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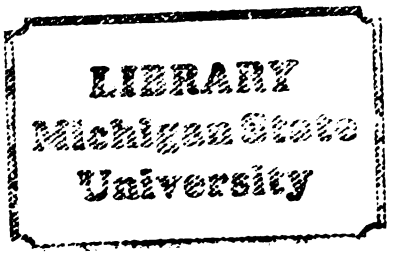

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ROLES AND FUNCTIONS OF ADULT RELIGIOUS EDUCATORS:
CASE STUDIES IN THREE CULTURES

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Edna C. Greenway

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ROLES AND FUNCTIONS OF ADULT RELIGIOUS EDUCATORS: CASE STUDIES IN THREE CULTURES

By

Edna C. Greenway

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Educational Administration

1984

ABSTRACT

ROLES AND FUNCTIONS OF ADULT RELIGIOUS EDUCATORS:
CASE STUDIES IN THREE CULTURES

By

Edna C. Greenway

The difficulties experienced in intercultural teaching by adult religious educators are frequently the result of misunderstanding on the part of the educators as to their role and function. The purpose of the study was to inquire into the perception of roles and the description of functions of teachers of adults in three culturally contrasting situations: Mexico, South Korea, and the United States. The study investigated the relationships betwen roles and functions within the three cultures and across the cultures. An attempt was made to establish a relationship between curriculum content and instructional methods. The goal of the study was to provide a framework for ethno-andragogy, the science of teaching adults interculturally, and was intended primarily for teachers of adults in religious education classes and for those who prepare curricula for teachers of adults and for adult learners.

The research was a comparative descriptive study of teachers of adults in church classes in the three culture groups. Interviews were conducted among seminarians in Presbyterian schools in Mexico, South

Korea, and the United States. Responses of the subjects revealed both similarities and differences. The similarities were due in part to the fact that the respondents attended Presbyterian seminaries in their respective countries and were engaged in the educational programs of their churches. The differences were due to cultural factors affecting the subjects' perceptions of the roles and functions of educators.

The following conclusions were evident from the findings:

Statistically significant relationships were found between cultures and the responses of the subjects. The similarity of responses reflected the schooling and church backgrounds of the three culture groups.

Change was evident in the perception of roles and functions of adult educators in the three cultures. The new generation of adult educators showed considerable interest in creative approaches to teaching and learning.

The three groups expressed desire for curriculum addressing practical issues and concerns and for instruction in a variety of methodologies for their church classes.

DEDICATED

TO

my husband,

Roger

. . . partner

in teaching

and learning

. . . encourager

in developing

and refining

the concepts of

ethno-andragogy

ACKNOWLEDGMENTS

There is no way to express adequate appreciation for the efforts that resulted in the completion of this research project. The commitment of trust given to me by the three participating institutions and the full cooperation of their representatives in arranging the details and altering their schedules made the research possible.

The entire staff and the student body of the Missionary Training Institute of the General Assembly Presbyterian Church of Seoul, South Korea, with its director and wife, Dr. Young J. and Mary Lou Son, gave of their time, expertise, and hospitality. The same can be said for the staff and professors of the Seminario Juan Calvino in Mexico City, Mexico, with its rector and wife, the Rev. Efrén Haro Robles and M. Teresa Hernández de Haro. The kindnesses of both groups allowed me to complete the interviews without pressure of time and in the most pleasant surroundings. The students enrolled in the "Ministry and Missions" course during the Spring of 1983 at Westminster Theological Seminary in Philadelphia, Pennsylvania, gave of their time despite busy schedules and cooperated in every way possible in the interview process.

Those who participated in the translation of the interview protocol into the Korean language were the Rev. Hong-Kwon Chung and Dr. Young J. Son. Sung-Im Kim and In-Sook Baek helped with the

individual translations during the interviews. Without the help of these Korean partners, my work would have been impossible. Professor Jacinto Hernández Cabrera and Kathleen M. De Jong assisted in the Spanish translation of the protocol.

The panel of educators that assisted in verifying categories were Dr. Roger S. Greenway, Kathleen M. De Jong, Jeffrey S. De Jong, and Wendy A. Deurloo. Their collaboration reassured me that my assumptions were basically correct.

The guidance of Dr. Ted Ward as chairman of the committee provided an encouragement to pursue the study. He functioned as helper, encourager, consultant, resource, and guide to the researcher and the research project. The wise counsel and help of Drs. S. Joseph Levine, Richard McLeod, and Lawrence Sarbaugh are much appreciated.

One who willingly gave of her time to expedite details was Geneva Speas. This was was especially helpful due to the geographical distance between the researcher and the committee during the final stages of the program.

Those who participated in the typing and preparation of the graphics were Sue Cooley and John Tolsma. Roger S. Greenway provided editorial assistance, which helped to make the writing smoother and readable. Jane Patete and Grace Mullen of the Westminster Theological Seminary Library assisted in obtaining books and resource materials. All of these persons helped to make the research project a manageable experience.

I am indebted to the many who listened to me, shared with me, and encouraged me to continue the project. They include my children and their families, former colleagues at Calvin College, present colleagues at Westminster Theological Seminary, and a large group of unnamed friends throughout the world.

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CHAPTER I

STATEMENT OF THE PROBLEM

When teachers of adults are asked to describe the roles they play in the classroom, how do they respond? If the teachers come from different cultures, will their responses be the same? Will they agree as to the nature of the educator's task? What relationship can be expected between the things they teach, their curriculum, and the methods they use in the classroom? What changes would they like to see in the curriculum and instruction?

The problem addressed in this research is two sided: the cultural biases of learners and the cultural blinders of educators. The problem that emerges in intercultural education is the gap between the role of educators as traditionally understood in the culture of the teachers and the expectation of the teacher's role and function among learners in the second culture. Persons on both sides of the intercultural gap suffer from a lack of understanding of themselves either as teacher or learners. Hence, expectations are violated and effective teaching and learning does not occur (Hesselgrave, 1978).

Purpose and Mode

The purpose of this descriptive comparative study is to inquire into the perception of role and the description of functions of

teachers of adults in three culturally contrasting situations: Mexico, South Korea, and the United States. The study investigates the relationship between roles and functions of adult educators within the three cultures and across the cultures. It also attempts to establish a relationship between curriculum content and methodology.

Nonformal church educators from the three countries are interviewed as to how they perceive their roles, and they are asked to describe the ways they function in their roles. Roles and functions are not separated from curriculum content and instruction, so the subjects are asked to describe the things they teach and their part in choosing the curriculum. They are questioned about learner expectations of teacher roles and functions, as well as the changes they and the learners want to see happen.

The interview contains two parts. The first consists of questions concerning roles, functions, curriculum, and methodology. The second section presents a rating scale on which the respondents judge statements concerning the role of the teacher. Each statement receives an importance rating. At the close of the interview, demographic data are requested.

Importance of the Research

Church educators, perhaps more than any other group of educators, have opportunities to work in short-term and long-term assignments in countries other than their own. For some time, educators in the United States have been aware of the importance of understanding another culture before attempting to teach in that culture.

Orientation programs help them in pre-exposure to new cultures. Now as third-world churches send teachers to other countries, a new generation of intercultural educators has emerged. Like their counterparts from Western countries, they find themselves in cultures that have philosophies, traditions, and world views very different from their own. These educators are not sure of the role they are expected to play, nor the functions that are appropriate.

Intercultural teachers of adults must bear in mind that their students, because they are adults, are deeply enculturated in the behavior patterns, beliefs, values, and world view of their culture. In addition, educators must be sensitive to the differences that lie beneath the surface, which stem from differing cultural perspectives and history, and which become snares on the path of effective teaching and learning if not recognized or taken into account. If intercultural educators conduct themselves in ways that the learners do not understand or approve, the teachers will become frustrated. The importance of this study lies in the discovery of some of the intercultural pitfalls and in the alerting of intercultural educators to the adaptations that they must make to be effective educators.

A side benefit of this study is the assistance it provides to adult educators who function within their own culture and who may find through the examination of this material an enlarged perception of their own roles and functions in relation to what and how they teach.

Triandis (1975) explained that roles are beliefs that certain kinds of behavior are appropriate for those people who hold particular

or special positions in society. Since teachers fall into this category, it is important for teachers of adults to understand how they perceive their own roles. These perceptions may come from a pedagogical role definition. Teachers who define their roles in such terms have taken their role models from teachers of children, not from teachers of adults. Other teachers of adults have not given much thought to how they view themselves as educators. They perform in certain ways without understanding the perception behind the behavior. This research helps adult educators recognize the value they themselves place on certain roles and urges them to explore and consider alternative roles.

From the above definition of role, it is plain to see that function and role are inseparable. Appropriate behaviors (functions) are manifestations of roles, and roles are "played out" through functions. If the research were limited to investigating perceptions of roles without considering functions of the roles, the research would be incomplete. This investigation encourages teachers of adults to distinguish between what they say is important for a teacher to do and what they actually do when they function as teachers. A comparison of matched role and function, which is included in the study, sheds light on how roles and functions fit together.

Vital for intercultural teachers of adults is the view they hold of their roles and the manner in which they function in the roles. Porter (1976) spoke to this point when he said that out of eight very important variables in intercultural communication, one is that of

roles and role prescriptions. Addressing the same issue, Sarbaugh (1979) wrote that "roles, as sets of shared experiences about how one behaves in a given situation, are another critical aspect of intercultural communication" (p. 42). Unquestionably, therefore, a second culture presents to educators a new set of perceptions as to teachers' roles and functions, and with those perceptions intercultural educators must seriously grapple. They must be sensitized to their roles and how they function in those roles, and how the roles of an educator in their own culture differ from an educator's roles in the second culture. This research intends to help intercultural educators examine their roles and functions openly and critically. On that basis they can investigate the expectations held by students in the receiver culture and with that knowledge prepare themselves to be more effective teachers.

In third-world countries, the task of training teachers for nonformal adult education often is assigned to North American specialists. It is crucial, therefore, that those specialists understand themselves as adult educators in the context of the receiver culture. They must understand the appropriate operational functions required by their roles, and the cultural expectations of the learners. They need to know how much they take with them and apply from North American educational research, and what elements they had better leave home. This research is intended to help intercultural specialists who are preparing curricula to train teachers of adults, and besides offering direct help to preparers of such curricula, it is meant to stimulate

further research in curriculum development for intercultural adult education.

The development of an ethno-andragogy is one of the long-range intentions of this study. The term "ethno-andragogy" is adapted from Harry C. Burger's work in the area of ethno-pedagogy, the teaching of children interculturally. Burger (1968) noted that teachers who have in their classrooms children representing different cultural groups must be sensitized interculturally so that they can identify and deal effectively with different students. Burger researched ethno-pedagogy and discovered information of great importance for intercultural education among children. The present study, likewise, focuses on intercultural education, but specifically of adults. It recognizes that the conceptual ingredients of ethno-andragogy have been circulating in American education circles for some time, but they have not been researched extensively nor organized in a systematic way for practical use in the classroom. The investigation at hand, therefore, intends to provide data and contribute to a development of an ethno-andragogy.

Research Questions

The research questions related to this descriptive study represent four areas of concern. The first relates to the roles of the teacher. The second involves functions of the role. The third deals with changes teachers report they would like to see and those they report their students wish to see happen. The fourth section is concerned with curriculum content and methodology. Each research

question investigates responses within and across the contrasting cultural situations represented in the study.

Research question related to the roles of the teacher:

What teacher roles do the subjects perceive they play, and how do they describe their students' expectations of the teacher's role?

Research question related to the functions of the teacher:

What operational functions do teachers of adults describe for themselves, and how do they report their students' expectations of the teacher's functions?

Research question related to desired change:

What changes do teachers want to see in curriculum and methodology, and what changes do they report for their students?

Research question related to curriculum content and methodology:

What relationship can be established between the reported curriculum content and the described functions of the teacher of adults?

Definitions

This research uses key words that deserve definition. They are defined here to provide a working vocabulary to understand the research.

Adult education: The process through which adults have and use opportunities to learn systematically under the guidance of an agency, teacher, or leader (Bergavin et al., 1963).

Andragogy: The process by which an adult learner moves from being a dependent person to a self-directed human being (Knowles, 1977).

Culture: A grouping of people who share common world views; they have similar ways of relating to one another and organizing themselves in groups of interdependent activities; they have developed and use similar tools and instruments; their overt behavior in all situations is similar; and the symbol system (language) for carrying out interdependent acts is the same (Sarbaugh, 1979).

Curriculum: Concerns what is taught, why, to whom, and under what conditions (Ward, 1980).

Curriculum content: Mainly the substantive information (subject matter) in a learning program, the "what" of education (Bergavin et al., 1963).

Ethno-andragogy: A term used to describe intercultural teaching of adults.

Ethno-pedagogy: Intercultural teaching of children (Burger, 1971).

Intercultural: A term used to describe processes across two or more cultures, such as intercultural communication between peoples of different cultures (Hesselgrave, 1978; Sarbaugh, 1979).

Function: The natural or proper action for which a person is fitted or employed; specific occupation or role (Webster).

Learner-centered: Responsibility of the learner or student in planning, designing, and carrying out curriculum content and learning activities in the class.

Locus/loci: A term used specifically in this research to designate the cultural group/s from which the subjects were

interviewed. The subjects were students in Presbyterian seminaries involved in adult education in churches and missions.

Method: An established or systematic order for performing any act or conducting any operation. The relationship established by an educational institution with a group of participants for the purpose of systematically diffusing knowledge among them. "Instruction" and "instructional methods" are terms used interchangeably with method.

Nonformal education: Education that is deliberate, planned, staffed, financially supported, functional, unrestricted to time and place, and, in general, responsive to need. It is not ladder-structured (Ward, 1983).

Pedagogy: The process through which children learn systematically under the guidance of a teacher (Webster).

Perception: Becoming aware of, directly or through any of the senses, especially to see or hear; or becoming aware of in one's mind (Webster).

Role: Beliefs that certain behaviors are appropriate for persons holding a particular position in a social system (Triandis, 1975).

Teacher-centered: Activities and functions for which the teacher is responsible in planning, executing, and evaluating (Bergavin et al., 1963; Webster).

Values: Ideas about what is good and bad, right and wrong, or proper or improper (Beals, 1967).

World view: Deals with a culture's orientation toward such things as God, man, nature, the universe, and other philosophical issues that are concerned with the concept of being (Samovar, Porter, & Jain, 1981).

In summary, the key words defined above provide a working vocabulary useful in understanding the study.

CHAPTER II

REVIEW OF THE LITERATURE

The two areas of literature discussed are topical literature and methodology literature. The topical literature includes the following sections: role and function of the adult educator, curriculum content, and the relationship between curriculum content and methodology.

Review of Topical Literature

The topical literature discusses role and function of the adult educator as seen from the perspective of North American adult educators, third-world and intercultural adult educators, religious educators, and specialists from the three cultures studied in the research. Other topical literature includes the role of curriculum content in adult education and the interaction between curriculum content and methodology.

Roles and Functions as Seen by North American Specialists

Years ago, Dewey (1938) wrote about teachers of small children who imposed adult standards on their learners. He realized then that the gulf between the experience of young children and the experience of the adult educators was so great and urged teachers in his day to be "helpers" and "guides" in the process of educating young children.

Today there exists a very different situation. Adult educators such as Knowles (1970), Tough (1979), and Verner (1965) have indicated that modern teachers of adults too often look at their role as if they were teachers of children, not teachers of adults. Dewey of the earlier era understood and today's educators understand the crucial issue of role perception. How teachers perceive their role and what they do to function in that role affect every part of teaching and learning. Serious educators must be concerned with both perception of role and function of role so that they may be effective teachers.

Knowles (1970) developed a list of nine roles of the adult educator. Five of the roles are learner centered. They are helper, guide, encourager, consultant, and resource. Four are teacher centered: transmitter, authority, disciplinarian, and judge. He also described six functions of an adult educator in andragogical terminology. They include the diagnostic, planning, motivational, methodological, resource, and evaluative functions. The roles and functions mentioned above form the basis for much of this research, and a rationale for their use appears in Chapter III of the study.

Knowles (1977) described the difference between a pure andragogue (learner-centered educator) and a pure pedagogue (teacher-centered educator). Pedagogues want students to feel completely dependent on them for learning, and they never try to move a student out of that dependency relationship. Andragogues, on the other hand, accept dependency at a time or place when a student needs that relationship, but have a sense of obligation to move the learner from

dependency to increasing self-directedness. The dependency relationship changes to one of interdependence.

Tough (1979) also urged learners to be self-directed and adult educators to be "helpers." He contrasted the warm, loving, approving, supportive, encouraging, friendly teacher with the one who desires to mold, steer, control, give information, and indoctrinate. The earlier group, or good andragogue, will promote a helping relationship between them and the learner. They promote problem solving, freedom, candor, interdependence, and mutual exploration.

Rogers (1969) introduced a new term and suggested that the adult educator be called "facilitator." The functions of the role of facilitator include setting the initial mood or climate of the class, helping the student in determining goals for learning, and developing with the student the motivational force necessary to significant learning. A facilitator is a flexible resource, a participant learner, and one who shares himself with the group.

When summarizing the above materials, it is discovered that specialists in the field of adult education have used a variety of expressions in describing the role and function of the teacher of adults. However, the language they have used stresses "helper" qualities of the role, and the functions described in the literature have a "learner-centered" focus.

Roles and Functions as Seen by Intercultural and Third-World Specialists

The next group of writers have had experience with other culture groups or in other countries. Most of them agreed with the previous writers in describing role and function, but because of their experience in other cultures and countries, their contribution is important to this study.

Mayers (1972) carried out the earlier theme of mutual exploration suggested by Tough. Intercultural educators should allow for creative learning to take place through discovery learning. Discovery learning, on the other hand, can only take place through cooperation and a mutual respect between teacher and learner.

Can an adult educator be called "teacher"? Boshier (1980) asserted that the term "teacher" is a wrong one. His descriptors for the adult educator were facilitator, agent, animateur, co-enquirer, catalyst, procedural guide, and resource person. Learners are not called "students" but "participants" along with the facilitator in the class.

