Formation in ecclesial and educational practices

Research Programme 'Practical Theology, 2019-2024'

Theological University Apeldoorn

Programme leaders:
Prof. Dr. M.J. Kater
Prof. Dr. A. de Muynck

1. Practical Theology from a Reformed Perspective

First of all, practical theology at the TUA focuses on the communication of the Word of God in the 21st century. When we talk about communication, it is necessary to specify this a little bit more. From our perspective, communication in practical theology can be explicitly linked to the Word, the words of the living God. More precisely, the leading idea is not that communicate the Word to others, but that the Word communicates with us. We were created by the God who speaks and therefore we must listen in order to live well. However, when we make, in our research, the Word an object of communication in a certain sense, the church needs always to remember that it was itself formed by that Word (as a subject). She herself is not a provider of the Word to a religious market, but a creature of the Word and as such called to listen.

It is only from this speaking of God and our receiving these words in our lives that a real conversation with God arises. Anyone who starts with man with his experiences and desires does not get any further than a monologue within the closed circle of his own existence. There can be no question of a real meeting, because there is no longer an 'opposite'. Good reasons exist, therefore, to (continue to) describe the object of practical theology in terms of the Word of God, its ministry and its effect (or lack thereof) in the lives of the individual, the congregation, groups and institutions working on behalf of the church (like Christian schools and charity organisations), and in society as a whole. So, then, practical theology is theology in which God's guiding and saving action are the object. In the words of Luther: the object is the reality in which God and man are involved as the justifying God and man as sinner. Besides this, practical theology is about practices at the same time, because *idealiter* Christian practices are formed by the living Word. The beliefs of Christian practitioners (like, i.e., pastors and teachers) can be sanctified and purified by the Word of God. We also assume that academic reflection on these practices can by sanctified in the same way.

A practical theology from a reformed perspective of course does empirical research too. All perceptions of practice are not theory-neutral. This applies to qualitative and even quantitative analyses as well. That is why we also need to clarify how we want to deal with that which is brought forward from other sciences besides theological. This indicates that what we perceive in doing empirical research is a matter of listening to how and what the triune God acts and communicates in and to the life of individuals as communities as well. In precise terms: from this perspective in practical theology it is about theological reflection on the practice of fruit-bearing and thus about carefully observing how God is busy working in this world. Although the expression 'the praxis of God' has rightly been questioned, this is at the very least what is observed, however partially. The doctrine of the economic trinity can therefore be characterized as the economy of the communication of the triune God with his creation. At the same time, unfortunately, we will observe the disillusionment of the contradiction in practices of churches and in other contexts of society and persons.

When using models we acknowledge that a model is nothing more than a map - the subject area itself is enormously more varied and rich in content. So, then, theologically understood, this means, for our practical research, at least that:

1.   because God is involved in the whole of reality it cannot be said that my 'measuring defines my knowing'. Fortunately, there are things that practical theology cannot perceive, but that are (transcendent) reality;

2.   doing practical theology is above all a matter of continuing to marvel at God's practices. This is especially understandable as a sort of 'eschatological' amazement. The future breaks into the present, within our reality, which practices can be qualified as realities of the present or the future, although yet too often in broken forms.

Within the critical conversation in the practical theological field we fully recognize and accept the logical priority of theology; qualitative research as such tells us nothing about the meaning of life, the nature of God, the cross, the resurrection or the purpose of the universe. Nevertheless, the ways in which this revelation is interpreted, embodied and elaborated have been profoundly influenced by specific contexts and individual and common histories and traditions. These contexts, histories, and traditions have a profound impact on the types of practices developed in response to revelation and the extent to which these practices remain faithful to revelation. But if so, it is not inconsistent to suggest - even with the given logical priority - that theology itself may be the subject and should be the subject of a critical reflection and discussion.

In our vision, practical theology aims at the theological reflection of the Word hopefully to make practices more theologically sound. Thus, qualitative research methods can help in the process of making Christian practices consistent with the revelation of the Triune God. Fortunately, the use of methodical research and the confession, 'I believe in the Holy Spirit', are not mutually exclusive.

So, then, an ongoing listening to discussion partners from various disciplines and from various practical studies will be fruitful and necessary, both interdisciplinary and intradisciplinary perspectives are useful in this regard.

Methodological remarks

In the research of practices several methods are common. We just mention two of these which are frequently used:

1. The 'model of Osmer' which uses four phases for research: description - interpretation - evaluation - strategy. He links this to four defining figures from the Old Testament: the priest, the wise man, the prophet and the king. The descriptive-empirical task (priestly listening) is the research among young people mentioned under a. above. Preferably by means of qualitative research methods. For the interpretation (insight into the way) of this, the participants mentioned under b. and c. are available to be consulted. The normative task (prophetic discernment) as the third phase will probably be the most difficult. Then there should be an overview of the usefulness of the psalms as part of the pragmatic task (servant leadership).
2. The so-called Theological Action Research, TAR-model, a model of the so-called 'four theological voices at the table' around a certain practice: normative theology (Scripture, confession, liturgy), formal theology (academy), espoused theology (what you believe you believe) and lived theology.

Phenomenological research will also be part and parcel within the field of practical theology at our university, because that's first of all about a certain sensitivity, receiving and observing what comes from within from the outside. This corresponds to one of the aims of practical theology, namely to enable personal and communal forms of practical wisdom which combines theory and praxis, heart and mind.

Because methodological issues and methodological positions are of crucial importance for practical theology, we strive for an output that underpins a profound reformed practical theology. While working in various research projects we will gradually develop an authentic vision of methodology of PT, which includes a further developed vision regarding theology's friend and foe relationship with the human sciences.

2. Programme Title
Formation in ecclesial and educational practices

3. Overview of the Programme

Part I   Formation in ecclesial practices (Chair prof. Kater)
1. Formative practices from the perspective of the Letter to the Hebrews
2. Formative practices in preaching, liturgy and spiritual life

The first has to do with the perspective concerning PT wherein biblical, historical and systematic theology should always be involved in the field of PT. In the vision of the chair of Practical Theology, the sharp divisions in the theological sciences are not very fruitful. We aim for an integrative approach, in which the subdisciplines get their proper place. The *Letter to the Hebrews* is a very inspiring part of Scripture in helping us to think through several homiletical, pastoral and liturgical issues. Of course, Hebrews is seen as a *pars pro toto* in and of the whole canonical texts and is not mentioned as a blueprint which should be copied in our age. Theological reflection In PT as a deliberate process, therefore, aims to enable us to discern the wisdom of God in the scriptures for living faithfully in the present. To do this properly requires resources and critical understanding and spiritual depth, along with patient listening and reflection, so that in this situation and with these texts something of the critical process can be recapitulated in order to catch the vison anew and afresh.

