Professional Development for Pentecostal Pastors

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Introduction

The professional development of Pentecostal ministers is an important field of study because of the rapidly changing nature of society and growth in the number of credentialed Pentecostal ministers (Assemblies of God Victoria Inc., 2002b, p. 16). Developing a program of professional development that addresses the needs of Pentecostal ministers, Churches, and movements is challenging because of the diversity of ministries, educational backgrounds, and professional outcomes desired (Roach, 2002a). To meet such a challenge a systematic, adaptable, and flexible program must be developed in cooperation with the primary stakeholders.

The original research for this presentation was conducted on the Assemblies of God (AOG) in Victoria in 2002-2003. Although the findings of the research was specifically limited one Pentecostal movement located in one point of history many of the findings and conclusion are able to be generalized to various Pentecostal Churches and movements worldwide.

The churches of the AOG in Australia are currently experiencing rapid growth throughout the country (Bacnal, 2001). The growth in the number of churches and adherents has led to a corresponding increase in the number of credentialed ministers. In October 2000, there were 362 credentialed ministers in the AOG in Victoria. This

represented an increase of 77 over a two year period (Assemblies of God Victoria Inc., p. 10). The number of credentialed ministers reached 434 in October 2002 (Assemblies of God Victoria Inc., 2002b, p. 16)[1]. The rise in credentialed ministers means that demand and need for professional development services is likely to increase.

The Educational and Training Background of Pentecostal Ministers

The educational background and training of ministers from the Assemblies of God in Australia, Victoria is greatly varied. This in part is driven by the fact that no formal academic requirements for ordination are required with the Assemblies of God in Australia, Victoria (Assemblies of God Victoria Inc., 2001, p. 17). This has led to a situation where some ministers have no formal training whatsoever while others have completed formal theological education to masters level (Roach, 2002a, p. 49). In the last eight years (2010) it has become more common for some credentialed ministers to have completed a doctoral program. Therefore, there can be no expectation that credentialed ministers will have a common set of knowledge or professional competency.

A 2002 survey of ministers from the AOG in Victoria indicated a considerable perceived need among the credentialed ministers of the AOG in Victoria for professional development (Roach, 2002a, pp. 59-60). The President of the AOG in Victoria identified this need as an opportunity for Harvest Bible College to expand its educational programs to include a program of professional development for AOG in Victoria ministers (A. Davies, personal communication, April 6, 2002). This led to a study of the perceived needs of ministers for professional development (Roach, 2002a). The study of the perceived needs of ministers identified several preferred topics for professional

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[1] The number of credentialed ministers as of July 2010 is 566.

development (Roach, 2002a). It also raised suspicions that professional development may become a compulsory requirement to maintain credentials. This was never an intended outcome of the movement but was a point of interest noted by the researcher. It was apparent that there was a need for a systematic program of professional development for the ministers of the AOG in Victoria. This need was evidenced by a study of the ministers (Roach, 2002a) and interviews with various Pentecostal leaders. The study concluded that there was a need for a program of professional development among the credentialed ministers of the AOG in Victoria (pp. 59-60). Recent conversations with current AOG leadership have suggested this need is growing (Australian Christian Churches State and National Leadership, various personal communications, 2010).

History and Importance of Professional Development for Ministers

The 1960s witnessed a period of growing interest in the area of continuing professional education for ministers (Rouch, 1968). Debate and discussion began to grow in many denominations. The United Methodists in America formally recognized continuing professional education as an important need among its ministers in the late sixties (Kelley, 1969). They saw formal education beyond pre-service training as the appropriate method of delivering professional development. The Lutheran Churches in America also identified continuing professional education as an important issue for their ministers in the late sixties and early seventies (Saarinen, 1972).

Gamble (1975) recognizes the widespread acceptance of continuing professional education among ministers. Professional development is by this time starting to diversify into various modes of delivery and topics of interest.

A key limitation of the formal educational approach to professional development is the

inability of formal programs to meet the changing needs of the local church (Gamble, 1975). In response, the Doctor of Ministry was created (Jackson, 1998). The Doctor of Ministry graduate program was preferred by ministers as the program that best addressed their needs (Jackson). However, by the eighties this degree had grown in stature to the point where the prestige of the award was considered more important than its relevance to ministry settings. Many ministers entered these programs to seek career advancement (Jackson), which led many to suggest that graduate programs need to refocus on the ministry context (Cryderman, 1995; Lumpkins, 1992; Selvidge, 1992).

While graduate education is seen by some as the appropriate response to professional development needs, others view informal programs as the appropriate response (Gamble, 1967). Gamble studied the growing trend of informal programs. These programs still resemble formal equivalents, but without credit. Many include a 3-10 week residential requirement. The philosophical base of these programs is to retreat from the community and be refreshed (Gamble).

Maurer argues that formal programs had become ineffective and informal training is a better response (1982). He recommends that the emphasis of professional development be designed around the perceived needs of ministers to enhance their ministry effectiveness. By the nineties both formal and informal programs of professional development for ministers have become established in their various patterns. The development that influenced professional development programs in the nineties was the shift in emphasis from knowledge based to competency based programs (Dreyer, 1996; Durston, 1992-1993, p. 234).

