

Conceptions of learning in the preacher's progress

Paper for Evangelical Homiletics Society

October, 2003

Geoffrey Stevenson
Centre for Christian Communication
St John's College
Durham, England

Conceptions of learning in the preacher's progress

Whatever skills the preacher possesses, however extensive the preacher's education, the ultimate validation of the enterprise remains with God. As Haddon Robinson put it,

The proper response to biblical preaching does not lie in pronouncing the pastor a skilled communicator but rather in determining whether God has spoken and whether or not He will be trusted and obeyed.

We try to teach – or at least put students into the way of learning – with an essential difficulty. Mike Booker at Ridley Hall, Cambridge:

Here we are with a semi-academic purpose sitting in on a genuine act of someone trying to communicate the love of God to the lives of people in the church.

So I am more than well aware of the dangers of rationalistic analysis and reductionism, and of focussing on human enterprise which can never box in, channel or guarantee to deliver the grace of God. None of what I say should be taken to foreclose the possible, indeed necessary action of God in breathing on a sermon as it is preached, and creating life from bare bones.

In this paper I will consider some insights into the teaching of preaching that may be gained from a review of some approaches to adult and higher education in the US and the UK, focussing on cognitive development, learning styles and strategies, multiple intelligences, mentoring and coaching, and peer group learning, and drawing from a range of research literature in the field of education. These insights will be illustrated, if not validated, by references to student perceptions and tutor observations, derived from interviews with Methodist and Anglican students in full-time training in England, as well as structured conversations with teachers of preaching in the UK and the US. Finally I want to make recommendations and suggest changes to enhance and improve the way preaching is taught in our seminaries and in-service.

Conceptions of Learning

Initially I approached the process of learning to preach with a basic conceptual framework of learning, suggesting that learning can be accumulative or transformative. To **accumulate knowledge**, be it a database of facts or increasingly sophisticated conceptual understandings, passes for learning in many fields, and is the model of learning for many graduates of our education systems. To be **transformed** in the way the self is viewed in relation to the world and to God points to a different, and deeper kind of learning.

Preaching – on the human side - involves the practical application of what has been learned (about preaching), in an effort to exhort, persuade and to transmit understanding that has been acquired through knowledge, experience and personal transformation, set in a complex of behavioural activity (mental/ physical/ communication / relational). It is difficult to see it as involving an **accumulative** conception of learning except in a minor way. Very few students interviewed valued an increase in knowledge that is recalled and regurgitated at some future date as contributing to preaching ability, though at its most positive perhaps it was expressed:

Yes, the scope of knowledge now is so huge and wide and diverse compared to what I knew before I came here, I was blinkered and had a very narrow view of the church and knew very little church history. ...I can bring in a lot of tools into my preaching which weren't there 2_years ago, I've been given a huge tool kit.ⁱ

However a **transformative conception** of learning seems to apply (a little) more accurately. Derivation of personal meaning, seeing things differently, and changing as a person are all experiences that arise out of the process of learning to preach for these interviewees...

I'm much freer now than I was 3-4 years ago and part of that freedom is confidence as well.

...suddenly it was one of those occasions when the message came together, the spirit seems to move and the whole sermon came together. The sermon was perhaps one of the best that I've preached although it was still fairly early on, I feel it was presented well and it was received well and it made a difference, and people were ministered to through it, that was the defining moment in terms of my call to preach, as well as learning to preach.

Bloom's taxonomy of learning, ranged hierarchically into cognitive, affective and psycho-motor skills, seems deficient as a model for theological education in general and preaching in particular. The relationship of cognition to application is brought out by Kenneth Gangel (Gangel, 1997) but still the preacher would say s/he has learned more and in different ways.

The more nuanced progressive list of categories of conceptions of learning (Marton, et al., 1993), i.e.

- A. Increasing one's knowledge
- B. Memorising and reproducing
- C. Applying
- D. Understanding
- E. See something in a different way
- F. Changing as a person

does not capture the dynamic of living in and with a sermon, of delivering it yet seeing it changing (though the words remain as planned) the listeners who are dynamically involved in the communication act.