The second part has a broader focus because some room has to be left for empirical research and a research of practices which doesn't stem from elements of the Letter to the Hebrews.

Part II Formation, Identity, and personhood in educational practices (Chair prof. De Muynck)
With regard to the formative practices in education we have two central focus points.

1. Formation of religious identity, with specific attention to 'educational agents'
2. Formative practices in Christian education

The first has to do with the research interests of the chair of Christian Education, which is the furthering of faith development of children and young people in family, church and school. In other words: what educational practices support, nourish and evoke the communication of the Word of God within the future generations? We are interested in studies into the character of the formation process and the role identity agents have therein. Much is already known about the role of parents. Not so much however about the contribution of professional educators in school and church. We

believe that those agents are, in a way, instruments in God's hands. Educators, whatever role they appear in, can grow in wisdom by biblically reflecting on their task. The ideal of Driestar Christian University and TUA is to support educators in this process. With the help of high quality empirical and/or conceptual studies, we aim to recommend processes to all agents involved in facilitating faith development. We would like to collect and to compare knowledge about educators' practices and the way they develop a Christian educators. Applicants are invited to articulate a specific research question with regard to developing young people or with regard to educators. We promote the development of practical tools for education, for example following action research.

The second point has to do with the task of the Driestar chair to study concrete (Christianly informed and Christianly inspired) practices of education. We follow a theoretical model of practices which helps to reveal patterns of behavior within the daily professional life of teachers and other professionals (as described in the work of J.K. Smith and D.I. Smith). Within each of the projects, theological reflection on educational practices will have a significant place. The relationship between theology and education as such is already described (De Muynck, 2017) will be elaborated more broadly in the coming years. In our view theological reflection has an inspiring function, a hermeneutical function, an action directed function and a critical function. The hermeneutical and action directive functions are of crucial importance because they mediate the principles of the reformed perspective on PT towards empirical studies.

Part III Formation in missiological practices
(After Van 't Spijkers will have finished his PhD).

Output:
- Academic articles
- Homiletical Studies from the Perspective of Hebrews (Kater & Kruger)
- Handbook on Christian Teaching (De Muynck & Kunz)
- Handbook on Pastoral Practices (Kater & Pleizier)
- Articles in newspapers and church magazines
- Lectures to professionals in youth ministry, teachers, school leaders, etc.

4. Researchers

a. *Senior researchers:*
Prof. dr. M.J. Kater
Prof. dr. A. de Muynck

b. *Associate researchers:*
Dr. J.J. van der Knijff (Liturgy)
Dr. A. van der Knijff (Homiletics)

Planning 2020: starting research communities:
a. On pastoral and homiletical theology and phenomenology
b. On the areas of Christian formation

       c.   Internal PhD Students

P.D. (Petronelle) Baarda, MSc, MA (psychologist and theologian)

       d.   External PhD Students

Dr. Henk Brons

Dr. Alfred van de Weg

Dr. Adriaan Neele

Dr. Coby Meurs

Dr. André Knulst

Dr. Stephan Hoogendijk

Rosy Sornojathi MEd

Dr. Henk Averesch

Dr. Anja Moesker

5. Organisation

Both professors meet occasionally and are part of the board of professors (coho). Meetings of the community of researchers are arranged in graduate week with all PhD-students. The external researchers, who do empirical research, meet twice a year for an exchange of knowledge, critical conversation and methodological instruction. To provide the possibility of joining for international Phd students, these meetings are done via ZOOM or SKYPE.

Acceptance of proposals for doctoral research is according to the procedures set by the university.

Annually, a report is written, including some programme highlights by the Chair of Practical Theology and the Chair of Christian Education as well as a short report by all PhD students.

6. Goals for Publication and Visibility

The two professors involved in the program strive for the publication of at least one article per year in a peer reviewed journal. This can also be an article written with a PhD or master's student.
The output of the chair of Christian education is made visible via the website of Driestar Christian University. We plan to publish at least one academic volume with Brill publishers.

The researchers will be hired for giving lectures within the program *Weetwatjegelooft.* Invitations for lectures can be expected from local churches and schools.
The research will also be translated into popularized articles in journals like *De Wekker, Nederlands Dagblad and Reformatorisch Dagblad.*
The valorization of the chair of 'Christian education' is defined by the goals set by the funding organization *Driestar educatief.*

7. Institutional embedding

The research program is owned by the department of practical theology.
Part I of this program (directed by professor Kater) has a relatively independent position, without formal connection with the research departments of other theological universities.

Part II of this program (directed by professor De Muynck) also has an independent position, because yearly a separate account has to be given to the funding organization.

Both parts of the program have links to each other regarding the content, but function without institutionalized formalities.

The chairholders appoint meetings when necessary, for example about:
- research proposals
- publications and conferences
- other reciprocal interests like international contacts

The chairholders both join the meetings of the board of professors (coho)

The chair of 'Christian education' also has an informal relationship with the endowed chair of 'Identity in professional practices' (embedded in the Theological University Kampen, prof. Roel Kuiper). This chair however is not part of the department of Practical Theology at that University (but is rather part of the Institute of Neo Calvinism). They have confined their cooperation to (a) co-supervision of Phd students; (b) organization of conferences; (c) co-authored publications.

8. (Inter)national network

Prof. Kater is a member of the international *Societas Homiletica* and extraordinary researcher at North West University (Potchefstroom).

Prof. De Muynck is PhD supervisor at Christ Church University Canterbury (UK), at the Protestant Theological University Amsterdam and at the VU-University, Amsterdam. He has a close working relationship with Prof. David Smith (Calvin University, Grand Rapids, USA).

9. Societal network

Prof. Kater has diverse opportunities for cooperation with the *Arepagus* (IZB – Amersfoort). Prof. De Muynck is closely related to the Radiant research group of nine Universities for applied sciences and the circle of professors of NIVOZ Driebergen.

10. Education

The teaching of researchers is closely related to research. What is studied in research is rendered in lectures. Publications are used in the compulsory reading lists of the students.

The professor of Christian education is only involved in the optional courses (offered yearly). Occasionally PhD students are invited for guest lectures.

The education of PhD students is offered during a yearly graduate week, in which also supervision of the projects is arranged.

11. Budget/fundraising

For the period 2018-2023, no external funding is foreseen.

