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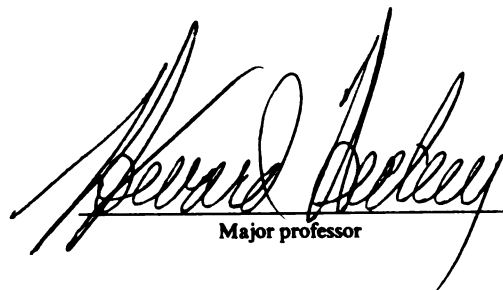
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**THE BIBLE COLLEGE AS AN ADULT EDUCATION INSTITUTION:
THE CASE OF THE JAMAICA THEOLOGICAL
SEMINARY**

**By
Claire Pamela Henry**

A DISSERTATION

**Submitted to
Michigan State University
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Department of Educational Administration

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ABSTRACT

THE BIBLE COLLEGE AS AN ADULT EDUCATION INSTITUTION: THE CASE OF THE JAMAICA THEOLOGICAL SEMINARY

By
Claire Pamela Henry

Pastors play adult education roles in the ministry. However, a review of the literature showed that pastors lacked needed training to be effective adult educators. The purpose of this case study was to explore the role of the Bible college as an adult education institution.

The Jamaica Theological Seminary was a Bible college affiliated with the Caribbean Evangelical Theological Association. Its documents were examined to see if it had incorporated an adult education philosophy or practice. A survey of the administrators, faculty, students and alumni was done to see if they had knowledge of the significance of adult education to the pastoral ministry.

This case study showed a disparity between the curriculum of the Bible college studied and the preparation of pastors for adult education roles in the ministry. The Jamaica Theological Seminary did not have an institutional philosophy. There was no guiding principle on adult education. Except for irregular and infrequent literacy

Claire Pamela Henry

training classes, no adult education courses or concepts were taught. On the other hand, administrators, faculty, students and alumni indicated a relatively good knowledge of adult education and an appreciation of adult education concepts and practice to the pastoral ministry. With that knowledge and appreciation, this institution appeared to be ready for incorporating adult education courses into its curriculum, and becoming an "adult education institution."

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DEDICATION

To Dr. Zenas Gerig, founder and past principal of the Jamaica Theological Seminary, Project Coordinator of the Caribbean Graduate School of Theology, and Accrediting Commission Coordinator of the Caribbean Evangelical Theological Association, for his continued dedication to the work of the Bible colleges and Bible institutes of the Caribbean.

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This dissertation is the result of my interest in the history and accomplishments of the Bible college movement, especially of the Bible college movement in the Caribbean. The research also arose out of the desire to understand the development of these institutions in the light of adult education theory and practice.

I am thankful to Dr. Keith Anderson with whom I discussed the challenges of the Bible college in the Caribbean. I am also grateful to Dr. Ted Ward who encouraged me to enter the program of studies in Adult and Continuing Education.

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interest of the board members, faculty, students and alumni of this Bible college. A special word of appreciation goes to Dr. Zenas Gerig, founder and past principal of the Jamaica Theological Seminary, who acted as informant to the case. Also, I am grateful for the support of, and confidence placed in me by, the principal, Dr. Clive Afflick.

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CHAPTER 1

STATEMENT OF THE PROBLEM

Background of the Problem

Churches, synagogues and other religious institutions are primary agencies in adult education. Generally, they seek to address the educational needs of people throughout their life span. From the late 1970's, religious educators in the United States of America increasingly became aware of the need to specifically address the issues of religious adult education.

Pastors have adult education roles in the ministry. However most pastors are not trained in adult education. The problem appears to arise out of the lack of adult education curricula in both Bible colleges and seminaries. These theological education institutions do not appear to provide adult education experiences for their students.

For instance, Leypoldt (1964) wrote that one means whereby the church's ministry to its adult constituent would be meaningful was through ministers who had been specifically trained in Christian adult education. In addition, theological educators recognized that if persons were to be trained to work effectively with adults, these institutions would have to reflect adult education theory,

in the way in which adult students were treated and in the manner in which programs were developed for adults, be they parishioners or students (Elias, 1982; Kornfield, 1984; McKenzie, 1982).

A review of the literature indicated that there were three general problem areas concerning the adult education roles religious ministers played, and the extent to which they received the needed training within theological training institutions. First, graduates of theological training schools are expected to play adult education roles in the ministry. When they enter the ministry, they are most likely to be placed in the educational ministry of the church, where they perform dual roles as priest and teacher (Croft, 1964, p. 4). As minister, priest or pastor, the leader of the church is also the chief educator of the congregation (Buck, 1983; Croft, 1964; Johnson, 1985, Steinmetz, 1983). Moreover, as chief educator of the church, the pastor is called upon especially to teach the adults of the congregation.

Hence the pastor has to be able to work creatively with adults to make adult religious education effective (Croft, 1964 p. 4). Moreover, the varied interests of adults demand creativity in the kinds of adult classes any church might offer (Johnson, 1985, p. 19). The adult education roles of graduates of theological schools includes the teaching of adult classes on Sundays and

during the week, teaching classes for new members, and conducting Bible studies.

Second, theological education institutions have generally not trained their students to teach adults either by content or by practice. "We have hardly touched the religious education of adults. . . . [Moreover] seminaries appear to be far behind in the use and promotion of methods of bible study suitable for growing or mature adults" (Fielding, Klink, Minter, & Glasse, 1966, pp. 28, 30). Pastors need to be trained in adult education concepts and skills, if they are to fulfill the adult education demands of the pastoral ministry. It has been observed that many educational ministers are bravely attempting to carry out the Church's vision of adult continuing education without the benefit of proper training or skills (Parent, p. 1). Leypoldt (1964) recommended that seminaries should take responsibility for training students to teach adults by incorporating into their curricula courses such as Christian Adult Education, "the understanding of adults and their specialized needs at various stages of development[and] the contemporary situation that adults face" (Leypoldt, pp. 421-422).

The third problem is that students of theological education institutions must not only be taught how to teach adults, but they themselves must experience what it means to be treated as adult learners. (Elmer, 1984; Kornfield, 1984). In order to train its graduates to be effective

teachers of adults by example, the contemporary seminary has to make administrative adjustments to second-career students, students who are parents and persons with multiple agendas, (Christianity Today, 1986, p. 38).

In summary, pastors are not being trained to fulfill adult education responsibilities in their ministry. The Bible college and the seminary need to be aware of this lack and to attempt to redress this imbalance in their programs. That however, is easier said than done. Thus, there is a need to determine why these institutions are not training their students in adult education subject matter and skills. There is a need to know to what extent these schools are "adult education institutions," that is if their philosophy, practice and curriculum reflect the role of adult education in the formation of pastors and other religious leaders and teachers. Further, religious adult educators need to know how it might be possible to redirect the programs of these schools so that they could become adult education institutions.

There have been studies investigating North American theological education institutions and their role in developing ministers who have the knowledge and skills to exercise adult education roles when they graduate from these schools (Croft, 1964; Leypoldt, 1964). In the Caribbean, the pastoral role demanded a similar knowledge of adult education. However there was very little documentation of the role of the Caribbean Bible college in

the preparation of pastors for the educational ministry to adults of the church. Hence, the ensuing case study was an attempt to determine if one Caribbean Bible college, the Jamaica Theological Seminary, practiced adult education and whether students and graduates who were pastors understood adult education concepts and recognized their adult education roles in the ministry.

This school was chosen because it was similar to other such institutions, by virtue of its purpose to train pastors and other Christian workers for the ministry and by virtue of its membership in the Caribbean Evangelical Theological Association. The Jamaica Theological Seminary was also chosen because the investigator was a member of its faculty. Thus she had access to its documents (see Appendix A for a summary of the JTS' Record Keeping) and she also had access to its administration, faculty, students and alumni.

The researcher examined the documents to see if the JTS had in any way incorporated adult education philosophy into its philosophy, purpose or mission statement. The researcher also wanted to know if this Bible college included adult education courses in its curriculum. A survey of the JTS' administrators, faculty, students and alumni was done to determine if they had any knowledge of the significance of adult education concepts and skills to the pastoral ministry.

It was assumed, based on the review of literature and the researcher's own experiences that the JTS would not have an adult education philosophy and that its administrators, faculty, students and alumni would have little understanding of the relevance of adult education concepts and skills to the pastoral ministry. This study was designed to throw light on this situation and to determine if there were means to alter it.

Overview of the Dissertation

In Chapter 1 the problem of the theological school as an institution which trained personnel who are expected to teach adults as part of their functions as ministers in the church is outlined. Key terms used in the study are defined.

In Chapter 2 the literature on adult education and the religious education of adults is reviewed. This review provide the basis for the discussion of the problem and possible solutions to it.

In Chapter 3 the methodology of the study is described. A rationale for the case study is presented as are the purpose of the case, the research questions to be answered, and the sources from which the answers were sought.

In Chapter 4 a description of the case study site and the case study report from the review of the documents are provided.

In Chapter 5 the results of a set of interviews conducted to supplement the case study are presented.

In Chapter 6 the conclusions are summarized, the implications of the findings are presented, with recommendations for the JTS as an institution which trains personnel who have adult education responsibilities in the ministry. The dissertation concludes with recommendations for further research on the issue of the Bible college as an adult education institution.

Definition of Terms

The following terms recur in the study and were important concepts in the explanation of the case. There are other writers in the field of adult education who may define adult education philosophy and adult education practice differently. However, for the purpose of this study, the investigator chose to limit the definition of these terms to the work of Knowles (1977, 1980). The investigator uses the work of Knowles because she agreed with his philosophy of adult education, especially his accent on learner participation in the diagnosis of their learning needs, the setting of goals, and the evaluation of the educational process.

Adult Education Philosophy

An institution which has an adult education philosophy is one whose "statements of general purpose define the part

adult education is expected to play in helping the institution to accomplish its total mission" (Knowles, 1980, p. 120). The institution's "statements of general purpose can be made congruent with the spirit of andragogy by describing what [the] institution will help people to do, rather than what it will do to people" (Knowles, 1980, p. 121). In addition, an adult education philosophy would define the target population as participants in the planning, implementation and evaluation of the school's program.

Adult Education Practice

Knowles (1980, p. 390) summarized the differences between the assumptions and process elements of the pedagogical and the andragogical models of learning. On the basis of these assumptions of the differences between children learning and adults learning the following definition of adult education practice was developed.

Adult education practice allows learners to work alongside their teachers in the diagnosis of their learning needs, the planning of their program, in the setting of their learning objectives and the evaluation of the learning experience (Adapted from Knowles, 1980)

Adult Religious Education

Adult religious education is a generic term describing patterns of teaching of adults and learning by adults

within a given faith tradition. Hence one might describe Jewish Adult Education, Muslim Adult Education, or Christian Adult Education.

Bible College

The Bible college is a post-high school, college level institution which prepares students for Christian ministries and church related vocations through a program of biblical, general and professional studies (Witmer, 1962, p. 24). Students may culminate their four-year study with a bachelors degree in Bible, theology or some other liberal arts courses. The Jamaica Theological Seminary is a Bible college.

Caribbean Evangelical Church

The term Caribbean Evangelical Church described those churches in the region which subscribe to a conservative interpretation of the Christian faith, stressing the Lordship of Jesus Christ, personal faith commitment, and the second coming of Christ. These are churches which endorse the JTS Statement of Faith (JTS Prospectus, 1985-1988, pp. 3-4).

The Caribbean Evangelical Church might be identified by its doctrine and practice. The common teachings include the sovereignty of God, the Lordship of Jesus Christ, the unity of the Godhead, the divine inspiration of the Holy Scriptures, the universal sinfulness and guilt of all men,

redemption, resurrection, justification by faith, the indwelling work of the Holy Spirit and the return of Jesus Christ (The Caribbean Evangelical Communicator, 1984).

The Caribbean Evangelical Church is characterized, among other things by the total and active participation of its lay people in the programs of these churches. These institutions take seriously the Biblical mandate to "teach all nations." Many have established their own theological educational institutions. One result of this involvement in theological education was the formation of the Caribbean Association of Bible Colleges in 1973 (now renamed the Caribbean Evangelical Theological Association).

Christian Adult Education

Patterns of teaching the adult and the learning of the adult within the Christian faith tradition.

Church

The term is used to describe the universal body, the church in general.

Evangelical Church

In this study, the term "Evangelical Church" describes those Protestant churches which emphasizes personal salvation by faith in the atoning death of Jesus Christ, the authority of the scriptures, the importance of preaching in relation to ritual and reject the efficacy of

the sacraments and good works alone (Webster's, 1983). Such churches hold to "evangelicalism as the necessary doctrine of salvation in Christ", so they practice "evangelism as the communication of the gospel by which a person is led to make a commitment to Christ, dedicate himself to a Christian way of life, and become a vital member of a local church" (O'Brien, 1970, p. 523).

"In . . . Canada, and the USA, ' evangelical is more commonly applied to denominations having traditional association with . . . the National Association of Evangelicals" (Neill, Anderson & Goodwin, 1971, p. 197). Through the work of missions organizations such as the Evangelical Foreign Missions Association which was founded under the aegis of the National Association of Evangelicals, the Evangelical Church has become international (Neill et al., pp. 197-198).

Institutional Philosophy

An institutional philosophy comprises the beliefs, attitudes, and values underlying the policy, objectives and practices of a given organization. Apart from a distinct statement to the effect, a school's philosophy might be assessed from its purposes and objectives as these give direction to the development of the organization.

Local Church

When used in the study, the term refers to individual congregations, regardless of denominational affiliation.

Pastor

The term "pastor" is the one most frequently used among the Evangelical Church to describe the head of the local church. Synonyms are "priest" and "minister".

The Seminary

The Seminary is a graduate level theological institution which prepares men and women for the ordained, professional ministry of the church. Students culminate their two-year program with a masters degree in divinity. The Jamaica Theological Seminary is not a seminary.

Theological Education Institutions

The Bible college and the seminary are both theological education institutions. The term "theological education institutions" is used interchangeably with the term "theological school". They are general terms encompassing all theological education institutions.

CHAPTER 2

SELECTED REVIEW OF LITERATURE

The theological educational institutions of the Caribbean had their origins in the educational movement which produced the numerous Bible colleges and seminaries of North America. Through the work of missions, these uniquely American institutions were transplanted to other cultures such as the Caribbean. The graduates of such institutions in the Caribbean provided leadership for the local church in the areas of church administration, pastoral care, the music ministry and the Christian education of adults, children and youths. The objective of this research was to show if the Jamaica Theological Seminary prepared its graduates who were pastors to perform the ministry role of teaching adults.

For the purpose of this study, extrapolations were made from the literature on adult education in the Church, religious adult education, the role of the minister of adult education in the church, and the preacher as a teacher of adults. Literature describing the seminary as an adult education institution and programming for adult education was also reviewed. This breadth of literature

was used to develop the case of the theological school as an institution which educated adults who were expected to teach other adults as part of their ministry in the local church.

Adult Religious Education

The central concern of the study was that religious leaders, by virtue of their office, played adult education roles in the ministry. However, in many instances these leaders were trained in theological educational institutions which had not adopted adult education philosophy and practices in formulating their programs. In this section the literature on adult education in the church and adult religious education is summarized to ascertain the state of adult religious education.

Contemporary adult Christian education was linked with the "social trends" that fostered the current surge in adult education activities (Sell). Christian adult educators were encouraged to relate research and theoretical findings on adulthood to adult Christian education practice. At the same time it was recognized that adult Christian education needed to be grounded in both educational theory and theology (Kathan, 1977; McKenzie, 1982).

Common to most adult Christian education programs and activities was an emphasis on the centrality of theological

content. This stress on content, per se, has resulted in Scripture memorization and the study of Church dogma without much reference to contemporary life. One of the reasons for this situation was that much of the leadership in theological education was in the hands of theologians rather than educators. The result was a fixation with content to the neglect of the value of the learning process in adult Christian education. In fact some writers argued that theologians should not occupy the central role they traditionally held in Christian education (McKenzie, 1982).

When theologians, who were not educators, took prominence in making decisions affecting the educational ministry of the church, the following situation occurred. First, there would be an overconcern with content as against the process of the educational activity. Second, in the relentless attempt to get persons to operate on a purely cognitive level, the lecture method would predominate. Third, there was an authoritarianism in adult Christian education, which was marked by the lack of active involvement of lay persons in adult education programs in both church and synagogues (Long, 1973, p. 39).

McKenzie (1982) observed that one of the reasons why adults in religious settings were not more involved in their educational practice was because much adult religious education lacked a well-defined theory. McKenzie, therefore proposed a theory of adult Christian education which was

grounded in the recognition that adults themselves should have full and equal involvement in the assessing, planning, implementation and evaluation of educational programs aimed at meeting their needs. In order to make this a reality, the religious educator had to perform a needs assessment to determine the main interests of his adult clients. Second, adults had to be taught at their own level and be encouraged to contribute to their own learning. Third, adults had to be allowed to choose aspects of the religious message that interest them (McKenzie, pp. 128-132).

The theoretical limitations of adult Christian education programs in the local church had in no way lessened the multiplicity of such programs. Indeed churches and other religious organizations were primary agencies in adult education (Kathan, 1977, p. 115). Adult education programs in the local church included the adult Sunday school class, women's and men's Bible studies, the mid-week Bible studies for mixed groups, classes for new members, a variety of training classes and seminars on how to conduct a Bible study, evangelism, how to disciple, and the periodic interest group sessions such as classes for new parents/mothers, parenting teenagers, singles, the newly married, and so forth.

The question arose then as to why the discrepancy existed between adult religious education practice and adult education theory. One reason for the discrepancy was

that the programs here listed were not necessarily perceived as intrinsically educational programs. Secondly, from its inception, the Sunday School which was central to religious education was targeted to children rather than to adults. The Sunday School originated to teach poor and factory-working children on their one day off--Sunday (Grimes, 1984, p. 119; Seymour, 1986, pp. 6-10). Though the Sunday School had come a long way from its original ideal of teaching children, the predominance of an educational ministry designed primarily to reach the young persisted in the modern church.

Adult religious education took second place to the education of children and youths as groups continued to give priority to the education of the young (Kathan, 1977; McBride, 1980) out of a misplaced belief that any work with children and youths was intrinsically educational. This belief was buttressed by the phenomenon in church educational settings, as in formal education, of children being a captive audience. Hence, religious educators preferred to expend energy, finances and personnel on childhood education rather than on adult education since adults could more easily "vote with their feet."

A third reason why adult religious education practice did not keep up with adult education theory was that religious education institutions lagged behind secular institutions in their development of adult education

programs (Knowles, 1977, p. 73). Writing specifically of the Protestant churches, Knowles added that the church was hesitant in adopting a distinct adult education role (Knowles, 1977, p. 145). The discrepancy between adult religious education practice and adult education theory was compounded because religious agencies did not all have the same understanding about adult education theory as it related to adult religious education (Stokes, 1977, p. 122). Moreover, often there was a lack of congruence between administrators and leaders comprehension of the character and meaning of education (Stokes, p. 126) and the local congregation's understanding of educational philosophy. This factor explained why it was that at the local level there were numerous adult education activities which did not reflect adult education theory, while at the denominational level, educational leaders did not approve local church adult education practices.

However, in the decade of the 1980's religious educators increasingly became aware of the need to address the issues of adult religious education at every stage of adulthood. Among such literature was that of Vogel (1984). In her work on the religious education of older adults, Vogel discussed the role and qualifications of the teacher of the older adult. According to her, the one who would enable the older adult to learn had to be qualified by character and by educational skills. The effective teacher

of older adults had to be skilled in program planning, goal setting, the selection of appropriate methodology, and in the evaluation of learning experiences.

Long (1973) documented the diversity, if not uniqueness, of adult education in churches and synagogues. In these institutions, education was not confined to the teaching of religious dogma but included a wide range of programs ranging from seminars on contemporary adult life issues to sensitivity training.

The interest in adult education, as a distinctive in the educational ministry of the church, was a comparatively new one. Stokes (1977) dated "a specific adult education consciousness in Protestantism . . . (to) the 1930s" (Stokes, p. 121). This date was borne out by Wilkens (1939). He chronicled "the development of adult religious education in . . . the Protestant Church schools in the United States. . . 1900-1938" (Wilkens, p. 1). The adult division was the latest development in organized Sunday school work (Wilkens, pp. 53-54). The focus on adult education in the Protestant church was marked by the formation of the United Christian Adult Movement, and the Committee on Religious Education of Adults of the International Council of Religious Education. The formation of these organizations led to program development for adult learning in the Church (Wilkens, p. 137).