The importance of professional development in a rapidly changing world and workplace has been clearly identified and documented by various authors including

Collay, Dunlap, Enloe, and Gagnon (1998); Finzel and Swindoll (1998); Hoban (1997); Jarvis (2001); Jeeawody (1997); Kaldor and Bullpitt (2001); Taylor, Marienau, and Fiddler (2000); & Winter and Maisch (1996). Ministers are similar to other professionals who have had their workplace impacted by change and require professional development (Kaldor & Bullpitt; Preston, 1976, p. 47). Although Christian beliefs and organizational structures are relatively slow to change, the community in which ministry is conducted continues to shift at a rapid pace (Kaldor & Bullpitt; Preston). Kaldor and Bullpitt note that the rapid pace of community change has affected the professional practice of ministers.

Zerson (1998) believes that professional development is more important for ministers today than ever before. Barna (1993) contends that ministers need to become life long learners. He strongly encourages ministers to upgrade their skills and knowledge on an annual basis or risk being left behind. No longer is a three to seven year period of pre-service theological training sufficient to sustain the professional life of a minister. Continual learning must become the pattern for all ministers (Lavallée, 1996).

The minister lives and works in a society that is secularized, cynical, apathetic, and lacking in father figures (Lawrence, 1994). Ministers face a range of complex problems in the lives of their congregational members. Educational endeavors need to focus on societal changes that are impacting the Church (Winters, 1998, pp. 229-232). Ministers are at great risk of becoming irrelevant to the communities they seek to serve unless they become life long learners (Lavallée, 1996).

The needs of a minister and his or her congregation are constantly changing (Kaldor & Bullpitt, 2001). As a minister matures in ministry, the skills acquired and the skills required will change (Stewart, 1974). At the same time, the ministry is becoming more

diverse and specialized in function. There is a growing need for the application of different skills to various ministry situations (Hunt, Hinkle, & Malony, 1990; Naman & McCall, 1999, p. 9; Overell, 1996). This is confusing for some ministers, churches, and denominations. Clarity of purpose is needed by ministers to become more effective (Brown, 1976). A focus on ministry direction leads to an increase in ministry effectiveness. The ability of the minister to define his or her own goals in order to advance their mission in God is essential (Hunt et al.; Robinson, 1999). As ministers become more self-reliant and identify their personal and corporate goals, they are able to focus their professional development effort on effective ministry (Naman & McCall; Van der Ven, 1998, p. 136).

Stress and burnout affects many professions, and ministers are not exempt (Whetham & Whetham, 2000). Kaldor and Bullpitt (2001) report 79% of ministers are on the borderline of burnout or higher (p. 9). Gamble (1967) identifies stress in the ministry as a problem. Recent studies identify stress as coming from changes not only outside the Church, but also internally from increased expectations placed upon ministers from their congregations (Kaldor & Bullpitt, 2001; Van der Ven, 1998; Whetham & Whetham, 2000). These expectations are difficult for some ministers to achieve as the ministerial role has changed from pastor/shepherd to manager/leader (Kaldor & Bullpitt). Ministers are expected to have clearly defined vision, mission, goals, and strategies, but very few have the skills and knowledge to achieve these (Van der Ven). Brushaber (1991), Gamble (1967), Kaldor and Bullpitt, Pryor (1986), and Van der Ven all identify some form of ongoing training as a potential solution to the attrition rate caused by stress in ministry.

Recognition of the potential benefits of professional development for ministers causes

the debate to shift to the question of mandatory professional development requirements. Guskey (2000) argues that mandatory or time based requirements reinforce the idea that professional development is a collection of unrelated, short term workshops or presentations that have little relevance to the participants (p. 15). Sangster (2000) describes mandatory training as "a rather bland requirement to complete 'x' days of training annually to update and expand skills" (p. 83) and indicates that this is unproductive and ineffective. He is even more damning of what he calls "halo events" (p. 84) such as fire walking. He describes them as having "stupid end objectives" (p. 84).

Zerson's (1998) study of the impact of mandatory continuing education requirements on ministers identifies four problems. These problems are: (a) aspects of the adult as learner advocated by mandatory continuing education advocates tend not to be understood; (b) the inability of mandatory continuing education to ensure effective performance; (c) the problems associated with ecclesial polity in many Christian denominations; and (d) the exchange of gospel for law, which mandatory continuing education inevitably introduces. Effective professional development is not measured by activity but by outcomes (Sangster, 2000, p. 2). Mandatory requirements that focus on participation rather than outcomes are weak and ineffective. Zerson recommends that motivation is more effective than compulsion. Change has affected the congregations' expectation of how ministers are to function. Congregations are expecting more from their ministers. They expect their minister to have expertise in a greater variety of areas than ever before. Some ministers find it difficult to meet these expectations and are leaving the profession as a result of burnout (Kaldor & Bullpitt, 2001). By addressing the individual professional development needs of ministers in their varied contexts, the number of ministers leaving the profession

may decline (Kaldor & Bullpitt).