12. Research Projects Part I Formation in ecclesial practices (ECC)

I. Concept - homiletical study from the perspective of the Letter to the Hebrews

Introduction – Methodological justification (how can Hebrews function as a source for homiletical *desiderata*?) What's going on in our times? What could be the answer? Why do we use this canonical book as a sermon text? Etc.

I.   Preaching and the Voice of God (God has Spoken/Speaks, Today)
II.   Preaching as Multifocal Voicing the Voice (verbs and characteristics)
III.   Preaching and Rhetoric (Useful or useless? Servant or Master? Imagination)
IV.   Preaching and our Attitudes (parresia, spoudazoo, tharountas)
V.   Preaching and our Listening (5:11 and Consequences for Audience and Preacher→ lex audiendi-lex orandi-lex credenda-lex vivendi)
VI.   Preaching as Intentional (the 'that' and the 'how' of 13:22→ persuasion and changing attitude)
VII.   Preaching and the *exempla* (Not 'The Old-Time-Religion but from the Future)
VIII.   Preaching and Formation (Offering New Perspectives, *Phronèsis*)
IX.   Preaching and Being in Church (Preaching and Ecclesiology)
X.   Preaching and Eschatology

II. Concept - Handbook of Pastoral Care

This book offers a practical theory of pastoral care. It aims to be relevant to multiple contexts of care (including spiritual care), but takes its starting point in the Christian congregation and the religious ministry as the origin of pastoral care.

Pastoral care is described as a set of religious practices based on the gospel (Christian faith) as a source of salvation and aimed at individuals and communities more or less religious. Pastoral care is committed to the human soul. This gives the pastorate its own orientation. The commitment to the soul puts the individual first, although the individual is part of a community (or: of networks) and of a larger political and social context.

Christian pastoral care seeks the moment of contact between two movements: the movement from God to people on the one hand and the movement from people to God on the other. What theologically can be called the movement after God is anthropologically characterized by meaning, or spirituality. The theologian in the pastor must be able to connect theologically with the anthropological from various perspectives. An Augustinian approach in which human desire can only be fulfilled by God Himself is distinguished, for example, from a more correlative approach in which man seeks or constructs from his own understanding an image of God that fits and helps (Tillich; Postmodernity). A theological perspective on pastoral care also requires a concise overview of the history of pastoral care and a reflection on Christian sources, such as the Bible.

Pastoral theology not only includes a reflection on the relationship between God and man, but also shows how that relationship between God and man takes shape in daily life and what is needed for that. That is why the pastor is not only a theologian, but also a caretaker. This requires a good understanding of the role of the pastor: how does the pastor mediate between God and man? In this book we choose the term 'guidance' to describe this mediation. As a care provider, the pastor must have skills in guiding people that do justice to the psychological individuality and social circumstances of this person. We do not offer an introduction to psychology, nor do we see it as our task to provide

a comprehensive analysis of the social context. This is beyond our expertise. Because we limit ourselves to pastoral care, we will pay particular attention to the relationship between psyche and spirituality and how care for spirituality relates to broader cultural developments. In order to guide spirituality, the pastor must have knowledge of religious communication and communication skills.

We can therefore understand pastoral work - and the training and formation of pastors - as a combination of a number of skills. In addition to theological competence, the following competencies are important: guiding, communicating and spirituality. These four competencies form the basis of the concept of pastoral care that is developed in this book. On the basis of these four competences, it is possible to distinguish pastoral care from other forms of psychological or spiritual guidance:

Spiritual care does not only take place in various contexts, but is also characterised as a profession by two other factors. First, there is the factor of 'ministry'. Officially approved spiritual care works (in the Netherlands) on the basis of a mission by an ideological body, for example the Protestant Church in the Netherlands, the Dutch Israelite denomination or the Humanist Covenant. For this form of spiritual care, theological competencies will differ, in the case of humanistic spiritual care there will be a philosophical competence (*check*). Theological competence is lacking in the profile of the non-official spiritual caregiver. Independent or non-official spiritual carers share with the pastor the communicative, guiding and spiritual competencies.

Psychological care differs from spiritual care and pastoral care in terms of spirituality. Although spirituality is increasingly recognised as an important dimension of human existence, to which psychologists and other psychological counsellors also pay attention, the psychologist's emphasis is on therapeutic methods. However, the pastor shares the communicative and accompanying competencies with the psychological counsellor. This does not mean, of course, that psychological counsellors with fewer competencies can use them. Other disciplinary competencies are important within the specific field of psychological counselling. Thinking from the competencies of the pastoral care worker is a way of distinguishing pastoral care from other disciplines that provide care.

In short, the distinction between soul care and the other disciplines is the office. Nowadays, the office is sometimes seen as strongly formal, as a link to a sending agency. This is important for government agencies such as the armed forces or the judiciary, because spiritual counsellors at the Ministry of Defence and the Ministry of Justice work in the free space of the separation between church and state. Nevertheless, office is much more than a formal link. Richart Huijzer writes about the pastoral office as an expression of philosophical identity. In this book, we are in keeping with this by giving ministry a substantive content: the official bond is a bond to a philosophical tradition in which convictions concerning God, man and the world play a vital role. In other words: in the term 'ministry' comes the theological competence of the pastor, the ability to perceive, analyze and act on situations from a philosophical orientation with regard to content. The orientation we offer in this book comes from Protestant Christianity. This means that pastoral workers working in a different official relationship, such as Roman Catholic or humanist, will have to articulate their own ideological orientation. We hope that the choices we make in the theological part are more than just illustrative of a specific direction in official pastoral care. Although the humanist will need a different

anthropological basis, and the Roman Catholic will want to describe the presence of God in the pastor's actions differently.

The distinctions between the four competencies of theology, spirituality, communication and guidance therefore provide insight into the target groups for this book. We hope that the sections on communication and guidance will also contain sufficiently relevant material for people working in mental health care. In addition, we think that the section on spirituality will be interesting enough for independent or non-official spiritual care. The section on theology is most appropriate for pastoral workers with an official mission.

In addition, the division into competencies also determines the nature of the book. The book aims to be a textbook, primarily intended for theological courses, but also for pastoral volunteers, inside or outside the ministry. In the book we do justice to different levels. The first part of the chapter is broadly accessible and suitable for a 2nd year BA. The second part of the chapter is more in-depth and more suitable for an MA level student. We write a book like this with questions in the background such as: how do readers learn this, what do they need to know to be able to do this, or what is needed to put this into practice. We try to achieve this by formulating learning objectives and practical assignments for each chapter. These questions focus on pastoral practice. However, there is a lot of theory in the book. In this way, this book aims to be a typical practical-theological book. In the wake of Schleiermacher, Gerrit Immink describes practical theology as the discipline that deals with the theological analysis of (religious) practices (Immink 1993).