In the conclusion to his study, Wilkens commented on the commonality between general adult education and adult religious education (Wilkens, p. 146). He added "adult religious education was not officially recognized by the leaders of the American Sunday School Movement until long after it had been successfully carried on by independent groups" (Wilkens, p. 147). Wilkens also recognized the need for personnel to be trained in adult education principles if they were to effectively fulfill their roles as adult religious educators.

Enthusiasm which is not harnessed to sound educational principles is detrimental and hazardous to the cause of adult religious education. Churches have been reactionary because of ministers who had no training in religious education. . . . The schools are manned by trained specialists, but churches are often under the leadership of pastors and laymen who do not know about modern educational principles and methods (Wilkens, pp. 146-147).

However, since 1939, there was an increasing professionalization of adult religious education as witnessed by the work of the Religious Education Section of the American Association of Adult Educators, and the increased interest in adult learning and adult education in the Church (Kathan, 1977; Olson, 1985; Stokes, 1977). Alongside this interest was a proliferation of programs and suggestions on how to structure adult religious education (McBride, 1980; Parent, 1982, 1984, 1985; Snyder, 1981; Vogel, 1984; Williams, 1984).

In spite of the progress made over the years in the area of programming for adult education and the increased activities in adult religious education, there was still dissatisfaction about adult education in the Church. Kathan (1977) wrote that:

religious education institutions have not kept up with the ways in which adults grow and learn; that churches and synagogues have focused more on institutional needs than personal needs; that recent research on the adult life cycle, mid-career changes and 'predictable crises' have great relevance for adult religious education (Kathan, p. 119).

The findings in adult education research must be brought to bear on the activities in adult religious education. Effective adult religious education would be facilitated when those in charge of the adult education ministry of the local church were trained in adult education theory and methods. Stokes' observation that "creative adult education is increasingly done at the local level and not necessarily generated by the national, denominational or interdenominational leaders" (Stokes, 1977, p. 132) suggested that the problem in adult religious education may be traced to inadequate professional preparation. Those who were responsible for charting the direction of the educational ministry of the church had to have training in the field of adult education. Yet, in spite of the paucity of trained personnel to give

leadership to adult religious education, adult education activities at the local level continued to increase (Stokes, 1977). The reported upsurge of local church interest in adult education was linked to an increase in the literature on the methods, program and structure of adult religious education (Elias, 1982; McKenzie, 1982; Murray, 1984; Snyder, 1981; Vogel, 1984; Wilbert, 1984; Williams, 1984).

Some of the literature on adult religious education was addressed primarily to lay leaders in the field (Murray, 1984; Snyder, 1981; Warren, 1984; Williams, 1984), whereas other writers addressed a more specialized audience (Elias, 1982; McKenzie, 1982; Vogel, 1982). The common theme of the literature was that leadership for adult religious education had to be trained and given prominence (Olson, 1977, p. 435). This trend in professionalization and specialization in adult religious education complemented the tendency in religious education to have specialists directing the children and youth ministries.

Moreover, some religious organizations suggested that the religious education priority should be shifted from children to adults. Hence one of the goals of the Department of Education of the United States Catholic Conference's publication, Christian Adulthood (Parent, 1982) was "to promote a change in emphasis total parish

education, with adult education as the number one priority" (Parent, 1982, Introduction). In order to achieve these goals, the publication addressed adult Christian education theoretical foundations, program development, and leadership and professional development.

The preceding segment of the literature review addressed issues which were documented for adult christian education in the United States of America. However, the literature on adult education in the Caribbean Church was sparse. Regional publishers of sunday school curricula did pay specific attention to writing materials with reference to the needs of the adult participant. Hence both the curricula published by the Caribbean Council of Churches and the Caribbean Baptist Union included specific student and teacher texts for the Adult Sunday School class.

The foregoing discussion showed that the field of adult religious education was an emerging one marked by some contradictions and a lack of consensus. However, it was clear that the Church of the 1980's was becoming increasingly aware of the need to teach adults on their own level and to focus on the education of adults. This realization led to two significant and related developments in adult religious education. First, religious educators admitted the need to use appropriate educational methods to better reach adults. Consequently, this led to a growing differentiation between the adult ministry and the

ministries to children and youth. Thus a few churches established the position of Minister of Adult Education in addition to the Youth Pastor or the Youth Minister.

The Southern Baptist Churches formally instituted the office of the Minister of Adult Education in order to meet the demands of rapid church growth (Parks, 1978, p. 117). The institution of this office was also in recognition of the breadth and diversity of the adult church population and the complexity of adult needs. The creation of this post assumed that those who qualified for this position had formal training in adult religious education.

The literature on adult education in the church and adult religious education illustrated lay and professional leadership in this area of the Church's ministry. However, it was significant that those who wrote on the issues were the professional educators who were advocating the training of leadership for adult education in the church. Adult education theory would only begin to influence adult religious education practice when this knowledge was disseminated to the lay leaders of the many programs in adult education in the local church. The person who was best positioned to propagate such knowledge by teaching and by example was the pastor of the local church.

Adult Religious Education in the Caribbean

Writing on adult education in Jamaica, Gerig (1967) identified the Extra-Mural Department of the University of the West Indies and the church as major instruments of adult education in Jamaica. Addressing specifically the church's adult education program, Gerig concluded that "religious adult education has not been emphasized by the church. There is a lack of clearly stated objectives for adult educational programs and a shortage of adult activities" (Gerig, 1967, p. 108). Furthermore, Gerig suggested that the Jamaican church should develop its own educational program and curricula and that leadership be trained to do so. However Gerig warned that the training of teachers to instruct adults in the church setting should not be a carbon copy of the public school teacher training programs (Gerig, p. 140).

Another writer on the subject of adult Christian education in the Caribbean was Gordon (1979). His central theme was leadership training for adult religious education. Gordon identified the decrease in the numbers of young volunteers for the work of the ministry and the resultant need to train the laity to function in various ministries as the impetus for a number of churches in Jamaica to become involved in adult education (Gordon, p. 279). According to Gordon's report, much of adult

education undertaken by the various churches in Jamaica centered around the training of lay leaders.

The Pastor as Adult Educator

The office of pastor in a church demanded an ability to play a number of interrelated roles. These roles included preaching, teaching, and counseling. However with the professionalization and specialization of ministry, (Seymour, 1983; Buck, 1983, p. 6), "ordained ministers often did not see their own role in teaching and often leave the teaching ministry to lay professionals and lay teachers" (Moore, 1983, p. 39). Yet the writers affirmed that "teaching is at the heart of pastoral activity" (Seymour, 1983 p. 11; Steimetz, 1983).

Within the Christian tradition, the pastor as preacher proclaimed the revelation of God as written in the Word of God. The Pastor as teacher instructed the congregation concerning the Biblical demands of holy living. The pastor as counselor advised the members of his congregation. When looked at as distinct roles, some like Howe (1983) affirmed that the role of pastor as educator was central to the ministry of the church. Yet quite often the role of the pastor as educator was subordinated to the role of the pastor as preacher.

Among the reasons for the subordination of the teaching office of the minister to the preaching office of

the minister was that leadership in the teaching ministry of the church was often "cloudy" (Moore, 1983, p. 34). However, when the teaching role of the minister was in its proper place, the pastor had many opportunities to teach the adults of his congregation (Murray, 1983).

The teaching of adults was central to the teaching role of the minister (Chilstrom, 1982; Johnson, 1985; Murray, 1983), for "the teaching of adults . . . equips the laity for ministry" (Johnson, 1985, p. 18). The role of the pastor as adult educator was strategic as the laity was very likely to teach fellow adults as they were taught. It was to the advantage of the pastor and to the adult teaching ministry of the church that the pastor received some training in adult education. Therefore the question had to be raised as to why theological education institutions did not adopt adult education philosophy and practices.

Chilstrom gave an excellent summary of the question of why Bible colleges did not adopt adult education philosophy and practices in formulating programs through which students were trained to teach adults

If a pastor is to assume this significant role as a teacher of teachers in the congregation, it means that we will need to develop new ways of training him or her for that function. The style of teaching and the content of the courses a pastor encounters at a theological seminary are not the style and content he or she can carry directly into a congregational setting (Chilstrom, 1982, p. 18).

With this comment then, the literature that dealt with how theological educational institutions facilitated the role of the pastor as a teacher of adults is now examined.

Theological Educational Institutions as Facilitators
of Pastors who will Teach Adults

In this study, theological educational institutions included the bible college and the seminary as schools which were responsible for the training of lay and ordained leadership for the church. The bible college was a post-high school, college level institution which prepared students for Christian ministries and church related vocations through a program of biblical, general and professional studies (Witmer, 1962, p. 24). The seminary was a graduate level theological institution which prepared men and women for the ordained professional, ministry of the church. Students culminated their two-year program with a master of divinity degree.

Theological educational institutions such as the JTS were established by denominational groups who required trained leaders in both the lay and the ordained ministry of the Church. Theological educational institutions existed to train men and women for the ministry. As the enterprise of theological education expanded, so did the

demands which were made on it. In addition several criticisms were levelled against the endeavour.

Theological education institutions were faulted for their "unclear sense of direction" (Routh, 1979, p. 102; Trotter, 1979, p. 105), for not working alongside the church (Shorten, 1979, p.11), for an academic orientation that did not fit the practical demands of the ministry (Hough, 1984, p. 55 Frame, 1984, p. 371). Furthermore, the traditional seminary was faulted for not correlating credentials and performance, and for isolation from the surrounding religious and secular community, thus resulting in the disparity between theological education and the ministry (Kornfield, 1984, p. 173).

Amidst the continuing debate about the purpose and relevance of formal institutional theological education was the argument about the effectiveness of these schools in training adult students. In addition, the question arose concerning the adequacy of the training of students to teach adults as part of their ministry to the local church. Some writers observed that the educational ministry of the church would be impoverished if pastors taught as they had been taught in college and seminary (Buck, 1983; Chilstrom, 1982).

This contention raised the question of the role of theology per se in the educational ministry of the church. The question however was not if theology had a place in the

adult education ministry of the church, but rather what was the place of theology in the adult education enterprise of the church (McKenzie, 1982).

Writing in the 1960's, the work of Croft (1964) and Leypoldt (1964) illustrated the rising concern about the role theological education played in the training of adult educators for the ministry. Croft found that the seminaries did not play an important role in the educational revolution in the Episcopal Church after 1945. He found Episcopal priests poorly trained to meet their adult educational tasks. Therefore Croft recommended, that "the parish priest of the Episcopal Church receive as part of the training for the priesthood a fairly thorough grounding in the theory and practice of adult education" (Croft, p. 147).

Leypoldt also identified the leadership role of the pastor in the educational ministry of adults. "The minister must understand the adult at all stages of development and must know how to assist him in the Christian maturing process. If this is true, the seminary must prepare the prospective minister for this imperative task" (Leypoldt, p. 8). The fundamental question of the role of theological educational institutions in training pastors who would play adult education roles in ministry was whether or not these schools were equipping their

graduates to function in the adult education ministry of the local church.

The writer believed like Kornfield (1984) that in order to evaluate the adult education ministry in the churches, there was need to examine the training of the pastors who managed the churches. Thus, the theme question of Kornfield's study was "whether seminaries are functioning effectively as adult education institutions" (Kornfield, 1984, p. 170).

Kornfield asserted that as an institution "dealing with people twenty-one or older, [the seminary] should consider an adult education framework in setting up its program" (Kornfield, 1984 p. 170). He argued that in its concern for academic respectability and accreditation the traditional residential seminary did not train its students as adults or to function as adult educators. Moreover in the absence of sufficient implementation of adult education theory and practice into their programs, traditional residential seminaries were not truly preparing their students for the ministry, especially for ministry to adults in their prospective congregations. Kornfield proposed that ministerial training models which were built on adult education philosophy and principles were closer to Jesus' method of training his disciples. "Jesus . . . taught the disciples as adults, even while understanding

children and valuing their perspective" (Kornfield, 1984, p. 218).

In response to Kornfield, it might be said that the theological educational institution which was going to produce adult educators should be characterized by the following student behaviors. Students would participate in diagnosing their own learning needs. They would be active participants in the school's program development. Also, the students would be allowed to evaluate their respective programs of study. Furthermore, such theological educational institutions would do ministerial training which did not violate principles of self-determination in learning, and the adult's need and ability to be responsible for his/her own learning. In addition, such schools would seek to train pastors as adult educators with the "understanding [that] character and vision, skills and gifts, and knowledge are needed in leaders in the church (and) in that order of priority" (Kornfield, 1984, p. 203). The program for the training of pastors should include the content and practice of adult education. Courses should deal with issues such as the adult as learner, teaching adults, motivating adults to learn, how adults use their knowledge, and so forth.

Some writers were disturbed by theological education's failure to live up to the ministry expectations of the church. One writer proposed

first that we dump the academic model once and for all--degrees, accreditation, tenure, the works [for] The academic machinery is simply incapable of measuring the things that really matter--obedience to God's Word, perseverance in prayer, self-control, ability to rule without pride, the spiritual power of preaching in the conversion of people and the edification of the church (Frame, 1984, p. 377).

In place of the traditional theological educational program, Frame recommended institutional training which gave central place to community and where students would be evaluated in the areas of "character, skills and knowledge which Scriptures require of church officers" (Frame, p. 382).

In summary, the literature on theological education institutions as trainers of students who teach adults illustrated that generally these schools did not consciously seek to train their students to play the role of adult educator in ministry. In response to this and other shortcomings some writers suggested the need for new and radical approaches to traditional theological education. In respect to the teaching of persons who would later teach adults, such approaches must be built upon principles of adult education theory, adult development and adult learning needs. Other writers suggested that seminaries incorporate into their programs adult education curricula. The latter suggestion, alongside the need for effective adult education programs in the church, led to

the development of specialized literature on program development for adult religious education.

In the following section, the writer examined the implications of adult religious education program development for the training of pastors who held adult education roles in the ministry.

Program Development for Adult Religious Education

Program development for adult religious education occurred at two levels. First there were programs for the adult education activities in the local church. Generally, the teachers of such programs were trained in the local church. Second, there were programs for training leadership who were responsible for the development of adult education programs and activities in the local church. Persons who designed such programs were usually trained in some theological education institution. Hence the linkage between programming for adult religious education in the local church and training of adult educators who would manage these programs (Wilkins, 1933, pp. 136-137).

Leypoldt (1964) suggested an integrated approach to programming in adult education for seminarians. Such a program in Christian adult education would include courses in Christianity and Culture or Social Ethics, Communications, Human Development, Pastoral Care and Counselling, The Family and Family Life Education (Leypoldt, pp. 421-

423). Moreover, Leypoldt recommended that adult education courses be given a major part in the credit hour requirements in Christian education in both the Bible college and the seminary.

Croft (1964) recommended that seminaries add courses in the basic concepts of adult education, process and procedures in adult learning and program planning and evaluation of adult learning (Croft, pp. 147-148). In contrast to the recommendations of Croft and Leypoldt, Long's (1973) criticism of the adult education programs in church (and synagogue) suggested that not many seminarians were being trained in adult education. He described adult education programs in the local church as poorly structured, reflecting theological and andragogical deficiencies and with an emphasis on the passing on of traditions. Curriculum and procedures were not rationally or philosophically sound and objectives were imprecise, poorly chosen or nonexistent (Long, pp. 22-24). Yet attempts were made to have innovative programs and to use varied methodologies, seminars, human relations training, and small group activities to facilitate adult learning in the church.

Snyder (1981) and Williams (1984) reported on some adult education activities in the local church. Snyder's report illustrated that transgenerational adult education could foster Christian community. Williams described an

adult education class where the leader facilitated the group's search for understanding a social phenomenon. Adult education theory could also be incorporated into training for pastoral practice. Rafford (1982) used Knowles' (1970) characteristics of the adult learner to develop some imperatives for clinical pastoral education. Rafford argued that the "learning climate should be designed for adults" (p. 70), learning contracts should be established, and each student should be involved in planning his own learning. Also, he recommended that there be mutual evaluation of the learning experience. Further in keeping with adult education theory, the curriculum should be timed and learners in clinical pastoral education should be grouped.

These examples of intentional adult education both at the level of the local church and in some pastoral training programs, reflected the potential for the growth of adult religious education. However, these local church innovations in adult education practice would be hindered if the educational leaders and teachers were themselves not trained in adult education theory and practice. Programing for adult education had to be complemented by training in adult education.

In the 1980's renewed attention was given to programing for adult education in the local church, at the level of theoretical development (Elias, 1982, McBride, 1980; McKenzie, 1982, Vogel, 1984) and at the level of

diagnosis and implementation (Olson, 1983). Elias' (1982) comprehensive theoretical coverage on program development for adult education demanded that those who were involved in program planning at this level be trained to do so. McBride's (1980) "proposed diagnostic model for adult christian education" assumed that the local church leadership of adult Christian education was skilled in diagnosing learning needs, identifying goals and stating educational objectives in order to be able to design effective adult education programs. Such skills could only be acquired by instruction, and the place where such learning was to be acquired would at the institutions where persons were being trained for the ministry.

McKenzie (1982) described five approaches to program development for adult religious education: the pre-emptive approach, the ascriptive approach, the diagnostic approach, the analytic approach and the subscripitive approach. Each of these approaches were to be evaluated in terms of the assumptions of andragogy (McKenzie, pp. 120-124 ; Knowles, 1970), and in terms of motivation theory. The basic concern was that the interests of adults at the local church level be given priority in program development for adult education in the local church. This goal was unlikely to be achieved if the adult religious teachers were themselves not trained in adult education theory and practice. They also needed to be sensitive to adult needs.

The educational leaders of the local church had to be able to diagnose these needs so that they could plan educational programs. These activities had to meet felt needs and enhance continued adult learning even after adults had left the given program.

Summary

The foregoing presentation illustrated why theological education institutions did not adopt adult education philosophy and practices in training their graduates so that they could teach adults. The contemporary increased interest in adult religious education revealed that graduates of theological educational institutions were inadequately prepared to meet the demands of teaching adults as part of their ministry in the local church. Among the reasons given for the pastors' inability to teach adults was that much of the leadership in theological education was in the hands of theologians rather than educators. In response to the unpreparedness of pastors for the role of teaching adults, efforts were being made to incorporate adult education theory into the teaching of pastors and in pastoral practice.

The review of the literature indicated three general problem areas concerning the educational roles pastors played and the extent to which they received the needed

training within theological educational institutions. First, graduates of theological training schools were expected to play adult education roles in the ministry. The church of the 1980's had become increasingly aware of the need to teach adults on their own level and to focus on the education of adults. Consequently churches differentiated between the adult ministry and the ministries to children and youth. At the time of the study, there was both lay and professional leadership of adult religious education in the church. Moreover, professional religious educators were advocating the training of adult educators for the church.

The second issue that generated the study was that pastors needed to be trained in adult education theory and practice if they were to minister effectively to adults. The pastoral role demanded that the pastor be professionally capable of teaching, especially of teaching adults. However the training programs which pastors took did not facilitate, either in style or content, the development of the pastor as an adult educator.

The third underlying issue of the study was that the theological educational institutions responsible for the training of pastors had themselves not been adult education institutions either by practice or by product. Consequently, some writers advocated a new approach to theological education. The theological school which would

seek to train clients to teach adults must itself develop programs which were built upon principles of adult education theories, adult development theories and theories of the adult as learner. Pastors would be better able to fulfill their roles as adult educators when institutions which trained pastors incorporated into their programs adult education curricula.

In order to understand why the graduates of theological educational institutions were faulted for their inability to be effective adult educators, an in-depth study needed to be done on the institutions which were responsible for the training of the pastors. Information needed to be had on how these institutions had developed in relation to adult education philosophy and practices and how they might be redirected to becoming adult education institutions.

CHAPTER 3

RESEARCH METHODOLOGY

In this chapter, the rationale for choosing the methodology of the case study is described. A representative Bible College of the Caribbean, the Jamaica Theological Seminary (JTS) was studied to illustrate the Bible college as an adult education institution. The purpose of the study was to explore one Bible college to see to what extent it confirmed to adult education philosophy and practice and to identify how that institution, and perhaps other such schools, might be made to confirm to adult education philosophy and practice.

The basic research questions and the operational questions guiding this exploratory case study are outlined. The rationale for each question underlying the research and the sources from which the answers were sought are given.