Professional Development

Guskey (2000) describes professional development as a purposeful and intentional process designed to enhance professional knowledge, skills, and attitudes. Purposeful and intentional professional development is not haphazard but systematic by design (Caffarella, 2002). Successful professional development achieves clear outcomes and produces desired improvements (Guskey, p. 21). For the achievement of specific outcomes a systematic plan of professional development should be developed (Sangster, 2000, pp. 8-10).

Professional development is not only intentional and systematic but also an ongoing process (Guskey, 2000, p. 19). Guskey understands the continuous nature of professional development to be embedded within the professional's work, which forms part of the learning experience.

In 1976 Preston argued the case for ministers being recognized as a professional group. The debate since then has shifted from a closed definition of professionalism to an open definition. Vogelsang (1994) redefines professionalism in the light of postmodern culture. Vogelsang writes, "there is not a universal basis for defining the profession" (p. 66). Solomon and Morocco (1999) redefine professionalism by stating "a profession is a group of individuals who have pursued specialized knowledge defined by the group itself as important" (p. 247). This process of self-defining professionalism enables ministers to be designated as a professional group. Ministers, unlike other professions, have no single governing professional association (Winters, 1998, pp. 229-232). The lack of any governing association leads to inherent problems of consistency and accountability.

Professional Christian ministry is very diverse and dynamic by nature (Van der Ven, 1998, pp. 117-118). This is causing ministers to form their own professional networks based on function and or relationship as well as by denomination or hierarchy (Finke & Dougherty, 2002). Some of these associations focus on relational issues while others focus on skill enhancement. This is particularly evident in the Pentecostal community. Professional development is important to assist participants to learn new roles for success now and in the future (Guskey, 2000, pp. 3-5). The ever increasing rate at which skills are becoming obsolete means that professionals can no longer rely on the skills they possess today to remain relevant in the future (Garrick & Jakupec, 2000; Mott, 2000). Professional development is a future oriented process (Caffarella, 2002, p. 10). It should be designed in such a way to assist professionals to engage the future in a productive and confident manner (Jeeawody, 1997, p. 54).

Organizations value employees who are able to apply theoretical knowledge (Garrick & Jakupec, 2000, p. 1). Guskey (2000) argues that "organizations have a powerful influence on all aspects of professional development" (p. 150). The primary benefit of professional development to an organization is productivity gains (Murray, 2001, pp. 36-41). The intentional linking of professional development to the workplace creates effective outcomes for both employer and participants (Caffarella, 2002, p. 10).

Professional development involves adults in a learning environment. Dewey (1938), Tyler (1949), and Houle (1972) are regarded as the seminal theorists of adult learning (Caffarella, 2002). Malcolm Knowles developed and popularized the adult learning principles called andragogy in the 1970 and 1980s. These core principles guided subsequent various studies (Knowles et al., 1998). His core principles include: (a) the learner's need to know, (b) self-directed learning, (c) prior experiences of the learner,

(d) readiness to learn, (e) orientation to learning and problem solving, and (f) motivation to learn (pp. 133-152).

Taylor et al. (2000) propose four aspects common to the various theorists. First, people develop through interactions with their environment. This development occurs by the learner engaging with their external environment. Second, development follows a cycle of differentiation and integration. The learners integrate their learning experiences into their existing frame of reference. It is only after integration has taken place that differentiation can occur. Third, an individual's development is a variable, not uniform, process. Fourth, the ability to reframe experience serves as a marker of development (p. 3). Professional development programs need to apply these principles of adult learning to be effective (Caffarella, 2002).

Professional development achieves positive outcomes only by understanding the importance of motivation (Knowles et al., 1998, p. 149). There are several theoretical models of motivation. Burden (2000, pp. 6-7) credits Abraham Maslow with the development of the humanistic view of motivation (i.e., people are motivated by a need for growth and development of self). Keller's 1983 model of motivation has four factors including interest, relevance, expectancy, and satisfaction (as cited in Burden). These models of motivation recognize the importance of both intrinsic and extrinsic motivation.

Intrinsic motivation is the response to needs that exist within the learner (Burden, 2000, p. 3). These include the need for the learner: (a) to know, (b) to achieve competence, and (c) to grow. Intrinsically motivated people process information more deeply and employ strategies that have a longer and more permanent impact (Organisation for Economic Co-operation and Development, 2000, p. 28).

Extrinsic motivation refers to external factors that influence a person's learning (Burden, 2000, p. 3). Extrinsic motivations are ineffective when they reward minimum

effort by the participant. The participant quickly returns to old behaviors once the rewards are removed. Ineffective extrinsic rewards include consumable items, which leave no lasting influence (Organisation for Economic Co-operation and Development, 2000, p. 28). Effective extrinsic rewards include: (a) praise, (b) privileges, (c) recognition, and (d) career advancement opportunities (Burden). Extrinsic motivations should be used minimally. When they are used they should be modest, contingent on performance rather than activity, and withdrawn as soon as possible (Stipek, 2002).

