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Raymond L. Peacock

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GEORGE FOX UNIVERSITY

DRUMBEATS AND TIDES

THE SALVATION ARMY CRESTMONT COLLEGE

A BETTER MODEL FOR PREPARING LEADERS

IN THE EMERGING AGE

A DISSERTATION SUBMITTED TO

THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF MINISTRY

BY

RAYMOND L. PEACOCK

APRIL, 2004

PORTLAND, OREGON

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LIST OF ABBREVIATIONS

ABHE	Association of Biblical Higher Education
BOA	Board of Advisors
DHQ	Divisional Headquarters
GAGAS	Generally Accepted Government Auditing Standards
IHQ	International Headquarters
NHQ	National Headquarters
TEC	Territorial Executive Council
TC	Territorial Commander
TSA	The Salvation Army
WASC	Western Association of Schools and Colleges

ABSTRACT

Title: DRUMBEATS AND TIDES: THE SALVATION ARMY CRESTMONT COLLEGE, A BETTER MODEL FOR PREPARING LEADERS FOR MISSION IN THE EMERGING AGE

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Degree: Doctor of Ministry

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Christian higher education in general and Salvation Army higher education specifically are undergoing a learning revolution. Most organizations in general and The Salvation Army specifically are simultaneously experiencing a leadership revolution. Crestmont College was given two mandates in 2000 and a third mandate in 2002 to address these two revolutions. But what is it about learning and leadership that the mandates need to address? Moving towards connecting transformative learning with transformational leadership development within the context of an institution and an organization requires sorting out the structure, strategic planning, and linking the plan to implementation. The dissertation works itself through these issues as seen through the eyes of and experienced by the author, appointed as President of Crestmont College in July of 2002. The claim is that implementation of the mandates and integration of spiritual, intellectual and practical leadership formation will provide a better model for preparing leaders for the emerging age.

Chapter one traces the history of Salvation Army leadership preparation, the elements in the learning and leadership revolution that need attention by those preparing future leaders, and introduces the main claim.

Chapter two focuses on biblical concepts and images of leadership and learning. More specifically, it explores what scripture says about times and paradigms related to leadership and its application to emerging mission. Finally, learning is explained in terms of linking theology and thinking.

Chapter three traces the equipping of Christian leaders through the ages. Specific episodes are traced leading to an increasing integration of spiritual, intellectual and practical preparation that is refined in the Wesleyan tradition. The chapter concludes with a discussion of thresholds and threats facing leadership preparation in the emerging age.

Chapter four addresses what a twenty-first century leader should be, know and do. Leadership theory from 1950 onwards is traced. The chapter looks at transformational leadership and its application. Competency based outcomes are explored.

The narrative of the fifth chapter is concerned with what every leader should know and how it is to be learned. Special attention is paid to adult learners, accelerated learning, and prior learning assessments. A major purpose of this chapter, to distill a personal learning philosophy, is achieved by looking at Chamberlain's six elements of a learning philosophy and crafting the personal theory from these elements.

The narrative of the sixth chapter gives support to the main claim that the implemented mandates make Crestmont College a better model for preparing Army leaders. The military's "Rule Eight: Better is Better," Rowley and Sherman's strategic positioning model and three transformative ideas are provided as evidence for supporting the claim. The epilogue reminds that rubrics, mandates and implementation strategies aside, there are no guarantees that what is put in place will stay in place.

CHAPTER 1

INTRODUCTION

“And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” Eph 4:11-12 RSV

Every church must equip its leaders. The Salvation Army is an evangelical part of the universal Christian Church and therefore must equip its leaders. This first chapter will trace the rich heritage of how The Salvation Army has equipped its leaders throughout its history, mention some of the learning and leadership revolution issues causing the Army to rethink how it prepares its future leaders, and introduce the main claim for this dissertation.

Dissertation Story

The Salvation Army’s Crestmont College exists in an idyllic and serene geographic location. Located in Los Angeles, situated on a hill at the end of a peninsula facing Catalina Island and the open seas beyond, it is difficult to imagine the competing conceptual tides that thrash around it. Some of the drumbeat of time’s cadence and the tide’s chaos unfold in the story that follows.

“Lord, I expect Linc any minute now. Help me to listen well to his words and his heart. I know his thinking is representative of many of the under-thirty Salvationists today. Amen.” Ah, the prayer breathed and ended none too soon. I see Linc exiting his car just now. “Linc, over here.”

“Hey, Colonel! Catching the waves and the view I see. Do they pay you to do this job?”

“Not nearly enough, Linc,” I laughed.

“Colonel, thanks for agreeing to listen to me today. I’m concerned about our Army/Next and how we are preparing for what’s ahead.”

“I’m all ears Linc, except for the fact that my voice will probably want to chime in, too. Go ahead. What’s on your mind?”

“Well, Colonel, this is going to be critical, and it’s meant to be. Our world is profoundly changing. Our movement isn’t moving much any more. We used to march to a different drumbeat. I mean, the authors who wrote that the early Army was “Red Hot and Righteous”¹ and “Pulling the Devil’s Kingdom Down”² had it right. How did the early Army prepare its leaders for their times and are we equipping them for the battles they must wage today? We seem to be maintaining, not growing. I’m not sure we are reaching the right people for Christ or preparing the right leaders to lead for our tomorrows.”

“Linc, do I sense you have just begun to unload?”

“Colonel, don’t get me wrong. I loved our International *Army/Next* conference in Atlanta in 2000. I loved our Western *Youth Quake* in Long Beach back in 2002. I love our Army. It’s my church. But after those events, things settled back into the routine. We need some huge paradigm shifts in the way we evangelize, worship, and equip Salvationists to do spiritual battle if we are going to thrive, let alone survive. And, by the way, when I talk about equipping Salvationists, I’m not just talking about the ordained officers. I’m talking about the soldier laity. And, another thing, I think a little humility would go a long way. Our younger generation has a lot to teach the older generation.”

¹Diane Winston, *Red-Hot and Righteous: The Urban Religion of The Salvation Army* (Cambridge MA: Harvard University Press, 1999).

²Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (Los Angeles: University of California Press, 2001).

“Ouch Linc, you don’t mince words. I’m hoping you came to me because the Army has tasked me with reclaiming our past and reframing our Army’s future in terms of leadership development and learning strategies. A friend of mine, Reggie McNeal, has said that “a leadership revolution will require a learning revolution.”³ Over the past two-years, I’ve done some heavy thinking about our mission, our equipping of leaders and our Army future. I believe our problem is that four-decade-old methods of preparing Salvation Army leaders are no longer effective. Although several models have been proposed, I think the mandates given Crestmont College in 2000 to seek BA accreditation and to become a center for lifelong learning provide a model that will improve the preparation of leaders. For me it’s all about new paradigms, new cultures, new leadership and learning models, new Army. I hope we can talk more about this. Linc, even though we are from different generations, you and I, I think we have some mutual interests.”

“So do I, Colonel. Can we meet several times more? I’m not done unloading.”

“Yes, Linc, we can and will,” I concluded.

Some Implications of the Story

From the outset I have a dilemma. Beloved cohort mentor Dr. Leonard Sweet says:

To put it bluntly: the whole leadership thing is a demented concept. Leaders are neither born nor made. Leaders are summoned. They are called into existence by circumstance. Those who rise to the occasion are leaders.⁴

³Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Church* (Nashville: Abingdon Press, 1998), 43.

⁴Leonard Sweet, *Summoned to Lead* (Grand Rapids: Zondervan, 2004), 12. See also p. 18 where Sweet quotes a report of 200 pages with 7,500 citations, which concludes there is “no clear and unequivocal understanding of what distinguishes leaders from non-leaders, effective leaders from ineffective leaders, and effective organizations from ineffective organizations.” Another study that compiles 110 different definitions of leadership concludes that “attempts to define leadership have been confusing, varied, disorganized, idiosyncratic, muddled, and, according to conventional wisdom, quite unrewarding.”

In other words, Sweet takes the position that the called hear and respond and discover their personal soundtrack. In responding, the called have potential to become a leader others follow because a call has been heard and answered, not because of being trained for a position. “The church has it all wrong. It is trying to train leaders.”⁵

My first dilemma is that this dissertation is about training, educating, and preparing leaders for mission. So as not to set myself at odds with my mentor, I do agree with his observation that “for the music of the soul to be restored to us and our organizations, leadership needs to be seen as less a *performance* art (visionary, manager) than a *participation* art (conductor, choreographer, impresario).⁶ I further agree that “this is a new age of exploration. In this emerging culture, everyone is an explorer, and every profession requires sailing in uncharted waters.”⁷ Although Sweet favors participation and exploration which are experiential, I believe this must be balanced with new methods for development and training as well. More will be said about that in chapter five as next generation learners are described.

My second dilemma is those uncharted waters. In July of 2002 I was appointed President/Principal of The Salvation Army’s Crestmont College. The College had been given two mandates in 2000. The first was to move from two-year to four-year accreditation and the second was to develop the College as a center for lifelong learning.

The metaphor of “building the ship at sea” was the commonly spoken reference in regards to the mandates. That description aptly fit the response The Salvation Army was endeavoring to make to a much larger learning revolution. Soon thereafter, with the arrival of a new denominational leader, Commissioner Linda Bond, another mandate was

⁵Ibid., 34.

⁶Ibid., 19.

⁷Ibid., 23.

placed on the college. It was to become the hub for leadership development for the Western Territory of The Salvation Army, in response to the larger leadership revolution taking place in our world today.

A third, and final, dilemma was to determine how learning and leadership go together. In my situation, this meant looking at the individual as learner and leader. It further meant looking at the institution charged with preparing leaders. This also meant looking at the organization in terms of providing streamlined structures that reinforce learning and leadership. Central to the individual, the institution and the organization is the recurring theme of preparing leaders. A framework was needed for looking at leadership development.

The Summary

The Way to Look at Leadership

I am indebted to Dr. J. Robert Clinton, professor of leadership at the School of World Missions, Fuller Theological Seminary, for sending me his complete *Lifelong Development Reader*. I was captivated by his opening sentence in his article “The Way to Look at Leadership,” from the above material: “Effective leaders maintain a learning posture throughout their lifetime.”⁸ This article provided one of the best summaries I found regarding the major periods of leadership development, analysis and theory from biblical, historical, and contemporary secular and sacred points of view:

Development includes all of life’s processes, not just formal training. Leaders are shaped by *deliberate training* and by *experience*. “Leadership development,” as one of my colleagues so often emphasizes, “is a much broader term than leadership training.” Leadership training refers to a narrow part of the overall

⁸J. Robert Clinton, *ML530 Lifelong Development Reader* (Altadena: privately printed, 2001).

process, focusing primarily on learning skills. Leadership development includes this but much more.⁹

My claim is that although there are several models that have been proposed for leadership development, I think the three mandates given Crestmont College in 2000¹⁰ provide a more streamlined model for The Salvation Army Western USA to prepare leaders and learners for the emerging age. The model is integrative of both experience and training in ways that support lifelong development of leaders. This dissertation will show some ways in which this is so.

The Problem Grounded in Context of Ministry

The Salvation Army is 140 years old, having begun in 1865 in London. For its first few years of existence it was known as The East London Christian Mission. Sally Chesham notes it was *Born to Battle*. A sense of holy war gripped the mission. The mission songbook contained twenty-five songs with war overtones. One of its members posted signs reading “WAR IS DECLARED; RECRUITS ARE WANTED” and “THE HALLELUJAH ARMY! FIGHTING FOR GOD!” So, when the name was changed, the effect was extraordinary. The founder, William Booth, read a printer’s proof of the Christian Mission report of 1878 that said, “The Christian Mission under the superintendence of the Rev. William Booth, is a volunteer Army.” His son, Bramwell, objected to the word “volunteer” declaring: “I’m not a volunteer. I’m a regular or nothing.” The founder picked up his pen, scratched out the word “volunteer” and replaced it with the word “salvation,” and thus revised the report to read “The Christian

⁹J. Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 15.

¹⁰The three mandates were for The Salvation Army Crestmont College to seek B.A. accreditation, to become the education hub for the territory, and to become a center for lifelong learning. The college has been a two-year WASC accredited college since 1989.

Mission is a Salvation Army.” With the naming, everything fell into place. The name dominated the organization and military metaphor and language was applied liberally.¹¹ War colleges and battle schools were organized to equip soldiers for the war.

On March 10, 1880, the pioneer party of The Salvation Army struggled down the gangplank of the steamer *Australia* at Castle Garden, New York City to “claim America for God.” George Scott Railton, the leader of the “splendid seven,” was “the first officially-authorized Salvation Army missionary, the first sent by General William Booth to carry the gospel of this, his militant, rapidly growing East London crusade beyond the confines of its native Britain.”¹²

Diane Winston, in her book *Red Hot and Righteous: The Urban Religion of The Salvation Army*, shows how this militant Protestant mission established a beachhead in the modern American city. The Boston Globe, in reviewing the book, says that Winston shows “how a small band of fiery street-corner evangelists—in the beginning derided as vulgar exhibitionists—evolved into a formidable charitable organization that raises more than \$1 billion annually . . . and was the first American religion not only to embrace but to appropriate popular culture to promote its message to a broad spectrum of society.”¹³ Their reference is to the Army’s growth and missional urban impact between Railton’s 1880 arrival and the 1950s.

Today, the official mission statement declares, “The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based

¹¹Sally Chesham, *Born to Battle* (San Francisco: Rand McNally Company, 1965), 51-52.

¹²Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States* (San Francisco: Harper and Row, 1980), 1.

¹³Winston, “back cover.”

on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.”¹⁴

For those unfamiliar with The Salvation Army, it’s not easy to describe its depth and breadth. And yet, if there is to be an understanding of the need for a model dedicated to prepare leaders for its dual spiritual and social mission, it’s congregational and community services, an attempt must be made to develop just such a model. Within the Western Territory, the thirteen Western States,¹⁵ The Salvation Army has 305 churches and over 280 social centers including residential addiction recovery centers, camps, senior residences, medical clinics, group homes, child and adult day care centers, and youth recreation centers. There are 1,051 officers (ministers); 12,074 employees; 26,000 members; and 18,000 volunteers. The number of persons provided with social services in 2001 was 1,777,882. Accumulated attendances at worship services totaled 2,058,530.¹⁶

A former National Commander of The Salvation Army, Commissioner Robert A. Watson, has provided an excellent explanation of the Army’s dual mission. “We do not consider the two aspects of our mission, to preach and to serve, as separate from one another. We don’t serve people who are hurting only to preach to them. And we don’t preach without offering the example of service without discrimination. To us, the two obligations are inseparable.”¹⁷ Such is our theology of service.

What others say about The Salvation Army may also be helpful in understanding its scope and nature. Peter Drucker, America’s management guru, says, “The Salvation

¹⁴ “The Salvation Army Mission Statement,” *The Salvation Army USA West Online* [homepage on-line]; available from <http://www.salvationarmy.org/>; Internet; accessed on 20 December 2004.

¹⁵ The thirteen states west of Colorado comprise TSA Western Territory.

¹⁶ “USA Western Territory Disposition of Forces 2002-2003,” (Long Beach, CA: The Salvation Army Territorial Headquarters, 2002). All statistics for the year ended September 30, 2001.

¹⁷ Robert Watson and Ben Brown, *“The Most Effective Organization in the U.S.” [sic] Leadership Secrets of The Salvation Army* (New York: Crown Publishing Group, 2001), 3.

Army is by far the most effective organization in the U.S. No one even comes close to it with respect to clarity of mission, ability to innovate, measurable results, dedication, and putting money to maximum use.”¹⁸ Drucker also says:

By virtually every measure, The Salvation Army has emerged as the GE of philanthropies, the most admired and most successful charity in the land. The Army’s distinctive red shield is right up there with the Coca-Cola bottle and the Nike Swoosh logo as one of the best-known and most trusted of branding symbols, not just in the United States but around the world. And for eight straight years [ten as of 2003], the Army has owned the No. 1 spot on the Chronicle of Philanthropy’s list of the country’s most popular charities. . . . The Salvation Army is not a social-services agency such as, say, the American Red Cross or Goodwill Industries, to pick two organizations with which the Army is often compared. Nor is it, as some might assume, a branch of the military. It is, in fact, a Protestant church in which the officers are all ministers.¹⁹

Dr. Kennon Callahan, says, “New understandings of doing ministry must be created with each new generation for the church’s mission to move forward. The day of the church culture is over. The day of the mission field has come.”²⁰ The Army seeks to prepare learners and leaders for this new day.

I believe the four-decade-old methods of preparing Salvation Army leadership are no longer effective to address the current learning and leadership revolution The Salvation Army is seeking. The often mentioned dual mandates given to Crestmont College in 2000, to be further discussed in chapter six, provide a new approach to the preparing of leaders for Army mission in a manner that will allow them to stand with poise and fidelity in the emerging age. This may be clearer when viewed in the next section.

¹⁸John Sedgwick and Loch Adamson, "Calling In The Troops," *Worth*, November 2001, 5.

¹⁹*Ibid.*

²⁰Kennon L. Callahan, *Effective Church Leadership* (San Francisco: Jossey-Bass, 1990), 4.

The Demographic Context

Demographics: External

James Wind and Gilbert Rendle state in the Alban Institute Report on *“The Leadership Situation Facing American Congregations”* that there are two phrases describing the current reality of doing missional ministry. The one focuses on “turmoil and crisis” while missing the focus of the other, which is the “ferment, growth, and new vitality” emerging in many places in American religious life. Wind and Rendle conclude, however, that both realities--turmoil and ferment, crisis and opportunity--constitute the depth of the sea change that we are now experiencing.²¹

The recruitment, preparation, and deployment of congregational leaders appear to be a concern throughout American Christian churches. Many of the themes outlined in the Alban Institute Report are echoed within The Salvation Army. Without being exhaustive at this point, a few of those themes are a shortage of clergy, a diminished quality of pastoral leadership, poor clergy morale, flawed supervisory systems, weak denominational structures, widespread confusion regarding roles and functions of denominational leaders, and lay professionals moving from support functions to leadership positions previously filled by clergy.²² The report gives one description of common clergy concerns that is worth noting:

The job is simply unmanageable; that boundaries between personal and professional time cannot be established; that the variety of roles they must fill creates unreasonable expectations and confusing standards of evaluation; that an

²¹James P Wind and Gilbert R. Rendle, “The Leadership Situation Facing American Congregations,” *An Alban Institute Report Online prepared by the Lilly Endowment Inc. and The Henry Luce Foundation*; September 2001.[database on-line]; available from <http://www.alban.org/leadership.asp>; Internet; accessed 20 January, 2004.

²²Ibid., 8.

absence of efficient and effective models of decision making, communication and leadership hinders their work.²³

Clearly the conversation about the quality of competence of leadership oscillates between an exploration of the quality of the person, along with his or her preparation for the role of leader, and the lack of clarity or reasonableness of the role of the leader itself. . . . Some were worried that new clergy simply do not have the talents, skills, and knowledge they need to become effective leaders. This deficit was at times attributed to certain lacks in the talent pool; at other times it was laid at the door of the seminaries.²⁴

The Alban Institute Report concludes wisely:

The challenge before us in a time of sea change is to shift from preoccupation with institutional problem solving to a new commitment to capturing people's imagination and providing wellsprings of hope. To make this shift requires a new calling of leaders, a new training of leaders, and a new supporting of leaders, both clergy and lay, who can stand with poise and fidelity in both the crisis and ferment of this great sea change.²⁵

Demographics: Internal

In 2000, The Salvation Army Western Territory USA engaged J. David Schmidt and Associates to survey Salvationists regarding twelve critical issues. Leadership was the first issue listed in the survey. Survey Sunday, April 19, 1998, was so designated and those attending were invited to remain behind to take the survey. This was the largest survey ever taken of the Western Territory: 7,267 members responded from 265 local corps: 51% were lay member (soldiers), 11% were clergy (officers), 25% were attendees but not yet members, 8% were adherents (affiliate members), and 4% were classified as "other." The results were reported in July of 1998. There are two findings from this study that are pertinent to this dissertation. They are:

- 78% of Salvationists want more training/mentoring on how to be an effective leader

²³Ibid., 8.

²⁴Ibid., 9.

²⁵Ibid., 21.

- 70% believe the Western Territory should develop and sponsor a four-year liberal arts/Bible college which would help equip leaders²⁶

Clearly, the survey demonstrated support for more leadership training/mentoring and the establishment of a four-year college. This sentiment supports the development of the B.A. program.

Demographics: Future Reports

A report on ways seminaries educate clergy, by Charles Foster of the Carnegie Institute, is currently underway, expected to be published in the fall of 2005. Foster says, "The study addresses questions unique to theological education, but also looks at critical dilemmas that occur in every profession, such as the relation of theory and practice, and common educational approaches to dealing with these dilemmas."²⁷

The Historical Context

Chapter three will focus on the history of the Christian church as it relates to the preparation of leaders for mission. It is the intent here to focus on The Salvation Army timeline in terms of how this organization has prepared its leaders since its birth in 1865. A strong bias for training over education has existed from the onset. The original bias is not easily to be shaken.

Salvation Army Timeline Regarding Models of Training

Raymond Dexter completed his doctoral dissertation on *Officer Training in The Salvation Army: An Institutional Analysis* in June of 1962. The inauguration of the officers' two-year training session in 1960 prior was the milestone marked by that

²⁶J. David Schmidt & Associates, *Selected Data Highlights from Western Territorial Research*, July 1998.

²⁷"Preparation for the Professions Program: Educating the Clergy." *The Carnegie Foundation*, 2004 [database on-line]; available from <http://www.carnegifoundation.org/PPP/clergystudy/index.htm>; accessed 12 October, 2004.

dissertation. Dexter essentially noted a historical continuum of officer training covering six episodes summarized as follows:

1. Original Training Homes, 1880-1886: An experimental training home for women was opened in a private residence for thirty candidates in 1880. It was successful enough that a similar training home for men was opened later that same year. The average length of stay was four to six months, depending on individual qualifications and the needs of the frontlines. The training program was highly practical. Six major aims were listed for the program as follows: (1) Training of the heart (prayer, exhortation and counseling), (2) Training of the head (the three R's, history, geography, composition), (3) Instruction on Salvation Army doctrines, methods and disciplines, (4) Ways to appeal to the consciences of hearers, (5) How to inspire hope in the hopeless; how to present the Gospel of Salvation, (6) How to instruct and recruit converts into the "war."²⁸
2. Revised Training Program, 1886: Rather than cadets coming and going in dribblets, the new emphasis was on six-month sessions, the first three in "barracks training" and the next three in "field training." The latter was a response to Booth's Training Staff: "You must train your officers by more fighting as well as by teaching." Fighting included visiting homes, renting halls, conducting evangelistic crusades. The barracks curriculum changed little from the earlier curriculum. Emma Booth admitted that graduates have gone forth comparatively

²⁸Raymond A. Dexter, "Officer Training in The Salvation Army: An Institutional Analysis" (Ph.D. diss. Stanford University, 1962), 8-10.

ignorant compared to others prepared for ministry. But, the practical knowledge of God as a Savior, King, and Keeper was primary.²⁹

3. New Training System, 1894: Dexter says the exact date of the new system depends on which history you are reading, differing ones quoting 1894 and 1895, but most agreeing it was in full swing by 1896. The name was changed from Training “Home” or “Garrison” to “Training College.” There were six features of the new plan: (1) Preliminary lessons were done prior to entry. (2) Cadets entered as groups instead of going to separate garrisons first. (3) Class sessions were given for the first seven weeks. (4) The next seven months were spent in corps congregational settings. (5) At the end of the field placement, Cadets returned for three more weeks of training. (6) For a year following graduation, they returned for quarterly institutes.³⁰
4. Booth’s University Scheme, 1904: There is a strong anti-intellectual stream that runs through early Army leadership. Pages could be filled with such comments. Dexter contends this sentiment not shared by William Booth as he wanted to launch a “University of Humanity.” He announced this to his staff officers in council in 1904. The intent was that it would be an international university that trained people to cope with the problems of mankind. It never materialized, but some thought the International Training College built in London had the seeds to become this university.³¹
5. Training in the United States, 1895-2000: The pattern in the United States followed a similar pattern to the one in England. The first Men’s Training

²⁹Ibid., 10-12.

³⁰Ibid., 12-16.

³¹Ibid., 16-18.

Garrison opened in 1885 in San Francisco, soon to be followed by a Women's Garrison in 1890. Other garrisons opened in the west were located in Portland and Tacoma. Corps-based, the garrisons were highly experiential and training seems almost incidental. One in Omaha is chronicled as having dormitories but no classrooms. Until 1905, the Training Garrison models operated and then from 1905 until 1920 Cadets in the West were trained in Chicago at their Training College. In 1920, the West became a separate territory and with it came the responsibility of establishing its own training college. The first class began September 1920 and concluded with twenty-one cadets graduating in June of 1921. The absence of records prevents documentation of curriculum, but the recollected pattern of those older officers interviewed by Dexter seemed to be one of classes in the morning and field training afternoon and evening. Classes focused on Bible, doctrine, and discipline, with social work added in the mid-1930s. By 1945 the curriculum came into line with the international pattern, which meant more classroom and less field training. Since this pattern held until the two-year session came into being in 1960, it bears some elaboration. Field training was crammed into two half-weekdays and two "out Sundays" each month. Classroom work included the following: "Bible, doctrine, orders and regulations, homiletics, public speaking, social services, Salvation Army History, current events, principals' lectures, corps accounting, youth ministry, band and chorus."³²

6. The Two-Year Training Session, 1960-2000: While the idea for a two-year session dates back to 1924, it was 1960 before this pattern was adopted. In 1924,

³²Ibid., 18-25.

Staff-Captain Olive Booth said that “the technical knowledge alone which is required of an Officer is such that for some Cadets we should need at least two-years to give them the requisite knowledge for the work.” She noted that the cost made it impractical. However, the two-year session was considered in 1928-29, 1943-44, and 1957 in the Western Territory. The depression and wars hindered the earlier attempts to expand. In 1958 the four Territories of TSA, United States formed the National Training Commission, which proposed the formation of a two-year college for each territory. The plan was approved by International Headquarters and the first two-year session began in the West on September 7, 1960. The three other American Territories, Canada, Australia, and London also began their two-year sessions that same year.³³ The two-year training session remains the standard today with an A.A. awarded at the conclusion where accredited. Crestmont has held WASC accreditation since 1990. The B.A. is considered as continuing education to be concluded within seven years of commissioning (ordination).

Somehow, I think the Army understands what Reggie McNeal calls “school in the emerging world.”³⁴ McNeal questions what is learned in classrooms. He says that preparation of leaders needs to move from a text-driven to life-driven model, from didactic to experiential, from privatized to team learning, and from scripted to shaped. The Army’s emphasis of a balance between cognitive and experiential learning, between congregation/community and the academic setting, between formation via brigade (team) learning as well as individual learning, and the insistence on spiritual formation as well as

³³Ibid., 257.

³⁴Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 83-91.

intellectual and practical formation are all woven into the historical tapestry. The key will be to reclaim the best of the past and to reframe the best for the future.

The Organizational Context

The Army's Perceived Value of Education

George Barna conducted a poll of 601 pastors nationwide in January of 2004. The title of the survey was *The Salvation Army: The Perceived Value of Education: A National Survey of Protestant Pastors*.³⁵ The two questions asked were designed to examine the perceived impact of education on the ministry success of senior pastors—including instruction both before and after they began to pastor.

The two findings were as follows:

1. The vast majority of pastors perceive their pre-ministry education to be of value to their initial success in ministry. Overall, 87% of pastors said it helped, and 63% claimed it helped a great deal.
2. An even greater proportion of pastors, 97%, indicated that their continuing education efforts were of value to their ministry success, with 79% saying their ongoing education “helps a great deal.”³⁶

The questions used in the poll were asked in preparation for a capital campaign to be conducted for Crestmont College. If the questions had asked the length and kind of pre-ministry and post-ministry education and training pastors received, the results would be more helpful. As it is, the results simply attest that whatever was received was valued.

³⁵George Barna, “The Pastor Poll,” *Barna Group Online* 2003 [database on-line]: available at <http://www.barna.org>; accessed on 25 January, 2004. While the research was commissioned by the Western Territory USA, the survey respondents were from across America. While it would be more revealing if all respondents were from The Salvation Army, such is not the case. The Pastor Poll is conducted by Barna Research Group twice each year. Churches may participate by buying two questions that will be included in the survey. So, while the respondents are not entirely from our church, the two questions belong to The Salvation Army. The survey questions, methodology, definitions, and data summary can be accessed online at <http://www.barna.org>.

³⁶*Ibid.*, 4.

Chapters four and five will discuss what current leadership and learning trends reveal would be helpful in preparing future leaders.

The Salvation Army acknowledges that paradigm shifts are taking place in our world today.³⁷ In fact, between 1995-2000, these changes prompted three international committees being convened to place recommendations before the General. The three were the International Doctrine Council, the International Spiritual Life Commission and the International Commission on Officership. An Officer in The Salvation Army is clergy. A soldier is laity.

In February 2000, then-General John Gowans distributed the final report of the *International Headquarters International Commission on Officership*. The report is twenty-eight pages in length and provides the General with twenty-eight recommendations for his decision. Two recommendations that were placed before the general were as follows:

Recommendation 1: We recommend that territories continue to move away from authoritarian models of command and develop consultative models of leadership. Such models will be characterized by:

- Consistency with gospel values
- Servant leadership
- Cultural relevance
- Flexibility
- Increased and wider participation
- Mutual accountability

Recommendation 2: We recommend that territories continue to plan for the development of all their spiritual leaders, such planning to include:

- Creating a learning climate
- Shared evaluation
- Flexible training
- Continuing education

³⁷*Final Report of The Salvation Army International Commission on Officership*, by General John Gowans (London: IHQ, 2000), 3. The report states, “These changes demand renewal and refocus in mission. Many of our societies are being influenced by a shift in world view described as post-modernism.”