A refinement of the hierarchical approach is to ask 'what is the dominant or **core conception**?' The core conception seems to be something of a dialectic revolving around **Application** arising out of **Understanding**. The understanding is gained through observation of examples, mediated by intuition and critique. This then leads to increasingly successful application, in turn increasing the understanding.

Not surprisingly the *experienced* preachers pointed repeatedly to the importance of **learning through doing**, through experience, through testing theory in practice, and through reflecting on practice. We begin to see here of course the near universal cycle of human learning that has been developed in a number of different but complementary models.

Cognitive Styles and Learning Cycles

There is a large body of literature where the fields of psychology and education overlap that attempt to analyse individual learning patterns and to discern discrete and objective if not quantifiable learning aptitudes. These aptitudes are seen as relating to cognitive styles, or the different ways individuals organise and process mental phenomena. Certainly early psychological study, from the 1880's onwards, began to take note that some people have a predominately verbal way of representing information in thought while others are more visual or imaginal (sic). (Riding and Rayner, 2000)

Thus Riding and Rayner present four learning style constructs based on two polar modalities: analytic - wholist and verbaliser - imager. Setting linear gradations of these out on 2 axes, gives four base cognitive styles: analytic/verbaliser, analytic/imager, wholist/verbaliser, and wholist/imager. Individual variations within each quadrant can also be accounted for, to a greater or lesser degree.

Honey and Mumford, in their 1982 work, revised and updated in 1992 (Honey and Mumford, 1992) describe a learning cycle for individuals based on David Kolb's work on Experiential Learning. Learning is a continuous process that moves from having an experience, to reviewing the experience, to concluding from the experience, to planning the next steps, and moves like a spiral into the next cycle of experience, review, concluding, planning. Each cycle feeds into the next, and the learner can enter at any stage. One important insight is that no stage is fully effective on its own as a learning procedure.

They postulate learning types that respond more or less favourably to each stage. These are: **Activist**, **Reflector**, **Theorist**, and **Pragmatist**. Their Learning Styles Questionnaire is in circulation widely in the literature on educational theory, and can be found easily on the Internet, not least of all at Peter Honey's own website: <http://www.peterhoney.com>.

Similar to this construct, and beginning to influence a generation of Christian educators is Marlene LeFever's *Learning Styles* (LeFever, 1998). She also refers to David Kolb, but draws particularly on the work of Bernice McCarthy and her 4MAT system (McCarthy, 1987) McCarthy bases her learning aptitudes and teaching styles on a theory of brain hemispheres- a sophisticated development of the left brain – right brain schema of popular psychology. LeFever's four basic learning styles also relate, as in the work of Honey and Mumford, to four stages of a natural learning cycle. This cycle is described as: situated experience, conceptual analysis, rational testing of theory, and planning to implement and develop theory. The aptitudes or learning styles of those who fit most comfortably into each particular stage (but who will nevertheless experience all stages as part of their learning), are described, respectively, as **Imaginative**, **Analytic**, **Common Sense**, and **Dynamic**.

Let's describe these and reflect on what they might mean for the student preacher.

The **Imaginative learner**, who relates most immediately to the learning stage described as "situated experience", will be characterised by a stance towards preaching in which they ask, "Why do I need this?" They want to work from their experience of preaching and the perceived need for it. Their prior knowledge and experience of preaching must be valued by the tutor to engage them most effectively.

The **Analytic Learner** will be happiest at the learning stage marked by conceptual analysis. Most important and empowering for them is acquiring knowledge and developing concepts that answer the question, "what do I need to know in order to preach?" The theology of preaching, theories of communication and rhetoric, what the Bible and the pre-eminent preachers of the Church have to say about preaching, will mean the most to them.

The **Common Sense Learner** asks, "How does it actually work? Let's try it, let's see if these theories are rational and workable." They want to test what they are learning in the real world, the sooner the better. Vast schematisations, hours of class time on systematics, exegesis and the wisdom of the Fathers will wither on the vine if not picked, as it were, if they are not given the opportunity to apply some of what they know and preach it.