The data collection methods are described and the sources used to answer each question are delineated. The rationale for each source used to answer the question is also given.

The field procedures of the study are described, giving the rationale for each interview schedule. The population and the sampling procedure are also described.

Finally, a summary of the data analysis procedures is provided.

Rationale for Choosing the Case Study Method

The preceding literature review illustrated a pronounced interest in adult religious education, an enthusiasm which was infrequently informed by scholarly research. The works of Olson (1983); Rafford (1982); Snyder (1981) and Williams (1984) were examples of case reports on religious adult education activities. The works of Elmer (1984) and Frame (1984) though each entitled "case study" were really descriptive philosophical pieces which challenged theological education to become adult education institutions in principle and in practice. Only the works of Croft (1964), Leypoldt (1964) and Wilkens (1939) fall in the genre of scholarly research, but none of these studies described the case study method that was used in the respective study. Croft and Leypoldt both described adult education programs in the seminary, whereas Wilkens' was a historical piece on the rise of adult religious education in the Protestant Churches.

The contention of this study was that inadequate training was the fundamental reason why pastors could not

effectively play adult education roles in the ministry. Attention needed to be focused upon the theological education institution as the means whereby pastors were instructed so that they could be adult educators in the local church.

This was a case study of a Bible college in the Caribbean. The researcher took an example from the real life of a theological education institution, and established it as a representative of its genre, in order to try to explain why theological schools were not training pastors to be adult educators in the ministry.

The case study method was applicable to this study in that it was judged that it would lead to the identification of "cause and effect relationships" (Strother & Klus, 1982, p. 141), pertaining to the Jamaica Theological Seminary as an institution which trained pastors who were required to teach adults. Also, the case study method would highlight the relationship between institutional philosophy and practices with respect to the training of the pastor as one who was expected to teach other adults.

The analysis of theological educational institutions were not effectively training ministers in adult education also fitted Yin's definition of case studies. Yin defined the case study as an empirical study that:

- investigates a contemporary phenomenon within its real-life context; when

- the boundaries between phenomenon and context are not clearly evident; and in which
- multiple sources of evidence are used (Yin, 1984, p. 23)

Yin's definition of the case study as an empirical inquiry was significant to the researcher's study of the Jamaica Theological Seminary for the following reasons. First, the understanding of contemporary theological education institutions in the Caribbean would be greatly enhanced when a representative school was made to define itself within its own boundaries. In so doing an understanding as to why the school developed as it did would be fostered. Second, the JTS was both a product of its founder, the Missionary Church Association in Jamaica, and of its administrators, faculty and students. Consequently, the investigator saw fit not only to examine the historical documents of the institution but also to survey administrators, faculty, students and alumni. The aim was to get as broad a picture as possible to understand if the JTS was an adult education institution and to see if students and graduates of this Bible college, who are pastors, understood that they had adult education roles in pastoral ministry.

This was also an exploratory study to determine if and to what extent the JTS was an adult education institution. The present case study was guided by the principle that research should be analytical. The case study represented

"a combination of an institution and problem centered approach" (Boning & Eberhard, 1970, p. 7). The researcher used the work of Yin to develop the case study methodology and the work of Miles and Huberman (1984) as a guide to analyzing the data.

The survey of administrators, faculty, students and alumni was designed to elicit responses to a common core of questions basic information on issues such as respondents knowledge of the philosophy and purpose of the institution and their perception of any changes in the philosophy and purpose of the institution, (see Appendix B for the complete Interview Schedules).

The Case Study Site

The case study site was the Jamaica Theological Seminary which is situated at 14 West Avenue, Constant Spring, Kingston 8, Jamaica, West Indies. The documents and the archival records of the case were housed here (see Appendix A).

The JTS was one of approximately 70 Bible training institutions affiliated with evangelical denominations in the entire Caribbean. The founder and past principal of the JTS, who was also one of the founding members of the Caribbean Evangelical Theological Association (CETA) and the present coordinator of the Accreditation Commission of CETA reported that the organization had 70 such schools on

its mailing list. In 1973, the JTS became one of 21 charter members of CETA (The organization was then called the Caribbean Association of Bible Colleges). In Chapter 4 of this study a full description is given of the JTS in its context.

In addition to commonalities with other institutions of its kind in the Caribbean, and its leadership position in the Caribbean Evangelical Theological Association, the JTS was chosen as a case for this research because of the researcher's relationship to the institution. At the time of the study, the writer was a full-time faculty member of the JTS and the Caribbean Graduate School of Theology. In addition to teaching responsibilities, she directed the Christian Education programs of both institutions, was on the Academic Committee of the Caribbean Graduate School of Theology, and was the Dean of the JTS Extension Studies Program. The writer was first associated with the JTS when she enrolled as a student in the Bachelor of Theology (B. Th.) program in 1981 and taught some courses as a part-time instructor. Because of these associations with the JTS, for the purpose of the study, the writer was given full access to its documents.

Research Questions

This exploratory case study was generated from the literature review from which it was concluded that pastors

do have adult education responsibilities in the ministry. However, the literature also indicated that pastors were not prepared for this role because they have not been trained in adult education theory and practice. Moreover, theological schools had generally not adopted adult education curricula in their programs. Hence the researcher wanted to examine one such school to find out if this assumption was true and to gain some understanding of this phenomena. It was hoped that this exploratory study would enable concerned religious adult educators to gain a better understanding of theological education institutions that were not adult education institutions, and how these schools could be redirected to become adult education institutions. Further it was hoped that this case study would assist adult religious educators and religious education institutions to determine how theological training institutions could or should redirect their programs to more effectively train their students to play adult education roles; roles they would assume in ministerial positions upon graduation from these schools.

Arising out of the criticism that theological schools do not train adult students as adults nor do they equip their graduates to teach adults, the first two questions guiding the research were:

1. Did the institutional philosophy of the JTS reflect an adult education philosophy?

2. Did the institutional practice of the JTS reflect adult education practice?

Questions were asked about the congruence between the philosophy of the Jamaica Theological Seminary and adult education philosophy. The assumption was that the more congruent the two philosophies, the more likely it would be that the students at the JTS would be taught as adults who would have to teach other adults. The question of philosophy was also raised in response to the findings of the literature review. The basic issue was that the training programs to which pastors were exposed did not facilitate the development of the pastor as an adult educator. It was thought that the major reason for this problem was to be found in the institutional philosophy of the theological school. Thus the study started with the question of institutional philosophy.

The question of practice followed the question of philosophy, because with the contemporary church's differentiation between the adult ministry and the ministries to youth and children came the call for the training of adult educators for the ministry of the church. The premise of the study was that philosophically the JTS might not be an adult education institution. However, pragmatically, if those involved in its work were aware that pastors were expected to teach adults, then it was assumed that the JTS might have added adult education courses to its curriculum.

The contemporary differentiation of the adult education ministry from that of children and youths, had resulted in the need for personnel to be trained in adult education principles. Hence the third question of the study was:

3. Did the JTS teach adult education principles, concepts and practice?

Furthermore the question arose as to whether personnel at the JTS were conscious that pastors should be taught to fulfill the demands of teaching adults in the ministry. This led to the fourth question of the case study:

4. Did administrators and teachers of the JTS understand that ministers played adult education roles in the ministry?

Theological educational institutions were criticized for not working alongside the church. The comment on the incongruity between seminary training and the issues of the adult education needs of the ministry prompted the following research question:

5. Did those students who were or would be pastors understand that they played adult education roles?

It was assumed that if pastors knew that they were expected to perform adult education roles in the ministry, then they would demand training in adult education so that they could effectively fulfill the demands of the ministry.

Case Study Data Collection

Sources and Methods

This case study research was guided by the work of Yin (1984). Sources of evidence for the case were documents, and interviews (Yin, 1984, pp. 19-20). The data from the interviews were compared with the information from the documents (Yin, p. 85). In this study, data was collected from two major sources: active institutional documents, archival records, and the survey. The data were collected from January 1987 to May, 1988.

The data collection technique for the case was guided by the principle of triangulation. The first principle was that of maintaining multiple sources of evidence, that is, evidence from two or more sources converging on the same set of facts or findings. The second principle was the development of a formal assembly of evidence distinct from the final case study report. This is called the case study data base. The third principle was to maintain a chain of evidence from the questions asked, to the data collected and the conclusions drawn (Yin, Chapter 4).

For each operational question, the gathered data was analyzed in a qualitative way (Miles & Huberman, 1984). Using the definition of adult education philosophy, the documents were examined for certain key terms such as "policy", "purpose", "philosophy", "goals", "students", "adults", "program planning", "program implementation",

"program evaluation", and synonyms of such terms. These terms were compared with their use in the documents to develop a comprehensive statement of the JTS institutional philosophy in relation to adult education philosophy.

Following is a brief description of the documentary sources of data used to answer each of the following research questions, and the rationale for using each source.

1. Did the institutional philosophy of the JT reflect an adult education philosophy?
2. Did the institutional practice of the JTS reflect adult education practice?
3. Did the JTS teach adult education concepts, principles and practice?
4. Did administrators and teachers of the JTS understand that pastors played adult education roles in the ministry?
5. Did those who were and would be pastors understand that they played adult education roles in the ministry?

The JTS' Policy Statement and the JTS Constitution

These were basic documents which defined the purpose of the institution and the philosophy upon which its program was based. These documents were examined to give an understanding of the institutional philosophy vis-a-vis an adult education philosophy.

The JTS' Reports to the Missionary
Church Association in Jamaica.

The JTS is sponsored by the Missionary Church Association in Jamaica. The school was the official training arm of that denomination. The school had to report to the annual conference of the Missionary Church Association in Jamaica. The principal of the school had to be a member of the Missionary Church Association in Jamaica. He was mandated to attend these conferences and give the report on the Seminary (Constitution of the Missionary Church Association in Jamaica p. 15). These reports were examined for information about institutional philosophy.

Minutes of the Meetings of the Theological Education
Department of the Missionary Church Association in Jamaica

The Theological Education Department of the Missionary Church Association in Jamaica functioned from 1960-1978. Membership of this body included the principal of the JTS, and the chairman of the Board of the Missionary Church Association. These minutes were important reflections of policy and philosophy as they impinged upon the program of the Jamaica Theological Seminary.

Minutes of the Meetings of the
Seminary Administrative Committee

The Seminary Administrative Committee of the JTS implements the policies of the Board of Governors. The Seminary Administrative Committee was comprised of up to five members, including the Principal, the Academic Dean, the Student Dean, the Treasurer, and a fifth member chosen by the Board when needed. The major duties of the Seminary Administrative Committee had to do with the actual administration of the school in relation to school life, curriculum, promotions, recruitment of new students and the financial affairs of the Seminary (Self-Evaluation Study, pp. 13-14; Report of the Jamaica Theological Seminary to the Missionary Church Association Conference 1960, pp. 11-12).

Minutes of the Meetings of the
JTS' Board of Governors

The Missionary Church Association in Jamaica governed the Jamaica Theological Seminary through a twelve-member Board of Governors. A majority of the board members had to be members of the denomination. At the time of the study, the Chairman of the Board of Governors of the Jamaica Theological Seminary was the President of the denomination and one of the first graduates from the school. The Principal of the Seminary had to be a member of the

denomination and was appointed by its General Board. A representative of the denomination's Finance Committee was also a member of the Board. Other members of the Board included the Presidents of the Student Council and the Alumni Association by virtue of their offices, a businessman, the head of a denomination whose students were funded to attend the JTS, and the principal of a tertiary education institution in Kingston. The constitution of the JTS also mandated that one-third of the membership of the board be laypersons. The duties of the JTS Board of Governors included the appointment of administrative officers, full-time members of faculty and staff, the allocation of finances, the determination of standards for admission of students, approval of students for graduation, approval of courses of study recommended by the faculty, and the appointment of standing committees which it considered necessary for the work of the Seminary (Self-Evaluation, pp. 12-13).

Prior to 1978, the Seminary was administered by the Executive Committee of the Missionary Church Association in Jamaica and the Seminary Council. Hence, the Minutes of the Seminary Council (1960-1978) was also examined. The Board of Governors met twice annually, in May and November (Self-Evaluation Study pp. 12-13). The minutes of the Board of Governors of the JTS were important, not only for

what they revealed on policy and philosophy, but also for what they revealed about attitudes towards some practices.

Promotional Material

The promotional materials examined included the brochures used to advertise the school, the school magazine, advertisements placed in the Caribbean Challenge, a monthly magazine circulated in the region, prospectuses, the Seminary Newsletter which was mailed twice yearly and letters for the school's Get Acquainted Day. Promotional materials tended to make veiled or explicit statements on policy, philosophy, and more open statements on practice. They are an institution's self-definition. They reveal how the institution wants to be viewed. Therefore the promotional materials were examined to see how far the institutional philosophy of the JTS matched adult education philosophy. The publicity materials were expected to highlight practices that the institution would endorse.

Minutes and Reports from Auxiliaries of the School

These groups included the records of the student council. The minutes and reports from the various auxiliaries of the school were used because they were likely to highlight institutional practice which were either in keeping with or not congruent with institutional philosophy.

Student Records

Student records were examined because these were expected to reveal the background of the students, their expectations of the institution and their consequent experiences with the institution. The relevant documents in the students' records were the students' autobiographical sketches. Prior to admission, students were required to submit an autobiography, which included an account of the student's conversion and a description of the student's call to Christian service.

When the documents were examined, the researcher also used the given definition of adult education practice, especially to see the extent to which JTS students had been involved in the diagnosis of their learning needs, the planning of their program in the setting of their learning objectives and in the evaluation of their learning experiences.

The Interview Data Collection Methods

The interview served multiple purposes. Responses to the interview were used as a basis for comparison with evidence found in the documents, and to elicit respondents' opinions about practice and policy.

The survey of the Jamaica Theological Seminary administrators, alumni, faculty and students consisted of personal interviews. The survey was used to get respon-

dents' perception of the Jamaica Theological Seminary as an institution which trained pastors who were expected to teach adults as part of their functions in the pastorate. The focused interview followed questions derived from the case study protocol (Yin, 1984).

Letters were sent to selected administrators, faculty, student and alumni inviting them to the interview (see Appendix D). Where this was possible, phone contacts were made to set up times and dates of meetings. In other instances, follow up letters were sent to confirm the dates and times of the interviews. All the respondents were eager and cooperative.

The writer followed the given set of interview questions (see Appendix B) in a conversational manner with the interviewees. In the actual interview situation, every effort was made to put each participant at ease. The respondents were assured that confidentiality would be preserved and that there were no right or wrong answers to the questions.

The person-to-person interview was preferred above the telephone interview or the mailed questionnaire for several reasons. The personal interview afforded the most opportunities for clarification and serendipity. The personal face-to-face interview was preferred above the telephone interview because in several instances respondents had no telephone available. However because of

extraordinary circumstances, two of the respondents were interviewed over the phone. The personal interview was preferred above the mailed questionnaire because the research was done in a culture where persons were not very responsive to mailed questionnaires. In addition, where the postal service was slow, the personal interview must be preferred above the mailed questionnaire. The researcher did not use a tape recorder. While being interviewed, the replies of each respondent to the interview were written out in full on the interview sheet.

The Population Interviewed

The population from which the sample for the survey was taken was divided into four groups. They were the administrators, faculty, students and alumni of the Jamaica Theological Seminary. Since the study was a qualitative rather than a quantitative one, and because the population to be studied was comparatively small, the researcher did not use a sampling technique.

The administrators, faculty, students and alumni were key publics of the institution. The survey was designed to elicit each group's perception of the JTS as an institution which trained pastors who were expected to play adult education roles in the ministry. As persons responsible for setting policy in the institution, administrators contributed to an understanding of the JTS as an institution

which trained pastors who had to be capable of teaching adults.

The administrators interviewed were the board members for the 1987-1988 academic year. They included the Principal, the Academic Dean, the President of the Student Council and the President of the Alumni Association. In the 1987-1988 school year the Academic Dean sat on the board in the absence of the principal who was on study leave at the time of the study. All who were board members, except one member who lived overseas, were interviewed. Eight board members were interviewed. In Appendix F is listed the administrators' association with the JTS.

In any educational institution, the faculty are key persons in the process of policy implementation. There were five full-time and 11 part-time teaching staff members who made up the faculty of the Jamaica Theological Seminary at the time of the study. The five full-time faculty included the principal, one of the librarians, the Student Dean, the New Testament teacher and the researcher who was the Dean of the Extension School in addition to teaching classes at the Jamaica Theological Seminary and the Caribbean Graduate School of Theology.

The full-time faculty of the JTS contributed to the administrative policy of the school and were in close contact with the students. The full-time teaching staff were required to live on campus. Four of the five full-

time faculty members of the school were interviewed. The researcher did not interview herself because the population was small. The researcher's bias towards the Bible college adapting adult education philosophy and practice would have skewed the results of the survey.

The institution had always had a comparatively large number of part-time teachers. These were individuals who taught at least one course in the two-year cycle on which the school operates. All 11 of the part-time staff were interviewed. In Appendix G is listed the faculty's association with the JTS, in terms of their graduate or student status, other roles related to the JTS, and their years of teaching service.

The third group interviewed was the student body. At the time of the study, the student population of the JTS consisted of 66 full-time students enrolled in the degree and the diploma programs, and 50 students enrolled in the Extension Studies program. However, since the study was concerned with training for pastoral duties, the students in the Extension Studies Program were not interviewed.

The full-time student body for the 1987-1988 year had the following composition. There were 11 first year students, 15 second year students, 17 third year students, and 13 fourth year students. In addition, there were two "part-time" students and eight "special students". "Part-time" students were those who did selective courses from

the degree and diploma programs. There were two categories of "special students". First there were those who did not have all the requirements for entry into the degree program and were working to fulfill these requirements. Such students were enrolled on a probationary status. Second, were those who were doing one year of theological or Biblical studies in preparation for entry into the graduate program in Biblical studies or theology at the Caribbean Graduate School of Theology. Such students were graduates from other institutions.

Since the study concerned the education of pastors, only those students who were pastors were selected for the interviews. In Appendix H is listed each student's pastoral experience. All the students who were pastors and pastoral interns were interviewed.

The 20 students interviewed for the survey included those who were pastors prior to entering the JTS. The student group was comprised of 13 pastors (designated "pastor students ") and seven pastoral interns. The "pastoral interns" were students who at the time of the study were serving in a local church under the direction of an older pastor, or under the supervision of their respective denominational office. The responses of the "pastoral interns" were grouped separately so as to compare their views of the pastor as adult educator with the views of the student pastors.

There were 165 alumni of the JTS, of whom 45 were currently in the pastorate. At the time of the study, 30 alumni were pastors in Jamaica and 15 were pastors outside of Jamaica. Since the study concerned the training of pastors, only alumni who were pastors were surveyed. Twenty two alumni responded to the survey. In Appendix I is listed the pastoral experiences of the alumni who were interviewed.

The Interview Instrument

The interview instrument (see Appendix B) was designed to follow the research questions, and also to give background information on the interviewees association with the JTS.

Administrators were asked questions on their length of association and capacity of service. The administrators were also asked to report on changes in the institution concerning policy, staff and the composition of the student body. There was need to know how far these changes were interrelated.

Those administrators who were also alumni of the JTS were asked to recall significant learning experiences at the JTS. The researcher wanted to know how much the institution had responded to students' learning needs.

All the respondents to the survey were required to identify duties that a pastor must accomplish. Further

each respondent was asked to describe how best the JTS could train pastors to perform their duties.

The alumni who were interviewed gave background information on their period of study, and their reasons for choosing to study at the JTS. These questions were asked so as to link institutional philosophy with students' role expectations for the school.

The question to each constituent group on the purpose of the JTS was designed to see how aware each respondent was of the institution's policies, especially as these had affected its program, and consequently their training for the pastorate.

Alumni and students were also asked to recount significant learning experiences at the JTS so as to assess the quality of learning that most appealed to students. Also, alumni were asked one question concerning how the Christian Education program might have benefitted them in the pastoral ministry.

Faculty were asked to state the length and type of their association with the JTS. As with the administrators, the comparison was being made concerning each group's perception of changes at the JTS. Hence questions were asked on changes in philosophy and purpose, policy, staff and the composition of the student body. Those faculty who were themselves graduates of the JTS were asked to recount their most significant learning experiences.

All faculty interviewed, regardless of their background in the pastorate, were asked to list the duties which JTS graduates who were pastors were expected to fulfill in the pastorate. This question was asked so as to see how aware teachers at the JTS were of the students' roles in the pastoral ministry.