We see in these recommendations the climate that leads to the creation of the two mandates for Crestmont College: to seek B.A. accreditation and to become a center for lifelong learning. One of the rationales given for recommendation number one was that “the leaders and structures needed are those that will best facilitate the mission of the Army in their respective societies, and enable officers to fulfill their God-given calling.”³⁸

The Symbolic Context

Catherine Keller provides meaningful words of symbolism for the revolution in learning and leadership: “For without the message of the rhythmic spirit, without the drumbeat and the tides, the good tidings run dry.”³⁹ This prophetic word seems to indicate that unless an organization is in sync with the Spirit’s message for the age, in step with the times and the shifting paradigms, the good news it conveys will run out.

Both the drumbeat and the tides are familiar and recognizable metaphors for Salvationists. Vachel Lindsay’s poem “William Booth Enters Heaven” is one example of the drumbeat’s importance. The first stanza follows.

General William Booth Enters Into Heaven
[To be sung to the tune of *The Blood of the Lamb* with indicated instrument]

I [Bass drum beaten loudly.]

BOOTH led boldly with his big bass drum --
(Are you washed in the blood of the Lamb?)
The Saints smiled gravely and they said: “He’s come.”
(Are you washed in the blood of the Lamb?)
Walking lepers followed, rank on rank,
Lurching bravoos from the ditches dank,
Drabs from the alleyways and drug fiends pale --
Minds still passion-ridden, soul-powers frail: --

³⁸Ibid., 5.

³⁹Catherine Keller, *Face of the Deep* (New York: Routledge, Taylor and Francis Group, 2003), 231.

Vermin-eaten saints with mouldy breath,
Unwashed legions with the ways of Death --
(Are you washed in the blood of the Lamb?)⁴⁰

An old Army chorus also echoes both the drumbeat and the attraction of the early Army praise and worship meetings. The song is so old, its author and origin could not be traced. It exists in the minds of those who sang it in their youth.

We're going to the Army!
We're going to the Army!
We're going where the biggest blessings flow.
I hear the old drum beating,
It's calling me to meeting,
I've got the Army fever and I must go!

As for the tides, the Founder's song echoes in the ears of most Salvationists, particularly verses one, six, and seven.

O boundless salvation! Deep ocean of love,
O full of mercy, Christ brought from above,
The whole world redeeming, so rich and so free,
Now flowing for all men, come, roll over me!

The tide is now flowing, I'm touching the wave,
I hear the loud call of the mighty to save;
My faith's growing bolder, delivered I'll be;
I plunge 'neath the waters, they roll over me.

And now, hallelujah! The rest of my days
Shall gladly be spent in promoting his praise
Who opened his bosom to pour out this sea
Of boundless salvation for you and for me.⁴¹

Drumbeats and tides are indeed part and parcel of The Salvation Army's past, but in some unique ways both will be part of the Army's future. The cadence of change, the engulfing moments and paradigm shifts that roll over the individuals, congregations, and

⁴⁰Vachel Lindsay, "William Booth Enters Heaven," *Poem Hunter Online* [database on-line]; available from <http://www.poemhunter.com/p/m/poem.asp?poet=6634&poem=27632>; Internet; accessed on 1 January, 2005.

⁴¹William Booth, "O Boundless Salvation." *The Song Book of The Salvation Army* (Verona, N.J., 1987), 82.

educational institutions of this militant arm of the Church universal, intensify as the new millennium progresses.

CHAPTER 2

BIBLICAL MATERIALS

In this chapter I will focus on biblical concepts and images of leadership and learning. Understanding what scripture says about leadership involves synthesizing several scriptural sources, appreciating the importance of times and paradigms, focusing on biblical leadership types and gaining a sense of the options most applicable to the mission. Understanding what scripture says about learning is explained in terms of the link between theology and thinking as well as the scope of what is worthwhile to be learned.

The Bible and Leadership

Three Elements, Four Images, and Metaphors

J. Robert Clinton has rightly commented that Christian leaders need to know their Bible and to center their lives and ministry on its teaching. Even though he identifies seven different biblical sources for discerning what the Bible says about leadership, he concludes, “Few can synthesize from the parts to the whole and fewer still have done so in terms of what the Bible says about leadership.”¹ It is difficult to find analysis and synthesis on this topic.

Clinton sometimes goes only half the distance in terms of his own analysis and synthesis, providing supplemental tools which are completed only when placed alongside prayer and guidance of the Holy Spirit. The tools he uses are two basic frameworks that help synthesize the Bible. The first is a *Redemptive Story time-line* and the second is a *Bible leadership time-line*. The first synthesizes structure, theme, key events, and

¹J. Robert Clinton, *The Bible and Leadership Values: A Book by Book Analysis* (Altadena, CA: Barnabas Press, 1993), 13.

characters by book. The second gives an overall framework for viewing leadership development historically and singles out why the particular biblical book is important, where it fits, and leadership lessons delineated.²

In Clinton's view there are three basic common leadership elements: leaders, followers, and situations. This chapter will emphasize two of the three elements, leaders and situations. Scripture mentions as many as forty different kinds of specific leadership types with new eras introducing additional types for new dynamic situations.

Robert E. Cooley, past President and Chancellor of Gordon-Conwell Theological Seminary, suggests there are four images of biblical leadership: *shepherd*, *steward*, *servant*, and *seer*. All are based on relationships. Cooley notes that not all *shepherds* were called good, but Jesus modified the image with the adjective *good*. In so doing Jesus was saying that loving, knowing, and caring are the essential dimensions of the good leader. The *steward* image involves management and money and the implementation of a vision in practical ways. The image of *servant* underscores service to others, or leadership in action. The image of *seer* relates to the visionary quality of leadership. A seer knows the times and the culture, the needs and the trends, and transforms the dreams into realities.³

John Stott says that 1 Corinthians 4 is an answer to the question asked in 1 Corinthians 3. Some were saying they belonged to Paul, others to Apollos, and still others to Peter.

Paul essentially asks (v. 4), "Who do you think we are?" and answers, "Only servants."

Paul's admonition to the Corinthian leadership was that they should imitate him (v. 16).

²Ibid., 13, 51, 321-23. See preface for his language laws and "In the Spirit" references." Clinton uses a dual macro approach to explain why the leadership lessons of any given book are important, the book as a whole and the book in comparison with other Bible books. In terms of where the leadership lesson fits, he further elaborates on six distinct eras: patriarchal, pre-kingdom, kingdom, post-kingdom, pre-church, and church.

³Robert E. Cooley, "Learning From Biblical Images of Leadership," in *Lessons in Leadership: Fifty Respected Evangelical Leaders Share Their Wisdom on Ministry*, ed. Randal Roberts (Grand Rapids: Kregel Publications, 1990), 90-92.

Stott agrees with Cooley that pastor leaders are *servants of Christ* (4:1), *stewards of revelation* (4:1-2), and adds *scum of the earth* (4:8-13), and *fathers of the church* (4:14-21).⁴ The servant metaphor is well explained elsewhere. What is added here is the stewards' role in revelation: not just care for the vision and mission, but the revelation. The metaphor of 'scum' bears close scrutiny of the three metaphors Paul uses here: criminals in an amphitheater, a kitchen where floors are swept and pots scraped, and a city full of plagues where scapegoats are sacrificed. Humility should be a hallmark of Christian leadership. The father role is not the authoritative role which Jesus admonished against, but is the affectionate role which Paul encourages. The theme of the one priesthood will be revisited several times in this dissertation.

Stott's conclusion is that our leadership ideas are often shaped more by our culture than by Christ. He says:

It is my firm conviction that there is too much autocracy in the leaders of the Christian community, in defiance of Jesus and his apostles, and not enough love and gentleness. Too many behave as if they believed not in the priesthood of all believers but in the papacy of all pastors.⁵

Times and Paradigms

There are many images, metaphors, and types of leadership modeled in scripture, but leadership is not only about types, it is about times. The importance of discerning the times cannot be overestimated. Finding a paradigm perspective can be helpful. Twenty years ago, I overheard one of our denominational leaders hollering as he ran down the hallway, "If I hear that speaker say the word 'paradigm' one more time I will be sick." That leader is now retired; he belonged fully to another era of leadership and did not

⁴John Stott, *Basic Christian Leadership* (Downers Grove, IL: Inter-Varsity Press, 2002), 100-11.

⁵*Ibid.*, 113.

seem to want to understand those “fifty cent words,” as he called them. The word “paradigm” has much more acceptance and usage today, and it is essential that we comprehend the part this concept plays in understanding and applying leadership types and practices. Each era requires its own types or models of leadership. Furthermore, more than one model can be adopted by an individual. Some of this will be elaborated further in chapter five on leadership.

Sorting out appropriate leadership types and models requires an understanding of paradigm shifts in addition to scripture. James M. Kouzes and Barry Z. Posner, authors of a popular book on leadership, suggest “that the fundamentals of leadership are the same today as they . . . probably have been for centuries. Yet . . . while the *content* of leadership has not changed, the *context* has—and, in some cases, it has changed dramatically.”⁶ While the principle is fixed, the application to the situation is fluid.

Clinton cites John and Acts as books that are major sources for studying paradigm shifts and how they occur. He suggests themes, kinds, and causes of biblical paradigm shifts, which required different types of leadership. *Themes* range the gamut from empowerment, resistance, and vested interest to Saul’s softening. The *kinds* of paradigm shifts these books reveal are cognitive, experiential, and volitional. Some of the *causes* are visions, supernatural power encounters, and contrasts with those who shifted and those who did not.⁷ Potent theme, kind, and cause clusters foster paradigm shifts. Each shift needs to be scanned to see the particular cluster at work.

A key to this discussion is Reggie McNeal’s point that, “No effective leader at the turn of the millennium can ignore the issue of paradigms and the important role they play in

⁶James M. Kouzes and Barry Z. Pozner, *Leadership Challenge* (San Francisco: Jossey Bass, 2002), xciii.

⁷Clinton, *Leadership Values*, 230.

the leadership challenge. . . . In short, paradigms define reality for leaders and followers.”⁸ Paradigms inform vision and value, drive actions, influence attitudes, and serve as filters for the one who holds the paradigm. Not only do paradigm shifts define reality, they also can, and do, shift, and cause conflict.

Reggie McNeal says it was Joel Barker and Steven Covey in their seminars, tapes, and books that popularized the theme of paradigm shifts that has now captured business, education, political leaders, and, I would add, spiritual leaders. It is common to pick up books authored by Christians on past, present, and future trends and see those trends connected with the words “from . . . to,” designating the paradigm shift being described.⁹

Themes, Threads and Their Impact on Types and Times

It seems valuable to explore one episode from a book using Clinton’s macro model to do a synthesis and analysis. I am giving my summary of his thoughts here as I have found them helpful to my increasing understanding of scriptural paradigms. Acts introduces the New Testament Church era, which is different than the pre-church leadership era. What Clinton sees here is a paradigm shift of major proportions, which occurs in a transitional and transformational era. For breakthrough to occur, Clinton suggests certain gift clusters are important in addressing the increasing complexity.

The gift cluster he sees in Acts forms around a centrality of the Word, supernatural power, and mature love. These are themes repeated in James and John in terms of the functions or characteristics of apostolic ministry. Clinton observes that “as the Gospel

⁸Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow’s Church* (Nashville: Abingdon Press, 1998), 74.

⁹McNeal in *Revolution* lists five principles: 1. Paradigm pioneers usually arise from the edge, not from the center of the existing paradigm. 2. The optimal time to search for a new paradigm is while the old one is still successful. 3. Paradigm paralysis occurs when an individual or organization holds on too tightly to one paradigm. 4. Projecting the past into the future proves fatal to those who want to survive. 5. When a new paradigm breaks through everyone goes back to zero.

gains a foothold, the word cluster dominates with love second and power occasionally. As the work matures, love gifts will move toward an equal level with word gifts, and power gifts will be used for critical breakthroughs.”¹⁰ Clinton suggests taking one episode with one early church leader and examining the functions or characteristics of leadership evidenced.

In examining Acts 4:1-22, elements of a critical breakthrough can be observed as Peter is before the Sanhedrin, following his healing of the crippled beggar recorded in the prior chapter. Here are the elements of a paradigm shift: the new challenging the old. Both rapid expansion and unprecedented growth are occurring (4:4). The Sanhedrin wants to know by whose power and in whose name this healing took place. The power characteristic is recognized by the established religious authorities. We see power is acknowledged by Peter, but the power is not his; it originates with the Holy Spirit (4:8).

Certainly love is evidenced here. Peter’s own words are an example. “If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and all the people of Israel; it is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed” (4:10). A new perception is also stated here: the concept that those cast aside and who have affliction because of their sins, is challenged.

Certainly the Word is evidenced as well. In 4:11-12, Peter links his comments to a fulfillment of Old Testament prophecy, in this case Psalm 118:22, as he comments on the “stone rejected.” Peter’s comments in verse 12 could be linked to similar comments made in Matthew 1:21 and John 14:6.

¹⁰Clinton, *Leadership Values*, 229.

While Clinton is describing a shift from pre-Christian to post-Christian church leadership, since he is focusing on the apostle Peter, he is also focusing on apostolic leadership. Reggie McNeal suggests that a new leadership model is needed that stands in contrast with prevailing leadership models. He suggests that the “emergence of new apostolic leadership will be necessary to lead the church into renewal.”¹¹ McNeal preceded his statement on apostolic leadership with the presentation of four other prevailing options used in different eras and by different denominations: Holy Person/Priest, Wordsmith/Educator, Chaplain/Parish Minister, and Professional Minister/Executive.¹² While McNeal does not support these models scripturally, I do think they are recognizable in terms of paradigms. Approximately twenty years ago, one criticism of our School for Officer Training at Crestmont was that they were “training CEO’s there.” This was not meant as a compliment. They did not want executives; they wanted servant-leaders.

Mention must be made in concluding this section of Reggie McNeal’s *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. McNeal proposes that effective spiritual leaders must become heart-shaped. He shows how four biblical leaders--Moses, David, Jesus, and Paul--were influenced by their culture, God’s call, community, communion, conflict, and the commonplace. There is a mine of biblical references cited by McNeal to support his contention that “God uses a preparation model for developing leaders, not a planning model.”¹³ An example of this model is the apostle Paul’s close encounters with some of the communion experiences that shaped his preparation. These

¹¹McNeal, *Revolution in Leadership*, 52.

¹²Ibid., 26-28.

¹³McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2002), 45.

encounters provided direction and reassurance to Paul and were key to his leadership development.

The first encounter provided direction. In Acts 22:18, the Lord appeared to Paul in the temple and said, “Leave Jerusalem immediately, because they will not accept your testimony about me. . . . Go, I will send you to the Gentiles.” In my own words, God was individualizing his direction to Paul, saying go to the Gentiles for fruitful ministry. Your ministry to your people will not be as fruitful. This message was a clear *guideline* for Paul to follow, according to Clinton’s “degrees of certainty.”¹⁴

Paul also received reassurance many times. McNeal suggests two occasions in particular. One occasion was when the Lord appeared to Paul and encouraged him to face the opposition in Corinth, even telling him when to speak and when to be silent. “Do not be afraid; keep on speaking; do not be silent. For I am with you, and not one is going to attack and harm you, because I have many people in this city.” On another occasion, reassurance was given that the situation at hand would pass and that Paul would in fact survive. “Take courage! As you have testified about me in Jerusalem, so you must testify in Rome” (Acts 23:11).

This section on biblical options for leadership would be incomplete without discussing servant leadership. In modern times, Robert K. Greenleaf is credited with popularizing this concept.¹⁵ Greenleaf proposed that a true leader is a servant first; that to be a true leader all you need to do is serve. This challenged the popular belief at the time that leadership came only with fancy titles. Greenleaf applied his theory to business,

¹⁴Clinton, *Making of a Leader*, 237. Suggestion refers to truth observed in some situations. Guidelines are more firm and have evidence for broader application. Absolutes are principles that evince God’s authoritative backing for all leaders everywhere.

¹⁵Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977).

education, and churches. While Greenleaf was brought up as a Christian, and while his book has several references to Jesus, he admits that the source of his idea for servant leadership was Leo in Herman Hesse's *Journey to the East*. Leo is the servant of a band of men on a mythical journey. He does the menial chores and sustains the men with his spirit and his song. The group falls apart when Leo leaves. After several years of being lost, one of the party stumbles on a religious order and finds that Leo is its noble leader.

Greenleaf's inspiration illustrates a point made frequently by Leonard Sweet, "The world steals our best lines, partly because we don't know we have them."¹⁶ To be clear, Greenleaf uses a spiritual line (servant leader) and reaches for the secular truth by attributing the truth taught to a mythical character. On the other hand, Ken Blanchard, a recognized author on management and leadership, and Phil Hodges seem to do the reverse.¹⁷ Blanchard reaches from this secular setting to teach a spiritual truth from Matthew 23:11-12 NKJV: "He who is *greatest* among you shall be your *servant*. And whoever *exalts* himself will be *humbled*, and he who *humbles* himself will be *exalted*." Blanchard admits his book is a business book, a self-help book, an inspirational book meant to encourage individuals to "lead like Jesus . . . to take God out of the spiritual compartment of your private spiritual life and give Him free reign in all...daily actions and relationships, especially your leadership roles."¹⁸ If the business world is recognizing the value of servant leadership modeled on the life of Christ, then how much more should the church world imitate leading like Jesus? Since the world and the church have both mined Scripture to discern principles of leadership and their applications to situations or

¹⁶Leonard Sweet to Raymond Peacock, October 22, 2004, "Clarify Quote Please," personal E-mail.

¹⁷Blanchard wrote the *One Minute Manager*.

¹⁸Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head, Hands and Habits* (Nashville: Thomas Nelson, 2003), 11.

paradigms, then it seems fair to ask next what biblical models have the Army emphasized and applied to their mission?

Salvationist Selection of Scriptural Leadership Options

Most Salvationists have long viewed themselves as “doers of the word, and not hearers only.” Billy Graham is said to have once called The Salvation Army “Christianity in action.”¹⁹ “For the first century of its history The Salvation Army . . . concentrated on our work in the world rather than our role in the Church.”²⁰ That reality was to change as the new millennium approached.

In 1995, then-General Paul Rader called together the International Doctrine Council (IDC), not to act, but to reflect on Scripture as related to the Church, vocation, and leadership. The members of the IDC took it upon themselves to write a report that became a small book: *Servants Together: Salvationist Perspectives on Ministry*.²¹ Such ministry has biblical and theological underpinnings. Something of the organizational mindset regarding leadership can be gained by summarizing selected comments from this report.

The IDC report says the leadership in the Army that is emerging “will draw from the biblical model of leadership those qualities and characteristics that have crucial relevance for that future. It will suggest a paradigm of spiritual leadership for the 21st century.”²²

The leadership that is explained in the report is “priestly, prophetic, spiritual, servant,

¹⁹Henry Gariepy, *Christianity in Action: The Salvation Army in the USA Today* (Wheaton: Victor Books, 1990), 17.

²⁰Phil Needham, *Community in Mission: A Salvationist Ecclesiology* (London: The Salvation Army IHQ, 1987), v.

²¹Earl Robinson, *Servants Together: Salvationist Perspective on Ministry* (London: The Salvation Army IHQ, 2002).

²²*Ibid.*, 113.

team and true leadership.”²³ Given the focus of this dissertation on preparing leaders for mission, taking time to explore the biblical basis for selecting these models is warranted.

The report identifies three kinds of leadership in the Old Testament: prophets, priest and political leaders. Often there was tension between the prophetic and priestly roles (Amos 5:21-27 and Isaiah 58). The priest represented the people to God and maintained the religious institutions of Israel, but their identification with the structure made it difficult for them to see how ritual could replace righteous living. The prophet represented God to the people and the people to God. Even though there were schools of prophets, there was no formal order to which they belonged. Since the prophets were just outside the structure, it made it easier to call individual and institutional practices into account. The third group of leaders was the political leaders who were expected to exercise spiritual leadership because everything had a spiritual component; thus a political leader had to be a religious leader to some degree. An example of the misuse of this power is found in Ezekiel 34 where Ezekiel addresses those responsible for the leadership of Israel. Ezekiel had earlier singled out the princes, priests and prophets for rebuke. Their crime was that they did not care for their flock.

The report continues by noting that Jesus himself becomes the model of spiritual leadership in the New Testament. His own mission and ministry can be viewed through the triple lens of priest, prophet and king. Psalm 110 and Hebrews 5-8 reference Jesus as priest in the order of Melchizedek. A host of verses reference his role as prophet. For instance, Luke 24:19 NIV says, “About Jesus of Nazareth, He was a prophet, powerful in word and deed before God and all the people.” As for Christ’s role as king, 1 Timothy 1:15-17 says, “Here is a trustworthy saying that deserves full acceptance: Christ

²³Ibid., 127.

Jesus came into the world” and ends with, “Now to the king, eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.” This verse ushers in the Kingdom of God.

The report goes on to summarize Church history by pointing out that medieval Catholicism established a priesthood similar to the Old Testament and emphasized a separated clergy who performed the Mass. The reformers rejected the priesthood and raised the profile of the Word, thus giving the church two functions: administration of the sacraments and proclamation of the Word. Word and sacrament came together in one person, thus in some ways elevating the role of Christian minister almost to a model of the spiritual authority of Christ himself.

The report then asserts that Salvationist leaders are called upon to exercise both priestly and prophetic functions, to nurture spiritual life and question those practices which weaken spirituality. The tensions of those caught between these two functions are recognized, but encouraged to be used creatively.²⁴

The report includes an entire chapter on true leadership, defined as spiritual leadership. Ten qualities are given of this true leadership, each backed by scriptural reference. The list of qualities is descriptive of the standard set for Army leadership: calling, spiritual depth, courage, personal discipline, relationship building, servanthood, empowerment of others, creativity, passion for mission, and personal and vocational growth.²⁵

Convening of an international body within TSA to reflect on biblical and theological underpinnings for ministry rarely occurs. That the IDC was convened in 1995 to consider

²⁴Ibid., 95-100.

²⁵Ibid., 101-12.

the topic of leadership shows the importance the Army places on this issue. There is considerable comment in the report about both officer and soldier, clergy and laity, partnering in ministry and thus becoming *Servants Together* involved in mission and ministry. The proof will be what the Army chooses to do and not to do in implementing the outcomes sought.

Few lay Salvationists have published books or spoken forcefully about leadership profiles and ministry outcomes. Phil Wahl is an international Salvationist lay evangelist who has written *I'll Fight: Holiness at War*. He concludes his book with an appendix on Army Officership. Essentially, Wahl believes the Army Officer of the future must be the specialist. He outlines two roles he sees the Officer fulfilling; both are leadership roles. The first is the primary role of leading, envisioning, and equipping. The second is the apostolic administrative overseeing and resourcing front line ministry role. Wahl's contention is that a debate covering three theologies and one philosophy is needed to inform officer and soldier leadership roles in the future Army. The three theologies to be debated well into the future are officership, the call, and leadership; the philosophy debate relates to ministry.²⁶

Wahl's book was written in 1998. The concepts mined from the IDC report and contained in the previously cited book *Servants Together: Salvationist Perspectives on Ministry*, published in 2002, is a summation of the debate he said was needed. The circle of the debate needs to be widened. Many of the concepts, if adopted, would propel the Army forward, but not being in wide circulation, we revert to the tried, true and totally familiar. Salvationists need to search the scriptures and sort out their theology of leadership more widely than they have if we are to transition meaningfully into the

²⁶Phil Wahl, *I'll Fight: Holiness at War* (London: Sovereign World Ltd., 1998), 185-90.

future. Muddled theology could portend muddled future leadership preparation. Word and deed are closely linked.

The Bible and Learning

Arthur Holmes has suggested that until relatively recently, the history of higher education in the West was, in fact, the story of a Christian academic tradition that played a major role in both intellectual history and the history of the church.²⁷ He then summarizes four recurring emphases beginning with the early church. While it took some time for these to develop, the four emphases became increasingly evident to many within the Church. The emphases are:

1. The usefulness of liberal arts as preparation for service
2. The unity of truth
3. Contemplative (or doxological) learning
4. The care of the soul (what we call moral and spiritual formation)²⁸

A biblical character is linked to the four emphases above in the same order: Moses, Solomon, Daniel and Paul. The Old Testament example of Moses quickly makes the link between a broad education and leadership formation. Moses' liberal education in the courts of Pharaoh gained him skills that were essential to his development as a leader. Clinton later concludes "there is clearly no incompatibility between vital faith and deep, disciplined, wide-ranging learning, between piety and hard thinking, between the life of faith and the life of the mind. . . . Biblical faith had no room for anti-intellectualism; instead faith and learning were mutually supportive and mutually enriching."²⁹

To the examples of biblical characters should be added the biblical literature as well. The latter focuses on the scope of learning. Holmes lists passages from old and new

²⁷ Arthur F. Holmes, *Building The Christian Academy* (Grand Rapids: William B. Eerdmans, 2001), 1-2.

²⁸ *Ibid.*, 2.

²⁹ *Ibid.*, 5.

testaments that speak not only to the spiritual, but the moral, not only the witness of nature but the witness of law. A few examples, are the passages in 1 Corinthians 1:20-31, where Paul calls Christ “the power and the wisdom of God,” in contrast to the power of eloquent rhetoric that some of the Greeks regarded as wisdom, and adds that “all the treasures of wisdom and knowledge” are hidden “in Christ” (Col 2:3). He is, after all, the cosmic Christ, the Christ of the entire creation, including all its arts and sciences.³⁰

Some would prepare leaders for mission through a narrow focus on Bible, doctrine, denominational policies, programs and procedures. Given the complexity of leadership situations today in the local church, there appears to be a strong scriptural and historical thread of support for a broader preparation.

Summary

The review of biblical material related to leadership produces four conclusions. First, that several authors relate their leadership development concepts to biblical passages or principles. In terms of leadership types, mention has been made of prophetic, priestly, political, apostolic, servant, team, and spiritual leadership. Second, there are many situational considerations when looking at leadership development through scriptural eyes. These include paradigms, functions, complexity, gift clusters, culture, God’s call, community, communion, conflict, the commonplace, and experiential close encounters as just a few of the options God uses and the Bible illustrates. Third, The Salvation Army has given thought to those types of leadership important to its mission. Fourth, given the complexity of mission throughout history, there exists support for a broad preparation of

³⁰Ibid., 6-7.

missional leaders that will enable them to better address the situational complexities they will face.

CHAPTER 3

Learning and Leadership Viewed Through the Lens of Christian History and Thought

In this chapter, I will show that equipping leaders for Christian mission has, through the ages, been shaped by deliberate training and experience. Over time, this shaping has integrated spiritual, intellectual and practical service formation. Four key historical episodes will illustrate general threads of thought leading to this integration with specific emphasis given to the Wesleyan tradition that guides Salvation Army doctrine and thought. Christian colleges, including those of the Wesleyan tradition, have wrestled with secularization on the one hand and balancing a curriculum between faith and learning on the other. The chapter will conclude by describing thresholds that must be crossed and threats surmounted if a better preparation of future leaders is to continue.

General Historical Threads

While several historians divide Christian history into seven eras, only four eras are selected here: Early (1-365), Reformation (1500-1599), Nineteenth-century (1800-1899) and Modern (1900 to present).¹ These are selected to give examples illustrating how Christian education was seen or advanced during these eras. These are simply snapshots to show that each age struggled with defining how faith and learning come together.

The early church was set in a secular culture. The early struggle for Christians engaging in educational pursuits seemed to revolve around how anything could be gained from pagan writers. How could Aristotle, Plato, the Stoics and others be so wise when

¹ Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids: William B. Eerdmans, 2004), 2. Holmes first mentions here that his book is divided into seven formative episodes. The four used here are from his delineation.

they had no knowledge of Christ and very little of Hebrew Scriptures? The early Christians concluded “that in the human mind lays a seed of the divine Logos.”² And, further, “If, as the psalmist says, the heavens declare the glory of God and the order of day upon day utters speech (logos), then there is no culture where the Logos is not heard.”³ Essentially, sacred and secular cultures have within them the seed of God.

In the third century BC, “Augustine breaks with Cicero in declaring that we are not ruled by what we know, but by what we love.”⁴ By 410, Augustine had spent thirteen years writing his best piece, *The City of God*. Essentially, Augustine’s combined theological and secular history followed the pattern of its time. Only later were the histories more fully separated. *The City of God* is actually comprised of twenty-two books which trace the history of the earthly and heavenly cities and addresses the protection available from false gods and the true gods in the here and hereafter. Augustine declares truth as seen from a Christian perspective, a landmark contribution for its time, a point where a Christian worldview begins to be more defined.

During the Reformation period, Luther talks of a two kingdom theology, temporal and eternal. Calvin talked about terrestrial and celestial wisdom. “They both address the care of the soul and the usefulness of the liberal arts, but Calvin has a stronger emphasis on the unity of truth and thereby on the doxological result.”⁵ In this same period, John Knox proposed “a national education plan to provide church and state with qualified leaders.”⁶ Once again, we see two realms of wisdom important in preparing leaders.

²Ibid., 19.

³Ibid., 21.

⁴Ibid., 31.

⁵Ibid., 68.

⁶Ibid., 69.

John Henry Newman was a nineteenth-century academic whose spiritual journey led him to become a Catholic priest. In his mind, liberal learning needed to be tempered with theological learning. He argued for a breadth of understanding and wisdom. Holmes summarized it this way: “The variety of callings needs some common link, a common cultural heritage with a common language and literature, if one is to be a friend, a companion, a citizen, a member of society, and not just a specialized professional.”⁷

This brings us to the modern church. Scripture and the sages of the ages have found ways to integrate faith, education, and service. Holmes recognizes our historical moment ahead as secularized, technological, postmodern and multicultural and asks, “Is a liberal arts education . . . still useful for service?”⁸ He suggests the modern mind is at a loss to know what life is all about. Secular colleges will not provide Christian worldviews. Is the only contemporary answer to have Christian colleges? Probably not, but it offers certain distinctives. “The Christian college refuses to compartmentalize religion.”⁹ This worldview brings Christian perspectives to all areas of life and thought. Holmes would further have us believe that the Christian college will “produce a student who understands the thoughts and value-patterns of our day, as well as those of biblical revelation and the Christian community.”¹⁰ This enables the student to speak the language of his or her contemporaries and improves effectiveness in communicating the gospel to the present age.