Professionals are specifically motivated by increased effectiveness and professional advancement (Burden, 2000; Merriam & Caffarella, 1999). Professionals are also highly likely to avoid professional development when deterrents are embedded into a program. Recognition of these deterrents and barriers to participation is important. Merriam and Caffarella list several reasons for non participation and identify a group of reasons as socially acceptable. These are reasons people feel comfortable giving and are difficult to challenge. The two main ones are time and cost. In some cases, these reasons are legitimate. Other reasons include: (a) personal problems, (b) lack of confidence, (c) lack of interest in education, and (d) lack of interest in the course. Investigation of the reasons for non participation through evaluation processes is critical to the success of any program (Guskey, 2000).

The motivation of ministers to participate in professional development is highest when there is a perception that the subject matter will contribute to increased competence. This is further enhanced when professional development is supported by and linked to the needs of the church (Naman & McCall, 1999, p. 9). Gamble (1984) suggested several factors that do not appear to have an influence on a minister's participation. They include age, gender, rewards, and the level of family income. Lavallée (1996) identified the barriers to ministers' participation in professional development as cost, time,

ministry responsibilities, and home responsibilities.

Characteristics of Effective Professional Development Programs

Effective professional development programs are designed to meet the needs of the profession for tomorrow (Caffarella, 2002; Mott, 2000). Basing programs on yesterday's needs is deficient. However, basing them on the needs as they appear today is also lacking. The focus of professional development must be on the future or at least what the key stakeholders of the profession perceive the future to be (Mott).

Professional development programs that include the following characteristics are most effective: (a) learner centered, (b) flexible, (c) provide support, (d) address the issues of culture, and (e) are holistic (Brooks-Harris & Stock-Ward, 1998, p. 14; Caffarella, 2002; Collay et al., 1998; Daley, 2000; Guskey, 2000; Merriam & Mohamad, 2000; Moffett, 2000; Mott, 2000; Networks@Work, 2002; Sangster, 2000; Sparks, 2000; Usher, 2000). Learner centered approaches are individualized, allowing for a mix of experience, practice, theory, and reflection. They are structured with the learner in mind (Brooks-Harris & Stock-Ward, p. 14). They seek to identify the learner's needs by the use of various tools to produce a professional development process that is both effective and efficient (Andrews & Grogan, 2002).

Numerous authors identify the importance of professional development programs being individualized (Caffarella; 2002; Collay et al., 1998; Jarvis, 1995, 2001; Knowles et al., 1998; O'Connor & Herrelko, 2000; Preston, 1976; Sangster, 2000; Winter & Maisch, 1996). Individual differences must be taken seriously (Clark & Caffarella, 1999). The choice of a unique person, organization, or community must be taken into account. Programs should be designed with the individual, the organization, or the whole of the community in mind (Caffarella). The strength of professional development is the lasting impact that is achieved

through individualization (O'Connor & Herrelko; Sangster; West-Burnham & O'Sullivan, 1998).

Individualization empowers the learner, the organization, or the whole community to succeed. Empowerment motivates the participants to: (a) identify their own needs, (b) identify the appropriate response to the need, (c) apply support given, and (d) overcome blockages (Sangster, 2000, pp. 4-8). Those who remain supported will remain motivated.

To ensure that empowerment is sustained, support and facilitation of the process should occur. Empowering individuals to take responsibility for their own professional development motivates them to lasting and substantial change (Sangster, 2000, p. 2). Individualized programs allow personalized objectives to be written. The writing of these objectives allows for a process of collaboration to occur and creates ownership of the objectives (Caffarella, 2002). This personalization through an individualized planner allows flexibility, self analysis, personal reflection, and thoughtful decision making. Formal and highly structured educational programs are not equipped to adapt to the trend of individualization (McCarthy & Riley, 2000, pp. 34-36; Murray, 2001; Winters, 1998, pp. 229-232). The downside of this highly personalized approach is that similar programs are constantly being reinventing. In addition, programs that are too personalized may no longer be united with the vision and purpose of the organization (Caffarella, pp. 26-28). The capacity of professional development programs to be individualized is limited only by resources and creativity.

Flexible learning is a cornerstone feature of effective professional development. Flexibility embraces the learner, the organization, and the delivery methods (Guskey, 2000, p. 74). A flexible program is capable of being modified and adapted. This is not to

be confused with easily corrupted, bent, or shaped at will (Usher, 2000, p. 237).

Preston (1976) identifies flexibility as a prime factor in ministers' professional development (p. 42). Flexibility, as Preston identifies it, does not include the use of the Internet, computers, e-mail, mobile phones, and PDA's. Preston views flexibility as a variety of professional development topics. Caffarella (2002) notes that flexibility now includes a variety of electronic delivery options, locations, program designs, and outcomes. The challenge for professional development is to design a program that is capable of being individualized, flexible, and affordable.