Finally, faculty who were pastors and graduates of the JTS were asked to reflect on their pastoral experiences in relation to their education at the JTS. This question was asked especially in the light of the pastor as an adult educator, and the JTS instructor as one who prepared persons for the pastorate.

The interview schedule for the students was designed to elicit responses which would show why students chose to attend the JTS and to show a global picture of the pastoral students ministry goals. The researcher wanted to know how many students were attending the institution because of a ministry-oriented goal such as the teaching of adults in the local church. The question on student expectations, followed by the question on the student's knowledge of the purpose of the JTS were aimed at examining the fit between students' expectations of the institution and their perception of its purpose. The questions on roles and responsibilities in the pastorate were designed to identify the demands which were made on pastor-students and pastoral interns. Students were also asked to tell how best the JTS

could equip them to fulfill their responsibilities in the ministry. Like administrators, faculty and alumni, students were also requested to state the philosophy and purpose of the JTS, and to identify any shifts in philosophy and purpose, policy, the composition of the teaching staff and the composition of the student body.

A word of note concerning the survey. The JTS was a small institution that had "fed itself." Hence there were faculty, who were graduates of the institution, and who performed multiple roles in relation to the school. For example, one of the respondents was an administrator, alumni and faculty member.

Data Analysis

In this case study, the dominant mode of analysis was that of pattern matching and explanation building. The researcher reviewed the propositions underlying the case study, compared the findings from the documents and the interviews against the case propositions, compared other details of the case and concluded with a revision of each of the case study questions (Yin, pp. 108-109).

The Documents

Documentary evidence was coded using the basic research questions as guides. The coding sequence for

answers to the research questions as evidenced in the documents was as follows:

INST PHIL	Institutional Philosophy
INST PRAC	Institutional Practice
AD ED PRAC	Adult Education Practice
AD ED CUR	Adult Education Curriculum
AD ED PRIN	Adult Education Principles
AD ED CON	Adult Education Concepts
PAST ROL AD	Pastoral Role Expectations of Administrators
PAST ROL TR	Pastoral Role Expectations of Teachers
AD ED ROL AD	Adult Education Role Expectations of Administrators
AD ED RO TRS	Adult Education Role Expectations of Teachers
ROL EXP STU	Pastoral Role Expectations of Students
ROL EXP AL	Pastoral Role Expectations of Alumni

Using the above coding sequence, all the segments relating to a particular question were clustered by concept or theme (Miles & Huberman, p. 56). These clusters form the basis for the case study report as compiled from the documents and presented in Chapters 4 and 5 of this study.

Whenever unclear evidence arose in the documents, the researcher questioned the founder and former principal of the JTS. This person acted as informant to the case study.

The case report and analysis based on the documentary data followed the first three research questions.

1. Did the institutional philosophy of the JTS reflect adult education philosophy?
2. Did the institutional practice of the JTS reflect adult education practice?
3. Did the JTS teach adult education concepts, principles and practice?

Hence the report based on the documents is divided into three sections:

1. The JTS' Institutional Philosophy
2. The JTS' Institutional Practice
3. Adult Education at the JTS

For example, in generating propositions reflecting the findings and conclusions on the JTS' institutional philosophy in relation to adult education philosophy, all the segments on the institutional philosophy as seen in the documents were clustered to form the report on the JTS institutional philosophy.

The analysis of the case report from the documents was informed by the definition of terms presented in Chapter 1, and the findings of the literature review. These two resources were used to account for and explain the actual findings of the study.

The Interviews

During each interview the responses were recorded by writing each idea given in response to each question. Subsequent to this a content analysis was done, using the major themes of the research as illustrated in the questions described in this chapter.

The case report and analysis based on the survey paralleled the following research questions:

1. Did the institutional philosophy of the JTS reflect an adult education philosophy?
4. Did the administrators and teachers of the JTS understand that ministers played adult education roles?
5. Did those who were or would be pastors understand that they played adult education roles?

The case report from the survey as presented in Chapter 5 is divided into three sections:

1. Perceptions of the Institutional Philosophy of the JTS.
2. Perceptions of the Adult Education Roles of Pastors
3. Knowledge and Understanding of Adult Education.

The responses from the survey were grouped according to the questions in the interview. The questions which respondents answered about the philosophy and purpose of the JTS were:

- When you were first associated with the JTS how would you have summarized its philosophy and purpose? OR

- How would you describe the philosophy and purpose of the JTS? OR
- What is the philosophy and purpose of the JTS?
- What shifts in the philosophy and purpose of the JTS have occurred since then? (see Appendix B).

The question on the adult education roles of the pastor was:

- Do pastors have adult education roles? If yes, what are they? If no, why do you believe they don't? (see Appendix B).

The question to respondents concerning the content of an adult education program at the JTS was:

- Should the JTS teach its students adult education subject matter? If yes, what should it teach? If not, why shouldn't it teach adult education subject matter to its students? (see Appendix B).

The response to this question was also used as a measure of respondents perceptions of the adult education roles of pastors and the meaning of adult education in general.

In addition to these major questions of the survey which were aimed at the key issues of the survey as outlined by the research questions, respondents gave background information about their association with the JTS. This was done so as to assess the validity of the responses concerning the institutional philosophy of the JTS. Faculty and administrators were asked to "list the different capacities in which you have been associated with

the JTS and give the time periods of these associations (see Appendices F and G). Students were asked:

- What program are you presently involved in at the JTS?
 - Why did you choose to attend the JTS?
 - What expectations did you come to JTS with? (see Appendix B).

With respect to background information, alumni were asked:

- In what period were you a student at the JTS?
- Why did you choose to study at the JTS? (see Appendix B).

This question was asked to see if alumni might have attended the JTS in response to a particular ministry need such as the need to be better equipped in teaching adults.

All the respondents who were pastors were asked:

- As a pastor, list all the duties you are required to perform? (see Appendix B).

The list of general duties of the pastor was compared to the list of adult education duties of the pastor. Respondents who were pastors were also asked to state their years in the ministry and the places, in which they had ministered.

Those respondents who were not pastors were asked:

- From your observation, list the duties which JTS graduates who are pastors have to perform (see Appendix B).

Students and alumni were asked to identify their "most significant learning experience while at the JTS." This question was designed to assess the learning experiences

which students found most meaningful and to see how these were related to adult education practice.

In examining the philosophy of the JTS with respect to adult education philosophy, the answers from the respondents were compared to the study's definition of adult education philosophy. In assessing the understanding of the respondents about adult education, the answers given were identified and categorized to match the study's definition of adult education philosophy and adult education practice. All the responses given were collated and tabulated into the subject areas of the discussion.

Key phrases which subjects used to identify their perceptions of the philosophy and purpose of the Jamaica Theological Seminary, the adult education roles of pastors, the respondents knowledge and understanding of adult education and the suggestions on the content of a possible adult education program at the JTS were quantified. The responses of the administration, faculty, students and alumni of the JTS to each of the survey questions were quantified and compared across groups. These responses were then summarized and evaluated in the light of the adult education issues of the study.

CHAPTER 4

THE CASE REPORT: DOCUMENTARY EVIDENCE

In this chapter, the case report, as assembled from the active institutional documents and archival records of the JTS is presented. Preceding the report is a description of the JTS in its context. The report is divided into three parts which parallel the first three questions underlying the study. The questions are as follows:

1. Did the institutional philosophy of the JTS reflect an adult education philosophy?
2. Did the institutional practice of the JTS reflect adult education practice?
3. Did the JTS teach adult education concepts, principles and practice?

The divisions of part one of the report which is derived from the examination of the documents are thus titled:

1. The JTS' Institutional Philosophy
2. The JTS' Institutional Practice
3. Adult Education at the JTS

The JTS in its Context

The Jamaica Theological Seminary (henceforth JTS) was started in January 1960 by the Missionary Church Association in Jamaica for the purpose of training those "who wish to engage in Christian service . . . as Christian workers, pastors teachers, missionaries, and lay workers" (Self-Evaluation Study, 1980, p. 5). This four year Bible college came into being in response to the need for locally trained pastors, and other church workers. The need arose at a time when there were rising educational standards. Moreover there was a growing demand for evangelical scholarship in response to an increase in the number of university educated laymen. This situation represented a challenge to the pastor who had to be able to minister to such persons without insulting them intellectually (Gerig, 1968, pp. 1-2).

Graduates of this Bible college were engaged in church-related vocations such as the ministry of the pastorate, evangelism and Christian education. Some worked in the public schools as teachers of Religious Knowledge and as Guidance Counsellors. Other graduates were pursuing further studies in preparation for Christian ministries.

In 1955, the Missionary Church Association in Jamaica recognized the need for a Bible college to train its pastors. The organization recommended the establishment of

such an institution. The proposed Bible college was to have

a four-year course with regular Jamaica terms of three months each The object is to plan for a good school and not necessarily for a large one--that is deeply spiritual, recognized academically, and adequate for existing pastoral need. We would rather have a few students who come out with a deep consecration than many students with just an education--a warm heart as a full head (Report of the Jamaica Theological Seminary to the Missionary Church Association in Jamaica, Annual Conference, 1959, p. 8).

The school, which started with five students in 1960, at the time of the study had a total of 66 students in the degree and diploma programs and 50 students in the Extension Studies program. Students in the four-year undergraduate program pursued courses of study leading to a Bachelor of Theology (B.Th.) degree, or a Bachelor of Arts in Theology (B.A.) degree. There was also a two-year Diploma in Biblical Studies Program (Dip. B.S.) (Jamaica Theological Seminary Prospectus, 1985-1988, p. 12).

The four-year Bachelor of Theology program was designed for students who wanted to pursue a vocation in Christian ministries, as pastor, youth worker, counsellor, missionary, Bible teacher and so forth. This program also served as a basis for graduate studies in theology. The program centered around courses in Biblical and theological studies. The four-year Bachelor of Arts in Biblical studies program began in 1985. Students enrolled in this program were required to major in Bible and Theology and

minor in Guidance and Counselling. The program was designed for students desirous of working as Guidance Counsellors and teachers of the Bible in the public schools (Jamaica Theological Seminary Prospectus, 1985-1988. p. 12).

Students also pursued studies leading to a Diploma in Biblical Studies. This two-year program was designed particularly "for those who would willingly serve as unsalaried leaders in the church in such areas as coordinating the Sunday School, youth work, and children's work of the local church" (Jamaica Theological Seminary Prospectus 1985-1988, p. 12). The JTS was a member of the Caribbean Evangelical Theological Association.

The founder and past principal of the JTS was an active member of the association from its inception. He was the Vice-President of the Association from 1973-1985, and had been the Accrediting Commission Coordinator, from 1979 to the time of the writing of this research. In addition, since 1985, he was the Project Coordinator of the Caribbean Graduate School of Theology which was sponsored by the Caribbean Evangelical Theological Association.

The Caribbean Evangelical Theological Association began as an informal fellowship of evangelical theological educators who came from the Dutch, English, French and Spanish language areas of the Caribbean. In 1984, there

were 36 member institutions affiliated with the organization (Handbook of the Caribbean Association of Bible Colleges, 1984, pp. 4-6). At the time of the study, there were 33 schools affiliated to the organization (See Appendix C, Caribbean Evangelical Theological Association Member Schools). In order to become affiliated with the Caribbean Evangelical Theological Association, the Bible college had to subscribe to the organization's Statement of Faith, accept the Constitution and By-Laws of the Association, and make application for membership (Handbook for Caribbean Association of Bible Colleges, 1984, p. 10). An annual membership fee of \$50.00 (US) was also required from each institution (CETA News, May 1987).

The purpose of the organization was

- a) to provide for professional association among administrators of Bible Colleges in the Caribbean area, primarily through an Association Meeting held biennially; and
- (b) to assist in the development and promotion of standards of excellence among member institutions (Handbook of the Caribbean Association of Bible Colleges, 1984, p. 9).

The Accrediting Commission of CETA was launched in 1979. The purpose of the Accrediting Commission of the Caribbean Evangelical Theological Association was to facilitate the Association's purposes which were

- 1) to stimulate the improvement of theological education by developing standards of excellence,

- 2) to encourage self-evaluation and to stimulate continuous growth,
- 3) to facilitate transfer of credits among member institutions and possible academic recognition by theological institutions outside of the Caribbean, and
- 4) to promote the interest of theological education throughout the Caribbean (Standards and Procedures for Accreditation at Post-Secondary Level, Third Edition, 1987, Inside Cover).

Consequently, the Accrediting Commission set accreditation standards for programs of theological education in the Caribbean in the Bachelor of Theology (B.Th.) and the Diploma in Theology (Dip. Th.) categories. At the time of the study, standards were being set for theological education programs at the Master's Level. Institutions applying for accreditation had to be members of the Caribbean Evangelical Theological Association (CETA). CETA had fraternal relations with the International Council of Accrediting Agencies.

At the time of the study, two of the 33 schools presently affiliated with the Caribbean Evangelical Theological Association (CETA) had been accredited. They were the Jamaica Theological Seminary which was accredited in 1981, and the Colegio Biblico Pentecostal de Puerto Rico, accredited in 1985 (see Appendix C for Names of the other degree granting institutions affiliated with CETA).

For these schools, the JTS was representative of purpose, objective and spirit. Each of these schools was

started so as to train Christian men and women who would serve the local church in varied capacities as pastors, evangelists, Christian educators, ministers of music and in any other area of church leadership. Several schools were started by denominational bodies with the expressed purpose of equipping personnel who would serve the local churches of the founding denominations. In order to meet the varied needs of the local churches, and the personal needs of church members to have some form of certification for their courses of study, the schools had invested in three levels of educational programs. In order of ascendancy, they were the certificate level, the diploma level, and the degree level.

For example, the Caribbean Wesleyan College of Barbados opened its B. Th. program to entrants who had five General Certificate of Education passes including English Language. The minimum academic requirement for ordination in the Wesleyan Holiness Church was the Diploma in Christian Theology. This was a three (3) year course of study opened to applicants "with a working knowledge of English Language. " (Caribbean Wesleyan College Brochure, n. d.). In addition there were "two mini programmes designed primarily for the local church worker" (Caribbean Wesleyan College Brochure). There was no entry requirement to these programs. Like the JTS Extension Studies Program, these "mini-programs" were offered in the

evening. In comparison, applicants to the JTS Extension Studies Program were expected to meet the minimum entry requirement "of the Jamaican School Certificate (Grade 9) or above" (Jamaica Theological Seminary Extension Studies Prospectus, p.3).

The JTS was unlike other institutions of its kind in the region in that it had always been in the forefront of the leadership of the Caribbean Evangelical Theological Association. The JTS was the first school to be accredited by the Accrediting Commission. The leadership of the JTS had been recognized by other member schools in that the former institution was chosen as the site for the Caribbean Graduate School of Theology (Handbook of the Caribbean Association of Bible Colleges, 1984, pp. 15-17).

The Caribbean Graduate School of Theology was launched in September 1986 with 20 students in its three degree programs. These were the Master of Arts in Biblical Studies, the Master of Arts in Christian Education and the Master of Arts in Theological Studies. In September of 1987, enrollment reached 32 and another program was added, the Master of Arts in Counseling Psychology. The JTS benefited from this relationship as at the time of the study, a campus development plan was in progress.

The JTS operated in a region which traced its educational history back to the Christian religion. However, at the time of the study, state sponsored

education was the norm with the Church's role in education diminishing in proportion to the state's role in education. Most of the region's post-secondary educational institutions were state controlled. The University of the West Indies, which comprised three campuses in Barbados, Jamaica and Trinidad and Tobago, was operated on the basis of a charter from the respective state. In contrast, private colleges were unchartered by the state and lacked social acceptability. In addition, religious education had a low profile in Caribbean society.

In the Caribbean, adult education as remedial education, vocational and skills training was undertaken by numerous agencies (Gordon, 1977). In the churches, adult education was a diverse activity. Some of the church's adult education activities resulted from the need to train members who would participate in both religious and secular activities and to meet the contemporary demands for lay leaders in the church (Gordon, 1979). The graduates of the JTS were involved in the educational ministry of children, youths and adults in a context where emphasis was placed on children and youth ministries to the neglect of the ministry to adults.

The JTS' Institutional Philosophy

The ensuing description of the institutional philosophy of the JTS was based on the evidence assembled from the following documents:

The JTS' Constitution and the JTS Policy Statement.

The JTS' Reports to the Missionary Church Association in Jamaica, Annual Conference.

Minutes of the Meetings of the Theological Education Department of the Missionary Church Association in Jamaica.

Minutes of the Meetings of the Seminary Administrative Council.

Minutes of the Meetings of the JTS Board of Governors.

Promotional Materials: prospectuses, school magazines, etc.

The JTS' Self-Evaluation Study

In Chapter 1, institutional philosophy was defined as the attitudes, beliefs, and values underlying the policy and practices of a given organization. Apart from a distinct statement, an institution's philosophy might be assessed from its purposes and objectives as these give direction to the development of the organization. No specific JTS Statement of Philosophy was found in the documents. As a working document, the JTS Constitution did not contain any statement of purpose or philosophy.

In its Self-Evaluation Study (1980) which was submitted to the Accrediting Team of the Caribbean Association of Bible Colleges, no overt philosophical

statement was made. However, an examination of objectives and purpose statements of the institution, as contained in the variety of documents published by the JTS revealed the consistent purpose to train leadership for the various ministries of the local church.

According to its prospectus, the *raison d'être* of the JTS was to train "Christian workers, pastors, teachers, missionaries, and layworkers" (Jamaica Theological Seminary Prospectus, 1985-1988, p. 2) for service to the Church. Hence students were required to be "definitely committed to God's will for their lives and to have a firm purpose to prepare themselves to serve Christ" (Jamaica Theological Seminary Prospectus, undated, Section on "Christian Character"). In order to fulfill the institutional purpose to train religious workers, the students attending this institution were expected to be involved in some type of Christian service under faculty supervision so as to gain practical experience in the ministry. Christian service activities included pastoral work, teaching Sunday School classes, engaging in youth work, and directing choirs.

The most direct statements on the purpose of the JTS were in the Prospectuses. The stated purpose was also reiterated in other documents. This was especially true of the documents related to the Missionary Church Association in Jamaica.

The Missionary Church Association in Jamaica was governed by a General Board which had four commissions: the Theological Commission, the Finance Committee, The Pastoral Concern Commission and the Christian Education Commission. During the time of its existence, the Theological Commission reported on the JTS to the Missionary Church in Jamaica at its annual conference. The Theological Commission existed for two years (1975-1977) at which time it was absorbed into the Board of Governors.

Since the Missionary Church Association in Jamaica was the parent body of the JTS, it was expected that a philosophy statement would be found among the documents of the Missionary Church Association in Jamaica. It was anticipated that such a statement would be found perhaps under the rubric of the Christian Education Ministry, one that would apply equally to the JTS. An examination of the document entitled "Policy for the M.C.A. Seminary in Jamaica" revealed no intrinsic statement of the JTS' institutional philosophy. Rather, the document presented administrative procedures and pointers on "field promotion for the Seminary." However, an examination of the JTS' Reports to the Missionary Church Association in Jamaica Annual Conferences showed trends which reflected a broad philosophy of the school.

Yet another policy statement issued from the Theological Education Department of the Missionary Church

Association in Jamaica concerned mutual service between the JTS and the local church (Minutes of the Meeting of the Theological Education Department Missionary Church Association in Jamaica, June 2, 1975). The closest statement to a philosophy as reported in these conferences was the reiteration of the school's desire to "maintain a proper balance between the desire for academic achievement and the necessary emphasis upon spiritual growth" (Report of the JTS to the Missionary Church Association in Jamaica Annual Conference, 1966). Also, in these reports there was constant evaluation of the school in relation to the local church. Hence, it might be stated that the JTS existed to benefit the ministry of the local church.

Another body whose documents were examined to ascertain the institutional philosophy of the JTS, was the Theological Education Commission of the Missionary Church Association in Jamaica, also called the Theological Education Committee or the Theological Education Department. This body operated from 1975 to 1977. This group was responsible for reporting on the JTS to the Missionary Church Association at its annual national conference. In 1977 the group was discontinued as a separate body because it was felt that it could function as part of the Seminary Board. Evidence of the need for a clearly defined educational objective for the JTS was seen in the following. In its report of June 21, 1975, the Theological Education

Department presented the following proposal to the Missionary Church Association in Jamaica Annual Conference

We need to develop a philosophy of education that reflects our situation in the Third World, its thinking and needs, with the possible development of a graduate school.