⁷Ibid., 91.

⁸Ibid., 108.

⁹Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids: William B. Eerdmans, 1987), 19.

¹⁰Ibid., 6.

Holmes makes a distinction between a Bible College and a Christian liberal arts college. The former “have obvious value, but their function seems to be more conjunctive than integrative. The integration of faith and learning remains the distinctive task of the Christian liberal arts college.”¹¹ While I do not know this as a fact, some Christian educators have suggested that academia views Bible colleges akin to glorified Sunday schools and sees Christian colleges with liberal art curriculums as more generally legitimate. Holmes further says, “The Christian college will not settle for a militant polemic against secular learning and science and culture, as if there were a great gulf fixed between the secular and the sacred. All truth is God’s truth, no matter where it is found, and we can thank him for it all.”¹²

Holmes’ question at the beginning of this section can be placed in context for Crestmont College. Have we defined our educational philosophies and sold our various publics on what we are trying to do: integrate faith, education and service to prepare leaders for mission? Have we fully explained the importance of liberal arts in terms of preparing leaders with solid Christian worldviews? Part of defining our educational philosophy involves stepping back and examining our Army’s roots and thus how such thinking came about.

Specific Wesleyan Historical Threads

While the threads thus far have been generalized, this section is specifically related to the Wesleyan Holiness tradition which has guided The Salvation Army. It is here we will pick up some of the emphasis on experience particularly as we examine selected distinctives, contributions and institutional models. I admit several of my preconceptions

¹¹Ibid., 8.

¹²Ibid., 7.

were changed after contemplating a book edited by Richard T. Hughes and William B. Adrian, both from Pepperdine University. I became much more aware of the ways in which denominational distinctives and perspectives are important. For instance, “There is no such thing as generic Christian higher education.”¹³ It was the thesis of this book that denominational distinctives and particularistic theological perspectives are not only important, but hallmarks of those Christian colleges who have escaped secularization. As the authors succinctly state, “To the extent that these institutions seek to structure their work around a Christian mission at all, they inevitably must draw upon their own historic Christian identities or church connections. They really have little other choice since institutions cannot convert from one tradition to another as an individual might.”¹⁴

Hughes and Adrian identified seven faith traditions and within each tradition selected two institutions to research. They identified institutions with strong academic reputations but who also continue to work within the context of their historic faith commitments. It is this author’s determination from reviewing several chapters in the book that the two faith traditions that would be most interesting and comparable for The Salvation Army would be the Evangelical/Interdenominational colleges, represented by Wheaton and Seattle Pacific University, and the Wesleyan/Holiness colleges selected, Point Loma Nazarene University and Messiah College.

Hughes and Adrian sought out a respected representative for each of the pairings to define the substance of that tradition’s theological worldview and its contributions to Christian higher education. Each of the seven traditions brings something meaningful to the discussion, but we will consider only the Wesleyan/Holiness tradition here. “The

¹³Richard T. Hughes and William B. Adrian, eds. *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century* (Grand Rapids: William B. Eerdmans, 1997), 3.

¹⁴*Ibid.*, 4.

largest denominations of the tradition are The Salvation Army, the Church of the Nazarene, and the Church of God (Anderson). Smaller denominations include the Free Methodist Church and the Wesleyan Church.”¹⁵

Wesleyan Distinctives

While each denomination has its distinctives, the three general theological principles shared by all in the Wesleyan/Holiness reform tradition are:

(1) The Wesleyan quadrilateral as a theological method, (2) sanctification of the believer and the call to holy living, and (3) social holiness. Understanding these three essentials not only explains foundational theological impulses but also acquaints one with the spirit of the Wesleyan/Holiness heritage.¹⁶

Those who share this heritage recognize that the Wesleyan quadrilateral describes the four essential elements in the theological method of the movement: Scripture, tradition, reason, and experience. The second work of grace, sanctification, cleanses the heart, empowers for service, and is at the heart of the heritage. Hughes and Adrian note:

The Wesleyan/Holiness tradition stands on the left wing of the Protestant Reformation because of its optimistic view of sanctified human potential, its stress upon love as an actualization rather than a mere intention of Christian experience and its emphasis on spiritual experience. The Spirit’s purifying and empowering ministry makes the renewal of persons, the church, and society possible here and now rather than postponing renewal to a future age or dispensation.¹⁷

The third and final hallmark, social holiness, places one foot in the saving souls camp and another in the transforming the social order camp. John Wesley always saw ministry as both/and rather than either/or.

¹⁵Ibid., 313.

¹⁶Ibid.

¹⁷Ibid., 316.

Wesleyan Contributions

One of the ways in which the Wesleyan/Holiness tradition has contributed to higher education is by fostering a sense of tolerance and thus providing a third alternative way, other than fundamentalism/evangelicalism (initially linked, but since separated; more recently tending to be blurred by cultural perspective) or liberalism, of viewing scripture, sanctification, and social holiness.¹⁸ The heart of the Wesleyan/Holiness contribution to higher education is expressed by Stanley as follows:

The Wesleyan quadrilateral's holistic inclusion of Scripture, tradition, experience, and reason implies that all facets of a liberal arts curriculum embody God's truth. Ideally, therefore, Christian higher education would involve learning to write, to speak, to read widely, to know how to ask critical questions, to use the scientific method, to appreciate the fine arts, to value physical fitness, and to integrate faith and learning. On this view, the humanities and the sciences would be vital parts of the curricula of liberal arts colleges in the Wesleyan/Holiness tradition.¹⁹

For anyone mistakenly thinking this is simply theory being discussed, in actuality it is not. Those who listen closely will hear questions like, why are we including human physiology in our curriculum when we need more mission critical classes? The question is real, not hypothetical. It illustrates the tension over what is to be taught and learned by future mission leaders. The next section demonstrates how other colleges have addressed this and similar challenges.

Successful Wesleyan Models

Messiah College began as a denominational high school and missions training institute for the Brethren in Christ Church in the early 1900s. Located in south central Pennsylvania, it did not offer a bachelor's degree until the early 1950s. When Crestmont College faces questions from its various constituents, comfort can be found from the

¹⁸Ibid., 313-25. John E. and Susie C. Stanley do a yeoman's job of providing an even sharper distinction.

¹⁹Ibid., 321-22.

experience of Messiah College. “The institution in its early years constantly had to justify itself to a suspicious church.”²⁰

Douglas Jacobsen relates four challenges Messiah faced in becoming an accredited, growing, and successful college. Succinctly, those challenges were to improve their relationship with their denomination, to give attention to the institutional culture as enrollment increased and staff changed, to articulate the school’s evolving philosophy of education, and, finally, to address the issues of identity and marketing position.²¹ It is the third challenge that comes to bear on this paper’s theme. The new articulation regarding the school’s philosophy of education defined them as “both a ‘community of faith’ and a ‘community of learning’ and, accordingly, every faculty member needed to be both ‘practical theologian and a critical analyst’ to help bridge the gap between the two.”²² This articulation followed a sense that the denominational indoctrination model could be improved upon and that the primary goal of Christian education was to “free the mind for redemptive service.”²³ Certainly, if a college is to have soul as well as quality, there needs to be a freeing of the mind and the spirit for service. A weighted soul and an unclear mind will not produce leaders who serve well.

Point Loma Nazarene University is the other model of a Wesleyan/Holiness tradition college that integrated its faith and learning. Ronald Kirkemo notes that Point Loma is the largest of eight Nazarene colleges in the United States. He says:

²⁰Ibid., 331.

²¹ Ibid., 337-341

²²Ibid., 340.

²³Ibid., 339.

The college's mission is to provide education in the liberal arts and preparation for service and leadership in selected professions in an environment of vital Christianity in the evangelical and Wesleyan traditions.²⁴

Kirkemo's quote from the earlier work is one of the best quotations I have found regarding a liberal education. He says:

The liberal arts ideal is more than breadth in knowledge; it is a state of mind that rejects narrow and set answers. It seeks to impact intrinsic values through moral reflection on the great issues of life. Liberal arts education expects knowledge to expand, paradigms to shift, and interpretation to change; to that end it promotes creativity, exploration, and discovery of new knowledge. It seeks intellectual coherence, but without dogmatism.²⁵

Granted, Point Loma and Crestmont College have similar, but different, missions. On the other hand, for those within the Army wanting better prepared leaders able to discern situations and provide solutions these words seem a prescription for adopting a broader curriculum at Crestmont.

The journey Point Loma took between the 1950s and the 1990s was most interesting. In the 1950s there was a strong emphasis on the "fires" of personal spiritual experience and solid faith. There was a desire to modernize, to retain strong denominational control, to emphasize holiness, to not let the college run ahead of the denomination, to address the tension between liberal arts and a curriculum that might give more emphasis to the denominational ethos, and a desire that the college not become inter-denominational. The tension seemed to go one way and then another until the 1990s when "many faculty shifted their interest from being 'new intellectuals' to being 'Christian intellectuals,' to finding new ways to bridge the two cultures of Wesleyan faith and academic expertise."²⁶

²⁴Ibid., 346. Kirkemo was no doubt selected to write this chapter in the collection because he also wrote *For Zion's Sake: History of Pasadena/Point Loma College* (San Diego: Point Loma Press, 1992), 1-4. Point Loma was in Pasadena before it moved to San Diego, its current location.

²⁵Ibid., 346.

²⁶Ibid., 364.

There is a wealth of information on these two and other successful models in the book edited by Hughes and Adrian. One could tend to think their denominational concerns are solitary, only to discover that other colleges have traveled a similar journey. *Models for Christian Higher Education* arose out of a project funded under the auspices of a Lilly Endowment planning grant. While mainly a descriptive, historical narrative without defining common criteria to apply cross-denominationally, it is most helpful in terms of sorting out how the colleges have retained their Christian and denominational identities while sorting out their curricula.

Another Lilly Foundation Senior Fellow, Robert Benne, has also contributed to contemporary Christian higher education in his book published in 2001.²⁷ While Hughes and Adrian's work make objective critique difficult, Benne takes a more empirical and critical view of the connection between the colleges' education and religious traditions and ethos. Observing this improvement is most encouraging. Comparing advances across denominational lines seems like a new exploration in search of meaningful measurements and definitions.

Wesleyan Social Holiness

This section began by naming three Wesleyan distinctives and their contribution to the Christian college enterprise. The third distinctive, social holiness bears one further mention. One way this impacts Christian higher education is that service through compassionate ministry experiences are integral to mission leadership preparation:

These ventures incorporate service into the informal curriculum, provide leadership development opportunities, extend the classroom into the hurting world, foster internal reflection and prayer, and preserve the legacy of social

²⁷Robert Benne, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions* (Grand Rapids: William B. Eerdmans, 2001).

holiness. Through compassionate ministries like these, biblical admonition to social holiness becomes internalized.²⁸

Part of learning is doing, or experiencing. From its very inception, Salvation Army preparation of its leaders has had a strong field training component. What Hughes does by the foregoing comment is simply validate the value this can have.

While the foregoing references the Wesleyan tradition and its impact on learning, no one analyzes the concept of “school” in the emerging world any better than Reggie McNeal. “The truth is we have very little evidence that academic or conferential learning changes behavior.”²⁹ His emphasis is to move from text-driven to life-driven, classroom to living room, didactic to experiential, privatized to team, scripted to shaped learning situations.³⁰ It is considerations such as these that lead us to consider some thresholds that need to be crossed and threats that need to be surmounted by Christian higher education in general and Crestmont College in particular.

Thresholds to Cross

It is a time of changing paradigms and crossing thresholds. Dr. Kennon L. Callahan calls this “a megadigm time when there is a convergence of multiple paradigm shifts, interacting simultaneously with one another and therefore creating a new age, a markedly new time in the course of human history and human development.”³¹ Dr. Leonard Sweet reminds readers, “There are thresholds we need to cross and venture beyond. But there are some thresholds we need to honor and not violate. Part of postmodern mission is being doorkeepers at thresholds, advising people when to embrace transition, undergo

²⁸Ibid., 324.

²⁹Reggie McNeal, *The Present Future: Training Apostles for Tomorrow’s Church* (San Francisco: Abingdon Press, 1998), 83.

³⁰Ibid., 84-91.

³¹Kennon L. Callahan, *The Future That Has Come* (San Francisco: Jossey-Bass, 2002), 3.

change, and cross the right thresholds, and when to respect the threshold's limitation."³²

These phrases are descriptive of times but also of institutions, such as Crestmont College.

When is the right time to cross a threshold? When will we recognize the new age that has come? What are the emerging trends? Again, Dr. Kennon Callahan sets us straight.

"The future has come. God has given us a new time. We have arrived at a new shore. We have come to a new world. The morning sun has shone on a new day. There is a time for old ways. This is a time for new beginnings. Welcome to a new age."³³

The Salvation Army has recognized this new age and these exciting thresholds in a number of ways. It began the new millennium in Atlanta with an international gathering in July 2000 with over 25,000 Salvationists from around the world celebrating and praying for the *Army Next*. In the Western Territory, comprised of the thirteen western states, a "Vision 2000 and Beyond" task force defined a vision for the Army to be:

Empowered by God, called by Jesus Christ and impassioned by the Holy Spirit, The Salvation Army in the USA Western Territory will be a Church that is...biblically authentic in motive and mission, a relevant and vibrant expression of Christianity, culturally diverse in methods and ministry, and compassionately active in serving humanity.³⁴(sic)

A key result of the "Vision 2000 and Beyond" initiatives has been the creation and expansion of mission for Crestmont College, formerly the School for Officer's Training. The college was asked to increase the relevance, breadth, and excellence of its programs and to promote a lifelong learning commitment for all who do the Army's work—officers, soldiers, employees, and friends.

³²Leonard Sweet, "Know Your Numbers: Mastering Life's Thresholds," *Leonard Sweet Online* [home page on-line]; available from www.leonardsweet.com; accessed on 20 October, 2003.

³³Callahan, *The Future*, 1.

³⁴The Salvation Army USA Western Territory: Vision Statement for the Western Territory 2002. Internet on-line; available from <http://www.salvationarmy.usawest.org/www_usw.usa>; accessed on 10 October, 2003.

In July of 2002, a new Territorial Commander, Commissioner Linda Bond, pledged to “make the future in the present by making the frontlines a priority, promoting holistic ministry, making ministry to youth a priority, casting a global vision, identifying and developing leaders, and directing resources to mission.”³⁵ Since Crestmont College is the institution charged with training “Blood and Fire” officers and leaders for front-line ministry and regional support, it was natural that a simultaneous change should take place at Crestmont College. As the organizational culture changes, so must the institution that prepares leaders to serve the emerging culture via that organization.

However, it could easily be said that Crestmont College was thrust over the threshold without fully advising people when to embrace transition, undergo change, cross the right thresholds, and when to respect the threshold’s limitation. Crestmont College was cast into the future without a long range plan, acting solely on the endorsed recommendations of a steering team. Recall, the metaphor was “building the ship at sea.” To what degree is it possible to build and sail simultaneously? Will the venture succeed or fail given this type of launch? What has been left out of the equation? Some of this will be addressed in the next section on threats to be surmounted.

Threats to Be Surmounted

The biblical and historical view of the Christian academy has been covered. Also, the organizational context and the move towards a new age have been touched. This is a new age. New thresholds are evident. As organizational cultures change, so must the institutions that prepare leaders to serve the emerging culture via those organizations. Gaining understanding of the historical and institutional issues faced by Christian

³⁵*New Frontier*: The Salvation Army USA Western Territory (September 28, 2002), 1-2.

educational academies could be helpful in rallying support for changing models and drafting a strategic plan for Crestmont for the future. The road to the future runs through the past for both the church and the academy. Up until recently, the story of the Christian academic tradition played a major role in both intellectual as well as church history. More recently, some colleges with Christian heritages have become secularized, but institutions remain, with strong academic reputations, who continue to work within their context of faith. Among them, the Wesleyan/Holiness tradition has its own distinct contributions to make towards Christian higher education. Part, but not all, of the success realized by the colleges cited in the Wesleyan/Holiness tradition colleges is due to their understanding of liberal arts and balanced curriculums. Finally, while many may conclude that The Salvation Army's denominational concerns for Crestmont College are unique and distinctive, this is only half true. The other half of the truth is that other Christian colleges have faced and transcended similar concerns and challenges. What must the Army surmount to address these challenges? Read on.

Three Components

Robert Benne says, "It seems there are three components of the Christian tradition that must be publicly relevant: its vision, its ethos, and the Christian persons who bear that vision and ethos."³⁶ Benne goes on to explain that vision is an intellectual articulation of reality. Christians do not claim to have all knowledge, but they do have a paradigm to evaluate knowledge. This vision forms an intellectual tradition interpreted by each branch of Christianity and further defined by each denomination. A strong educational formation emphasis is needed to present the full vision of Christianity's worldview as set against other worldviews and The Salvation Army's contribution to that worldview.

³⁶Benne, *Quality*, 6.

Benne cautions, “Christianity, however, is more than intellectual. The account it gives of reality is also lived, embodied, and expressed in an ethos, a way of life. And of course each specific Christian tradition conveys a specific ethos.”³⁷ Benne notes that this ethos is conveyed by practices and patterns. How worship is experienced and the moral actions and particular virtues viewed as part of the expected patterns of belief and behavior are all part of the spiritual formation of the individual believer. Thus, spiritual or faith formation is also vital.

Finally, there must be committed individuals who understand and articulate the vision and embody the values of the particular tradition, Benne suggests. I would add that these “committed individuals” are those who serve the congregation and community within the boundaries of the denomination. That serving requires not only relationship and leadership skills, but a broad education. As Arthur Holmes says, “the educated Christian must be at home in the world of ideas and people. Christians, unfortunately, often talk to themselves.”³⁸

Four Forces

Another way of explaining the challenges the Army must surmount is to talk about four forces: nurture, need, negative anti-intellectualism, and not enough resources. The components and forces will be threaded together as this section progresses. We begin by asking, is the vision nurtured or not. Crestmont College was spawned by the Western USA “Vision 2000 and Beyond” initiatives. Our current General, John Larsson made a distinctive statement in the fall 2001 issue of *Word and Deed* focusing on need:

³⁷Ibid., 7.

³⁸Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids: William B. Eerdmans, 1987), 5.

As we face a better-educated 21st century world, we also face the pressing need to nurture Salvationist theologians and ethicists who can think/write biblically and critically about issues that matter and who can help keep the Army on track theologically. It is important to nurture those theologians/ethicists from all regions in the context of one international Army, so that our diverse theological/ethical expressions are united in one gospel, one family of God, one community of Salvationists, one universal mission.³⁹

Few, if any could argue lack of vision in launching the Crestmont College vision.⁴⁰

However, the vision was planted in the soil of an ethos not fully nurturing. Dr. Jonathan Raymond recently gave the Andrew S. Miller Lecture at Asbury College. Dr. Raymond is President of The Salvation Army's William and Catherine Booth College in Winnipeg. He titled his presentation *The Salvation Army and Higher Education*. His insight was that the Army has failed to commit to a larger vision of higher education and struggled to put away its anti-intellectual biases, but that the Army is progressing in a positive direction. He noted that the greater challenge might not be the entrenched ambivalence but the apparent inadequate resources available.⁴¹ These comprise the final two forces: negative anti-intellectualism and not enough resources. While his comments related to the worldwide Salvation Army, this has proven true of the USA West as well. There have been ongoing comments related to the new curriculum being "too academic" and the costs of rising tuition and time away from their appointed ministries being unbearable.

Dr. Raymond asked:

³⁹John Larsson, "Salvationist Theology and Ethics for the New Millennium," *Word & Deed*, Vol. 4, (Fall 2001), 22.

⁴⁰The Salvation Army Crestmont College. "Crestmont College Vision Statement," *Crestmont College Online* [homepage on-line]; available from www.crestmontcollege.edu/mission.html; Internet; accessed 12 October 2003. The Salvation Army Mission Statement and the USA West Vision Statement are also available on this web page.

⁴¹Jonathan Raymond, "The 2004 Andrew S. Miller Lecture: The Salvation Army and Higher Education," (Word and Deed, Vol. 17, 2, May 2005), 28 (forthcoming).

What are the most significant forces and factors holding the Army back from going to the next level in higher education? Is it possible that there still remains doubt and ambivalence across Army ranks and quarters about the value of education? Does it reflect an all too prevalent faith in ignorance over knowledge and understanding? Does it ignore the fact that higher education comes in both formal and informal packaging? Do we fail to see that higher education exposures as a rule improve the capacity of a people to act with ever greater fidelity to the mission to which they are called?⁴²

While the answer is “yes” for some, there are those who see that vision, ethos and committed individuals are all relevant to a balanced approach. Furthermore, these elements are the basis for realizing the Crestmont College and Salvation Army’s vision and producing leaders for mission. The committed individuals particularly understand and live out the ideal defined in Doris N. Rendell’s hymn:

We would help to build the city of our God, so wondrous fair;
 Give our time, bring all our talents,
 And each gift of beauty rare.
 Powers of mind, and strength of purpose,
 Days of labor, nights of strain,
 That God’s will may be accomplished,
 O’er the kingdoms he shall reign.⁴³

Raymond has said there are not enough of these committed individuals in the Army due to the presence of anti-intellectualism, the failure to sort out a position on higher education, and insufficient resources. He calls for raising-up a new generation of Salvationist academics. He says:

“There are few such creatures on the scene today, but they do exist teaching in such places as Asbury College, Booth College, Westmont College, and Gordon College. They also reside in places like Memorial University in St. Johns, Newfoundland, and Seattle Pacific University in Washington. However, there are

⁴²Ibid., 20.

⁴³ Doris Rendell, “We Have Caught the Vision Splendid,” in *The Songbook of The Salvation Army* (Verona NJ: The Salvation Army, 1997), 232.

not nearly enough of us to support a thoroughgoing higher education for The Salvation Army.”⁴⁴

Summary

Through the ages, the preparation of leaders for mission has been formal and informal. The preponderance of information discovered focused on the formal, with only honorable mention of the informal. The imbalance will be addressed as we edge more towards the present and future. However, there has been a progressive move towards integrating spiritual, intellectual, and practical formation in the curricula of the Christian academies. To lay a foundation for Salvation Army higher education, it has been necessary to examine its Wesleyan roots, the current megadigm moment, and the challenges the Army faces in sorting these out as it marches into its educational future. Part of the sorting has involved unwinding the threads of vision, ethos, a scarcity of committed individuals, need, nurture, negative biases and resources binding the Army just now. Understanding these forces and factors is important to implementing the vision.

⁴⁴Ibid., 29.

CHAPTER 4

DEVELOPING NEXT GENERATION LEADERS

This chapter will address what the twenty-first century leader should be, know and do in a new leadership era that is dawning. While there is no end to leadership theory on the one hand, on the other hand there is nothing as practical as a good theory. The twenty-first century leader will need to be competent, courageous, clear, character-aware, and coached. The twenty-first century leader needs to know how to find their voice, finish well, and focus on transformational leadership. The twenty-first leader will need to be clear about what a leader does. Specifically, a leader engages in influencing, operating and improving behaviors. Furthermore, while some organizations have clearly articulated the outcomes and behaviors they are seeking for leadership development, others have not. The chapter will conclude by giving an example of what such an articulation would look like.

A New Language and Orthodoxy for a New Leadership Era

My prior experience and education is as a social worker. As the National Social Service Consultant for The Salvation Army, I used to joke that all professions have their own language. As a social worker, I spoke “socialeze” and therefore could not effectively communicate with accountants who spoke “financeze.” Educators have their own language and those in leadership development theirs. Leonard Sweet calls Warren Bennis the godfather of leadership literature. Sweet says that Bennis, “In his 27 books introduced a new orthodoxy that made leadership into a science with its own set of rules and principles: leaders are made, not born. Anything that involves a goal (i.e. vision) requires

a leader, and everyone needs to be trained to be a leader.”¹ Complicating the matter is the fact that a 200-page report with 7,500 citations on leadership concluded there is “no clear and unequivocal understanding of what distinguishes leaders from non-leaders, effective leaders from ineffective leaders, and effective organizations from ineffective organizations.”² Leaders are made. It seems everyone needs to be trained to be a leader, but, few, if any, can explain what an effective leader is. Nonetheless, you’ll know one when you see one, seems to be good folk wisdom.

In this sea of ambiguity, J. Robert Clinton brought some clarity. He has examined over nine hundred biblical, historical, and contemporary case histories of leaders and came to a different conclusion, four conclusions to be exact. As his definition of Christian leadership became clearer, he conceptualized leadership emergence as a lifetime process; he was able to see that God’s shaping was intentional and that leaders could develop or fail to do so.³

Clinton also traced the development of modern leadership theory and created a graphic scheme that is helpful determining if the concept of a next generational leader has merit. Clinton focused on Ralph Stogdill’s 1948 work as a watershed for tracing modern leadership theory that developed in the mid-nineteenth century,⁴ and then surveyed leadership theory post-1948 through the emergence of the complexity era of today. What follows is a synthesis of their timeline as it bears on the reality of sorting out how to identify, assess and develop leaders. Those discussing this subject are often stuck in a time warp and may not be aware that their view of leadership has been further developed.

¹Leonard Sweet, *Summoned to Lead* (Grand Rapids: Zondervan, 2004), 12.

²Ibid., 18.

³Clinton, *Life Long Development Reader* (Pasadena: Fuller Seminary, 2001), 3-4.

⁴Ralph Stogdill, “Personal Factors Associated with Leadership: A Survey of the Literature,” *Journal of Psychology* (1948 volume 25), 35-71.

1841-1904, The Great Man Era: Hereditary theory, the idea that leaders are born not made, dominated this era. Researchers focused on identification of traits of leaders, thinking that their superior capacities were revealed in effective leadership or in situations that forced their emergence. It was thought that studying leaders this way would uncover common traits, but the work proved inconclusive.

1904-1948, The Early Trait Era: The focus moved beyond studying the leader to studying the follower and the situation which helped distinguish the leaders was the premier assumption that opportunity, development, and experience made leaders.

1948-1967, The Behavioral Era: The research focused on relationship and task behavior: looking at what leaders do. Some researchers looked at the relationship between the two and how to maximize both.

1967-1980, The Contingency Era: This era focused on leadership styles. Style theorists fell into three camps. The first camp focused on an ideal high in *task* and *relationship* behavior. They thought leaders could be trained in terms of assumptions and values so as to move towards this ideal style. The second camp, dominated by Fiedler, said that style was tied tightly to personality and that it was important to match one's leadership style to the *situation* not to the leader's style. The third camp (Hersey and Blanchard) said that style needed to be adapted to the situation and *maturity* level of the followers. The various conclusions were that styles could be matched or changed since as there is no ideal style. Style adaptation permitted more effective leadership.

1980s to Present, The Complexity Era: Studies have continued to focus on situational and follower factors, as well as factors beyond the organization.

Organizational power structures, individual leadership styles, culture, history, values, and much more are seen as part of the complexity era of leadership.

Present-Future, The Chaos Era: Clinton distills what he calls a “balanced framework” for the study of leadership from his determination that every era contributes something to the focus. From the behavioral, contingency and complexity eras, he draws four lessons, two facts and five guidelines. One fact and one guideline seemed especially compelling to this work. One fact: the rate of complexity is increasing as the time for each era shortens and therefore leadership development needs to be ongoing in order to address these changing complexities. One guideline: leadership training must be contextually sensitive, take place over a lifetime, and be evaluated by various models involving two training modes—formal and informal.⁵

It is unlikely that Clinton’s evaluation tools or his exact training models will be implemented at Crestmont College or within the Western USA territorial leadership development plan. Other evaluation and training models have been chosen which will be described later in this chapter. However, Clinton’s analysis was helpful in determining that there is an emerging next generational leader era, that the literature is beginning to define the context of that era, and that this leadership can be taught in different modes and evaluated. All of this is tempered by Leonard Sweet’s admonition that training to answer a call, not to fill a position, is the ultimate training.⁶ By this he means that

⁵Clinton, *Life Long Development Reader*, 476-82

⁶Sweet, *Summoned to Lead*, “back cover.”

relationships are more important than accomplishments. Understanding this may be the only thing that permits leaders to traverse the new era that I suggest be called “The Chaos Era.”

Calling this new era of leadership “The Chaos Era” places the emphasis on the situations to be faced by the leader. How can situational storms be quelled? Also, in addition to a high degree of situational leadership skill, there is a high degree of relational leadership skill needed by next generation leaders. Leonard Sweet wrote that a tidal wave of change has hit in our lifetime.⁷ Sweet built his premise on a critical distinction between change and transition. William Bridges said it this way, “It isn’t the changes that do you in, it’s the transitions. Change is situational: the new site, the new boss, the new team roles, and the new policy. Transition is the psychological process people go through to come to terms with the new situation.”⁸ Leonard Sweet went on to explain, “Change is incremental. Transition is supersonic, change at the edge of chaos that phases from incremental to exponential. Change is when you have to do better what you already know how to do. Transition is when you have to do what you don’t know how to do.”⁹ Sweet later crescendos with the following memorable phrase, “Change leaders and change teams operate on the boundary of chaos and order—or what Dee Hock, the man who created the trillion-dollar Visa credit-card empire, calls the ‘chaordic’ zone.”¹⁰ Out of chaos comes creative order, or nourishment for change.

⁷Leonard Sweet, *Soul Tsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan Publishing House, 1999, 17.

⁸William Bridges, *Managing Transitions: Making the Most of Change* (Reading, MA: Addison-Wesley, 1991), 3.

⁹Leonard Sweet, *Soul Tsunami*, 77.