The **Dynamic Learner** wants to know, “What can this become?” This learner has a practical side, but can also be extremely creative. He / she needs to take the theory and knowledge into the real world and imaginatively expand it, to see what they can add to it, to develop it, perhaps to teach it to others. They already anticipate the next stages of situated experience and conceptual analysis and are impatient to move on. The drive to radical experimentation and creative brilliance carries with it the danger, in homiletics, that the basics are not fully covered. This can result in communication failures, inadequate attention to the text, failure to synthesise and learn from experience.

LeFever’s Learning Styles theory is further nuanced by the recognition of modalities of information / experience processing: **auditory, visual, and tactile / kinaesthetic**.

Applying these three to each of the four learning styles then gives her twelve approaches to teaching any one subject. Her examples are inspiring – it is not hard to see the value for students of all ages in working with pictures, shapes in cardboard, pieces of clay, or even movement – though the mind boggles at the challenge this gives to the overworked practitioner planning lessons with limited time and stretched resources.

Perhaps a degree of scepticism is in order here – Gregory Yates of University of South Australia writes “People do not clearly fit into categories that accurately predict their behaviour across diverse situations” (Yates in Riding and Rayner, 2000)

He asks whether we can justifiably create instructional programmes that somehow match cognitive style characteristics. This is to miss the points made by Learning Styles advocates, who use the fundamental learning cycle to argue for the provision of different kinds of learning experience in order that *all* students may benefit, whatever their preferred style at that time in their lives (or time of day).

The application to homiletics, while not profound, could nevertheless be mildly revolutionary for many of our training institutions. The predominance of a **single style** of teaching – whether it be by examining preached sermons, inculcating theory and theology by means of the lecture, creating and delivering sermons, assessing and giving feedback on practice – will be to the detriment of the course and will disadvantage those students who do not by nature respond to a single method if that is all that is employed by the tutor.

Multiple Intelligences

Running alongside this in the world of educational psychology is Howard Gardner’s theory of Multiple Intelligences. This is particularly well represented by Thomas Armstrong in his *Multiple Intelligences in the Classroom* (Armstrong, 2000). There are eight intelligences that Gardner eventually refined and distilled from his 1982 work *Frames of Mind*: Linguistic, Logical- Mathematical, Spatial, Bodily – Kinaesthetic, Musical, Interpersonal (understanding others), Intrapersonal (understanding oneself), and Naturalist. (The last is a late entry, not very convincing to me, but that may well be because, as my wife will testify, I am particularly deficient in that intelligence.)

Though later critics have suggested that *talents* would be a better term, and attempt to undercut the presumed objective reality of these cognitive/behavioural complexes, Gardner has worked to demonstrate that each has a different underlying cognitive process, and can even be associated with particular areas of the brain.

On any reasonably close reading of the theories, preaching clearly draws most particularly on the **linguistic intelligence**, described as the capacity to use words effectively, whether orally or in writing. Such intelligence is marked by semantic understanding of how words carry meaning, as well as structural understanding of

syntax and grammar. These are combined with or expressed through well developed and demonstrably effective practical ability in persuasive rhetoric and /or educational explanation. This will come as no surprise, but for too many it is the end of the story. The Word is all. Doesn't the beginning of John tell us this? Yet we worship God-in-Three-Persons, whose Word was made flesh in Jesus. The Lord has modelled modes of communication that are seldom merely verbal. So we find that in communication terms preaching cannot also effectively be done without **interpersonal**, **intrapersonal** and **spatial** intelligences as well.ⁱⁱ

Intra- and Interpersonal

That effective preaching draws on what Gardner calls **interpersonal intelligence** is no revelation to those who view preaching as dialogical, where the preacher is "speaking the faith of the congregation." A keen and intuitive understanding of the world(s) of his/her listener is necessary if the preacher is to interpret and apply the biblical text in ways that will minister to the congregation. Of course this kind of intelligence is required for a variety of church ministries, and discerning its presence and developing it in the student is a part of the student's wider ministerial formation, and will be already be embedded in the approach to training throughout our institutions.