We need to develop a philosophy of education for women which is personally fulfilling and relevant in their role in the church and society. To explore the possibility of training or assisting in training teachers and Christian staff workers (Report of the JTS to the Missionary Church Association Annual Conference, 1975).

However, no follow up statement was found to this call for a statement of philosophy for the training arm of the Missionary Church Association in Jamaica, the JTS.

Having examined the documents of the Missionary Church Association in Jamaica, especially as they related to a philosophy statement for the Jamaica Theological Seminary, other documents directly related to the JTS were then examined. The Seminary Administrative Committee was responsible for the administrative affairs of the school. A review of the minutes of these meetings showed a basic preoccupation with logistical matters such as employment of ancillary staff, teaching staff, secretarial staff; finances: salaries and wages, property tax, fees, insurance, scholarship funding, social and behavioral issues involving the students, marriage requests from students; progress reports on the JTS, and JTS status with the Ministry of Education, Jamaica, especially the issue of recognition of its degrees and diploma. The minutes of the

Seminary Administrative Committee revealed no overt philosophy statement.

The Board of Governors of the institution was preceded by the Seminary Council. The duties of the Seminary Council were academic, administrative, supervisory, and financial. The Seminary Council meetings were a catch-all for every issue affecting or that might have affected the work of the school.

The Seminary Council recommended and appointed full-time faculty, approved the budget to be recommended by the Foreign Mission Board, and approved those recommended for graduation (Minutes of the Seminary Council Meeting, July 12, 1966). At Seminary Council Meetings, the issue of philosophy and policy per se seldom arose. However, it did come up once. In 1973 under the title of purpose and aims, the Principal reported to the Seminary Council that

[It] is becoming more evident that our basic aim is to serve the Caribbean with a high level of education which will aid the Churches in the education of their students who otherwise so often go abroad for higher-level theological training (Minutes of the Seminary Council Meeting, Dec. 6, 1973).

The Seminary Council became the Board of Governors in 1978 with responsibilities to appoint administrative officers, and full-time members of faculty and staff, financial responsibilities, promotional responsibilities, the determination of standards of admission, the approval of courses recommended by the faculty and the appointment

of standing committees necessary to advance the work of the school. Like the meetings of the Seminary Council which preceded it and the Seminary Administrative Committee, the Board of Governors gave very little attention to the explicit formulation of an institutional philosophy.

Having found no specific statement of institutional philosophy for the JTS in the preceding documents, attention was then turned to the Minutes of the Meetings of the JTS Teaching Staff with the hope of finding either a specific or implied statement of institutional philosophy. The 1985 teaching staff recognized the need for a clear statement of goal, a purpose and a mission statement. A committee was to have met to outline this but no record was found of their meeting (Minutes of the JTS Teaching Staff Meeting, 25 Sept., 1985; Nov., 14, 1985).

Originally no attempt was made to find any comment on the JTS Philosophy and Policy in the Minutes of the Student Council General Meetings and Executive Meetings. However, as these documents were investigated, one direct reference to the philosophy of the JTS was found. In its 1979 Student Council Executive Meeting, students said that they needed

to get a clear picture of the aims of J.T.S. probably by upgrading the Prospectus and making a definite statement on the all-round purpose of the school (Minutes of the JTS Student Council Executive Meeting, Sat., Sept., 8, 1979).

In summary, none of the documents pertaining to the JTS showed an explicit statement of philosophy. Thus there was no evidence of any explicit philosophy about adult education at the JTS. The documentary evidence however made clear that the purpose of the school was to train men and women for service to the local church. This purpose was expressly stated in the prospectuses, and reiterated in the institution's annual reports to the founding and funding body, the Missionary Church Association in Jamaica. The institutional purpose of the JTS was repeated in the Minutes of the Theological Education Commission of the Missionary Church Association in Jamaica. However, neither the Seminary Administrative Committee nor the Board of Governors had given specific attention to the formulation of an institutional philosophy for the JTS. Periodically, the teaching staff through its annual retreats and monthly staff meetings indirectly attended to institutional philosophy as it reviewed the objectives of the institution.

In this case study, the researcher linked institutional philosophy with institutional purpose anticipating that in the absence of a specific statement of philosophy, one could gauge the school's philosophy from its purpose. In Chapter 1 of the study, the researcher defined institutional philosophy as the beliefs, attitudes, and values, underlying the policy, objectives and practices

of a given organization. Moreover it was stated that an institution which had an adult education philosophy was one whose "statements of general purpose defines the part adult education was expected to play in helping the institution to accomplish its total mission" (Knowles, 1980, p. 120).

The case report as compiled from the evidence found in the documents illustrated that the JTS did not have a specific statement of philosophy but that it had an explicit statement of purpose. In its Statement of Purpose, the JTS targeted its training to persons who were desirous of becoming "Christian workers, pastors, teachers, missionaries and lay workers" (Jamaica Theological Seminary Prospectus, 1985-1988, p. 2). Also, the JTS statement of general purpose was written from the perspective of what students were expected to accomplish through their participation in its programs. However nowhere in the documents of the JTS was there a definition of the part adult education was expected to play in the development of the student.

In the definition of institutional philosophy as presented in Chapter 1 of this study, it was added that "apart from a distinct statement . . . a school's philosophy may be assessed from its purpose and objectives as these give direction to the development of the organization." In this respect, an implicit institutional

philosophy of the JTS was found. This philosophy as expressed in the documents was linked to the school's objective to train personnel for the ministry of the local church. The philosophy might be stated thus: in order for persons to be effective in the ministry they need to be educated for the task.

The absence of an expressly stated institutional philosophy might be understood in the light of standards of accreditation to which the JTS had subscribed. The Accrediting Commission of the Caribbean Evangelical Theological Association (CETA) did not demand a statement of institutional philosophy. Schools seeking to be accredited through this association were expected to have "clearly defined objectives for the program as a whole, for each specific program and for each course of study." (Standards and Procedures, Third Edition, 1987, p. 4). Also, in keeping with CETA's standards for accreditation, the JTS's Statement of Purpose was congruent with the recommended general objectives for an accredited school (Standards and Procedures, Third Edition, p. 5). As general objectives, these statements implied that if Caribbean Bible colleges were to equip their students for a relevant and adequate ministry, then where necessary, these institutions should adopt an adult education philosophy.

In this case study the most important aspect of the issue of institutional philosophy was whether or not it

confirmed to an adult education philosophy. The case report from the documents showed that the JTS had no expressly stated institutional philosophy. Hence there was no stated adult education philosophy for the institution. There were reasons for this situation. First, the founding body, the Missionary Church Association in Jamaica had not imposed a statement of philosophy upon the institution. Second, the governing body of the school, its Board of Governors had not developed an institutional philosophy. Third, accreditation procedures did not demand that the school develop a statement of philosophy.

The JTS' Institutional Practices

In this section the institutional practices of the JTS is described. In examining the documents relating to the institutional practice of the JTS, evidence was sought to fit the given definition of adult education practice. Underlying the study was a working definition of adult education practice. Adult education practice was defined as that which allowed learners the opportunity to work alongside their teachers in the diagnosis of their learning needs, the planning of their programs, in the setting of their learning objectives and the evaluation of their learning experiences (adapted from Knowles, 1980, p. 390). The sources for the answer to the question on the institutional practices at the JTS were:

The JTS' Report to the Annual Conferences of the Missionary Church Association in Jamaica.

Minutes of the Meetings of the Theological Education Department of the Missionary Church Association in Jamaica.

Minutes of the Meetings of the Seminary Administrative Committee.

Minutes of the Meetings of the JTS Board of Governors and the Seminary Council.

Minutes of the Meetings of the JTS Teaching Staff.

Minutes of the Meetings of the JTS Student Council.

JTS' Reports to the Caribbean Association of Bible Colleges/Caribbean Evangelical Theological Association.

JTS' Self-Evaluation Study.

Promotional materials: school magazines, brochures, advertisements, prospectuses, newsletters.

Student records

Student Handbook

Institutional practices at the JTS could be categorized as administrative, academic, and student-related. Since the emphasis of the study was on training students as adult educators, the report commences with a description of student-related practices.

Student-Related Practices

Student practices at the JTS were regulated by the Student Handbook and the meetings of the Student Council. The Student Handbook prescribed the student's academic, social and spiritual life. The regulations governed class

attendance, examinations, grades, submission of assignments, course withdrawal, Christian Service and the use of the library. According to the Student Handbook students were discouraged from seeking outside employment while studying at the JTS. However they were encouraged to be active in their respective local churches. Therefore students who were registered for more than four hours of classes were required to perform and report on weekly duties in the local church or in some para-church related activity (Christian Service Manual). The concept of mandatory Christian Service arose out of the school's objective to train workers for the local church. Hence students were assigned to Christian Service duties "according to their training aptitudes and needs" (Christian Service Manual, p. 5). Students were allowed to select assignments. Also churches and para-church organizations could recruit students to serve by making arrangements through the director of Christian Service or the Principal (Beckles, 1984).

The purposes of the Student Council as outlined in its Constitution were:

To provide a forum for the expression and addressing of student interests, opinions and needs--educational, social, physical and spiritual.

To perpetuate and enhance the relationship between the students and the Seminary's administrative, lecturing and ancillary staff.

To promote student co-operation with one another for the common good of the general student body. To plan and coordinate student activities.

To participate in the development of leadership potential among the students (Student Handbook, p. 14).

The activities of the Student Council included its general meetings, executive meetings, chapels, sporting events, evangelistic outreaches and socials. The minutes of the meetings of the Student Council reflected common themes which could be categorized as the responses of students to the academic, social and spiritual life of the campus.

The concern of the students about the academic life of the seminary was reflected in the frequent discussions about the qualifications and competence of the teaching staff, students' keen interest in the school's accreditation status with the Ministry of Education in Jamaica, students' interest in the recruitment and dismissal of lecturers, students questioning of the grading criteria employed by teachers, requests for the formal evaluation of each teacher, concern about the quality of the library, and requests for curriculum changes. The lively and continuing interest in the academic life of the school was further evidenced by the frequent requests to have student representation at both faculty and board meetings.

A student representative sat on the governing board of the JTS. With regards to student representation at faculty meetings, from time to time this request was

granted. The President of the Student Council was allowed to represent the student body to the faculty in relevant matters (Jamaica Theological Seminary Faculty Handbook 1980-82, p. 1). However it was not the policy of the school to have a student representative attending every faculty meeting.

The continuing concern of the students for the academic life of the school was reflected in the frequent curriculum suggestions made to the Seminary Administrative Committee. The students were also anxious to have accredited degrees for which they would receive commensurate salaries, especially as teachers in the Public School System. Also, the interest of the students in curriculum development at the JTS was exemplified in the 1979 request that practical courses be added to the program (Minutes of the JTS Student Council Executive Meeting, Saturday September 8, 1979).

In sum, the examination of documents pertaining to student-related practices at the JTS revealed no explicit adult education practice. Rather, it showed the following situation. First, the Student Handbook outlined a definite behavioral code for the students. Second students had a voice in the administration of the school via their participation in the Student Council. The documents pertaining to the Student Council revealed recommendations for changes in the JTS curriculum. These recommendations

indicated that students were aware of their own educational needs and were willing to inform the school's administration about those needs. Administration, in turn were responsive to meeting some of these needs. Thus indirectly, the adult education practice of allowing students to define their own learning needs was being implicitly observed at this Bible college. However, by and large, at the JTS there remained an absence of adult education practice as defined in this study.

Curriculum Development

In this section, a general description is given of curriculum development at the JTS, followed by two sections which give a more specific overview of the Christian Education Program and the teaching of adult education as a course of study at the JTS. The Christian Education Program was the educational program of the institution. Hence, it was important to examine the Christian Education curricula to see if any conscious or unconscious effort had been made to teach students so that they in turn would be able to teach adults.

The review of curricula and the planning of new academic programs was the responsibility of the Academic Dean in conjunction with the Academic Affairs Committee. In its 1980 Self-Evaluation Study, the JTS reported that the Academic Committee had not functioned in the formal

manner as outlined in the constitution. The same situation was prevalent at the time of the study. Indeed, the records showed that the real forum for curriculum development at the JTS was the faculty meeting.

The teaching staff of the institution, under the leadership of the principal, initiated curriculum development and the subsequent changes in the type of degree offered by the school. In a few instances the initiative for curriculum change came from the student body. This was the case concerning the discontinuation of the Pre-Theological classes in 1973. The Pre-Theological classes were designed to assist those who did not have the matriculation requirements (Minutes of the JTS Teaching Staff Meeting, 12 Feb. 1973, 27 Feb., 1973). The number of students needing this training fluctuated. This factor, alongside student questions about the relevance of the program, influenced the decision to cancel those classes in 1973.

The JTS began as a theological degree granting institution. At first, consideration was given to the granting of the London Bachelor of Divinity Degree. However when the first students graduated in 1964, they were granted the Bachelor in Theology degree. Hence, from the inception of the school the emphasis of its program was on Bible and theology.

Nevertheless, in the history of curriculum development at the JTS, some attempts were made to diversify the curriculum. In 1967, the teaching staff recommended that a three year course be designed for women who felt called to Christian vocational work. This two year diploma was only for those women returning to professions such as teaching and nursing (Minutes of the JTS Teaching Staff Meeting, April 10, 1967). In 1970, the teaching staff discussed the "feasibility" of offering three minors or emphases within the framework of the existing curriculum. The proposed minors were Christian Education, Pastoral Training and Music (Minutes of the JTS Teaching Staff Meeting, 29 March, 1971). At the time of the study the JTS did not offer any of these areas of study as a minor. However, in 1986, a Guidance Counselling minor was started to train graduates who would be guidance counsellors in the public schools (Jamaica Theological Seminary Prospectus, 1985-1988, p. 12). Then in 1987, an Adjunct Music Program was started.

In summary, the examination of the documents of the JTS showed that curriculum development at this institution was a piecemeal process. Attempts were made to meet the educational and ministry needs of those who were not bound for the pastorate, for example guidance counsellors, nurses and public school teachers. It was assumed that those who were going to be pastors needed to be exposed to a curriculum that emphasized Bible and theology. The courses

in the pastoral theology program were designed to give the "practical " exposure which pastors needed before entering the ministry. However the pastoral theology program did not include any component on teaching, much less on the teaching of adults in the ministry.

The principal participants in curriculum development at the JTS were the faculty members. Students have had a minimal role in this aspect of the school's work. However, students were not directly involved in the diagnosis of their learning needs and in the selection of their own learning experiences. These aspects of adult education practice were absent in curriculum development at the JTS.

Christian Education

The Christian Education Program was the educational program of the institution. Hence, it was important to examine the Christian Education curricula to see if any conscious or unconscious effort had been made to teach students so that they in turn would be able to teach adults as part of their duties in the ministry.

In its Self-Evaluation Study, the school reported on an evaluation of courses in the curriculum. The evaluation was done for the 1979-1980 school year (Jamaica Theological Seminary Self Evaluation Study, Appendix 22, pp. 147-143) The two courses which received the lowest rating were Christian Education and Church History.

Concerning the Christian Education courses, students reported that they were dissatisfied with the teaching techniques, the structure, and the content of the Christian Education courses (Self-Evaluation Study, p. 149). Among the 25 courses which students suggested could be added to the program, was a course in Teaching Methods, which was first taught by the writer in the 1986-1987 school year. However this course is for the teaching of religious knowledge in the high schools. It is not concerned with the teaching of adults in the local church.

The two-year Christian Education diploma program at the JTS started at the inception of the school. This program was mainly for women students who already had professional qualifications, for example, in the field of teaching and nursing. The underlying assumption was that the women would work in unsalaried positions in the ministry of the local church. Female students who anticipated full-time ministry were expected to pursue studies in the four year course (Minutes of the JTS Teaching Staff Meeting, June 2, 1969). However, the Christian Education diploma course has since been replaced by the Diploma in Biblical Studies.

In his role as informant to the case study, the founder and past principal of the JTS reported that the Diploma in Christian Education program was flexible with students being allowed to choose electives. The assumption

underlying the institution of the program was that the Caribbean churches could hardly afford to pay their pastors a salary. Therefore those who would like to pursue other ministries besides being in the pastorate should have some other profession from which they could earn a living. Teaching was one such profession. The informant added that the Diploma in Christian Education was designed for professional women who wanted to be more efficient in the church's ministry and in their respective professions. However, in October 1980, at the initiation of the faculty, the Seminary ceased offering a Diploma in Christian Education in favor of a Diploma in Biblical Studies. The records reveal no reason for this change.

In summary, the information from the documents reflected a continuous but minimal Christian Education component to the academic program of the JTS. In the ensuing section, the report is made of the examination of the documents to see if there was an adult education component to the Christian Education program at the JTS.

Adult Education at the JTS

In this section, the results of what the records revealed about adult education as a course of study at the JTS are presented. In the early 1960s, the syllabus of the Christian Education Class on Organization and Administration included a section on Ministering to Adults.

Students were expected to discuss issues such as ministering to the needs of adults "(not the sick and shut-in)", ministering to adults in rural depressed areas and ministering to the Jamaican family.

Periodically, between 1966-1978, students of the JTS were participants in the literacy training courses conducted by the Jamaica Movement for the Advancement of Literacy (JAMAL). JAMAL provided instruction for illiterates through organized classes. The organization conducted training programs for literacy teachers and had developed reading materials for the new literate (Ellis, 1984, p. 47).

In 1966, the full-time students received the JAMAL, Voluntary Literacy Teachers Training Certificate. In 1977, both full-time and evening students participated in the Literacy Teacher Training sessions. When questioned about the school's involvement in the JAMAL programs, the informant to the case study explained that every two years the Literacy Commission was invited to teach the Literacy Training classes. These classes were compulsory for the third and fourth year full-time students. The institution was responding to the national literacy drive in Jamaica which began around 1965. The informant had just finished his doctoral studies in Adult Education at Indiana State University where one of his internships was in literacy. Hence between the Jamaican governments thrust and his own

interest, the JTS invited the Literacy personnel to train its students as literacy teachers.

The final evidence seen in the documents concerning adult education as a course of study at the institution was a reference to a discussion of adult leadership as distinct from youth leadership. This was recorded in the 1981 syllabus of the Christian Education class on Organization and Administration.

The review of the documents of the JTS revealed that adult education as a course of study was not taught at the JTS. However, periodically in the 1970's, the institution had responded to the Jamaican national literacy drive by having its students trained as literacy teachers. This practice was discontinued after 1978. In addition, whatever else was done in the area of adult education came under the Christian Education program. The documents revealed the marginality of adult education in an institution where, as the interviews also showed both students and alumni affirmed the pastor's adult education roles in the ministry. The marginality, indeed, the almost-non-existence of adult education in the curriculum of the JTS, must be linked to the marginality of Christian Education in the school's program.

Summary

At the time of the study, the Jamaica Theological Seminar (JTS) was one of 33 Bible colleges and Bible institutes affiliated with the Caribbean Evangelical Theological Association (CETA). The JTS was one of six such degree granting institutions, two of which had been accredited by CETA.

An examination of the documents of the school in order to see if it was an adult education institution showed the following. First the JTS did not have an explicit institutional philosophy. Hence it did not have an adult education philosophy. Second, the JTS did not encourage adult education practice, as defined by this study, among its students. Third, there was no adult education program at the JTS.

The finding that the JTS had minimal adult education practice corroborated with the conclusion from the literature review that theological education institutions had not incorporated adult education practices into their programs (Frame, 1984; Long, 1973; McKenzie, 1982; Kornfield, 1984).

CHAPTER 5

THE CASE REPORT: THE SURVEY EVIDENCE

In this section of the case study, the results of the survey of the administrators, faculty, students and alumni of the JTS are presented. The case report as contained in this section of the study parallels the following research questions:

1. Did the institutional philosophy of the JTS reflect an adult education philosophy?
4. Did administrators and teachers of the JTS understand that ministers played adult education roles in the ministry?
5. Did those who were and would be pastors understand that they played adult education roles in the ministry?

The four groups who were interviewed were the administrators of the JTS, that is, those persons who were members of the Board of Governors of the JTS, the faculty, the students and the alumni of the JTS(see Table 1).

The eight administrators who were interviewed were the Chairman of the Board of Governors of the JTS, the Principal, the Academic Dean, the President of the JTS Alumni Association, the President of the Student Council of

the JTS, a businessman, the President of one of the denominations whose members attended the JTS, and the Principal of one of the tertiary educational institutions in Jamaica (see Table 1).