¹⁰*Ibid.*, 81.

This is certainly a new way of thinking about leadership. We need a simpler way, a more holistic theory because old theories do not seem to be working. We need dialogues that help us understand the chaos facing our organizations and the leadership preparation necessary to equip leaders in knowing how to solve these present and future crises. This dialogue is embraced in *Be, Know, Do: Leadership the Army Way* by Frances Hesselbein and General Eric K. Shinseki. The introduction states: “This manual could be as helpful to The Salvation Army as to the U.S. Army.”¹³ Although Hesselbein and General Shinseki do focus on the leadership lessons to be learned from the U.S. Army, I think Allan G. Harkness could easily dialogue not only with these authors but also The Salvation Army. Harkness wrote, “Ministerial formation encompasses a wide range of competencies and traits. Often the scope is summarized in a triadic know-do-be formula: to be like Christ, to know the word of God, and to do the work of ministry-scholarship, training, and piety-summarized as the cognitive acquisition of appropriate knowledge, competence in required ministerial skills, and personal character development.”¹⁴ Perhaps the full triad is needed to train leaders in the Chaos Era. This triad of being, knowing, and doing is more fully explored in the sections that follow.

BEING

There are many things a leader must be, know and do. Andy Stanley says that there are five things a leader must be. Heading his list is the concept that a leader must be competent. Stanley suggests that one weakness of leaders is that they do not distinguish between authority and competence. He says, “When we exert our authority in an area

¹³Frances Hesselbein and Erik K. Shinseki, *Be, Know, Do: Leadership the Army Way* (San Francisco: Jossey-Bass, 2004), xiii.

¹⁴Allan G. Harkness, “De-schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Formation,” *Teaching Theology and Religion*, 4 (2001): 142.

where we lack competence, we can derail projects and demotivate those who have the skills we lack.”¹⁵ It would seem understanding more about competence would be a good place to begin our consideration of what a leader is to be.

Competency and Competencies

Competency and competencies are two words that are nearly identical, often used interchangeably, that in actuality describe two different constructs. The SHL group out of Canada claims to be the world-leading provider of psychometric assessment and development solutions and has defined these two words as follows:

Competencies relate to a person’s potential for development and can be used in a forward-looking way to predict what they should be able to achieve. Competence is about achievement and is backward-looking. A statement of competence is about where a person is now, not where they might be in the future. People demonstrate competence by applying their competencies within the work setting.¹⁶

SHL certainly not the only company available to help identify, assess and develop organizational leaders, but they certainly are one of the most thorough. They took a variety of models available in the public domain and relevant literature, laid them side by side and endeavored to define common and evolving themes in competency models. The result was that they came up with a framework. The framework includes 111 competency components (discrete behavioral building blocks that can be rearranged flexibly to map virtually all competency models) which map onto twenty dimensions (similar to many off-the-shelf models and ideally suited to such a use), which in turn relate to eight higher order factors (empirically supported by their analysis and relating to: ‘g’ or general reasoning ability), the ‘Big Five’ personality factors; and two motivational factors-needed

¹⁵Andy Stanley, *The Next Generation Leader* (Sisters: Multnomah Publishers, Inc., 2003), 25.

¹⁶Rob Bailly, *Cracking Competencies*, 6. Database on-line; available at http://www.shl.com/SHL/en-int/Thought_Leadership/Opinion/CompetenciesAndValues___List/CrackingCompetencies.htm; accessed 14 November, 2004.

for achievement and needed for power or control.¹⁷ Their research can serve as a guide or check point when looking at a variety of competency models because they have scanned the competency environment and validated their findings. Some of the competency models available meet neither test because they have not compared their definitions with others or conducted enough test to make their instruments valid.

Another word that is often used for competencies is strengths. Individuals need to identify, balance, and leverage the strengths or competencies that are uniquely theirs. The idea here is not to try to do it all. This concept is important to The Salvation Army because we have such a high expectation when it comes to doing that it overrides being. Our slogans over the past few decades reinforce this: “Christianity with its sleeves rolled up!” “Christianity in Action”: “24 Services, 1 Army”; “More Service To More People . . . At The Salvation Army”; “Serving the Many . . . One by One.”

Slogans aside, there is no agreement as to *what* competencies make for successful officership. Candidates for officership are given personal interviews, the MMPI, the 16PF, an IQ, and, if English is a second language, a TOEFL. Then, upon ordination, a Ministry Development Plan is completed annually by the officer, his or her supervisor, and two peers selected by the officer. Each of six categories are rated on a five-point Likert scale. The six categories are as follows: (1) interpersonal skills, (2) leadership skills, (3) discipleship/evangelism, (4) management, (5) spiritual maturity, and (6) personal growth and development. Out of the rating an individualized development plan for the coming year is designed and agreed to by each officer and their supervisor. This evaluation tool was developed by two psychologists and a team of seasoned officers over eight years ago. I was one member of the development team. While it is a better tool than

¹⁷Ibid.

the one used for the previous twenty years, it has been my experience that, in most instances, the ratings are inflated because those selected for the ‘360 evaluations’ tend to provide halo ratings. Furthermore, I would estimate that three out of five of the yearly plans do not have “smart” goals added (specific, measurable, attainable, relevant, and timely). And, finally, the yearly plans are seldom monitored, thus limiting both the evaluation and the plans usefulness.

The U.S. military entices recruits with its slogan “Be all you can be.” Strengths and weaknesses make up who we are. Commissioner Linda Bond engaged in developmental work with the Gallup Company in 1997 to determine what key officer strengths might be. Gallup’s research has identified twenty key strengths; recurrent patterns of behavior, thought, feeling and belief which set the most effective leaders apart from the rest. Gallup calls these strengths ‘life themes.’ After interviewing and testing ninety officers Gallup determined that Salvation Army leaders need to be effective in five main aspects of leadership: giving direction and purpose to others, building relationships, influencing and/or moving things forward, personal commitment, organization and communication main aspects of leadership. They are grouped as follows:

- Direction and Purpose: vision, faith, focus and spiritual development
- Relationships: outreach, individualized perception, interpersonal relator
- Influence: proclamation, activator, courage
- Personal Commitment: Loyalty, Adience, Achiever, Competition
- Organization and Communication: arranger, conceptualizer, discipline, responsibility¹⁸

The work done by Gallup with TSA was never further developed because it was considered too costly. Gallup has since done further work on a religious version of its

¹⁸Linda Bond, “Plan of Action for the Identification, Training and Development of Leaders” (paper presented at The Salvation Army IHQ, London, February 14, 1997). This includes the results of Gallup Testing.

strength-finder assessment. The Gallup strength-finder tests have high validity because they are based on over one million individuals tested.¹⁹ If the Army specifically, and the church in general, is ever to get beyond anecdote, hearsay, and self-aggrandizing discussion and rhetoric regarding leadership, then the identification, assessment, and development of leaders will require agreed-upon profiles, assessments, and development plans that are formalized and include stated outcomes. Part of the ambiguity in the area of leadership development is that expectations are unclear, profiles undeveloped, and measurements unavailable to anyone wishing to know and improve their strengths. Hopefully a Chaos Era leader would be comfortable with such assessment of strengths and ways to improve them, but an even greater hope is that the results might contribute to more helpful leadership development curricula in the future.

Courage, Clarity, Character and Coachability

In addition to the competencies, previously discussed, Andy Stanley adds four other characteristics that a leader must possess and incarnate: courage, clarity, character-awareness, and coachability. These characteristics arise out of Stanley's own experience as a pastor, and, as we have noted in previous chapters, personal experience is one way of knowing and being. One reviewer of his leadership training materials has commented they offer fresh perspective on ageless truths.

For Stanley there are three expressions of courage: to say no, to face current reality, and to dream.²⁰ The courage to face reality is the strongest expression of courage needed by next generation leaders. Perhaps the best reason for this is the one from Peter Senge,

¹⁹The Gallup Organization,. "Strengths Development Programs," *Gallup Online* [database online]; available at <http://www.gallup.com/content>; accessed on 3 March 2004.

²⁰Andy Stanley, *The Next Generation Leader* (Sisters, OR: Multnomah Press, 2003), 70-78.

quoted by Stanley: “An accurate, insightful view of current reality is as important as a clear vision.” If we are not careful, we will ignore the brutal facts and act instead on what we have convinced ourselves to do.”²¹ It takes courage to disturb the status quo. The Salvation Army’s chief of staff, ranking just below the general, said recently that “the future needs a disturbing Salvation Army, intent on shaking up the world Our fundamental need is for godly, Holy Spirit anointed, courageous and visionary leaders. Give me that kind of officer and the competency and confidence issues can be dealt with.”²² Clearly the right words are being said, but more importantly the right actions need to be pursued. The Army is clear on the fundamentals needed, but unclear whether they are natural gifts for some or skills that can be developed by many.

In addition to courage, a leader needs clarity. These are uncertain times. According to Stanley, uncertainty is not an indication of poor leadership, but rather underscores the need for leadership. The next generation leader will need to learn to thrive in and bring clarity to uncertain situations, to bring order out of chaos. This reinforces the prior description of the Chaos Era of leadership.

A leader also needs character awareness and development. In a survey conducted by James Kouzes and Barry Posner of 150 managers from around the country, 225 values, traits, and characteristics were listed what individuals look for in a leader. “The categories that scored the highest marks were “integrity,” “is truthful,” “is trustworthy,” “has character,” and “has convictions.”²³ Most would agree with Stanley that “character is the will to do what’s right even when it’s hard.” Right choices require pre-decisions or habit formation before the choice must be made. Stanley suggests that reflecting on who

²¹Ibid., 71.

²²Israel L. Gaither, “Mission First,” *The Officer*, September/October 2004, 8.

²³Stanley, 132.

you want to become, defining and describing that succinctly, and making it known publicly is good character formation. If your boundaries are known to yourself and others, when opportunities and success beckon, the predetermined habits formed in the inner being will make the choices clearer. “The irony of being a leader with character is that your willingness to do what is right may jeopardize your forward motion.”²⁴ So, while predetermining habits has a cost, it has a benefit as well. Clarity could very well become a direct result of the spiritual, intellectual, practical, and lifelong preparation for mission. Adding coaching to character development may enable a leader to go farther faster.

Stanley distinguishes between mentoring and coaching. The Salvation Army Western USA has a mentoring program in place. It has existed for about five years and pairs an older officer with a younger officer. The younger officer selects their mentor. Since there has been no shared evaluation of the program, I will not venture an opinion regarding its effectiveness. However, after reading and thinking about Stanley’s distinction between mentoring and coaching, I will investigate how we can step up to coaching. Stanley states:

A mentor is usually an older and more experienced person who provides advice and support to a younger, less experienced individual in a particular field. Coaching encompasses all the components of a mentoring relationship, and then some. The primary difference is that in a coaching relationship, the coach often takes more initiative about when and how information is passed along. Unlike a typical mentoring arrangement, a leadership coach doesn’t simply advise when asked. A coach is going to be more proactive in his instruction and evaluation. A coach is often on the scene watching rather than in an office waiting for a report.²⁵

While an entire dissertation could be written on these five characteristics of being, the goal for this project was to ascertain what concepts are in currency generally and to gain

²⁴Ibid., 135.

²⁵Ibid., 108-09.

a better understanding of thinking regarding competencies specifically. Stanley's summary of what a next generation leader should be has given an overview that now allows us to move on to what a next generational leader wants to know.

KNOWING

Every leader has a need to know, but know what? The literature abounds with suggestions but three that appear most crucial, for next-generation leaders generally and Salvation Army leaders specifically, are the need to know how to find their voice, finish well, and focus on transformational leadership. Three author's works are especially important in developing these three concepts, and demonstrating why they are essential for next generation leaders. Those authors are Leonard Sweet, Robert J. Clinton, and Phillip B. Lewis.

The Need to Find Your Voice

There is much that is wrong with the "vision thing" as noted by recent corporate scandals according to Leonard Sweet. Sweet favors finding voice over vision, because "vision has become a way of declaring dominance, of achieving alpha status and stats."²⁶ For Sweet, leadership is more an acoustical than a visual art, "seen as less a performance art (visionary, manager) than a participation art (conductor, choreographer, and impresario)."²⁷ Max DePree in *Leadership Jazz* writes from this perspective likening leadership to the beautiful art of leading a jazz ensemble.

Sweet is emphasizing a point that recurs in discussion about chaos era leaders-that more emphasis must be given to recognizing as leaders those who respond courageously to the situation handed them. Sweet writes: "Leaders are summoned. They are called into

²⁶Sweet, *Summoned to Lead*, 17.

²⁷*Ibid.*, 19.

existence by circumstances. Those who rise to the occasion are leaders.”²⁸ By “summoned,” he means called or “called out” to lead. Sweet gives great emphasis to hearing the call, implying that ministry is voice activated. However, “leadership is a function of voice, a process of discourse and discovery.”²⁹ Sweet would say, “leadership is not about vision, it’s about voice.” Sweet points to Sir Ernest Shackleton, captain of the ship *Endurance*, encapsulated in arctic ice, as one of history’s most “successful failures,” but one whose “mighty voice of endurance kept him and the crew going when it would have been easy to dwell on their misfortune and mope about aimlessly.”³⁰ Journalist Stephanie Capparell, of the *Wall Street Journal*, said Shackleton “failed only at the improbable; he succeeded at the unimaginable, and is considered a model of leadership during crisis.”³¹

The roll call of the heroes of the faith found in Hebrews 11 exemplifies those who rise to the occasion handed them. The hero or chaos leader may be one who risks failure, hopes hugely, stays the course obediently even though their dream is not achieved immediately, and lets go of earthly outcomes. A quick outline of Hebrews 11 underscores some important points about how faith works: a hero of the faith is certain of God’s promises and confident of his provision of hope (11:1), perceives the divine design (11:3), acts according to God’s promises (11:8-22), regards Christ above all else (11:26), and overcomes seemingly insurmountable odds (11:29-38).

Leaders would do well to heed the words from Habakkuk attributed to God in 1:17 and 2:3 (NLT): “Will they succeed forever . . . ? But these things I plan won’t happen

²⁸Ibid., 12.

²⁹Ibid., 34. Sweet credits this quote to Kirk Hadaway, one of his students.

³⁰Ibid., 50.

³¹Ibid., 22.

right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled.

If it seems slow, wait patiently, for it will surely take place. It will not be delayed.”

Habakkuk asks the following question, “Will the evil ones succeed forever?”(1:17).

God answers that he does not count time as man counts time (2:3); God does not count success as men count success (4:19). “We shall be victorious not somehow, but triumphantly” is the motto for the leader who perceives the divine design. These lessons of God’s timing, view of success, and eventual victory are lessons every next generational leader needs to know to be in touch with the leadership principles of the ages and finding their voice.

Sweet draws twenty-four lessons learned from Shackleton’s Arctic odyssey that are useful to the next generation leader in finding his/her own voice. Sweet says that one of the complexities of our age is that everyone is screaming for our attention. Noise is so prevalent that software is available on-line for noise mapping. “Effective leaders cannot tune out the noise that surrounds and confounds us. We need to listen to—and through—it.”³² How is that accomplished? Sweet agrees with Ronald Heifetz who said, “Leaders need to listen to the undertones of conversations, the underlying resonances of words and phrases and tones of voices, the beneath-the-surface meanings of what people are saying and how they are saying it.”³³

Against the backdrop of the noisy future, next generation leaders must know how to be active listeners. Listening will transform not only lives but ministry satisfaction. “The ability to find one’s voice and to hear and call other voices into harmonious sound is the

³²Ibid., 160.

³³Ibid.

essence of a Shackleton-inspired definition of leadership as the acoustical art of imagining the future.”³⁴

The Western Territorial Visioning process in 2000 resounded with the phrase “top down is out.” The replacement paradigm was that of team ministry and networks, soldiers and officers serving together. Such an environment made it easier to not only find one’s voice but to value the voices of others. Similarly, the International Commission on Officership recommended “that territories continue to move away from authoritarian models of command and develop consultative models of leadership.”³⁵ When the International Conference of Leaders convened in Canada in 2004, the Chief of the Staff pushed the concept of team leadership even further when he said:

Team leadership, correctly defined and utilized, will be the order of the future. Isolated, insular leading is a thing of the past. Team leadership is more than mere consultation; it needs to embrace highly inclusive and participative action. And it must be modeled at the highest levels if it is to be replicated thorough the ranks. But team leadership challenges old governance forms. It opens vulnerabilities and raises trust expectations to a new level. No single leader knows everything about everything. The future must not be jeopardized anywhere in the world by leaders operating as “lone rangers.”³⁶

In team and networked ministry many voices are heard. In command and control leadership, only the voice of the top leader is echoed by staff and line. Commissioner Christine MacMillan of Canada understands this. She says, The characteristics of command/control leadership style create a salute under protest In a culture of contribution . . . everyone is seen as a leader in the mission—partners in enterprise,

³⁴Ibid., 18.

³⁵From the General To all Officers-Active and Retired, 24 August 2000, an open letter from General Larsson to all Officers, “The Recommendations of the International Commission on Officership: The Generals Response and Action Plan,” London, 3.

³⁶Gaither, 7.

equals on the same team.”³⁷ McMillan is one of two significant leaders of TSA who are championing this new paradigm of leadership of less command and control, more team ministry, more voices heard. Hope is on the TSA horizon. In thinking about shared voice, one needs to find one’s own voice. Kouzes and Posner express a certainty that is helpful here, “To earn and sustain personal credibility, you must be able to *find your voice by clarifying your personal values and then expressing them in your own style*. By finding your voice, you take the first step along the endless journey to becoming a leader.”³⁸

The Need to Finish Well

If finding voice is an essential beginning, finishing well is a desirable lifetime goal. It would be wise for a leadership journey to begin with the end in mind. J. Robert Clinton suggests that few leaders finish well: “Of those on which information is available, less than 30% finish well. Now that is a startling conclusion. It should frighten any present day leader who desires to count for God.”³⁹ Clinton concludes that there were critical points in the leaders lives that he studied in which decisions were made that he calls “pivotal points,” times when God was dealing with that leader. The leader’s response to God at such times has implications for the rest of his/her leadership. Clinton says the pivotal point can:

- curtail further use of the leader by God or at least curtail expansion of the leader’s potential.
- Limit the eventual use of the leader for ultimate purposes that otherwise could have been accomplished.

³⁷Christine McMillan, “Leadership: Vision, Perseverance and Passion,” *The Officer*, September/October 2004, 21.

³⁸James M. Kouzes and Barry Z Posner., *Christian Reflections on The Leadership Challenge* (San Francisco: Jossey-Bass, 2004), 11 (my emphasis).

³⁹J. Robert Clinton, “Listen Up Leaders,” *Life Long Development Reader*, 459.

- Enhance or open up the leader for expansion or contribution to the ultimate purposes in God's kingdom.⁴⁰

How many leaders exit ministry because they cannot get beyond their pivotal points?

What support might be given if we better understood these transitional and transformational moments? Leadership can be difficult. It often involves great responsibility, some measure of influence, and authority. There can be backlashes as well as back patting. Clinton says these pivotal points are critical. They are comprised of failure, success and other experiences. Clinton has observed that biblical leaders have from 1 to 3 pivotal points in their ministry.

The failure experience can be of two types, a disqualifying failure or a qualifying failure. The disqualifying failure can be altogether disqualifying as in Saul's case or partial as in Moses' case. The qualifying failure can be something like brokenness, which Moses experienced in his first attempt to free Israel, followed by his escape to the desert and a setting aside for forty years or it could be something like Paul experienced from time-to-time in which he received checks in his own strength. The success experiences can be seen to be of three types: Character as in the case of Barnabas, Faith Exploits such as those done by David or a Public Affirmation such as Joshua. The Other category is basically a catch-all category. Some of the destiny experiences such as the burning bush of Joshua meeting the Captain of the Lord's army or the like would fit this category. Paul's paradigm shift experience, a destiny item, would probably be in the other.⁴¹

Clinton offers five things we can do to help leaders finish well: study biblical leaders in order to identify how God processed them toward leadership, involve leaders in renewal experiences, encourage them to guard their inner life with God, maintain a lifelong learning posture, and participate in mentoring.⁴² Clinton's point is that to be forewarned is to be forearmed. My point is that the subject of finishing well should be included in leadership preparation curriculums to lessen the numbers of those who crash

⁴⁰Ibid., 460.

⁴¹Ibid.

⁴²Ibid., 462-65.

and burn. Finding one's voice, finishing well, and to complete the triad of essentials of what a leader needs to know, we look at focusing on transformational leadership.

The Need to Focus on Transformational Leadership

The value of a good theory cannot be overestimated, but its duration limited. While theories of science are often tested and then applied within a few years of their origination, the same is not true of social science theories. These may have a shelf life equated to the life of their creator. One exception is transformational leadership theory.⁴³ Hacker and Roberts say, "Transformational leadership is the comprehensive and integrated leadership capacities required of individuals, groups, or organizations to produce transformation as evidenced by step-functional improvement."⁴⁴ The focus on improvement is something that most front line and supervisory ministry leaders are seeking as well. This theory was developed to provide a conceptual anchor for leaders so they would not be influenced by the book of the month on leadership. This theory focuses on raising consciousness in self and others by exploring three perspectives: the leader as individual, interpersonal relationships, and the organization as a whole (personal, relational, and enterprise mastery or transformation). It heavily emphasizes increasing skills for situations.

The practical aspect of this theory is its call to consciousness. What are we making happen consciously in ourselves, our relationships with others, and our enterprises? The

⁴³Bernard M. Bass, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks CA: Sage Publications Inc., 1994), 2. The concept of transformational leadership was first mentioned in *Downtown's Rebel Leadership* in 1973, a sociological treatise, and independently in James Burns seminal conceptualization in 1978. In 1985 Bass presented a formal theory of transformational leadership as well as models and measurements of factors of leadership development. To date, over 25 dissertations have been written on this topic. It has been applied to over 250,000 by Fiat and the Center for Leadership Development.

⁴⁴Stephen Hacker and Tammy Roberts, *Transformational Leadership: Creating Organizations of Meaning* (Milwaukee: ASQ Quality Press, 2003), 3.

word enterprise was chosen because it conveys more than organization. Hacker notes, “Enterprise is the endeavor, the purpose being pursued, and the methods employed. Consciousness of the enterprise points to people’s degree of awareness of a particular endeavor and their collective understanding of its scope, risks, and intricacies.”⁴⁵ Phillip V. Lewis believes that transformational leadership is a new model for total church involvement. Says Lewis,

Those confronting the need to revolutionize their churches often fear chaos and unforeseen outcomes. Jesus had a way of creating vision, shaping values, and empowering change. It is time for a revolution in the church. Such a revolution will require the transformation of present-day leaders and congregations. It certainly will require a paradigm shift in the way some approach leading.⁴⁶

In addition to its applicability to the chaos era and its potential for raising consciousness and involvement, this theory gives emphasis to situational skill building. No one style of leadership fits every situation. A variety of styles are needed to be successful. Lewis provides a catalog of New Testament examples of leadership styles. He ends with a summary that is extremely insightful and backs up his point that a variety of styles are helpful.

Those (early) Christian leaders were relational oriented, for they knew their people; they were task oriented, for they knew their task; and they were goal oriented, for they knew where they were going. They also knew how to lead by example and how to marshal their followers; and they knew the value of serving. The apostle Paul became what was necessary in a given situation to save some individuals (1 Cor: 9:22). However, Jesus Christ is the classic case of the situational leader. He was autocratic with those would turn his “father’s house into a market” (John 2:13-16, but welcomed little children (Mark 10:13-16). He loved and understood the rich young ruler (Mark 10:17-25). He was a servant-leader with his disciples (John 13:1-17), but he judged and condemned the teachers of the Law and the Pharisees (Matt 23).⁴⁷

⁴⁵Hacker, 8.

⁴⁶Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville: Broadman & Holman Publishers, 1996), 10.

⁴⁷Ibid., 85.

Most individuals in mission today are looking for an Act 3 strategy. They have recognized a need for personal revitalization (Act 1), responsibly participated in visioning (Act 2), and now sense a need to redesign their organizational structures to meet the new age (Act 3). There is great concern regarding continuity of denominations, churches, institutions, and their leadership structures that were built for an age that has passed. “Transformational leaders build for tomorrow what will be needed in the kingdom at that time.”⁴⁸ A good leadership theory is helpful during the transition from modern to postmodern times. We need a leadership theory that helps people move from act 2, visioning, to Act 3, re-architecting, redesigning and rebuilding to meet the challenges being faced. A next generation leader needs to know how to be that transformational leader.

DOING

Character and competence, the *Be* and the *Know*, underlie everything a leader does. But character and knowledge—while absolutely necessary—are not enough. Leaders act; they *Do*.⁴⁹

Management is sometimes referred to as a subset or cousin of leadership. Knowing what leaders and managers do can be as simple as defining their areas of action and their differences. A definition by comparison was given by British Field Marshall Lord Slim:

Leadership is of the spirit, compounded of personality and vision—its practice is an art. Management is of the mind, more a matter of accurate calculation, statistics, methods, timetables, and routine—its practice is a science.⁵⁰

Another comparative definition is that “management can be memorized; leadership requires experimentation, renewal and awareness.”⁵¹ John Kotter notes the difference:

⁴⁸Ibid., 232.

⁴⁹Hesselbein, 12.

⁵⁰Patrick L. Townsend and Joan E. Gebhardt, *Five Star Leadership: The Art and Strategy of Creating Leaders at Every Level* (New York: John Wiley & Sons, 1997), 8.

management is about coping with complexity, leadership about coping with change.

Managers organize people and leaders align them. Managers control and problem solve, but leaders motivate.⁵² These are some of the differences between management and leadership, but a stand alone definition of what leaders do is helpful. Hesselbein and Shinseki's define three areas in which leaders act.

1. *Influencing*: Leaders use interpersonal skills to guide others toward a goal. Influencing includes making decisions, communicating those decisions clearly, and motivating people to act in accordance with those decisions.
2. *Operating*: Leaders act to accomplish their organization's immediate mission and objectives. They develop detailed, executable plans and execute those plans, take care of their people and effectively manage their resources.
3. *Improving*: Good leaders strive to leave an organization in better shape than they found it, taking steps to increase its capability to accomplish current or future missions . . . They invest adequate time and effort to develop individual subordinates as leaders, improve teams, groups, and units, and foster an ethical climate.⁵³

Not only do leaders act, they enable others to act. This is why leaders build teams, foster collaboration, seek cooperative goals, develop trust, and promote a sense of being in this together. Scripture reinforces leaders acting in this way. "Let us think about each other and help each other to show love and do good deeds" (Hebrews 10:24, NCV).

Summary

Theories about what a leader should be, know and do are useful. The Salvation Army, like most other organizations, needs leaders who can deal with change, transformation and transition. A new leadership era is dawning and describing it requires scanning and searching current authors who write on the subject from an historical, inspirational, anecdotal, or validated research perspective.

⁵¹Ibid, 8.

⁵²John P Kotter, "What Leaders Really Do," *Harvard Business Review*, December 2001, 4-9.

⁵³Hesselbein, 14-15.

The importance of this scanning and searching is that one comes to realize that any program tasked with preparing leaders has desired outcomes. Sometimes these outcomes are well defined and sometimes they are not. *Orders and Regulations for the Training of Salvation Army Officers in the United States of America*, indicates that the training program “should produce Salvation Army officers who: know God, know themselves and know the Army.”⁵⁴ The United States Coast Guard Academy has devoted considerable time developing its leadership training and established more measurable outcomes as follows:

Upon graduation, midshipmen of the United States Coast Guard Academy shall:

1. Demonstrate understanding and usage of leadership theories when serving in a leadership position.
2. Demonstrate moral and ethical judgment.
3. Demonstrate the ability to direct and develop others .
4. Demonstrate facility in functioning up, down, and across a chain of command.
5. Demonstrate the ability to function as an effective team member.
6. Demonstrate respect for all persons one interacts with as part of one's role and areas of responsibility.
7. Demonstrate professional decision-making ability.
8. Demonstrate professional communication ability.
9. Demonstrate an ability to self assess their leadership ability.
10. Describe a personal framework of leadership that integrates the core Values of the Coast Guard.⁵⁵

The Salvation Army O and R also sets out specific training goals and further defines what the officer should know. But whereas the Coast Guard manual describes these as student learning outcomes, TSA O and R describes them as instructor centered subjects to be taught, assuming that what is taught will be learned. When the Army more clearly

⁵⁴*Orders and Regulations for the Training of Salvation Army Officers in The United States of America* (Alexandria, VA: The Salvation Army National Headquarters: 1994), 5.

⁵⁵Townsend and Gebhardt, 41.

defines the outcomes sought in its preparation of leaders, the chances of leadership happening is more likely to increase.

CHAPTER 5

DEVELOPING NEXT GENERATION LEARNERS

This chapter will focus on learning theory. What is it that every leader should know and how is it learned? Theories abound. Sorting out the theories applicable to The Salvation Army culture requires both a framework for constructing a personal educational philosophy and knowledge of the internal organizational debate concerning which theories are valued for adult learners.

What Does a Leader Need to Know and How is it Best Learned?

Every leader has a need to know, but how is knowledge gained? Is it from books and classrooms? Is it from on the job experience? Is it from both? Is the only true knowledge “personal knowledge” as suggested by Michael Polanyi?¹ One of the Sweet Leadership Cohort’s most painful moments was when Leonard Sweet introduced us to Michael Polanyi’s *Personal Knowledge*, which is difficult to read. Polanyi said knowledge is personal and participatory, and his thinking speaks to the theme of being, knowing and doing. He says,

I regard knowing as an active comprehension of the things known, an action that requires skill. Skillful knowing and doing is performed by subordinating a set of particulars, as clues or tools, to the shaping of a skillful achievement, whether practical or theoretical. We may then be said to become ‘subsidiarily aware’ of these particulars within our ‘focal awareness’ of the coherent entity that we achieve.²

Polanyi believed a person could not acquire a real knowledge of anything without experiencing that thing in a personal manner. He was antirationalistic because he

¹Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy*, (Chicago: The University of Chicago Press, 1962), vii.

