool teachers and elementary school teachers registered higher as nurturing. These findings seem to show that as students progress along the academic track, the

perspectives of teachers shift toward content mastery. This trend is the strongest in the Americas. Interestingly in the Americas, the apprenticeship scores declined from middle school teachers to upper secondary school teachers.

In a study that examined the TPI results for teachers that cooperated with student teachers by partnering with them in the practicums of the student teachers, Clarke and Jarvis-Selinger (2005) found that out of their 778 respondents who were cooperating teachers the most prevalent TPI perspective was nurturing while the least prevalent was social reform.

Lowry and Berry (2011) noted that athletic training educators can benefit from taking the TPI and learning about the perspectives that they bring with them into the educational environment. Upon reflecting on their dominant perspective, they have a new understanding regarding how they approach education and can then leverage different approaches to teaching that can build a more positive learning experience for their students.

Collins and Pratt (2011) noted that the TPI represents five distinct understandings regarding teaching. It carries with it robust reliability and validity due to its wide usage. It has a substantial data bank of usage that involves well over 100,000 participants in over 100 different countries.

It is plausible that the perspectives that exist within seminary faculty members influence the teaching that future ministers receive while in seminary or that departmental characteristics correlate to higher scores in some categories and not others. Whether it is the perspective that has been formed by how the faculty member was taught while in school, or the values that he or she sees as the goal of the educational experience, the perspectives that exists between seminary faculty members and the student body may have an influence upon the education of future

ministers. Consequently, further insight into seminary teaching and learning dynamics regarding teaching perspectives could be a profitable avenue of research for the church.

Summary

Chapter 2 established the backdrop onto which this current study is situated. Seminary education is a topic of this chapter as well as ministry as discipleship. Ministerial practice within medical settings and the social role of ministry in the world have also been detailed in regard to the profession of a minister. Additionally, the difficulties that pastors face on the job and the important aspect of self-care and career longevity of the pastoral office. All of these areas establish the importance of clergy education and how it functions within the larger systems of the worldwide church. This chapter concluded with the reality that studies focusing on the teaching and learning dynamics at a seminary are relatively rare and looked to disciplines taught outside of the seminary setting in which teaching perspectives research has been conducted.

CHAPTER 3. METHODS

Introduction

Chapters 1 and 2 established the relevance of this current study and the backdrop to which it is set in context with existing studies related to the present topic. Chapter 1 introduced the institution of the seminary and the task of training ministers for careers in vocational ministry. It also demonstrated the importance of continued exploration regarding the teaching and learning dynamics of the seminary setting and how additional insight has the potential to help better prepare future ministers for the challenges that they will face in their careers and the potential to increase the health of the institutional church through superior ministerial training.

Chapter 2 established the backdrop to which this present study is oriented. It demonstrated instructional norms that exist within seminaries. It also demonstrated how many ministers feel unprepared for the challenges that they face during the course of their careers in ministry. It also demonstrated how ministry professionals are often unable to meet the spiritual needs of people whom are in life settings that need spiritual care.

Purpose of the Research

The purpose of this study has been to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting.

A seminary setting may approach instruction from the perspective of transmission or a focus on acquiring content. Whereas a local church setting may approach instruction from a perspective of nurturing or social change. This study also examined if there were any significant

differences of teaching perspective present based upon role (student or faculty), department, (ministry or counseling), or gender (male or female).

Research Questions

The following research questions were used in this study.

1. Are there significant differences of mean *TPI* scores of participants when grouped by role (student or faculty)?

2. Are there significant differences in the mean *TPI* scores of participants when grouped by gender (male or female)?

3. Are there significant differences of the mean *TPI* scores of participants when grouped by department (ministry or counseling)?

4. Are there significant differences of the mean *TPI* scores of participants when students are grouped by gender (male or female)?

5. Are there significant differences of the mean *TPI* scores of participants when students are grouped by department (ministry or counseling)?

6. Are there significant differences of the mean *TPI* scores of participants when female ministry students are compared to female counseling students?

7. Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students?

Design of Study

The design of this present study was to gather quantitative data through the use of an online survey. The survey intended to identify if there were significant differences between the TPI scores of participants based upon groupings around three elements, role, department, and gender. The research design sought to accomplish this through the use of descriptive statistics to

identify the mean scores of each group in each of the five TPI categories and independent sample t-tests were used to determine if the differences between the men scores of each group were statistically significant or not.

Limitations of the Study

The study was limited to the faculty and student body of a single nondenominational midwestern seminary. This limits the ability of the findings to be generalized to denominational seminaries or seminaries outside of the Midwest.

The study was limited in that the instrument was self-reported. Participants may have tried to capture their ideal perspective rather than what felt more natural.

The study was limited in that it applied only to graduate school faculty and students. It did not survey practicing ministers so the ability to generalize the findings of the student body to practicing ministers may be limited.

The study was limited in that it only examined a Christian seminary. The principle researcher did not accommodate religious training institutions of different faiths. Results may have limited applicability to different religious traditions.

Sample

The sample was taken from the target population of students and faculty members of a multidenominational midwestern seminary. According to the seminary website in the spring of 2018 337 students were enrolled in courses. The student body of the seminary is comprised of 52% female students and 48% male students. There are currently ten full time faculty members at the seminary.

Demographic Results

The Teaching Perspectives Inventory was distributed to the faculty and student body of the seminary. This seminary is an evangelical, protestant, non-denominational seminary in the Midwest affiliated with a private Christian liberal arts university. There are 337 students enrolled in courses at the seminary at a ratio of 52% female and 48% male. The two academic programs which the majority of students are enrolled are the ministry and counseling programs. All members of the student body possess an undergraduate degree and are over 22 years of age. There are ten full time faculty members currently teaching at the seminary each holding terminal degrees in their fields.

A total of 35 ($n=35)$ students responded to the survey. Out of the 35 students that responded 27 ($n=27)$ or 77% were ministry students and eight ($n=8$) or 23% were counseling students. Out of the ministry students that responded to the survey nine ($n=9$) or 33% were female and 18 ($n=18$) or 67% were male. Out of the counseling students that responded to the survey all eight ($n=8$) or 100% were female students. A total of six ($n=6$) faculty members responded to the survey. Out of the six faculty members that responded, five ($n=5$) or 83% were ministry faculty and one ($n=1$) or 17% was counseling faculty. The five ministry faculty members were male (83%) and the one counseling faculty member was female (17%).

Instrumentation

The instrument that was used to conduct this study was the Teaching Perspectives Inventory (TPI) developed by Dr. Daniel D. Pratt (2001). The TPI provides scores to participants based on what their perspective of what teaching should be. Five scores are given to participants corresponding to how they register regarding the five perspectives that the TPI measures. The five areas are transmission, apprenticeship, developmental, nurturing, and social reform. Collins and Pratt (2011) also noted that it carries with it robust reliability and validity due to its wide usage. Additionally, over 500 respondents have taken the TPI multiple times at intervals varying from hours to years between tests with an average reliability of .67 across the five categories ranging between .62 for the developmental category and .71 for the social reform category indicating a satisfactory level of consistent results over time. Due to the TPI being the first instrument measuring this grouping of perspectives regarding teaching, there are no instruments which pre-date it to be leveraged as external guides to validity.

Regarding internal validity, each survey item was gleaned from interviews conducted 253 teachers about their beliefs, intentions, and actions regarding teaching and how they justified their individual strategies regarding the goal of their teaching. Regarding face validity 75 senior graduate students that were acquainted with the conceptual framework regarding the perspectives were given stacks of cards with a potential survey item printed on each. They were them to sort them into the five corresponding categories that they thought each item belonged in. The graduate students accomplished this with 95% accuracy. This suggests that the individual survey items are adequate representations of the perspectives they are associated with. The TPI also has a substantial data bank of usage that involves well over 100,000 participants in over 100 different countries (Collins & Pratt, 2011).

The instrument was composed of 47 questions that were answered on a five-point Likert scale with the lowest possible score in each category being nine and the highest possible score being 45 (Collins & Pratt, 2011). Upon reading each of the first 15 questions participants selected the most appropriate answer ranging from strongly disagree (SD), disagree (D), neutral (N), agree (A), or strongly agree (SA). The remaining 32 questions were also answered on a five-point Likert scale. The possible answers for these questions ranged from never (N), rarely (R), sometimes (S), usually (U) or always (A). In addition to the TPI survey there were three demographic questions asking if the participant was either student or faculty, which department (if faculty), which department (if student), and male or female.

The transmission perspective is likely what comes to mind when people consider what a teacher does. It is the standard content centered approach to teaching. Instructors that are dominant in the transmission perspective immensely value the content that is being communicated. This high value placed on the content manifests in the instructor focusing on clearly and effectively transmitting the content as accurately as possible.

The apprenticeship perspective situates teaching and learning within a community context. Teaching goes beyond the efficient delivery of information and encompasses multiple approaches to holistic growth. Instructors that are dominant in the apprenticeship perspective seek to create an environment in which learners can be mentored and coached while being part of a learning community that embodies the ideals that are being taught. If a phrase can sum up the apprenticeship perspective it is on the job training. There is a value on instruction, however that instruction should be situated in the context of professional activity. An internship can be thought of as an apprenticeship because the context in which instruction occurs on a professional on-the-job type of instruction.

The developmental perspective is less like on the job training and more relational in interaction. Through frequent interaction learners develop increasingly more accurate and complex understanding of what is being learned. Much like frequent interaction with parents develops a more accurate and complex understanding a child has of the surrounding world. The developmental perspective carries a primary focus on the learner. What is learned is valued more than what is taught. Instructors that are dominant in the developmental perspective are not focused on teaching a specific way but are focused on the integrated whole of the learner's context to determine the most effective way to help the learner develop capacity in reasoning, thinking, judgment, and holistic cognitive growth.

The nurturing perspective can be understood with the metaphor of a gardener with the learner being the tomato plant. A gardener spends much energy removing barriers to growth such as weeds and rocks, while providing necessities for growth such as water and fertilizer. In the same sense that a gardener seeks to create the conditions so that a plant can be ready to grow, a nurturing instructor seeks to create conditions enabling a learner's readiness to learn. The nurturing perspective also carries a primary focus on the learner. Establishing trust, building learner self-efficacy, understanding learner motivation, and recognizing the intricate dance of feelings and emotions that must be taken into account in order for teaching to occur are trademarks for an instructor that is dominant in the nurturing perspective. While external criterial such as job reviews or course requirements may remain high, certain aspects of the emotional and psychological realities within the learner must be nurtured to ensure that the learner grows in confidence and competence.

The social reform perspective recognizes that teaching and learning are not isolated to the instructor, learner, or learning environment. The instructor that is dominant in the social reform perspective recognizes that the discipline of teaching has social aims to holistically elevate society. An instructor dominant in the social reform perspective will likely measure success based upon how well instruction aligns with specific social values and goals.

Procedure

Robust discussion was held, and input received by the principal researcher from the doctoral committee and doctoral committee chair before data collection began. After the research plan was approved by the principal researcher's committee chair, two separate institutional review boards were consulted regarding the proposed study. The two institutional boards were that of Auburn University (Auburn, AL) and university under which the seminary operates. Upon approval by both IRB's the principal researcher was then directed toward seminary administration for the purpose of distributing the survey instrument.