Table 1

Constituents Interviewed

Constituents	# Interviewed
Administrators	8
Faculty	15
Pastor-Students	13
Pastoral Interns	7
Alumni	<u>22</u>
Total constituent contacts	65

Note. In some instances, individuals played multiple roles.

The fifteen faculty members interviewed included four full-time instructors. The students interviewed were divided into two groups: the 13 pastor-students were those who were already pastors, the seven pastoral interns were those whose work were being supervised as they prepared to enter the pastorate. One other student was interviewed, the President of the Student Council. Since he was neither a pastor nor a pastoral intern at the time of the study, his responses were tabulated under the administrators' responses. At the time of the study, he sat on the Board

of Governors by virtue of his office. In some instances, respondents played multiple roles, for example the President of the Alumni Association was also a part-time instructor at the JTS.

In this chapter the survey questions are used as a basis for the presentation of the case findings from the interviews. The ensuing report and analysis are presented in three sections. The first section will deal with the perceptions of the administrators, faculty, students and alumni concerning the institutional philosophy of the JTS. The second section will deal with the adult education roles of pastors. The third section will deal with the constituents' knowledge and understanding of the value of adult education to the pastoral ministry.

Also in this chapter, the case of the JTS as a bible college which trained pastors who were required to perform adult education roles in the ministry is explained. This is done by building a chain of evidence that links the documentary and survey evidence on the institutional philosophy of the JTS, with the institutional practice of the JTS. This evidence is then linked with the adult education roles of pastors and the knowledge and understanding of adult education by the administrators, faculty, students, and alumni of the JTS.

Perceptions of the Philosophy of the JTS

The documentary investigation of the JTS showed clearly that it had neither an institutional philosophy nor an adult education philosophy. Since an incipient institutional philosophy might be reflected in a purpose statement, respondents were asked to identify both the philosophy and purpose of the JTS.

The interview questions which were designed to elicit the respondents knowledge of the philosophy and purpose of the JTS were:

Describe the philosophy and purpose of the JTS when you were first associated with the school.

What shifts in the philosophy and purpose of the JTS have since occurred? (see Appendix B).

Neither administrators, faculty, students nor alumni identified a philosophy of the JTS. However they all identified the purpose of the JTS as that of training and equipping persons for the ministry, whether for the pastoral ministry, the counselling ministry, or for the lay leadership of the church. One administrator suggested that the philosophy of the institution was that of "training pastors and christian workers with the emphasis on pastors." Another said that the school was "evangelical in outlook, interdenominational in outreach and conservative in philosophy." A third administrator said that the school had no clear mission statement but he perceived

the institution as a medium for communicating Christian truth and practice, spiritually, academically, and physically. It does this through preparation of the student in theological studies, educational studies and psychological studies (JTS Board Member, 1988).

Fourteen of the 15 faculty members interviewed responded to the question on philosophy with a statement of purpose rather than a statement of philosophy. The purpose of the JTS was defined in terms of training and preparation for Christian ministry.

The seven pastoral interns could not identify a specific philosophy of the institution. However, they all identified "training of people for ministry" as the primary purpose of the JTS. Two of the practicing pastors identified a specific philosophy of the JTS. One respondent from this group said that the school's philosophy was that "for individuals to be effective in [their] area of ministry they should be properly trained." All 13 practicing pastors, who were labelled "pastor-students", identified the purpose of the JTS as that of theological training to equip persons for the ministry and specifically for the pastoral ministry.

The alumni responses to the question of the philosophy of the JTS were as follows. Two alumni identified the school's philosophy as "training for ministry." Three alumni said that the JTS' philosophy was that of "training pastors." Five identified the schools motto: "That I may

know Him, that I might preach Him" as its philosophy. Four alumni said that they did not know what was the institution's philosophy and eight gave answers that could not be classified as statements of philosophy. By and large alumni, like administrators, faculty and students could not identify an institutional philosophy for the JTS. However, each group was quite clear as to the purpose of the JTS.

Though the JTS did not have an adult education philosophy, it was thought that the purpose statement of the school could be examined to see to what extent it reflected adult education philosophy. In assessing the strength of the institutional purpose versus adult education philosophy, students and alumni were asked to state their reasons for attending the school. Also students were asked to describe the expectations with which they came to this institution. Implicit in making these linkages was the argument that the school's institutional purpose might not measure up to adult education philosophy and practice. Nevertheless, the institution continued to meet the expectations of its students.

The reasons given by pastor-students, pastoral interns and alumni for attending the JTS are listed in Table 2.

Table 2

Constituents Reasons for Attending the JTS

Reasons for attending:	# Responses per reason:			
	Alumni	Pastor- Students	Pastoral Interns	Total
	N = 22 %	N = 13 %	N = 7 %	N = 42 %
1. Called to ministry	50	54	43	50
2. Recommended	5	--	43	19
3. To earn a theology degree	5	38	29	16
4. The best option	36	--	--	2
5. For a Caribbean education	--	15	--	

The responses in Table 2 show that in keeping with the institutional purpose of the JTS to train persons for the ministry, alumni, pastor-students and pastoral interns affirmed that they came to the institution because they were called to the ministry. The expectations of respondents concerning the personal impact of the JTS also showed that students continued to attend the institution because of its stated purpose to educate persons for the work of the ministry (see Table 3).

Table 3

Students' Expectations of the JTS

Expectations	# Responses per expectation		
	Pastor- Students N = 13 %	Pastoral Interns N = 7 %	Total N = 20 %
1. Challenged to ministry	15	58	30
2. Sharpen focus on theological issues	62	29	50
3. Means of higher education	31	--	25
4. Spiritual development	--	14	5
5. Learn more social sciences	8	--	5

Note. In some instances, respondents gave multiple expectations.

The fact that students' expectations of the institution mirrored the statement of purpose of the school might have been a deterrent to the institution to pursue a policy of developing an institutional philosophy or statement concerning adult education. For students continued to attend the JTS upon the strength of its stated purpose to train personnel for the ministry of the Church, rather than upon the strength of any stated institutional philosophy, nay, even any adult education philosophy of the institution.

Since the JTS had no stated institutional philosophy, attempts were made to examine institutional practice as recorded in the documents, and through the interviews with constituents so as to assess if, and to what extent the JTS was moving towards adult education practice.

Perceptions of the Institutional Practice of the JTS

In order to assess the JTS as an adult education institution through its practices, alumni and students were asked to comment on their most significant learning experiences. Alumni were also asked to state how the Christian Education program assisted them in the pastorate. The comments by alumni on the Christian Education program are tabled below (see Table 4).

Table 4

Alumni's Opinion of the Christian Education Program

Has the Christian Education program helped?	# Responses per item	
	N = 22	%
Yes	13	59
No	3	14
Not very much	1	5
Somewhat	2	9
Did not do courses	3	14

The basic response was that the Christian Education program had benefitted alumni in the pastoral ministry. Commenting

on how the Christian Education courses had helped him in the pastorate, one respondent said, "It assisted me in the administering of the various auxiliaries under the Christian Education program. The course clarified in my mind the philosophy of Christian Education" (1987 Graduate). A second respondent commented that the courses "deepened a sense of awareness of the need for training leaders in the congregation and developing the local church's CE [Christian Education] programs" (1980 Graduate). Yet another respondent, a 1984 Graduate remarked that before attending the JTS, he had no concept of Christian Education as a distinct ministry. However his exposure to the concept of a Christian Education program at the seminary, had resulted in the transformation of the organization of the local church which he pastored.

In contrast, a 1975 graduate remarked that "in Seminary I was more interested in theology studies. Then I went out and started seeing the relevance of practical training." These comments on the benefits of the Christian Education Program to the pastoral ministry suggested that Christian Education had the potential to positively affect the pastoral ministry. However the comments on the Christian Education program at the JTS did not indicate that there was any adult education component to it, and even if there was, respondents did not readily recall this fact. Also, as revealed by the documentary evidence, there

seemed to be a certain ambivalence towards Christian Education. This factor was not surprising when one takes into consideration the theological emphasis of Bible colleges.

The centrality of theology to the JTS program was exemplified in the reports of students and alumni on what had been their most significant learning experience while at the Seminary. The responses listed in Table 5 showed the bias towards course of study as a source of significant learning. Alumni were almost even between course of study and relational and experiential sources of learning. Pastor-students leaned more to theology as a source of learning. This might be explained by the fact that they came into the institution with much experience and with a thirst for theological knowledge. However, pastoral interns who had less pastoral experience than the alumni and the pastor-students were alike in their preference for theology, and relational and experiential sources of learning (see Table 5).

Table 5

Constituents' Most Significant Learning Experiences

Source of learning:	# Per source			
	Alumni N = 22 %	Pastor- Students N = 13 %	Pastoral Interns N = 7 %	TOTAL N = 42 %
1. Course of study:				
Theology	18	54	43	33
Christian Education	5	15	--	7
Ethics	--	7	--	2
Psychology	5	7	--	4
Philosophy	5	--	--	2
Caribbean Church History	5	--	--	2
Christian Service	5	--	--	2
Pastoral Theology	5	--	--	2
2. Relational				
People/other students	32	15	14	23
Teacher	5	--	--	2
Spiritual	9	--	14	7
3. Experiential				
Personal intellectual development	27	--	14	16
4. Cannot say	--	--	14	2

When the findings from the documents and the interviews were applied to the study's definition of adult education practice, it was concluded that there was little evidence of adult education practice at the JTS. The documents did not show that the students of the JTS had been much involved in the diagnosis of their own learning needs, planning of their programs, and in the setting of

their learning objectives. However, to a limited and yet unmeasured extent, students participated in the selection and planning of learning needs in the Christian Service program. To the extent that course evaluations had been done, students participated in the evaluation of their learning experience. But there was very little documentation to show the extent to which these two adult education practices had been done at the JTS. Moreover, the fact that students did not once allude to these as part of their significant learning experiences might attest to their perception of the insignificance of these adult educational practices at the JTS.

Perceptions of the Adult Education Roles of Pastors

Administrators, faculty, students and alumni of the JTS were asked to identify the adult education duties of pastors. The research questions which addressed these issues were:

Did administrators and teachers of the JTS understand that pastors played adult education roles?

Did those who were or would be pastors understand that they play adult education roles?

In response to the survey question of whether or not pastors had adult education roles in the ministry. All the interviewees affirmed that pastors were required to

perform adult education roles in the ministry. Moreover multiple roles were identified.

By way of example, 14 of the 15 faculty interviewed agreed outright that pastors did have adult education roles in the ministry. The one faculty member who dissented was really affirming the need for pastors to perform their adult education roles in the ministry:

Don't think so . . . they have but don't know if they are prepared for that, for example a wide spectrum of professional people in the urban church needs a particular kind of ministry, changes in the life of rural adults means the pastor has to be able to communicate with that kind of person . . . the pastor has to deal with a more exposed adult congregation.

Another faculty member, who was a pastor, agreed that pastors had an adult education role in the ministry "but we play it badly." A third faculty member observed that some pastors did not perform their adult education responsibilities because they were "pressed by extraneous duties."

The list of 20 pastoral adult education roles are set out in Table 6. Across the groups, the consensus was that the number one pastoral adult education role was that of teaching the Bible study in the local church. This finding contradicted the finding from the literature review that "ordained ministers often do not see their own role in teaching and often leave the teaching ministry to lay professionals and lay teachers" (Moore, p. 39). However the

responses of the pastors confirmed the findings of Buck (1983), Croft (1964), Johnson (1985) and Steinmetz (1983), concerning the pastor as chief educator in the church. Caribbean pastors considered teaching as central to their ministry. Moreover, the respondents went beyond and pointed out many other pastoral adult education roles (see Table 6).

Table 6

Perceptions of Pastors' Adult Education Roles

Roles:	Identified by:					
	Pastor- Adminis- trators N = 8 %	Pastoral- Faculty N = 15 %	Students N = 13 %	Interns N = 7 %	Alumni N = 2 %	TOTAL N = 65 %
1. Teaching	50	67	46	43	55	52
2. Family life education	13	20	31	29	18	22
3. Community service	--	20	23	14	5	12
4. Literacy education	13	7	23	14	5	12
5. Leadership training	13	40	31	--	14	20
6. Counselling	13	40	8	--	36	23
7. Preaching	25	20	--	--	18	14
8. Adult sunday school	--	7	--	14	18	9
9. Moral and value education	13	7	--	--	9	6
10. Administration	--	13	8	--	--	8
11. Christian Education Board	50	--	--	--	9	5
12. Seminars	--	--	8	--	9	5
13. Social issues	13	--	8	--	--	3
14. Remedial education	--	--	--	43	--	5
15. Training unskilled	--	--	23	--	--	5
16. Workshops	--	--	8	--	--	2
17. Continuing education of members	25	--	--	--	--	3
18. Worship	--	13	--	--	--	3
19. Visitation	--	7	--	--	--	2
20. Writing	--	7	--	--	--	2

The other pastoral adult education roles which occurred across the groups were Family Life Education and Literacy Training. The fact that Leadership Training and Counselling were mentioned by all the groups except the pastoral interns might be explained by the interns position in the ministry. The interns were being trained as leaders so they were not expected to be involved in counselling church members on a regular basis. Hence Leadership Training and Counselling might be added to the list of pastoral adult education roles identified by all the groups (see Table 6, p. 119).

An examination of this list of the adult education roles of pastors, raised several questions. These questions were as follows. Were pastors required to become directly involved in all of these possible areas of adult ministry? Second, how many of these roles required the administrative involvement of the pastor? How many of these roles required the pastor as teacher as against the pastor as administrator of Christian education? How many of these roles were unique to a given pastoral context? Which roles were germane to the pastorate? To what extent had the JTS equipped and facilitated graduates who were pastors so that they could meet these responsibilities effectively?

In answer to the first question, it might be stated that no one pastor might be required to perform all of the

possible adult education roles identified with the pastorate. The responses across the groups indicated agreement that Teaching, Family Life Education, Literacy Education and Leadership Training and Counselling were pastoral adult education roles. Also, a look at the responses to the survey question on general pastoral roles (see Appendix H), showed that performing the Christian rites of baptism, confirmation, communion, marriage and burial, teaching, preaching, counselling, administration, worship and visitation were germane role to the pastorate.

It would seem then that the other roles such as their leadership or participation in seminars, social issues, and remedial education might be contextually defined. Given the nature of the research these views were speculative. Nevertheless, the result of the survey revealed that pastors had a variety of adult education roles in the ministry.

Knowledge and Understanding of Adult Education

In the survey, the administrators, faculty, students and alumni were asked the following question with regard to their understanding of the concept of adult education:

What is your understanding of the term "adult education? (see Appendix B).

The administrators' understanding of the term adult education ranged from adult education as "education for

personal development" to adult education as "holistic education" (see Table 7).

Table 7

Perceptions of the Meaning of Adult Education

Roles:	Identified by:					
	Adminis- trators N = 8 %	Faculty N = 15 %	Pastor Students N = 13 %	Pastoral- Interns N = 7 %	Alumni N = 2 %	TOTAL N = 65 %
Education for personal development	50	27	23	--	--	17
Continuing education	25	13	8	--	14	12
Education of specific age group	25	53	39	43	36	38
Education for skill development	--	13	--	--	9	6
Teaching adults	25	7	--	--	27	14
Higher education	--	7	--	--	--	2
Literacy education	13	7	--	--	23	12
Training adults	--	--	23	--	--	5
Remedial education	13	7	--	--	9	6
Education for maturity	--	--	--	--	32	12
Holistic education	13	20	--	--	--	6
Process of education	--	20	--	--	--	6
None answers	--	--	15	57	6	12

The faculty generated a list of 10 concepts with respect to their understanding of adult education. The most common response was adult education as that which was set for a specific age group. Similarly the pastor-students understanding of adult education was basically education to a specific age group. The other terms members of this group used to describe their understanding of adult education were "preparing and teaching adults", "education

for personal development", "a process of education" and "continuing education" (see Table 7). The two "none answers", that is answers that could not be classified, given by pastor-students were:

analysis . . . looking at things from a philosophical perspective

have not separated it from area of general education

Three of the seven pastoral interns perceived adult education as age related education. The answers of the other four interns indicated no real understanding of the meaning of adult education. Those responses were as follows:

reeducating adult as to what things really are

equipping to serve in their own particular fields

geared at equipping people at remedial . . . in their primary (unsure)

where adults are being taught formally and informally . . . you as a resource person are able to interact with adults . . . in an environment where he is able to discuss, make observations and to be corrected.

When the interviewee's understanding of adult education was compared across the groups, there seemed to be less consensus and more variation in the responses. The most common definitions were adult education as education for personal development and adult education as that which was targeted to a specific age group. Respondents recognized other themes of adult education such as literacy

education, continuing education, remedial education, education for skill development and holistic education. A few respondents from the faculty, pastor- students and the alumni groupings recognized adult education as a process. The pastoral interns displayed the least understanding of the term. Taken together the responses across the groups revealed a rudimentary understanding of adult education.

Overall, it might be concluded that the administrators, faculty, students and alumni of the JTS were unaware of an intrinsic adult education philosophy and practice that should inform curriculum development at the institution. However, it was significant that the constituents of the JTS understood what was adult education.

The final question of the survey was

Should the JTS teach its students adult education subject matter? If not, why shouldn't it teach adult education subject matter? If yes, what should it teach? (see Appendix B).

Respondents' knowledge and understanding of adult education were also reflected in the suggestions given for adult education courses at the JTS. All the respondents agreed that since pastors had adult education roles in the ministry, the school should teach courses that would facilitate the pastor in performing these adult education duties.

A list of 27 courses was generated from the responses to the question of what adult education courses might be incorporated into the curriculum of the JTS (see Table 8).

Table 8

Recommended Courses for a JTS Adult Education Curriculum

Roles:	Identified by:					TOTAL N = 65 %
	Adminis- trators N = 8 %	Faculty N = 15 %	Pastor Students N = 13 %	Pastoral- Interns N = 7 %	Alumni N = 2 %	
1. Family life education	13	20	23	--	32	22
2. Interpersonal relationship	50	13	8	--	23	12
3. Practical skills	13	--	15	--	32	15
4. Counselling	50	13	8	--	23	18
5. How to teach adults	25	47	31	57	23	34
6. Social concern	38	--	--	--	23	12
7. Adult development	50	7	31	--	14	18
8. Leadership training	--	27	8	--	14	12
9. Adult Christian education	13	--	--	--	9	5
10. How to teach literacy	--	7	8	14	9	8
11. Program development for adults	--	7	8	14	9	8
12. How adults learn	--	13	8	71	5	14
13. How to teach teachers of adults	--	--	--	--	5	2
14. Budgeting	--	--	--	--	5	2
15. Discipling	25	--	8	--	--	5
16. Adult relationship with youth	--	--	8	--	--	2
17. Jamaican politics	--	--	8	--	--	2
18. Business law	--	--	8	--	--	2
19. How to mobilize a group	--	--	8	--	--	2
20. Administration	--	13	--	--	--	2
21. Adult spirituality	--	7	--	--	--	2
22. Christian community	--	7	--	--	--	2
23. Church management	13	--	--	--	--	2
24. How to reach adults	--	--	--	14	--	2
25. How to communicate with adults	--	--	--	29	--	2
26. Non-formal education	--	--	--	14	--	2
27. Obeah and the Christian faith	--	7	--	--	--	2

The courses suggested across the four groups were Family Life Education, Interpersonal Relationship, Counselling, How to Teach Adults and Adult Development.

The diversity of this list of recommended courses reflected a basic but incomplete understanding of adult education. The list also revealed a lack of consensus as to what adult education courses might be taught at the Bible college. An examination of Table 8 also generated the following questions: How many of these courses were already taught at the JTS? How did the responses of the different groups compare as to the kinds and number of courses generated? Were all these courses intrinsically adult education courses? If not, what might constituents be saying to the institution when they recommended these courses?

The documentary evidence showed that the school offered three courses from this list of 27 recommended courses. There was a 2 term-hour credit course on Caribbean Family Life. The area of counselling was covered in the Guidance Program. Church Management was covered in the Pastoral Care Course subtitled, the Pastor's Personal Life and Administration, and the Christian Education course subtitled Organization and Administration.

The researcher compared the recommendations of the groups who had longer pastoral service and were most actively involved in pastoral ministry, the pastor-students

and the alumni. The alumni generated a list of 14 courses, and the student pastors generated a list of 15 courses, as compared to the 6 generated by the pastoral interns. Courses common to student pastors and alumni and which were not recommended by administration or faculty were: (see Table 8).