Traditional lock-step education restricts and excludes many participants from the learning experience (Mann, 1997). Highly structured programs ignore the complex nature of the individual in professional development. Modularization gives structure and allows for clearly identified skills, knowledge, and attitudes to be addressed in a systematic fashion without overlap (Sangster, 2000, pp. 33-34). The benefits of modularization include: (a) progressive sequencing, (b) limitation of duplicating, (c) effective time management, (d) variety of delivery options, and (e) allowance for the learner to select options and be in control of his or her learning (pp. 33-34).

Support is a design element of all effective professional development programs (Networks@Work, 2002, p. 7; Sangster, 2000, pp. 10-12). Guskey (1999) expresses it this way, "effective staff development rests not so much in the initial training, but in what happens afterward. It is the follow up, support, and ongoing professionally embedded assistance that makes the real difference" (p. 37). To retain new behaviors, individuals need a support system to accept and encourage them.

Support is provided inside and outside of the classroom, and before, during, and after a participant has engaged in the program (Caffarella, 2002). Support involves time,

money, and people (McCarthy & Riley, 2000, pp. 34-36). A supportive infrastructure should be available to everyone involved in the professional development process (Cryderman, 1995; Lacock, 1992-1993; Moffett, 2000; Sangster, 2000, pp. 10-12). Supporting learners through the learning experience is achieved through several techniques. Collay et al. (1998) identify these techniques as conversation, encouragement, site visits, support groups, and requesting feedback on ideas or changes.

Moffett (2000) argues that support should be balanced with pressure. Pressure keeps the process moving. If no pressure is applied, then individuals or organizations are likely to revert to non preferred practices. Thus professional development is a balancing act. Too little support creates frustration and not enough pressure causes work practices to remain static (pp. 35-38).

The provision of support for ministers in the professional development process was initially viewed merely as an opportunity to go on a retreat and be refreshed (Pryor, 1986). The concept of a retreat is now seen as a luxury item that few can afford (Overell, 1996). Oswald (1991) and Overell contend that superiors are unable or unwilling to provide support to their ministers. They suggest that support be provided to ministers via a network of peers or consultants.

Culture must be considered in professional development program design and delivery (Sparks, 2000, p. x). Culture interacts and influences all levels of the organization including structure (Bolman & Deal, 1997). To attempt to change the culture of an organization is far more difficult than changing its structure. Each organization has its own distinct cultural features that are reflected in structural forms such as calendars, schedules, contracts, evaluations, leadership practices, belief systems, and change

management (Tobias & Fletcher, 2000; Guskey, 2000; Merriam & Mohamad, 2000; Sparks). Professional development must seek to foster or establish cultural norms that increase the potential employee effectiveness (Sparks).

Professional development should be holistic and authentic. Holistic programs consider all relevant factors. They include: (a) the person, (b) his or her work environment, and (c) the outcomes desired by all key stakeholders (Daley, 2000). Holistic professional development identifies skills and connects them to the workplace, thus achieving a more dynamic result (Sangster, 2000, p. 50). Participants demand that professional development be authentic (Mott, 2000, p. 30). Professional development that does not reflect the person as an individual and the workplace as real is flawed (Mott).

Effective Approaches to Professional Development

Professional development is effective when it considers the learning ability of the professional. "Schön argues that . . . how professionals learn should serve to form the basis of how they are taught" (as cited in Cervero, 2001, p. 209). The learning ability of the professional increases the longer they are in the profession. This attribute should be used as the basis for learning (Lohman, 2001). Professionals should participate in experiential learning techniques that reflect and mirror their workplace experiences. Forms of experiential learning include: (a) prior learning assessment, (b) reflection, (c) contextualization, (d) facilitated relationships, and (e) collaborative learning (Moon, 1999; West-Burnham & O'Sullivan, 1998).

Prior learning assessment or recognition of prior learning (RPL) recognizes past experiential learning and allows access to more participants (Jarvis, 1995, p. 256; Moon, 1999; West-Burnham & O'Sullivan, 1998; Winter & Maisch, 1996, p. 17). It values not only formal education but also informal training in the workplace (Jarvis, p. 204).

RPL helps identify the needs of the participant and focuses the time and energy of the facilitator. It reduces the amount of duplication that can occur in lock-step programs (Hatton, 1997). Prior learning assessment benefits the learner by helping them to assess their needs, review their commitment, and allows for the identification of resources (Kintzer, 1999, pp. 147-154; Mann, 1997).

Journals and portfolios are self-assessment tools that are used to enhance the process of self-reflective learning (Maehl, 2000, p. 217; West-Burnham & O'Sullivan, 1998, pp. 68-69). "Self-reflective learning is transformative learning as it involves individuals critically reflecting on their . . . contribution to the . . . organization" (Henry et al., 2001, p. 7). A journal is written material that is based on reflection and relatively free thought (Moon, 1999, p. 187). There are two forms of journal writing: structured and unstructured. The unstructured form is free writing and reflective. It is used to record events or issues that are significant to the individual. The structured form is based on exercises, question and answer, or a chronological format (Moon, pp. 194-195). Journal writing is a useful tool but it is difficult to get started (Moon). Journals are used to: (a) record experiences, (b) deepen the form of learning, (c) facilitate learning from experience, and (d) enhance professional practice (Moon, pp. 188-193; West-Burnham & O'Sullivan, pp. 82-83).