Freire (1980b) has done more than any other educator to influence education and adult education in particular in third-world countries. The "banking system" of education is one followed by many traditional schools and oppresses men so that they cannot think critically. It keeps the learner dependent on the teacher. Freire described the adult educator who is part of the "banking system":

> the teacher teaches and the students are taught;
> the teacher knows everything and the students know nothing;

> the teacher thinks and the students are thought about;
> the teacher disciplines and the students are disciplined;
> the teacher chooses and enforces his choice, and the students comply;
> the teacher acts and the students have the illusion of acting through the action of the teacher;
> the teacher chooses the program content, and the students (who were not consulted) adapt to it;
> the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
> the teacher is the subject of the learning process, while the students are mere objects. (p. 59)

In contrast, Freire saw a different role for the problem-posing educator. The problem-posing educator is a subject-teacher creating with the learner-subject the learning conditions. The difference between subject and object is that subjects are active in their own learning while objects are acted upon and are passive. Freire's teacher is a co-learner with the student through dialogue and grows together with the learner. Mutual teaching and learning are indispensable functions of the teacher of adults.

O'Gorman (1978) spoke of adult educators in development as change agents. Her discussion of manifest and latent roles incorporated Freirian concepts. Knowles (1970) agreed that the adult educator is a change agent. Further research should be done to see the linkages between the O'Gorman latent and manifest change agent characteristics and the roles of adult educators in religious education.

Cropley and Dave (1978) added a dimension to the function of the adult educator, calling for new kinds of learning, participatory, co-operative studies, inter-learning, and inter-generational learning.

The adult educator models learning by starting with his own family and community.

In summary, intercultural and third-world educators have reiterated many of the same concepts as North American adult educators. Because they have used the same terminology as Knowles (1980) and have had experience in other countries, research such as this can use Knowles's categories satisfactorily.

Roles and Functions as Seen by Religious Education Specialists

Concern for community is a new note sounded in the discussion of role and function of the adult educator. This theme is noticeable in nonformal education research, especially when religious education is the focus.

Trester (1982) suggested a community-learning context for religious adult education called "Biblical Andragogy." Adult learners receive leadership training and have available to them modern biblical scholarly research in a learning community. This program is located in Ontario, Canada, and those who have participated say that the community is both caring and respectful. Trester argued that groups of adult learners are the richest potential source of creativity when they interact supportively, noncompetitively, and collaboratively. The teachers in this program have minimal roles because the program is learner centered.

Both the narrower and wider community are places for carrying out adult religious education. Elias (1982) defined the narrower

community as the church and synagogue. The wider community is the area in which the church or synagogue is located. Bergavin and McKinley (1970) and Ward (1976) agreed that education is successful in the church when it becomes a living, vital, and dynamic institution, a true community.

Richards (1975) and Groome (1980) spoke of the educator role as that of "servant." Teachers or facilitators have an "among" and a "being with" relationship with the learners rather than an "over" relationship. Groome took the image of Jesus Christ, the servant model, as his criterion for adult religious educators. This model emulates a self-emptying role, not "lording it over" students but entering into a mutual partnership, a dialectical relationship between learner and teacher.

According to Richards (1975), the roles of teachers have changed from organizational roles to those of interpersonal functions. Teachers in the church no longer look at what they do as a job, but instead as a gift that functions in interactions with the learners. This kind of teacher fits best in the nonformal class setting because in such a setting such gifts can be nurtured.

Braunius (1983) summed up what role a good adult educator in the church should try to become:

> Their [adult educators'] primary function is to be coordinators of participative, dialogical learning experiences. They are to be characterized as persons of faith, hope, love, and humility, as persons who are in communion with learners through genuineness, openness, understanding, and a high personal esteem, and as persons who provide co-intentional leadership, materials to which the group attaches significance, and a constructively critical example. (p. 179)

In summary, it can be seen from the above statements by church educators that there are some added dimensions to the roles and functions of the teachers. These include community, servanthood, and biblical attributes. Religious education is, by nature, unique. Consequently, such phrases expand on all other descriptors given by the specialists in the earlier sections.

Roles and Functions as Seen by Researchers of the Three Culture Groups

Since this research is a comparative study between three culture groups, researchers of the culture groups were consulted as to the general perception of role and function within the cultures. The definitions of role and function in Mexico, South Korea, and the United States are examined.

Role and function of teachers in Mexico. The role of the teacher in Mexico is generally prescribed, and functions are tightly and specifically defined (Mayers, 1976). Jose Vasconcelos, along with Antonio Caso, was one of the founders of Mexican modern education (Llinás Alvarez, 1979). He suggested that the teacher be a guide, but not at all in Knowles's sense of the term. He rejected Rogers's concept of teacher as facilitator, indicating that his idea of teacher is more of a manipulating pedagogue. Educators following the Vasconcelos model had always regarded the manipulating, authoritarian, and transmitting characteristics as those a teacher should have.

More recently, the writings of Freire (1980b) and Illich (1970) have influenced the perception of the role of the teacher in Mexico.

The reason that Illich and Freire are so popular among Mexican educators is two-fold: First, these writers speak to Hispanic people and understand their longings and needs. Freire is Brazilian, and Illich has had a long association with the Roman Catholic Church in Latin America. Second, evangelical education specialists have written very little concerning teaching and learning in the church or the school. So it is no wonder that the ideas of Illich and Freire are filtering into the educational systems. From the schools, the ideas are coming into the churches, both Catholic and Protestant. Neither the Mexican schools nor the churches seem to give educators direction as to where they should go (Hernández Cabrera, 1984).

Role and function of teachers in South Korea. Roles are prescribed and functions are tightly and specifically defined in South Korea. The teacher's role was described by Crane (1967):

> Korea is an exceptionally nice country for teachers. Teachers receive great deference from their students according to traditional Confucian ethics. The fact that many foreigners have come to Korea in the role of teacher or advisor has given them a pleasant status and a following which would not have been offered, in all probability, had they come as businessmen or merchants. A teacher is surrounded by admiring and adoring students. Some students try to become disciples of their favorite teacher, and would like to live close to him for life. (pp. 43-44)

The concept of authority is built into the role of the teacher in South Korea. Authoritarianism, or the value attached to the center of authority, is apparent in the role of the teacher and in the role of the pastor of the church. Often the teacher and the pastor are the same person. Such individuals in both positions assume very strong positions of authority in the minds of their students (Crane, 1967).

Because the concept of the authority of a teacher is so prevalent in South Korea, an ordinary person who has knowledge is often reticent to share the knowledge. A teacher's role is prescribed or given, and a person must await the bestowal of the role before officiating in the role (Field Notes, 1983).

In discussing areas of evangelical education in the liberal arts, Wentworth (n.d.) suggested that Christians who have a developed Christian perspective in their fields can, at the grass-roots level, begin to pass on their knowledge. Often they are reluctant to do that because the mind-set of the teacher as the authority is so strong. Wentworth encouraged the South Koreans to overcome the idea that a teacher has to be an "expert." He would like to see adults teaching adults.

South Korean teachers play so strongly the role of the authority figure that they try very hard never to lose face. Vulnerability is considered a weakness, a disgrace (Crane, 1967). Teachers will never admit that they do not know the answers to questions. They will give an answer if it is correct or incorrect, just to save face (Shin, 1984).

Role and function of teachers in the United States. The role of a teacher in the United States is generally attained, and the functions may be described in a general way, encompassing a variety of tasks (Burger, 1968). Most teachers in church-education programs have attained their roles through the demonstration of gifts. The

organizational roles of today's teacher are not emphasized as much as interpersonal functions (Richards, 1975).

Summary. The members of a culture will usually look at roles and functions of the culture in one of two ways. Some cultures look at roles and functions as prescribed and defined tightly and specifically. Mexico and South Korea fit this category. Other cultures look at roles and functions as attained and defined loosely and generally. The distinctions in the cultural perceptions of role and function will be more fully discussed in Chapter V.

Curriculum Content

The role and function of the adult educator cannot be separated from the content of the curriculum or the methodologies used. First the literature of curriculum content will be reviewed, and then the relationship between content and methodology will be discussed.

Freire (1980b) discussed curriculum content but placed more emphasis on purpose than on content. He explained that specific subject matter of education is of little importance. Purpose and process are emphasized to allow learners to become involved in the creative process of reflection and action (praxis).

> For the dialogical, problem-posing teacher-student, the program content of education is neither a gift nor an imposition--bits of information to be deposited in the students--but rather the organized, systematized, and developed "re-presentation" to individuals of the things about which they want to know more. (p. 82)

Freire wrote more explicitly concerning process and content in religious education:

> How must my attitude be, for example, before the Word of God? I think that my attitude cannot be the attitude of an empty being waiting to be filled by the Word of God. I think also that in order to listen to it, it is necessary to engage in the process of the liberation of man. Because of this, I think that theology, such a theology should be connected with education for liberation--and education for liberation with theology. (Elias, 1976, pp. 64-65)

Srinivasen (1977) stressed the need for developing curriculum content within the group itself, encouraging an active learning role by the group, allowing them to prepare and sequence what they want to learn. Such a participatory method, suggested by Srinivasen, was successfully accomplished in two different adult church classes (Braunius, 1983).

Certain church educators have emphasized the fact that God's people are situated in real history. Both Everist (1983) and Freire (1973) stated the importance of this concept. Everist called curriculum "God and God's people gathered together at a certain place in history" (p. 12). Freire, with a deep sense of the church in history, argued that neither churches nor education can be neutral toward history. Curriculum content would be radically revised if these writers were heeded.

Curriculum content in religious education is perceived by some as merely cognitive data presented by the teacher, having little to do with the experiences of the learner and overly concerned with the topics of instruction. McKenzie (1982) reported that the fixation of the teacher is basically a concern for "what" must be imparted to the learners in the class. Dewey (1902) advocated a curriculum that is based on the experiences of the learner, not a subject-centered

content. "It is he [the learner] and not the subject matter which determines both the quality and quantity of learning" (p. 9). If the curriculum must be learner centered, the establishment of goals must be done in terms of the students, not in terms of the teacher, nor in terms of the subject matter (Schauffele, 1983).

Evangelical church leaders have strongly insisted that theology and curriculum content cannot be separated. Richards (1982) emphatically said, "The content, method, goal of the educational enterprise will all be theologically determined" (p. 204). Religious educators must concern themselves with theological content and tradition, for that is what the learning community of the church is concerned with. The learner, coming into a religious class, expects that content area to be part of the curriculum. The learner expects to discover and understand the theological perspective of the religious community. However, the content area is not exclusively found within teachings, creeds, and confessions of the religious community, but is also built on the experiences of the learner. Without the theological content, the curriculum of religious education becomes no different from secular education (Huebner, 1982, p. 366).

Westerhoff (1982) suggested that some curriculum developers in religious education are not as concerned with content as they should be.

> What is the content we are going to make available and what are we going to do with it, are we not asking if it is possible to be a Christian and believe whatever one wishes or interpret the community's tradition in any way one pleases? . . . We live in a wasteland of relativity where individuals believe they can write

> their own creeds and interpret Scripture any way they like. Catholicism's concern for ordered authority may lead to tyranny, but Protestantism's concern for freedom will only lead to anarchy, a far greater danger to community. (p. 435)

The importance of the creeds, Westerhoff continued, is to serve as criteria and norms for believing and behaving. A Christian teacher may not just teach his own opinions or even encourage private opinions, but only to propagate and defend "the faith once given to the saints." "The modern mind," said Westerhoff, "stands under the judgement of the Kerygma" (p. 435).

Theologically determined curriculum need not be structured in a traditional, nondevelopmental way. Richards (1975) insisted that curriculum can be designed more for structuring of roles and relationships than for communication content. How the teaching and learning take place may be more important than the specific content area.

It is vitally important, therefore, to make clear that changing the Word-content of curriculum is not the object of the discussion. Rather, the object is to make the Word-content clearer, more relevant, and applicable to learners especially within different cultures. (Examples of contextualized curriculum are found in Appendix F.)

Wylie (1967) expressed this concern in vivid language when she wrote:

> How does one express the Christian faith in a vocabulary where Buddhism has shaded the overtones and undertones of each important word? Love and compassion, so beautiful and rich with meaning to the Christian, suggest shades of evil desires to be pushed aside. How does one teach forgiveness when few are willing to face the pain and shame of repentance in order to attain the reconciliation in a culture that condones separation as a logical solution to the problem of estranged relationships? (p. 11)

Four mentalities described by Pleuddemann (1984) discussed perspectives that produced curriculum content in religious education. The first, a "harmonized mentality," appeared at the end of the nineteenth century. Christian scholars viewed scholarship as harmonious with the Christian faith, provided it was competent. Hence, Christian educators encouraged learners to be competent scholars in their area of interest.

The second, the "fortress mentality," surfaced during the time when Darwin's theory of evolution was first making its impact. It was also the time when scholars in Germany developed a higher critical view of the Bible. Scripture became little more than a valuable religious book, but lacking in divine authority. As a result of the "fortress mentality," teaching in the evangelical church became heavily oriented toward Scripture exposition and lacked the discovery-orientatedness it had had during the earlier time of "harmonized mentality." It was considered more important to give right answers than to think critically and creatively. It was common opinion that the knowledge of Scripture, even mere rote knowledge, would produce the desired godly life.

The third mentality, "cultural-intellectual," confronts the learner with the impetus to discover truth in the whole of God's world. All disciplines and studies are regarded as "known to God and so may be God's truth whether found in the Bible or elsewhere" (Holmes, 1977, p. 9). In this more modern perspective, scholars are encouraged to redeem all academic disciplines and to "think Christianly."

Pleuddemann (1984) suggested that this mentality does not concern itself fully enough with the state of the world. In a society fraught with disorder and injustices, more concern needs to be shown "toward reconciliation, with each other, with God, and with the environment" (p. 125).

The fourth mentality is the newest and is called the "reconciliation mentality." It springs from a cognitive-developmental framework. From the reconciliation framework will come a theory of curriculum for reconciliation. It will be a curriculum that will concern itself with reconciling humankind, people with God, and people with the environment. New descriptions of curriculum content will be expected, along with the development of methods that enhance the implementation of the program. This is a very recent approach and will be expected to elicit further comment on the part of religious educators.

In summary, the religious-education specialists cited have sensed that curriculum content must be redefined for adult learners in the church. How it will be redefined depends on the sensitivity the educators have to their own roles and functions. If they are willing to be creative and concerned, they will allow more freedom on the part of the learners in decisions and development of curriculum content.

Relationship of Curriculum Content and Methodology

The question often lurks in the minds of educators: Does a relationship exist between the topics or kinds of things one teaches and the methodology used in the teaching?

Taylor (1984) argued that there is at least an indirect relationship between theology and educational methods. A theological system has character as well as content, and its character can have an effect on method or practice. Dewey began an experimental school at the University of Chicago during the beginning of the twentieth century. At the same time a laboratory school developed at the Union Theological Seminary in New York City. Interestingly, Taylor suggested that there may be a relationship between liberal theology and liberal or experimental methods. He added, however, that orthodox and evangelicals no doubt use the same methods.

Pleuddemann (1984), in discussing methodology in religious education, thought that philosophical questions should be answered before plunging into methodology. The fact that the church possesses an authoritative Bible, which it regards as the infallible rule of faith and life, and a theology and tradition that the church purports to proclaim, does not by itself limit the church's methodology to telling and transmitting. According to Pleuddemann,

> If a dialectic, praxis, disequilibration model is integrated with a high view of Scripture, the role of the teacher becomes much more than transmission of content. Tensions between discovery methodologies and expository methods can be harmonized. Scripture is not merely a body of content, but a map to guide experience. Scriptural knowledge becomes a tool for a developing pilgrimage, not the aim of the pilgrimage. (p. 132)

Cully (1984) agreed with Pleuddemann, stating that curriculum goals seem to produce certain teaching methods. If the goal is Bible knowledge in the form of biblical facts and statements, the learner simply has to memorize Scripture verses and play Bible games and

quizzes. But if growth in Christian living is the goal, other methods may be used and problem-solving activities added. The educational approach that focused mainly on the understanding of Christian beliefs, for many relied on catechisms and creeds to communicate, which in turn were expected to result in godly faith and life. More recently, however, credal statements are used more descriptively and more in relation to life and experiences. It is recognized that while learning definitions is necessary for faith, exploring and affirming the content of faith require additional methodologies.

Summary

The discussion on the relationship of curriculum content and methodology suggests that evangelicals with a high view of Scripture can indeed use new instructional methods if the methods are appropriate to the curriculum content and help the learner discover and apply biblical truths.

Review of Methodology Literature

Bochner (1976) studied roles interculturally and came to the conclusion that dominant roles in a culture tend to pervade all aspects of an individual's cognitive, affective, and behavioral domains. The study seemed to indicate that if in this research it is found that the adult educator's role is strong in terms of either Knowles's learner-centered or teacher-centered categories, those who prepare curriculum for the adult educator would have to take this role perception into their planning in a serious and careful way.

Morrill (1972) studied American advisors in Thailand who valued a "neutral consultant" role. The Thai advisees did not appreciate the Americans' perception of the role. They wanted the foreigners to conform to their own perceptions. The characteristics the Thais valued were: people who would contribute work, time, and technical advice; supply the needed technology; be interested in the Thai culture; and show a friendly and likable personality. Better intercultural communication took place when these perceptions of role were uncovered and understood.

Pattnaik (1980) studied role perceptions of teachers in India and concluded that sex, experience, and rural versus urban teaching duties affect the norms that various groups hold for teachers.

North American studies have included perceptions of ideal roles of teachers in comparison to actual roles. Evans (1981) studied resource teachers in learning-disability classes and found a significant difference in the perceptions of the administrators, classroom teachers, and the resource teachers themselves. Davis (1976) studied role perceptions and occupational behaviors among elementary and secondary reading teachers. He found that elementary and secondary teachers differed greatly in their occupational behaviors because of the perception of their roles. Teachers fulfilled their roles in the way they perceived them.

Bochner (1976, 1977) studied both ethnic roles and religious role differentiation interculturally. His studies give some idea of the problems of researching role across cultures. Equivalency of

instruments, concepts, terms, findings, and comparisons was discussed. Catford (1964) and Nida (1964) both considered meaning across cultures a crucial area. This includes the meaning of words and sentences, as well as the meaning of intervals. Werner and Campbell (1970) suggested that if there are difficulties in this area, back translation may force the source-language instrument to be revised.

In summary, many have written about how to do intercultural research in general. Only a few have attempted to research role and function interculturally. Even though it may be a difficult type of research, with the world becoming smaller and more educators travelling to other countries, it is expected that more such studies will be forthcoming.