Program Development for Adults

Practical Skills

Leadership Training

How to Teach Literacy Skills

How Adults Learn

From the list of courses in Table 8, p. 125, the following were intrinsically adult education courses in so far as they dealt specifically with adult development and adult needs, and were related to adult educational matters.

How to teach adults

Adult Development

Adult Christian Education

Program Development for Adults

How Adults Learn

How to Teach Teachers of adults

Adult Relationship With Youths

Adult Spirituality

How to reach adults

How to Communicate with Adults

Courses such as

Family Life Education

Counselling

Leadership Training

Interpersonal Relationship

Administration

Church Management

might be considered adult education courses in terms of the target population for the courses and the purpose of the course. For example, given the context of the survey, Counselling, referred to the counselling of adults.

Given the basic knowledge of adult education by the administrators, faculty, students and alumni of the JTS, and the breadth of the subjects recommended, it was concluded that constituents had responded out of their life experience of adult education needs within the local church. This observation together with the obvious perception that the pastor had a distinct role to play in the adult educational ministry of the church raised yet another question. How was it that the JTS as an institution had missed such an opportunity to train pastors to meet the educational needs of adults?

In order to understand this phenomenon, the researcher asked administrators and faculty to describe how they perceived their own role in the development and work of the JTS. Board members were asked

As an administrator, describe how in your capacity, you can better fulfill your role in preparing persons for the pastorate (See Appendix B: Interview Schedule for Administrators).

The purpose of this question was to see if in describing their roles in preparing persons for the pastorate, administrators would have made some implicit link to adult education philosophy and practice. The administrators' response to this question is presented in Table 9.

Table 9

Administrators' Role in Preparing Pastors

Better fulfill role by:	# Responses per role N = 8	%
1. Curriculum development	3	38
2. Improvement of ministry	3	38
3. Liaison	2	25
4. Support to management	1	13
5. Encouraging volunteers to the ministry	1	13

Note. In some instances multiple roles were identified.

The JTS' administrators gave divergent views concerning their role at this Bible college. A breakdown of these responses revealed that the alumni representative on the Board was there to see "how the alumni can affect the whole operation of JTS, as a liaison between JTS and alumni." The Student Council Representative described his role as "a link between the Board and the student body to the end that

the students are very clear on the policy, and the program direction of the Board, and administration is very clear on the grouses of the students." A third administrator said that his role was to "encourage students to volunteer for the ministry." Three of the eight board members specifically alluded to their roles in terms of training persons for the pastorate. One said his role was that of

"making certain courses are relevant to the present demands and seeing that there is a more well defined Christian service program which would ensure that students who are going to be involved in the pastorate have involvement as student pastors in a final year internship."

Another Board member echoed a similar view when he said that his role could be improved by "sharing more in the counselling and by insisting that our program of Christian Service includes a program of internship for final year pastoral students." These then were two of three responses which identified influencing curriculum development as a means towards the improvement of ministry.

In order to understand faculty's perception of their role in the work of this Bible college, the teachers were asked:

Describe your role in preparing persons for the pastorate (see Appendix B: Interview Schedule for the Faculty).

Faculty's description of their role in preparing persons for the pastorate is listed in Table 10.

Table 10

Faculty's Role in Preparing Pastors

My role is to:	# Response per role N = 15	%
1. Develop awareness	9	60
2. Give information	4	27
3. Develop theological understanding	3	20
4. Be a role model	3	20
5. Develop skills	2	20
6. Provide personal counsel	2	14
7. Guide	1	14
8. Assist in ministerial formation	1	7
9. Help contextualize their theology	1	7
10. Teach to relate to opposite sex	1	7

Note. Multiple roles were identified.

The major faculty role was identified as "developing awareness." This term had multiple meanings. Faculty explained it in terms of "conscientizing," helping students to "deal with the self" and the development of awareness in terms of faculty's specific discipline. The second common response of faculty as to their influence on pastoral students was that of giving information. This role was also defined in terms of academic disciplines. Third on the list of responses was the "development of theological understanding", "being a role model", and "developing skills." "Developing skills" referred to the skills of the particular discipline which the faculty taught. However nothing in these responses pointed to a specific adult

education understanding of the faculty's role in preparing students for the pastorate. Faculty did not describe themselves as persons who would facilitate students so that the latter could identify, and evaluate their own learning needs.

Having had administrators and faculty identify their own roles at the JTS, the students were then asked to state their expectations of this Bible college. The survey question addressed to the students was:

How best can the JTS help you to fulfill the demands made on you by your local church? (see Appendix B: Interview Schedule for Students).

The purpose of this question was two-fold. First, the aim was to see if students would identify the teaching of adults as one of the demands of the local church. Second there was need to know how students themselves interpreted the demands of the local church.

When asked how best the JTS could help them fulfill the demands made upon them by their local churches, pastoral interns said that they had already been helped by courses such as Homiletics, Systematic Theology, Counselling, Psychology, and Hermeneutics (see Table 11).

Table 11

Pastoral Interns: How Best JTS could Help

Help by:	# Responses by category	
	N = 7	%
1. Courses taught	6	86
2. Improved Christian Service Program	2	29

Note. One respondent gave more than one category.

Two respondents cited the need to improve the Christian Service program. One recommended that administration add to the program "courses that would be more practical." The second respondent remarked that "most times I am alone, my work is not coming under strict supervision . . . trial and error . . . have a class where you come back to discuss your work at this level . . . need to be more than an intellectual discussion."

In summary, pastoral interns defined the helping role of the JTS in terms of its academic contribution.

Hence it was understood that though pastoral interns admitted to an adult education role in the ministry, they would be satisfied if the JTS did not offer a program in adult education per se.

The responses of students who were pastors as to how best the JTS could help them fulfill the demands which were made upon them by their respective local churches are presented in Table 12.

Table 12

Pastor-Students' Comments on the Role of JTS

JTS can help by:	# Responses by role N = 13	%
1. Courses taught	7	54
2. Having a personal counsellor outside the classroom	2	15
3. Developing programs for married pastors	1	8
4. Restructuring pastoral theology course	1	8
5. Making denomination aware of the demands of theological education	1	8

Generally students claimed that they had already been helped by courses such as Counselling. Two pastor-students wanted the course Pastoral Theology to be restructured. They also suggested that the school "develop programs integrated with Christian ministry." Another respondent from this group wanted to learn "how to deal with people who would consciously block your ministry." Yet another student pastor wanted the school to "write to heads of denominations and local churches explaining the program and the demands upon persons studying so that they could make concessions to the students." Altogether the responses of the pastor-students reflected that they were seeking to integrate theological education with their experiences in the ministry. However, it was clear from

their responses that pastor-students' adult education role in the ministry was not necessarily one of those issues.

Summary

The findings from the interviews of administrators, faculty, students and alumni of the JTS showed that pastors had multiple roles in the ministry. The results of the survey of the administrators, faculty, students and alumni of the JTS may be summarized as follows:

1. Constituents did not identify an institutional philosophy nor an adult education philosophy of the JTS.
2. Constituents agreed that the purpose of the JTS was to train pastors and other Christian workers for the ministry of the local church.
3. Constituents displayed rudimentary knowledge and understanding of adult education.
4. Constituents recognized that pastors did have adult education roles in the ministry.
5. Constituents identified a comprehensive list of courses that might comprise an adult education program at the JTS.

There appeared to be a contradiction between the lack of adult education practice at the JTS and the perceptions of its constituents concerning the pastor's adult education roles in the ministry.

In order to understand this situation, administrators and faculty were asked to describe how they perceived their role in the work of the JTS. Three of the eight board members referred to their role in terms of the training of persons for the pastorate. They claimed that they needed to influence curriculum development so as to facilitate effectiveness in the pastoral ministry. Faculty perceived their role as that of "developing awareness." However, this awareness was not directed to the pastoral ministry per se.

Students were asked to explain how best the JTS could help them to fulfill the demands of the ministry. Students viewed the role of this Bible college as the giving of specific knowledge through the courses that were taught.

The results of the review of the documents and the survey of the administrators, faculty, students and alumni of the Jamaica Theological Seminary, leads to the conclusion that the JTS had no adult education philosophy or program. However, its administrators, faculty, students and alumni recognized an intrinsic adult education role in the pastoral ministry. Hence the opportunity is ripe for the JTS to adopt adult education practice into its program.

CHAPTER 6

SUMMARY, CONCLUSIONS, IMPLICATIONS LIMITATIONS AND RECOMMENDATIONS

In closing the case study of the Jamaica Theological Seminary as an adult education institution, the following topics are presented. First, a summary of the case study is presented. Second, the conclusions of the case study are discussed. Third, implications are drawn from the conclusions. Fourth, the limitations of the study are discussed. Fifth, recommendations are made for further research on the Bible college as an adult education institution.

Summary

A literature review on adult education philosophy, theory, and practice in theological schools showed that generally these institutions do not prepare their graduates to perform needed adult education roles in the ministry. Three propositions, garnered from the literature and the author's experiences, undergirded this case study. First, graduates of theological schools who are pastors do play major adult education roles within their ministry. Second,

theological schools have not been training their students to perform adult education roles in the ministry. Third, there appeared to be institutional reasons why theological education had not facilitated the development of pastors who could perform adult education roles in the ministry.

In order to better understand the situation where theological educational institutions appear unwilling or unable to develop ministers who could be effective adult educators, a case study was done of a Bible college in the Caribbean, the Jamaica Theological Seminary. The Jamaica Theological Seminary was a Bible college affiliated with other regional Bible colleges and Bible institutes. At the time of the study, 33 of these schools were members of the Caribbean Evangelical Theological Association. An examination of the active institutional documents and archival records, and a survey of the administrators, faculty, students and alumni of the JTS was done to investigate if the JTS had been an adult education institution in its philosophy and practice.

The case study was guided by the following research questions:

1. Did the institutional philosophy of the JTS reflect an adult educational philosophy?
2. Did the institutional practice of the JTS reflect adult education practice?
3. Did the JTS teach adult education concepts principles and practice?

4. Did administrators and teachers of the JTS understand that pastors played adult education roles in the ministry?
5. Did those who were and would be pastors understand that they played adult education roles in the ministry?

An examination of the active institutional documents and archival records, and a survey of the administrators, faculty, students and alumni of the JTS was done to investigate if the JTS had been an adult education institution in its philosophy and practice. The findings of the case study were as follows:

1. The JTS had no explicit or implicit statement of philosophy, either concerning its general roles or concerning adult education. The stated purpose of the JTS was for the training of lay leadership and pastors for the ministry of local churches.
2. The institutional practice of the JTS did not include adult education practice.
3. The JTS did not have a curriculum on adult education, nor did it teach adult education concepts, principles and practice in any course.
4. Pastors who were graduates of the JTS knew that they had adult education responsibilities in the ministry.
5. All the constituents surveyed could identify adult education concepts or topics that the JTS could or should teach within its curriculum.

Conclusions

This case study of the Jamaica Theological Seminary as an adult education institution confirmed the assumptions

not have an adult education curriculum, nor did it have an adult education institutional philosophy. If the JTS is in any way representative of similar institutions in the Caribbean, then these other institutions are probably in a similar situation.

The study did not confirm the supposition that JTS administrators, faculty, students and alumni had a limited understanding and appreciation of adult education concepts and skills and their application to the ministry. To the contrary, these individuals were much aware of the value of adult education concepts and skills to the pastoral ministry. Also, they had a relatively sophisticated, although incomplete, knowledge of what adult education concepts and skills could be most usefully taught at the JTS. Again, if the JTS is in any way representative of similar institutions, it means that most Bible college administrators, faculty, students and alumni are more aware of the value of adult education concepts and skills than expected.

Thus it can be concluded that the task of converting the JTS, and other Bible colleges and seminaries into institutions guided by adult education philosophy and practice, and which include adult education curriculum into their programs, will be less difficult than was estimated before the study was begun. If this knowledge and appreciation for adult education were not present, that

task would be difficult indeed. Thus the picture of the Bible college as an adult education institution is much brighter, and the prospects for positive change in this direction are quite encouraging.

Implications for the Jamaica Theological Seminary

In order to remedy the problem of Bible colleges not teaching adult education, one might draw upon the untapped and hidden reserve of support as exemplified in the responses of administrators, faculty, students and alumni to the survey. The study showed that they could identify and valued adult education concepts and skills as these related to the pastoral ministry. However these adult education concepts and skills were not being taught at this Bible college. Therefore, this knowledge of the constituents of the JTS might be used as a foundation for correcting the disparity between the lack of teaching of adult education at this Bible college and the demands of the practice of adult education in the pastoral ministry. The ability to identify adult education concepts as related to the ministry might be mobilized to examine the Bible college curriculum and its philosophical framework and mission statement in the light of the need to institutionalize adult education teaching and practice in this Bible college.

The case study of the JTS as an adult education institution showed that administrators, faculty, students and alumni could identify adult education concepts and their value to the pastoral ministry. This openness to adult education might be used as a catalyst to implement the preceding recommendations.

The first recommendation is that the JTS periodically reviews its purpose statement with respect to the roles of its graduates in the ministry. Moreover, since the study revealed that the JTS had no institutional philosophy, the second recommendation is that a working committee of administrators, faculty, students and alumni should meet for an intensive period to develop a philosophy for this Bible college. Such a meeting should be guided by a survey of the ministry needs and roles of students. The results of this study suggest that such a survey must reveal the need for pastors, and possibly other graduates of the JTS, to be trained in adult education theory and practice.

The survey of the JTS students and graduates who are in the pastoral ministry revealed that they were required to perform adult education responsibilities in the ministry. Moreover, this case study of the JTS revealed that this school did not teach adult education concepts. Therefore, the third recommendation is that the JTS must consider the roles of its graduates in the ministry to adults so that it could implement training programs that

would equip graduates to fulfill the demands of the adult education ministry.

Students in Bible colleges are adults by virtue of their age and personal and ministry responsibilities. Therefore, the fourth recommendation is that the mission statement of the JTS should reflect the adult education nature of the institution.

The study of the JTS revealed that whatever little was taught in the area of adult education came under the Christian Education program, or in special classes, such as the Literacy Training Program. Therefore, the fifth recommendation is that a proposed JTS adult education curriculum be placed under its Christian education program. This would help to streamline the program and to give it stability. An adult education minor could incorporate the responses from the survey concerning the possible adult education courses that could be included in the curriculum of the JTS. The following process could be followed by the JTS to institute needed changes. The representative or full participation of administrators, faculty, students and alumni should be a part of any change in the institution in the desired direction. Periodically, these groups should meet as a forum for the discussion and evaluation of the work of the Bible college.

By virtue of their role in making policy, administrators should be made aware of the ministry goals

and roles of students and alumni of the institution. Periodic surveys of the students and alumni should be conducted to give administrators this knowledge. Then institutional philosophy, purpose and policy should be presented in terms of students' expectations and roles and vice versa. Faculty should participate in such a review by virtue of their role in implementing policy and because of their active participation in curriculum development. Students, as the ones whom philosophy and policy were the most likely to affect, should always be allowed to assess the goals of the school in terms of their own ministry needs.

Moreover in keeping with adult education practice, students should be made to participate in curriculum development by identifying their own learning needs. Alumni, by virtue of their past relation to the school and their ministry roles are in the position to give valuable feedback on how effective education at the Bible college has been to them in the ministry.

Implications for Other Bible Colleges

If the JTS were representative of other similar Bible colleges in the Caribbean, then a similar situation concerning adult education philosophy and practice might obtain at such institutions. Hence other Caribbean Bible colleges might want to do similar studies to see to what

extent these institutions are characterized by adult education philosophy and practice. These Bible colleges might also want to survey their pastoral students and alumni to see if they are aware of their adult education roles in the ministry.

These studies can be used to determine if there is a similar potential and hidden knowledge and support for the Bible college to incorporate adult education practice and philosophy. Moreover these institutions can use similar strategies, as recommended to the JTS, for implementing adult education programs.

Limitations of the Study

The researcher had really wanted to do a study that would provide a causal relationship between institutional philosophy and institutional practice. However, that was not possible. Hence the researcher had to settle for a study that was more exploratory than explanatory in its findings. Therefore, there is still a need to explain why Bible colleges, given the thrust for the education of ministers who are involved in the teaching of adults in the ministry, continued their work of educating pastors without ever giving attention to developing adult education programs.

The basic question as to why such institutions do not have an adult education philosophy remains unanswered. In

this case study some attempt was made to address the more basic question concerning the relationship between an institution's philosophy and its practice but this question remains unanswered. One of the reasons for this was that the institution under study did not have a stated institutional philosophy. Also, in instances when the researcher tried to link practice and rationale, such as the practice of having the literacy training classes for students in the 1970's, there were no records giving the reason for the institution of these classes.

This study was a case study. That is, only one institution was studied. Thus the results of the study are applicable to the institution, with only tenuous generalizations being possible. Hence the study would have been strengthened if a larger number of similar institutions had been studied. The results could have had more general applicability.

Recommendations for Further Research

First, research needs to be done on similar Bible colleges affiliated with the Caribbean Evangelical Theological Association in order to see if these schools confirm to adult education philosophy and practice.

One of the intentions of this study was to explore the adult education demands that were made on the pastors. In order to develop programs that would facilitate pastors in

the performance of the adult education roles, further research needs to be done on the state of adult Christian education in the local churches. Such a survey should seek to answer questions such as:

What are the present adult education activities in local churches?

Who manages these adult education programs?

What resources are used in these programs?

How are these programs organized and conducted?

Who participates in these adult education programs?

Who does not participate in these adult education programs?

What is being accomplished through the adult education programs of the local churches?

These questions would also serve to show how far adult Christian education in the Caribbean church might have progressed since 1967 when Gerig, (1967) observed that there was a lack of clearly stated objectives for adult education programs in the church and a shortage of such programs. Also, this recommendation for research on the adult education programs in the local church is being made in response to the observation that the interests of adults at the local church level be given priority in program development for adult education in the local church (McKenzie, 1982).

An interesting research project could be done to follow up on an institution that adopts adult education philosophy and adult education practice. Thus five years after a Bible college had implemented an adult education program, a study could be conducted to evaluate the effectiveness of such a course of study. The ministry effectiveness of students could be surveyed before and after they have completed the program. Comparisons could be made of the performance of students in their respective adult education roles before they had taken adult education courses and after they had taken adult education courses. Such an evaluation would show if the program were accomplishing its objective to positively influence the teaching of adults in the local church.

APPENDIX A

THE JAMAICA THEOLOGICAL SEMINARY'S RECORD KEEPING

THE JAMAICA THEOLOGICAL SEMINARY'S RECORD KEEPING

Permanent records are maintained for the following important materials. Unless otherwise stated, these files are kept in a metal filing cabinet in the appropriate administrative office. A duplicate copy of the more important documents are kept in a separate safety box, as indicated.

Student Records

Three files have been kept for each student enrolled in the Seminary. One contains the application form, reference forms, a copy of secondary school and other relevant certificates, entrance examination results, and the statement of health. (The requirement of high school certificate copies and statement of health has been in effect only during the last five years). Also in this file is a copy of the correspondence concerning each student and the record of any disciplinary action taken concerning him.

The second file is an academic record of the course taken at the Seminary; together with the grades for each term and a copy of the transcript of grades. A second copy of each transcript is kept in a separate safety box.

The third file is a Christian Service file for each student. This set of files was started during the past two years.

Syllabus File

Concerning the syllabus file, the Faculty Handbook (p. 10) states:

A copy of your syllabus, along with other helpful information issued . . . should be given to the Academic Dean at the end of each course. These will go to help make up the syllabus file for that particular course.

A definite effort is made by the Academic dean to keep these files up to date. The current Faculty Handbook gives a suggested syllabus plan to follow. These efforts however have not been fully successful. Some visiting lecturers, in particular, have not provided mimeographed notes for course syllabuses. The present procedure of listing this requirement, along with a suggested plan, should assist in getting a much greater percentage of cooperation.

Minutes

Minutes (with duplicate copies in a separate safety box) of the following administrative bodies are kept on file:

- 1) Board of Governors: Since the Board as currently constituted began in 1978, the official minutes cover only from that time to the present. However, the minutes of its predecessor - the Seminary Council--are on file from its first meeting in 1964. Duplicate copies have been kept of the Board of Governors meetings only, not of the Seminary Council.
- 2) Seminary Administrative Committee: A complete record of the Administrative Committee minutes go all the way back to the inception of the Committee in 1959 before the official opening of school.