The outline of the book is from the theological base of pastoral care (part 1), via the need for spirituality (part 2) and communication skills (part 3), to the practices of guidance (part 4). This outline is not random. What guidance practice looks like depends on the spiritual and communication skills of the pastor and is nourished by the theology that lies under the concept of 'pastoral care'. Although the parts of the last part can be read separately, the previous parts are important for a better understanding and for methodological access.

III. PhD project: A psychological and theological understanding of human flourishing

Researcher
P.D. (Petronelle) Baarda, MSc, MA (psychologist and theologian)

Subject
A psychological and theological view of human flourishing

Aim/Objectives
The aim of this research is to contribute to an empirical and theoretical understanding of the way in which human flourishing psychologically and theologically has been and can be interpreted in a Christian educational context.

The question for this research is: *What is a viable path for Christian education in considering whether or not to use positive psychological interventions which have promoting human flourishing as a purpose?*

This will be specified by the following sub-questions

1. What do teachers in Christian primary education think about human flourishing and to what extent do they link this with their own Christian identity?
2. In what way is the concept of flourishing conceptualized in positive psychology?
3. In what way does the concept of flourishing come up in theological literature and what does that mean for the findings arising from sub-questions 1 and 2.

Relation to the Practical Theology/Christian Education program
This is practical-theological research, for the starting point is theological and focuses on the ideas of positive psychology and on educational practice with regard to the views of teachers on aspects of positive psychology.

Approach
Literature and empirical (qualitative) research.

Knowledge Utilization
This research aims at scientific and social relevance. The scientific relevance consists of both a theoretical and an empirical component. On a theoretical level, this research aims to contribute to the integration of psychological and theological knowledge about human flourishing. The research also proposes to provide insight into the ways human flourishing is understood from a biblical-theological perspective. On an empirical level, this research aims to contribute to a better understanding of teachers' opinions about human flourishing and to what extent they relate aspects of human flourishing to their Christian identity. The outcome of this research will be used to develop a framework for how to use positive psychological interventions in a Christian educational context.

With regard to social relevance, I hope that the insights that this research yields about a psychological-theological view of flourishing will benefit the thinking about personhood formation of children and young people. Teachers are initially considered here, but it can also be relevant for parents and social workers in a Christian context. Indirectly, the results of this study can also be worthwhile for preaching, pastoral care and catechesis in a Christian congregation.

Scientific embedding

Ambler, G., Anstey, M.P., McCall, Th.D., White, M.A. (2017) *Flourishing in Faith. Theology encountering positive psychology.* Eugene (OR): Wipf and Stock Publishers.

Charry, E.T. (2010). *God and the art of Happiness.* Grand Rapids: William B. Eerdmans Publishing Company.

Kelsey, D.H. (2009). *Eccentric Existence. A Theological Anthropology*. Louisville (Kentucky): Westminster John Knox Press.

Strawn, B.A. (2012). The Bible and the pursuit of happiness. What the Old and New Testaments teach us about the good life. Oxford: Oxford University Press

Volf, M. (2015). *Flourishing. Why we need religion in a globalized world.* Yale: Yale University Press.

Volf, M., Croasmun, M.(2019). *For the Life of the world. Theology that makes a Difference.* Grand Rapids: Brazos Press.

Goals and planning
PhD-Thesis spring 2021
Lectures/articles

Budget
Funded for two days a week by Theological University Apeldoorn and Driestar Christian University Gouda.

IV. PhD project Typologies in preaching

Researcher
Dr. Alfred van de Weg (35), Apeldoorn.

Aim/Objectives
An intriguing phenomenon to observe is the rise and decline of typology in the past, which is closely interrelated with the general theological climate. This observation stimulates me to do a diachronic research project (from premodern to postmodern times) of the history of exposition of the Old Testament and reveal the *status questionis.* From my viewpoint it is needful and possible to retrieve typology, but there is a need for 'warrants'.

With respect to the use of typology: everyone does that which is right in his or her own eyes. In some way typology is a loaded term, because it can become a method to master the text. The text becomes merely an object for study and analysis. In my thesis I will show that the text of Scripture asks for a way of listening and reading that aims at readers actually exploring the sense of the text.

My aim is to explore the intrinsic potential of typology and point to its homiletical value. The need to do this is heightened by studying premodern exposition of Scripture. Recently, the 21st century theologians Hans Boersma, Matthew Levering and Kevin Vanhoozer have shown that a sacramental, participatory or theo-dramatic sense of Scripture is preliminary for the right use of typology. In other words: the understanding of Scripture is interwoven with the use of typology. Is it possible that a typological approach can deliver a sense of Scripture which cannot be delivered by a sheerly scientific approach?

Research questions:
1. which development in the history of exposition of Scripture can be traced in the use of the reading key typology?
2. Which theological 'warrants' offer the way Boersma, Levering and Vanhoozer use vis-a-vis typology?
3. Which coordinates can help the homiletician to use typology in the process of sermon preparation?

Relation to the Practical Theology/Christian Education program
I'm doing research on the hermeneutic-homiletical field, so I will give the homiletician guidance in the process of preparing the sermon. Use of typology is not a technical procedure to deliver efficient and relevant sermons, but rather a way of reading the text, within a field of coordinates (Divine voice, text, history).
This practical output will be embedded in a theological setting.

Approach
1. Diachronic approach.
2. Homilitic-hermeneutical study

Knowledge Utilization (Valorisation/ relevance for church and/or society)
This research will be a retrieval of typology and practical help in preparing sermons.

Scientific embedding
Discussion with f.e.
Hans Boersma, *Scripture as Real Presence* (Grand Rapids 2017).
Craig A. Carter, *Interpreting Scripture with the Great Tradition. Recovering the Genius of Premodern Exegesis* (Grand Rapids 2018).
Matthew Levering, *Participatory Biblical Exegesis. A Theology of Biblical Interpretation* (Indiana 2008).
Andrew Louth, *Discerning the Mystery. An Essay on the Nature of Theology* (Oxford 1989).
Ephraim Radner, *Time and Word. Figural Reading of the Christian Scriptures* (Grand Rapids 2016).

Goals and planning
I will finish the PhD-thesis within 5 years (2023).