²Ibid., vii.

believed that secular rationalism undermined the moral values fundamental to Western Civilization. Experiential learning over rational learning was his mantra.

An educator by the name of Brian Hill drew upon several insights from Polanyi as he discussed the way learning and knowing is referred to in ordinary speech: for example “learning that, learning how, and learning to be (or become).” The first two are usually the focus of formal schooling, with “learning that” considered to imply the acquisition of knowledge; and “learning how” involving the disposition to perform certain activities skillfully.”³ The next generational leader has some things he must learn experientially and learn how to perform these things skillfully, and this cannot be done exclusively in the classroom. In other words, tacit knowledge needs to be added to explicit knowledge. Said another way, knowledge is gained primarily through academic study but experience refines the related skills. An underlying theme is that both classroom and experiential learning should be structured.

What are those areas that seem to be important for the next generation leader to know, experience, and to demonstrate as skill sets? The Word of God and its application to individuals and situations is first and foremost. I refer the reader back to chapter two for a full discussion on that theme. Other themes that recurred frequently in the literature were knowing how to manage complexity (and chaos), leading change, building teams, and creating learning organizations. These are what leaders should know, but how do they learn these things? It seems important to have a philosophy and a theory of learning that answers this very question. Therefore this chapter will explore a personal philosophy of leadership education, including adult learning and transition theories, and core

³Allan G. Harkness, “De-Schooling the Theological seminary: An Appropriate Paradigm for Effective Ministerial Formation.” [Article in journal] *Teaching Theology and Religion* 4, 1 (2001): 144.

competencies. This synthesis of philosophies will both inform my practice of leadership and guide my thinking in terms of The Salvation Army becoming even more of a learning organization focused on lifelong learning.

Lerwick has noted, “Thinking philosophically requires that one ask if a positional statement actually represents a philosophy or is merely a fragmented thought.”⁴ The reader needs to be aware that while my educational philosophy will be an extension of my personal philosophy, I readily admit there may be more of the fragmentary than the whole in what gets explored here. Building a framework for a personal educational philosophy is no easy task. Chamberlain has listed the accepted six elements of an educational philosophy:

(1) A description of persons toward whom the activities may be directed; (2) an indication of the appropriate intentions for those participating and the reasons for such objectives; (3) an explanation of the assumptions about how the persons involved learn the things intended; (4) a description of the teacher’s responsibilities in helping the students to learn the materials intended; (5) an explanation of processes that educators can employ to aid the students in reaching the objectives intended; and (6) an indication of how education relates the patterns and objectives of the educational activities to the rest of life of those involved.⁵

These six elements will form the structure for understanding my philosophy of education in the sections that follow.

Element One

The Persons Served By Crestmont College

The Crestmont College Vision Statement says: “We will be a cutting edge center of learning; passionately pursuing the development of dynamic Christian disciples and

⁴L. P. Lerwick, “Alternative Concepts of Vocational Education,” *Philosophy of Adult Education*, (1979) [article on-line]; available from The College of Education at the University of Missouri-Columbia, <http://tiger.coe.missouri.edu/~ray/PhilosophyAdultEducation.html>; accessed 13 March, 2004.

⁵Ibid., 2.

promoting a life long commitment to learning.”⁶ While the vision statement tells who Crestmont intends to be, it does not tell who is served by Crestmont College, other than a reference to Christian disciples. In the summer of 2004, the student enrollment will surpass 200 for the first time, and 1,450 attended on-campus seminars in 2003. But who are these people and who will be served in the future?

One clue comes from the phrase “center of learning.” The definition hints at the agenda that the college has a broader vision for who should be served. There is an increasing push to become an open campus and to do certificate programs, and doing both would expand the service base. An open campus means that Crestmont would serve more than the clergy (officers) of the Army, which is now its primary source of students. The students to be added are laymen (soldiers), and employees of The Salvation Army, plus anyone from the community interested in our already accredited A.A. in humanities.

The certificate programs Crestmont is being encouraged to offer are in areas where the Army is recognized as a key player or leader in service provision, such as addiction recovery, emergency disaster, social services, and fund-raising. A task force working on implementation strategies has yet to report, but it is anticipated that within the next three to five years student enrollment could exceed 350 and seminar attendances surpass 2,000. This is the next plateau. While demographics would provide age, ethnic, and economic descriptions, one label can be given to all. All students linked to Crestmont College are adult learners.

Is adult learning a distinctive process? Patricia Cranton thinks so. She culled the literature and came up with the following set of general characteristics for adult learning:

⁶*The Salvation Army Crestmont College Vision Statement.* Crestmont College Catalog 2003-2004, (document on-line); available from <http://www.crestmontcollege.edu>; accessed 11 March 2004.

Adult learning is voluntary, self-directed, practical, participatory, unrelated to self concept, anxiety provoking, and engages a diversity of learning styles.⁷ Keith Jackson enlarges upon this adult education engagement as follows:

The view that adults bring something which derives both from their experience of adult life and from their status as citizens to the educational process; that adult education is based on a dialogue rather than a mere transmission of knowledge and skill; that education is not only for personal development but also for social movement; that adult education constructs knowledge and does not merely pass it on; that adult education has a dialectical and organic relationship with social movements.⁸

Is it possible to change the last two words to “religious movements” and apply this to soldiers in God’s Army? I think so. What we are about is widening the participation in terms of who is equipped to serve. But working with adults is to work with contradictions. Bamber, Duckling and Tett agree with those who say this means taking into account the context in which their (adult) learning takes place. “For conventional students, passing through HE can be a relatively smooth, integrative process, involving confirmation of what they already know and hold to be true For non-traditional students, however, the passage is more disjunctive . . .” and these support systems are needed.⁹

Finally, Malcom Knowles identifies four assumptions related to the adult learner. Adult learners understand themselves to be independent and self-directing, as bringing a vast reservoir of experience and knowledge to any learning activity, are more ready to learn when question or problem arises in their own life, and orient their learning to here

⁷Audrey Doetzel, *Transformative Learning and the Christian Post-Holocaust Educational Task*, [article on-line]; available from <http://www.cjre.org/Audrey-Docs/OXFORD2000.html>; accessed 17 March 2004.

⁸John Bamber, Alan Ducklin, and Lyn Tett, “Working with contradictions in the struggle for access.” (sic) In *Stretching the Academy: the Politics and Practice of Widening Participation in Higher Education*, ed. Jane Thompson (Leicester GB: National Institute of Adult Continuing Education, 2000), 6. The quote does end incomplete as listed above.

⁹Ibid., 163.

and now tasks and problems that they want to address.¹⁰ The more we understand about our adult learners, the better we will be prepared to serve them.

Element Two Appropriate Intentions for Those Served

The Rational and the Relational

In *Adventures in Missing the Point*, Tony Campolo and Brian McLaren argue that the church faces intense new questions and profound new challenges, but our seminaries continue to certify people insufficiently educated to face the new challenges.¹¹ A Crestmont student recently wrote some thoughts addressing this very point.

As my time to go into the field approaches, I do not feel qualified to undertake the responsibilities of shepherding people, and while I know that my time here at Crestmont is only the tip of the iceberg in my journey towards preparation, I feel that more of my time in the classroom would have been better used in the study of theology, doctrine and more importantly Scripture.¹²

Alister McGrath has suggested, “Theology is thus understood to concern knowledge, reflection and speculation. Particularly in the modern Western academic context, this can lead to theology becoming so concerned with intellectual intricacies that it loses sight of the relational aspects of the Christian faith.”¹³ One of my duties as President of Crestmont College is to certify that graduates have completed preparation to be ministry leaders. I take some satisfaction in knowing that the above student realizes that the Crestmont experience simply launches the lifelong preparation.

¹⁰D. Bruce Roberts. “What Constitutes Effective Teaching With Adults?” in *A Lifelong Call to Learn: Approaches to Continuing Education for Church Leaders*, eds. Robert E. Reber and D. Bruce Roberts (Nashville: Abingdon Press., 2000), 70.

¹¹Brian D. McLaren and Tony Campolo. *Adventures in Missing the Point: How the Culture-Controlled Church Neutered the Gospel* (Grand Rapids: Zondervan, 2003), 162.

¹²Magaly Laubach to Raymond Peacock, “Faith and Reason,” April 1, 2004, personal lotus note communication.

¹³Alister McGrath. “Loving God with Heart and Mind: The Theological Foundations of Spirituality,” in *For All the Saints: Evangelical Theology and Christian Spirituality*, eds., Timothy George, and Alister McGrath (Louisville: Westminster John Knox Press 2003), 15-16.

If Crestmont is to hit the mark and not miss the mark, it would be helpful to distill an educational philosophy that focuses on the rational/relational balance being sought in Christian higher education today. Standard 11b of the Association for Accreditation of Bible Colleges states that curriculum is characterized by “an educational philosophy in which ministry formation is viewed as an integral part of the student’s education.” Such a philosophy for Crestmont College must unite head, heart, and hands. Spiritual, intellectual, and practical formation must cohere. This would appear to be not so much a matter of integration as emphasis. The emphasis would be to balance rational head knowledge with experiential heart emotion. It would more clearly specify the intentions for those served.

Alistair McGrath tells a story of a conversation with Donald Coggan, a former archbishop of Canterbury. The two shared their concerns “over folk who left theological education knowing more about God but seemingly caring less for God” and “the burned out clergy who seemed to have exhausted their often slender resources of spiritual energy and ended up becoming a burden instead of a gift to the people of God.”¹⁴ McGrath realized that faith could be dry and cerebral but wanted a faith where the gospel impacted the way we *feel* and *live*. “The Enlightenment had championed the role of reason and vetoed any engagement with emotions or imagination. Yet I knew that writers such as Jonathan Edwards and C.S. Lewis had emphasized the importance of precisely these latter aspects of our lives. I gradually came to the realization that my faith was far too academic.”¹⁵

¹⁴Ibid., 11-12.

¹⁵Ibid., 12.

Going Deeper, Not Just Learning More

What McGrath is arguing for here is the importance of spirituality, of “going deeper” not just “knowing more.” He speaks of traditional theology that makes a distinction between two senses of the word faith. “On the one hand, there is the ‘faith that believes’—that is, the personal quality of trust and commitment in God. On the other, there is the ‘faith that is believed’—that is, the body of Christian doctrine.”¹⁶ Later on, McGrath acknowledges his debt to James I. Packer who admitted that the Puritans taught him that “all theology is spirituality.” The Puritans knew the importance of putting doctrine to use. Spirituality has its origins in the application of theology—and the application of bad theology will simply lead to bad spirituality. “If our theology does not quicken the conscience and soften the heart, it actually hardens both,” said Packer.¹⁷ For McGrath, Packer was showing the unbreakable links between theology and spirituality that *are* meant to exist:

We cannot function well as counselors, spiritual directors, and guides to birth, growth and maturity in Christ, unless we are clear as to what constitutes spiritual well-being as opposed to spiritual lassitude or exhaustion, and to stunted and deformed spiritual development. It thus appears that the study of spirituality is just as necessary for us who hope to minister in the gospel as is the study of physiology for the medical trainee. It is something that we cannot really manage without.¹⁸

So, any educational philosophy of Christian higher education will need to nourish both mind and heart. McGrath suggests three ways this can be accomplished: by enhancing our appreciation of Christian doctrine, engaging our emotions by allowing theological formulations to move us to tears of sorrow or joy, and letting theology affect the way in

¹⁶Ibid., 13.

¹⁷Ibid., 17.

¹⁸Ibid.

which we live and behave. He makes a strong case for spiritual formation being integral to preparation of leaders for ministry.

Relay Race or a Broader Track on Which to Run

To connect head and heart to hand, I found the work of L. Gregory Jones to be helpful. Jones speaks of ministry preparation as a relay race.

Churches, according to this presumption are responsible for initiating future ministers into Christian beliefs and practices. Subsequently, seminaries are supposed to teach them the critical thinking and leadership skills that equip them for their professional roles. If each party fulfills its part of the task . . . the churches will have leaders who are well equipped for faithful and effective ministry.”¹⁹

Unfortunately, neither the self-criticism of each of these partners in the process of ministerial preparation nor the criticism they have directed at one another has adequately grappled with the deepest aims and the most pressing difficulties of providing faithful education and formation for Christian leadership.²⁰ Broader pedagogical movements that shape beliefs, practices, and desires within communal context to form and educate persons for faithful Christian leadership (are desirable).²¹

What I thought was particularly insightful were Jones comments relating to the relay partners. The latter is important to The Salvation Army just now as it sorts out the benefits of residential versus non-residential training, with the former providing the more “communal context.”

Upon completing his diagnosis, Jones makes several suggestions for reshaping theological education. He makes that head, heart, hands (service) link with an overarching proposal “that seminaries ought to focus on cultivating a love of learning and a desire for God that becomes manifest in transformative service . . . not limit[ing] their

¹⁹L. Gregory Jones. “Beliefs, Desires, Practices, and the Ends of Theological Education,” in *Practicing Theology: Beliefs and Practices in Christian Life*. eds. Dorothy C. Bass and Miroslav Volf (Grand Rapids: William B. Eerdmans, 2002), 185.

²⁰Ibid., 187.

²¹Ibid., 189.

focus to ‘understanding God truly’ through attention to beliefs and doctrines. Rather, they should add to this concern ways of nurturing desire for God and for the well-being of others and ways of cultivating faith and Christian practices.”²² Jones then makes four specific recommendations; his fourth point matches the path Crestmont is currently heading:

Seminaries should consider expanding their offerings in continuing education to include academies of education and formation that could serve learners across the span of Christian life. Seminaries’ contribution to lifelong learning would continue to include professional continuing education programs, but they would also include lay academies independent from formal degree programs. Such academies would more closely link congregations to seminaries and would also link both of them to the social engagements of the laity.²³

New Opportunities and Where Scripture Fits

As deep as the preceding section has gone, we must go deeper yet. What is missing is the importance of learners acquiring skill in interpreting the Christian message and mission to the emerging age and something about the place of Scripture and theology.

David J. Bosch points towards a new era of opportunity. First of all, he believes “the ‘post’ phenomenon is not just a fad. We have truly entered into an epoch fundamentally at variance with anything we have experienced to date.”²⁴ For Bosch, as with most post-modernists, reason is on the ropes. “Enlightenment reason, which had declared itself autonomous and had conferred legitimacy on itself, is now being challenged to defend its legitimacy.”²⁵ Bosch speaks of science and religion declaring a truce. He notes significant differences between Harvey Cox’s writings in *The Secular City* (1965) and *Religion in*

²²Ibid., 202.

²³Ibid., 204.

²⁴David J. Bosch. *Believing in the Future: Toward a Missiology of Western Culture* (Harrisburg PA: Trinity Press International. 1995), 1.

²⁵Ibid., 23.

the Secular City: Toward a Postmodern Theology (1984). In the former Cox cited the rise of the secular and the decline of the religious. In the latter, he says what “appears to be more of an era of religious revival and the return of the sacral” and thus “the task of postmodern theology is to interpret the Christian message at a time when the rebirth of religion, rather than its disappearance, poses the most serious questions.”²⁶

Harvey Cox, David Bosch, Leslie Newbigin, Alan J. Roxburgh, Leonard Sweet, and Brian McLaren are just a few of the giants who have spent time in the past thirty years addressing the task of a post-modern theology. I’m arguing for greater inclusion of this theology in an educational philosophy of undergraduate level Christian education. Stated explicitly, at Crestmont College, teachers must teach and learners must learn, to interpret the Christian message and mission for an emerging age of increased opportunity.

The reader must be wondering where Scripture fits into the educational philosophy. In *Theologians in Dialogue with Donald Bloesch: Evangelical Theology in Transition*, Bloesch says he does not accept the designation of postmodern theologian, but he does believe we live in an age when enlightenment modernity is being questioned. “His policy is to retain the vocabulary of the past wherever possible, but to constantly reexamine and reinterpret each phrase and definition in light of the Word of God and the continuing guidance of the Holy Spirit.”²⁷

Bloesch sees two dominant views of Scripture. The first equates revelation with the Bible, which proceeds in two ways: “In its deductive form it begins with first principles found in Scripture and draws conclusions from them. When it works inductively, it

²⁶Ibid., 42.

²⁷Millard J. Erickson. “Donald Bloesch’s Doctrine of Scripture.” in *Evangelical Theology in Transition: Theologians in Dialogue with Donald Bloesch*. Ed. Elmer M. Colyer (Downers Grove: Inter Varsity Press 1999), 78.

compiles the facts recorded in Scripture and derives principles from them.”²⁸ The second dominant view he labels “religioethical experientialism.” According to Bloesch, in this view, “The Bible is valued because it provides the insights that elucidate the universal experience of transcendence.”²⁹

Bloesch tries to avoid the two extremes by positing a third way he calls “Biblical evangelicalism.” In this view the Bible is not revelation itself but “the divinely prepared medium or channel of revelation “that affirms . . . the possibility of real knowledge of God, but not as a permanent intrinsic quality of Scripture. Rather, such knowledge is always ‘given anew by the Sprit of God in conjunction with the hearing and reading of the biblical message.’”³⁰ Bloesch is trying to move away from propositional revelation:

Against the rationalists who reduce faith to intellectual assent to verbal truth and the experientialist and spiritualist who appeal to private illuminations over the written word of God, I affirm the paradoxical unity of Word and Sprit so that the reception of the Word is both a rational apprehension and a redeeming experience. I have considerable difficulty with the view, so appealing to those of a rationalist bent, that the Bible is impregnated with universal, unchanging truths that are waiting to be discovered and formulated. I believe the hope of theology rests on a genuine evangelical renaissance, but such a renaissance will not happen until evangelicals break out of their epistemic bondage to Enlightenment rationalism.³¹

Bloesch is searching for a way for theology to gain an ability to speak to a new generation. Erickson’s evaluation is especially astute: “Bloesch has correctly apprehended and emphasized that the end of revelation is not simply to provide information. It is given for the purpose of establishing and strengthening the relationship

²⁸Ibid.

²⁹Ibid., 79.

³⁰Ibid.

³¹Ibid., 90.

between humans and the Creator and Redeemer.”³² Scripture and theology are not just for discerning rational propositions but for underscoring relational experiences.

Beginning Attempt at Forming a Personal Philosophy of Christian Higher Education

Wrestling with the concepts in this chapter on the next generational learner has created clear intentions for Crestmont students: to nourish mind and heart, touch on both the relational and the rational, nurture a desire to know God and serve others, encourage critical thinking, promote scholarship appropriate to the emerging age, create opportunities that unite clergy and laity, provide skills to interpret the message and mission to the emerging age, and provide a scriptural theology that establishes and strengthens human and Creator/Redeemer relationships. Succeeding elements will build upon this beginning philosophy of learning and coalesce in the conclusion.

Elements Three through Five Adult Learning Theories—Educator Responsibilities and Student Outcomes

Many Authorities

“The phenomenon of adult learning is complex and difficult to capture in any one definition.”³³ Lists of characteristics of adult learners and lists of principles of adult education are plentiful. “Brundidge and Mackeracher, for example, developed a list of thirty-six such principles.”³⁴ Furthermore, “One downfall of education has been the

³²Ibid., 94.

³³Patricia Cranton. *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 1994), 1.

³⁴Ibid., 8.

tendency of practitioners to fall into fads and fashions and lose overall perspective.”³⁵

Many of these theories and classifications were covered in a prior presentation.³⁶

Choosing One Theory

The underlying focus of this chapter is on transformative learning in terms of how persons learn, the educator’s responsibilities, and student outcomes in this process.

Patricia Cranston suggests that “transformative learning occurs when, through critical self-reflection, an individual revises old or develops new assumptions, beliefs, or ways of seeing the world.”³⁷ Transformative learning theory is important to this overall discussion because it “has remained a goal of adult education through time and across cultures.”³⁸

Also, as Jovita M. Ross-Gordon has pointed out “Many would agree that during the 1990s, transformative learning theory replaced andragogy as the dominant theory of adult learning.”³⁹ Transformative learning theory travels well in general and its potential for changing meaning perspectives has been documented. A full explanation of this theory is not intended, but the promise it presents for Christian higher education should be clearer by the end of this chapter.

Three key contributors to transformative learning theory (hereafter TLT) are Jurgen Habermas, Jack Mezirow, and Patricia Cranston. Habermas developed a comprehensive theory of knowledge, human interest, and communication. Mezirow built his theory on Habermas: believing that we have to understand the meaning of our experiences, and we do this through critical reflection and rational discourse! Some critics thought that

³⁵Ibid., 20.

³⁶Raymond Peacock. *Chaos Surfing and Experiential Learning* (December: Essay submitted to George Fox University, 2003), 17-22.

³⁷Cranston, 4.

³⁸Ibid., 16.

³⁹Jovita M. Ross-Gordon, *Contemporary Viewpoints on Teaching Adults Effectively* (San Francisco: Jossey-Bass, 2002), 3.

Mezirow's processes were too rationally driven. Boyd and Myers posited a view of transformative learning as an "intuitive, creative, an emotional process." While these two views might seem contradictory, one emphasizes the rational and the other the "extra rational."⁴⁰

Two additional articles have furthered my understanding of critical reflection and rational discourse as key to learning.. The first article, *Transformative Learning and the Christian Post-Holocaust Educational Task*, by Dr. Doetzel, while using post-holocaust as its example, could just as easily used post-modernism for its application. Doetzel writes of a need to rearticulate Christianity's identity and self-understanding in view of its past in a manner that shapes the future and humanizes knowledge in a way that helps to develop moral character and social responsibility. She cites Abraham Joshua Heschel making a useful distinction between 'conceptual' and 'situational' thinking: "Conceptual thinking is adequate when we are engaged in an effort to enhance our knowledge about the world. Situational thinking is necessary when we are engaged in an effort to understand issues on which we stake our very existence."⁴¹ These existence issues cause soul searching moments that can result in what Mezirow would call a "change in meaning schemes", but others would call it conversion or "seeing differently." Doetzel asks how educators can work effectively with these personal transformations to help effect collective systemic and institutional transformation as well. She concludes that two recent developments in adult education and in theology over the past several decades can assist with this task: "A well-developed process which will draw on and effectively integrate transformative learning and theological reflection has the potential to combine conceptual

⁴⁰Ibid., 64-69.

⁴¹Doetzel, 1.

and situational thinking in a manner which is able to move the experience and energy of personal transformation to the level of collective decision-making and action.”⁴² She restates, “Three common components—the centrality of experience, focused reflection and rational discourse—attest to the similarity between Transformative Learning and Theological Reflection and indicates the possibility of effectively merging the two disciplines.”⁴³ Conceptual critical thinking and situational problem solving are key skills for emerging missional leaders. Merging these two disciplines would appear to be worthy of further exploration.

The second article, *Introducing Critical Reflective Thinking and Transformative Learning into Church Leadership Development Programs in East Africa*, sponsored by the Association for the Development of Education in Africa, speaks of themes connected to critical reflective thinking theories. “There are four main interconnected themes running through the literature on critical reflective learning, experiential learning, disequilibrating experiences, the questioning of assumptions and presuppositions and the necessity of dialog.”⁴⁴ Most of these themes are further developed in TLT. This article points out that at a 1995 consultation of international Christian theological educators at the Oxford Centre for Mission Studies, there were repeated calls for a more critically reflective approach to leadership development:

The purpose of theological education is to reflect critically on the church’s call to obedient mission. Theological education must exposit an alternative reading of reality, because we live in a culture that in its dominant modes is committed to a reading of reality that is false and will finally dehumanize and destroy . . . there is

⁴²Ibid., 2.

⁴³Ibid., 5.

⁴⁴*Introducing Critical Reflective Thinking and Transformative Learning into Church Leadership Development Programs in East Africa*, Association for the Development of Education in Africa (ADEA), Working Group on Nonformal Education, (on-line article); available www.adeanet.org/wgnfe; accessed on 17 March 2004.

room to suggest different perspectives. As the student becomes critically aware and reformulates theological conceptions about God, the church and its mission, he or she will experience crisis. Too much theological education has been constructed to avoid crisis or conflict.⁴⁵

This article indicates that traditional teaching methods do not facilitate critical reflective thought; consequently while the Church is widespread it is immature. A case could be made that as theological reflection and critical thinking are added to the Crestmont curriculum; future Army leaders will grow and mature.

Teacher Responsibility and Student Outcomes

Several authors have explained what is to be gained by combining experience, rational reflection, and discourse in education. Several common themes echo on this matter. The reflection/experience/relational approach is student centered. As such, teachers and students in Christian Higher Education can expect some of the following:

1. Students will be better prepared for real life ministry when their training is experientially based.
2. Students will have an eagerness for learning often absent in banking modes of teaching.
3. Students are empowered to take control of their lives and become proactive ministers. This will encourage students to take greater initiative and self-direction in their learning.
4. Teaching and classroom activity becomes more spontaneous and varied. It is more fun to teach. The day to day work of the teacher becomes a joy instead of a drudge.
5. Teachers have the opportunity to build relationships with students that can result in friendships or critical activism.
6. Teachers become co-learners with students and become lifelong learners as they continue to grow and mature through their careers.
7. Teachers will have the opportunity so see students' lives changed as students gain new insights and see perspectives they never saw before.⁴⁶

The forgoing thoughts and themes add another piece to the emerging philosophy. The final version is found at the conclusion of this chapter.

⁴⁵Ibid., 9.

⁴⁶Ibid., 14.

ELEMENT SIX

Patterns and Indicators

You'll know...When

An effective goals and outcomes report states, “You’ll know we have reached our goal . . .when.” Secular and Christian higher education are both going through tidal waves of change. Crestmont College, like most colleges, has been caught up in tidal waves of change that are rearranging its mission topography. William Bridges has suggested the following:

It isn’t the changes that do you in, it’s the transitions. They aren’t the same thing. Change is situational; the move to a new site, the retirement of the founder, the reorganization of the roles on the team, the revisions to the pension plan. Transition, on the other hand is psychological; it is a three-phase process that people go through as they internalize and come to terms with the details of the new situation that the change brings about.⁴⁷

The three states he mentions are first something ends, next a neutral zone is entered, and finally something new begins. He goes on to say that most changes fail because the implications have not been thought through; the three stages have not been addressed. “Because transition is a process by which people unplug from an old world and plug into a new world, we can say that transition starts with an ending and finishes with a beginning.”⁴⁸ Transition begins with an ending, a letting go. Bridges makes clear that “situation change hinges on the new thing, but psychological transition depends on letting go of the old reality and the old identity you had before the change took place.”⁴⁹

⁴⁷William Bridges. *Managing Transitions: Making the Most of Change* (Cambridge MA: De Capo Press, 2003), 3.

⁴⁸*Ibid.*, 5.

Four patterns and their indicators are mentioned below that help clarify the when. The first two patterns are borrowed from the authors quoted and the final two are my own.

One reason for stating these patterns is to connect patterns that might have been separated in the previous chapters. Another reason for stating these patterns and their potential indicators is that Crestmont College is not unlike many organizations that announce initiatives and outcomes without giving sufficient thought to transition strategies.

What follows is in no way a thorough attempt to spell out the ending, transition, and beginning of the patterns of change and transition. However, these thoughts will permit such an exercise to be discussed in transition strategy sessions at the college. Transition strategies are increasingly becoming part of moving Crestmont forward. The proceeding patterns should become more evident in the ever changing strategic plan as time progresses. (See Appendix A.)

From Information to Formation

“The scandal of the evangelical mind is that there is not much of an evangelical mind,” says Mark Knoll.⁵⁰ Robert E. Webber references a four-part feature in *Atlantic Monthly* entitled “The Opening of the Evangelical Mind” that begins by stating “Of all America’s religious traditions, evangelical Protestantism, at least in the twentieth-century conservative forms, has long ranked dead last in intellectual stature.”⁵¹ Webber notes that younger evangelical thinkers are trying to revitalize the tradition. Their concern is not the students, who seem “as outstanding as any students in America,” but “how one learns and

⁵⁰Mark A. Noll. *The Scandal of the Evangelical Mind* (Grand Rapids: William B. Eerdmans, 1995), 3.

⁵¹Robert E. Webber. *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker Books, 2002), 163.

processes information in a postmodern setting.”⁵² One student said it this way, “Information is only important if it leads to transformation.”⁵³ Webber concurs, “Transformation is the issue for the younger evangelical leaders, an issue that will shape their teaching presence in the local church, in colleges and in seminaries.”⁵⁴

Webber makes clear that younger evangelicals believe current Christian worldviews taught in Christian colleges and seminaries are essentially Gnostic, cognitive subjects to be discussed, debated, and proven. They believe “Christian faith is more than intellectual evidence. It is truth becoming truth. It is a pattern of acting and being.”⁵⁵ It is this emphasis on truth lived that has “compelled them to take new approaches to leadership training.”⁵⁶

Younger evangelicals believe that much of the seminary curriculum is built on premises from modernity and that it separates theology from practice. Webber quotes R. Scott Rodin, former president of Eastern Baptist Theological Seminary, on postmodernism and its impact on recreation of education for mission leaders:

Consider the following: the marks of the postmodern worldview include a shift from knowledge to experience, from classroom learning to living-room learning, from belief in doctrine to belief in dialogue, from informational teaching to mentored learning, from right answers to right relationships, from the single leader to teams, and from church loyalty to distrust of institutional religion.... The time has come to re-create seminary education in order to meet the needs of a church in a rapidly changing society.⁵⁷

These changes, Webber continues, include

relevance, agility, dynamism, transformational leadership, global and cross-cultural engagement, adult learning pedagogy, technology in the classroom,

⁵²Ibid..

⁵³Ibid.

⁵⁴Ibid., 164.

⁵⁵Ibid., 165.

⁵⁶Ibid., 166.