Reflection is fundamental to experiential learning (Moon, 1999). It gives meaning and understanding to experience (West-Burnham & O'Sullivan, 1998, p. 80). Several authors identify the importance of reflective practice (Cervero, 2001; Collay et al., 1998; Jarvis, 2001; Moon; O'Conner & Herrelko, 2000; Schön, 1991; West-Burnham & O'Sullivan). West-Burnham and O'Sullivan write that reflective practice is a "powerful and effective" (p. 53) component of learning. Providing opportunities for reflecting is essential for

novices and experts in professional development (Andrews & Grogan, 2002). These opportunities result in new knowledge and beliefs being formed (O'Conner & Herrelko). Reflection is the trigger that leads to challenging assumptions and comfortable ways of thinking. Professionals often reflect in the midst of action and this reshapes their thinking, actions, and future decisions. Some professionals do it instinctively while others need to be coached (Jarvis, 2001, p. 208).

Reflection is not a natural process and suitable conditions need to be created for this to occur (Moon, 1999). Moon lists the necessary conditions for reflection: (a) time and space, (b) the human facilitators of reflection, (c) the curriculum and institutional environment, (d) an emotionally supportive environment, and (e) identification of hidden agendas (pp. 166-170).

Reflective practice, as described by Moon (1999), includes: (a) the mental process of reflecting, (b) the subject matter in one's own practice, (c) the fact that it can be ongoing or event based, (d) structured or ill-structured, (e) may not bring resolution but will bring understanding, and (f) solves problems in the context of practice (p. 64).

Documenting reflection is the process whereby participants at important and regular times in the process describe and record their internal reflections. Different forms of documenting reflection are the creation of a portfolio or writing a journal. The writing of these documents would construct an environment in which the participant reflects on their life, ministry, and educational experiences.

Reflection is a recognized element of professional development for ministers. In the 1960s, the reflective practice of a minister was described as "pastoral theological reflection" (Kinast, 1996, pp. xi-xii). Rohlfs (1981) recognizes theological reflection as an important part of ministry development. By the mid 1990s, theological reflection had

become well established (Killen & De Beer, 1995; Kinast; Sheehan, 1997; Van der Ven, 1998).

Theological reflection is the same in essence as other reflective practices except for the nature and the content of the reflection (Kinast, 1996, p. vii). "Theological reflection arises from activities such as the events of ministry. It helps a minister recognize God's role in the ministry" (pp. viii-ix). Theological reflection meditates on a life of faith filled workplace practice and filters it through the light of the minister's faith (Sheehan, 1997). It is a spiritual process based on workplace experiences.

The distinctive characteristic of professional development for ministers is its spiritual nature (Busch, 1995). It is impossible to lead a growing spiritual community without the minister deepening his or her own spirituality. The minister needs to be transformed spiritually (Brouwer, 1999, p. 32). Malcomson (1981) calls for both skill and spirituality to be developed. Skill and spirituality should not be competitive but complementary. Busch notes that the development of a minister's spirituality will enhance his or her capacity to develop other important professional skills.

Professional development programs should be designed to meet competency based needs. Argyris argues that, "if you can't produce it, you don't know it" (as cited in Jarvis, 2001, p. 204). The pragmatic world of Pentecostal ministry demands results. The important part of a professional development program is not to have theoretical knowledge that is inapplicable but skills that are applicable to the participant's context (Treyvaud & Davies, 1991, p. 73).

Daley (2000) views context as central to the professional development process: "in professional practice, the context shapes how professionals look at new information, influencing not only what information professionals seek to learn but also what information they try to incorporate into their professional practice" (p. 3). Context asks

who, when, where, and why (Guskey, 2000). Discerning the context of professional development acknowledges that it is not done in a vacuum but in a dynamic professional setting. If context is ignored, then it is to the peril of all involved (Caffarella, 2002).

There must be an acknowledgement that the content of any program is driven by the context in which the minister operates (Caffarella, 2002, p. 59; Durston, 1992-1993, p. 234; Mott, 2000, p. 30; O'Conner & Herrelko, 2000). The ideal learning situation is achieved when an individual's professional development is meeting an organizational need (i.e., individual professional development is not only linked with the individual's needs but also increases organizational productivity).

When professional development is linked to church needs, it benefits both the minister and the church. The church's organizational needs are met when the minister's professional development needs are met (Brouwer, 1999, p. 33). Professional development that seeks input and direction from grass root support will establish a strong foundation of trust and respect. This trust translates to much needed support for the minister (Robinson, 1999).