CHAPTER III

METHODOLOGY

The purpose of the research was to inquire into the relationship between roles and functions of the adult educator. It attempted to establish a relationship between curriculum content and methodology used in adult religious education. Teachers of adults from Mexico, South Korea, and the United States were interviewed.

Population

The population of the study consisted of pastors and seminarians in Presbyterian schools in Mexico, South Korea, and the United States. They were all adult educators in churches and missions in their own and in other countries.

Sample Selection

The subjects for the study were members of three culturally contrasting situations. The first was a group of South Korean pastors and missionaries who attended a Missionary Training Institute near Seoul, South Korea, during June and July 1983. The Missionary Training Institute in Seoul, South Korea, is a part of the General Assembly Presbyterian Seminary. The institution is patterned after Westminster Seminary in Philadelphia, Pennsylvania. The courses are the same, and

most of the requirements are identical to its North American counterpart. The classes are very large (as many as 100 to 200 in a lecture hall), and the lecture method is used almost exclusively.

Some of the subjects in the Korean group had already finished seminary. They, along with the others, were attending the Missionary Training Institute, studying with a view to work in intercultural ministries.

The subjects were volunteers from approximately 30 students from the upper-level English as a Second Language classes that were being held as part of the training program. Twenty-five subjects agreed to be interviewed. The age range of the group was 23 to 46, with the median age of 33. Twenty subjects received the major part of their education in urban centers, four in rural areas, and one in a small town.

The second group of subjects were volunteers from the student body of the Seminario Juan Calvino in Coyoacán, Mexico, a district in Mexico City. Of the 28 students enrolled in the seminary, 25 were interviewed. The seminary in Mexico City is structured similarly to Calvin Seminary in Grand Rapids, Michigan. The first missionaries who came to teach at the seminary had graduated from Calvin Seminary. The curriculum is an approximate transplant from the seminary in Grand Rapids. The only differences are courses offered in composition and writing because many of the students have not had training in this area and they need such courses to improve their writing skills.

The classes at the Mexican school are primarily lecture style, with some time given to discussion. The students expect to receive information from the professors, and that model determines how they study for the courses. They would much prefer to hear material from the professor than to read a text (Greenway, 1984).

The age range of the group was 17 to 39, with the median age of 23. Students in Mexican seminaries begin their training with less formal education than in many other countries. They often come from rural areas to urban centers to further their formal education and take seminary studies as well. Students take seminary classes while they finish their junior high, high school, or university studies. This accounts for the lower median age of the Mexican group. Thirteen subjects received the major part of their education in urban centers, 12 in rural areas.

The third group of subjects were members of a class, "Ministry and Missions," taught in the Spring semester 1984 at Westminster Theological Seminary, Philadelphia, Pennsylvania, in the United States. Of the class of 40 students, 30 had been born in the United States. Of the 30, 25 were interviewed. The age range of the group was 22 to 38, with the median age of 28. Ten subjects received the major part of their education in urban centers, 12 in small towns or suburban centers, and 3 in rural areas.

Westminster Theological Seminary in Philadelphia, Pennsylvania, is an independent seminary of nearly 500 students and is committed to the Presbyterian faith and form of church government. It resulted from

a split from Princeton Theological Seminary in Princeton, New Jersey, more than a half century ago. Westminster is known for its high academic standards and classical approach to theological education. All students must become proficient in the Hebrew and Greek languages, and the school offers graduate degrees at the master's and doctoral (Th.D. and Ph.D.) levels. Students tend to be conservative in their outlook in many areas, religious and practical, and surveys in the past showed they preferred the lecture method in the classroom (Self Study, Westminster Theological Seminary, 1978).

Educational Ministry in the Church

All the subjects in the study were engaged in some form of educational ministry among adults in their churches, missions, or home Bible-study groups. The educational ministry of the churches in Mexico and South Korea took form from transplanted models brought by Presbyterian missionaries and teachers from the United States during the beginning of the twentieth century. The models changed through the years, but the content of the teaching remained. The doctrines and confessions of the church, biblical studies, and application of biblical truths are still taught today.

The mandate of the church is to teach and is recorded in Matthew 28: 19,20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. . . ." The teaching mandate is a bond that unites peoples and

produces a commonality of task and purpose in the educational ministry of the church. This bond supersedes races, languages, and cultures.

Research Procedure

The research data were gathered in interview times of approximately 30 minutes per subject interviewed. They took place in South Korea during June and July 1983, in Mexico during February 1984, and in the United States during March 1984.

Before the Interview

In each of the countries where the interviews were held, the researcher explained to the entire group of students concerning the topic of the interview and the nature of the interview process. The explanation was translated into Korean by the professor in charge of the training session. Spanish was used by the interviewer in Mexico to explain and conduct the research. English was used in the United States.

Uppermost in the mind of the interviewer was the importance of a trust relationship between interviewer and subjects in order to obtain honest data. During the first week in South Korea, the interviewer took time to get to know the students, talk to them, and develop feelings of trust and openness. During the second week, the interviews began. Students who volunteered for the interviews signed up at the beginning of each week of classes until the interviews were completed.

Four days were spent in Mexico before the interviews began. The interviewer took time to speak with the students and become better acquainted with the educational ministries in which they participated.

The subjects from the class at the seminary in Philadelphia needed no time for building trust since they knew the interviewer through personal contact in the social activities of the school and on the campus.

During the Interview

A carefully structured interview procedure and sequence of questions was administered to each subject during the interview. The research instrument included three sections: questions concerning perceived roles and described functions of the adult educator, a role-importance sorting task (RIST) activity measuring the perceived importance of the roles of the adult educator, and the gathering of demographic data.

Specifically, the following step-by-step procedure was used during each interview:

1. Introduction and statement of purpose of the interview
2. Administration of the interview protocol
3. Gathering of personal data
4. Conclusion of the interview

All of the interviews were tape-recorded as well as recorded in writing in data-collection notebooks. The tape recordings were used to verify the data and to assure the researcher that care had been taken to capture the essence of what was spoken in each interview.

Translators for the Interviews

Two translators assisted the researcher with the interviews in South Korea. Both women were fluent in Korean and English and had had intercultural experience working and studying with North Americans. The researcher oriented them in the elements of the interview procedure and the protocol, explaining what the expectations were as to manner of response and probing for clarification. The two translators met with the researcher during the interviews to discuss what was happening.

Rationale for Use of Knowles's Categories for Research

Malcolm S. Knowles is a North American adult education specialist, well-known for books and journal articles researching the field. He revitalized the term "andragogy" and has urged adult educators today to study carefully the distinctions between pedagogy and andragogy. Knowles (1970) identified nine roles of adult educators. Five are considered desirable and four not so desirable. Speaking of the teacher of adults, Knowles stated, "His part in the process is that of helper, guide, encourager, consultant, and resource--not of transmitter, disciplinarian, judge, and authority."

Six functions with definitions are included:

1. Diagnostic--Helping the learners diagnose their needs for particular learnings within the scope of the given situation.
2. Planning--Planning with the learners a sequence of experiences that will produce the desired learnings.

3. Motivational--Creating conditions that will cause the learners to want to learn.
4. Methodological--Selecting the most effective methods and techniques for producing the desired learnings.
5. Resource--Providing the human and material resources necessary to produce the desired learnings.
6. Evaluative--Helping the learners measure the outcomes of the learning function.

The question is often asked if distinctions originated and applied in North American educational research can be transferred to other cultures. In other words, can Knowles's categories be used in intercultural research? If one had little evidence that third-world educators agreed with Knowles in describing role and function, one might hesitate to use his descriptors and definitions in this research. However, adult educators such as Freire (1980b) and Srinivasen (1979) both spoke of a teacher of adults using much of Knowles's terminology.

Freire (1980b) listed the characteristics of the traditional teacher who uses the "banking system" approach to education. The teacher is the one who chooses, disciplines, talks, knows everything, and sets himself up as an authority symbol. All of these characteristics fit the roles of Knowles's teacher-centered descriptors. In an earlier journal article, Freire (1971) gave suggestions to teachers of adults. He asked that they be humble, loving, and helpful guides in the learning process, never analyzing for the student, but coordinating the

discussion. These descriptors fit Knowles's learner-centered role category.

Srinivasen (1979) wrote that a skillful facilitator (teacher) should begin where the learners are and help them to move to where they want to be. This is done without reverting to the dominant role of the traditional teacher. In divesting themselves of their authority role, adult educators encourage the learners to become responsible for their own learning. Again, Knowles's language comes through.

Can Knowles's categories be used for research in nonformal education, specifically in religious education? In reply to this question, we turn to Ward (1976) and his description of the task of religious educators: "Teaching is a matter of working encouragingly with learners as sharers of experiences. It is not the place of the teacher to determine what the learner needs and to pre-package and prescribe a load of learning tasks" (p. 3). In addition, Richards (1975) called religious educators catalysts, stimulators, helpers, guides, and coordinators. They are neither bosses nor authority symbols. Since these educational specialists used almost identical terminology, in full agreement with Knowles, it can be concluded that the categories can be used in this research.

Instrumentation

This study used an interview protocol based on Knowles's (1970) categories of roles and functions of the adult educator. It included questioning concerning the curriculum content and methodologies used in adult education in the church, including changes in curriculum and

instruction. (See pages 44-47 for instrument and role descriptors for the RIST statements.)

The first part of the instrument included open-ended responses to questions. Probing techniques were used to help the subjects to understand the essence of the questions and to express themselves in their replies.

The second section of the instrument used a Likert-scale-type questionnaire. Ten learner-centered role statements and ten teacher-centered role statements based on Knowles's categories were judged by the subjects as to their importance for the adult educator. The statements were typed on 5" x 7" cards, and each subject, after reading the statements one at a time, selected an importance category in which to place each card. The categories were also listed on cards shaped like tents, and each was easily distinguishable from the other. The four categories were: Very Important, Important, Less Important, and Not Important. This section was designed to measure the perceived importance of learner-centered and teacher-centered roles as described in the statements of the questionnaire. Demographic data were collected at the end of the interview.

Translation

The instrument was translated into Korean and Spanish. A committee of two from each language group checked the translation for linguistic accuracy and smoothness of communication. The interview protocol was back-translated, and adjustments were made to produce a

more accurate wording. When the researcher arrived in South Korea and later in Mexico, the protocol was checked once more by a native-language speaker in the country. These language consultants were also adult educators. Before the translation was put into final form, certain adjustments were made in view of the local-language usage to facilitate smoothness and the most accurate communication.

Validity Check

A panel of three adult educators with intercultural experience judged the matrix (Figure 1) of the six functions described by Knowles and their appropriateness in terms of the three-level rating. The matrix was used to characterize the subjects' responses to items two and three of the first section of the interview protocol. Those items that did not receive high ratings were modified or discarded.

To insure content validity, or that the statements of the Q-sort in the second section of the questionnaire represented what the researcher believed they represented, the panel judged the statements as to how close they appeared to be within their knowledge of Knowles's categories of roles of teachers of adults. The panel was asked to rate the statements: High Agreement, Average Agreement, Low Agreement. All average- and low-agreement statements describing roles were modified or discarded. Isaac and Michael (1981) suggested this method for construction of Likert-scale items.

Since the instrument was not designed to measure a construct but to measure subjects' responses to statements of role descriptions and to say how they function as teachers of adults, construct validity

	Learner-centered Functions 3	2	Teacher-centered Functions 1
A. DIAGNOSTIC	Helping learners diagnose their needs for particular learnings within the scope of a given situation.		Deciding for the learners what their needs are.
B. PLANNING	Planning with the learners sequences of experiences that will produce the desired learnings. Set goals together.		Planning for the learners. Preplanned content. Set goals for the learners.
C. MOTIVATIONAL	Creating conditions to help learners learn: trust, informality, openness, mutuality, warmth, care.		More formal conditions: coldness, aloofness, discipline, sterility, lack of emotion, control.
D. METHODOLOGICAL	Selecting different methods, effective for different learnings, innovations, discussion, freedom of expression.		Choosing convenient methods for the teacher: lecture, little discussion, little innovation.
E. RESOURCE	Providing human and material resources to produce desired learnings.		Does not provide all that he can. Feels threatened by outside human resources.
F. EVALUATIVE	Helping learners measure the outcomes of learning experiences. Encourages through measurement.		Measures content and skill learning through written testing.

Figure 1.--Function/scoring matrix.

was not a major concern of the instrument. The instrument was not intended to predict behavior, but rather to study relationships between perceived importance of roles and functions described to carry out the roles.

The researcher's determination to make the data easier to display and to understand as well as allow for a clearer frequency tabulation made it necessary for the researcher to group responses into categories. The categories, chosen by the researcher, were based not only on the responses given by the subjects but on the culture of the subjects as well. The same panel of three adult educators validated the categories used to group the data displayed in Chapter IV of this study.

Reliability Testing

The instrument was field tested, given to two subjects in each culture, and readministered after two hours to assure that it was not vulnerable to changes in the subject's mood, situation, and/or environment. Oscar (1970) used the reinterview method for a structured interview schedule. He found that, when open-ended questions were used in an interview, reliability declined in proportion to the length of the interview.

Coder-Reliability

Pareek and Rao (1980) suggested that the coding task, when it involves both a search procedure and an evaluative judgment, can lend itself to measurement error. The researcher was aware of the problem

INTERVIEW PROTOCOL

1. Who are the learners in your church classes? Describe them.
   Why are they attending the class?
2. What do the students expect to happen in the class?
   What are they looking for?
3. What are two important things you do as a teacher in the class?
   Why are they important? How often do you do them?
4. If you were a teacher of adults in a regular school, would you do the same things you mentioned in Question 3? Why?
5. If you were a teacher of children, would you do the same things you mentioned in Question 3? Why?
6. Who determines <u>what</u> is taught in the class?
   Do you, the teacher, have input?
   Do the students have input?
7. What kinds of things do you teach in the church classes?
8. If you could change <u>what</u> you teach, what would you change?
9. If you could change <u>how</u> you teach, what would you change?
10. What do you think the learners would want changed if they could make decisions about the class?

A SCALE FOR MEASURING PERCEPTION OF IMPORTANCE OF ROLES OF THE ADULT EDUCATOR

This questionnaire is designed to find out what you think about the teacher's roles. There are 20 statements. You will decide if the statement is very important, important, less important, or not important.

1. The teacher controls what happens in the course.
2. The teacher helps the students find out what they need to know.
3. The teacher and the students set goals together for the course.
4. The teacher lectures and the students take notes.
5. The teacher encourages the students when they have difficulty understanding the lesson.
6. The teacher uses different teaching methods.
7. The teacher judges whether students answer a question right or wrong.
8. The teacher allows for little discussion.
9. The teacher and the students together decide what order they want to do things in the class.
10. The teacher discourages students when they want to express themselves.
11. The teacher judges the students by how much they learn of the content of the course.
12. The teacher makes all the decisions about the course.
13. The teacher helps the students find learning materials.
14. The teacher admits that he does not always know the answers to questions.
15. The teacher is available to explain and help the students.
16. The teacher plans the course and everyone in the class does the same work.

17. The teacher states facts and ideas and the students accept what is taught.

18. The teacher takes extra time to help students and talk with them.

19. The teacher is the only and best resource for the students.

20. The teacher encourages students to say what they believe.

DEMOGRAPHIC INFORMATION

1. Age: _____

2. Background: Rural _____

   Village or small town _____

   City _____

   Large city _____

3. Do you plan to work as an educator (missionary) in another country? _____

   Which country? _____

ROLE DESCRIPTORS-- RIST STATEMENTS

1. Authority
2. Helper
3. Guide
4. Transmitter
5. Encourager
6. Resource
7. Judge
8. Disciplinarian
9. Guide
10. Disciplinarian
11. Judge
12. Authority
13. Resource
14. Consultant
15. Consultant
16. Authority
17. Transmitter
18. Helper
19. Authority
20. Encourager

and taped the interviews to double-check any response or item that might leave a question or doubt in the mind of the researcher.

External Validity

Brown and Secrist (1980) indicated that intercultural research, because of its generalizability problems, has potential for yielding valuable information about universality. They maintained that if a finding endures despite the rigors that result from the heterogeneous nature of intercultural work, conclusions of universality have a high probability of being correct. Intercultural research may be said to be more universal in its information than other research.

Scoring the Instrument

Section One of the interview consisted of open-ended responses given to ten questions. The information given by the subjects to items two and three was categorized by the researcher as to both role and function. These items were:

What do the students expect to have happen in the classroom?

What are they looking for?

What are two important things you do as a teacher in the class?

The nine role categories were those of Knowles: authority, disciplinarian, judge, transmitter, helper, encourager, resource, consultant, and guide. The functions were diagnostic, planning, motivational, methodological, resource, and evaluative. The function categories had three levels:

Level 3--Learner-centered
Andragogical

Level 2--Some of both levels
in the description

Level 1--Teacher-centered
Pedagogical

The descriptions of the functions and their categories are found in Figure 1.

A function was given a score of "3" if the statement of the subject in the response included all or most of Knowles's definition of the function. For example, "Methodological 3" was given to a statement such as the following: "Facilitate discussion and interaction." A "Methodological 2" rating was given to "Try to be a good communicator," and a "Methodological 1" to "Dispense information."

The subjects' responses were judged first by the researcher and then submitted to three adult educators for their evaluation. This allowed for four scores on each item, and the four were tabulated. Each item was required to receive three similar scores to be recorded as data. If only two of the four scores were similar, the response was reviewed by a fifth panel member who rated the item. Of the almost 300 responses to questions two and three, only five statements had to be reviewed by the fifth person.

The researcher gave a role descriptor to the statements of items two and three. This meant that each item received two judgments, that of function and that of role. The role descriptors were again from Knowles's nine categories. The findings in the RIST and in items two and three of the first part of the protocol served as a check

on each other. Again, the role descriptors were submitted to the same panel of three for validity.

In the second section of the interview, subjects placed the RIST cards containing statements of teachers' roles into the following categories: Very Important, Important, Less Important, and Not Important. After the subjects completed the RIST, the researcher marked the results in the data book. This section was given a coding for statistical computation. What follows is a listing of the learner-centered and teacher-centered role statements and the rating number for value categories (see pages 45 and 46).

Learner-centered role statements
(Statements 2, 3, 5, 6, 9, 13, 14, 15, 18, 20)

Teacher-centered role statements
(Statements 1, 4, 7, 8, 10, 11, 12, 16, 17, 19)

The ratings given for each value category were:

Very Important--4
Important--3
Less Important--2
Not Important--1

Delimitation of the Study and Generalizability

The choice of the three loci--Mexico, South Korea, and the United States--was largely due to teaching opportunities given to the researcher in those countries. The three loci represent a kind of representative sampling of Latin American, Asian, and Western nations.