Similarly, **intrapersonal** intelligence— knowledge of one's own strengths and weakness and the "ability to discriminate among one's emotions" – is a core personality component of the effective church leader, not just the preacher. I would argue that the preacher who lacks this intelligence will tend to produce sermons that may be true and doctrinally sound, that may be logical and well argued, but that are all too likely to produce a "so what?" response in the listener. While there may be 'fire in the bones' somewhere in such a preacher, and her/his sermons may occasionally show flashes of that fire, without a rich and cognate emotional life it is hard to see how sermons can be consistently produced that are capable of firing the listener. I am of course not arguing for hearts-on-the sleeve style of preaching here, where every up and down of the preacher's soul is laid bare before an aghast congregation.

Spatial preaching?

How could a spatial intelligence contribute to the preacher's craft? Firstly, in today's visually-oriented media saturated culture, the preacher is increasingly called upon to handle and present images: pictures, diagrams, even film clips. This needs to be done in ways that allow the media to work in the way they natively work best. The speaker must frame the image, not only physically, dealing sometimes with technically complex presentation tools. The speaker must also frame the image's delivery, with sensitive introduction and lead-out. Like a story or illustration worked into a talk, images need to mean something to the speaker if they are to make sense and serve the delivery of God's word.

Secondly the preacher must master to ability to **speak visually**. This means recognising that 20th century narrative techniques, especially but not only the cinematic arts, have taught the viewer / consumer to expect multiple viewpoints. Just as changing camera angles show us scenes in an unfolding story from different points of view, so we also move fluidly between the standpoints of different characters in a story. For the preacher it is David Buttrick who first developed this, illustrating it effectively and memorably with re-tellings of the story of the Good Samaritan, inviting the listener to identify not just with the good neighbour, but also with the victim, the priest, the innkeeper, etc.

This is not a plug for narrative preaching, which may or may not incorporate this visual dimension. Speaking visually also means painting pictures with words, building up the scene when telling the story. For some listeners, high in 'spatial intelligence' these will be the prime or only way that the sermon or speech act can 'take' or resonate or grab their imagination. Jolyon Mitchell brings this out well in his *Visually Speaking* (Mitchell, 1999), looking at what the best speech radio broadcasters can teach the preacher. I submit that this goes beyond a particularly poetic but ultimately linguistic ability, and draws on the existence of spatial intelligence in speaker and listener.

The call to develop students' spatial intelligence will challenge many traditional approaches to teaching in the academy. We need to go to the insights of the Learning Styles advocates, enabling students to learn through visual media, and teaching them to teach, preach and communicate with visual media. PowerPoint is *not* the 'killer application' in this case. In fact, with its roots in business presentation, it has an ability to kill many sermons stone dead. Nor are the majority of students being prepared for ministry in wealthy mega-churches high-tech projection facilities. It is possible however to work visually with extremely modest resources, as any Sunday School teacher will testify. The challenge may also be to adult church culture which often behaves as if verbal literacy were the only means of grace, and that images are a) only for children and the illiterate, and b) un-spiritual and contrary to the reformed Protestant tradition. However, to take on the iconoclasts is beyond the scope of this paper.

Mentoring

The research highlights the great importance of **mentoring, modelling and coaching**: learning by example, by watching others, listening to tapes, observing and admiring character as well as expertise. This is one of the areas where patterns of learning conception emerged most strongly in the student interviews.

To start with I just learned by watching other people.ⁱⁱⁱ

Most of my learning has been caught (as opposed to taught)^{iv}

What I've taken from B__ into my preaching is I've opened up my character, I work far harder now on my sermons that I've ever done and I try to research it quite widely.^v

The original Mentor was of course the Greek character, described by Homer as a wise and trusted counsellor. We would look to biblical models of Jesus and his disciples, Paul and Timothy, Barnabas and John Mark, Elijah and Elisha.

As it is used today, the term mentor is mixed, bundled and contrasted with **coaching**, and particularly in Christian contexts, with **discipling**. There are contradictory uses of the words, and listeners may find that the business world uses mentoring and coaching in precisely opposite ways. I am taking mentoring to have as its focus attitudes, values and vision, and coaching to be more concerned with skill issues and the development of gifts in practical application. The style of mentoring is reflective, and generally non-directive, while coaching is prescriptive and experiential. Mentoring involves being a guide and a signpost, introducing the student to the culture, especially hidden aspects of it.