At the prompting of the seminary academic dean, the principal researcher forwarded the survey email containing the letter of introduction, informed consent letter, and survey link to the seminary secretary. The seminary secretary then distributed the survey email to participants. The email was sent in two separate groups, the first group being the student population of the seminary, and the second group being seminary faculty members.

After waiting one week from the initial distribution, the principal researcher reached out to the seminary secretary regarding a first survey reminder. The seminary secretary then proceeded to distribute the survey email a second time in the same fashion as the initial distribution, distributing it in two groups, one to the student population and another to the faculty members.

One additional distribution was completed after communicating with seminary administration. The second survey reminder took place 16 weeks later at the beginning of the fall semester and was distributed in the same fashion at the previous two distributions. The only distinction regarding the third distribution was that the survey was extended to adjunct faculty members as well as full-time faculty members.

Data Collection

The data were collected through a distribution with two survey reminders, the initial distribution and the first survey reminder during the summer term and the second survey reminder during the fall semester. The survey that was used (TPI) was converted to the Qualtrics platform enabling distribution and collection of participant responses.

An email containing introduction letter and informed consent containing a link to the anonymous Qualtrics survey was distributed by seminary administration to participants. 76 responses were returned out of which only 41 or 54% were complete and usable. The participants took the anonymous survey and their responses were recorded by Qualtrics and then accessed by the principal researcher through the Qualtrics survey analysis platform.

Analysis of Data

The first stage of data analysis consisted of the principal researcher filling out the TPI survey on the TPI website with the corresponding responses that participants selected on the Qualtrics survey. This was done for each question and after all responses were entered into the TPI website, the TPI organization generated the survey results. The results were generated showing how each of the participants scores in the five respective areas measured by the TPI.

Participants were coded as follows department, role, gender, number. So, if the first respondent happened to be a ministry student that was female, that participant would have been

61

coded as MSF 1, standing for ministry student female one. After being coded the five corresponding scores for the TPI perspectives were entered according to what each participant scored. The perspective that the participant scored the highest in was highlighted in yellow denoting that it was the dominant perspective for that participant and the perspectives which received the lowest score was highlighted in orange, denoting that it was recessive for that participant. Data was arranged into a Microsoft Excel spreadsheet into eight groups, (1) female ministry students, (2) male ministry students, (3) female counseling students, (4) male counseling students, (5) female ministry faculty, (6) male ministry faculty, (7) female counseling faculty, (8) male counseling faculty.

The data were then entered into the SPSS data analysis software accessed through the subscription access of the principle researcher. Each participant received a score in each of the five categories that the TPI scores in. A series of descriptive statistics analyses and independent samples t-tests were conducted based on the independent variables of department, status, and gender comparing various pairings of participants determined by these variables.

Summary

This present study seeks to delve deeper into the teaching and learning dynamics at a midwestern seminary. The instrument that was selected by the principal researcher to carry out this study was the Teaching Perspectives Inventory which was administered through the Qualtrics survey platform.

Distribution of the present study was carried out by the seminary administration in three separate distributions that sought to survey the seminary student body as well as faculty member population. Responses were then analyzed using the TPI website and perspective scores were assigned to each coded respondent. The data were then further processes using descriptive

statistics analysis and multiple independent sampled t-tests through the Auburn University

subscription to the SPSS data analysis program.

CHAPTER 4. FINDINGS

Introduction

Chapters 1 and 2 established the relevance of this current study and the backdrop to which it is set in context with existing studies related to the present topic. Chapter 1 introduced the institution of the seminary and the task of training ministers for careers in vocational ministry. It also demonstrated the importance of continued exploration regarding the teaching and learning dynamics of the seminary setting and how additional insight has the potential to help better prepare future ministers for the challenges that they will face in their careers and the potential to increase the health of the institutional church through superior ministerial training.

Chapter 2 established the backdrop to which this present study is oriented. It demonstrated instructional norms that exist within seminaries. It also demonstrated how many ministers feel unprepared for the challenges that they face during the course of their careers in ministry. It also demonstrated how ministry professionals are often unable to meet the spiritual needs of people whom are in life settings that need spiritual care.

Chapter 3 established the procedures that guided the study. The academic dean of the seminary expressed interest in allowing the principal researcher to conduct the study at the seminary and after input from the principal researcher's dissertation committee and advisor the Auburn University IRB process was completed along with the IRB process of the university hosting the research. The TPI was distributed with the aid of the seminary administrator in three separate distributions.

Purpose of Study

The purpose of this study has been to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily

focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting.

A seminary setting may approach instruction from the perspective of transmission or a focus on acquiring content. Whereas a local church setting may approach instruction from a perspective of nurturing or social change. This study also examined if there were any significant differences of teaching perspective present based upon role (student or faculty), department, (ministry or counseling), or gender (male or female).

Research Questions

The following research questions were used in this study.

1. Are there significant differences of mean *TPI* scores of participants when grouped by role (student or faculty)?

2. Are there significant differences in the mean *TPI* scores of participants when grouped by gender (male or female)?

3. Are there significant differences of the mean *TPI* scores of participants when grouped by department (ministry or counseling)?

4. Are there significant differences of the mean *TPI* scores of participants when students are grouped by gender (male or female)?

5. Are there significant differences of the mean *TPI* scores of participants when students are grouped by department (ministry or counseling)?

6. Are there significant differences of the mean *TPI* scores of participants when female ministry students are compared to female counseling students?

7. Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students?

Demographic Results

The Teaching Perspectives Inventory was distributed to the faculty and student body of the seminary. This seminary is an evangelical, protestant, non-denominational seminary in the Midwest affiliated with a private Christian liberal arts university. There are 337 students enrolled in courses at the seminary at a ratio of 52% female and 48% male. The two academic programs which the majority of students are enrolled are the ministry and counseling programs. All members of the student body possess an undergraduate degree and are over 22 years of age. There are ten full time faculty members currently teaching at the seminary each holding terminal degrees in their fields.

A total of 35 (*n=35)* students responded to the survey. Out of the 35 students that responded 27 (*n=27)* or 77% were ministry students and eight (*n=8)* or 23% were counseling students. Out of the ministry students that responded to the survey nine (*n=9)* or 33% were female and 18 (*n=18)* or 67% were male. Out of the counseling students that responded to the survey all eight (*n=8)* or 100% were female students. A total of six (*n=6)* faculty members responded to the survey. Out of the six faculty members that responded, five (*n=5)* or 83% were ministry faculty and one (*n=1)* or 17% was counseling faculty. The five ministry faculty members were male (83%) and the one counseling faculty member was female (17%).

Data Findings

All of the students (S) who participated in the survey as well as all of the faculty members (F). The total participants were 35 (*N=35)* students and six faculty members (*N=6)*, and they received scores in the five categories that the *TPI* measured them in. Those categories are Nurturing (NUR), Apprenticeship (APR), Transmission (TRANS), Developmental (DEVEL), and Social Reform (SOCREF). Table 1 shows the *mean* scores of each group in each of the five *TPI* categories. In the nurturing TPI category the students who responded to the survey had a mean score of 34.66 (*sd*= 4.29) while the faculty members who responded to the survey had a mean score of 35.67 (*sd*=3.50*)*. In the apprenticeship TPI category the students who responded to the survey had a mean score of 37.63 (*sd*=3.46) while the faculty who responded to the survey had a mean score of 36.67 (*sd*=3.61*)*. In the transmission TPI category students who responded to the survey had a mean score of 33.89 (*sd*=3.74*)* while faculty who responded to the survey had a mean score of 35.83 (*sd*=2.64). In the developmental TPI category the students who responded to the survey had a mean score of 33.49 (*sd*=3.76) while the faculty who responded to the survey had a mean score 36.50 (*sd*=2.07). In the social reform TPI category the students who responded to the survey had a mean score of 31.49 (*sd*=4.27) while the faculty wo responded to the survey had a mean score of 32.83 (*sd*=4.58).

Table 1

Student and Faculty Descriptive Statistics

TPI Category	ROLE	N	Mean	Std. Deviation	S.E. Mean
NUR	S	36	34.66	4.29	.73
	F	6	35.67	3.50	1.43
APR	S	36	37.63	3.46	.58
	F	6	36.67	3.61	1.48
TRANS	S	36	33.89	3.74	.63
	F	6	35.83	2.64	1.08
DEVEL	S	36	33.49	3.76	.64
	F	6	36.50	2.07	.85
SOCREF	S	36	31.49	4.27	.72
	F	6	32.83	4.58	1.87

Table notes NUR= Nurturing, APR= Apprenticeship, TRANS= Transmission, DEVEL= Developmental, SOCREF= Social Reform.

Research question #1: Are there significant differences of mean *TPI* scores of participants when grouped by role (student or faculty)? Table 2 represents the independent samples t-test conducted between the student respondents and the faculty respondents. The table represents the independent samples t-test based on the mean scores of the student body group and the faculty group. There was no statistically significant difference in all TPI categories, thus these findings failed to reject the null hypothesis.

Table 2

Student and Faculty Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	*Sig.*	*t*	*df*	*Sig. (2-tailed)*	*Mean Diff.*	*Std. Error Diff.*	*Lower*	*Upper*
NUR	E.V.A	.20	.661	-.54	39.00	.589	-1.01	1.85	-4.76	2.74
APR	E.V.A	.08	.783	.63	39.00	.535	.96	1.54	-2.15	4.07
TRANS	E.V.A	1.31	.259	-1.22	39.00	.230	-1.95	1.60	-5.18	1.29
DEVEL	E.V.A	1.85	.181	-1.90	39.00	.065	-3.01	1.59	-6.22	.19
SOCREF	E.V.A	.23	.634	-.71	39.00	.483	-1.35	1.90	-5.20	2.50

Table notes E.V.A= Equal Variances Assumed.

Table 3 shows the breakdown of participants based upon gender. 18 female participants (*n=18*) participated in this survey as well as 23 male participants (*n=23*). The table below shows the mean score of each group in the five *TPI* categories. There was no distinction made among department or student or faculty status. This merely shows the mean score of all participants with gender being the only differentiating factor. In the nurturing TPI category the mean score for male respondents was 34.52 (*sd=4.34*) and the mean score for female respondents was 35.17 (*sd=4.02*). In the apprenticeship TPI category the mean score for male respondents was 37.26 (*sd=2.67*) and the means score for female respondents was 37.78 (*sd=4.32*). In the transmission TPI category the mean score for male respondents was 34.26 (*sd=3.68*) and the mean score for female respondents was 34.06 (*sd=3.69*). In the developmental TPI category the mean score for male respondents was 33.57 (*sd=3.93*) and the mean score for female respondents was 34.39 (*sd=3.45*). in the social reform TPI category the mean score for male respondents was 31.91 (*sd=3.84*) and the mean score for female respondents was 31.39 (*sd=4.89*). The mean scores for female respondents were higher than male respondents in the TPI categories of nurturing, apprenticeship, and developmental while male respondents had higher mean scores in only the transmission and social reform categories.