The generalizability of the study is limited because the population sample was restricted to students in Presbyterian seminaries

and because each culture is, at best, only partially representative of its area of the world. Further research can be done, however, replicating the study using the same research techniques in other cultures. Such research could lead to experimental studies to confirm scientifically the findings of the data.

CHAPTER IV

FINDINGS

The research was concerned with how adult educators perceived their roles and described the functions of the roles. Relationships between roles and functions and between curriculum content and methodology were investigated. Those relationships were studied comparing responses of subjects within each culture group (locus) and across the culture groups (loci). The interview protocol included both direct questioning and indirect probing through a Likert-type instrument designed to measure importance of the roles of the adult educator.

Data are discussed and displayed in the following order: roles of the adult educator, functions of the adult educator, curriculum content of the classes, methodology used in the classes, and changes proposed in both curriculum and methodology.

Roles of the Adult Educator

The roles of the adult educator in nonformal church classes were investigated in two ways: first, through direct questioning in which the subjects were requested to describe two important things they did in the classroom, and second, in an indirect manner, asking subjects to rate the importance of their roles through the use of a measurement scale.

Direct Questioning

Subjects from the three culture groups were asked to describe two things they did in their adult church classes. The researcher, with confirmation of a panel of three, gave role labels to the statements. The learner-centered and teacher-centered role labels were the ones listed and described by Knowles (1980). The learner-centered roles included encourager, helper, guide, consultant, and resource. The teacher-centered category consisted of transmitter, authority, judge, and disciplinarian. (See Table 1.)

Table 1.--Roles and frequencies reported by subjects.

	Mexico	South Korea	USA	Total
Learner-centered roles				
Encourager	13	5	9	27
Helper	5	7	5	17
Guide	1	0	0	1
Resource	6	4	21	31
Consultant	1	0	1	2
Teacher-centered roles				
Authority	3	2	2	7
Transmitter	21	30	12	63
Judge	0	2	0	2
Disciplinarian	0	0	0	0
Total responses	50	50	50	150

What appears evident from Table 1 is that certain roles were reported more frequently than other roles. In the learner-centered role category, all three groups favored ENCOURAGER, HELPER, and RESOURCE. In the teacher-centered role category, TRANSMITTER was the overwhelming choice in each of the loci.

The highest frequency count out of the 50 total responses in a single group for any one role was TRANSMITTER with 30 Korean responses and with 21 from the Mexican subjects. RESOURCE received 21 responses from the USA subjects.

Examples of the responses are given below, with preference given to the roles most frequently reported.

Learner-centered role categories.

ENCOURAGER: Mexican adult educators often used the term "encourage" in their description of what they do in the classroom. "I encourage dialogue between the teacher and the students." "I encourage the student." "I encourage the class to get acquainted with one another." The Korean respondents used a motivational term to express their idea of ENCOURAGER. "I try to create an atmosphere for better learning," and "I create an atmosphere for fellowship." Responses from the USA included "I try to make the class feel comfortable," "I allow for opportunity for sharing," and "I try to make the students comfortable so they express their own ideas."

HELPER: The Mexican respondents described their roles as HELPER in these terms: "I help the students learn the Bible," "I help the students get closer to Christ," and "I try to understand the

student." Korean subjects said, "I help with character development," "I help the students apply the Word to their lives," and "I help them evangelize." The USA responses included matters of curriculum content: "I help them understand content areas," and "I help the student investigate."

RESOURCE: The resource category showed a strong frequency in the reporting of the USA subjects. Six of the responses used the word "facilitate." "I facilitate discussion, participation," "I facilitate interaction," "It is important to try not always to talk, I try to facilitate."

The description of the resource role, as given by Knowles (1980), includes a strong methodology component. Mexican respondents said they "use methods to encourage participation" and "use good methods of teaching so that the student learns better." The resource role in Korea was expressed in terms of using "the chalkboard to illustrate doctrine," and including "devotional activities in the classroom."

Teacher-centered role categories.

TRANSMITTER: "Teach the lesson" was the most frequent response in all three groups. A Mexican teacher used the very word "transmit" to describe what he did in the class. Others used words like "conduct" or "instruct." A USA respondent reported his task as one who "dispenses information," and another said he "gives out information." There was no distinct difference between the responses in the different

loci, but some included items of content in their replies. "I instruct in the things of the Lord," and "I teach the truth clearly."

AUTHORITY: Even though the authority role did not have a high frequency count, some strong statements were made concerning the role. "I conduct and teach what I prepare," was a response from a Mexican teacher. A Korean subject said that he "made students strong believers," and a USA respondent said, "I give direction."

Summary. A pattern emerged from the data. Teachers from Mexico and Korea most frequently described themselves as TRANSMITTERS. USA educators saw themselves in that role also, but less frequently than those from Mexico and South Korea. The learner-centered role of RESOURCE was frequently reported for the USA group, and subjects in all three loci described themselves as HELPERS and ENCOURAGERS.

Further Testing

The same data were tested for significance using the chi-square analysis. Andragogical learner-centered roles were combined into one group, and the same was done for the andragogical teacher-centered roles to determine if each locus responded independently when describing their roles. A statistically significant relationship was found between the locus and the category of classification. Table 2 displays the results of the independent-samples chi-square test of significance.

Table 2.--Teacher roles: Chi-square analysis.

Question: What are two important things you do in the classroom?

	Mexico	South Korea	USA
Teacher-centered roles	24 (24)	34 (24)	14 (24)
Learner-centered roles	26 (26)	16 (26)	36 (26)
$X^2 = 16.025$			

Note: A 2 x 3 chi-square analysis was performed investigating the relationship between the three loci and how often they responded with teacher-centered and learner-centered andragogical roles; Ss = 75. Each S gave two responses; total responses = 150. The numbers in parentheses are the expected values. The obtained $X^2 = 16.025$, df = 2, was significant at the .01 level. There was therefore a significant relationship between locus and category classification.

Patterns of Choice

The subjects in each group were asked to describe two things they did in the classroom. Table 3 shows the frequency count of the four patterns of role choice.

In all three groups, more subjects chose learner-centered roles first, with the second choice teacher-centered roles. The respondents showed a predisposition toward describing themselves in learner-centered rather than in teacher-centered terminology.

Of the Korean group, 10 out of 25 respondents chose teacher-centered roles for both choices. In the USA group, 13 out of 25 subjects chose only learner-centered roles. Such a choice seems to

indicate a general tendency of the Korean educators to describe themselves in teacher-centered or pedagogical language and the USA educators to describe themselves as learner-centered, or in andragogical terms. About the same number in the Mexican group reported all teacher-centered or all learner-centered roles.

Table 3.--Patterns of choice.

First Choice	Second Choice	Mexico	South Korea	USA
Teacher-centered roles	Learner-centered roles	3	3	3
Learner-centered roles	Teacher-centered roles	11	11	7
Teacher-centered roles	Teacher-centered roles	5	10	2
Learner-centered roles	Learner-centered roles	6	1	13

Importance of Roles in Direct Questioning Probe

Subjects were asked to describe two important things they did in the classroom. Then they were asked to tell why they considered what they did to be important. Considerable probing was done, but no one pattern emerged from their responses to allow for a frequency count. Some of the responses are given below:

Mexico

> I instruct in the things of God and I encourage dialogue between the teacher and the students. Why? Because I want the

students to leave with the feeling that their doubts have left them.

I interest the students in answering questions and help them feel mutual responsibility. Why? The teacher is not the only one responsible. Mutual responsibility is important.

I try to capture the attention of the student and not use the same method every time. Why? These are important so that the student is not bored with the same thing each time.

I try to teach the students focusing on their needs and I try to help them find solutions to their problems. Why? Students are always looking for solutions and I am there to help them find them.

I make the theme of the lesson clear and motivate students to participate by way of dialogue. Why? If the student is motivated, he will get the most out of the class.

Most said what they do is the usual way teachers teach. A good teacher does the things they say they do.

South Korea

I emphasize that the student needs a continual relationship with Christ and I see that Christian fellowship and love happen. Why? Many students say they are Christians but have no real personal commitment. They adhere to Buddhism and Confucianism.

I emphasize hope when I teach and Bible and I teach interestingly. Why? My students are poor and need hope.

I evangelize through God's Word and I promote devotional life. Why? Koreans want a devotional life only in church. I try to help them with a personal devotional life.

I impart Bible knowledge for day-to-day living and make students strong believers. Why? Because many theories are impacting the Christian life, I teach to make them strong believers.

Other respondents stressed that they did what they did because they were responsible for the spiritual growth of their students. Others stressed that they did what they did because that is the way one teaches.

USA

I try to be a facilitator and not always talk and I try to be an example to the class. Why? So that students can do the same kind of activities if they teach some day. Co-learning and co-teaching are so important.

I try to maintain interest and create a sense of responsibility so that students are not always dependent on me to learn. Why? My students are too dependent on me as teacher.

I give structural information and facilitate interaction. Why? Because the lesson must include the relationship of the topic to daily life. This can be best done through student and teacher interaction.

I give the students a good overview, information and raise questions for response. Why? Even though we have inductive Bible study, the group wanted the one in charge to lead.

I make sure I know the students' needs and encourage and stimulate discussion. Why? A good teacher and a willing student are the best combination. A teacher must understand the needs of the students.

I facilitate participation and bring to the class questions and problem-solving activities. It is important that the students hear from each other, not just from the teacher.

I listen to the learners and try to be flexible. Why? If you listen to the learners, you will know better their needs and this will help you be flexible.

Expectations of Students as Reported by Teachers

The roles of the adult educator as defined by Knowles are more learner-centered than teacher-centered. Hence it was considered appropriate to ask the teachers to describe what their students expected to happen in the classroom. (Appendix B gives demographic data of learners in the subjects' classes.) Each of the subjects gave at least one response to the questions. The responses were coded by

the researcher and confirmed by the panel. A frequency table shows the details (Table 4).

Table 4.--Teacher roles: Student expectation.

	Mexico	South Korea	USA
Learner-centered roles			
Encourager	9	3	10
Helper	1	0	0
Guide	0	0	1
Resource	11	9	3
Consultant	0	0	2
Teacher-centered roles			
Authority	0	1	0
Transmitter	18	22	28
Judge	0	0	0
Disciplinarian	0	0	0
Does not apply	0	6	0
No second response	11	9	6
Total responses	50	50	50

The frequency count indicated that RESOURCE and ENCOURAGER were the most frequently mentioned roles for the Mexico group. Korea showed RESOURCE in a stronger position, and the USA the role of ENCOURAGER. Of the teacher-centered roles, TRANSMITTER received the highest number of counts in all three loci (culture groups).

A chi-square was performed on the frequency data. Three categories were formed: learner-centered roles, teacher-centered roles, and a third category in which no role descriptor would fit the response

or no second answer was given (Table 5). No significant relationship was found between the locus and what teachers reported their students expected in the classroom. In other words, the groups did not act independently but could have been grouped together as one sample, and the same results would have been obtained.

Table 5.--Teacher roles--student expectation: Chi-square analysis.

Question: What do students expect to have happen in the class?

	Mexico	South Korea	USA
Andragogical teacher-centered roles	18 (23.0)	3 (23.0)	28 (23.0)
Andragogical learner-centered roles	21 (16.3)	12 (16.3)	16 (16.3)
No reply or does not apply	11 (10.6)	15 (10.6)	6 (10.6)
$X^2 = 8.56$			

Note: A 3 x 3 chi-square analysis was performed investigating the relationship between the three loci and the responses of the teachers concerning student expectation of the teacher's roles. Ss = 75, total responses = 150. The numbers enclosed in parentheses are the expected values. The obtained $X^2 = 8.56$, df = 4, was not significant at either the .01 or the .05 level. There was therefore no significant relationship between loci and category classification of roles as reported by teachers for students.

The following responses are a sampling of expressions of the different loci. The role categories used in coding the responses are shown in parentheses.

Mexico

They expect dialogue. Most of the time there is just monologue. (Resource)

They expect better learning through questions that are raised. (Resource)

They want to be motivated to learn. They want to learn something new. (Encourager)

The teacher gives the class. (Transmitter) The students participate in round-table and small-group discussions. (Resource)

South Korea

They expect worship first. (Transmitter) Then we divide into groups. (Resource)

They want fellowship and a challenging discussion. (Resource)

They expect to find truth. They want the answers from me. (Transmitter)

They want to learn about a new life taught by the teacher. (Transmitter)

My students are rural folk. They want to hear about marriage, the home, other topics. (Resource)

They expect to have teaching for spiritual power. (Authority)

USA

They see me as the information bearer. They are listeners. (Transmitter)

They are expecting to receive something--information. There is not too much participation. (Transmitter)

They expect a lecture atmosphere with some discussion. (Transmitter)

They expect me to be the moderator. The teacher teaches. (Transmitter)

They expect an outline of the lesson handed out, a skit or role play, participation, teaching and testimonies. (Resource)

They expect a reinforcement of past values, some new ideas and some interaction. (Transmitter, Resource)

They expect to listen, an information model. (Transmitter)

The students expect to discuss. They break into small groups. (Encourager)

They expect a give-and-take atmosphere. (Consultant)

Comparison of Teachers' Reporting of What Their Role Is and What They Say Their Students Would Say

Table 6 shows a frequency count comparing the roles reported by the teachers for themselves and roles reported by the teachers for their students.

Table 6.--Teacher roles reported for themselves and for students.

	Reported by Teachers for Themselves	Reported by Teachers for Their Students
	Mexico	
Learner-centered roles	26	21
Teacher-centered roles	24	18
Does not apply, no response	0	11
	South Korea	
Learner-centered roles	16	12
Teacher-centered roles	34	22
Does not apply, no response	0	16
	USA	
Learner-centered roles	36	16
Teacher-centered roles	14	28
Does not apply, no response	0	6

The Korean and Mexican respondents seemed to show more consistency in reporting teacher roles and students' expectation of teacher roles. The USA group showed a high learner-centered role reporting of the teachers themselves but a high teacher-centered role expectation on the part of their students.

Role-Importance Sorting Task (RIST)

A scale to measure the importance of roles of the adult educator used the five learner-centered and four teacher-centered role categories of Knowles (1980). The subjects rated 20 statements describing the roles, placing each statement into an importance category: Very Important, Important, Less Important, and Not Important. Ten statements described the learner-centered roles and ten the teacher-centered roles. A numerical value was given to each importance category for ease in tabulation (Table 7).

Table 7.--RIST scoring.

Learner-Centered Statements (+ scores)		Teacher-Centered Statements (- scores)
Very Important	+4	-4
Important	+3	-3
Less Important	+2	-2
Not Important	+1	-1

The frequency counts of each locus in the four importance categories were tabulated for both the learner-centered role statements and the teacher-centered role statements. The learner-centered statements were items 2, 3, 5, 6, 9, 13, 14, 15, 18, and 20. The teacher-centered statements were items 1, 4, 7, 8, 10, 11, 12, 16, 17, and 19. The statements appear on page 45.

A chi-square test was used for the learner-centered role statements' and also the teacher-centered role statements' ratings. Tables 8 and 9 display the data. Both learner-centered and teacher-centered ratings showed a statistically significant relationship between the importance of the roles as determined by the subjects and the group (loci) of the subjects. The teacher-centered roles (AUTHORITY, DISCIPLINARIAN, TRANSMITTER, and JUDGE) were more statistically significant than the learner-centered roles (ENCOURAGER, HELPER, RESOURCE, CONSULTANT, and GUIDE).

Mean scores: RISI. Each subject received two mean scores--one for the learner-centered goal statements and one for the teacher-centered goal statements. The teacher-centered mean scores were subtracted from the learner-centered mean scores to give an overall score for the measure-of-importance scale (Table 10).

Of the 75 subjects from the three culture (loci) groups, only one subject received an overall negative score due to scoring a higher teacher-centered than learner-centered score and causing the overall score to be a negative value. The individual scores are found in Appendix A.

Table 8.--RIST learner-centered roles: Chi-square analysis.

	Mexico	South Korea	USA
Very important	107 (124.6)	116 (124.6)	151 (124.6)
Important	113 (95.0)	98 (95.0)	74 (95.0)
Less important	22 (25.0)	28 (25.0)	25 (25.0)
Not important	8 (5.3)	8 (5.3)	0 (5.3)
$X^2 = 25.33$			

Note: A 3 x 4 chi-square analysis was performed investigating the relationship between the three loci and how they rated teacher roles considered to be learner-centered. Ss = 75, total responses = 750. The numbers enclosed in parentheses are the expected values. The obtained $X^2 = 25.33$, df = 6, was significant at the .01 level. There was therefore a significant relationship between loci and determining importance of the learner-centered roles of the adult educator.

Table 9.--RIST teacher-centered roles: Chi-square analysis.

	Mexico	South Korea	USA
Very important	41 (29.3)	40 (29.3)	7 (29.3)
Important	77 (64.3)	88 (64.3)	28 (63.3)
Less important	69 (73.3)	62 (73.3)	89 (73.3)
Not important	63 (83.0)	60 (83.0)	126 (83.0)
$X^2 = 87.34$			

Note: A 3 x 4 chi-square analysis was performed investigating the relationship between the three loci and how they rated teacher roles considered to be teacher-centered. Ss = 75, total responses = 750. The numbers enclosed in parentheses are the expected values. The obtained $X^2 = 87.34$, df = 6, was significant at the .01 level. There was therefore a significant relationship between loci and determining importance of the teacher-centered roles of the adult educator.

Table 10.--RIST range of mean scores.

		Range
Mexico	Learner-centered scores	3.9 - 2.6
	Teacher-centered scores	-3.2 - -1.5
	Overall scores	2.4 - -0.1
South Korea	Learner-centered scores	3.8 - 2.7
	Teacher-centered scores	-3.0 - -1.6
	Overall scores	1.9 - -0.2
USA	Learner-centered scores	4.0 - 3.1
	Teacher-centered scores	-2.3 - -1.0
	Overall scores	3.0 - 1.1

Figure 2 shows the relationship between the three loci and the three categories of ranges of mean scores.

Chi-square testing was done on the frequency of the overall scores. The scores were divided into three groups according to range. The ranges for the overall scores were as follows:

USA	3.0 - 1.1
Mexico	2.4 - -0.1
South Korea	1.9 - -0.2

The scores ranging from 2.0 to 3.0 were considered high andragogical or learner-centered scores. The scores ranging from 1.9 to 1.0 were considered mid-range scores. Those from 0.9 and below were categorized as low andragogical or teacher-centered scores.