Coaching has been defined as:

A structured two-way process in which individuals develop skills and achieve defined competencies through assessment, guided practical experience and regular feedback. (Parsloe, 1992)

According to (Hughes, 2003) a coach's responsibility is to:

1. Observe
2. Identify the problem
3. Demonstrate good practice
4. Propose solutions
5. Monitor remedial actions

This calls for a covenanted relationship, which may be short-term or open-ended, and will undoubtedly be time-consuming, but of inestimable value in the development of the preacher. Video and audio feedback are best used within this frame.

Particularly notable is the importance of admiration. When students value what they receive, they are likely to learn patterns of preaching that are similar. (Can you learn something from someone you do not admire?)

Giving it enough time is important, and that's another thing I've gained about being here, that I've been surrounded by people for whom it is an immensely important activity.^{vi}

Students in my study also commented on the process of reacting against and going beyond the example modelled, to find one's own voice and style.

...it's not about just teaching facts, it's much bigger than that, and I would get very frustrated if that's all preaching was. ... (formal college preaching) on the whole since I've been here, has been very much teaching facts. They were like theology lectures when I first came, which is ridiculous.^{vii}

There are important conceptions of mentoring for people in different positions in a hierarchy (McIntyre and Hagger, 1996) in (Moon, et al., 2000) This model makes clear that student teachers benefit most from mentoring with aspects of:

6. peer support
7. personal guidance and challenge
8. planned and managed curriculum.

Mentoring for qualified and employed teachers would be characterised by

9. peer support
10. personal guidance and challenge

Mentoring for head teachers should consist principally of

11. peer support.

The situation of trainee church leaders with a preaching vocation is clearly analogous to that of the teacher in training. Different kinds of mentoring available at the right time are crucial to the development of the individual.

Russell Bowman Eadie, Director of Ministries and Training for Bath and Wells Diocese:

Your ministry can be made or broken by a training incumbent... more care needs to be taken in the selection of training incumbents

Best practice in theological education does broadly reflect this wisdom. In much Anglican training, the pre-ordination student's curriculum is neither the result of rubrics rigidly applied, nor the merely the result of personal choice, but planned and managed by the student in consultation with staff. In service, the ordained minister would not receive curriculum management, but can reasonably expect personal guidance and challenge, as well as peer support. Going further, the minister with senior management responsibilities may well only be mentored in the sense of peer support—at least educationally speaking.

Applying this particularly to preaching training, however, should make us question the support structures that exist for mentoring.

Russell Bowman Eadie again:

(..the challenge is) ...how to give good feedback more than anything, how to actually supervise somebody you're working with in a way which is easy and natural and yet gets to the heart of issues

In our Anglican/ Methodist college, students are required to have a tutorial relationship with a member of staff, whose responsibility extends to guidance and challenge as well as working together on their academic and ministerial development progress. However, we cannot with confidence at this time point to extensive mentoring in the area of preaching, and I want to suggest that we, in common with many other institutions surveyed in the UK, should review our practice in this area.

Running throughout the mentoring models just quoted is the educational value of the peer group. This deserves and has a small body of literature to itself, and so we now turn to that.

Peer group learning

Peer group learning has become very fashionable in secular and ministerial education, so this is not ground-breaking. It refers of course to any of a number of educational practices that involve two or more individuals working together on their learning, as equals, and in a structured way. Another good description is “students cooperating to learn,” (although the cynical might say it is a group of people pooling their ignorance). Peer group learning activities can include assessment, feedback, tutoring and teaching. A useful book, both as introduction and compendium of methods of peer group work is Nancy Falchikov's *Learning Together* (Falchikov, 2001).

As Falchikov documents, there is a wide body of research to point to the value in practice of adopting variations on this approach. She points out that some kinds of peer tutoring can be very successful at helping students improve academic performance, while other kinds are beneficial in terms of skill development. As both are part of the preacher's training, it is worth emphasizing here.