Table 3

Male and Female Descriptive Statistics

TPI Category	GENDER	N	Mean	Std. Deviation	S.E. Mean
NUR	M	23	34.52	4.34	.90
	F	18	35.17	4.02	.95
APR	M	23	37.26	2.67	.56
	F	18	37.78	4.32	1.02
TRANS	M	23	34.26	3.68	.77
	F	18	34.06	3.69	.87
DEVEL	M	23	33.57	3.93	.82
	F	18	34.39	3.45	.81
SOCREF	M	23	31.91	3.84	.80
	F	18	31.39	4.89	1.15

Table notes NUR= Nurturing, APR= Apprenticeship, TRANS= Transmission, DEVEL= Developmental, SOCREF= Social Reform.

Research question #2: Are there significant differences in the mean *TPI* scores of participants when grouped by gender (male or female)? Table 4 represents the findings of the independent sample t-test between the female and male participants of the study. For this independent samples t-test, the participants were grouped into only two categories of either female or male. No distinction between faculty or student designation or department was made. Despite the mean scores of female respondents being higher in the TPI categories of nurturing, apprenticeship, and developmental and the mean scores of male respondents being higher in the TPI categories of transmission and social, no significant difference was found in any of the *TPI* categories, thus providing the answer to the second research question and failing to reject the null hypothesis.

Table 4

Male and Female Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	*Sig.*	*t*	*df*	*Sig. (2-tailed)*	*Mean Diff.*	*Std. Error Diff.*	*Lower*	*Upper*
NUR	E.V.A	.25	.617	-.49	39.00	.628	-.64	1.32	-3.32	2.03
APR	E.V.N.A			-.45	26.81	.659	-.52	1.16	-2.90	1.86
TRANS	E.V.A	.00	.950	.18	39.00	.860	.21	1.16	-2.14	2.55
DEVEL	E.V.A	.18	.670	-.70	39.00	.487	-.82	1.17	-3.20	1.55
SOCREF	E.V.A	.48	.495	.38	39.00	.702	.52	1.36	-2.23	3.28

Table notes E.V.A= Equal Variances Assumed. E.V.N.A= Equal Variances Not Assumed.

Table 5 shows the breakdown of all of the participants based upon their departments. No distinction was made between the faculty or student classification in each of the departments or the gender of the respondents; they are simply the departments as a whole. Thirty-two (*n=32)* participants in the ministry department responded to the survey while nine (*n=9)* participants

from the counseling department responded. In the nurturing TPI category respondents in the

ministry department had a mean score of 34.31 (*sd*=4.21) and respondents in the counseling

department had a mean score of 36.56 (*sd*=3.68). In the TPI category of apprenticeship

respondents in the ministry department had a mean score of 36.69 (*sd*=3.33) and respondents in

the counseling department had a mean score of 40.33 (*sd*=2.24). In the TPI category of

transmission respondents in the ministry departments had a mean score of 33.91 (*sd*=3.90) and

respondents in the counseling department had a mean score of 35.11 (*sd*=2.47). In the

developmental TPI category respondents in the ministry department had a mean score of 33.72

(*sd*=4.01) and respondents in the counseling department had a mean score of 34.67 (*sd*=2.35).

In the social reform TPI category the respondents in the ministry department had a mean score of

31.28 (*sd*=4.02) and respondents in the counseling department had a mean score of 33.11

(*sd*=5.11). In all five TPI categories the respondents in the counseling department had higher

mean scores than respondents in the ministry department.

Table 5

Departmental Descriptive Statistics

TPI Category	DEPT	N	Mean	Std. Deviation	S.E. Mean
NUR	MIN	32	34.31	4.21	.74
	CNS	9	36.56	3.68	1.23
APR	MIN	32	36.69	3.33	.59
	CNS	9	40.33	2.24	.75
TRANS	MIN	32	33.91	3.90	.69
	CNS	9	35.11	2.47	.82
DEVEL	MIN	32	33.72	4.01	.71
	CNS	9	34.67	2.35	.78
SOCREF	MIN	32	31.28	4.02	.71
	CNS	9	33.11	5.11	1.70

Table notes MIN = Ministry Department. CNS = Counseling Department.

Research question #3: Are there significant differences of the mean *TPI* scores of participants

when grouped by department (ministry or counseling)? Table 6 shows the independent samples

t-test between all participants based on department. No distinction between faculty or student classification or gender was made. Participants within the counseling department scored significantly higher in the apprenticeship category than participants in the ministry department thus answering the third research question. When equal variances were assumed the participants in the counseling department scored significantly higher. When equal variances were assumed there was a *p* value of .004 t(39)=-3.08, p=.004, d=1.282673 (large) thus rejecting the null hypothesis. Despite the respondents in the counseling department scoring higher mean scores in all five TPI categories, it was only the difference between the mean scores of the ministry and counseling department within the TPI classification of apprenticeship that registered as a statistically significant difference.

Table 6

Departmental Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	*Sig.*	*t*	*df*	*Sig. (2-tailed)*	*Mean Diff.*	*Std. Error Diff.*	*Lower*	*Upper*
NUR	E.V.A	.24	.625	-1.45	39.00	.156	-2.24	1.55	-5.38	.89
APR	E.V.A	.33	.571	-3.08	39.00	.004	-3.65	1.18	-6.04	-1.25
TRANS	E.V.A	1.87	.179	-.87	39.00	.387	-1.20	1.38	-3.99	1.58
DEVEL	E.V.A	3.40	.073	-.67	39.00	.505	-.95	1.41	-3.79	1.90
SOCREF	E.V.A	1.37	.249	-1.14	39.00	.262	-1.83	1.61	-5.08	1.42

Table notes E.V.A= Equal Variances Assumed.

Table 7 represents only students. Faculty members were excluded as well as departmental designations. Only students at the seminary were compared by self-reported gender designations. A total of 17 (*n=17)* female students responded to the survey along with 18 (*n=18)* male students. In the nurturing TPI category female students that responded had a mean

score of 34.88 (*sd*=3.95) and male students that responded had a mean score of 34.44 (*sd*=4.69).

In the apprenticeship TPI category female students that responded had a mean score of 37.47

(*sd*=4.24) and male students that responded had a mean score 37.78 (*sd*=2.62). In the

transmission TPI category female students that responded had a mean score of 33.94 (*sd*=3.77)

and male students that responded had a mean score of 33.83 (*sd*=3.82). In the developmental

TPI category female students that responded had a mean score of 34.12 (*sd*=3.35) and male

students that responded had a mean score of 32.89 (*sd*=4.11). In the TPI category of social

reform female students that responded had a mean score of 30.88 (*sd*=4.53) and male students

that responded had a mean score of 32.06 (*sd*=4.05).

Table 7

Students Female and Male Descriptive Statistics

TPI Category	*GENDER*	*N*	*Mean*	*Std. Deviation*	*S.E. Mean*
NUR	F	17	34.88	3.95	.96
	M	18	34.44	4.69	1.11
APR	F	17	37.47	4.24	1.03
	M	18	37.78	2.62	.62
TRANS	F	17	33.94	3.77	.91
	M	18	33.83	3.82	.90
DEVEL	F	17	34.12	3.35	.81
	M	18	32.89	4.11	.97
SOCREF	F	17	30.88	4.53	1.10
	M	18	32.06	4.05	.95

Table notes. F = Female. M = Male

Research Question #4: Are there significant differences of the mean *TPI* scores of

participants when students are grouped by gender (male or female)? Table 8 represents the

independent samples t-test comparing only students by gender. There were no significant

differences between the mean scores of the TPI perspectives despite female students scoring

higher in the TPI categories of nurturing, transmission, and development and male students

scoring higher in apprenticeship, and social reform. These results fail to reject the null

hypothesis. Interestingly when faculty were included, male respondents scores higher in

transmission and female respondents scored higher in apprenticeship. Faculty members were

excluded from this comparison as well as departmental designations.

Table 8

Students Female and Male Independent Samples t-test

TPI Category		F	Sig.	t	df	Sig. (2-tailed)	Mean Diff.	Std. Error Diff.	Lower	Upper
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
NUR	E.V.A	.87	.358	-.30	33.00	.768	-.44	1.47	-3.43	2.55
APR	E.V.A	3.05	.090	-.26	33.00	.797	.31	1.19	-2.10	2.72
TRANS	E.V.A	.03	.862	-.08	33.00	.934	-.11	1.28	-2.72	2.50
DEVEL	E.V.A	.43	.515	-.97	33.00	.341	-1.23	1.27	-3.82	1.36
SOCREF	E.V.A	.03	.875	.81	33.00	.424	1.17	1.45	-1.78	4.12

Table notes E.V.A= Equal Variances Assumed.

Table 9 compares the students who responded to the survey based upon department. No

faculty members were included in this comparison and no distinction was made regarding

gender. 27 (*n=27)* ministry students responded to the survey and eight (*n=8)* counseling

students responded as well. In the nurturing TPI category ministry students that responded had a

mean score of 34.22 (*sd=*4.42) and counseling students that responded had a mean score of 36.13

(*sd=*3.68). In the apprenticeship TPI category ministry students that responded had a mean score

of 36.93 (*sd=*3.49) and counseling students had a mean score of 40.00 (*sd=*2.14). In the

transmission TPI category ministry students that responded had a mean score of 33. 56 (*sd=*3.99)

and counseling students that responded had a mean score of 35.00 (*sd=*2.62). In the

development TPI category ministry students that responded had a mean score of 33.30 (*sd=*4.18)

and counseling students that responded had a mean score of 34.13 (*sd=*1.81). In the social

reform TPI category ministry students that responded had a mean score of 31.26 (*sd=*4.19) and

counseling students that responded had a mean score of 32.25(*sd*=4.71). Interestingly the mean

scores of counseling students were higher than ministry students in each of the five TPI

categories.

Table 9

Students Departmental Descriptive Statistics

TPI Category	ROLE	*N*	*Mean*	*Std. Deviation*	*S.E. Mean*
NUR	MIN	27	34.22	4.42	.85
	CNS	8	36.13	3.68	1.30
APR	MIN	27	36.93	3.49	.67
	CNS	8	40.00	2.14	.76
TRANS	MIN	27	33.56	3.99	.77
	CNS	8	35.00	2.62	.93
DEVEL	MIN	27	33.30	4.18	..80
	CNS	8	34.13	1.81	.64
SOCREF	MIN	27	31.26	4.19	.81
	CNS	8	32.25	4.71	1.67

Table notes. MIN = Ministry Department. CNS = Counseling Department.

Research Question #5: Are there significant differences of the mean *TPI* scores of participants

when students are grouped by department (ministry or counseling)? Table 10 shows there was a

significant difference between the ministry students and the counseling students regarding the

apprenticeship score with the counseling students scoring significantly higher with equal

variances being. When equal variances were assumed there existed a *p* value of .025 t(33)=-

2.35, p=.025, d=1.060523 (large). Even though counseling students had higher mean scores in

each of the five TPI categories, the apprenticeship category is the only one in which the mean

score of counseling students was significantly higher than the mean score of ministry students,

thus rejecting the null hypothesis.