Budget
I'm a full time pastor at the Victorkerk Apeldoorn. In this job I (ideally) have one day each week to study on my thesis.

V. PhD project The preaching of Hellenbroek

Researcher
Dr. Henk Brons.

Abraham Hellenbroek as a preacher
Draft, 11th July 2019.

Aim/Objectives
The aim of the project is to discover the homiletical and systematic-theological principles behind the sermons of Abraham Hellenbroek (1658 -1731).

This leads to the following research-questions:
- A. How does he speak of the Name of God?
    - Which homiletical and systematic-theological principles become apparent?
    - To what extent is his preaching trinitarian?
- B. What does he expect from his hearers?
    - Why and how does he use rhetoric?
    - What is his perception of his hearers?
- C. What is the relation of his homiletical and systematic-theological practices and:
    - His own catechism teaching method
    - The homiletics of his teachers?

Relation to Practical Theology/Christian Education program
Although Hellenbroek is seen as one of the most important preachers of the Dutch Nadere Reformatie, his name is lacking in homiletical studies. Knowledge of the extent to what his preaching is trinitarian can be useful for current preachers. Therefore, the research can be useful for both the knowledge of the history of homiletical methods as it is for current homiletical practices.

Approach
Analyzing of sermons from the Eighteenth century by the Heidelberg method.

Knowledge Utilization
Knowledge of Hellenbroek's preaching method or the way he discloses systematic-theological principles in his preaching can be useful for
- Current preachers.
- Current catechism teachers using Hellenbroek's catechisation teaching method.

Scientific embedding
 Literature and primary resources:

Rudolf Bohren, *Predigtlehre*, Gütersloh[4] 1980.
T. Brienen, *De prediking van de Nadere Reformatie. Een onderzoek naar de klassifikatiemethode binnen de prediking van de Nadere Reformatie*, Amsterdam 1981.
T. Brienen, Abraham Hellenbroeck (1658-1731), in: T. Brienen e.a.: *De Nadere Reformatie en het Gereformeerd Piëtisme*, Zoetermeer 1989.
Gerhard Debus, Thesen zur Predigtanalyse, in: Rudolf Bohren, Klaus-Peter Jörns, *Die Predigtanalyse als Weg zur Predigt*, Tübingen 1989, 55-61.
Clyde Fant, Die Heidelberger Methode der Predigtanalyse: Eine Reaktion, in: Rudolf Bohren,
Arnold Hunt, *The Art of Hearing. English Preachers and Their Audiences, 1590-1640*, Cambridge 2010.
Klaus-Peter Jörns, *Die Predigtanalyse als Weg zur Predigt*, Tübingen 1989, 104-115.
W.H. TH. Moehn, *God roept ons tot Zijn dienst. Een homiletisch onderzoek naar de verhouding tussen God en hoorder in Calvijns preken over Handelingen 4:1-6:7*, Kampen 1996.
W.H. Velema: De plaats van de hoorder in de prediking (deel II), in*: Theologia Reformata* 1 januari 1994, 113-132.
Stefanie Wöhrle, *Predigtanalyse. Methodische Ansatze, homiletische Prämissen, didactische Konzequenzen*, Berlijn 2006// Münster 2005.

Current relevant research:
VU: Dr. G.W.S. Mulder: The preaching of the Dutch Nadere Reformatie and its message for contemporary hearers.

Goals and planning
2019: article in *De Nadere Reformatie* on the influence of the homiletics of David Knibbe on Abraham Hellenbroek.
2023: PhD Thesis

Budget
Own time and budget.

VI. PhD project The Phenomenology of Preaching
Researcher
A.C. Neele.

French Phenomenology and Preaching
Summer 2019

Aim/Objectives
Evaluate the object-subject dichotomy in the Reformed sermon in light of recent French philosophical developments such as the "theological turn' in phenomenology.

This leads to the following research-questions:
    A.   Whether phenomenology in twentieth-century French philosophy has implications for Reformed preaching.
        - Is Reformed experiential preaching in crisis?
        - What are the permissions and limits of phenomenology?
    B.   What is the essence of a phenomenological reading of Scripture?
        -        Can a phenomenologist be exegete?
        -        What is the role of *lectio divina*?
    C.   What is the essence of phenomenological preaching?
        -        Towards a new homiletic?

Relation to Practical Theology/Christian Education program
Philosophical developments, and in particular twentieth-century French philosophical phenomenology (Emmanuel Levinas, Paul Ricoeur, Michel Henry, Jean-Yves Lacoste, Jean-Louis Chrétien, Jean-Luc Marion, and Emmmanual Falque), offers the possibility to overcome the object-subject character of the relation of knowledge to realty. The study of the consciousness and structures of the lived experience (phenomenology) may assist Reformed experiential preaching. Therefore, the research can be useful for both the knowledge of the history of homiletical methods as it is for current homiletical practices.

Approach
A philosophical theological study evaluating the primary sources of 20th-century French phenomenology in relation to Reformed experiential preaching, the preparation of the sermon, in particular.

Knowledge Utilization
Knowledge of 20th century French phenomenology and philosophical principles that can be useful for
        -        Current preachers.
        -        Current Reformed experiential preachers.

Scientific embedding (selected sources)

Husserliana: Edmund Husserl—Gesammelte Werke. The Hague/Dordrecht: Nijhoff/Kluwer, 1950—.
12 vols.
Levinas, Emmanuel. La Théorie de l'intuition dans la Phénoménologie de Husserl. Doctoral dissertation, published. Paris: J. Vrin, 1963.
Ibid. *De l'existence à l'existant*. Paris: Vrin, 1947.
Ibid. *Totalité et Infini: Essais sur l'Extériorité*. The Hague: Martinus Nijhoff, 1961.
Henry, Michel. *L'essence de la manifestation*. Paris: Presses Universitaires de France, 1963.
Ibid. *C'est moi la vérité. Pour une philosophie du christianisme*. Paris: Seuil, 1996
Ibid. *Paroles du Christ*. Paris: Seuil, 2002.
Ricoeur, Paul. *Le Conflit des interprétations. Essais d'herméneutique I*. Paris: Le Seuil, 1969.
Ibid. *Du texte à l'action. Essais d'herméneutique II*. Paris: Le Seuil, 1986.
Ibid. *Le mal: Un défi à la philosophie et à la théologie*. Geneva: Labor et Fides, 1986.