Looking for a biblical example, we might consider the Sending Out of the 72 in Luke 10. Among the many reasons for this pattern of work, such as spiritual and filial companionship, physical and moral protection, we can certainly point to the value of peer learning. Facing new situations, knowledge and experience are pooled. Mistakes of one are learned from by both. Feedback is given through direct and subtle ways.

An example of a kind of group peer tutoring that might be applicable and valuable in preaching is Guided Reciprocal Peer Questioning. Students reviewing lecture material are divided into small groups are provided with a set of generic question stems which act as a guide for generating their own specific questions, such as

- How would I use ... to ...?
- Why is ... important?
- What is the solution to the problem of ...?
- What is a new example of ... ?

Typically groups using this method show greatly increased performance in comprehension and recall tests, and it has been used to beneficial effect in diverse areas as biology, accounting, mathematics, research methods and teacher education. While comprehension and knowledge retention form, as we have seen, but a small part of the preacher's skill base, there is every reason to suppose that a preaching classroom would also benefit from teaching in this way.

My own preferred method at the moment for a Level 1 (undergraduate) preaching course is to use 2 hours of (admittedly precious) class time to work in small groups as "sermon circles". Students are to preach for no longer than 3 minutes to their group of 4 or 5, and this is immediately followed by the group reflecting back to them what they heard, and what point they thought was being made, avoiding all evaluative language. There are no tutors present. After all students have preached and received feedback, the groups reconvene in plenary to contribute distinctive findings from their peer group experience.

The response of the students – after weeks of largely theoretical lectures – is striking and the effect is empowering, particularly for the students who have never preached.

For some this was the beginning of a process that encourages varieties of critical reflection. As Christine Blair points out (Blair, 1997) "reflection is strengthened when adults can return to the subject matter several times in different ways." In addition to journaling and written analysis, peer group reflection and articulation provide vital elements in the learning cycle.

Principles of peer group learning that Falchikov enumerates are:

- Criteria for evaluation and outcomes must be made very explicit
- Students must take an active part in the process of learning
- Activities are usually used for formative rather than summative purposes, though they may involve awarding marks
- Usually involves students from the same cohort

Different styles of peer tutoring will be appropriate for different stages of the learner's ministry and maturity, and economies and exigencies of church structures will always limit what can be done. Of course there are many examples of D.Min programmes where peer learning is a significant if not central part of the teaching structure. My intention is to stress the importance of establishing patterns of peer learning at an early stage of the preacher's formation, so that the minister is oriented and better able to adopt peer support in later life.

Concluding remarks

It should be clear that I am *not* looking at how to maximise the educational impact of preaching, that is to say how preaching and teaching can be made more effective by understanding theories of learning. However, it may be that there are transferable concepts. Indeed it is likely that a preaching student taught with what might be called progressive educational methods will bring to his/her preaching a similarly progressive approach to the educational aspects of their preaching. Thus they may well preach and

teach in ways that appeal to different cognitive and learning styles in the congregation, as well as the different kinds of 'intelligence' their people have.

As they are assessed for their competence in the preaching act, so they will expect their listeners to show, not mere knowledge of the Christian religion, but signs of living out in practical ways –competences, if you like – the Christian faith. Finally, having become aware of the influence of those who taught them to preach, they may be aware of the effect they are having as model and mentor on those who listen to their preaching.

There remain areas that require further study. Working with mature students, we need to consider how the principles of *andragogy* (Knowles, et al., 1998) apply to preaching, in particular adapting to individual learner differences. *Situated learning theory* stresses the prime importance of the community of learning where expectation and practice are formed in complex and subtle ways. This should alert us to the danger of seeing the Homiletics Department as the only place where delivery skills are learned, once the student has acquired sufficient knowledge in bible, systematics and ethics. Also, consideration of *Competency-Based Education and Assessment* might lead to the recognition that there are professional standards of preaching that can be codified and tested, at least to a basic level.

The conclusions of this short paper are modest. They include recognising Learning Styles and natural cycle of learning: All ways of teaching preaching must be included in the curriculum, systematically placed to allow students to move from experience to analysis to reflection to planning *at and within each level*. Tutors should analyse their own preferred learning style, as it may reveal an over-use of one *teaching* style to the detriment of others that will be necessary for some – perhaps the majority – of their students.