- 3) Faculty: A complete record of the Faculty minutes also dates back to the inception of the Seminary in 1960.

Financial Files

Monthly financial statements and records are on file from the time of the first month of school, in 1960.

General Files

Files of all other business are alphabetically arranged in a general filing system. This is kept in the Principal's office. These files need to be sifted through to determine which ones need to be preserved and which can be removed.

Confidential Files

The Student Dean is now keeping a confidential file of students with personal and disciplinary problems. This file has not been kept systematically in the past. The Principal keeps the files of Faculty and Staff with correspondence, application forms, etc.

SOURCE: Jamaica Theological Seminary. Self-Evaluation Study. A Report to the Caribbean Association of Bible Colleges. December 1980. pp. 18-19.

APPENDIX B
INTERVIEW SCHEDULES

INTERVIEW SCHEDULES

Interview Schedule For Administrators

1. Please list the different capacities in which you have been associated with the JTS and give the time periods of these associations.
2. When you were first associated with the JTS, how would you have summarized its philosophy and purpose?
3. What shifts in the philosophy and purpose of the JTS have occurred since then?
4. How has the JTS changed in terms of a) policy; b) teaching staff and c) composition of the student body?
5. When you were a student at the JTS, what was the most significant learning experience you had?
6. Describe student-faculty relations when you were a student at the JTS.
7. Describe student-faculty relations as you perceive them to be now.
8. Describe student-administration relations when you were a student at the JTS.
9. Describe student-administration relations as you perceive them to be now.
10. From your observation, list the duties which JTS graduates who are pastors have to perform.
11. As a pastor, list all the duties you are required to perform.

12. As an administrator of the JTS, describe how in this capacity, you can better fulfill your role in preparing persons for the pastorate.
13. What is your understanding of the term "adult education?"
14. Do pastors have adult education roles? If yes, what are they? If no, why do you believe they don't?
15. Should the JTS teach its students adult education subject matter? If yes, what should it teach? If not, why shouldn't it teach adult education subject matter?

THANK YOU FOR GIVING YOUR TIME TO THIS INTERVIEW

Interview Schedule for Faculty

1. Please list the different capacities in which you have been associated with the JTS.
2. Give the time periods of these associations.
3. Please list the courses you have taught at the JTS, and the time period when you have taught these courses.
4. Describe the philosophy and purpose of the JTS when you were first associated with the school.
5. What shifts in philosophy and purpose have since occurred?
6. How has the JTS changed in terms of a) policy? b) teaching staff? c) composition of student body?

7. As a student please recount the most significant learning experiences you have had at the JTS?
8. Describe student-faculty relations when you were a student at the JTS?
9. Describe student-faculty relations as you perceive them now.
10. Describe student-administration relations when you were a student at the JTS?
11. Describe student-administration relations as you perceive them now.
12. List the duties which JTS graduates who are pastors may have to perform.
13. As a pastor, list all the duties you have to fulfill.
14. Describe your role in preparing persons for the pastorate.
15. What is your understanding of the term "adult education?"
16. Do pastors have adult education roles? If yes, what are they? If no, why do you believe they don't?
17. Should the JTS teach its students adult education subject matter? If yes, what should it teach? If not, why shouldn't it teach adult education subject matter to its students?

THANK YOU FOR GIVING YOU TIME TO THIS INTERVIEW

Interview Schedule For Students

1. What program are you presently enrolled in at the JTS?
2. Why did you choose to attend the JTS?
3. Describe your work experiences before you came to the JTS?
4. Are you presently working, if so, where?
5. List your ministry experiences before coming to the JTS.
6. Describe your present involvement in the local church.
7. With what expectations did you come to JTS ?
8. How would you describe the philosophy and purpose of the JTS?
9. What has been your most significant learning experience as student at the JTS?
10. As a pastor/pastoral intern, please describe the roles and responsibilities which you now perform in the ministry.
11. How best can the JTS help you to fulfill the demands made on you by your local church?
12. What is your understanding of the term "adult education?"
13. Do pastors have adult education roles? If yes, what are they? If not, why do you believe they don't?

14. Should the JTS teach its students adult education subject matter? If yea, what should it teach? If not, why shouldn't it teach adult education subject matter?

THANK YOU FOR GIVING OF YOUR TIME TO THIS INTERVIEW

Interview Schedule For Alumni

1. In what period were you a student at the JTS?
2. Why did you choose to study at the JTS?
3. Describe the ministry experiences you had prior to entering the JTS.
4. While studying at the JTS, what positions did you hold in the local church?
5. While you were a student at the JTS, how would you have described its philosophy and purpose?
6. What shifts in philosophy and purpose have occurred since you were a student at the JTS?
7. When you were involved in student government what key issues did you raise with the administration?
 - b) What was the administrations response to your proposals?
8. How has the JTS changed in terms of a) policy? b) staff? and c) composition of the student body?
9. When you were a student at the JTS, what was your most significant learning experience?
10. Describe student-faculty relations when you were a student at the JTS.

11. Describe student-faculty relations as you perceive them now.
12. Describe student-administration relationships when you were a student at the JTS?
13. Describe student- administration relationships as you see them presently?
14. Describe your experiences in the pastorate, giving the names and places where you have been a pastor, and the period of each pastorate?
15. In what way(s) have the Christian Education program at the JTS assisted you in the pastorate?
16. What is your understanding of the term "adult education"?
17. Do pastors have adult education roles? If yes, what are they? If no, why do you believe they don't?
18. Should the JTS teach its students adult education subject matter? If yes, what should it teach? If not, why shouldn't it teach adult education subject matter to its students?

THANK YOU FOR GIVING OF YOUR TIME TO THIS INTERVIEW

APPENDIX C

**CARIBBEAN EVANGELICAL THEOLOGICAL ASSOCIATION
MEMBER SCHOOLS, 1987-1988**

**CARIBBEAN EVANGELICAL THEOLOGICAL ASSOCIATION
MEMBER SCHOOLS, 1987-1988**

Barbados	Caribbean Wesleyan College*
Costa Rica	Seminario Nazareno de las Americas*
Cuba	Los Pinos Nuevos Seminario Evangelico
Dominican Republic	Instituto Biblico de Iglesia de Deos Seminario Biblico de la Iglesia Methodista Libre Universidad Nacional Evangelica* Instituto Biblico Quisqueyano
Guadeloupe	Seminaire Evangelique de la Guadeloupe
Guyana	Assemblies of God in Guyana Bible School Full Gospel Training Center Guyana Bible College
Haiti	Ecole Evangelique de la Bible Emmaus Vocational Bible School Institut Biblique Lumiere Institut Biblique Methodiste Libre Institut Biblique Nazareen Pentecostal Bible Institute of Haiti Seminaire Theologique Baptiste D'Haiti*
Jamaica	Bethel Bible College Caribbean Christ for the Nations Institute Fairview Baptist Bible College Jamaica Theological Seminary* Jamaica Wesleyan Bible Institute L.I.F.E. Bible College Midland Bible Institute Salvation Army Training College Venture Bible College
Puerto Rico	Colegio Biblico Pentecostal de Puerto Rico* Colegio Teologico Wesleyano

Trinidad

Caribbean Nazarene Theological
College*
Open Bible Institute
West Indies Theological College
West Indies School of Theology

* Degree Granting Institutions

SOURCE: Dr. Zenas Gerig, Accrediting Commission
Coordinator, Caribbean Evangelical Theological
Association, P. O. Box 121, 14 West Avenue,
Constant Spring, Kingston 8, Jamaica, West
Indies.

APPENDIX D

**LETTERS TO JAMAICA THEOLOGICAL SEMINARY'S ADMINISTRATORS
FACULTY, STUDENTS AND ALUMNI CONCERNING THE SURVEY**

JAMAICA THEOLOGICAL SEMINARY

P.O. Box 121,
14-16 West Avenue
Constant Spring Kingston 8,
Jamaica W I
OFFICE OF PRINCIPAL: Tel: 92-59129

March 18, 1988

Dear JTS Board Member:

I, Claire P. Henry, am a faculty member of the Jamaica Theological Seminary and a doctoral student in Adult and Continuing Education at the Michigan State University.

Presently, I am doing my doctoral research. The inquiry is a case study of the JTS as an institution which trains pastors who are required to be effective adult educators within their ministries.

As a member of the governing body of the JTS, you do have a valuable contribution to make to this study. Therefore, I am inviting you to meet with me for an interview. I propose that we do so at your earliest convenience. I will call you to set the time for our meeting.

You will find enclosed a letter of endorsement from my Dissertation Advisor, Dr. Manfred Thullen.

Please accept my gratitude for your participation in this study.

Sincerely,



Claire P. Henry.

Enc.

JAMAICA THEOLOGICAL SEMINARY

P.O. Box 121,
14-16 West Avenue
Constant Spring Kingston 8,
Jamaica W I
OFFICE OF PRINCIPAL: Tel: 92-59129

March 18, 1988

Dear JTS Lecturer:

Fellow colleague, you are aware that, as a doctoral candidate in Adult and Continuing Education at the Michigan State University, I am working on my research. The inquiry is a case study of the JTS as an institution that trains pastors who are required to be effective adult educators within their ministries.

As a member of the JTS teaching staff, you do have a valuable contribution to make to the study. Therefore I am inviting you to meet with me for an interview. I propose that we do so at your earliest convenience.

You will find enclosed a letter of endorsement from my Dissertation Advisor, Dr. Manfred Thullen.

Please accept my gratitude for your participation in this study.

Sincerely,



Claire P. Henry.

Enc.

JAMAICA THEOLOGICAL SEMINARY

P.O. Box 121,
14-16 West Avenue
Constant Spring Kingston 8,
Jamaica W.I.
OFFICE OF PRINCIPAL: Tel: 92-59129

March 18, 1988

Dear JTS Student:

You are aware that I am presently a doctoral student in Adult and Continuing Education at the Michigan State University.

At the moment, I am doing my doctoral research. The inquiry is a case study of the JTS as an institution which trains pastors who are required to be effective adult educators within their ministries.

As a student who is involved in pastoring and intend to be ordained into the ministry, you do have a valuable contribution to make to this study. Therefore, I am inviting you to meet with me for an interview. I propose that we do so at your earliest convenience. I will call you so that we can set a day and time for our meeting.

You will find enclosed a letter of endorsement from my Dissertation Advisor, Dr. Manfred Thullen.

Please accept my gratitude for cooperating with me in this study.

Sincerely,



Claire P. Henry.

Enc.

JAMAICA THEOLOGICAL SEMINARY

P.O. Box 121,
14-16 West Avenue
Constant Spring Kingston 8,
Jamaica W.I
OFFICE OF PRINCIPAL: Tel: 92-59129

March 18, 1988

Dear JTS Alumnus:

I, Claire P. Henry, am a faculty member of the Jamaica Theological Seminary and a doctoral student in Adult and Continuing Education at the Michigan State University.

Presently, I am doing my doctoral research. The inquiry is a case study of the JTS as an institution which trains pastors who are required to be effective adult educators within their ministries.

As an alumnus and a pastor, you do have a valuable contribution to make to this study. Therefore I am inviting you to meet with me for an interview. I propose that we do so at your earliest convenience. I will call you to set a day and time for our meeting.

You will find enclosed a letter of endorsement from my Dissertation Advisor, Dr. Manfred Thullen.

Please accept my gratitude for your contribution to this study.

Sincerely,



Claire P. Henry.

Enc.



MICHIGAN STATE UNIVERSITY

INTERNATIONAL STUDIES AND PROGRAMS
OFFICE OF THE DEAN

EAST LANSING, MICHIGAN 48824-1035

August 31, 1987

TO WHOM IT MAY CONCERN:

This is to introduce Ms. Claire P. Henry, a doctoral student at Michigan State University. Ms. Henry is studying, for her doctoral dissertation research, the roles theological educational institutions play in training future pastors to be effective adult educators within their ministries. She is doing this primarily through a case study of one of these institutions, the Jamaica Theological Seminary. However, she will also be contacting other similar institutions for information pertinent to her study. Thus, any help that you can provide Ms. Henry in pursuit of her research goals would be greatly appreciated.

I am serving as her Dissertation Advisor and can be reached at the following address in the event that there are questions Ms. Henry is not able to answer:

International Studies and Programs
211 Center for International Programs
Michigan State University
East Lansing, Michigan 48824-1035
Tel. # (517) 355-2350

Again, we thank you for the help you can provide Ms. Henry.

Sincerely,

Manfred Thullen
Assistant Dean, and
Professor, Resource Development

APPENDIX E

**SAMPLE CORRESPONDENCES FROM RESPONDENTS
CONCERNING THE INTERVIEW**

POST OFFICE
TELEGRAM

8TCG1
BRONSTOWN 31 23 10.55FT80

MISS CLAIRE HENRY
JAMAICA THEOLOGICAL SEMINARY
1416WESTAVE

CG

RECEIVED YOUR LETTER ^{dated} DATED 18/3/88

REYOUR DISSERTION BE MOST WILLING TO BE OF WHATEVER ASSISTANCE
POSSIBLE

REV OSBOURNE BAILEY

COLFT80

14-15/
18/3/88

NNNN

POST OFFICE
TELEGRAM



Salem Circuit of Moravian Churches

Salem
New Hope
Petersville
Minister: Rev. Horace Williams

Beeson Spring P.O.
Westmoreland
Jamaica W.I.

To: Mrs. Clara P. Henry
Jamaica Theological Seminary
Box 121
14-16 West Ave.
Constant Spring Kgn. 8
21/4/88

Dear Sister Henry

Re: interview for co-study - J.T.S

Christian greetings. Let me hope that all is well with you as you pursue doctoral work in the area stated in your letter - 18/3/88

Would 7/5/88 be a feasible date for interview, if so, I will be in Kingston and therefore will endeavour to be available for some at 10 am.

Please indicate by mail if proposed date is suitable

H. Williams
Minister (Salem Circuit of Moravian Churches)

APPENDIX F

**ADMINISTRATORS' ASSOCIATION WITH THE
JAMAICA THEOLOGICAL SEMINARY**

ADMINISTRATORS' ASSOCIATION WITH THE
JAMAICA THEOLOGICAL SEMINARY

Board Member	Years of Association	Capacity of Association
1.	28	Student, Teacher, Chairman of Board
2.	21	Teacher, Dean of Extension Program, Principal
3.	18	Board Member
4.	8	Board Member
5.	7	Board Member
6.	8	Student, President of Alumni, Teacher
7.	4	President Student Council
8.	10	Student, Teacher, Academic Dean

Note. Years of association, not necessarily continuous.

APPENDIX G

**FACULTY'S ASSOCIATION WITH THE JAMAICA
THEOLOGICAL SEMINARY**

FACULTY'S ASSOCIATION WITH THE JAMAICA
THEOLOGICAL SEMINARY

Faculty	Graduate/ Student	Date started EXTENSION	Teaching DEGREE
1.	1978	--	1980
2.	Student	--	1987
3.	1974	1970	1986
4.	--	--	1987
5.	--	1982	--
6.	--	--	1969
7.	--	--	1987
8.	--	--	1987
9.	--	--	1981
10.	1978	--	1980
11.	--	--	1980
12.	Student	--	1986
13.	1985	1984	1985
14.	Student	1981	1981
15.	--	1976	1966
16.	1987	--	1987

Note. Student = Faculty attended classes for the degree program of the school but did not graduate. EXTENSION = Teaching in the Extension Program. DEGREE = Teaching in the Degree/Diploma Program.

APPENDIX H
STUDENTS' PASTORAL EXPERIENCES

STUDENTS' PASTORAL EXPERIENCES

Pastor	Pastoral Intern	Date of 1st Pastorate	Years in Pastorate	Rural Churches Pastored	Urban Churches Pastored	Total Churches Pastored
1.	--	1987	1	--	1	1
2.	--	1976	11	2	2	4
3.	--	1976	11	--	1	1
4.	--	1983	5	1	1	2
5.	--	1965	23	4	3	7
6.	--	1985	3	--	1	1
7.	--	1982	6	1	1	2
8.	--	1979	2	2	--	2
9.	--	1986	2	--	1	1
10.	--	1987	.5	1	--	1
11.	--	1982	6	--	1	1
12.	--	1982	6	1	--	1
13.	--	1974	14	--	1	1
14.	--	1986	2	--	1	1
15.	--	1988	--	4	--	4
16.	--	1986	2	2	--	2
17.	--	1986	2	--	1	1
18.	--	1980	8	1	--	1
19.	--	1987	1	1	--	1
20.	--	1986	2	1	--	1

Note. Date of first pastorate includes both those accomplishing it as "assistant" pastor and as pastor.

APPENDIX I
ALUMNI'S PASTORAL EXPERIENCES

ALUMNI'S PASTORAL EXPERIENCES

Alumni	Graduation Date	Date of 1st Pastorate	Years in Pastorate	Rural Churches Pastored	Urban Churches Pastored	Total Churches Pastored
1.	1963	1962	16	--	1	1
2.	1966	1967	21	--	1	1
3.	1974	1970	18	1	2	3
4.	1975	1975	13	6	2	8
5.	1976	1974	14	4	--	4
6.	1978	1981	5	3	2	5
7.	1978	1978	7	--	1	1
8.	1978	1976	12	5	5	10
9.	1980	1978	10	1	3	4
10.	1980	1979	9	4	--	4
11.	1981	1976	12	2	2	4
12.	1983	1983	5	3	2	5
13.	1984	1980	3	--	2	2
14.	1984	1971	17	4	1	5
15.	1984	1983	3	2	2	4
16.	1984	1982	6	1	1	2
17.	1984	1985	3	1	--	1
18.	1984	1980	8	--	1	1
19.	1986	1986	2	1	--	1
20.	1987	1964	24	5	--	5
21.	1987	1984	4	--	1	1
22.	1987	1986	2	2	1	3

Note. Date of first pastorate includes both those accomplishing it as "assistant" pastor and as pastor.

APPENDIX J
PERCEPTIONS OF PASTORAL ROLES

PERCEPTIONS OF PASTORAL ROLES

Pastoral Roles:	Identified by:					Total N = 65
	Adminis- trators N = 8	Faculty N = 15	Pastor- Students N = 13	Pastoral Interns N = 7	Pastoral Alumni N = 22	
1. Performing Christian rites	100	100	100	100	100	100
2. Preaching	100	100	100	100	100	100
3. Counselling	88	53	100	29	96	78
4. Administration	75	53	100	43	59	66
5. Teaching	63	100	100	57	100	88
6. Social involvement	63	60	39	--	55	48
7. Leadership development	13	14	--	--	18	11
8. Program development	--	--	39	--	--	8
9. Teaching Bible institute/extension	--	--	23	--	--	5
10. Business management	13	--	--	--	--	2
11. Continuing education	--	7	--	--	--	2
12. Media	--	7	--	--	--	2
13. Visitation	63	47	100	29	64	63
14. Evangelism	--	--	15	--	27	3
15. Teaching (Sunday School)	--	--	--	43	--	5
16. Teaching (New Members Class)	--	--	--	14	--	2
17. Member of auxillary committee	--	--	--	43	--	5
18. Christian education	--	--	--	--	18	6
19. Music	--	--	--	--	5	2

Note. Multiple roles were identified.

APPENDIX K

**PRIMARY DOCUMENTS OF THE JAMAICA
THEOLOGICAL SEMINARY**

PRIMARY DOCUMENTS OF THE JAMAICA THEOLOGICAL SEMINARY

Jamaica Theological Seminary. Christian Service Manual.

Jamaica Theological Seminary. Faculty Handbook, 1980-1982.

Minutes of the JTS Student Council Executive Meeting, Saturday, Sept., 8, 1979.

Minutes of the Meeting of the Theological Department, Missionary Church Association in Jamaica, June 2, 1975.

Minutes of the Seminary Council Meeting, July 12, 1966.

Minutes of the JTS Teaching Staff Meeting, April 10, 1967.

Minutes of the JTS Teaching Staff Meeting, June 2, 1969.

Minutes of the JTS Teaching Staff Meeting, March 29, 1971.

Minutes of the JTS Teaching Staff Meeting, February 12, 1973.

Minutes of the JTS Teaching Staff Meeting, 27 Feb, 1973.

Minutes of JTS Teaching Staff Meeting, 25 Sept., 1985.

Minutes of the JTS Teaching Staff Meeting, Nov., 14, 1985.

Report of the JTS to the Missionary Church Association in Jamaica, Annual Conference, 1959.

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