A significant relationship was found between the score categories and the loci represented in the study. Table 11 displays the results of the testing.

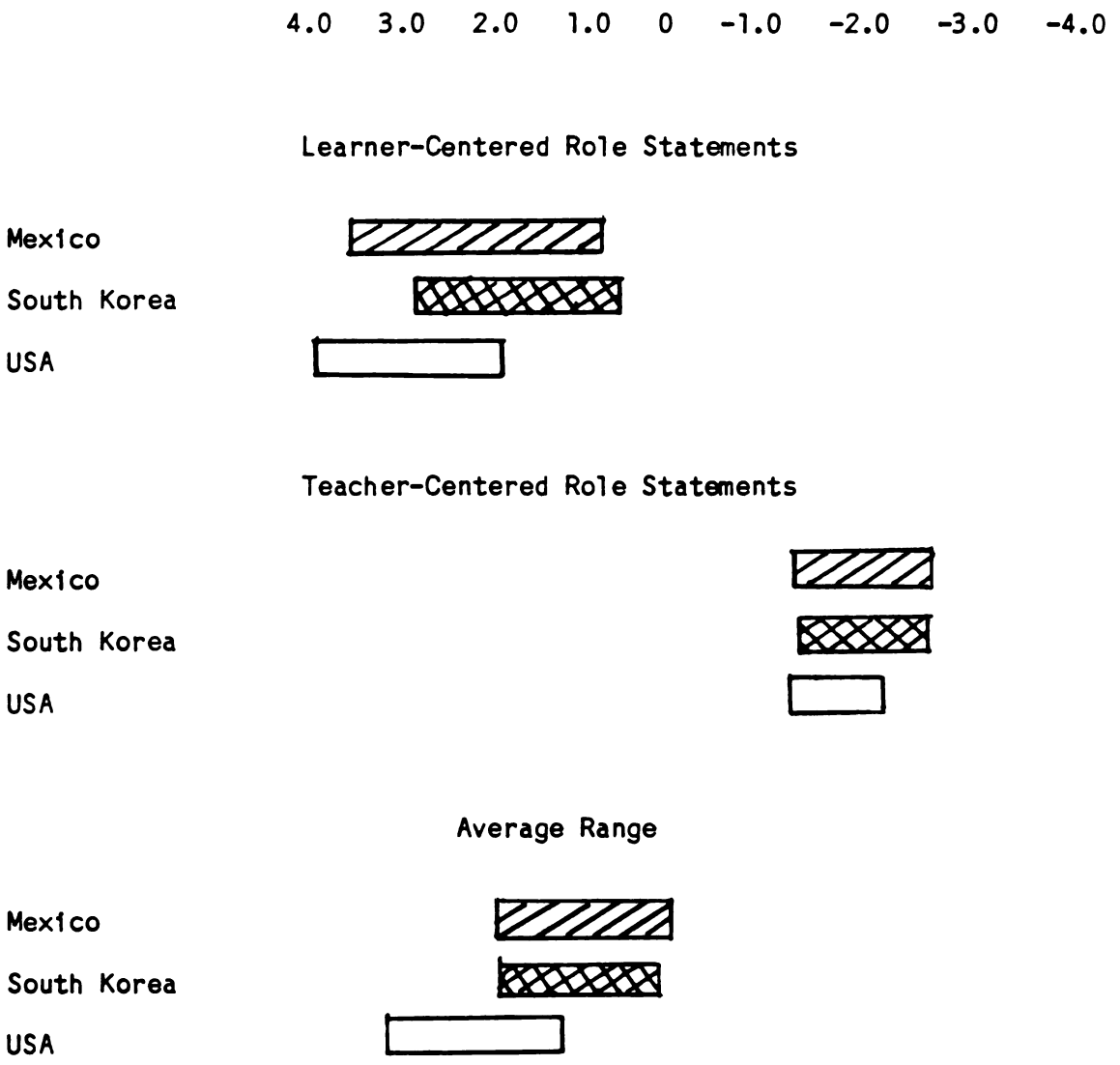


Figure 2.--Range of mean scores of RIST.

Table 11.--Overall mean of RIST, chi-square analysis.

	Mexico	South Korea	USA
Learner-centered scores (3.0-2.0)	1 (2.67)	0 (2.67)	7 (2.67)
Mid-range scores (1.9-1.0)	10 (12.67)	10 (12.67)	18 (12.67)
Teacher-centered scores (.9 - below)	14 (9.67)	15 (9.67)	0 (9.67)

$X^2 = 15.25$

Note: A 3 x 3 chi-square analysis was performed investigating the relationship between the three loci and the frequency counts of the overall mean scores on the RIST; Ss = 75. The numbers in parentheses are the expected values. Since the learner-centered-score expected cell frequency was less than 5 or 2.67, a Yates correction was used. The obtained X^2 (using the Yates correction) = 28.03, df = 4, was significant at the .01 level. There was therefore a significant relationship between locus and mean score categories on the RIST importance scale for teacher roles.

A mean score for each locus for the 20 RIST statements was found. Table 12 lists the statements, scores, and role descriptors, followed by bar graphs for each of the statements and loci (Figure 3).

Table 12.--RIST statements with loci mean scores.

Statement	Mexico	South Korea	USA
1. The teacher controls what happens in the course. DISCIPLINARIAN	-3.28	-3.16	-2.80
2. The teacher helps the students find out what they need to know. HELPER	3.28	3.60	3.44
3. The teacher and the students set goals together for the course. GUIDE	3.08	2.56	3.28
4. The teacher lectures and the students take notes. TRANSMITTER	-2.92	-1.40	-1.88
5. The teacher encourages the students when they have difficulty understanding the lesson. ENCOURAGER	3.68	3.44	3.80
6. The teacher uses different teaching methods. RESOURCE	3.32	3.36	3.40
7. The teacher judges whether students answer questions right or wrong. JUDGE	-2.64	-2.80	-1.96
8. The teacher allows for little discussion. DISCIPLINARIAN	-2.04	-3.08	-1.16
9. The teacher and the students together decide the order they want to do things in the class. GUIDE	3.08	2.52	2.84
10. The teacher discourages students when they want to express themselves. DISCIPLINARIAN	-1.12	-1.12	-1.24
11. The teacher judges the students by how much they learn of the content of the course. JUDGE	-2.60	-2.36	-1.72

Table 12.--Continued.

Statement	Mexico	South Korea	USA
12. The teacher makes all the decisions about the course. AUTHORITY	-1.92	-2.08	-1.40
13. The teacher helps the students find learning materials. RESOURCE	3.44	3.36	3.52
14. The teacher admits that he does not always know the answers to questions. CONSULTANT	2.76	3.44	3.72
15. The teacher is available to explain and to help the students. CONSULTANT	3.52	3.36	3.84
16. The teacher plans the course and everyone in the class does the same thing. AUTHORITY	-2.64	-2.64	-2.52
17. The teacher states facts and ideas and the students accept what is taught. TRANSMITTER	-2.32	-2.68	-1.44
18. The teacher takes extra time to help students and talk with them. HELPER	3.24	3.32	3.72
19. The teacher is the only and best resource for the students. AUTHORITY	-2.12	-2.28	-1.24
20. The teacher encourages students to say what they believe. ENCOURAGER	3.36	3.60	3.64

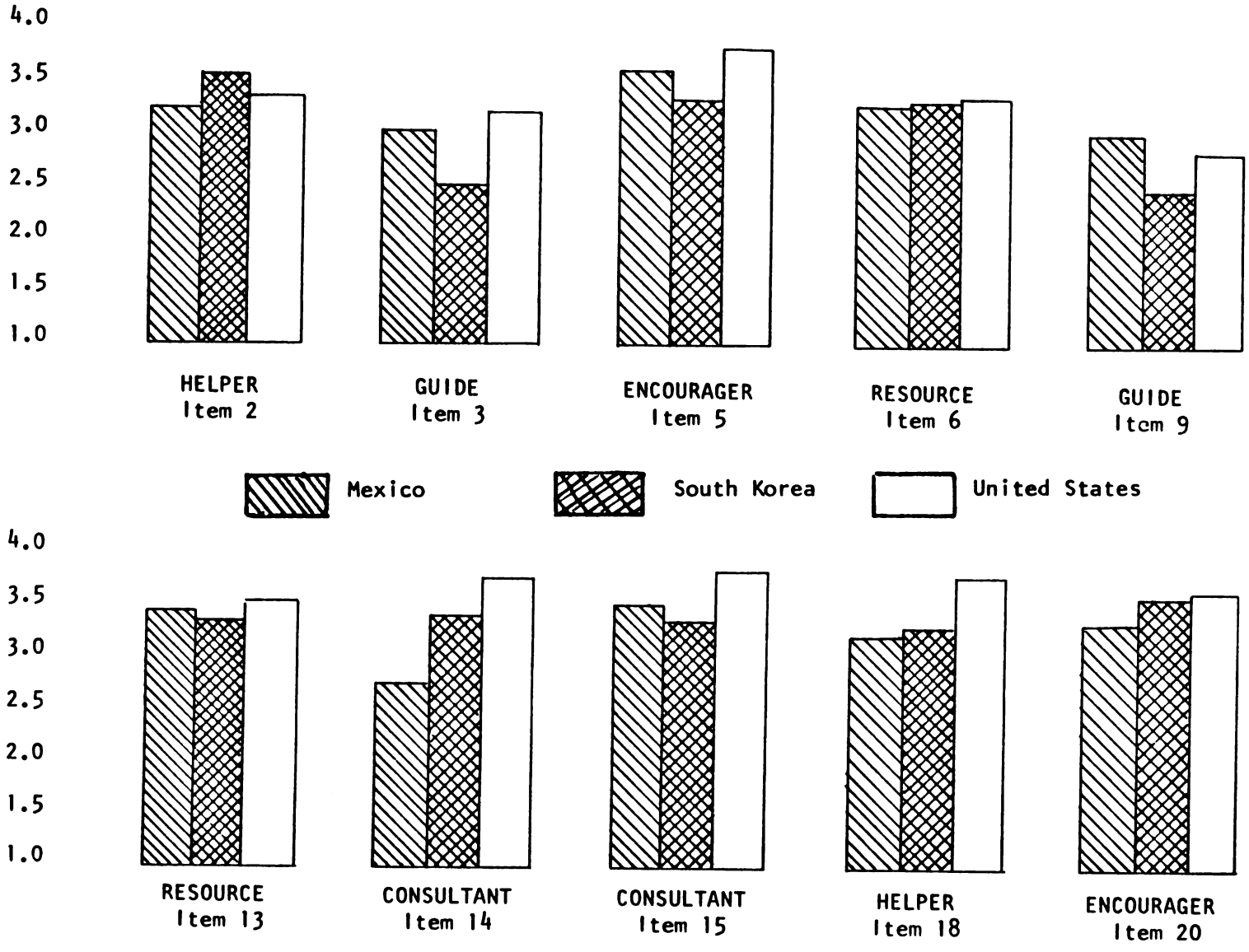
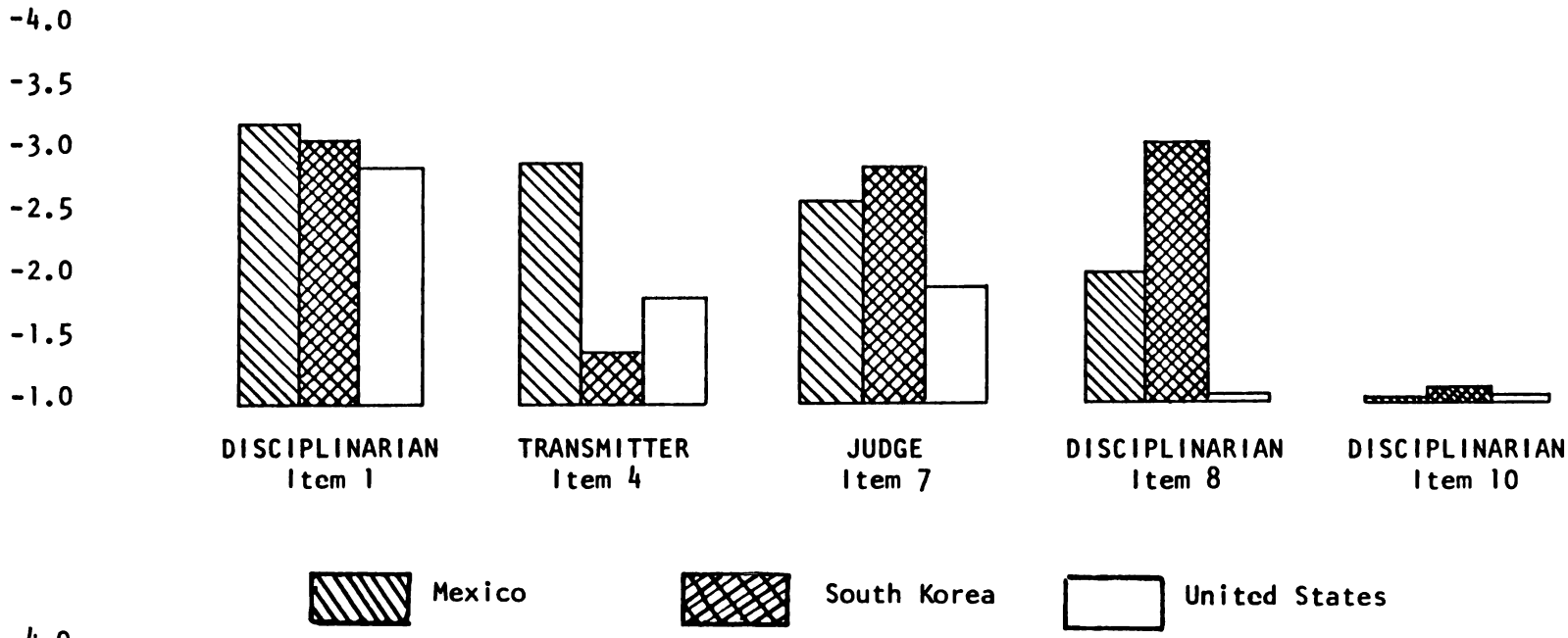


Figure 3.--Distribution of mean scores of RIST statements.



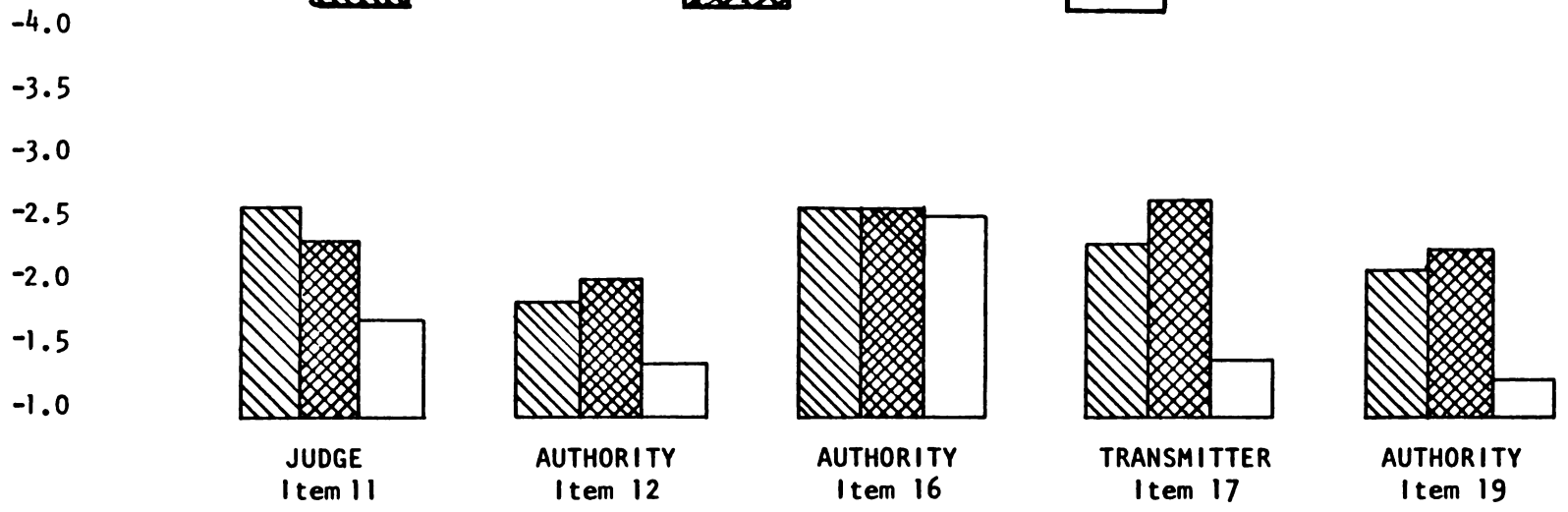


Figure 3.--Continued.

RIST scale. In combining the mean scores of the various categories within the learner-centered role statements, the following was found (Figure 3):

HELPER (Statements 2 and 18)

Mexico	3.26
South Korea	3.62
USA	3.58

GUIDE (Statements 3 and 9)

Mexico	3.08
South Korea	2.54
USA	2.98

ENCOURAGER

Mexico	3.52
South Korea	3.52
USA	3.72

RESOURCE

Mexico	3.38
South Korea	3.36
USA	3.48

CONSULTANT

Mexico	3.14
South Korea	3.40
USA	3.80

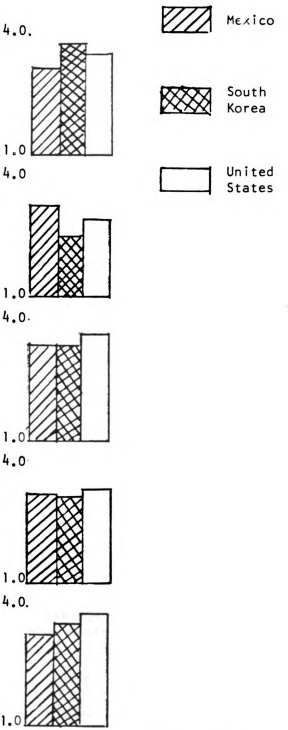


Figure 4.--Distribution of mean scores of combined learner-centered role statements.