⁵⁷Ibid., 170.

interdisciplinary team teaching, mentoring, reflection/praxis learning methods, core competencies, intensive internships, spiritual and character formation, assessments with teeth, agenda-setting courses, and contextualization.⁵⁸

There is likely no better summary in moving from information to formation. Most, if not all, of these themes are at work within the Crestmont community, but to move from discussion to inclusion within the community, the transition strategies will need to be hammered out.

From Schooling Professionals to Mentoring Leaders

Eddie Gibbs provides a provocative quote by Lyle Schaller that is pertinent here. “The time has arrived for a new system for enlisting, training, screening, and credentialing the next generation of parish pastors.”⁵⁹ Recruitment, assessment, credit, and certificate programs are all current topics at Crestmont. Our thinking is in line with that of Leith Anderson who says, “We will need comparatively few graduate schools of theology and comparatively more professional schools of ministry.”⁶⁰ The danger lies between creating theologians or competent mission practitioners. The definition and inclusion of core ministry competencies has spread across the Army educational world. This definition and inclusion is in its early stages and not yet conclusive. Thus, a summary of recent discussions by our National Training Commission, which I chaired, shows something of the current state of this dialogue.

Eddie Gibbs, in *Church Next: Quantum Changes in How We Do Ministry*, warns of some of the opportunities and threats of competency-based initiatives in Christian higher education. While the goal is to produce competent practitioners, the related initiatives

⁵⁸Ibid., 170.

⁵⁹Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove: Inter Varsity Press, 2000), 94.

⁶⁰Ibid., 98.

have a cautionary double edge, if we are to take Gibbs warning seriously. Two initiatives he cites are churches that have begun to train their own and other pastors in practical ministry rather than sending them to seminaries and the intent of academies to construct theological training that is linked to cultural engagement rather than yesterday's battles. He then cautions, "While these initiatives are commendable in many ways, they are in danger of being so competency-based that they fail to provide theological and missiological foundations and critiques to ensure that the growth they seek to enhance is authentic and substantive in terms of kingdom values."⁶¹ He suggests increasing collaboration between congregation and college community as possibly more fruitful than an either/or discussion.

From Limited to Lifelong Learning

Reber and Roberts conclude their book, *A Lifelong Call to Learn: Approaches to Continuing Education for Church Leaders*, with five questions. This section will deal with the first question only: "In a society where participation in professional continuing education and adult education is growing every year, will religious institutions provide attractive opportunities for life-long learning for their leaders?"⁶² The good news is that TSA is intent on doing so. They have increased what was heretofore a basic requirement of an AA for ministry to a mandated B.A. for all officers (clergy). For several decades, any officer wishing to pursue master's or doctoral level studies have been eligible for seventy-five percent reimbursement, provided the application for higher degree studies is approved by their supervisor. Our continuing education office indicates that twenty-seven

⁶¹Ibid., 99.

⁶²Roberts, 291.

percent of officers take advantage of this program. What has been missing is a life-long learning policy to address those who do not enroll in graduate programs.

From Top-Down Leadership to Transformational Leadership

The Salvation Army is in sympathy with what Gibbs calls the movement from a “hierarchal mentality to a networking mindset.”⁶³ The Army is a learning organization but is exploring becoming a leadership organization as well. Marilyn Hamilton tells us what a leadership organization is: “A Leadership Organization creates and sustains a leadership-centered culture where leaders develop leaders from the top down and the inside out.”⁶⁴ The Army’s goal of becoming a leadership organization could be seen as idle boast rather than meaningful hope were it not for the exploration of servant, apostolic, team, and transformational leadership disciplines being currently discussed within Army circles. There seems to be a growing awareness that “without an unprecedented commitment to select and develop leaders, organizations will have difficulty liberating the innovation, quality, and learning required to successfully weather the storms of the coming years and decades.”⁶⁵ It is premature for me to say more about developments along these lines, but again I have been asked to design some strategies for moving the organization in this direction.

From Fixed to Flexible Learning

How do you view Crestmont College? As the Queen Mary docked in harbor?” asked our denominational leader, Commissioner Linda Bond in late 2003. Thank God, the answer is no, “we see ourselves raising our sails and moving with the Spirit!”

⁶³Gibbs, 67.

⁶⁴Terry D. Anderson. *Transforming Leadership: Equipping Yourself and Coaching Others to Build the Leadership Organization* (Boston: St. Lucie Press, 1998), 281.

⁶⁵Ibid. 11.

The Leadership of The Salvation Army internationally has been enamored with learning theory that comes with many names. Some of them are “accelerated, competency-based, experiential, and fixed versus flexible models.” While the hierarchy has discussed this internationally, circulated papers amongst themselves, and become committed to moving more in this direction, it was only in early December of 2003 that the material was made available to Crestmont College. Preceding sharing of the material were months of questions intimating that Crestmont was built on the wrong education model-the cognitive, class-centered model.

The organizational messages of ownership and understanding of the Crestmont journey were not only insufficient but were also two levels deep, cabinet and command heads (regional bishops). Out of ten cabinet members, eight were new last year. Three are from Canada. With most cabinet members being new to their responsibilities and even their jurisdiction, it is understandable that they are not current on Crestmont goals. The command heads have all been part of the Territorial Executive Council (TEC – a combination of cabinet and command heads) for between two and fourteen years and should not have the same gap in their understanding.

One might suspect that command heads would feel more kindly towards Crestmont if a capital campaign were not looming and they did not perceive Crestmont as competing for some of the same donors. No doubt those individuals contracted to conduct our feasibility studies will dig deeper to see if the two are related, the donor threat and the less than stellar ownership of Crestmont by leadership. On the other hand, McCarters’ study lists “embattled” manager as one of the images of the college Presidency. The President is frequently under fire from the churches for failing to prepare leaders to do

what churches want them to do, from the faculty for not increasing benefits and opportunities, and from those demanding a reduction in the budget and faculty, while others seek expansion.⁶⁶ So, it is incumbent on a President to sort out the messages and the responses. And this next section is about sorting out the initiative to emphasize experiential learning, describing what are the differences between cognitive and experiential learning models, how they apply to Crestmont, and the messages that need to be communicated.

Sorting Out the Initiative

Our sixteenth General, John Gowans, retired in October of 2002. He will be remembered for the musicals he and our current General, John Larsson, wrote as young men, his dramatic speaking abilities, his synthesis of the mission statement, and two initiatives approved during his tenure. The two initiatives were streamlining the rank system and “flex training;” the latter initiative is relevant to this discussion.

The early history of The Salvation Army was created largely by sixteen- to thirty-year-olds who committed a lifetime to the mission. There were few with formalized training beyond a high school education. Those entering Salvation Army ministry today are older, more educated, and more experienced than their predecessors. Many enter ministry as a second career, after having been educated and successful in other vocations. For several recent decades all Army officers, regardless of prior education and experience, have been put through the identical two-year intensive training experience. It was possible that a high school graduate, an individual with a bachelor’s or masters degree, retired military personnel with twenty years experience, and others could all be

⁶⁶Neely Dixon McCarter, *The President as Educator: A Study of the Seminary Presidency* (Atlanta: Scholars Press, 1996), 3.

mixed together in the one-size-fits-all curriculum. In some ways, this may not be as strange as it seems at first blush. No matter the degree, no matter the experience, many were entering ministry for the first time. Some entered with other denominational histories and therefore were not conversant with Army history, doctrine, and culture. These people found the two years largely, but not always entirely, beneficial. However, those who grew up within Army culture, had prior ministry experience, or higher education did not always appreciate the standard training experience. Thus, General Gowans sent a message worldwide in 2002 that there needed to be many schemes for preparing leaders for mission and their commissioning as Salvation Army officers, “flex training.” The Salvation Army operates in over one hundred and eight countries of the world, and the message has been received more favorably in some cultures and countries than others.

In the United States there are four schools, one for each territory, that prepare leaders for Salvation Army mission. They are in Chicago, New York, Atlanta, and Rancho Palos Verdes, California. They are bound together by the National Officers’ Training Commission (NOTC), which recommends to the Commissioners’ Conference what will comply with national uniformity and what will be territorial discretion. For over twenty years, there has been a nationally approved standard curriculum for the four territories. In addition to the initiative by General Gowans, now retired, two papers by Lt. Colonel Ian Southwell, Secretary for International Training and Leader Development are key to this discussion. Promised but not delivered to Crestmont leadership and finally secured by our own direct request, these papers are not public documents and can only be alluded to. This is a shame, because there is nothing earthshaking or avant garde in these papers

for experienced educators. The dialogue could have advanced at a quicker and more helpful pace had these documents been shared earlier than they have been. Crestmont College leadership, the President's Council, finds it is in agreement with much contained in these documents, but has also noted their limitations.

The first document relates to flexible training. The document is intended to aid implementation for those struggling with the concept. The idea of flex-training is to create a parallel structure to the College in order to facilitate the emergence of leadership. Through residential or "in-service" training, or a mixture of both, and recognition of prior experience, individuals can be brought to officership in five years rather than the now standard two. The difference being is that the five would be with a field assignment and the two would be strictly residential without assignment. A key question raised and much discussed is how can there be no "lowering of standards" while true flexibility is preserved? The response seems to be to move towards competency-based training and outcome measures.⁶⁷

The second paper is devoted fully to competency-based training. The paper focuses on competencies, capacities, and characteristics that lead to effective performance and to outlines forty-one knowledge, skill, and attitude outcomes being sought.⁶⁸ It is the opinion of Crestmont College leadership that much of what is discussed in these two position papers already exists or can be included in Crestmont models and curriculum. At the Coalition for Adult and Experiential Learning (CAEL) Conference in San Diego, fall of 2003, there were many colleges present that either had or were seeking accreditation of both cognitive and experiential models. Before elaborating on how these concepts apply

⁶⁷Ian Southwell, *Flexible Training for Officers: The General's Consultative Council*, May 2003.

⁶⁸Ian Southwell, *Competency-Based Training: A Foundation for Flexibility* (Part of a paper on Flex Training), May 2003.

to Crestmont, the differences between cognitive and experiential/competency-based learning theories will be noted in the next section.

What is the Difference?

The idea that there are at least two ways of learning is not novel. Years ago John Dewey distinguished between education as a process of living and education as a preparation for future living. Carl Rogers talked about self-discovered and self-appropriated learning. Reg Revans contrasted learning *by* doing and learning *for* doing. Others have spoken of formal and informal learning, incidental or implicit, actionable and applicable and Michael Polanyi spoke of tacit and explicit knowledge. Gregory Bateson describes proto-learning (“monitored, designed and planned” learning) as distinct from deutero-learning (“seldom...consciously controlled”). Linguists talk of acquired and unconscious learning. Alan Rogers prefers to label the two different kinds of learning task-conscious learning and learning-conscious learning.⁶⁹

Judith and Sherwood Lingenfelter have summed up the problem succinctly: “Seminaries, colleges, and secondary schools excel in the transmission of information, but few take responsibility for the character and performance of their graduates. Most recognize the critical need for character and spiritual formation, but few have found effective ways to achieve these objectives. Those who have been successful have a strong experiential component to their curriculum.”⁷⁰ W. Michael Smith has stated the problem this way. “Many seminaries . . . had their head stuck in their libraries, and were more concerned with the interests of the academies as defined by eighteenth-century notions of

⁶⁹Alan Rogers, *What is the Difference? A New Critique of Adult Learning and Teaching* (Leicester GB: National Institute of Adult Continuing Education, 2003), 14-27.

⁷⁰Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2003), 96.

theological scholarship than with preparing persons for the practice of ministry. Reform was needed at the intersection of ‘knowing’ and ministerial practice.”⁷¹ Once again the Ligenfelters get to the heart of the matter by stating “Academic endeavors do demand that a person master a body of knowledge, write a coherent research paper, and be proficient in mathematics to a certain level. The best kind of learning encompasses both the experiential and the cognitive approaches.”⁷²

The key components of experiential learning are doing and reflecting, followed by abstracting and active experimentation using the gained insights. There are, of course, strengths and weaknesses to both kinds of learning. “The value of formalized learning has not always been recognized. It has often come under attack from non-formal educators and deschoolers such as Illich and radicals like Freire. For example, “the traditional educational model where instructors impart knowledge to passive students has been repeatedly challenged, and newer models indicate that effective learning is an active process of discovery by the individual, with the teacher, if present at all, acting as a guide.” Even some establishment figures have seen formalized learning in largely negative terms; thus Faure and others were suggesting in 1972 that what they called “the academic model” was out of date and obsolete and Dore spoke of schooling as being “anti-educational.” Rahman spoke in despairing terms about the “transfer of information approach to learning.”⁷³

Others have realized that for tacit or experiential knowledge to be shared, it needs to be formulated, articulated, and wed to structure, support, and a home base. P. Whaley

⁷¹W. Michael Smith, “Missional Faithfulness: An Expanded Agenda for Theological Field Education,” October 1999 Installation Address of W. Michael Smith, Director of Field Education and Associate Professor of Christian Ministry, Christian Theological Seminary, *Encounter* (September 2000): 171.

⁷²Ligenfelter, 95.

⁷³Alan Rogers, 34.

presented an unpublished paper at a European conference and stated the situation succinctly:

Most students need tutor guidance in understanding that experience itself is not sufficient in an academic course; it has to be embedded in ‘theory’ and used in assignments with scholarly detachment and rigor. Course tutors face delicate, dual challenge – to develop students’ self confidence by valuing their experience and to develop students’ understanding by encouraging them to venture beyond the safety of their own experience.⁷⁴

Bamber, Ducklin and Tett point out that “extensive mechanisms are needed to support achievement for non-traditional students but these, it should be stressed, do not come easily or cheaply.”⁷⁵ The importance of this statement is that many propose experiential learning models in the false hope that they will be “less expensive.”

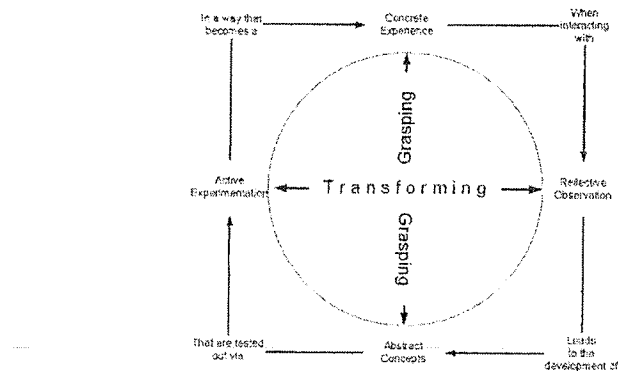
Another excellent explanation of experiential learning theory was given by Barry G. Sheckley upon receiving the Morris T. Keeton Award at the recent CAEL Conference in San Diego. Interestingly, his example was a good fit for The Salvation Army.

Experiential learning theory (ELT) evolved from the original writings of John Dewey (1938; 1943; 1958) to a more recent formulation by David Kolb (1984). As depicted by ELT (see figure 1), learners *grasp* information via concrete experiences and abstract concepts. They then *transform* (make personally meaningful) this information using reflective observation and active experimentation. According to ELT, learners in experiential programs (e.g., programs devoted to service learning) encounter concrete experiences (e.g. work in a homeless shelter) which they reflectively observe (e.g., ponder the question: what are the main features of the homeless lifestyle?) and form abstract conceptualizations about the experience (e.g., integrate experiences and reflections about “being homeless” into a mental model of ‘poverty’). To complete the experiential learning cycle, individuals then experiment actively with the abstract concepts formed via reflection on their experience (e.g. I can be of most help to the homeless if I...). In an experiential learning setting, this cycle is repeated continually.”⁷⁶

⁷⁴Jane Thompson, ed., *Stretching the Academy: The politics and practice of widening participation in Higher Education* (sic) (Leicester: National Institute of Adult Continuing Education, 2000), 164-65.

⁷⁵John Bamber, Alan Ducklin, and Lyn Tett. “Working with Contradictions in the Struggle for Access,” in *Stretching the Academy: The Politics and Practice of Widening Participation in Higher Education*, ed. Jane Thompson (Leicester, Eng: National Institute of Adult Continuing Education, 2000), 6.

⁷⁶Barry G. Sheckley, *Experience Learning: A Tribute to the Ideas of Morris T. Keeton* (paper presented at the Coalition of Adult and Experiential Learners, San Diego, November 10-13, 2003).



Adapted from D. Kolb (1984)

Fig. 1. Experiential Learning Cycle - Sheckley Presentation

Alan Rogers makes a key point that while there are two kinds of learning, the difference between learning by children and learning by adults is one of relationships. “These two elements, the use of both acquisition learning (contextualized, task-conscious) and formalized learning (decontextualized, learning-conscious), and the more equal power relationships between the teacher and the student learners, come together in the handling of the course itself.”⁷⁷ Rogers further adds that a child accepts the construct of student, whereas an adult may struggle with the construct of being both adult and student and thus how an adult comes to learning is important. And, “Rather than be normative, ascribing to all adult students characteristics we would like to have rather than as they really are, I would prefer to start where my students are, with what they wish to do, with the ways in which they have constructed themselves as adults and as students.”⁷⁸ As has often been stated, it is not a matter of either/or, but both/and in terms of teaching adults.

⁷⁷Rogers, 66.

⁷⁸Ibid.

Experiential Learning and Crestmont College

Those in the health and social service professions are familiar with practicums as part of their training. Most practicums are concurrent, one third of curriculum, with the remaining two thirds of curriculum classroom related. Holding a masters' degree in social work and Academy of Social Work certification, I have both participated in and supervised practicums over the years. So, the concept of experiential learning is hardly new.

The current debate is how much of curriculum is experiential/competency-based, and how much is theory/cognitive based at Crestmont College? This is not a simple demarcation of in class and out of class learning. Concrete experience, reflective observation, grasping knowledge via abstract concepts linked to concrete experiences, and active experimentation can take place in didactic settings as well as field settings. The process is a matter of method and location, not location alone. Alan Rogers would have us understand this as a matrix.

	Site of learning Formal (institutions)		
Processes of learning formalized			Processes of learning acquisition
	Sites of learning		

Fig.2. Site and Process of Learning Matrix, "Lessons in Leadership," 25

Both acquisition learning and formalized learning take place in both formal and informal settings, as diagrammed above.⁷⁹ This is a point not generally understood. It is very much thought by some to be either/or not both/and. Hitting a moving, undefined,

⁷⁹Rogers, 25.

target is not only frustrating, but extremely difficult. In summation, currently absent is a consensus on a minimum educational requirement for officers in the Western Territory, the competencies sought, the mix of classroom and experiential learning that is acceptable, and the resources that should be committed to preparing leaders for future mission.

One More Addition to the Personal Philosophy of Learning

This chapter evidences additional concepts to be added to the philosophy of learning. In order to prepare leaders for mission, current educational goals and outcomes will benefit by first hammering out transition strategies. Movement from traditional learning to transformational learning will be enhanced by including strategies for changes in global and cross-cultural engagement, core competencies, assessments, broadening opportunities for participation in lifelong learning and lifelong leading, contextualization, and agenda setting courses, in addition to other changes mentioned. Movement from top down to transformation leadership will be enhanced by including training in four kinds of leadership: servant, team, apostolic, and transformational. While the patterns have been described, the work of defining the indicators of movement from where we are to where we intend to be now becomes the work of the Crestmont Councils.

Summary

This chapter explored a personal philosophy of leadership education, including adult learning and transition theories, and core competencies. Between the paper and the exhibits, this goal has been met. The capstone of this chapter is a statement of this author's personal educational philosophy for Christian higher education. No doubt this

will be amended as the years advance, but I take some satisfaction that I can discuss and defend this philosophy for the time being.

My Personal Philosophy for Christian Higher Education
That Will Prepare Leaders for Mission in the Emerging Age
Via Transformative Learning and Transformational Leadership

Christian higher education is offered to adults who are independent and self-directing, who bring experience and knowledge they are ready to apply to tasks and problems they have determined they wish to address. The intent of Christian higher education should be to nourish both mind and heart and in so doing to nurture a desire to know God and to serve others. To come to a mature knowledge of God and others requires engaging theologies that strengthen human and Creator/Redeemer relationships and holy living, gaining faith formation that equals or exceeds intellectual formation, and integrating critical theological reflection with adult transformative learning. To come to mature servant leadership, the list of requirements is even longer. The learner will benefit by periodic assessment and lifelong engagement in learning to the extent they gain skills in the following areas; situational problem solving, providing Christian perspectives that challenge false worldviews, communicating and interpreting the message and mission to the emerging age, engaging individual and institutional transformation, and applicable leadership competencies related to servant, team, apostolic and transformational leadership.

CHAPTER 6

A Better Model

If institutional reality could be remade to heart's desire, what would the ideal theological school look like?

David Kelsey¹

Previous chapters have shown biblical, historical and theoretical models of learning and leadership. It has been further demonstrated that The Salvation Army has concluded that four-decade-old methods of preparing Salvation Army leaders are no longer effective. Although several models have been proposed throughout the Army world, it is this dissertation's claim that the better transition model for The Salvation Army Western USA to prepare leaders for the emerging age is the Crestmont College and Lifelong Learning Center model mandated in 2000. Methods for proving that one model is better than another are hard to come by, but two tools serve as vehicles to provide evidence that the claim has merit. Those two tools are the U.S. Army's "Rule Eight" that "Better is Better" and the three-dimensional integrated strategic positioning of information age colleges model. The dissertation concludes with mention of three transformative ideas meant to cement change in moving the strategic plan to implementation of the threefold mandate for Crestmont College.

The Crestmont College Mandates

Implementing Change is Difficult, but Better is Better

A choice was made and a mandate was given to implement change at Crestmont College. The choice was to move from the traditional model of a College for Officer

¹David Kelsey, *To Understand God Truly: What's Theological About a Theological School?* (Louisville: Westminster/John Knox, 1992), 13-14.

Training to implementation of three transformational mandates. Those three mandates were for Crestmont College to seek B.A. accreditation, to become the educational hub for the USA West, and to become a center for lifelong learning. The changes were not meant to be gradual or incremental, but transformational and transitional. The idea was not to wait for better data, better analysis, better options, but to move from visioning the future to building the future through a series of successive transformations. A battlefield maxim applies here:

A good plan, arrived at quickly and pursued vigorously is better than a perfect plan, arrived at late or executed poorly. Today's environment demands prompt, vigorous action focused on the critical point, and perfected in the execution. It is an art, not science.²

If anyone expected the new model to arrive full blown, they were guaranteed to be disappointed. It was impossible to move from concept to fulfilled promise or end point in one jump. The idea of transformational change is to move from point to point: from today, to tomorrow, to the day after tomorrow. The growing from point to point marks progress, improvement, a better space. As Sullivan and Harper say:

Better is not about improved quality, reduced costs, faster cycle time, flatter structure, empowerment, or shared information. Better may include all those things and more, but those are the dimensions of gradual change. Better is about establishing and sustaining an edge in tomorrow's world. Better is becoming something different. Better is winning.³

The mandates signaled a new approach for a new time, the desire to establish a better leadership development edge. Since 1960, most preparation of Salvationist leaders had been linked to two years and then commissioning (ordination). Of the four Colleges for Officers' Training in the USA, the West had been the only college to provide an

²Gordon R. Sullivan and Michael V. Harper, *Hope is not a Method: What Business Leaders Can Learn from America's Army* (New York: Broadway Books, 1997), 158.

³Ibid., 160. Referred to as "Rule Eight: Better is Better."

accredited A.A. degree. It appeared the West would again lead the way in providing a new norm for preparing its leaders for mission in the emerging age by implementing the three mandates and thus becoming something different and the leading edge. The difference was the three-fold emphasis on spiritual, intellectual, and service formation and the centralization of credit banking.⁴ The leading edge included, but was not limited to student outcome measures, contemporary discussion regarding leadership competencies, the Virtual Corps Learning module, the wider participation by soldiers and laity, the maximizing of classroom and experiential learning methods, the setting of a new norm with the B.A. being the educational floor for all Army officers in the Western USA, the streamlined structure that brought lifelong learning and leadership development under one hat and provided potential for creating a more seamless learning organization, etc. These elements contributed to the “better” model.

While a Territorial Steering Team can recommend and Territorial Administration can mandate change and a better model, implementing change and the new model is difficult. While there are many questions and issues to be addressed in effectively implementing a plan, while the Steering Team was to continue to advise on the implementation, in fact the mandate was handed off to the staff of Crestmont College to implement by “building the ship at sea.”⁵ No further help was to be forthcoming by the Steering Committee.

Developing the strategic plan fell to the Crestmont College President’s Council, the Board of Advisors, and Territorial Administration.

⁴Credit banking refers to the concept of being a repository for giving and receiving credit for classes taken at multiple colleges and universities. It includes credits for prior learning that would be recognized by Crestmont, but may not be recognized by another college. The concept is that by one college “banking” the credits, the B.A. is completed sooner than having multiple colleges doing so as the officer is appointed from town to town.

⁵This phrase is credited to Colonel Philip Needham, then Chief Secretary.

Rowley and Sherman say that educational institutions facing implementation of change need a three-point strategy that (1) determines what the institution will stand for, (2) makes critical choices, and (3) gains understanding of how to deal with constituency groups.⁶ What Crestmont College stands for is stated in its vision statement: “Crestmont College will advance the international mission of The Salvation Army and the Western Territory’s vision by providing effective education and training to its servant leaders—officers, employees, soldiers and friends.”⁷ The purpose of Crestmont College is to prepare leaders who “know God, know themselves and know the mission.”⁸ The decisions and choices to be made in implementing the vision were numerous and continuous because the three mandates individually caused expansion and/or growth. To achieve B.A. accreditation meant raising the educational standard for leader preparation. To become the educational hub meant centralizing the responsibility for developing not only officers, but laity, employees, and staff. To become a lifelong learning center extended the scope of supporting leadership development beyond seven years, to obtain a B.A., to a lifetime through continuing education. These were huge mandates to undertake and the burden of achieving them was placed squarely on the shoulders of the Crestmont College staff, Board of Advisors, and Territorial Administration. If that were not enough, Crestmont College had many constituencies to communicate with—not all of them friendly and each wanting something from the changes occurring.

There was an immense learning curve here not only for the college staff, but for the entire Army in the USA West. Left on its own to build the ship at sea, the staff and

⁶Daniel James Rowley and Herbert Sherman, *From Strategy to Change: Implementing the Plan in Higher Education* (San Francisco: Jossey-Bass, 2001), xvi-xviii.

⁷See also TSA mission statement and West USA vision statement, www.crestmontcollege.edu.

⁸*Orders and Regulations for the Training of Salvation Army Officers in the United States of America* (Alexandria, VA: National Headquarters, 1994), 5-6.

advisors selected a three-part strategy comprised of sorting out the structure, strategic planning, and linking the plan to implementation. This game plan, the previously mentioned “Rule Eight,” and the model described below, are simply means to express evidence to support the main claim and address the concepts, challenges and changes woven into the mandates.

Sorting Out the Structure

Rowley and Sherman have indicated that when an organization has selected a particular strategy, planners and administrators are tasked with altering or creating the organizational structure to carry out that plan. They say, “There seems to be no specific prescriptive manner in which college and university leaders and strategic planners can map out their current position and look at alternatives.”⁹ Consequently, they designed a model to map positions and compare alternatives. The model addresses the challenge “that is unique to the academy and that reflects the complexities of a dual-governance system in which top-down planning (the general business model) doesn’t work.”¹⁰ Their model is helpful in determining not only if Crestmont College is clear about its chosen structure but also about its development. Rowley and Sherman began by identifying sixteen different conceptual models for colleges and universities. These models are then spread over a three-dimensional schematic tracking large to small resource bases along one axis, more consumer-oriented or more provider-oriented systems or philosophies along the other axis, and a three-tiered risk/survival factor within the box itself. The reasons given for these particular three dimensions are that resources provide the basics for all campus activity, the prevailing organizational philosophy determines the direction

⁹Rowley and Sherman, 28.

¹⁰Ibid., 25.

the institution will pursue, and that as environments become more unstable and unpredictable, risk increases.¹¹

Secondly, the sixteen types of academic institutions mentioned by Rowley and Sherman are broken into two sets: the classical forms of colleges and universities, and the new breed of colleges and universities. The classical forms include research, comprehensive, small, community, and specialty colleges and universities.¹²

Thus far, two of the four elements in the model have been covered: the 16 types of colleges and three dimensions of relative available resources and relative provider-consumer orientation. There are two more elements that need to be summarized before the full schematic is shown. The final two elements have to do with competitive advantage and strategic approaches for integrating the changes into the culture.

No college can do everything for everybody. The marketplace today is expanding and unique in that it has created a two-tier system of competition, both public and private. So, every college needs a method for determining its position in and approach to the marketplace. Rowley and Sherman underline Michael Porter's statement that the only colleges that can obtain competitive advantage are those who make a specific selection of a competition strategy. "All thriving organizations (including colleges and universities), whether through deliberate planning, accident, or emergent actions, create for themselves an overall competitive strategy of either (1) low-cost leadership, (2) differentiation, (3) low-cost focus, or (4) differential focus."¹³

While the foregoing relates to position in the market, the following relates to strategic approach to the marketplace. This is the fourth and final element of the model. Rowley

¹¹Ibid., 29-34.

¹²The other seven are listed in footnote 46, this chapter.

¹³Ibid., 85-94.

and Sherman view Miles and Snow's four business strategies as a continuum of possible actions that an organization can take to integrate the changes into its culture. Moving from perception to reality in terms of understanding and accepting the changes is one way to measure their integration into the culture. The four strategies are prospector, analyzer, defender, and reactor roles. When the model is digested, it basically asks and answers four questions: (1) Does the college know what type of college it is? (2) What does the campus know about its resources? (3) How has the college positioned itself in the market? (4) Does the college have a strategy for maintaining or improving that position? If Crestmont College can answer these questions satisfactorily, the chances that the model for preparing leaders will succeed and become a better model are increased. With this in mind, the full three-dimensional model is shown below and followed by the four questions being asked and answered as they relate to Crestmont College.