Ibid. *Essays on Biblical Interpretation*, ed. Lewis S. Mudge, Philadelphia: Fortress Press, 1980.
Ibid. *Thinking Biblically: Exegetical and Hermeneutical Studies*, with André LaCocque, trans. David Pellauer. Chicago: University of Chicago Press, 1998.
Marion, Jean-Luc. *Réduction et donation: Recherches sur Husserl, Heidegger et la phénoménologie*. Paris: Puf (Epiméthée), 1989.
Ibid. *Étant donné. Essai d'une phénoménologie*. de la *donation*. Paris: Puf (Epiméthée), 1997
Falque, Emmanuel. *Le passeur de Gethsémani, Angoisse, souffrance et mort, Lecture existentielle et phénoménologique*. Paris: Cerf, 1999.
Ibid. *Métamorphose de la finitude. Essai philosophique sur la naissance et la resurrection*. Paris: Cerf, 2004.
Ibid. *Les noces de l'Agneau, Essai philosophique sur le corps et l'eucharistie*. Paris: Cerf, 2011,
Ibid. *Passer le Rubicon. Philosophie et théologie : Essai sur les frontiers*. Bruxelles: Lessius, 2013.
Ibid. *Le combat amoureux, Disputes phénoménologiques et théologiques*. Paris: Hermann, 2014.

Goals and planning
2021: PhD Thesis

Budget
Personal time and budget.

14. Research projects Part II: Formation in educational practices

I.   Handbook of Christian education

This theoretical and conceptual research will focus on the handbook 'Christian Teachership'. This manual is a joint product of the research centre of Driestar Educatief and the chair. The co-author is Dr. Bram Kunz. The book aims to be a thorough elaboration of 'Essences of Christian Teachership. A concise educational pedagogy', which was published in January 2017. The handbook is written for students at the master's level, but also aims to be a reference work for people in managerial positions.

Some parts of the manual will be based on previous articles, which are actually preliminary studies. It is also aimed to make the work on professional or popularised articles go hand in hand with working on the handbook. Examples of this are articles about 'forgiveness' and 'covenant'. Finally, there will be a close link with the subjects of the doctoral research, particularly with regard to the person of the teacher and the pedagogical relationship. For each part a number of experts and people from the field are sought to read along with. Readers will be recruited from existing contacts such as in the pedagogy, theology and education networks.

A complete draft of the text is foreseen in 2020. The revision process will take a year. Expected year of publication is 2021 (Publisher: Boekencentrum).

II.   PhD research: Religious socialization in orthodox protestant communities

Provisional title
Research religious socialisation in orthodox protestant communities in the Netherlands

Researcher
Dr. Coby Meurs, Dordrecht, The Netherlands

Aim and Objectives

This PhD research focuses on the question: how does religious socialisation take place with orthodox-protestants and what is the result? The research focusses on passing on the ideology of the orthodox-protestants and the internalisation of this ideology. Religious socialisation will in this research be defined as 'the way in which the ideology of the orthodox-protestants is passed on and internalised. This both concerns the passing on and internalising of the religious values as well as to carry out the message of personal faith and its internalisation.' The research concerns empirical research at the intersection of religious sociology and religious pedagogy.

Approach

It is the decided method to use a dataset gathered ten years ago for comparative research. The data from 2004 are of importance because this is the first research conducted in this manner under Orthodox Reformed adolescents and can therefore function as basis for later research. Based on statistical analysis a conceptual model has been developed and currently, fifteen years later, it is of scientific and social importance to test this model within the same research sample. During the past years secularisation has increased and society has changed because of the impact of the internet and social media. By comparing the results of both research modules, it will be possible to describe an evolution over a longer period of time and to distinguish eventual trends. The thesis of the research of 2004 is also the basis for the comparative research. This research has been conducted using approximately 1000 adolescents in 2004 and 2019. A few sub-questions have been added to the research question concerning the comparative nature, such as pattern changes, types of families and adolescents, and the importance of this in sociological, pedagogical and theological perspective. With the repetition of the research the same questionnaire has been used, but concerning the mentioned developments this questionnaire has been altered when needed. The questionnaire has been conducted in the same church congregations, within the same age groups, as far as possible.

During catechism classes over 900 adolescents, aged 15 to 22, have been questioned through questionnaires. These have been conducted within seventeen church congregations belonging to the Orthodox Reformed church. The previously existing division of four particular synods and twelve classes has been used during the selection of these congregations. The geographical location and other environmental factors have also played a role when trying to ensure a fair division.
Within the Orthodox Christion Church over 95% of the adolescents attend catechism classes up until the age of 18. After the age of 18 there is a slight decline in participation, but the average percentage is still over 90%. In this way both closely involved and less involved adolescents are reached and provide the respondents a fair reflection of the research sample.
Adolescents have, through the questionnaire been questioned on four subjects: personal background and home environment, religious education at home, in the church and at school, their personal religious experiences, and their lifestyle.

Knowledge utilization

Three English articles, based on the collected data, will be published in peer reviewed magazines with the PhD candidate as first author (the Journal of Religious Education; International Journal of Practical Theology, and the Interdisciplinary Journal of Research on Religion).

Scientific embedding

The theoretical framework used in the research in 2004 is for the most part based on literature dated from the '90's and early 2000's. With the execution of a new research plan new literature will be processed in each chapter. Because of this, the research will be described that covers a large time

period, both in theoretical and in empirical contexts. Besides the information mentioned above, the current theoretical framework will be expanded with a theological component, inter alia practical theology.

Chapter 1 is an introduction in which the motive for this research is described and in which the theoretical framework is outlined. Chapter 2 is a summary of the history of Calvinism, with a specific outline of the timeline and ideas of the Orthodox Reformed Churches. In chapter 3 the research sample will be described. In chapter 4 the research results will be described and compared to the data provided by CBS, SCP and other research. In chapter 5 the statistical analysis of the results will be outlined. In chapter 6 the results will be recapitulated and provided with a final conclusion which will embody recommendations.

Funding
The thesis will be written in own time and at the author's own expense.

III.   PhD research: *Religious (dis-)affiliation in a congregation in Canada*

Researcher
Stephan Hoogendijk, Med (Canada)

Provisional title
Religious (dis-)affiliation of emerging adults in a conservative Reformed congregation in Canada

Aims/objectives
Adolescents in the conservative, Dutch Reformed immigrant communities in Canada (British Columbia, Ontario, and Alberta) are steadily leaving the churches they were born and raised in. A brief analysis of the data shows that about 30% of the youth decide to leave the Reformed Congregation of North America in Chilliwack. About two-thirds leave for another (reformed) Christian church, whereas about one-third seem to entirely abandon the Christian faith.