The role GUIDE had a lower overall score in all three loci (cultures) than any of the other learner-centered role categories. In the direct questioning of the subjects as to their role in the classroom, only one subject from Mexico replied with a GUIDE statement (see Table 1).

CONSULTANT received two responses in the direct questioning but rated high on the RIST, along with HELPER, ENCOURAGER, and RESOURCE.

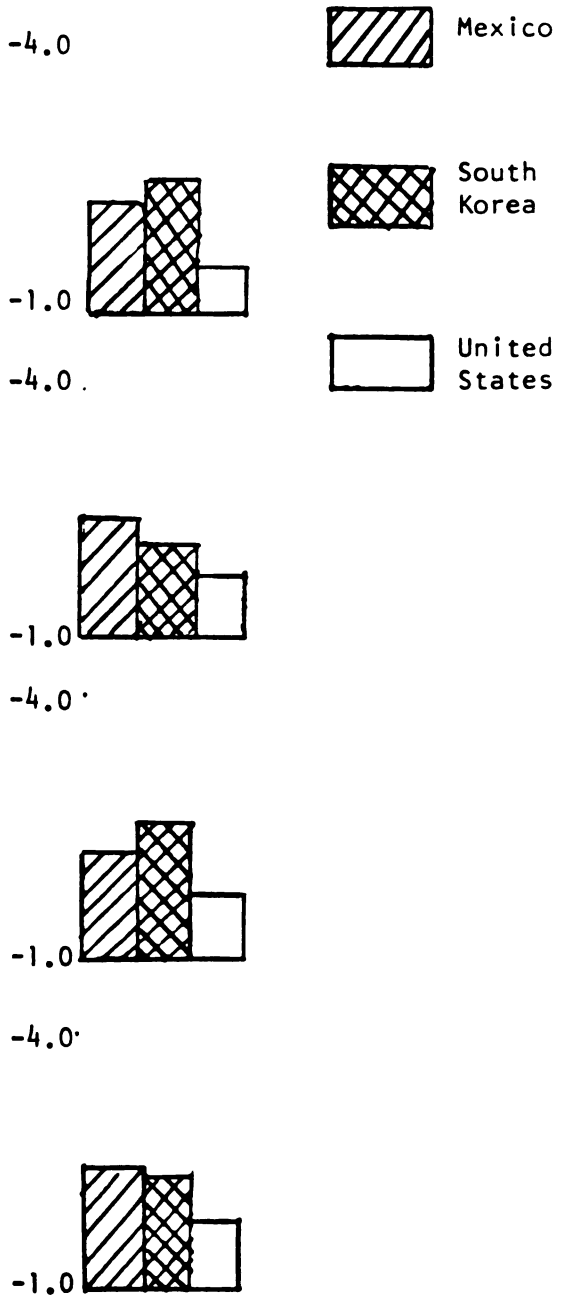
In combining the mean scores of the various teacher-centered role categories, the findings were as shown in Figure 5.

In direct questioning, JUDGE received only two ratings among the Korean respondents, yet it rated high in importance in the RIST scale both in Mexico and Korea. DISCIPLINARIAN showed no frequencies in direct questioning but showed a fairly strong mean in all three loci on the RIST scale. TRANSMITTER had high frequencies in Korea and Mexico in the direct questioning but did not show a higher mean than JUDGE in the RIST scale.

A teacher-centered mean and learner-centered mean score were found for the three cultures (loci). Table 13 shows the scores.

Table 13.--RIST learner-centered, teacher-centered, and average mean scores.

	Learner-Centered Mean Score	Average Mean Score	Teacher-Centered Mean Score
Mexico	3.276	0.896	2.380
South Korea	3.288	0.853	2.432
USA	3.504	1.852	1.652



AUTHORITY (Statements 12, 16, 19)

Mexico	-2.25
South Korea	-2.55
USA	-1.40

TRANSMITTER (Statements 4, 17)

Mexico	-2.62
South Korea	-2.26
USA	-1.66

DISCIPLINARIAN (Statements 1, 8, 10)

Mexico	-2.19
South Korea	-2.47
USA	-1.67

JUDGE (Statements 7, 11)

Mexico	-2.62
South Korea	-2.60
USA	-1.90

Figure 5.--Distribution of mean scores of combined teacher-centered role statements.

In summary, the USA group had a higher learner-centered mean and a lower teacher-centered mean score. Korea and Mexico followed in the learner-centered category, and in the teacher-centered category Mexico was lower than Korea. Overall, the USA had the highest mean average, with Mexico next, followed by Korea.

Described Functions of Adult Educators

Knowles (1980) listed six functions of adult educators: diagnostic, planning, motivational, methodological, resource, and evaluative. Such functions are specifically neither learner- nor teacher-centered. Knowles, however, described the functions in learner-centered andragogical terms. Knowles, Freire, Rogers, and other adult educators have described the functions in teacher-centered terminology also. From these adult educators, the researcher compiled a matrix by which to judge the statements of the respondents in the interviews (Figure 1). A mid-level was added because teachers often described themselves and what they do by using a combination of both learner-centered and teacher-centered language. This mid-level gives an added dimension to the study by allowing the panel of judges to place functions in an in-between category.

The function levels were labeled in the following manner:

Level 1 -- Teacher-centered function

Level 2 -- Function described as both teacher- and learner-centered

Level 3 -- Learner-centered function

Direct Questioning

Subjects were asked to describe two things they did in the classroom. The responses were given function designations and levels by the researcher with panel confirmation. (See Table 14.)

Table 14.--Teacher functions and levels.

Function and Level		Mexico	South Korea	USA
Diagnostic	1	0	0	0
	2	3	0	3
	3	0	0	0
Planning	1	0	0	0
	2	0	0	0
	3	0	0	0
Motivational	1	0	1	0
	2	8	7	1
	3	7	4	10
Methodological	1	19	30	12
	2	8	4	11
	3	3	1	11
Resource	1	0	0	0
	2	0	0	0
	3	2	0	2
Evaluative	1	0	2	0
	2	0	1	0
	3	0	0	0
Totals		50	50	50

A chi-square test was performed on the data of what teachers reported they did in the classroom. It was found that there was a

significant relationship between the loci and the reported function of the teacher in the classroom. (See Table 15.)

Table 15.--Teacher functions and levels: Chi-square analysis.

Question: What are two important things you do in the classroom?

	Mexico	South Korea	USA
Learner-centered functions	12 (13.3)	5 (13.3)	23 (13.3)
Mid-level functions	19 (15.3)	12 (15.3)	15 (15.3)
Teacher-centered functions	19 (21.3)	33 (21.3)	12 (21.3)
$X^2 = 24.67$			

Note: A 3 x 3 chi-square analysis was performed investigating the relationship between the three loci and how often the subjects responded with the three levels of teacher functions. Ss = 75; each gave two responses, so total responses = 150. The numbers in parentheses are the expected values. The obtained $X^2 = 24.65$, df = 4, was significant at the .01 level. There was therefore a significant relationship between locus and function categories.

Examples of the functions and their levels illustrate the types of data collected. A noticeable sameness was apparent in the responses reported in this section and those reported in the section concerning roles because the identical data were used in the earlier section to classify roles and were used in this section to classify functions.

Methodological (Teacher-Centered Function)

Mexico:	Teach the lesson. Explain the lesson. Transmit the lesson to the students.
South Korea:	Teach the Bible. Bible study and preaching. Give the message.
USA:	Give direction. Give structural information. Organize my talk well.

Methodological (Mid-Level Function)

Mexico:	Try to capture the attention of the student. Teach the lesson well so the students respond. Try to help them find solutions to problems.
South Korea:	Have the students apply the Word to their lives. Use the blackboard to illustrate the lesson.
USA:	Make sure the content is understood. Make the lesson relevant, applicable. Use questions to get the learners to think.

Methodological (Learner-Centered Function)

Mexico:	Encourage the students to hear well by means of a variety of methods.
South Korea:	Teach with mind of the student and love the heart of the student.
USA:	Facilitate discussion and interaction. Facilitate participation. Allow opportunity for sharing.

Only one statement given by a Korean respondent was considered to be in a teacher-centered or low-level category. What follows are examples of the mid-level and the learner-centered or high-level motivational categories.

Motivational (Mid-Level Function)

Mexico:	Try to capture the attention of the student. Help students get closer to Christ.
South Korea:	Help to promote devotional life. Challenge the students to Christian living.
USA:	Help the student act on listening, carrying out an application.

Motivational (Learner Centered Function)

Mexico:	Encourage the students to participate. Motivate the students to participate through dialogue. Encourage dialogue between the teacher and students.
South Korea:	Create an atmosphere for fellowship. Create an atmosphere for better learning.
USA:	Create a sense of responsibility so that the students are not always dependent on me. Develop rapport with the class. Help the students feel comfortable expressing their own ideas. Stimulate people to learn on their own.

Other examples of function and level categories, less prominent in the study than those mentioned above are the following:

Diagnostic (mid-level)

Prepare my lesson taking into account student needs. (USA)
Understand the student. (Mexico)

Resource (learner-centered)

Try to use student resources. (USA)
Try to help students find solutions to their problems. (Mexico)

Evaluative (mid-level)

Be concerned with students' spirituality. (South Korea)

Evaluative (teacher-centered)

Conduct evaluation of how students are doing spiritually. (South Korea)

The above categories did not have multiple responses as did the motivational and methodological categories. Of the six function categories, none of the responses could be placed in the "planning" area.

Student Expectations Reported by Teachers

Table 4 listed the frequency count of learner-centered and teacher-centered roles reported by teachers for their students. The same statements were reviewed for placement in function/level categories. Table 16 shows the frequency count for function and level.

The three levels of functions were tabulated: learner-centered, mid-level, and teacher-centered. A chi-square analysis of the three levels and their relationship to locus is reported in Table 17. No significant relationship was found.

The methodological function showed the greatest frequency count. Some examples of the methodological function at all three levels are the following:

Methodological (Teacher-Centered)

Mexico:	The teacher will give the Bible study. The teacher teaches. The teacher gives the lesson.
South Korea:	The student expects to get Bible knowledge. The student expects to study the Bible. The students want answers from me.
USA:	The students expect the teacher to present the lesson. The students expect a lecture-type class. The students expect a lecture atmosphere.

Table 16.--Teacher functions: Student expectations.

Function and Level		Mexico	South Korea	USA
Diagnostic	1	0	0	0
	2	1	0	0
	3	0	0	0
Planning	1	0	0	0
	2	0	0	0
	3	0	0	0
Motivational	1	0	1	0
	2	3	1	2
	3	1	4	2
Methodological	1	21	20	23
	2	5	5	12
	3	7	3	5
Resource	1	0	0	0
	2	0	0	0
	3	1	0	0
Evaluative	1	0	0	0
	2	0	0	0
	3	0	0	0
No second response		11	10	6
Does not apply		0	6	0
Totals		50	50	50

Table 17.--Teacher functions--student expectations: Chi-square analysis.

Question: What do students expect to have happen in the class?

	Mexico	South Korea	USA
Learner-centered functions	9 (7.6)	7 (7.6)	7 (7.6)
Mid-level functions	9 (10.3)	6 (10.3)	14 (10.3)
Teacher-centered functions	21 (21.6)	21 (21.6)	23 (21.6)
Does not apply or no response	11 (11.0)	16 (11.0)	6 (11.0)

$X^2 = 8.387$

Note: A 3 x 4 chi-square analysis was performed investigating the relationship between the three loci and how often subjects responded with designated function categories of teacher functions. Ss = 75, total responses = 150. The numbers enclosed in parentheses are the expected values. The obtained $X^2 = 8.387$, df = 6, was not significant at either the .05 or the .01 level. There was therefore no significant relationship between locus and what teachers reported the students expect concerning the function of the teacher in the class.

Methodological (Mid-Level)

Mexico: The students expect the teacher to use good methods so they will learn.
The students want to leave the class with new experiences, new knowledge.

South Korea: The students expect an application of the Biblical context.
The students want to hear about topical concerns, marriage, the home, etc.

USA: The students expect the lesson applied to life and a sharing of what is discussed.
The students want to discuss and apply the previous week's lesson.

Methodological (Learner-Centered)

Mexico: They expect to participate in discussion.
The students participate in round-table and small-group discussions.

South Korea: They expect a challenging discussion.
They expect new methods to be used in the class.

Other responses:

Motivational (mid-level):

They want to be motivated to use their new knowledge and evangelize. (Mexico)

They want to be motivated to learn. (Mexico)

They expect their lives to be changed by studying the Word. (South Korea)

They expect personal sharing and a time for devotions. (USA)

Motivational (learner-centered):

They come with the expectation of hope. (South Korea)

They expect a give-and-take atmosphere. (USA)

Diagnostic (mid-level):

They have certain doubts they want resolved by means of raising questions about them. (Mexico)

Curriculum Content

Even though the research focused primarily on questions of role and function, curriculum questions often surfaced. Examples of curriculum concern were evident in the responses of the subjects reporting what they did in the classroom.

Teach doctrine so the church may grow.

Help students to learn the Bible.

Evangelize through God's Word.

Teach the Gospel.

Impart Bible knowledge for day-to-day living.

Present my lesson clearly.

Explain the lesson.

Make sure content is understood.

Give information.

When asked in direct questioning what they taught in the class, a variety of responses were given in the three groups. The responses were placed in three categories: Biblical studies and themes, doctrinal studies and themes, and practical and current issues. In most cases two responses were given to the question, but the researcher often found it necessary to probe to obtain the second responses.

Examples of biblical studies were such items as: key words in Scripture, biblical themes, historical background of the Bible, Bible book studies, biblical interpretation, inductive Bible study, Old and New Testament survey, and parables from the New Testament.

The doctrinal category included the Westminster Confession, the Heidelberg Catechism, and Christian doctrine.

The themes of practical and current interest included the Christian home, Christian courtship, the horoscope, how to live the Christian life, sex, dating, speaking in tongues, homosexuality, the

role of women in the church, human life and abortion, family finances, and discipleship.

Even though several responded that they did not discuss many social issues or that they had few topical studies in their adult classes, the frequency count for the practical category seemed to indicate that the three groups showed that current issues and practical studies were present in the curriculum content.

A chi-square test was performed on the frequency data of the reported curriculum content, and a significant relationship was found between loci and the responses of the subjects as to what was taught in their classes. (See Table 18.)

Responsibility in Choosing Curriculum

The subjects were asked, "Who has the primary responsibility in choosing curriculum for your class? The responses could be placed in three categories, confirmed by the panel of educators. The categories were the following:

High-level authority:	Denomination, Committees, Commissions, Pastor
Mid-level authority:	Teachers (along with Pastor, Commission, Committee)
Low-level authority:	Students (along with Pastor, Teacher, Committee)

Table 19 indicates that the denomination, church committees, and the pastor most frequently choose curriculum in Mexico and South Korea. The United States group reported a substantial number of classes in which the teacher, along with others, chooses the

curriculum. Both the Mexico and Korea groups showed little or no response in reporting of student participation in curriculum choice. The USA group, on the other hand, reported 7 of the 25 subjects responding that in their classes students have a major part in choosing what is to be taught.

Table 18.--Curriculum content: Chi-square analysis.

Question: What kinds of things do you teach in the class?

	Mexico	South Korea	USA
Biblical studies and themes	10 (16.3)	21 (16.3)	18 (16.3)
Doctrinal studies and themes	25 (14.3)	9 (14.3)	9 (14.3)
Practical studies and current issues	13 (14.3)	12 (14.3)	18 (14.3)
No response	2 (5.0)	8 (5.0)	5 (5.0)
$X^2 = 20.89$			

Note: A 3 x 4 chi-square analysis was performed investigating the relationship between the three loci and the reported curriculum content taught in the classes. Ss = 75; total responses = 150. The numbers enclosed in parentheses are the expected values. The obtained X^2 = 20.89, df = 6, was significant at the .01 level. There was therefore a significant relationship between locus and the reported content of what is taught in the class.

Table 19.--Responsibility in choosing curriculum.

	Mexico	South Korea	USA	Total
High-level authority	22	16	4	42
Mid-level authority	3	8	14	25
Low-level authority	0	1	7	8
Total	25	25	25	75

Results of a chi-square analysis of the frequencies of Table 19 are displayed in Table 20, and show a statistically significant relationship between locus and categories of groups responsible for choosing curriculum.

Table 20.--Responsibility in choosing curriculum: Chi-square analysis.

	Mexico	South Korea	USA
High-level authority	22 (14.00)	16 (14.00)	4 (14.00)
Mid-level authority	3 (8.33)	8 (8.33)	14 (8.33)
Low-level authority	0 (2.66)	1 (2.66)	7 (2.66)
$X^2 = 30.42$			

Note: A 3 x 3 chi-square analysis was performed investigating the relationship between the three loci and reported frequency counts of categories of groups responsible for choosing curriculum; Ss = 75. The numbers in parentheses are expected values. Since the low-level-authority cells for expected values were less than 5 (2.67), a Yates correction was used. The obtained X^2 (using the Yates correction) = 32.77, df = 4, was significant at the .01 level. There was therefore a significant relationship between locus and categories of groups choosing curriculum.

Further probing asked the teachers if they or the students were ever given an opportunity to choose what they teach or to speak their mind on curriculum matters. Table 21 gives the results of this probe.

Table 21.--Student-teacher input in choosing curriculum.

Do teachers have any input?	Do students have any input?
Mexico	
Yes = 16 No = 9	Yes = 11 No = 14
Of the 16 "yes" responses, 7 of the subjects were both teacher and pastor, and 9 were allowed to go to the committee with suggestions.	Of the 11 "yes" responses, the subjects reported that students were only allowed to give suggestions.
South Korea	
Yes = 10 No = 15	Yes = 7 No = 18
Of the 10 "yes" responses, 2 indicated that they were both teacher and pastor, and 8 said they were allowed to choose materials.	Of the 7 "yes" responses, the subjects reported that the students were allowed on occasion to give suggestions.
USA	
Yes = 23 No = 2	Yes = 15 No = 10
Of the 23 "yes" responses, 4 could make suggestions to the committee and 19 could choose themselves, or with others, what was taught.	Of the 15 "yes" responses, the subjects reported that 7 of the classes allowed students to choose with the committee or with the teacher, and 8 were allowed to give suggestions.

A Mexican subject reported that it would not be a good idea to ask students because "they have no experience." Another stated that even though students were not asked, it would be a good idea to change. A Korean subject said, "What I [the pastor] choose is good." Another said, "They [the students] don't know how to choose what they should study."