Table 10

Students Departmental Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Diff.	Std. Error Diff.	Lower	Upper
NUR	E.V.A	.47	.500	-1.11	33.00	.227	-1.90	1.72	-5.41	1.60
APR	E.V.A	.80	.378	-2.35	33.00	.025	-3.07	1.31	-5.73	-.42
TRANS	E.V.A	1.26	.269	-.96	33.00	.345	-1.44	1.51	-4.51	1.62
DEVEL	E.V.N.A			-.81	27.88	.427	-.83	1.03	-2.93	1.28
SOCREF	E.V.A	.42	.522	-.57	33.00	.572	-.99	1.73	-4.52	2.54

Table notes E.V.A= Equal Variances Assumed. E.V.N.A= Equal Variances Not Assumed

Table 11 compares the mean scores of the female student participants in each department. Nine female ministry (*n*=9) students responded to the survey and eight female counseling students (n=8) responded to the survey. Female faculty were not included. In the nurturing TPI category female ministry students that responded had a mean score of 33.78 (*sd*=4.06) and female counseling students that responded had a mean score of 36.13 (*sd*=3.68). In the apprenticeship TPI category female ministry students that responded had a mean score of 35.22 (*sd*=4.47) and female counseling students that responded had a mean score of 40.00 (*sd*=2.14). In the transmission TPI category female ministry students that responded had a mean score of 33.00 (*sd*=4.50) and female counseling students that responded had a mean score of 35.00 (*sd*=2.62). In the development TPI category female ministry students that responded had a mean score of 34.11 (*sd*=4.43) and female counseling students that responded had a mean score of 34.13 (*sd*=1.81). In the social reform TPI category female ministry students that responded ad a mean score of 29.67 (*sd*=4.24) and female counseling students that responded had a mean score of 32.25 (*sd*=4.71). Interestingly even when male ministry students were excluded from

calculation, the counseling students that responded had higher mean scores in each of the five

TPI categories than female ministry students that responded.

Table 11

Female Ministry and Counseling Students Descriptive Statistics

TPI Category	*DEPT*	*N*	*Mean*	*Std. Deviation*	*S.E. Mean*
NUR	MIN	9	33.78	4.06	1.35
	CNS	8	36.13	3.68	1.30
APR	MIN	9	35.22	4.47	1.49
	CNS	8	40.00	2.14	.76
TRANS	MIN	9	33.00	4.50	1.50
	CNS	8	35.00	2.62	.93
DEVEL	MIN	9	34.11	4.43	1.48
	CNS	8	34.13	1.81	.64
SOCREF	MIN	9	29.67	4.24	1.41
	CNS	8	32.25	4.71	1.67

Table notes. MIN = Ministry Department. CNS = Counseling Department.

Research Question #6: Are there significant differences of the mean *TPI* scores of

participants when female ministry students are compared to female counseling students? Table

12 showed that there was a significant difference between the mean scores between female

ministry students and female counseling students with female counseling students scoring

significantly higher within the apprenticeship category $t(15)=-2.75$, $p=.015$, $d=1.364031$ (large).

Though the female counseling students that responded scored higher in each of the five TPI

categories, the apprenticeship category was the only one in which the score was significantly

higher than female ministry students that responded, thus rejecting the null hypothesis.

Table 12

Female Ministry and Counseling Students Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	*Sig.*	*t*	*df*	*Sig. (2-tailed)*	*Mean Diff.*	*Std. Error Diff.*	*Lower*	*Upper*
NUR	E.V.A	.01	.939	-1.24	15.00	.233	-2.35	1.89	-6.37	1.68
APR	E.V.A	1.40	.256	-2.75	15.00	.015	-4.78	1.74	-8.48	1.08
TRANS	E.V.A	2.39	.143	-1.10	15.00	.289	-2.00	1.82	-5.88	1.88
DEVEL	E.V.N.A			-.01	10.84	.993	-.01	1.61	-3.56	3.53
SOCREF	E.V.A	.31	.586	-1.19	15.00	.253	-2.58	2.17	-7.21	2.04

Table notes E.V.A= Equal Variances Assumed. E.V.N.A= Equal Variances Not Assumed

Table 13 compares female ministry students (*n=9)* with male ministry students (*n=18)*. A total of nine female ministry students replied to the survey while a total of 18 male ministry students replied to the survey. In the nurturing TPI category female ministry students that responded had a mean score of 33.78 (*sd=*4.06) and male ministry students that responded had a mean score of 43.44 (*sd=*4.69). In the apprenticeship TPI category female ministry students that responded had a mean score of 35.22 (*sd=*4.47) and male ministry students that responded had a mean score of 37.78 (*sd=*2.62). In the transmission TPI category female ministry students that responded had a mean score of 32.78 (*sd=*4.49) and male ministry students that responded had a mean score of 33.83 (*sd=*3.82). In the developmental TPI category female ministry students that responded had a mean score of 34.00 (*sd=*4.44) and male ministry students had a mean score of 32.89 (*sd=*4.11). In the social reform TPI category female ministry students that responded had a mean score of 29.22 (*sd=*4.06) and male ministry students that responded had a mean score of 32.10 (*sd=*4.05). In the TPI category of developmental female ministry students had a higher mean score than male ministry students and in the four others male ministry students had higher mean scores.

Table 13

Female and Male Ministry Students Descriptive Statistics

TPI Category	*GENDER*	*N*	*Mean*	*Std. Deviation*	*S.E. Mean*
NUR	F	9	33.78	4.06	1.35
	M	18	43.44	4.69	1.11
APR	F	9	35.22	4.47	1.49
	M	18	37.78	2.62	.62
TRANS	F	9	32.78	4.49	1.50
	M	18	33.83	3.82	.90
DEVEL	F	9	34.00	4.44	1.48
	M	18	32.89	4.11	.97
SOCREF	F	9	29.22	4.06	1.35
	M	18	32.10	4.05	.95

Table notes

Research Question #7: Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students? Table 16 shows the results for the independent samples t-test for the comparison of female ministry students with male ministry students, thus failing to reject the null hypothesis. There were no significant differences between the mean scores in each of the *TPI* categories between female and male ministry students. The nurturing TPI category displayed the largest difference among each of the comparisons, however the mean score of male ministry students did not exceed the mean score of female ministry students to a degree that was statistically significant.

Table 14

Female and Male Ministry Students Independent Samples t-test

TPI Category		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Diff.	
		F	*Sig.*	*t*	*df*	*Sig. (2-tailed)*	*Mean Diff.*	*Std. Error Diff.*	*Lower*	*Upper*
NUR	E.V.A	.71	.41	-.36	25	.720	-.67	1.84	-4.45	3.12
APR	E.V.A	1.49	.23	-1.88	25	.072	-2.56	1.36	-5.35	.24
TRANS	E.V.A	.50	.49	-.64	25	.529	-1.10	1.65	-4.46	2.35
DEVEL	E.V.A	.45	.51	.65	25	.525	1.11	1.72	-2.44	4.66
SOCREF	E.V.A	.23	.69	-1.71	25	.099	-2.83	1.65	-6.24	.57

Table notes E.V.A= Equal Variances Assumed.

Summary

Their existed no significant difference between the mean scores of faculty and students. This finding failed to reject the null hypothesis of the first research question because a statistically significant difference was not found. When participants were compared by gender groupings, no statistically significant difference was found. This finding failed to reject the null hypothesis of the second research question because no significant difference was found. Participants in the counseling department scored significantly higher when equal variances were assumed (*p=.004)* t(39)=-3.08, p=.004, d=1.282673 (large) in the apprenticeship category than participants in the ministry department. This finding rejected the null hypothesis of the third research question because a statistically significant difference was found. Regarding the fourth research question, there were no significant differences between the mean scores of the TPI perspectives despite female students scoring higher in the TPI categories of nurturing, transmission, and development and male students scoring higher in apprenticeship, and social reform. These results failed to reject the null hypothesis. Regarding the fifth research question, there was a significant difference between the ministry students and the counseling students regarding the apprenticeship score with the counseling students scoring significantly higher with equal variances being assumed. When equal variances were assumed there existed a *p* value of .025 t(33)=-2.35, p=.025, d=1.060523 (large). This finding rejected the null hypothesis. Regarding the sixth research question, there was a significant difference between the mean scores between female ministry students and female counseling students with female counseling students scoring significantly higher within the apprenticeship category t(15)=-2.75, p=.015, d=1.364031 (large) with equal variances being assumed. This finding rejected the null hypothesis. Regarding the seventh research question, there were no significant differences

between the mean scores in each of the *TPI* categories between female and male ministry

students, thus these findings failed to reject the null hypothesis.

CHAPTER 5.
CONCLUSIONS, IMPLICATIONS AND
AREAS FOR FURTHER RESEARCH

Introduction

This present study was to open a window into the perspectives regarding teaching and learning within the setting of a theological seminary. Armed with a greater understanding of the presuppositions that exist within the minds of both faculty members and students, the institution of the theological seminary will have an increased capacity to achieve the highest possible standards of training for future ministers. The sample that was selected was the target of the study. The faculty and student body of Midwestern seminary.

Purpose of the Research

The purpose of this study has been to look at the teaching perspectives within a seminary setting. Seminary settings are drastically different than local church settings. They are primarily focused on the academic development of students. It is possible that the academic focus of the seminary setting fosters different perspectives and values regarding instruction than the local church setting.

A seminary setting may approach instruction from the perspective of transmission or a focus on acquiring content. Whereas a local church setting may approach instruction from a perspective of nurturing or social change. This study also examined if there were any significant differences of teaching perspective present based upon role (student or faculty), department, (ministry or counseling), or gender (male or female).

Research Questions

The following research questions were used in this study.

1. Are there significant differences of mean *TPI* scores of participants when grouped by status (student or faculty)?

2. Are there significant differences in the mean *TPI* scores of participants when grouped by gender (male or female)?

3. Are there significant differences of the mean *TPI* scores of participants when grouped by department (ministry or counseling)?

4. Are there significant differences of the mean *TPI* scores of participants when students are grouped by gender (male or female)?

5. Are there significant differences of the mean *TPI* scores of participants when students are grouped by department (ministry or counseling)?

6. Are there significant differences of the mean *TPI* scores of participants when female ministry students are compared to female counseling students?

7. Are there significant differences in the mean *TPI* scores of participants when female ministry students are compared to male ministry students?

Conclusions

Their existed no significant difference between the mean scores of faculty and students. When participants were compared by gender groupings, no statistically significant difference was found. Participants in the counseling department scored significantly higher in the apprenticeship category than participants in the ministry department. Regarding the fourth research question, there were no significant differences between the mean scores of the TPI

perspectives despite female students scoring higher in the TPI categories of nurturing, transmission, and development and male students scoring higher in apprenticeship, and social reform. Regarding the fifth research question, there was a significant difference between the ministry students and the counseling students regarding the apprenticeship score with the counseling students scoring significantly higher with equal variances being assumed. Regarding the sixth research question, there was a significant difference between the mean scores between female ministry students and female counseling students with female counseling students scoring significantly higher within the apprenticeship category. Regarding the seventh research question, here were no significant differences between the mean scores in each of the *TPI* categories between female and male ministry students.