Hoban (1997) argues that a comprehensive professional development program should incorporate elements of internal and external expertise to heighten the benefits and diminish the negatives of contextualized learning. By increasing the level of contextualized learning that takes place, the learner is enabled to go through a transformative process that is permanently influencing their professional practice. When the learner is truly transformed, professional development is achieved. Collay et al. (1998) argue that this type of transformational learning is achieved one person at a time.

Expert facilitation is a support mechanism that is provided via coaching, mentoring, or facilitation groups (Jarvis, 2001, pp. 303-305). Mentoring is an effective instrument of professional development. Murray (2001) defines mentoring as "a deliberate pairing of a more skilled or more experienced person with a less skilled or less experienced one, with the mutually agreed goal of having the less skilled person grow and develop specific competencies" (p. xiii). Effective mentoring requires the mentor to have great experience and credibility (Guskey, 2000, p. 28).

There are benefits of mentoring for both the mentor and the protégée. Both feel a sense of significance and have the opportunity to reflect on their personal growth and character issues (Johnson, 2000, pp. 36-38). For the protégée to gain benefit out of the relationship, the expertise of the mentor must exist and be appreciated.

Johnson (2000) writes, "Lots of people would like to be mentored, but those willing to mentor are hard to find" (p. 36). To be a mentor is a time consuming task (p. 42).

Mentoring is an intentional relationship where the mentor and protégée are matched (Grenough, 1999; Murray, 2001, p. 6). Matching must be facilitated in a way that allows natural relationships to be fostered (Johnson, 2000, p. 40). Out of genuine relationship comes potential effectiveness (Conner, 1994). Forced relationships are less beneficial and may be detrimental to the parties involved (Conner).

Mentoring is a relationship with a specific purpose (Collins, 2001; Grenough, 1999). The purpose of the relationship is determined by those who facilitated the relationship or by the individuals involved (Murray, 2001). Goals need to be set early and evaluated (Grenough; Guskey, 2000). As the mentoring proceeds, mapping progress towards achieving those goals is important. The mapping process allows participants to observe how their concerns are being addressed (Knowles et al., 1998).

To understand mentoring we need to understand the differences between mentoring and coaching. Mentoring is the mentor protégée relationship where expertise is passed from an experienced person to a less experienced person. The implied notion of mentoring is that knowledge, skills, and attitudes are able to be transferred. Conversely, coaching does not imply the mentor protégée relationship (Collins, 2001; Wilson, 2002, pp. 49-86). The coach does not even need to be in the same profession. The coach is not looking to replicate him or herself but to enhance the capabilities of the person being coached (Sangster, 2000, p. 87).

Coaching is essential to professional learning in the workplace (West-Burnham & O'Sullivan, 1998, p. 80). Collins (2001) defines coaching as "the art and practice of guiding a person or a group from where they are toward the greater competence and fulfillment they desire" (p. 16). Coaching is not only about professional expertise but it is about the skill of effectively influencing the life of another towards their personal goals: "The coach leaves each person being coached . . . more confident than he or she would have been otherwise" (Hudson, 1999, p. 15).

The characteristics of effective coaching include: (a) focus on improving job performance; (b) diagnosis, analysis, and reflection; (c) high quality interpersonal relationships; (d) target setting; and (e) recognition, reinforcement, and practice (West-Burnham & O'Sullivan, 1998, p. 72).

Coaching is an efficient way to get an intended result. It is cost effective when dealing with a large group of people (Guskey, 2000, p. 23). However, coaching a large group does limit the ability to individualize. To maximize the benefits of coaching and minimize the negatives, sufficient support should be provided until successful implementation is accomplished (Guskey).

In the ministry context, coaching is used to benefit professional performance directly or indirectly through the following measures: (a) guiding Christians in their spiritual journey, (b) helping people grow through life transitions, (c) building teams, (d) stimulating vision, (e) speaking the truth in love, (f) facilitating improvement, and (g) building skills (Collins, 2001, pp. 52-54).

Collins (2001) identifies the four unique characteristics of a Christian coach as: (a) world view, (b) the person of the coach, (c) neutrality, and (d) values (pp. 20-27). The world view of a Christian coach is different to that of a secular coach. The Christian coach's world view is that God is the ultimate guide. Who we are as a person affects how we coach: "What we believe influences who we are and that in turn impacts everything we do" (p. 21). The coach understands that no one is completely neutral, and does not seek to impose their agenda on the person being coached. The coach values the individual as a unique person created in the image of God (pp. 20-27).

Effective professional development is collaborative with a focus on the community of the profession (Andrews & Grogan, 2002; McCarthy & Riley, 2000, pp. 34-36; Mott, 2000, p. 30). Collaborative learning is an activity that uses a collective approach to solve problems or to facilitate problem solving (Burrow, 1997). Burrow explains that, "These [collaborative] experiences, where they are connected, can provide valuable access to information and professional discourse" (p. viii). Peer or collegial networks provide an excellent opportunity for collaboration (Networks@Work, 2002). Study groups related to specific topics are a useful format for collaborative work (Coetzee, 1994; Guskey, 2000, pp. 25-26).