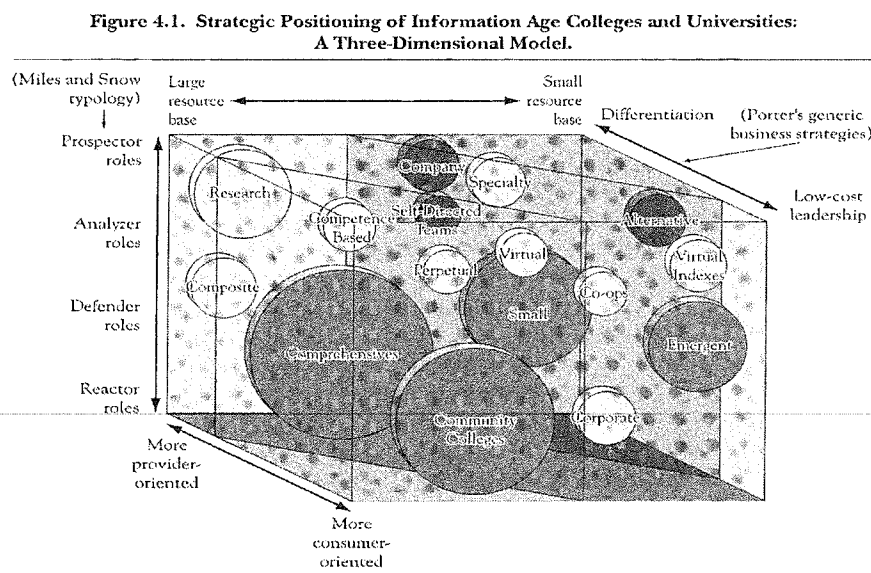


Fig. 3 - From Rowley & Sherman, "From Strategy to Change," 106.

Crestmont College Knows What Type of College It Is

The question has been turned to a declaration. Using the Rowley/Sherman model, one can see Crestmont College is a blend of several concepts. It is small, going from sixty cadets in 2000 to two-hundred-twenty-five cadets, officers and employees in 2004 and aiming to more than double that number by 2010. It is competence-focused and outcome-based in that it is spurred on by calls for assessment by both internal and external constituencies. It is a company college to the degree it exists at the will of the organization and is extremely sensitive to the needs and wants of the company. It is a perpetual college in that it proposes that the learning process is continuous rather than discontinuous and it seeks lifelong relationships with its learners. These one-sentence definitions are culled from pages of explanations describing each of the types but helpful nonetheless in describing how Crestmont College views itself.¹⁴

However, Crestmont College is more than a small, competence-based, company, and perpetual-focused model. Crestmont College is clearly a missional model. This is important because one of the central themes in Christian higher education is the debate regarding unity and fragmentation. This can be said so many different ways. Several times the point has been made that Crestmont College seeks to integrate spiritual, intellectual, and practical formation. But there exist other ways of saying this that are descriptive of Crestmont College. “Down through the centuries, we have seen, in turn, models based on (i) apprenticeship (found in the Bible), (ii) monasticism (from the fourth century onwards), and (iii) the university (during the early modern period). It was the last

¹⁴Ibid., 25-84.

of these that for the first time emphasized knowing, at the expense of doing and being.”¹⁵

A more unified model is needed and the most recent burst of thinking focuses on missiological education. The distinctive characteristics of the missional model is that it overlaps key aspects/emphases of the “classical” (thinking theologically), “vocational” (developing skills), “dialectical” (ethos and insight), and “confessional” (cognitive knowledge) models.¹⁶

In contrast to these, though it also overlaps in particular ways with each of them, the “missional” model of theological education places the main emphasis on theological *mission*, on hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension. On this view theological education is primarily, though not exclusively, concerned with actual service-informed and transforming – of the kingdom and therefore primarily focuses on acquiring cognitive, spiritual-moral, and practical obedience.¹⁷

For those who have followed the North American debate on two contrasting models of what Christian Higher education is and should be, it is refreshing to find that of what Christian higher education is and should be, it is refreshing to find that “Christianity in fact mandates a third type of excellent schooling altogether, one hitherto ignored by major Christian communities.”¹⁸ That third type is mission focused, but in addition to type, there remains one further element to be added to the discussion of structure, the delivery system, which can be described at Crestmont via three concentric circles of campus based, distance learning, and extended education. The A.A. program is campus based, the B.A. program and extended lifelong learning are online and campus and

¹⁵Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: William B. Eerdmans, 1999), 134.

¹⁶*Ibid.*, 142-43.

¹⁷*Ibid.*, 144.

¹⁸David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Grand Rapids: William B. Eerdmans, 1993), 5.

satellite-campus based.¹⁹ Altogether, it is the intent of Crestmont College to prepare leaders for mission in the emerging age. One of the ways it does this is by clearly knowing its type and its delivery system. Crestmont College is small, competence-based, but also company, perpetual, and mission focused and delivers learning opportunities via campus, distance, and extended strategies.

Crestmont College Knows its Resource Base

The resource base for Crestmont College centers on cash flow, the campus, and committed individuals. Crestmont has a unique cash flow. It is typical worldwide for The Salvation Army Territorial Headquarters to take full responsibility for funding their College for Officers' Training, usually by earnings from endowment. When Crestmont College was created, three Deans were named: one for the School for Officers' Training, one for the School for Continuing Education and one for Business Administration. The need for additional financial pools of support became a necessity but not a reality as one school expanded into three and the budget grew from \$4 million in 1999 to \$7 million in 2004. Out of a \$7 million annual operating budget, the denomination funded \$6 million; \$1 million was provided by fees and fundraising. It was anticipated that another half million to \$1 million could be raised by federal and state tuition grants, providing the required "GAGAS" audit proved successful. The entire idea that a college operated by TSA would need to raise operational funds was fresh and disturbing because TSA has highly honed its fund-raising muscle for its front line operations but limited its colleges' fund-raising capacities. For more than ten years TSA has been "America's Favorite

¹⁹Potentially any or all of the ten divisional centers are informally satellite campuses, although for accreditation purposes they would need to meet certain standards to formally be designated as such. These centers are located in Anchorage, Denver, Honolulu, Phoenix, Portland, Los Angeles, San Diego, Sacramento, San Francisco, and Seattle.

Charity.’’²⁰ For the Army, raising dollars for charity is a given, but for education debatable.

A further challenge here is that the turf is divided geographically among the divisions. No matter what fundraising Crestmont College creatively attempted, we were treading on someone else’s turf and usually denied access. What was true for raising operational funds was also true for raising capital funds. Securing support for the aforementioned \$40 million proposed capital campaign made divisional leadership nervous because they saw the college competing for scarce resources and their own capital campaigns. Crestmont fundraisers, on the other hand, thought they would find new donors for both Crestmont specifically and TSA generally, as folks made the link that the officers that serve their community were trained at Crestmont. Finally, in spring of 2004, a determination was made to launch a \$10 million phase one campaign in the fall of 2004 and to make this a campaign launched by Territorial Headquarters, not by Crestmont College. The campaign would be aimed internally to Salvationists and externally to foundations and researched donors with known educational interests. The Army seldom launches a capital campaign without hiring professional counsel. In this case *Journey-TouchPoint* was hired. One objection seems to be minimized with the foregoing strategy: since all ten divisions report to Territorial Headquarters, the objections to the campaign were less strident than if the college itself was doing the fundraising.

But dollars are not Crestmont College’s only resource. Certainly a major resource is its campus. Forty-four acres, situated at the end of the Palos Verdes Peninsula, across the street from the former Sea World, and zoned institutional, the property was recently

²⁰John Sedgwick, Loch Adamson. “Calling the Troops,” *Worth*, November 2001, 1.

appraised for just over \$26 million dollars.²¹ The institutional zoning explains the moderate value of the property since if it were zoned commercial; some developers have estimated its worth at over \$100 million dollars. One key Board of Advisor member has suggested that the chances of a zone change are minimal. The city of Rancho Palos Verdes has never changed an institutional zoning in its thirty year history and they are looking for more land to zone institutional, not less.²² Staff and zoning commission members have privately told us that we could wage a ten-year battle to change the zoning and the answer would be the same as at the beginning: “No.” Therefore, the strategy was to have a capital campaign and improve the campus. The capital campaign was proposed to improve student and faculty housing, expand the library, develop a student center, and improve the conference center which houses many of the conferences and continuing education programs. While some see the campus as a liability, the grace to accept God’s gift of this campus and improve it is something needing further discussion.

One link between the cash flow and the campus is that when THQ vacated the campus, \$2 million in operational fees for the grounds, buildings and programs left behind were assigned to the Crestmont College budget. Programs left behind included the Territorial Museum, the Conference Center and the Territorial Education Department responsible for processing higher education applications and grants. These additional programs and care of the campus inflated the cost of the overall budget.

²¹Sandra L. B. Kessinger to Paul R. Curnow, 31 March 2003, opinion letter to Community Relations Director shared with Crestmont College, “Valuation of Crestmont College located at 30840 Hawthorne Boulevard, Rancho Palos Verdes, California, 90275.”

²²John Cartwright, informal interviews, January-June 2003, by Jerry Ames, Olivia Yates and Raymond Peacock on several occasions. Mr. Cartwright served on the Crestmont Board of Advisors and was the former chairman of the Rancho Palos Verdes Planning Commission. As such, he requested general citation, not specific quotation.

On the income side, fees for residential students were computed to be \$11,550 per year and for those in the B.A. completion program, \$2,560 per year. A constant objection to the mandated B.A. was the cost, but a cost comparison with other state and private colleges demonstrated the Crestmont B.A. program is the most cost effective. Furthermore, officers received 75% reimbursement by an education fund and only 25% was paid locally. The latter totaled \$641 dollars per year per individual for six units in the B.A. completion program include round trip transportation when coming to campus.²³ For individuals and local units who needed to pay the matching 25%, this was highly affordable. The ability to launch into Pell Grant and Cal Grant scholarships to support students and to locate new donors to expand and improve the facility are leading edge for a Salvation Army college.

People are the other resource linked to Crestmont College: students, faculty, Board of Advisors, donors, and headquarters staff. Rowley and Sherman say, “The human core is crucial to the well-being of a well-run, strategically oriented campus. An outcome of the strategic planning process is having a new culture of cooperation and creativity that will clearly benefit the campus.”²⁴ To describe the rich human resource connected to Crestmont would take more skill than this author has available. Their interest, involvement, and intuitive ways of advancing the mission are individually valued, profoundly appreciated, and absolutely remarkable. To begin to describe their contributions would add another chapter to the dissertation. Thank God for those who have invested time, treasure, or talent to move Crestmont forward.

²³PowerPoint Script, *Crestmont College Annual Review* (December 8-9, 2003), 6-7.

²⁴Rowley and Sherman, 313.

Crestmont College Knows Its Market

Crestmont College not only knows its market, it knows the value it brings to those it serves. There are two markets, internal and external. The initial internal strategy to increase student population was to move from cadets only in the A.A. to officers in the B.A. and employees and laity in both. As strictly a College for Officer Training, the size of cadet classes over the past ten years has averaged twenty-three. At no time during this period have there been more than seventy-six cadets on campus when first and second year classes are combined. The immediate expansion of those enrolled in the B.A. program included recently commissioned officers enrolled in the five year degree completion program, and other officers on the field seeking to complete their bachelors degree. Enrollment in the B.A. program reached an additional 180 students by 2004. Beyond cadets and officers, the additional students being sought were SA employees and laity. The latter, exceeding 100 students by 2004, were being enrolled in certificate programs, seminars and the A.A. and B.A. programs.

If there was any slowness in enrolling employees and laity in certificate or degree programs, it was due to one major concern: accreditation. We needed certainty that candidate status was in view and that Salvation Army administration continually supported the accreditation process. Nonetheless, the campus moved from serving an average of seventy-six students per year to over 300 per year in a four year span with the next plateau of 500 students clearly possible internally by increasing online or onsite classes to employees and laity. The external initiative was to open the campus to anyone desiring an A.A. and choosing to enroll. Interest from Salvation Army youth, neighbors on the college peninsula led us to believe this was worth launching.

One of the values of the Crestmont College program has been its policy of accumulating credits for the officer no matter where the officer is assigned. For years, newly commissioned officers have had short term appointments in multiple locations and found that completing a B.A. could take up to ten years. I personally attended six colleges over seven years before accomplishing my B.A. after commissioning. Frequent assignment transfers are common for younger singles and married couples without children. Transferring credits from college to college has been a problem given that each college governs which credits it will accept, most colleges want the senior year done through their institution, and the Army limits class loads to six units per semester for its officers.

Another value Crestmont College brings to the Army is that the denominational distinctives can be given emphasis and the mission applications can be made. In fact, guidelines for course curriculums are monitored for the inclusion of these elements. For those who favor obtaining a B.A. from other institutions, this is what has been done for decades. The result is that the student learns denominational distinctives and applications other than our own, and, while not itself detrimental, learning these is not mission critical. With a high degree of officer candidates being new Christians or from other denominations, a common complaint is that they “are not yet Army”-they have not fully learned or adopted Army values and practices. Sending them to other denominational colleges does not minimize this particular complaint. If denominational distinctives and particular theological perspectives are important to other Christian colleges, should they not be important to The Salvation Army as well as it prepares its leaders for mission? There seems to be a desire for the result of producing “blood and fire officers,” but some

ambiguity where this spirit can be taught or caught. A bachelor's program that monitors and incorporates these values is one way to achieve desired results.

The size of Crestmont's market is the number of officers, soldiers and employees in the USA West. The numbers as of 2003 were 1,044 officers, 18,029 soldiers, and nearly 10,000 employees. This is our primary market. The secondary market is often generically labeled "others" and relates to those who may simply be interested in taking a class or securing an A.A., but may not be linked in any specific way to The Salvation Army. Often referred to as our "open campus program," the concept was that the A.A. in Christian Ministry in 2004 and the A.A. in Humanities in 2005 was to be open to anyone who applied and was accepted. The pilot program was launched in September of 2004. Our market then is Salvationists and others. Our methods of delivery are campus, on-line, and on the road at satellite centers. Crestmont College is, of course, most familiar with its internal market. It is the external market of "others" that has been slow in developing. Essentially, the A.A. in Christian Ministry was to be a pilot project with a goal of ten students enrolled to launch both 2004 and 2005 classes. The plan was to build other initiatives on this limited pilot project. As can be seen, by the major, the nearly exclusive market was internal giving further emphasis to Crestmont College being a company college. The road to opening classes to those beyond the cadet body is a slow but determined process.

Strategic Planning

Crestmont College Has a Strategic Plan for Improving Its Position

The strategy for improving Crestmont's position is two fold, but interwoven: the accreditation process itself strengthens and informs the separate strategic planning

process. Accreditation and the strategic plan were seen as ways to provide strength and structure for moving ahead during the transition.

No mandate, no plan, no vision arrives full-blown. All plans of getting from here to there involve change and transition. Bridges says that sometimes the two terms are used interchangeably, when in fact there are several important differences. With change the focus is on the outcome; with transition there is a three-stage process of letting go, going through, and coming out or going on. Transitioning begins with an end and ends with a beginning.²⁵ Bridges elaborates on leading people through the neutral zone. But the journey from one identity to another is seldom straight line. There are always those wanting to move ahead and those wanting to return to the safety of the departed shore. Strategic transition planning is a good model for “building the ship at sea” (See Exhibit A).

Accreditation

The two commonly stated purposes of accreditation are to assure the quality and improvement of the institution or program. Thus the selection of accreditation as one process to improve position seems self-evident. The perception by many is that accreditation has driven Crestmont College to become “too academic” and to ignore the more practical aspects of ministry leader preparation. In fact, we evaluate all recommendations from accrediting bodies in light of our mission and established goals. We examine ourselves critically to ascertain to what extent these goals are being implemented and upheld by the institution. WASC has extended an opportunity to Crestmont College to be part of a pilot project for “institutions with a history of

²⁵William Bridges, *Managing Transitions: Making the Most of Change* (Cambridge MA: DeCapo Press, 2003), 4-5.

substantially meeting or exceeding the standards” for accrediting both the A.A./B.A. simultaneously and faster. Becoming an invited participant in this pilot project is a compliment to us.²⁶ Furthermore, for those worried about our overdosing on academia, one of the elements WASC has complimented Crestmont College on in the past is having one of the best field practicums of any college reviewed.

It is my personal opinion that it is not the accreditation that is the problem, but the problem we have made accreditation. In essence, there were two accreditations (WASC and ABHE)²⁷ and one California state application for permission to grant a four-year degree that were being worked on simultaneously while trying to design improved governance and financial accountability components of the program. It is these two components that seemed to be the two major hurdles to master according to site visit reports by the accreditation bodies.

In the case of the governance, our Territorial legal staff was most helpful in designing a proposal that has passed review by both Territorial and International Headquarters, giving a green light to proceed to nominate members to the Crestmont College Council in 2004 and implementing actual meetings in 2005.²⁸ The Crestmont College Council would be sufficiently autonomous, focus solely on the integrity of Crestmont College, and have elected and appointed members as contrasted with the current Board of Directors that has responsibility for the entire Western Territory and its members are all appointed.

²⁶PowerPoint Script, *Crestmont College Annual Review* (December 8-9, 2003), 4. Dr. Barbara Beno’s letter of 11/25/03 to our Provost, Dr. Dennis Vanderweele, regarding “joint accreditation” of the A.A. and B.A. were summarized for the presentation.

²⁷The regional accreditor is the Western Association of Schools and Colleges. The specialized accreditor is the Association for Biblical Higher Education.

²⁸An essential element of ABHE standard 6, regarding governance, is having a governing board that is sufficiently autonomous to protect the integrity of the institution. At the moment, the governing board for the college is the corporate board for TSA Western Territory, a California Corporation. The proposed and approved Crestmont College Council would improve the governance focus but was sufficiently connected to the corporation as to retain denominational linkage.

The financial accountability component will no doubt take us into 2005 before it is acceptable. In short, our accounts are intertwined with Territorial Headquarters to the degree that providing a separate audit is problematic and expensive.²⁹ For students to be eligible for federal and state aid, the institution must provide a satisfactory GAGAS audit. Years ago student aid was provided when our School for Officers' Training had an articulation agreement with Azusa Pacific University, but this would be the first time students of Crestmont College would be eligible through Crestmont alone.

Another common fear voiced frequently is that somehow accreditation impinges on organizational autonomy. This is never the case. The Department of Education recognizes accrediting agencies as promulgating standards of quality and criteria for institutional excellence, not as having legal control over institutions or programs. While licensing of programs is often mandated, accreditation is voluntary, at least for now. There is more to fear in a bill currently in Congress that would remove the voluntary accrediting agencies and replace them with mandated governmental accreditation. Those who avoid voluntary accreditation unwittingly fall into the hands of those promoting governmental accreditation. The U.S. House Higher Education Reauthorization Act-Bill (HR 4283) has elements that should concern most Christian Colleges, including Crestmont. Some of those elements include: graduation and student retention, transfer of credit, regulations on college price setting, student outcomes measures, states as accreditors, public disclosure, governance capacity, intellectual diversity, and student unit record data. These are just a few of the critical issues that, if government regulated, could

²⁹An essential element of ABHE standard 6b relates to a budgeting process that serves as an effective instrument of financial control. With the accounting intertwined, a monthly balance sheet has been problematic.

be mission intrusive to Christian colleges.³⁰ Thus, Crestmont College has made the conscious choice to pursue self regulation through accreditation standards over governmental regulations. To choose otherwise is to speed the day when achieving voluntary standards is replaced by meeting mandated governmental regulations, since the option of not being accredited or licensed is slowing, but surely eroding.

The Crestmont College Strategic Plan

Jane Thompson introduced *Stretching the Academy: The Politics and Practice of Widening Participation in Higher Education* with these words: “Widening participation in higher education is a way of ‘stretching a system’ that was once designed for an elite to accommodate a much wider social mix of students”³¹ This book has much to teach about widening participation, adult experiential learning, and the British higher education system. The latter is particularly important since many, but not all, of the Army ideas for preparing future leaders are IHQ-based and therefore British-centric. Those who leave their thinking cap off, are often willing to rush to adopt the internationally recommended ideas without first thinking beyond the global to the local educational culture. Thompson does discuss one tension that I believe to be at work in our Army culture, though more nearly resolved in our American educational culture. That tension is between credentialism and collaboration. The two concepts are simply that the institutional degree is more important than the partnership between the “lifeworld” and the “institutional

³⁰Larry McKinney to ABHE members, December 3, 2004, a letter with report, “Update: Reauthorization of Higher Education Amendments.” Dr. McKinney is Executive Director for ABHE.

³¹Jane Thompson, ed., *Stretching the Academy: The politics and practice of widening participation in Higher Education* (Leicester, GB: National Institute of Adult Continuing Education, 2000), 3.

systems world.” For some reason this becomes an either/or discussion rather than a both/and discussion within many Army circles.³²

While the forgoing tension is part of TSA organizational mix, the three major points to be made here are that in implementing the mandates, Crestmont College was stretching the institution, widening participation, and increasing its collaboration. These activities required a strategic plan with goals and annual objectives. The plan was meant to move Crestmont from the neutral zone to implementation of the new mandates, the new beginning. (See Exhibit A). Shakespeare wrote about the “Seven Ages of Man.” Bridges suggests there are seven stages of organizational life: (1) dreaming the dream, (2) launching the venture, (3) getting organized, (4) making it, (5) becoming an institution, (6) closing in, and (7) dying.³³ It is my contention that in less than four years, the implementation of the three mandates has moved Crestmont College into mid-stage three which is marked by role specialization, establishing of financial controls, clarity of mission, and hiring the experienced. Bridges says, “Those who survive this stage come out with new structures, practices, systems, agreements, and habits that they need to take their place in the world of ‘grown up organizations.’”³⁴ Crestmont College has not yet moved to stage four, which is the stage of reaping the rewards of earlier development.

Through the accreditation and strategic planning process, Crestmont College is moving towards implementation of a better model. The response to accreditation

³²Over 40 years ago, before I entered Salvation Army Officership, I asked my officer/pastor if I should go to college before entering our School for Officer Training. He gave what he thought was a clever answer, “No, the Army is getting worse by degrees.” Forty years later, few discussions can be held on this subject of attending college without the mention of “becoming too academic,” as if gaining a degree or a credential could be akin to contracting a disease. While most are seeking a balance, some simply reflect their bias with these statements. Despite repeated comments that the Army is not anti-education, anti-accreditation, or anti-credential, the foregoing comment regarding being “too academic” is far too prevalent in all discussion on this topic and leaves some unconvinced.

³³Bridges, 76-82.

³⁴Ibid, 80.

standards brings clarity to how Crestmont College is improving its mission focus, assessment and planning, institutional integrity, authority and governance, administration, institutional resources, enrollment management, admissions, student services, faculty resources, library resources, academic programs, and assessment of student learning and development.³⁵ TSA places high value on external and internal fiscal audits.

Accreditation is an external program or institutional audit. Having been responsible for six internal command program audits for twelve commands in the Western USA,³⁶ I can state factually that both Crestmont College and THQ Administration have been dissatisfied with every evaluation template designed for Crestmont College over the past ten years. Since it has no better tool to offer, TSA should value the external accreditation audits of WASC and ABHE to the same magnitude it values the external fiscal audits of the programs and institutions it operates. Both WASC and ABHE have given encouraging reports regarding our developmental progress, and, therefore, I would conclude there is no measure other than these accreditation audits that demonstrates the mandated model is a better model than prior models.³⁷ Inclusion in the WASC pilot project for joint A.A. and B.A. accreditation and assurances from ABHE that most everything was in order for a positive candidacy status reinforces this claim. Any other criteria or standards for a better or best model are purely informal, unwritten, unproven, and probably highly anecdotal. The strategic plan is an outgrowth of the accreditation process and meant to move the model forward-to link the plan to implementation.

³⁵This is a brief summary of the ABHE twelve Comprehensive Integrated Standards. WASC has similar standards.

³⁶I served as Program Secretary for the Western USA Territory from 1996-2002.

³⁷ABHE and WASC site visit reports are available on file at Crestmont College and referred to in President Council Minutes, also on file.

Linking the Plan to Implementation Transforming the Culture

Presidential Ideas

Many of the issues presented in this dissertation are those most pressing to me as President of Crestmont College. While a fair share of the ideas presented are my own, there is a desire to discover solid ideas that transcend this one author, this time and space, and around which the Army might rally. Duane Litfin has suggested that some ideas important to Christian higher education “are also painfully out of step with the intellectual climate of our times.”³⁸ It seems valuable to know which ideas are in step and which are out. The majority of the ideas presented in this dissertation are from recent sources with the authors describing a clear line between past, present, and future.

Litfin further suggests that presidents are not only their school’s chief spokesperson, but, more frighteningly, occupy a role of “living logo” for the school.³⁹ In other words, the president speaks the concepts that have currency within their college, and the image of the president and the college are closely linked. This can have some interesting ramifications. Litfin suggests one in a witticism that is summarized as follows:

The job of the president is to speak for the institution, the faculty is to think for the institution, and the dean is to keep the faculty from speaking and the president from thinking for the institution. The president who aspires to think for the institution can become an awkward problem indeed.⁴⁰

Another author, McCarter, suggests that the president has many images and one comes close to home. “The president is seen as a person trying to run an institution under fire from the churches for failing to prepare persons to do what churches want them to do

³⁸Duane Litfin, *Conceiving the Christian College* (Grand Rapids: William B. Eerdmans Publishing, 2004), 2.

³⁹*Ibid.*, 5.

⁴⁰*Ibid.*, 7.

. . . caught in the crossfire between trustees demanding a reduction in the budget and faculty and staff desiring to increase their numbers and their salaries.” McCarter asks how a President can provide leadership in such circumstances, particularly when denominational education institutions are famous for “shared governance . . . leaving the president responsible for everything, but having little or no power to make decisions.”⁴¹

While the history and the current roles and responsibility of a seminary president have evolved and grown, two sentences from McCarter sum up the role nicely. “Historically, it appears a president’s job is shaped by interaction of the internal demands of the school and the external pressures from ecclesiastical and academic groups, governmental bodies, and local communities. The functions vary as the organizational models shift, as denominational structures are altered, as state and federal governmental bodies issue new regulations.”⁴²

While Crestmont College is not a graduate seminary, McCarter uses inclusive language that includes a number of traditions, models, and names. Regarding the latter, he cites such names as university divinity school, school of theology, theological seminary, school of ministry, school of religion, all of which he refers to as schools, institutions and seminaries for the sake of variety. Essentially, he is comfortable with whatever a denomination chooses to call its school that prepares mission leaders in their beliefs and practices. The importance of this is that prior to Crestmont College bearing that name, it was called either the College for Officer Training (CFOT) or the School for Officer Training (SFOT), with a Principal at its head. Whatever labels or models The Salvation Army chooses for its educational center, whatever title it chooses for its leader,

⁴¹Ibid., 2-3.

⁴²Ibid., 31.

President or Principal, many of the conclusions of the Lilly study and McCarter's book arising out of the study are applicable and familiar. TSA might do well to not learn all our lessons the hard way but to take several pages from this book/study, convene a forum on its applications, and reap the benefits of others experience.

One example of a lesson to be learned is that "presidents . . . need to be active in any denominational moves, not simply to argue for the survival of their institutions, but to contribute to the health of the larger body by imaginatively considering alternatives . . . [such as] What can these unique institutions contribute to the health and well-being of the larger church?"⁴³ In other words, the voice of the President should be heard when denominations make decisions regarding not only the institution but the organization at large. To silence that voice is to do a disservice to both. Unfortunately, the role of President is not a comfortable role for TSA to accommodate. That the President may aspire to think is indeed awkward in a system where the President's role has not been clearly defined.

Thinking about Implementation

Most rivers that flood return to their original channels. Most tidal waves, though they alter shorelines, recede to their ocean basin. There is no reason to think that plans implemented will stay implemented. The story of Moses comes to mind and is used by many authors when discussing vision, mission, leadership, learning, and planning. The children of Israel, brought out of Egypt and its slavery, marched toward the Promised Land, many actually wanted to return after having crossed the Red Sea. For the children of Israel, there was no going back, because the Red Sea had come together again. Seldom, if ever, do college presidents have Red Seas to cement their plans in place, and

⁴³Ibid., 136.

thus other realities are needed. From my undergraduate studies in sociology, I recall Kurt Lewin's theory of change comprised of "unfreezing, moving, and refreezing." Without calling it such, Lewin was describing transformation that faces reality and changes the culture. As mentioned, in nature things change constantly. There is never a time when something is not in flux. Greiner suggests that in the development and implementation of a strategic plan, people often assume that a single event or perhaps a series of events will transform an institution to a different state. People often fail to comprehend that the drive for change is an ongoing process and that change is both evolutionary and revolutionary.⁴⁴

The word transformation is not used casually. I embrace the meaning given by Angelo who says, "Transformation denotes significant, qualitative change, not merely tinkering with, or adding on, or moving bits about. Meaningful improvement typically requires years of well-conceived, well-led, sustained effort."⁴⁵ There are many things to be aware of and have control over when implementing a plan, and there is never a final plan satisfactory to all. However, it is my contention that significant, qualitative change came about at Crestmont as a result of three *transformative ideas* that were woven into the implementation of the three-fold mandate given to Crestmont College. Had we advanced in our institutional research, these changes might be better documented than they are. In a sense, the articulation of these ideas is themselves a precursor to forming such research. The three transformative ideas are distilled from a diversity of perspectives and include

⁴⁴L. E. Greiner, "Evolution and Revolution as Organizations Grow," *Harvard Business Review*, May-June 1998, 1-11.

⁴⁵Anne F. Lucas, *Leading Academic Change: Essential Roles for Department Chairs* (San Francisco: Jossey-Bass, 2000), 74.

the following: the choice of an implementing strategy, a shift in the learning paradigm, and a development of new mental models.