Implications

There was no significant difference in the mean scores of all students and all faculty. It must be pointed out that the faculty mean in the developmental category approached but did not reach statistical significance. This could be an insight into the growth-oriented focus on teaching itself. The focus on what the learner learns over what the teacher teaches is central to the developmental category. It is encouraging to see that the faculty members who were surveyed in this present study had an elevated mean score regarding developmental concerns for students. This seems to go against what Dean and Bergeron (2015) noted that the growth trajectory of transmission as students' progress through the various levels of their educational careers. Transmission was not primary. Perhaps this is a unique characteristic of a Christian higher education environment.

There was also a significant different difference when all participants were divided into departmental designations with the mean score of participants belonging to the counseling

department registering significantly higher in the *TPI* category of apprenticeship than participants in the ministry department. Something that makes this result interesting is that the apprenticeship category was the highest mean score of all ministry participants as well, yet the participants belonging to the counseling department still scored significantly higher than their counterparts in the ministry department. This is interesting because both departments carried apprenticeship as their highest category, but the counseling department held that position to a greater degree than the ministry department did.

Perhaps this could suggest an implication that the discipline of counseling is able to create a greater capacity for the same value of apprentice-based teaching that is held in the discipline of ministry. Perhaps the ministry department could grow in their capacity for apprentice-based instruction by incorporating strategies, approaches, and content leveraged by the counseling department.

Furthermore, when participants were isolated to students only and ministry and counseling students were compared, the mean score in apprenticeship of counseling students still registered significantly higher than that of ministry students. Like Loewen and Jelescu-Bodos (2013) noted regarding Canadian pharmacy students, the counseling students at the seminary scored the highest mean score in apprenticeship. Perhaps this is partially due to the overlap in the clinical theme of pharmacy and mental health professions. The apprenticeship category has a focus on the wholistic growth within a social context, which can be plainly seen in the discipline of counseling. Counseling students at the seminary are being trained and are retaining a perspective on instruction that centralizes the holistic flourishing of those under their care. The counseling students scored significantly higher than the ministry students' score in this category, which was also the highest mean score of all the *TPI* categories among ministry students.

Additionally, when only the female ministry students were compared to female counseling students, the result was maintained in that the mean score in the apprenticeship category was significantly higher in female counseling students than it was in female ministry students. This appears to imply that the difference was based more upon the departmental differences between ministry and counseling departments when gender was kept the same. This lends credibility to their findings that disciplinary focus may correlate into a higher concentration of teaching perspectives present in individuals working within that discipline (Rotidi, Collins, Karalis, and Lavidas, 2017).

It seems to remove from the question that perhaps the apprenticeship perspective is uniquely suited for female participants to gravitate towards. Though there may be something to be said that all counseling participants were female, it would seem that that would entail a broader appeal of the counseling department to female applicants over male applicants rather than a gender-based tendency toward the apprenticeship perspective.

The final comparison was done between male ministry students and female ministry students. This yielded no significant difference in the mean scores of any of the *TPI* categories. The evidence of this study seems to suggest that the tendency to lean toward the apprenticeship perspective is something that within the discipline of counseling over the discipline of ministry. Le Cornu (1999) Found there to be no correlation between gender and learning style in theological students. This seems to suggest that there may not be a correlation between gender and teaching perspectives either.

A final caution in regard to this study: Due to the small sample size, study conclusions should be regarded with caution. This study does have value in that it serves to explore an area where scant research exists.

Areas for Further Research

There is vast potential to build on this current study with applications in various settings with various different approaches. An immediate research avenue that could be pursued is the replication of this same study only with different participants and in different institutions. Varying the participants and institutional focus could yield insight into a broader picture of teaching perspectives associated with helping professions such as that of a minister or a counselor.

The most immediate and naturally occurring progression would be to replicate this study with a more robust sample of participants. Due to the exploratory nature of this study there was not a great deal literature to which these results could be compared. If this same study could be repeated with a larger rate of participation, the results of this present study could have a reference point to better situate the findings. For example, the present study did not have any male counseling students or faculty members. If male counseling students and male counseling faculty members would have participated, there could have been more insight drawn from the study.

Furthermore, it would be fascinating to see the results of seminary institutions that are of a different denominational affiliation. This seminary is a non-denominational seminary. Might the results indicate different perspectives regarding teaching if the culture of the seminary differs based upon denomination? Additionally, might the results indicate different perspectives if the religious affiliation is something other than Christianity?

Another fascinating area that has potential would be to take the findings of the current study and then compare them to survey results of local church goers in the area. It would be very interesting to see if there would be similarities or differences based upon the teaching

perspectives that are prominent in a seminary setting with those prominent for average church goers. There could be valuable insight gained by comparing side-by-side the *TPI* results of seminary students and then those of local church goers. If there are significant differences, it could help future ministers with additional insight about the dynamics regarding teaching present in church goers.

Additionally, it would be extremely interesting to survey seminary students as they progress through their studies. Are there changes that take place as the student progresses through the curriculum? May the perspectives present in students at the beginning of their seminary career be more aligned with the scores of undergraduate students? Might the scores of people who are concluding their seminary studies be more aligned with doctoral students?

An additional study could be to compare the faculty results of this present study to a faculty survey at different institutions. It may be the case that if for example, engineering faculty members were surveyed, they may have different results than faculty members teaching in a seminary setting. This could potentially draw a link pointing toward the departmental focus in which the faculty members teach and the *TPI* scores of the faculty members.

It would also be very interesting to compare counseling students from this seminary with counseling students from a public graduate school. Perhaps there would be similarities or differences that could be linked to the existence of an institutional affiliation with faith or not. It may be that graduate counseling students at a public university score differently than the counseling students that were surveyed at this seminary.

When one is surrounded by unexplored territory, there are a near infinite number of exciting directions that one may journey in. The further exploration of the teaching and learning dynamics that are present in seminary settings is a pursuit that's nobility is equal to that of the

holy office of ministry itself. The fruit that awaits discovery is beyond measure. The insight waiting to be gleaned is beyond comprehension. It is the hope of the principal researcher that others will seize this baton and carry it unto the horizon.

Summary

As discussed in chapter 1 the problem that this study is intended to address is also a near parallel of the purpose where it was detailed that the aim of this study was to cast additional light on the teaching and learning dynamics present in a seminary for the broader purpose of helping seminary education better serve the church. Chapter 2 established the backdrop onto which this current study is situated with discussions examining seminary education, ministry, discipleship, ministry in medical settings, social justice, and pastoral wellness. Chapter 3 discussed the methodology of this study along with participants and instrumentation. Chapter 4 detailed the findings this study uncovered.

Chapter 5 discussed the conclusions, implications, and made suggestions for further research. This area is ripe for further exploration now that there exist findings that can be further teased out. Implications such as a discipline-based tendency of counseling to lean toward the apprenticeship perspective to a higher degree than ministry are discussed as well as what may potential insight that could be gleaned from observation surrounding instructional dynamics at the institution and how different departments could benefit from the teaching perspectives of the others.

References

Adams, C., Hough, H., Proeschold-Bell, R., Yao, J., & Kolkin, M. (2017). Clergy Burnout: A Comparison Study with Other Helping Professions. *Pastoral Psychology*, *66*(2), 147-175. doi:10.1007/s11089-016-0722-4

Agang, S. B. (2016). Christian Higher Education: The Gospel in the Context of Terrorism and Persecution. *Journal of Education and Practice*, *7*(18), 70–82. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ1105914&site=ehost-live

Algee, A., & Bowers, W. (1993, July 1). A Comparison of Learning Styles between Asian and American Seminary Students. Research Methodology.

Ann E. Austin. (2002). Preparing the Next Generation of Faculty: Graduate School as Socialization to the Academic Career. *The Journal of Higher Education*, *73*(1), 94.

Ayre, C. W. (2010). Eco-Salvation: The Redemption of All Creation. *Worldviews: Global Religions, Culture & Ecology*, *14*(2/3), 232–242. https://doi-org.spot.lib.auburn.edu/10.1163/156853510X507338

Baard, R. W. (2017). Preparation for Pastoral Counseling and Spiritual Care: Strengthening Pastoral "Felt Knowledge" and Empathy through the Appreciation and Use of Contemporary Films. *The Journal Of Pastoral Care & Counseling: JPCC*, *71*(1), 41–51. https://doi-org.spot.lib.auburn.edu/10.1177/1542305017693246

Balboni, M. J., Sullivan, A., Amobi, A., Phelps, A. C., Gorman, D. P., Zollfrank, A., … Balboni, T. A. (2013). Why is spiritual care infrequent at the end of life? Spiritual care perceptions among patients, nurses, and physicians and the role of training. *Journal Of Clinical*

Oncology: Official Journal Of The American Society Of Clinical Oncology, *31*(4), 461–467.

   https://doi-org.spot.lib.auburn.edu/10.1200/JCO.2012.44.6443

Balboni, T. A., Fitchett, G., Handzo, G. F., Johnson, K. S., Koenig, H. G., Pargament, K. I.,

   Puchalski, C. M., Sinclair, S., Taylor, E. J., & Steinhauser, K. E. (2017). State of the Science

   of Spirituality and Palliative Care Research Part II: Screening, Assessment, and

   Interventions. *Journal of Pain and Symptom Management*, *54*(3), 441–453. https://doi-

   org.spot.lib.auburn.edu/10.1016/j.jpainsymman.2017.07.029

Barlow, J. L. (1999). A new model for premarital counseling within the church. *Pastoral*

   Psychology, *48*(1), 3–9. https://doi.org/10.1023/A:1021998511250

Beaumont, S. (2011). Pastoral Counseling Down Under: A Survey of Australian Clergy. *Pastoral*

   Psychology, *60*(1), 117–131. https://doi.org/10.1007/s11089-010-0289-4

Beeley, C. A. (2009). Theology and Pastoral Leadership. *Anglican Theological Review*, *91*(1), 11–

   30. Retrieved from

   http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=36862

   273&site=ehost-live

Beerel, A. (1997). The strategic planner as prophet and leader: A case study concerning a leading

   seminary illustrates the new planning skills required. *Leadership & Organization*

   Development Journal, *18*(3), 136–144. https://doi-

   org.spot.lib.auburn.edu/10.1108/01437739710168616

Bobbert, M. (2017). Religious Education towards Justice: What Kind of Justice Is to Be Taught in a

   Christian Context? *Education Sciences*, *7*. Retrieved from

   http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ113

   5012&site=ehost-live

Börner, M. (2013). The Churches and their Social Responsibility. A Christian Perspective. *European Judaism*, *46*(1), 80–89. https://doi-org.spot.lib.auburn.edu/10.3167/ej.2013.46.01.11

Bowen, D. N., & Bowen, E. J. (1988). Contextualization of Teaching Methodology in Theological Education in Africa.