Mentoring, coaching and modelling should be refined and enhanced. There will be a need to 'train the trainers', and to nurture mentors, especially within a community of learning. Coaching, though immensely time-consuming, is a way of bringing some preachers on rapidly, and should be considered for both remedial and highly promising students.

Peer group learning can be used at several stages of the learning cycle, stimulating reflection and crucially drawing in students to take more responsibility for their own learning. Models of collaboration with peers (e.g., a preaching team) and congregation (e.g., a sermon listening group) need to be taught as an essential part of the preaching vocation in relational ministry.

For too long the preacher has typically ploughed a furrow in lonely isolation. No doubt this is accompanied by glorious consolation in the arms of our gracious and loving Lord, and the insights, the word, the message gained there are of course vital to any preaching worthy of that name. Still I believe we can do more to help one another, demonstrated by conferences such as this, and I offer these observations to urge the church to provide education in preaching that the vocation needs and deserves.

References

- Armstrong, Thomas. *Multiple Intelligences in the Classroom*. 2nd ed. ed. Alexandria, Va.: Association for Supervision and Curriculum Development, 2000.
- Blair, Christine E. "Understanding Adult Learners." *Theological Education* 34, no. 1 (1997): 11-24.

- Falchikov, Nancy. *Learning Together: Peer Tutoring in Higher Education*. London: Routledge Falmer, 2001.
- Gangel, Kenneth O. "Delivering Theological Education That Works." *Theological Education* 34, no. 1 (1997): 1-10.
- Gardner, Howard. *Multiple Intelligences: The Theory in Practice*. New York: Basic Books, 1999.
- Honey, Peter, and Alan Mumford. *The Manual of Learning Styles*. [3rd ed]. ed. Maidenhead: Peter Honey, 1992.
- Hughes, Bryn. *Discipling, Coaching, Mentoring*. Eastbourne: Kingsway Communications, 2003.
- Knowles, Malcolm S., Elwood F. Holton III, and Richard A. Swanson. *The Adult Learner*. 5th ed. Woburn, Mass.: Butterworth-Heinemann, 1998.
- LeFever, Marlene D. *Learning Styles: Reaching Everyone God Gave You to Teach*. 1st UK ed. ed. Eastbourne: Kingsway Publications, 1998.
- Marton, F., G. Dall'Alba, and E. Beaty. "Conceptions of Learning." *International Journal of Educational Research* 19 (1993): 277-300.
- McCarthy, Bernice. *The 4mat System: Teaching to Learning Styles with Right/Left Mode Techniques*. Barrington, Ill.: Excel, Inc., 1987.
- Mitchell, Jolyon P. *Visually Speaking: Radio and the Renaissance of Preaching*. Edinburgh: T & T Clark, 1999.
- Moon, Bob, John Butcher, and Elizabeth Bird, eds. *Leading Professional Development in Education*. London; New York: RoutledgeFalmer, 2000.
- Parsloe, Eric. *Coaching, Mentoring and Assessing*. London: Kogan Page, 1992.
- Riding, Richard J., and Stephen G. Rayner, eds. *Cognitive Styles*. Stamford, Conn.: Ablex Publishing Corp., 2000.

ⁱ Interview subject, B7, p.1

ⁱⁱ Armstrong's book has a final chapter on a ninth intelligence suggested by Gardner, the existential Howard Gardner, *Multiple Intelligences: The Theory in Practice* (New York: Basic Books, 1999). This is defined as "a concern with ultimate life issues" and although he is at pains to stress that his is not proposing a spiritual or religious intelligence, neither is he ruling out these areas from his category. While this is welcome to the homiletician analytically seeking points of connection with educational theories, does it help us very much in training preachers? Perhaps not in this case. A preacher unconcerned with ultimate life issues could scarcely be called a believer, much less called and gifted by God to bring others to belief.

ⁱⁱⁱ Interview subject, B6, p.1

^{iv} Interview subject, B5, p.2

^v Interview subject, B7, p.3

^{vi} Interview subject, B4, p.4

^{vii} Interview subject, B3, p.2