Usually, parents, teachers, and church leadership recognize a decrease of church attendance or switching churches as a problem. They seem to be concerned about the implications and consequences, in particular with regards to the eternal welfare of their children, former students, or young congregants. However, they seem to be at a loss as to how, when, and why the youth's emotional attachment with their churches is diminishing. Consequently, their responses to these developments can be entirely inadequate or even non-existent. This project aims to research the influence of parents, teachers, and church leadership on the religious identity development of adolescents, both on those that have left the church they grew up in or stayed in. In this case study, the focus will be on adolescents of the Chilliwack congregation of the Reformed Congregations in North America (RCNA).

Relation to practical theology/Christian education
The central question to be answered is: *How do adolescents in a Dutch Reformed immigrant community experience the role of educators in their religious identity development in regard to (dis)affiliation with the church community?* The connection with Christian education and practical theology is clear. This research concerns adolescents that minimize or change the practical implications of the beliefs they were raised and educated in, and aims to determine the impact of their educators on their religious identity development.

Approach

The most important part of this research is a series of interviews conducted with those who left or switched churches, as well as with those that consciously decided to stay in the church they grew up in. These interviews will include questions that relate to current literature. The goal of this research is to allow educators to reflect on their relative importance regarding adolescents' religious identity development, and possibly amend and improve their approach.

Knowledge utilization

Considering the stakeholders of this research project (adolescents, parents, teachers, and church leadership), it makes most sense to tailor the project's communications to these groups. As such, publishing a book will be most suitable. On the basis of the research data, I aim for at least two publications in peer reviewed journals (in co-authorship with the first and/or second supervisor).

Scientific embedding

Relevant literature can be divided into five main categories: a) Religious Identity (e.g. Erikson, Jones & McEwen, and Oppong), b) Immigrant Communities and Religion (e.g. Van Dijk & Botros, Murphy & Perin, and Duderija), c) Disaffiliation and Measuring Religiosity (e.g. Hill, Cornwall, and Taylor), d) Christian Practices and Secularisation (e.g. Smith, and Martin), and e), the Role of educators (e.g. De Swaef, De Muynck, and Palmer).

Funding

This research project will take place while maintaining a full-time position. There will be costs related to travelling to the Netherlands and possibly to the United States. Other expenses are related to accessing sources in online databases, purchasing publications, courses that need to be taken, and tuition at TUA.

IV.   PhD research: Learning to respond

Researcher:
Dr. Andries Knulst (Andre), Sint-Maartensdijk, Nederland

Provisional title:
Learning to respond
Subtitle: the development of student responsibility in secondary education

Aims/objectives
The reasons for this research into responsibility in education are:
- the need for reflection on the introduction of new learning concepts in education based on a strong ownership of students; i.e. based on students taking responsibility for their education;
- my personal practical observations in education regarding the responsibility of students in an open learning environment: I concluded that responsibility is not sufficiently evoked;
- the need for clarification of the concept: generally speaking there is diffuse use of the concept of responsibility in Christian education.

Christian schools see it as their mission to make students aware of the other's call and the moral responsibility of the students in this, but there is a discrepancy between mission and practice. On the basis of a limited preliminary investigation, the following has been established:

a. the use of different interpretations of the concept of responsibility in schools, without the Christian field of education being aware of this or appearing to be aware of it;
b. the discussion about responsibility "as a mode of being in the world" is seen as relevant by students and teachers, but this discussion is rare in practice.

On the one hand, the aim of this research is to contribute to the clarification of the concept of responsibility from the perspective of philosophy and Christian ethics. This clarification can provide principles for the practical guidance of students by teachers. On the other hand, the aim is to develop a learning environment in which student responsibility is promoted and in which the discussion about responsibility "as a mode of being" takes place in a natural way with the help of a guidance model. In this study, an existing concept of an open learning environment is used, namely the concept of 'Learning Power' (Crick, 2012). 'Learning Power' aims to strengthen the involvement and responsibility of students through meaningful education. In this study, the challenge is to make the connection between the theoretical approaches in philosophy and Christian ethics and educational practice.

The research question is: how does the application of the concept of Learning Power (Crick, 2012) promote a practice of 'calling and responding', derived from the dialogical approach, in which the students feel responsible and show responsibility?

Relation to Practical theology/Christian education
The research contributes to the aims of the chair of Christian education to study the role of pedagogical agents in the personhood of children from a Christian perspective. This project will contribute to the interdisciplinary conversation about responsibility by discussing theological/philosophical sources and sources from the educational sciences.

Approach
On the basis of narrative literature research in the fields of philosophy and Christian ethics, principles are formulated that are assumed to stimulate responsibility in education. These principles together form a concept and are made workable in a practical action perspective for teachers. This action perspective focuses on the attitude, behaviour and conversation skills of teachers in their guiding role of students in an open learning environment. After a literature study into the theory behind 'Learning Power', a comparison is made between 'Learning Power' and the current working method in an open learning environment at CSG Prins Maurits.

The research strategy is qualitative and interpretative in nature. It is about understanding the degree and manner of responsibility of students within the different learning environments and under the influence of whether or not to apply the action perspective for responsibility.

Knowledge Utilization
From a scientific point of view, the value of this research is in the clarification of the concept of personal responsibility within an educational context. My literature review has shown that many authors are unclear about the concept of establishing responsibility. Ricoeur (1945) calls responsibility "a shattered concept". In my opinion, the place of responsibility within pedagogy is clearly expressed in the work of Danner (2010). He elaborates the distinction between legal and ontological/existent responsibility and extends this to pedagogy.

From a societal point of view, this research has relevance for Christian secondary education and the educational field in general. My research has shown that there is vagueness in the Christian field of education about the concept of responsibility. By approaching responsibility from the perspective of Christian philosophy, I want to give the concept more significance for education. By developing a practical action perspective I want to make the concept of responsibility workable in the guidance of students. This is in line with the need in politics and education to talk about civic education.

Scientific embedding

Helker & Wosnitza (2014) confirm Ricoeur's previously mentioned observation that although responsibility is seen as a core concept of life, there is much uncertainty about it. In their literature review on responsibility in a pedagogical context, they conclude that empirical research is taking place in the responsibility of the teacher, but that there is hardly any research in the responsibility of the students and/or parents. From my literature research, I notice that researchers from Germany most strongly relate the philosophical and ethical basic principles of responsibility to pedagogy. I am not aware of any study in which philosophy and Christian ethics are used to develop the concept of responsibility in relation to Christian education.