Bradfield, Cecil D. & Myers, R. Ann. (1980). Clergy and Funeral Directors: An Exploration in Role Conflict. *Review of Religious Research*, *21*(3), 343. https://doi-org.spot.lib.auburn.edu/10.2307/3509813

Britton, J. H. (2009). Something to Say: Pastoral Leadership and the Word. *Anglican Theological Review*, *91*(1), 93–105. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=36862278&site=ehost-live

Byassee, J., & Lockhart, R. (2017). New centers of theological education: seminary at the megachurch. *The Christian Century*, *4*, 24.

Cahalan, K. A. (2011). Reframing Knowing, Being, and Doing in the Seminary Classroom. *Teaching Theology & Religion*, *14*(4), 343-353. doi:10.1111/j.1467-9647.2011.00737.x

Califano Jr., J. A., & Sheehan, M. J. (2002). Religion, Science and Substance Abuse. (cover story). *America*, *186*(4), 8. Retrieved from https://search-ebscohost-com.spot.lib.auburn.edu/login.aspx?direct=true&db=pwh&AN=6070956&site=eds-live&scope=site

Carrell, L. (2009). Communication Training for Clergy: Exploring Impact on the Transformative Quality of Sermon Communication. *Communication Education*, *58*(1), 15–34. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ826
573&site=ehost-live

Carter, J. (2009). Transformational Leadership and Pastoral Leader Effectiveness. *Pastoral Psychology*, *58*(3), 261–271. https://doi-org.spot.lib.auburn.edu/10.1007/s11089-008-0182-6

Chandler, D. (2009). Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices. *Pastoral Psychology*, *58*(3), 273-287. doi:10.1007/s11089-008-0184-4

Cheung, C. W. M., Fieldhouse, S., & Kwong, C. (2018). An Exploratory Quantitative Study into the Relationship between Catholic Universities and the Development of Social Entrepreneurship and Non-Profit Management Courses in the USA. *International Studies in Catholic Education*, *10*(2), 203–219. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ118 6876&site=ehost-live

Civish, G. (2013). The Calling: A study of personal spiritual experiences of seminary students. *Journal of Spirituality in Mental Health*, *15*(3), 186–214. https://doi-org.spot.lib.auburn.edu/10.1080/19349637.2013.776446

Clarke, A., & Jarvis-Selinger, S. (2005). What the Teaching Perspectives of Cooperating Teachers Tell US about Their Advisory Practices. *Teaching and Teacher Education: An International Journal of Research and Studies*, *21*(1), 65–78. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ697 969&site=ehost-live

Collins, J. B., & Pratt, D. D. (2011). The Teaching Perspectives Inventory at 10 Years and 100,000

    Respondents: Reliability and Validity of a Teacher Self-Report Inventory. *Adult Education*

    Quarterly, *61*(4), 358–375. https://doi-org.spot.lib.auburn.edu/10.1177/0741713610392763

Comeford, K. M. (1998). Italian Tridentine Diocesan seminaries: A historiographical study.

    Sixteenth Century Journal, *29*(4), 999. https://doi-org.spot.lib.auburn.edu/10.2307/2543355

Cone, P. H., & Giske, T. (2018). Integrating spiritual care into nursing education and practice:

    Strategies utilizing Open Journey Theory. *Nurse Education Today*, *71*, 22–25. https://doi-

    org.spot.lib.auburn.edu/10.1016/j.nedt.2018.08.015

Courneya, C.-A., Pratt, D. D., & Collins, J. (2008). Through what perspective do we judge the

    teaching of peers? *Teaching & Teacher Education*, *24*(1), 69–79. https://doi-

    org.spot.lib.auburn.edu/10.1016/j.tate.2007.01.009

Crosskey, L., Curry, J., & Leary, M. (2015). Role Transgressions, Shame, and Guilt Among Clergy.

    Pastoral Psychology, *64*(6), 783-801. doi:10.1007/s11089-015-0644-6

Dahlvig, J. E. (2018). Flourishing for the Common Good: Positive Leadership in Christian Higher

    Education during Times of Change. *Christian Higher Education*, *17*(1), 97–109. Retrieved

    from

    http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ116

    9598&site=ehost-live

Dean, M., & Bergeron, L. (2015). Teaching Perspectives in an International Context: Multivariate

    Analysis of Responses to the Teaching Perspectives Inventory. *Global Education Journal*,

    2015(2), 24–43. Retrieved from

    http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=ehh&AN=11009

    2627&site=ehost-live

DeRogatis, A., Honerkamp, K., McDaniel, J., Medine, C., Nyitray, V., & Pearson, T. (2014). Teaching Very Large Classes. Teaching Theology & Religion, 17(4), 352-368.

DIANA - NICOLETA, G., ADRIANA - IULIANA, F. (CROITORU), & MONICA - IOANA, T. (2019). The Importance of Leadership Training Skills. *Annals of "Constantin Brancusi" University of Targu-Jiu. Economy Series*, *6*, 313.

Doehring, C. (2018). Teaching Theological Empathy to Distance Learners of Intercultural Spiritual Care. *Pastoral Psychology*, *67*(5), 461–474. https://doi-org.spot.lib.auburn.edu/10.1007/s11089-018-0812-6

Du-Babcock, B. (2016). Bridging the Gap from Classroom-Based Learning to Experiential Professional Learning: A Hong Kong Case. *Dinamika Ilmu*, *16*(2), 181–199.

Eckert, K. G., & Kimball, C. N. (2003). God as a secure base and haven of safety: Attachment theory as a framework for understanding relationship to God. In T. W. Hall & M. R. McMinn (Eds.), *Spiritual formation, counseling, and psychotherapy.* (pp. 109–128). Hauppauge, NY: Nova Science Publishers. Retrieved from https://search-ebscohost-com.spot.lib.auburn.edu/login.aspx?direct=true&db=psyh&AN=2003-88375-008&site=eds-live&scope=site

Farrell, J. L., & Goebert, D. A. (2008). Collaboration between psychiatrists and clergy in recognizing and treating serious mental illness. *Psychiatric Services*, *59*(4), 437–440. https://doi-org.spot.lib.auburn.edu/10.1176/appi.ps.59.4.437

Faucett, J., Corwyn, R., & Poling, T. (2013). Clergy Role Stress: Interactive Effects of Role Ambiguity and Role Conflict on Intrinsic Job Satisfaction. *Pastoral Psychology*, *62*(3), 291-304. doi:10.1007/s11089-012-0490-8

Ferrell, B. R. (2017). Spiritual Care in Hospice and Palliative Care. *Korean Journal of Hospice &*
Palliative Care, *20*(4), 215–220. https://doi.org/10.14475/kjhpc.2017.20.4.215

Florence, D. C. (2014). A History of Critical Thinking as an Educational Goal in Graduate
Theological Schools. *Christian Higher Education*, *13*(5), 352-361.
doi:10.1080/15363759.2014.949164

Frederick A. Starke, & Bruno Dyck. (1996). Upheavals in Congregations: The Causes and Outcomes
of Splits. *Review of Religious Research*, *38*(2), 159. https://doi-
org.spot.lib.auburn.edu/10.2307/3512339

Freudenberger, H. J. (1977). SPEAKING FROM EXPERIENCE. *Training & Development Journal*,
31(7), 26.

Gallagher, Daniel . (2019). *The Concept of "Development" in Catholic Social Teaching and the*
Church in Latin America. *50*(1), 49–74.

Geer, J. van de, Visser, A., Zock, H., Leget, C., Prins, J., & Vissers, K. (2018). Improving Spiritual
Care in Hospitals in the Netherlands: What Do Health Care Chaplains Involved in an Action-
Research Study Report? *Journal of Health Care Chaplaincy*, *24*(4), 151–173. https://doi-
org.spot.lib.auburn.edu/10.1080/08854726.2017.1393039

George, T. (2017). What the Reformers Thought They Were Doing. *Modern Age*, *59*(4), 17.
Retrieved from
http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=f5h&AN=12627
0422&site=ehost-live

Goodbourn, D. (2012). Richness and Ruefulness: Looking Back Over a Life in Adult Theological
Education. Journal Of Adult Theological Education, 9(1), 78-93.

Guthrie, D. S. (2018). Revisiting a Christian View of the Common Good for Christian Higher
    Education. *Christian Higher Education*, *17*(1), 20–32. Retrieved from
    http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ116
    9571&site=ehost-live

Harkness, A. (2012). Learning Approaches in Theological Education Institutions: Faculty and
    Student Expectations in a South East Asian Seminary. *Journal of Adult Theological*
    Education, *9*(2), 139–157. https://doi-
    org.spot.lib.auburn.edu/10.1179/ate.9.2.8452212556513814

Harris, B. K. (2009). Seminary Education and Nonprofit Management: An examination of gaps in
    education and practice in the Greek Orthodox archdiocese of North America. *Greek*
    Orthodox Theological Review, *54*(1-4), 205-232.

Hawk, T. F., & Shah, A. J. (2007). Using Learning Style Instruments to Enhance Student Learning.
    Decision Sciences Journal Of Innovative Education, *5*(1), 1-19. doi:10.1111/j.1540-
    4609.2007.00125.x

Hill, C., & Hill, M. (2013). The Priesthood of All Believers. *International Congregational Journal*,
    12(2), 126–130. 129.

Holmgaard, H. (2019). Equipping the Saints Without a Theological Seminary. *Journal of European*
    Baptist Studies, *19*(1), 68–82.

Hunter, D. G. (2020). Between Discipline and Doctrine: Augustine's Response to Clerical
    Misconduct. *Augustinian Studies*, *51*(1), 3.

Hyndman, B. P., & Pill, S. (2016). The Influences on Teaching Perspectives of Australian Physical
    Education Teacher Education Students: The First-Year Influences on Teaching Perspectives
    Exploratory (FIT-PE) Study. *Australian Journal of Teacher Education*, *41*(5), 99–118.

Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ110

2064&site=ehost-live

Jarvis-Selinger, S., Collins, J. B., & Pratt, D. D. (2007). Do Academic Origins Influence

Perspectives on Teaching? *Teacher Education Quarterly*, *34*(3), 67–81. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ795

173&site=ehost-live

Jeynes, W. H., (2012). The need for changes in the nature of Christian seminary education. *Christian*

Higher Education, *11*(2), 69-80. doi:10.1080/15363759.2012.624452

Kar Yong Lim. (2013). Generosity from Pauline Perspective: Insights from Paul's Letters to the

Corinthians. *Evangelical Review of Theology*, *37*(1), 20–33. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=85709

118&site=ehost-live

Karkkola, P., Kuittinen, M., & Hintsa, T. (2019). Role clarity, role conflict, and vitality at work: The

role of the basic needs. *SCANDINAVIAN JOURNAL OF PSYCHOLOGY*, *60*(5), 456–463.

https://doi-org.spot.lib.auburn.edu/10.1111/sjop.12550

Kemery, E. (2006). Clergy Role Stress and Satisfaction: Role Ambiguity Isn't Always Bad. *Pastoral*

Psychology, *54*(6), 561-570. doi:10.1007/s11089-006-0024-3

Kemp, A. T., Page, C. S., & Wilson, J. H. (2014). Beliefs about the Purpose of Public Education:

Implications on the Hiring of Early Childhood Faculty. *SRATE Journal*, *24*(1), 19–37.

Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ105

7201&site=ehost-live

Kincheloe, D. D., Stallings Welden, L. M., & White, A. (2018). A Spiritual Care Toolkit: An

    evidence-based solution to meet spiritual needs. *Journal of Clinical Nursing*, *27*(7–8), 1612–

    1620. https://doi.org/10.1111/jocn.14265

Klaiber, J. (2009). The Catholic Church, moral education and citizenship in Latin America. *Journal*

    of Moral Education, *38*(4), 407–420. Https://doi-

    org.spot.lib.auburn.edu/10.1080/03057240903321899

Knowles, M. (1977). *A history of the adult education movement in the United States*. Malabar, FL:

    Krieger Publishing Company.

Knowles, M. (1978). *The Adult Learner: A Neglected Species*. Houston, TX: Gulf Publishing

    Company.

 Kohl, M. W. (2009). Regaining a Prophetic Voice for the Church Today Training Leaders to Impact

    Postmodern Culture. *International Congregational Journal*, *8*(2), 73–78.

Koss, S. E., Weissman, R., Chow, V., Smith, P. T., Slack, B., Voytenko, V., … Balboni, M. J.

    (2018). Training community clergy in serious illness: Balancing faith and medicine. *Journal*

    of Religion and Health. https://doi-org.spot.lib.auburn.edu/10.1007/s10943-018-0645-8

Kovačević, E., & Akbarov, A. (2016). The Elusiveness of Learner-Centred Teaching.

    Interdisciplinary Description of Complex Systems, *14*(2), 212–222. https://doi-

    org.spot.lib.auburn.edu/10.7906/indecs.14.2.10

Kugler, R., & Hartin, P. (2009). *An Introduction to the Bible*. Grand Rapids, MI: William B

    Eerdmans Publishing Company.

KUMTA, S. (2016). Caring for Terminally Ill Patients: Existential and Spiritual Concerns. *Asian*

    Bioethics Review, *8*(3), 258.

LaMothe, R. (2012). Broken and Empty: Pastoral Leadership as Embodying Radical Courage, Humility, Compassion, and Hope. *Pastoral Psychology*, *61*(4), 451–466. https://doi-org.spot.lib.auburn.edu/10.1007/s11089-011-0417-9

Le Cornu, A. (1999). Learning Styles, Gender and Age as Influential Issues amongst Students of Theology. Journal Of Beliefs & Values: Studies In Religion & Education, 20(1), 110.

Lincoln, T. D. (2010). How Master of Divinity Education Changes Students: A research-based model. *Teaching Theology & Religion*, *13*(3), 208–222. https://doi-org.spot.lib.auburn.edu/10.1111/j.1467-9647.2010.00614.x

Loewen, P. S., & Jelescu-Bodos, A. (2013). Learning Styles and Teaching Perspectives of Canadian Pharmacy Practice Residents and Faculty Preceptors. *American Journal of Pharmaceutical Education*, *77*(8), 1–6. https://doi-org.spot.lib.auburn.edu/10.5688/ajpe778163

Lose, D. J., Mikoski, G. S., Crowley, E. D., Jacobson, R., Cormode, S., & Conklin-Miller, J. (2015). Equipping the Equippers: The Pedagogical and Programmatic Implications of The Christians' Callings in the World Project. *Teaching Theology & Religion*, *18*(4), 387-408. doi:10.1111/teth.12309

Louw D.J. (2010). Care to the human "soul" in contemporary theological theory formation. From "kerygmatics" to "fortigenetics" in a pastoral anthropology. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*, *3_4*, 70.

Lowry, J. E., & Berry, D. C. (2011). Using the Teaching Perspectives Inventory in Athletic Training Education to Improve Teaching and Learning Strategies. *Athletic Training Education Journal (National Athletic Trainers' Association)*, *6*(4), 214–217. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=sph&AN=77391039&site=ehost-live

Lücking, M. (2013). Between Individual Spirituality and Responsibility for Society. *European Judaism*, *46*(1), 103–114. https://doi-org.spot.lib.auburn.edu/10.3167/ej.2013.46.01.14

Manister, N. N., & Gigliotti, E. (2016). Emotional Eating Mediates the Relationship Between Role Stress and Obesity in Clergy. *Nursing Science Quarterly*, *29*(2), 136–145. https://doi-org.spot.lib.auburn.edu/10.1177/0894318416630089

Martin, D. (2006). Finding the Missing Students in Theological Education. International Congregational Journal, 6(1), 65-82.

Mayer, A. C. (2013). Pope Francis: a pastor according to the heart of Christ. *International Journal for the Study of the Christian Church*, *13*(2), 147–160. https://doi-org.spot.lib.auburn.edu/10.1080/1474225X.2013.792716

McConnell, D. (2013). Educating Seminarians for Convicted Civility in a Multifaith World. *Teaching Theology & Religion*, *16*(4), 329–337. https://doi-org.spot.lib.auburn.edu/10.1111/teth.12133

Mladenovska-Tešija, J. (2015). Dialogue as a Learning Method in Theological Education Evangelical Theological Seminary as a Case Study. *Kairos: Evangelical Journal of Theology*, *9*(1), 59–78. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=103704740&site=ehost-live

Moon, W. J. (2012). Understanding Oral Learners. Teaching Theology & Religion, 15(1), 29-39.

Mueller, C. W., & McDuff, E. (2004). Clergy-Congregation Mismatches and Clergy Job Satisfaction. *Journal For The Scientific Study Of Religion*, *43*(2), 261-273. doi:10.1111/j.1468-5906.2004.00231.x

Nkansah-Obrempong, J. (2018). The Mission of the Church and Holistic Redemption. *Evangelical Review of Theology*, *42*(3), 196–211. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=130830512&site=ehost-live

Oakley, D. (2017). Seminary Education and Formation: The challenges and some ideas about future developments. *International Studies In Catholic Education*, *9*(2), 223-235.

Ogereau, J. M. (2009). Apostolic Authority and Pastoral Leadership in the Johannine Epistles. *Asian Journal of Pentecostal Studies*, *12*(2), 210–230. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=59212519&site=ehost-live

Oleson, A., & Hora, M. (2014). Teaching the way they were taught? Revisiting the sources of teaching knowledge and the role of prior experience in shaping faculty teaching practices. *Higher Education (00181560)*, *68*(1), 29–45. https://doi-org.spot.lib.auburn.edu/10.1007/s10734-013-9678-9

Olliges, R. (2017). Using a Learning Styles Inventory to Examine Student Satisfaction with Web-Based Instruction: A 15-Year Study of One Professor's Web-Based Course Instruction. *Insight: A Journal Of Scholarly Teaching*, *12*120-131.

Pater, D. (2016). Modern views on hospital chaplain ministry. *Archives of Physiotherapy & Global Researches*, *20*(3), 33–37. https://doi-org.spot.lib.auburn.edu/10.15442/apgr.20.3.17

Patrizi, E. (2014). The education of the secular clergy after the Council of Trent: the origins of the Seminary of Verona and the reform of the School of the Acolytes. *HISTORY OF EDUCATION & CHILDRENS LITERATURE*, *9*(1), 339–380.

Peters, T. (2015). Science in Seminary? Really? *Dialog: A Journal of Theology*, *54*(2), 121–124. https://doi-org.spot.lib.auburn.edu/10.1111/dial.12166

Powell, R. R. (1992). The Influence of Prior Experiences on Pedagogical Constructs of Traditional and Nontraditional Preservice Teachers. *Teaching and Teacher Education*, *8*(3), 225–38. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ453 745&site=ehost-live

Pratt, D. D. (1998). *Five Perspectives on Teaching in Adult and Higher Education*. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=ED46 1013&site=ehost-live

Pratt, D. D. (2002). Good Teaching: One Size Fits All? *New Directions for Adult & Continuing Education*, *2002*(93), 5. https://doi-org.spot.lib.auburn.edu/10.1002/ace.45

Pring, R. (2014). "A World Set Apart": Seminary life before Vatican II, a study in cultural anthropology. *International Studies in Catholic Education*, *6*(2), 201–208. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ113 1298&site=ehost-live

Raffay, J., Wood, E., & Todd, A. (2016). Service user views of spiritual and pastoral care (chaplaincy) in NHS mental health services: a co-produced constructivist grounded theory investigation. *BMC Psychiatry*, *16*, 1–11. https://doi-org.spot.lib.auburn.edu/10.1186/s12888-016-0903-9

Randall, K. (2013). Clergy Burnout: Two Different Measures. *Pastoral Psychology*, *62*(3), 333-341. doi:10.1007/s11089-012-0506-4

Ross, H. E., & Stanford, M. S. (2014). Training and Education of North American Master's of Divinity Students in Relation to Serious Mental Illness. *Journal of Research on Christian Education*, *23*(2), 176–186. https://doi.org/10.1080/10656219.2014.899480

Rotidi, G., Collins, J. B., Karalis, T., & Lavidas, K. (2017). Using the Teaching Perspectives Inventory (TPI) to Examine the Relationship between Teaching Perspectives and Disciplines in Higher Education. *Journal of Further and Higher Education*, *41*(5), 611–624. Retrieved from http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ1143504&site=ehost-live

Scott, G., & Lovell, R. (2015). The Rural Pastors Initiative: Addressing Isolation and Burnout in Rural Ministry. *Pastoral Psychology*, *64*(1), 71-97. doi:10.1007/s11089-013-0591-z

Simmons, L. K. (2007). "The Grand Experiment": Modeling Adult Learning with Adult-Ministry Students. Teaching Theology & Religion, 10(1), 42-49. doi:10.1111/j.1467-9647.2007.00305.x

Sleasman, B. C. (2019). Winebrenner Theological Seminary: From oppositional to creative agenda. *New Directions for Higher Education*, *2019*(185), 33–45. https://doi-org.spot.lib.auburn.edu/10.1002/he.20310

Smith, C. (2017). Why Every Pastor Should Get an MDiv. *Christianity Today*, *61*(8), 79. Retrieved from https://search-ebscohost-com.spot.lib.auburn.edu/login.aspx?direct=true&db=f5h&AN=125846598&site=eds-live&scope=site

Smolen, L. A., Colville-Hall, S., Liang, X., & MacDonald, S. (2006). An Empirical Study of College of Education Faculty's Perceptions, Beliefs, and Commitment to the Teaching of Diversity in

Teacher Education Programs at Four Urban Universities. *The Urban Review*, *38*(1), 45–61.

https://doi-org.spot.lib.auburn.edu/10.1007/s11256-005-0022-2

Sorenson, E. (2018). Is the Pastoral Ministry Bad for One's Spiritual Health? *Journal of Spiritual*

Formation & Soul Care, *11*(1), 39–52. https://doi-

org.spot.lib.auburn.edu/10.1177/1939790917753172

Stortz, M. E. (2011). Re-Imagining Theological Education for the Twenty-First Century: 'What Has

Theological Ed to do with Higher Ed?'. Dialog: A Journal Of Theology, 50(4), 373-379.

doi:10.1111/j.1540-6385.2011.00639.x

Strange, R. (2015). Seminary Formation: A case study from the pontifical Beda College, Rome.