Changes Proposed by Teachers and Reported for their Students

Several questions were asked concerning changes desired in the content of the curriculum and in methodology. The subjects were first asked what changes they wanted to see happen and then what changes their students would wish. This section discusses proposed change in curriculum content (what is taught) and in methodology (how the content is taught), first from the teachers' viewpoint and then from the reporting of the teachers for their students.

Change in Curriculum Content

Fourteen Mexican subjects agreed that they would want more practical lessons with applications. Some of the responses were: "I would have lessons related more to actual life"; "I would be concerned with what the church needs and ask the students what they want to study, and I would devise my own curriculum"; "I would teach more practical living topics"; and "The curriculum needs a wider message, an application." There were some who wanted different changes. "I would teach more doctrine," they said, and "I would teach more profound

theology." Four of the 25 respondents indicated satisfaction with curriculum content.

Fifteen Korean subjects hoped for change. Their replies indicated a desire for change in practical application of the lessons: "I would consider more the needs of the people and choose curriculum based on their needs"; "I would teach more practical problems"; and "I would choose lessons with greater application for life." Some wanted a more challenging curriculum: "The curriculum I use is too easy"; "I try to invent my own curriculum and prepare my own questions." Ten expressed satisfaction with their present curriculum.

Fifteen of the 25 USA subjects reported satisfaction with the curriculum content they used. One said, "I make changes as I go along," and another commented, "I write my own curriculum and I try to be tuned in to my learners' needs." Other replies were: "Sometimes the books we use are too difficult. Simpler studies would meet the needs of the people"; "I would like real-life application lessons." One replied that he would wish to strive for "a higher quality of exegesis."

Table 22 shows the frequency count of those desiring change in curriculum content. The categories are not the same for each group. A variety of answers among the subjects caused certain distinctions in the categories.

In summary, there was more satisfaction reported in the USA group. All three loci reported wanting more practical curriculum that could be applied to daily living.

Table 22.--Change in curriculum content (teachers).

Curriculum Change	Number of Responses
Mexico	
More practical lessons, application	14
More doctrinal studies	7
Satisfied with curriculum	4
South Korea	
More practical lessons, application	9
More challenging curriculum	6
Satisfied with curriculum	10
USA	
More practical lessons, application	7
Lessons with more, better exegesis	3
Satisfied with curriculum	15

Change in Methodology

The subjects were asked what changes they would like in how they teach. Much less satisfaction was reported in this area.

Dialogue was mentioned as a change proposed in the Mexican group. It was mentioned seven times. "More dialogue is necessary for more points of view"; "Dialogue serves better than the lecture"; "I want to use dialogue, more student participation"; "I want more small-group learning, dialogue." Twenty-one respondents from among the Mexican educators asked for a change in participation on the part of their students. Two wished for change in a wider variety of methods, and two were satisfied with how they taught.

The South Korean group also wanted more participation on the part of the students in their classes. Comments included: "I want the students to think, discuss, ask me questions, and I ask them questions"; "I want more sharing and fellowship"; "We should move from a teacher-centered to a learner-centered approach"; "We wish for more discussion, but questions for discussion are not always available"; and "Even though the one-way method is popular in Korea, we need discussion and participation." Another felt that help was needed for the teachers in learning new methodologies. That respondent said, "Pastors cannot help us."

Subjects from the USA wanted to learn and use a variety of methods. They were eager to try skits, role plays, and simulations. Several said they were ready to try something new. One even suggested, "I wish the students would teach and be more active in the class." Another said, "I am trying to learn new methodologies because I'm not satisfied." Some were interested in combining a better ratio of lecture and discussion: "I want less lecture, more of a chance for students to speak"; "I'd like to combine teaching segments with discussion segments"; and "I would like a relaxed lecture with small-group participation. Table 23 shows the frequency of responses to methodological changes proposed.

In summary, discussion and participation by the students, and a variety of methods were the desired changes reported by the subjects in the study. It appeared that more respondents were satisfied with <u>what</u>

they teach than with how they teach. Table 24 shows the frequency rate of satisfaction in both these areas.

Table 23.--Changes in methodology (teachers).

Methodological Change	Number of Responses
Mexico	
Dialogue, discussion, participation	21
Variety of methods	2
Satisfied	2
South Korea	
More discussion, small-group activities	15
Variety of methods	7
Other	2
Satisfied	1
USA	
More discussion	9
Variety of methods	12
Satisfied	4

Table 24.--Satisfaction reported by teachers.

	Curriculum	Methodology
Mexico	4	2
South Korea	10	1
USA	15	4

Changes Learners Desire

"What do the learners want changed?" This question caused the respondents to ponder for several minutes. They had to put themselves in the position of student again like they did at the beginning of the interview, when they were asked what students expected to have happen in the class.

Sixteen of the 75 respondents reported curriculum change, 28 reported students wanting methodological change, 20 thought their students were satisfied with the classes, 8 indicated that the students did not want to express their opinions, and 2 gave other answers difficult to categorize. The responses were varied:

Mexico

> When the teacher prepares the lesson well, the students have no right to complain or suggest change.
>
> Students don't usually protest. But they do like to participate.
>
> They fear participating, but some enjoy it and would like more of it.
>
> They would like more variety of methods and more applicable content.
>
> They fear saying anything. They might like a change of teacher.

South Korea

> They are not too vocal. They do not propose any changes.
>
> They would like an easier way to learn.
>
> My students want more time with me individually.
>
> They follow what is done and make no comments on change.
>
> They don't make decisions, don't ask for change.

It is dangerous for the student to have a say in change.

They want more practical application to answer the question "Why?"

USA

They want more methodological variety.

They are satisfied because there is good learning happening in an informal setting.

Students can express their desires. We use different formats, small group and large group. It works quite well.

Most want to sit and be taught. They do not care to give input.

My students did make decisions. I am open to change but they prefer the lecture format.

They are happy to be fed. Adults are passive and reluctant to discuss.

They want more time for participation, discussion.

They would like a question-and-answer type format.

Table 25 summarizes the responses.

Miscellaneous Data

The earlier data reported the subjects' responses concerning the things they did in the classroom. They were also asked if they would do those same things if they taught adults in formal classes outside the church, and if they would repeat them if they taught children. The subjects who had experience in adult education outside the church and those who had experience teaching children had no difficulty responding. Those who did not have such experience could only imagine what they might do in such teaching situations. The

Table 25.--Changes in curriculum and methodology (students).

Change	Number of Responses
Curriculum Content Change	
Mexico	
Have more relevant and applicable curriculum	5
Have more profound studies	1
South Korea	
Have an easier curriculum	3
Have a more difficult curriculum	1
Have a more practical curriculum	1
USA	
Have lessons with practical application	4
Have opportunity to choose electives	1
Methodological Change	
Mexico	
More participation	6
Variety of methods	3
South Korea	
More participation	3
Variety of methods	5
USA	
More participation	5
Variety of methods	4
Return to lecture method	2

Don't wish to express opinion		Satisfied		Other	
Mexico	1	Mexico	10	Mexico	0
S. Korea	5	S. Korea	5	S. Korea	2
USA	3	USA	5	USA	0

information received from the responses was not conclusive but is reported here. If other researchers want to investigate further, they can take into account these data.

Adult Formal Education Classes

Even though the researcher probed, the subjects found it difficult to imagine themselves teaching adults in classes outside the church. Most of the respondents in the three loci agreed that they would do the same thing. Earlier in the questioning, the subjects had agreed that what they did was important to teaching, and their replies to the new facet of teaching adults in formal classes confirmed their earlier statements.

Four teachers in the Mexico group felt they could not do in formal classes what they do in the church because they were too aggressively evangelistic in their presentation and the students in the formal classes would not accept that approach.

Some of the Korean respondents agreed that the difference between teaching in the church and in formal classes outside the church would be so great that the same things could not be done. Their responses included references to witnessing, and they expressed the idea that they would have to witness outside the classroom in a private manner. One subject responded, "Most Korean adult educators do not emphasize hope and vision when they teach. It is only a job for them." He hoped that he would be given the opportunity some day to teach adults in formal classes and show the students the hope and vision that are now lacking in most schools.

The respondents from the United States gave strong methodological answers when they were asked what they do in church classes. Most indicated they would do the same things in the adult formal class, using a variety of methods depending on the curriculum content.

Children's Classes

A question was asked, "Would you do the same things if you taught children?" Almost every subject agreed that he/she could teach children much the same as adults but at a different level and using different methods.

Comments from Mexican respondents ranged in the following manner:

> A teacher would have to have more ability to teach children, more patience for all the repetition that would have to be done.
>
> I would encourage students through a variety of methods and use illustrations.
>
> I would transmit the lesson. Someday the children will be leaders and they must know many things.

Korean respondents added:

> Teachers would have to be better organized to teach children.
>
> It is more important to have a personal relationship with children.
>
> You would show love toward children. A crisis will be coming in Korea when children need that special love because women in the new culture are selfish and don't spend time with their children.
>
> Children are just beginning to learn, so it would be different.
>
> Children are learning better today because of television.

USA subjects stated other ideas:

> Children are more curious than adults.
>
> There would not be so much discussion, but more hands-on activities.
>
> There would be more activities. Time would be broken up.
>
> The lesson would be more simple and applied through a game or other activity.
>
> It might be hard to use children's resources, but a teacher would have to develop rapport with the class.

Data Displayed in Appendices

A complete account of how data were collected and categorized is detailed for Question 3, Part One of the interview protocol and displayed fully in Appendix C. The question was "What are two important things you do as a teacher in the class?"

Summary

Tables 26, 27, and 28 for each of the culture groups summarize the findings according to categories suggested by the research questions. Each of the research questions investigated responses within and across the contrasting cultural situations. The questions follow:

> What teacher roles do the subjects perceive they play, and how do they describe their students' expectations of the teacher's role?
>
> What operational functions do teachers of adults describe for themselves, and how do they report their students' expectations of the teacher's functions?
>
> What changes do teachers want to see in curriculum and methodology, and what changes do they report for their students?

Table 26.--Summary of findings: Mexican adult religious educators.

	Reported for Teachers	Reported for Students
ROLE OF THE TEACHER	Direct questioning--Equal number of teacher-centered and learner-centered roles Importance Scale--learner-centered roles rank highest in importance	Equal number of teacher-centered and learner-centered roles
FUNCTIONS OF THE TEACHER	High in teacher-centered methodological functions	High in teacher-centered methodological functions
CURRICULUM CONTENT	Doctrinal themes	
CURRICULUM CHANGE	Desire lessons with practical applications	Desire lessons with practical applications
METHODOLOGICAL CHANGE	Desire dialogue, participation	Desire more participation
RELATIONSHIP OF CURRICULUM CONTENT AND METHODOLOGY	Doctrinal themes are taught through teacher-centered methodologies	

Table 27.--Summary of findings: South Korean adult religious educators.

	Reported for Teachers	Reported for Students
ROLE OF THE TEACHER	Direct questioning--Teacher-centered roles highest in frequency	High frequency of teacher-centered roles; also no response on second choice
	Importance Scale--Learner-centered roles rank high in importance	
FUNCTIONS OF THE TEACHER	High in teacher-centered methodological functions	High in teacher-centered methodological functions
CURRICULUM CONTENT	Biblical themes	
CURRICULUM CHANGE	Desire lessons with practical application	Desire easier curriculum
METHODOLOGICAL CHANGE	Desire discussion and small-group activities	Desire a variety of methods
RELATIONSHIP OF CURRICULUM CONTENT AND METHODOLOGY	Biblical themes are taught using teacher-centered methodologies	

Table 28.--Summary of findings: United States adult religious educators.

	Reported for Teachers	Reported for Students
ROLE OF THE TEACHER	Direct questioning--Learner-centered roles highest in frequency Importance Scale--Learner-centered roles rank highest in importance	Teacher-centered roles highest in frequency
FUNCTIONS OF THE TEACHER	High in learner-centered motivational and equal number of all levels of methodological functions	High in teacher-centered methodological functions
CURRICULUM CONTENT	Biblical and practical studies	
CURRICULUM CHANGE	Desire practical lessons; express high satisfaction in present curriculum	Desire lessons with practical applications
METHODOLOGICAL CHANGE	Desire variety of methods	Desire variety of methods and more participation
RELATIONSHIP OF CURRICULUM CONTENT AND METHODOLOGY	Biblical and practical studies are taught using learner-centered methodologies	

What relationship can be established between the reported curriculum content and the described functions of the teacher of adults?

The categories in the tables include roles of teachers, functions of teachers, student expectations of roles and functions, curriculum content, curriculum change for teachers and students, methodology change for teachers and students, and the relationship between curriculum content and methodology. The data in the tables summarize the highest-frequency-count information categories.

The tables for each of the culture groups, along with the other findings, provide a background for the discussion in Chapter V of the meaning of the findings.

CHAPTER V

CONCLUSIONS

The study concludes with a final chapter discussing the meaning of the findings in the three culture groups, conclusions of the findings, recommendations for further research, and, as a postscript, personal reflections on the larger cultural context.

Meaning of the Findings

Each culture group will be examined and reviewed in the background of the research questions. The areas are roles and functions of the adult religious educator as perceived by teachers for themselves and for their students, curriculum content and change, methodology and change, and the relationship between curriculum content and methodology.

Homogeneity of Subjects

The subjects, even though they lived in three cultures, had similarities. These points of commonality produced responses that did not differ as radically as might have been expected. This sameness was due to two factors: First, the subjects were students in Presbyterian seminaries; second, they were engaged in the educational ministry in their churches. The schools, cultures, and languages were different: the Seminario Juan Calvino in Mexico City, Mexico; the General Assembly

Presbyterian Seminary, in Seoul, South Korea; and the Westminster Theological Seminary in Philadelphia, Pennsylvania, the United States of America. On the other hand, all the subjects were enrolled in Presbyterian seminaries and were engaged in adult educational work in churches of their particular countries. Similarities in responses were largely due to these two factors, which will be discussed in fuller detail.

Heterogeneity of Subjects

Intercultural researchers believe that cultural differences are one of the main reasons why people from different cultural backgrounds behave, perceive, and respond in ways different from one another (Hoopes & Ventura, 1979). A matrix, contrasting the three cultures and providing background information, is found in Appendix G.

The cultural differences caused the subjects from the three groups to respond differently. Each culture has its own definition of role and functions, and teachers perceive their roles and functions in ways appropriate to their culture. Curriculum and methodology changes are also viewed from different perspectives in different contexts.

What follows is an examination of both the differences and the similarities in the responses based on the cultural views of the subjects in the light of the research questions.

Mexico Case Study

Role and function of the teacher, curriculum and methodological change, and the relationship between curriculum and methodology will be

viewed, taking into account the findings and the cultural background of the subjects.

Role of the Teacher

The role of the teacher in Mexico is generally prescribed and tightly and specifically defined (Mayers, 1976). It would appear from this definition of role that the Mexican subjects would have probably chosen teacher-centered roles. The definition of the role of the teacher is changing in Mexico. During the earlier Vasconcelos era, the teacher was considered a guide, but not in the way that Knowles described a guide. The Vasconcelos description of guide was not one of a learner-centered teacher, but instead a manipulator (Llinás Alvarez, 1979). Today's teacher in Mexico is more likely to be influenced by Freire and Illich (Hernández Cabrera, 1984).

In the direct questioning, the Mexican subjects reported an equal number of teacher-centered and learner-centered roles. This reporting seems to indicate that the subjects are situated between two eras of education in Mexico. However, in the RIST exercise, the Mexican subjects generally rated the learner-centered role statements high in importance. GUIDE statements received the lowest scores, perhaps due to the wording of the statements. Both GUIDE statements speak of reciprocity in planning and class format, and this concept does not yet receive wide acceptance in adult classes. The considerably high acceptance of learner-centered roles is at least partially due to the orientation of the subjects in educational ministry of the church.

Statement 1 of the RIST caused a translation problem: "The teacher controls what happens in the class." The verb "dominar" was used, and the word has a double meaning in Spanish. The majority of the Mexican subjects thought the statement meant: "The teacher understands the subject matter so well that he is able to function well in the class." The intended meaning was, of course, much different. Control was inserted into the statement alluding to domination, authority, and discipline. The discrepancy was discovered while speaking with the group after the interviews were finished. Had the subjects been asked after the discussion to rerate the statement, they would have considered that item from a different perspective.

With the exception of statement 1, the RIST teacher-centered statements scored predictably. Of special note are the TRANSMITTER statements, which had fairly high average mean scores and also were the teacher-centered roles most often mentioned in the direct questioning. JUDGE also received high mean scores but was never mentioned in direct questioning.

Functions of the Teacher

Mexican respondents, in a culture that generally describes roles as prescribed, reported 12 learner-centered functions and 19 mid-level functions. Both the learner-centered and mid-level categories are considered together because of the difficulty of separating out the wording in the mid-level category.

From the frequency count, it could be assumed that the Mexican group was moving away from the strong teacher-centeredness of a former era, when roles were more strongly prescribed and functions more tightly defined. The Mexican respondents no doubt had been influenced by the educators of the post-Vasconcelos era. It must be observed, however, that the subjects were teaching in a religious setting, and the function categories they reported were those lauded as leadership qualities in the Bible.

Roles and Functions of Teachers Reported for Students

The teachers reported an equal number of teacher-centered and learner-centered roles in the category of student expectation. Teacher-centered methodologies or functions were more often reported. These data show a strong agreement of what teachers report for themselves and what they think their students expect. Two explanations could be given for this correlation in response between teacher and student expectations. One explanation is that teachers understand their students so well that they match their classroom activities to student expectations. The other is that the teachers did not really know what their students expect but responded with ideas that came into their minds. Much probing had to be done to elicit teacher responses as to student expectations.

Curriculum Content and Change

Doctrinal themes were the most often reported curriculum content. Many of the subjects report teaching adults who have little

doctrinal knowledge, so it would make sense that doctrinal themes were the most common curriculum content. The teachers would like to have available practical lesson material, integrating the doctrinal studies with application for everyday living. The subjects reported that their students want more practical lessons in the church classes.

The Mexican subjects reported a very high percentage of high-level-authority responsibility in choosing curriculum. The 21 subjects requesting curriculum change almost matched the number of subjects who said they had nothing to say about change or choice. If the subjects could have chosen curriculum materials and given suggestions of topics for discussion, a higher degree of satisfaction would likely have been reported.