Literature

Crick, R. D. (2012). Deep Engagement as a Complex System: Identity, Learning Power and Authentic Enquiry. In S. Christenson, A. Reschly, & C. Wylie (Eds.), *Handbook of Research on Student Engagement* (pp. 675–694). New York: Springer-Verlag New York Inc. https://doi.org/10.1007/978-1-4614-2018-7

Danner, H. (2010). *Verantwortung in Ethik und Pädagogik*. ATHENA-Verlag. Retrieved from https://books.google.nl/books?id=6wfuSAAACAAJ

Helker, K., & Wosnitza, M. (2014). Responsibility in the School Context – Development and Validation of a Heuristic Framework. *Frontline Learning Research*, *5*, 115–139.

Ricoeur, P. (1945). *The Just. The Expository Times* (Vol. 56). https://doi.org/10.1177/001452464505601006

Goals and planning

2021: article about literature review

2023: article about results interviews/survey teachers and students (being responsible and showing responsibility)

2024: PhD-thesis

Budget

This project is funded by CSG Prins Maurits: 300 hours per year; expenses on literature/materials; travel and subsistence costs; PhD fee TUA.

V.   PhD project: Church-leaving by millennials in the GKv and NGK in the Netherlands

Researcher:

Anja A. Moesker, Master of Science. Apeldoorn, The Netherlands.

Research question

The Reformed Churches liberated (GKv) and the Netherlands Reformed Churches (NGK) are two closely related denominations of reformed churches in the Netherlands. Closely related because they were originally one church but following a conflict in 1967 they separated into two denominations.

Now, 50 years later, they are working together to become one church again in the future. Up until a few years ago the GKv was very strict and closed to society, the NGK was, from their beginning in 1967, less strict and more open to society. Nowadays, both churches experience a shared trend of declining membership, especially by young people.

This study tries to find an answer for the following question:

'Why' and 'how' are millennials from the GKv and NGK leaving the church in which they grew up, and what can congregations do to counteract this trend?

Relation to Practical Theology/Christian Education program

The study is embedded in practical theology, religious education and sociology. In practical theology, because that discipline studies the experiences of and relations between people, church and society. There is a connection with religious (Christian) education, because of the perspective of faith forming in the core family and the church. There is also a relationship with the sociology of religion, because of the possible influence of generations on faith formation and faith practice, and the influences of the changing society.

Approach

This research is a qualitative multiple case study with an open design, and uses different data collection methods. It is divided into two studies. Study 1 explores the 'why 'and 'how' of the church-leavers. Through a survey and focus group, meetings with parents, and in-depth interviews with church-leavers answers are sought to the 'why' and 'how' of church leaving.

Study 2 is an action research in cooperation with the councils of two GKv- and two NGK congregations to inquire as to what the implications are of the results of study 1, and interventions will be developed and implemented.

Knowledge Utilization

This study is relevant for the practical theology, the church-councils, the congregations and the family members of the church-leavers. For practical theology it will be relevant because of the explanation for church-leaving by millennials who grew up in the GKv and NGK. A lot of research is done in this field, but there is yet no adequate answer from the church-leavers themselves and their parents regarding the question of church leaving. For the church-councils it will be relevant because when they know the reasons, they can anticipate in their policy and daily practices. For the congregations it is relevant because up till now they mostly ignored it even while they see declines in service attendance each year. Speaking up about it means acknowledgement and compassion with the family and their pain. For the family it is important that they can talk about it with their brothers and sisters within the congregation; they will meet (hopefully) more understanding.

Scientific embedding

Literature will be used from all the three aforementioned disciplines, for example from the practical theology the Church Growth theory by Osmer, from religious education, the theory of Erickson about identity, and the faith forming theory of Fowler; and from religious sociology, the secularisation theory by Wilson, Taylor, Paul and others.

Planning

The planning is to complete study 1 by December 2020, and study 2 by June 2022. Articles will be written and hopefully published by Spring of 2021 and Autumn 2022. Completing the PhD-thesis is scheduled for June, 2023.

Budget

The cost of this project is estimated at € 10.000, at the author's own cost. There is currently no request for additional funds.

VI.   PhD research: Character education in India

Researcher

Rosy Sornajothi Ebenezar, M.Ed.; Madurai, Tamil Nadu, India.

Aim/Objectives

Aims:

To find out how a Character education-based intervention implemented by the teachers of a rural school can bring effectively about virtuous behavior in 4th to 8th standard students.

Objectives:
- Employing virtues and processes for an effective Character education-based intervention.
- Observing potential transformations in the teacher's perception, knowledge and skills in implementing Character education.
- Analyzing the appropriateness of the Character education-based intervention for the rural students from varied Socio-economic background.

Relation to Practical Theology/Christian Education program

The role of the educator as an intermediate in character education is the center of my research program. I am very much interested to study how the 'formation of character' can be understood from a Biblical-theological background. I would like to do the Ph.D. under a professorship within a Christian theological university, to help me connect the Biblical understanding of my subject to the empirical research which I will be doing.

As Christian Educators in a multi religious background being inclusive is very important. In a country like India we can't be confined to the Christian community alone then we can't reach out to the unreached. We sow the seeds and wait for the Holy Spirit to make that seed grow and produce fruits. We consider it an opportunity for Grace, to show the love of God in action. Children are our future, if we need to transform society, we need to transform our future generations.

Approach

A participatory action research design, representing a combination of both qualitative and quantitative methods will be adopted.

Knowledge Utilization

The school teacher's perception, knowledge and skill in implementing this Character Education intervention would be significantly different from the previous types of moral education. Their attitudinal change towards teaching and modelling Character Education incorporating virtues with personal transformation would be reflected in the virtuous behavior of children.

This study can help in the post initial teachers training and as an orientation for the other teachers in the schools.

This contextualized character education can be implemented in other schools with similar backgrounds of students and teachers.

Scientific embedding

To the best of my knowledge, despite comprehensive literature research, similar research on Character education in Indian Schools is not available.

Based on the practices of effective schools in the UK found during my literature review, I have decided to adopt the *Framework of Character Education* of the *Jubilee Centre for Character and Virtues* to develop and implement high quality character education initiatives, as the guiding principle for my research project.

Goals and planning

This intervention will likely bring an effective transformation among the teachers and desired virtuous behaviors from the students and an overall change in the climate of the School.

The dissertation will be written in book format.

Possible topics for presentations of two research papers will be:

The Effectiveness of Character Education on the virtuous behavior of students.

The influence of teacher's transformation on the virtuous behavior of the students.

Budget

Own Cost