The difficulty with collaborative groups is that they require high maintenance. High levels of communication and trust are needed to keep alive the collaborative activities

(Guskey, 2000, pp. 25-26; Networks@Work, 2002). Trust is essential to the effective outworking of group activity (Lacock, 1992-1993, p. 253).

Collaborative approaches utilize problem based learning approaches (Andrews & Grogan, 2002). "Problem based learning engages trainees in a cyclical process of problem framing, self-directed learning and hypothesis formation and testing to solve an ill-structured problem" (Hmelo & Ferrari, 1997, p. 401). Problem based learning selects a real problem in the workplace, analyzes the problem, generates and implements solutions, and reflects on the action taken (Lohman, 2001). Problem based learning uses actual problems that are faced in the practice of the professional. Ministers tend to feel isolated by the work they do. Often they are the only paid member of their organization. A sense of isolation is very real for some ministers (Kaldor & Bullpitt, 2001, p. 139). A collaborative learning environment may assist in reducing this sense of isolation and building a sense of community (Collay et al., 1998, p. 9).

Effective professional development programs are learner centered, flexible, provide support, address the issues of culture, and are competency based. The learner centered approach allows for individualization. Individualization empowers the learner, the organization, and the whole community. In addition, it reduces the time and the cost of professional development by targeting specific needs. For a program to be individualized it requires flexibility. Flexibility embraces the learner, the organization, and the delivery methods.

Support is an important element of effective professional development programs. Support should be included before, during, and after a professional development event. Support that is both professionally embedded and well resourced assists participants to retain the newly acquired behaviors.

Professional development should address issues of culture. Culturally aware programs consider the person, his or her work environment, the outcomes desired by all key stakeholders, and issues of power. The identification and cooperation of the organizational power holders, both positional and expert, are critical. If power holders or culture are ignored, then it can stall, disrupt, or disable an otherwise effective professional development program.

Professional development programs should be designed to meet competency based needs. A competency based program focuses on what can be done rather than theoretical knowledge. It utilizes various forms of experiential learning, which includes prior learning assessment, reflection, contextualization, facilitated relationships, and collaborative learning. Prior learning assessment is conducted with the use of journals and portfolios. This acknowledges the participant's professional learning and allows for individualization of professional development.

When ministers engage in reflective practice, it is with a spiritual dimension. This dimension separates ministers from other professionals. The spiritual development of the minister should be embedded in the professional development program. A minister's spirituality flows into all areas of professional practice. If the minister is not developing spirituality, then the improvements made in other areas of professional practice may suffer.

Expert facilitation is a support mechanism that is provided by coaching or mentoring. Mentoring is highly desirable but often difficult to facilitate. There are more people wanting to be mentored than there are mentors. However, coaching provides a favorable way to bring the benefits of facilitated learning to additional participants. Tyler's (1949) model is used as the basis for linear program design. Its systematic

approach gives order and reliable procedural systems to program design. The major disadvantages of linear design models are that they are lock-stepped and subject to delay. Dynamic models overcome the disadvantages of linear design by being more flexible, improving evaluative procedures, and incorporating a team approach to program design, implementation, and evaluation. Kemp (Kemp et al., 1998) and Caffarella's (2002) models are dynamic and well suited to complex nature of professional development programs.

Program implementation requires a systematic process that ensures all aspects are covered to achieve a successful result. This includes an implementation plan and the application of change management principles. Some individuals are resistant to change and as such, the implementation of a program of professional development must incorporate change management principles. The most successful strategy to use is an integrated approach. The integration of deep change with incremental steps assists in the reduction of resistors and allows vision related motivation to be activated. Implementation is conducted through a systematic plan with clearly identifiable stages. The task list is an indispensable component of the implementation plan. It assigns tasks and dates to ensure a smooth implementation.

Program evaluation is a process of monitoring and determining what effects the program has on the individual, organization, and community. The evaluation plan should be ongoing, systematic, transparent, and a deliberate attempt to determine the merit or worth of a program. A well designed plan ensures that the program is valid and remains that way. The evaluation should be conducted at various times, on multiple levels, informed by multiple sources, and communicate the results.

Conclusion

Pentecostal ministers are culturally unique and diverse individuals that have particular idiosyncrasies. They are ministering in increasing complex situations with increasing demands being placed on them from the congregation and external stakeholders. They tend to express things in a highly positive manner and have urgency to what they do. This tends to place long term investments such as formal or informal training and professional development programs as a lower priority to the immediate needs of ministry.

A primary driver of Pentecostal ministers is competency and effectiveness. There is a willingness to invest personal time and resources as well as corporate time and resources into increased effectiveness. However, due to the very real competition for individual and corporate time and resources professional development often suffers and becomes a lower priority. In the researcher's experience these issues are not limited to western societies but can also be evidenced in African and Asian cultures. Effective professional development programs for Pentecostal minister should be learner centered, flexible, provide support through facilitated learning such as coaching or mentoring, address the issues of culture peculiar to the Pentecostal ministry context, and contain a strong component of theological reflection. The need to be appropriately structured with well designed implementation and evaluation plans is vital.

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