International Studies in Catholic Education, *7*(2), 210–221. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ113

1183&site=ehost-live

SULLINS, D. P. (2017). The History of the 1980 Anglican Pastoral Provision. *Catholic Historical*

Review, *103*(3), 529–558. https://doi-org.spot.lib.auburn.edu/10.1353/cat.2017.0113

Sutton, B. (2010). Challenges in Transitioning into Ministry. *Human Development*, *31*(2), 3–7.

Retrieved from https://search-ebscohost-

com.spot.lib.auburn.edu/login.aspx?direct=true&db=ehh&AN=52842278&site=eds-

live&scope=site

Taylor, E. W., Tisdell, E. J., & Gusic, M. E. (2007). Teaching beliefs of medical educators:

perspectives on clinical teaching in pediatrics. *Medical Teacher*, *29*(4), 371–376. https://doi-

org.spot.lib.auburn.edu/10.1080/01421590701510553

Thompson, K. (2014). When the Fire of the Calling Damps. *Phi Kappa Phi Forum*, *94*(1), 23.

Tingle, E. (2014). Indulgences in the Catholic Reformation. *Reformation & Renaissance Review: Journal of the Society for Reformation Studies*, *16*(2), 181–204. https://doi-org.spot.lib.auburn.edu/10.1179/1462245914Z.00000000056

Tverdokhlib, T. (2019). Development of Pedagogical Education in Theological Seminaries in the Russian Empire in 1866 - 1884 (On the Materials of the Ukrainian Gubernias). *Bulgarian Journal of Science and Education Policy*, *1*, 109.

Valentine, K., Prentice, M., Torres, M. F., & Arellano, E. (2012). The Importance of Student Cross-Racial Interactions as Part of College Education: Perceptions of Faculty. *Journal of Diversity in Higher Education*, *5*(4), 191.

Vicovan, I. (2017). The Higher Theological Education in the Romanian Orthodox Church after 1990 – pastoral necessity and missionary responsibility. *Analele Ştiinţifice Ale Universităţii »Alexandru Ioan Cuza« din Iaşi. Teologie Ortodoxă / Scientific Annals of the Alexandru Ioan Cuza University of Iasi - Orthodox Theology*, *2*, 50.

Viljoen Jozua. (2018). Healing and hope : using lifecoaching principles within the context of pastoral care. *Koers: Bulletin for Christian Scholarship = Koers: Bulletin Vir Christelike Wetenskap*, *1*, 1. https://doi-org.spot.lib.auburn.edu/10.19108/KOERS.83.1.2313

Visker, J., Rider, T., & Humphers-Ginther, A. (2017). Ministry-Related Burnout and Stress Coping Mechanisms Among Assemblies of God-Ordained Clergy in Minnesota. *Journal Of Religion & Health*, *56*(3), 951-961. doi:10.1007/s10943-016-0295-7

Vivanco, B. (2018). Jesuit Promotion of Social Justice. Social Justice Action at Jesuit Universities in Spain, as Assessed by Teaching and Research Staff. *British Journal of Religious Education*, *40*(1), 70–83. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ116

2714&site=ehost-live

Vogel, A., & Schep, A. A. E. (2018). Competence and frequency of provision of spiritual care by

nurses in the Netherlands. *Scandinavian Journal of Caring Sciences*, *32*(4), 1314–1321.

https://doi-org.spot.lib.auburn.edu/10.1111/scs.12575

Williams, M. L., Cobb, M., Shiels, C., & Taylor, F. (2006). How Well Trained Are Clergy in Care of

the Dying Patient and Bereavement Support? *Journal of Pain and Symptom Management*,

32(1), 44–51. https://doi-org.spot.lib.auburn.edu/10.1016/j.jpainsymman.2006.01.010

Wong, A. C. K. (2009). Christian Faculty Teaching Reflective Practice: An Action Research

Approach to Learning. *Christian Higher Education*, *8*(3), 173–186. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=eric&AN=EJ864

929&site=ehost-live

Wong, A. C. K. (2014). What Factors Help Seminary Students Continue in Their Academic

Programs? *Journal of Adult Theological Education*, *11*(2), 150–164. https://doi-

org.spot.lib.auburn.edu/10.1179/1740714114Z.00000000028

Wonsuk Ma. (2014). A Theological Journey of an Institution through the Eyes of an Alumnus-Staff:

A Case Study of Asia Pacific Theological Seminary. *Asian Journal of Pentecostal Studies*,

17(1), 73–84. Retrieved from

http://search.ebscohost.com.spot.lib.auburn.edu/login.aspx?direct=true&db=aph&AN=95377

024&site=ehost-live

Wood, M., & Su, F. (2017). What makes an excellent lecturer? Academics' perspectives on the

discourse of 'teaching excellence' in higher education. *Teaching in Higher Education*, *22*(4),

451–466. https://doi-org.spot.lib.auburn.edu/10.1080/13562517.2017.1301911

Worsley, H. (2005). Problem-based Learning (PBL) and the Future of Theological Education: A

    Reflection Based on Recent PBL Practice in Medical Training Compared to Emerging

    Trends in Residential Ministerial Training for Ordination. *Journal of Adult Theological*

    Education, *2*(1), 71–81. https://doi-org.spot.lib.auburn.edu/10.1558/jate.2.1.71.65718

Appendix: Informed Consent and TPI Questionnaire

AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD
REQUEST for MODIFICATION

For Information or help completing this form, contact: **THE OFFICE OF RESEARCH COMPLIANCE (ORC)**
Phone: 334-844-5966 **E-Mail:** IRBAdmin@auburn.edu **Web Address:** http://www.auburn.edu/research /vpr/ohs

In MS Word, click in the white boxes and type your text; double-click checkboxes to check/uncheck.
- Federal regulations require IRB approval before implementing proposed changes.
- Change means any change, in content or form, to the protocol, consent form, or any supportive materials (such as the Investigator's Brochure, questionnaires, surveys, advertisements, etc.). See Item 4 for more examples.
- Form must be populated using Adobe Acrobat / Pro 9 or greater standalone program (do not fill out in browser). Hand written forms will not be accepted.
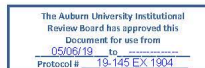
1. Today's Date	04/20/2019

2. Principal Investigator (PI)			
Principal Inves. (title):	Ben Lepper (Student)	**Faculty PI (if PI is a student):**	James Witte
Department:	EFLT Adult Education	**Department:**	EFLT Adult Education
Phone:	(615)415-7825	**Phone:**	(334)844-3054
AU E-mail:	bpl0005@tigermail.auburn.edu	**AU E-mail:**	witteje@auburn.edu
Contact person who should receive copies of IRB correspondence (Optional)			
Name:		**Department Head:**	Sheri Downer
Phone:			
AU E-mail:			

3. AU IRB Protocol Identification	
3.a. Protocol Number	#19-145, Lepper
3.b. Protocol Title	Seminary Teaching Perspectives: A Comparison Study of Student and Faculty Teaching Perspectives at a Midwestern Seminary.
3.c. Current Status of Protocol—For active studies, check ONE box at left; provide numbers and dates where applicable	

X	Study has not yet begun; no data has been entered collected		
☐	**In progress If YES, number entered Adverse events since last review**	**Approval Dates:**	From
☐	**Data analysis only**		To
☐	**Funding Agency and Grant Number:**	**AU Funding Information:**	
☐	List any other institutions and/or IRBs associated with this project:		

4. Types of Change	
	Mark all that apply, and describe the changes in item 5
☐	**Change Key Personnel** Attach CITI forms for new personnel.
☐	**Additional Sites or Change in Sites, including AU classrooms, etc.** Attach permission forms for new sites.
x	**Change in methods for data storage/protection or location of data/consent documents** Participant responses that are entered into the Qualtrics survey will then be entered into the TPI website survey in order to obtain TPI results.
☐	**Change in project purpose or project questions**

Version
04/15/2019

The Auburn University Institutional
Review Board has approved this
Document for use from
05/06/19   to   _____
Protocol # ____19-145 EX 1904____

	Change in population or recruitment
☐	Attach new or revised recruitment materials as needed; both highlighted version & clean copy for IRB approval stamp
☐	**Change in study procedures** Attach new or revised consent documents as needed; both highlighted version & clean copy for IRB approval stamp
☐	**Change in data collection instruments/forms (surveys, data collection forms)** Attach new forms as needed; both highlighted version & clean copy for IRB approval stamp
x	**Other** (BUAs, DUAs, etc.) Indicate the type of change in the space below, and provide details in Item 5.c. or 5.d. as applicable. Include a copy of all affected documents, with revisions highlighted as applicable.

▶ Participant responses will be entered into the TPI website in order to determine their TPI results.

---

5. Description and Rationale

5.a. For each item marked in Question #4 describe the requested changes to your research protocol, with an explanation and/or rationale for each.
Additional pages may be attached if needed to provide a complete response.

☐ The data interpretation method will change.
The interpretation Key for the Teaching Perspectives Inventory is proprietary property and the developer does not distribute it to others. He suggested that instead I simply enter the answers participants put for the survey questions into the free survey on the TPI website to obtain their results.

5.b. Briefly list (numbered or bulleted) **the activities that have occurred up to this point, particularly those that involved participants.**

☐ IRB has been submitted.
☐ IRB is being amended.

5.c. Does the change affect participants, such as procedures, risks, costs, benefits, etc.

▶ It gives them the opportunity for their TPI results to be sent to them if they voluntarily supply their email addresses.

5.d. Identify any changes in the safeguards or precautions that will be used to minimize described risks.

▶

5.e. Attach a copy of all "stamped" IRB-approved documents currently used. (information letters, consents, flyers, etc.

▶

5.f. Attach a copy of all revised documents (high-lighted revised version and clean revised version for the IRB approval stamp).

▶

6. Signatures
Principal Investigator _Ben Lepper_____

Faculty Advisor PI, if applicable _James E. Witte_____

Auburn University Research

cws.auburn.edu

Auburn names Vice President for Research James Weyhenmeyer to advance university's research initiatives

---

Dear Benjamin,

Your protocol entitled " Seminary Teaching Perspectives: A Comparison Study of Student and Faculty Teaching perspectives at a Midwestern Seminary"" has been approved by the IRB as "Exempt" under federal regulation 45 CFR 46.101(b).

<u>Official notice</u>:
This e-mail serves as official notice that your protocol has been approved. A formal approval letter will not be sent unless you notify us that you need one.   By accepting this approval, you also accept your responsibilities associated with this approval. Details of your responsibilities are attached. Please print and retain.

<u>Electronic Information Letter</u>:
A copy of your approved protocol is attached. However you still need *to add the following IRB approval information to your information letter(s):*   "**The Auburn University Institutional Review Board has approved this document for use from April 10,   to ------- Protocol #19-145 EX 1904**"

You must use the updated document(s) to consent participants. *Please forward the actual electronic letter(s) with a live link so that we may print a final copy for our files.*

<u>When you have completed all research activities</u>, have no plans to collect additional data and have destroyed all identifiable information as approved by the IRB, please notify this office via e-mail. A final report is no longer required for Exempt protocols.

If you have any questions, please let us know.
Best wishes for success with your research!