The Choice of Implementing Strategies: Transformative Idea One

Linking the plan to its implementation can be achieved in a number of ways. Rowley and Sherman suggest eleven approaches to implementing successful strategic change in an institution of higher learning.⁴⁶ In reviewing the eleven strategies, I can see that Crestmont College used at least four and I will comment briefly on each. Implementing strategies can themselves be transformative ideas for they are unfreezing current ways of going about business, rethinking and reinventing new ways, and then endeavoring to refreeze a new and better way of doing business.

The first approach is **using the budget to fund strategic change**. Without resources, an activity is not likely to exist. Control of the budget is control of the implementation strategy. Two methods of budgeting, needs and zero based are “bottom up” models. A third method, a master budget, is often “top down”. In the first two methods, needs are projected and justified. In the third, revenue is projected, an acceptable level of expenditure determined, and the budgets are adjusted to reflect both priorities and resources available. The latter is most reflective of the budget process used by Crestmont.

Territorial Headquarters holds the purse strings and the success of any plan is linked to the resources they determine may or may not be allocated. There has been a growing expectation that Crestmont would seek ways to develop further revenue by grants

⁴⁶Rowley and Sherman, 174-93. The seven, not elaborated on in this dissertation are working within the human resource management system of the campus to plan for change and to create change, using the reward system to foster and support change, working with or changing institutional culture through faculty and staff development, working with or moving away from tradition, developing and using change champions, and building on systems that are ready for or are easily adaptable to strategic change.

writing, alumni solicitation, and new students whose fees increase revenues. The college is left largely to the goodwill, or otherwise, of Territorial Headquarters. As it funds, the college prospers. Ideally, strategic budgeting conducted by Territorial Administration would be more closely linked to the strategic academic planners at Crestmont than it is currently. What Crestmont proposed but was never granted, was a separation of accounts and reporting. This would have been significant progress. What was achieved was a GAGAS audit and a more timely and improved monthly financial statement regarding Crestmont operations. Each proposal would move Crestmont from a highly centralized, top-down controlled budget and reporting process, to a more participatory decentralized process.

A second strategic implementation approach is that of **using participation**. Shared governance is prevalent in many denominations. This means that the college's academic and denominational administrative sides are separated but need to collaborate in decision making. Accreditation bodies, tolerant of shared governance, insist that any decision to end or begin a new educational program be a shared decision reflecting the participation of both parties. Participation goes beyond discussions and decisions centering on governance or curriculum. It involves communication on wide ranging topics such as staff development, student outcomes, adjunct staffing, community presence, and facilities development, with a variety of constituencies touched by the college including students, faculty, donors, board members, receiving divisions (districts) and corps congregations, to name just a few. Crestmont recognized communication as one of its top priorities and began to address this by several means including a monthly newsletter, *Crestmont*

Chronicles, which was introduced in 2003, an improved and changing Internet site,⁴⁷ and frequent articles in the *New Frontier* which is the Army's Western USA newspaper.

Scheduled but not yet implemented was the idea of a yearly campus visit for a Q and A forum by Cabinet and Command Heads (territorial and regional leaders). Communication and involvement by the Board of Advisors went beyond board and committee participation to mentoring students, classroom monitoring, and presentations to students. Participation and communication have been advanced institution-wide. Fundraising and communication with the community was significantly increased through the annual dinner theater, tile wall, and alumni solicitation.

While the results of these activities are seldom fully satisfactory to Territorial Headquarters or the college, many of the approaches are innovative and gained the good will of key supporters and donors. As regards the latter, it is one thing to see fundraising as a Crestmont weakness and another to enable the boundaries to be further expanded and explored. The seed of transformation here was higher participation in governance, fundraising, community relations, constituent communication, etc. Had our research capacity been in place, the impact of this could have been demonstrated and documented more clearly.

The third approach relates to **using goals and key performance indicators to achieve strategic change**. The strategic plan is ever evolving. Two key indicators are of primary importance: student and institutional outcomes. While the provost and director of institutional advancement, both in the President's office, are working on defining key indicators, the college is further along in its development of individual student outcomes than in defining institutional outcomes. Both accrediting agencies require evidence that

⁴⁷The site can be located at www.crestmontcollege.edu.

the individual and the institution are learning from their experiences and applying what is learned to improved curriculums and institutional effectiveness.

The fourth and final strategic strategy for implementation is **using force**. There are those who would argue that the three mandates were *forced* upon the college and the Western USA Territory by Territorial Administration in 2000. What might be called a fourth mandate, mandatory participation in the B.A. program, did not sit well with many any more than the other three mandates. Participation in the B.A. program was mandated by Territorial Headquarters for all graduates of the two year School for Officers' Training who had not achieved a B.A. prior to entry. Crestmont staff has always been of the opinion that participation in the degree completion program should be voluntary. As President, I made a presentation to the January 2004 Territorial Executive Council regarding mandate implementation. The Territorial Commander asked after the end of a full day of presentation and discussion if territorial leadership was behind continuance of the mandates in general and the mandate to stay the course on B.A. accreditation in particular. The vote was thirty in favor and three against. On the one hand, it seems disingenuous to argue "force" after the opportunity to vote. On the other hand, force linked with mandates can sometimes be substituted for doing necessary homework and coming to terms with as many realities as are required. Tidal mandates do alter shorelines in transformative ways but seldom engender good will. Gradual and incremental, rather than cataclysmic, change is more favorably received and often more effective. One of the negatives of implementing change rapidly is the cloud it places over great initiatives not yet accepted. The implementing strategy of force is one that may have backfired. The

other three implementing strategies were effective. It may be wise to consider using several of the other seven implementing strategies suggested by Rowley and Sherman.

A Shift in the Learning Paradigm: Transformative Idea Two

Crestmont College has introduced and developed many initiatives in its first four years. Among them are the following dozen: (1) an integration of spiritual, intellectual, and practical formation, (2) an increased emphasis on student outcomes, (3) advocacy for faculty development and longevity, (4) raising the floor for officer training from an A.A. to a B.A., (5) development of a campus and curriculum more user friendly to laity and employees rather than officers only, (6) increased utilization and income for the conference center, (7) introduction of the learning organization concept, (8) creative student and curriculum assessments, (9) increasing numbers of online and directed study classes, (10) more classes and seminars held off campus and at satellite locations, (11) a focus on transformational learning and leadership development, and (12) flexible curriculums, particularly in the area of what some denominations call licensed pastors and what TSA calls Auxiliary Captains and Lieutenants. The transformative idea here is the paradigm shift in American higher education described by Angelo and attributed to Barr and Tagg. As Barr and Tagg see it, “the primary purpose of higher education in this new paradigm will be to produce learning, not to provide instruction. By shifting the focus from a means (teaching) to the intended end (learning), Barr and Tagg redefine classroom teaching as only one of several possible means for producing learning.”⁴⁸

While this is not meant to be a full report on all of the initiatives related to the foregoing shifting learning paradigm, a few quick examples will illustrate the shift.

⁴⁸Lucas, 78.

Looking at number initiative 8, creative student and curriculum assessment, the tools used to measure this shift were the prior learning assessment and the virtual corps capstone course. Prior learning assessments are used with adult learners to identify, document, and assess non-formal learning acquired through work and life experiences. Trained assessors are able to provide an evaluation that is helpful in individualizing education and training. Before the assessment, subjective decision making in terms of who will receive accelerated training and who did not had been the rule. The assessments not only provided a record, but injected some objectivity via a trained evaluator into the process. The later is important, because ministry candidates are accepted by a Territorial Candidates Council and not a by a Crestmont College admittance office. And, while there has been a huge desire for flexible training and individualized plans for the learner/ministry candidate, decisions have frequently been made based more on intuition than information.

The Crestmont Assessment Review, C.A.R., is a capstone course meant to measure what is learned in two years of training. Student outcomes are measured by comparing pre-test and post-test scores for vocation-related, ministry and spiritual formation-related categories. The description of the course is as follows:

It integrates the knowledge, concepts and skills associated with the entire sequence of study in the A.A. program. This course will function as the foundation of C.A.R as all graduating students will conclude their course work with the capstone course. Virtual Corps Training (VCT) will serve a dual purpose: first it will provide the student with an opportunity to experience the post-training world of Salvation Army officership and also realize through the coursework and assessment which areas are their strengths and weaknesses in the day to day work of an officer. Secondly, VCT will function as an outcomes assessment resource for the curriculum as a whole. The course is specifically designed to measure the core competencies of the A.A. program.⁴⁹

⁴⁹Steven Smith and Kevin Jackson, *C.A.R. Crestmont Assessment Review* (Los Angeles: Crestmont College, 2003). This document describes the capstone course.

For those concerned that grades do not measure what is learned but simply demonstrate that a student does well on tests, and that graduates are not prepared for the enormity of the tasks facing them, the capstone course was a first step in measuring and reporting actual outcomes rather than the garden variety anecdotes. Prior to this course there had never been a class that addressed the wide scope of ministry tasks or measured strengths and weaknesses in performing them. The results could, if accepted, prove beneficial for the initial design of individualized continuing education.

Paradigm shifts can be documented by tracking movement from strategy to change. As those changes are documented, informed discussion can be held, decisions made, and appropriate alignments sought. Crestmont College is on the cusp of further transformation by utilizing these tools and tracking these changes.

Development of a New Mental Model: Transformative Idea Three

The third and final transformative idea relates to developing a new mental model. Peter Senge, in *The Fifth Discipline*, defines “mental models” as “deeply ingrained assumptions, generalizations, or even pictures or images that influence how we change the world and how we take action.”⁵⁰ The ancient Athenian Isocrates will help explain the new mental model in mind. Isocrates was Plato’s contemporary, and although Plato became better known, we are indebted to Isocrates for encouraging the concept of a market place of ideas. While Plato thought only the elite contributed intellectually, Isocrates “viewed the voices in the public arena as contributors to a larger macro-dialectic by which a people searched out their way.”⁵¹ What TSA needs is a higher

⁵⁰Peter Senge, *The Fifth Discipline* (New York: Currency Doubleday, 1990), 8.

⁵¹Litfin, 259.

education forum where a more democratic voice can be heard on what models better prepare leaders and learners for the emerging age. The current forum, the Principals' Commission, focuses on the A.A. level, but not beyond to lifelong continuing education.

The claim of this dissertation has been, implicitly, that the integration model and, explicitly the implementation of the three mandates has made Crestmont College a better model for preparing leaders for mission in the emerging age. Dialogue concerning the integration of faith and learning has gone beyond what Holmes, Marsden, and others have provided in recent decades. The debate in Christian academia has been brought current and extended to faith, learning and service or faith, learning and living according to Duane Litfin in his recent book *Conceiving the Christian College*. Crestmont demonstrated this triadic philosophy in its 2002 motto: "The Salvation Army Crestmont College integrating faith, education and service to prepare leaders for mission in the emerging age," in 2002 preceding Litfin's book by two years... In chapter four, it was shown how this three-fold integration is interwoven with the 'be, know, and do' so important to ministry practice. Sometimes the Army dialogue about how the preparation for ministry should be delivered is extremely narrow. It reverts to old formulas and models because we have been "doing this for over one hundred years and know how to do it," as one leader said. Widening the dialogue to include other Salvation Army educators and leaders would allow us to better focus on the aim of preparing future learners and leaders. We might consider ideas like those of Nancey Murphy's post-modern vision of Christian scholarship. According to Murphy:

Ethics, understood as concern for the other—as service—becomes a necessary part of the equation. Murphy argues that it has become a commonplace of contemporary thought to assume that one's social location determines one's vision of the world (and later) She concludes that self-renunciation—the rejection

of self-interest and the caring embrace of the other is “not only the key to ethics . . . (but) it is also the key to knowledge.”⁵²

A question some Salvationists ask is “Where does The Salvation Army belong within the Church.” An equally important question would be, “Where does The Salvation Army belong in the Academy?” The kind of leader TSA wants to have in the future would seem to be a learning leader, a servant-leader, a twenty-first century leader. But the competing ideas of how that can best be achieved have not been given full opportunity to be voiced. Given a recent opportunity to summarize my thoughts on this, I expressed my dream as follows:

I continue to dream of a higher education system for The Salvation Army Western Territory that accomplishes the following:

- **Raises the educational norm for all officers and not just for some** - One positive element of the mandated B.A. is that it raises the educational floor for all officers from an A.A. to a B.A. While Crestmont does not favor mandating a B.A., to limit those who voluntarily seek the degree is also questionable.
- **Values the development of educational leadership as much as other types of leadership** - The tendency is to concentrate on development in the areas of pastoral, financial, social service, Kroc center and administrative leadership.
- **Realizes that big problems are not solved by repeated reorganizations** - While the Crestmont model is less than four years old, there are those who would toss it out and restore the old model.
- **Builds up its leadership and lifelong learning capacity to the degree that it is streamlined, structured, supported, and stable** - Continuing and lifelong education are scattered throughout several departments, application is cumbersome, and rules for approval of educational reimbursement are not consistently applied. Some supervisors approve 100% for all, others 100% for none, and still others adhere to the 75% reimbursement policy for those taking classes at their request and 100% for those at the Army’s request.
- **Values the partnership between officer, soldier and employee in ministry not only in word, but also in deed** - In many instances, the “one priesthood” of clergy and laity is proclaimed, but the resources for training are limited to officers only. An open system allows officers, soldiers and employees to participate in classes and cohorts together as often as possible and to become part of a learning organization.

⁵²Douglas Jacobsen and Rhonda H. Jacobsen, *Scholarship and Christian Faith* (New York: Oxford University Press, 2004), 59.

- **Values collaboration as much as it values command and control -** Denominational leaders keep tight control of the training college curriculum, staff selection and resource allocation. Parental-style oversight of the college keeps it weaker than it might otherwise become.
- **Values centralization of education and training just as much or more as it does centralization of business functions in the territory -** There are benefits to a centralized educational hub. While this concept is routinely questioned, there seems to be ready acceptance to centralize accounting, risk management, donor records, senior residence management, etc. Distributed learning remains possible by taking the classes on the road.
- **Understands improving standards is as important as changing names -** In 1962 Dr. Raymond Dexter noted in his dissertation that more time was put into the name change than the new standards. Recently, some favor removing the name Crestmont College and returning to the former College for Officer Training. While the retention of A.A. accreditation is desired, meeting the standards is argued.
- **Understands disagreement is not disrespect -** Those advocating a higher educational standard are often labeled as not supporting the more basic standards.
- **Discovers what the US Army discovered when they downsized by 1.5 million, that training a leaner and meaner fighting force meant education, and training was at the bottom of the list for cutbacks -** Conversely, when financial crunches occur, Crestmont allocations lead the priority list for cutbacks.

Summary

Drumbeats and tides are part and parcel of The Salvation Army's past, but in some unique ways both will be part of the Army's future. The cadence of change, the engulfing moments and paradigm shifts that roll over the individuals, congregations, and educational institutions of this militant arm of the Church universal intensify as the new millennium progresses. Given these realities, how will the Army respond to preparing its next generation of leaders?

The main claim of this dissertation has been that the best transition model for The Salvation Army Western USA to prepare leaders for the emerging age is the Crestmont College and Lifelong Learning Center model mandated in 2000. In actuality, there were three mandates: to obtain B.A. accreditation, to become the education hub for the

territory, and to become a lifelong center for learning. Left largely on its own to implement the mandates Crestmont College has demonstrated in some tangible ways that their implementation places Crestmont College on its way to establishing a better model. Crestmont has established it a better model than its A.A. predecessor both by its introduction of leading edge ideas and its focus on integration of faith, education and service in ways that are compatible with contemporary thought and practice in current Christian higher education and reported as desirable in the minutes of international Army forums. Secondly, Crestmont College has used commonly accepted implementing strategies outlined in the integrated strategic positioning model, with preliminary results worth being formalized as institutional research. Third, Crestmont College has used three transformative ideas to advance the mandated model. Fourth, the officer student participants' evaluations, while initially highly critical, have become increasingly supportive of the B.A. program and its application to their ministry.

As in any system, the training and preparation operations of The Salvation Army have some strengths, some weaknesses, some opportunities, and some threats. To recognize these for what they are is indeed wisdom. To be on the leading edge, to be in the vanguard, to keep pace with the world, to lead the other Army territories with fresh initiatives, ideas, methods, and norm-raising fulfills the ideal in the song "may all my powers engage."

As has been mentioned, there are no guarantees that what has been planned and implemented will remain. And so to the Army is left this choice:

. . . for the letter killeth, but the spirit giveth life.

II Corinthians, iii, 6.

EPILOGUE

In this time of crisis and confusion and uncertainty,
when the forces of vertigo have knocked us off our feet,
a historic opportunity is unfolding. We can let the dike burst,
and surrender as the water rushes over us, or we can embrace the new paradigm
along with the best of the old and actively participate in changing the world. Right
now we have an opportunity to recapture the high ground and reframe the rules of
engagement for the coming era.¹

Rex Miller asks, “How can we create a new vessel for the Spirit in the coming digital age?” He further observes, “Institutions that are locked into sequential motion (bureaucratic), reinforced by mass (big and slow), divided by function (fragmented), and leveraged with debt have no way to respond to fast-paced, complex, fluid, and unpredictable threats and conditions.”² He compares gigantic bureaucracies to the agility of loosely structured but highly aligned terrorist networks that make big impacts. The latter he calls asymmetrical threats and concludes, “Any organization confronted by similar asymmetrical challenges must face the great challenge of unlearning, dismantling, divesting, relearning, and moving forward.”³ Since there is no guarantee that what is put in place will stay in place, any plan to improve the preparation of next generation leaders and learners must be responsive to the complex, the fluid, the unpredictable threats and unforeseen circumstances on its way to implementation.

On November 12, 2004, our interim denominational leader called me to his office and indicated that due to financial difficulties in the USA Western Territory, the B.A. program at Crestmont College would cease December 22, 2004 and I would no longer be President. No discussion, no debate, just decision. Rubrics and strategies aside, the three mandates will not be implemented. They await another day to be embraced.

¹M. Rex Miller, *The Millennium Matrix* (San Francisco: Jossey Bass, 2004), 133.

²Ibid.

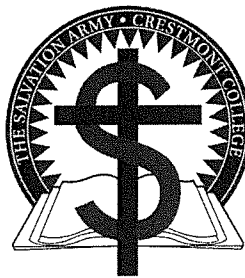
³Ibid., 136.

Exhibit A

THE SALVATION ARMY CRESTMONT COLLEGE

STRATEGIC PLAN
STRATEGIC GOALS AND ANNUAL
OBJECTIVES

2004-2007



October 18, 2004

STRATEGIC PLAN

10-18-04

INTRODUCTION AND MISSION

Since the 1920's, the officer training program in the Western Territory has been driven and sustained by the clarity of its mission: "to develop officers of such blood and fire spirit that they will be enabled to sustain and advance the purposes of The Salvation Army." In the 1990's, the College for Officer Training further pledged to be "a cutting edge center of learning: passionately pursuing the development of dynamic Christian disciples and promoting a lifelong learning commitment."

The Century mark ushered in a bold new vision, "2000 and Beyond" for The Salvation Army Western Territory, calling for growth and change – through greater authenticity, relevance, diversity, service and learning. With a new name and an expanded mission, Crestmont College was challenged to become a major force for much of this change, as the primary education center for spiritual, intellectual and practical development in the Western Territory.

Crestmont College in the 21st Century: The Mission

Crestmont College will advance the international mission of The Salvation Army and the USA Western Territory's vision by providing effective education and training to its servant leaders – officers, employees, soldiers, and friends.

IMPLICATIONS OF THE NEW MISSION

The first component of the mission is to provide not just education and training, but *effective* education and training. In the 21st Century Western Territory, with its cultural and demographic shifts, economic, technological and social trends, effectiveness means:

- A need to provide not only training (teaching specific skills) but also education (teaching how to think, analyze and problem solve)
- Preparation of men and women as 21st Century leaders
- Responsive, relevant and competency-based curriculum that seeks answers for a new culture
- Highly qualified, diverse, and stable faculty to deliver the curriculum
- Cutting edge educational technologies, and methodologies which are in the current of advanced educational thinking
- Facilities and maintenance for a quality of campus life that promotes and supports learning
- Assessment processes to measure and ensure effectiveness of the entire educational process, and external validation of the college and the educational process

The second component of the mission is to meet educational needs beyond those of the traditional residential cadet population; servant leaders include non-resident cadets and officers, as well as employees, soldiers and friends of The Salvation Army. The addition of these new constituencies calls for:

- A plan of outreach and a greater quantity and variety of responsive programs
- More faculty resources
- Flexible training and distance learning technologies
- Educational and community partnerships
- Infrastructure and facilities to support the expanded student population

The college's successful response to the mission will depend upon:

- Development of a roadmap that provides the appropriate framework of goals and measurable objectives to address these identified needs
- Action Steps that hold individuals accountable for activities and timelines
- A process to monitor, evaluate and adjust goals, objectives, action steps and timelines
- A communication strategy to maintain the flow of accurate information about the college
- A plan for the college and the territory to find the resources needed to accomplish these goals and objectives

The Crestmont College Strategic Plan provides for these five elements.

STRATEGIC GOALS AND OBJECTIVES

The first steps toward developing a strategic plan for the college were taken in Winter 2000 by a Territorial Steering Team. In Summer 2002, a Strategic Directions Committee comprising Crestmont and THQ administrators and board members continued this work and crafted a formal draft plan, with six strategic goals. These goals were revised for 2004-2007, and are included here with near-term objectives.

A further goal provides for a process to review progress and develop new objectives on an annual basis, maintaining flexibility and responsiveness in how strategic goals will be accomplished.

GOAL #1: SPIRITUAL, EDUCATIONAL & LEADERSHIP FORMATION

Crestmont College will demonstrate a commitment to our Christian, Army heritage and to the goal of preparing leaders for mission by developing and maintaining an education, faith-based, service-focused program and a Salvation Army competency-based curriculum.

Objective #1:1

A purposeful review of the School for Officer Training program will strengthen structures and outcomes by September 2005: *Major Don Hostetler*

- The School for Officer Training will continue the use of the Ministry Development Plan for cadet evaluations, employing self and key staff assessments, providing a measure of attainment of core competencies, and preparing cadets to effectively use the Ministry Development Plan as officers.
- SFOT will continue to integrate elements of training, including field training, classroom instruction, spiritual formation and leadership development.
- A thorough review of SFOT curriculum will determine what seminars and classes can be eliminated, combined or absorbed, and if and how existing curriculum can be adjusted to include desired subject matter not presently covered.
- Development and testing will begin on a course assessment tool that evaluates impact relative to core competencies and provides qualitative assessment of instruction and data for accreditation self study.
- Development will begin on a survey methodology that uses BA and other data to provide outcome measures of training effectiveness in preparation of officers for competent service in the field.
- SFOT will have an individualized field training plan for each second year cadet, to include the cadet's ministry goals and learning objectives and evaluation of their attainment, and completion of core competencies assessment by supervisors. The individualized plan will be used for evaluation of placement.

Objective #1:2

A purposeful review of School for Continuing Education programs will provide specific outcomes by September 2005: *Major Steven Bradley*

- Upon graduation of the first BA degree students in June 2005, the policies governing completion of the BA degree will be reviewed and changes proposed in response to the practical needs of Crestmont students in the field.
- Utilizing the territory's Ministry Development Plan and the established officer training competencies, the college will introduce more specific and measurable activities into SFCE programs by June 2006.
- SFCE will make the BA degree program more field practical by identifying more applied practicum opportunities and introducing more rigor into the cooperative education portfolio component of the program.

GOAL #2: INSTITUTIONAL EFFECTIVENESS & COMMUNICATION

To serve the best interests of our students and the Army, Crestmont will pursue and maintain degree accreditation, develop and implement rigorous assessment procedures to ensure program quality, balance and effectiveness, and communicate effectively with students and the field.

Objective #2:1

The college will take all interim steps to achieve its accreditation goals with The Western Association of Schools and Colleges (WASC) and the Association of Biblical Higher Education (ABHE) by January 2007: *Dr. Dennis VaderWeele, Major Linda Manhardt*

- Candidacy will be achieved with ABHE in 2005 and full accreditation in 2006 or early 2007.
- Approvals from WASC for substantive change and eligibility will be obtained in 2004, candidacy for joint accreditation in 2005, and full joint accreditation in January 2007.

Objective #2:2

By September 2005, President's Council will develop a coordinated assessment approach to the college's programs and students that includes the "CAR," SFCE program assessment tools, the strategic plan review process, and the capital campaign and master plan review process: *Dr. Dennis VanderWeele, Major Steven Bradley.*

Objective #2:3

A strategic approach will be taken to improve external and internal communications by December 2005:

- In partnership with THQ, the college will ensure that its direction and vision for the future are clearly understood and that effective two-way communication is established by those with the most direct contact with the field, including THQ administrators, Crestmont faculty, Crestmont BA degree students and key supporters in the field: *Lt. Colonel Ray Peacock.*
- Department heads will establish improved communication processes within and between departments, in order to reinforce the shared vision and the unity of the college: *Members of President's Council.*
- A review of the current council rosters and purposes will be undertaken to identify and implement the most effective cross-functional communication: *Major Don Hostetler.*

GOAL #3: CADETS, STUDENTS & STAFF

We will promote life-long learning at Crestmont College by developing programs, services and a multicultural environment to meet the varying needs of our student and staff populations, and we will actively promote professional development opportunities for faculty and staff.

Objective #3:1

The college will be proactive in improving learning opportunities for students from different cultures and immigrant populations: *Lt. Colonel Alicia Burger.*

- Funding will be identified for pilot implementation of the “bridge program” of additional instruction for students with TOEFL scores of less than 170, and implementation will begin in 2005-2006.

Objective #3:1

In 2004-2005, the college will support development and implementation of at least three Open Campus programs: *Major Steven Bradley.*

Objective #3:1

By December 2006, the college will have a strong and qualified faculty to meet the needs of all students: *Dr. Dennis VanderWeele.*

- Access to qualified faculty with a minimum of a BA/S degree will be obtained in the 2004-2005 academic year.
- An individualized educational development plan for all teaching faculty to obtain graduate or desired terminal degrees or other training will be developed by December 2005.
- A replacement educational plan will be developed with the Secretary of Personnel at THQ to plan for strategic replacement of the key administrators/faculty of the college by December 2006.

GOAL #4: LONG RANGE PLANNING

A Master Plan for development will help ensure that the college's academic programs and resources, campus facilities, and financial resources are adequate to support and further the college's mission and create a successful learning environment over the next 10 years.

Objective #4:1

The college's facilities plan, including modifications as a result of the reduced capital campaign goal, will be submitted to the City of Rancho Palos Verdes by November 2004, for projected approval by December 2005: *Major Jerry Ames.*

Objective #4:2

The Crestmont Strategic Plan will be updated by December 2004 to address areas of leadership development, institutional effectiveness and communication, planning, business and streamlined structures, and will include a formal process for review and accountability of the plan's implementation: *Olivia Yates*

Objective #4:3

In 2004-2005, the college will pursue revenue-generating initiatives:

- The college will plan, and formally launch in June 2005, the local phase of the territorial capital campaign for Crestmont, and will receive clarity from THQ on the management issues associated with the college's endowment (allocation, solicitation, acceptance, investment and spending): *Olivia Yates, Major Jerry Ames.*
- The Richard E. Holz Conference Center will be reviewed for its potential as an improved revenue-generating vehicle for the college, and a proposal will be developed by December 2005 that will include potential revenue projections, needed upgrades, community partnerships, and marketing strategies: *Major Arvilla Hostetler.*

GOAL #5: FINANCIAL STRENGTH / BUSINESS STRUCTURES

Crestmont College will develop a business infrastructure that most effectively supports the college and its programs.

Objective #5:1

To achieve a structure that enables the college to assume fuller, more independent responsibility and accountability for financial management, Crestmont will continue to work with THQ on its establishment as a separate cost accounting center, or at the least a separate company, by September 2005: *Major Jerry Ames.*

Objective #5:2

By February 2005, the college will file for PPA / Financial Aid, with the following in place: *Dr. Dennis VanderWeele.*

- Separation of college and THQ financial records
- The two-year GAGAS audit
- Appropriate wording on the college's endowment practices

Objective #5:3

The college will work with THQ to build a fund raising structure that provides the capacity for fund raising to support the operations of the college through a viable annual giving program that can bring in the budgeted \$153,000 for fiscal years 2004-2005: *Lt. Colonel Ray Peacock, Major Jerry Ames, Olivia Yates.*

GOAL #6: STREAMLINED STRUCTURES

Crestmont College will establish an organizational structure and processes that promote efficient operations, good stewardship of time and resources, and an effective flow of internal and external communication.

Objective #6:1

Crestmont will continue to participate in the development of the Crestmont Council and actively support the goal that this governing body will be operation in 2005: *Lt. Colonel Ray Peacock.*

Objective #6:2

Through the President's Council or other appointed body, the college will review and assess the purpose of its councils and committees to ensure that all groups continue to have and meet a viable purpose, and that they effectively contribute to the mission of the college: *Lt. Colonel Ray Peacock.*

Objective #6:3

In 2005, the college will continue discussions with THQ on the viability of a more streamlined "one college" structure: *Lt. Colonel Ray Peacock.*

IMPLEMENTATION GOAL

A process to monitor and maintain progress toward accomplishment of strategic goals and objectives will be developed and implemented.

Objective #7:1

Revised goals for 2004-2007 will be established by President's Council and communicated to the governing board and the Board of Advisors, and updated annual objectives will be developed by President's Council by December 2004: *Olivia Yates*.

Objective #7:2

In 2004-2005, individual members of President's Council will be assigned accountability for accomplishment of specific annual objectives and will update President's Council on progress towards objectives on a quarterly basis: *Lt. Colonel Ray Peacock*.

Objective #7:3

The college will work to integrate its strategic plan, facilities plan, and annual budget by maintaining an updated strategic plan in fiscal year 2004-2005, and ensuring that the proposed budget addresses its provisions: *Major Jerry Ames*.

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