There is very little evidence of new curriculum materials developed in Mexico. The researcher searched through religious bookstores and found much of the same curriculum that was on the shelf ten years ago. The high cost of curriculum development, preparation, and printing no doubt leads churches to use what is available and to make modifications in the old curriculum to bring it up to date, particularly in a time of economic difficulty.

Methodology and Change

Teacher-centered functions were most often reported by teachers for themselves and for their students. There was strong agreement, however, that teachers want to change from a teacher-centered approach to one of learner-centeredness. Less satisfaction was reported in how

they taught (methodology) than in what they taught (curriculum content).

As was indicated in Chapter IV, the subjects often mentioned the word "dialogue" as a methodology they would like to see happen in their church classes. The reference to dialogue indicates a Freirian influence in a new era of education in Mexico (Freire, 1980b). The subjects of the study appear ready for change, but in the opinion of the researcher, they need exposure to new methods and help in choosing appropriate methodology for the curriculum content (Field notes, 1984).

Relationship of Curriculum and Methodology

Doctrinal themes were most often reported as curriculum content. Teacher-centered functions were high in frequency. Doctrinal lessons seem to fit well with such functions as telling, transmitting, and indoctrinating (Cully, 1984).

Summary

The Mexican group appeared to be in a state of transition. They were moving from a teacher-centered to a learner-centered role and function consciousness. They want change, especially in new methodologies. They would like to use dialogue in the adult religious education classes.

South Korea Case Study

Role and function of the teacher, curriculum and methodological change, and the relationship between curriculum and methodology will be

viewed, taking into account the findings and the cultural background of the subjects.

Role of the Teacher

The role of the teacher in South Korea is generally prescribed and defined tightly and specifically (Crane, 1967). It would appear from this definition that the South Korean subjects would have chosen teacher-centered roles and rated them high in importance. Of the three culture groups, the subjects from South Korea reported the highest number of teacher-centered roles in the direct questioning.

However, in the RIST, the subjects from the South Korean group generally rated the learner-centered role statements high in importance. The GUIDE statements scored lower, but this was true in all three loci. Both GUIDE statements were expressions of how teachers and students decide and plan together. That concept is not a widely accepted one, especially not in South Korea. Teachers in South Korea would lose status if they allowed the students to enter into a task that is theirs and only theirs.

South Korean respondents tallied the highest importance scores of all the cultures on the teacher-centered role statements. JUDGE and AUTHORITY were considered very important to the subjects, as was DISCIPLINARIAN followed by TRANSMITTER. Even though TRANSMITTER had the lowest importance score in the RIST, it ranked highest of the teacher-centered categories in the direct questioning. One of the TRANSMITTER statements from the RIST raised a problem for the respondents. Statement 4 reads: "The teacher lectures and the students take notes."

Such a statement does not fit the Korean culture. Seldom did the researcher see students take notes during lectures. Some students taped the lectures and others were lulled to sleep by the sound of the lecturer's voice, but they did not take notes (Field notes, 1983).

As was mentioned in Chapter II, a Korean teacher considers vulnerability a weakness, not a strength. Statement 14 of the RIST reads: "The teacher admits that he does not always know the answers to questions." Surprisingly, the South Korean group gave the vulnerability statement a high importance score. Shin (1984) was asked by the researcher for his opinion why the subjects rated this statement as important. He gave two reasons: First, the Korean translation of statement 14 was altered with the inclusion of the concept of honesty in the wording. The concept of honesty is valued in the culture, so the subjects rated the statement high in importance because it contained this wording. Second, students in South Korea have been exposed to many professors who are not prepared to do their job well. The professors often do not know answers to questions which the students ask them, yet they will not admit their ignorance.

A new generation of South Korean students has rebelled against such poor teaching and has requested a new kind of teacher--one better prepared and willing to research answers to difficult questions. Therefore, for teachers to admit that they do not know an answer is a good thing in the eyes of students who have been submitted to teachers who did not know and would not admit their ignorance.

Functions of the Teacher

The Korean subjects reported overwhelmingly teacher-centered functions (33 out of 50). This high teacher-centered-function count matches the propensity of the group to describe themselves in pedagogical or teacher-centered language. The functions for the roles of AUTHORITY, JUDGE, DISCIPLINARIAN, and TRANSMITTER are more restricted, especially when describing them in terms of the task of education. The strong authoritarian culture of the Korean people has not changed in the religious setting.

The learner-centered roles and functions as outlined by biblical principles have not filtered into the church classroom. This may happen some day, for as the United States goes, so goes South Korea. If andragogical roles and functions become more prominent in the United States among Presbyterian churches, the same roles will be introduced in South Korea, too. However, the strong authoritarian culture may not allow such roles and functions to enter in and disrupt the cultural pattern.

Roles and Functions of Teachers Reported for Students

The South Korean teachers reported more teacher-centered roles for their students, but some learner-centered roles were stated (Table 4). Fifteen of the subjects gave no second reply to the question because they indicated to the researcher that it was difficult for them to put themselves in the role of the student in their classes. Teacher-centered functions were most often considered the category of

student expectation. The data, though not complete, show a strong agreement between what teachers report for themselves and what they say their students expect.

Curriculum Content and Change

The South Korean subjects reported the highest frequency count in the curriculum-content category of biblical studies and themes. Many of the subjects reported teaching in rural and remote areas of South Korea. They expressed how difficult their task was because they had to explain the biblical concepts in the most simple terminology. They wished for more practical lessons which could be applied to real-life situations. Little is done in South Korea to relate the Bible lessons to the context. The church officials do not dare to speak out in areas of concern in which the government may take a stand that is against scriptural teachings. The church does not want to express itself in any way that might jeopardize its position with the government. Topics such as abortion or social justice are not readily discussed (Shin, 1984).

At the present time, the General Assembly Presbyterian Church of Korea is attempting a curriculum revision. But none of the subjects interviewed understood what was taking place in the revision process. The Koreans interviewed would have liked to see curriculum changes, but at the same time many of them expressed satisfaction with what was available. The ones who were satisfied were those involved in choosing their own materials. Those who could choose Campus Crusade for Christ

materials or Navigators Bible Studies were happy with the content and activities the material presented.

The other group of satisfied subjects taught each weekend in remote rural areas. They had difficulty explaining the most simple biblical truths to their learners. This was the group that felt their students were not capable of choosing curriculum because of their ignorance. Adult educators such as Freire (1981a) and Knowles (1970) would surely raise strong objections to negative attitudes of the teachers toward the adult learners.

Some subjects indicated that their students did not wish to voice their opinions about what was being taught or how it was being communicated. The strong authoritarian context of the culture might lead students to expect that the teacher and the higher authorities were the ones to choose content and methods.

Methodology and Change

Even though most subjects reported teacher-centered functions for themselves, they indicated they would like to change to more learner-centered methodologies. They wanted their classes to have more discussion and small-group activities. They reported that the time element was a restrictor of activity of this type. Much time in Korean church classes is spent in worship activities, and then the lesson is given. What time is left is given to discussion, but rarely is that time available.

If changes are proposed in curriculum and methodology in the Presbyterian churches in North America, those same changes will come

eventually to South Korea. The General Assembly Presbyterians follow closely what is happening in the Presbyterian churches in America, and they can be counted on to implement any changes that are introduced in North American church schools.

A strong sense of teachers' authority prevents them from asking students what they want changed. Even when asked, South Korean students might refuse to respond for fear that it would not be appropriate to express their opinions because the teacher and the higher authorities are the ones who make decisions regarding changes.

Relationship of Curriculum and Methodology

Biblical themes were most often cited as curriculum content. Teacher-centered functions were high in frequency count. The researcher senses that if the church structure in South Korea were less hierarchical and authoritarian, teachers would feel freer to try new methodologies. The biblical themes would surely lend themselves to various methods.

Summary

The South Korean group appears to be attached to teacher-centered roles and functions. Although the subjects expressed desire for changes in roles and functions and curriculum and methodology, the researcher sensed an attitude of apathy. Unless upper-level leaders introduce change, the ordinary church-school teachers will continue

using the same materials and methods of a generation ago (Field notes, 1983).

United States Case Study

Role and function of the teacher, curriculum and methodological change, and the relationship between curriculum and methodology will be viewed, taking into account the findings and the cultural background of the subjects.

Role of the Teacher

The role of the teacher in the North American culture is generally attained and described loosely and generally (Burger, 1968). In the direct questioning, United States subjects described themselves most often as learner-centered. Table 2 displays the direct questioning frequency count of the three cultures. The United States subjects reported as many learner-centered roles as South Korea reported teacher-centered roles.

In direct questioning about roles, the subjects frequently described themselves as "facilitator." Facilitator is a "buzz word" used in education and psychology classes and is readily picked up by the students. Carl Rogers's influence on today's generation of students should not be underestimated. His writings were published and read in this country with much the same fervor as Freire's writings in Latin America.

In the RIST, the United States subjects scored higher than subjects from the other loci on eight of the ten learner-centered

statements. The high score seems to suggest that teachers viewed themselves to be dominantly learner centered. In describing things they do, 13 of the 25 subjects responded with two learner-centered roles.

Much emphasis recently has been given to the development of servant leadership qualities among church members. This emphasis no doubt accounts for the tendency of the United States subjects to respond in learner-centered language.

Most of the United States subjects rated the teacher-centered statements as "less important" or "not important." Only 2 of the 25 respondents described the two things they did in the classroom using teacher-centered terminology for both statements.

Two exceptions were noted in the rating of the RIST statements. Statement 1 reads, "The teacher controls what happens in the class." The matter of control was a factor that many teachers did not want to give up, even when giving assent to the concept of servant leadership. The high mean score of statement 1 may also have been a result of its place in the RIST, namely that it was the first statement. Subjects, however, were given an opportunity to change their responses if they wished, and many of them did.

The second exception of a teacher-centered statement with a high importance rating was statement 16, which read, "The teacher plans the course and everyone in the class does the same thing." The idea of different assignments and different plans of study was a relatively new idea to the subjects. Most had not been exposed to the open classroom

or to individualized learning. This lack of exposure possibly explains the high importance score given to statement 16.

Functions of the Teacher

Roles are generally attained in the United States, and functions are not as tightly defined as in other cultures. The United States respondents chose 23 learner-centered and 15 mid-level function categories out of 50 total responses. This response is evidence of a culture that is adapting itself, even in church education, to a more learner-centered approach in contrast to a previous time when the teacher-centered approach was inevitable.

Roles and Functions of Teachers Reported for Students

The Mexican and South Korean subjects described their roles and reported what they perceived their students expected the teacher's role to be, using the same teacher-centered or learner-centered terminology for themselves and their students. (See Table 6.) However, the responses from the United States group were surprising. The teachers saw themselves generally as having learner-centered roles (36 out of 50 responses). On the other hand, when they described what their students expected, the teachers reported largely teacher-centered roles. What could have caused this seeming contradiction between teachers and students?

One possible explanation is that teachers found it difficult to imagine how a student might think. Or the United States group thought of the students in their church classes as they perceived themselves in

seminary classes, students who were accustomed to the lecture method and the information model. If that was the case, the interviewees used the wrong student population in their perception, namely their own in the seminary rather than students in church classes.

The reporting of teachers of their functions and student expectation of function was not consistent. The teachers reported learner-centered motivational functions and all levels of methodological functions. The student expectation indicated a high frequency of teacher-centered methodological functions. These data, along with the reporting of the role that students expect, are not statistically significant. Whatever trend they show is difficult to analyze.

Curriculum Content and Change

The United States subjects reported an equal number of biblical and practical studies. It is interesting that an unexpectedly high number of the United States subjects expressed satisfaction with the curriculum they now use. In view of North America's propensity to change, one would expect greater dissatisfaction with the curriculum. However, 21 subjects in the United States group reported direct involvement in choosing curriculum. This involvement on the part of the subjects allowed them to express satisfaction because they choose curriculum materials. Both teachers and students want more practical curriculum.

Methodology and Change

Less satisfaction was indicated in the methodology used in teaching. This dissatisfaction could be fostered by a culture that encourages activity and production. North American teachers generally are quicker to try new methodologies, often without examining whether they fit the curriculum content.

The willingness of many North American teachers to try new methods is not always appreciated by the students in the class. In the church, above all other places, old notions die hard. Adult church members are accustomed to hearing sermons and listening to lectures, and they do not readily accept methodological changes.

Relationship of Curriculum and Methodology

Biblical and practical studies are the reported curriculum content of the United States group. A high level of learner-centered functions is also reported by the teachers for themselves. It would appear from the data that practical studies in the adult church class lend themselves to learner-centered methodologies. However, the reported frequency of learner-centered methodology could be the result of the subjects living in a culture that encourages activity rather than passivity.

Summary

The United States group appears to be more learner-centered than the other two groups. The subjects expressed flexibility in manner in which they conduct their classes, in choosing curriculum, and

in deciding methodology. However, the seminary background of the students, with the lecture style of teaching dominant, does not help to foster new methods of teaching. If teachers of adults desire change, they will have to initiate the change. Formal seminary classes cannot be used as models for church education.

Conclusions

The following conclusions appear to be evident from the findings of the research:

1. The statistical relationships, as reported in Chapter IV, although not exceedingly strong, verify that in most cases a relationship existed between the culture and the responses of the subjects. The nature of this study did not allow for the homogeneous factors to be removed so that the heterogeneous factors could have been more clearly distinguished.

2. Small breakthroughs are appearing in new perceptions of roles and fresh discoveries of functions in all three cultures. If this study is replicated in ten years, many changes will have taken place. The responses of the subjects could be predicted to be more alike, for new and younger teachers are eager to try new roles and functions as they teach in the church education programs in their cultures.

3. Since the seminaries in the three cultures are similarly structured and use the lecture method to convey curriculum content and the church has patterned its education much after the seminary model,

the responses in the three cultures reflected the subjects' schooling and church backgrounds and were more similar than might have been expected had the populations been very different.

4. The subjects who participated in curriculum decision making appeared to be the most satisfied with the curriculum.

5. Practical curriculum was requested by all three culture groups. Each group will have to consider carefully the integration of the word-content of the curriculum within the contexts of their culture. (Examples of contextualized curriculum are found in Appendix E.)

6. A variety of methodology was high on the importance list of changes requested. The new methods will have to be contextualized to the individual cultures and fitting to the curriculum content. (Examples of contextualized methodology are found in Appendix F.)

Recommendations for Further Research

The following recommendations are only a small beginning in suggesting areas in which more research could be done:

1. To substantiate the findings of this research, experimental testing and observation are suggested. The question, Do teachers do what they report they do? is one that needs answering.

2. Since andragogy is learner-centered, learners should be interviewed and their responses compared with those of the teachers.

3. The responses of the subjects of this study should be studied from the perspective of the Catholic setting of Mexico, of the Confucian-Shamanistic world view of South Korea, and of the American-culture religion of the United States.

4. The research showed a substantial degree of homogeneity among the three groups. For a sharper comparison, groups not so similar in beliefs and purposes should be chosen.

5. More information needs to be found as to whether a teacher working in a culture that expects teacher-centered roles and functions can attempt learner-centered activities in the church class. Appropriate timing, trust building, and types of activities should be researched.

6. A researcher from the Two-Thirds World, approaching the research from his cultural perspective, could add new dimensions to the analysis of the nature of the responses.

Ethno-andragogy--The Concluding Word

This study was an attempt to provide a framework for ethno-andragogy, the science of teaching adults interculturally. The study was intended for teachers of adults in religious education classes, for their trainers, for those who prepare curriculum for teacher training, and for others who prepare curriculum for adult learners in the class.

As was mentioned in Chapter I of the study, church educators, perhaps more than any other group of educators, have opportunities to work in countries other than their own. Today third-world churches are sending leaders to other countries, and a new generation of intercultural educators is emerging. The Evangelical Churches of West Africa have 580 missionaries, one Indian mission has 170, and an Indonesian group 200 (Davies, 1984). All of the missionary teachers find

themselves in unfamiliar classrooms. They encounter new perceptions concerning role, function, curriculum, and instructional methodology. Many of them are overwhelmed and confused due to the expectations they find, and they wonder how they as educators will adapt to the new culture.

Teachers need orientation for the task ahead. Their responsibility is great. They are preparing religious leaders for tomorrow's world. Ethno-andragogy is a grounded practice whose time has come.

Postscript: Personal Reflections on the Larger Cultural Context

The section that follows is based on the researcher's experiences and reflections and is divided into two parts: first, giving suggestions to teachers who teach interculturally in a different culture and in their own culture, and second, giving suggestions to teachers who teach adult learners of their own culture group. The researcher often receives requests for help from teachers who teach adults in ethnic and minority church classes and from teachers who teach in traditional churches of the teacher's own ethnic background. What follows is a tentative response to those inquiries.

Suggestions for Intercultural Teachers

Teachers who work in a new culture with learners who have different perceptions as to the teacher's role and function run the risk of misunderstanding and misjudgment in regard to their task. What can be done to minimize the possibility of the risk involved?

Suggestions for Teachers Who Teach Adults in a Different Culture

Become acquainted with the new culture's perception of the role of the teacher. If possible, the new teacher should visit classes in schools and churches before beginning to teach. He should discover if the culture is undergoing a change in education. A combination of both andragogical and pedagogical roles may be the present norm. New teachers should ask teachers in the culture some of the same questions that were asked of the subjects in the interviews. The answers they give may be a new teacher's best source of information.

Become acquainted with the new culture's description of the functions that go with the roles. A new teacher should carefully watch for a different form of the method or function. Just as words and actions have different forms in difficult cultures for like meanings, so do functions of the teachers. Mayers and his fellow writers (1972) mentioned how the functional equivalent varies from one society to another:

> The functional equivalent of bell-ringing to dismiss class in our society is the clapping of hands to dismiss class in some other societies. The functional equivalent of rows in our society is a circle in some others, and of desks in our society, is to others the provision of tablets to children sitting on the floor. (p. 133)

Do teachers use the same methods to motivate students in the new culture that they would use in their home culture? Can teacher-centered and learner-centered methodologies be labeled as confidently as in the home culture? The methodology issue will be discussed later in the chapter.

Be prepared to make decisions about the roles and functions from your home country. Are they worth retaining, or should change be considered? What options do religious educators have when they harbor strong convictions regarding role and function, believing that their positions on the subject are based on scriptural grounds, and they are unwilling to give up these positions when entering a new culture? How does a nonauthoritarian teacher, one who takes the nonauthoritarian stance because of both principle and personality, function in a highly authoritarian culture?

McKinney (1980) struggled with the same issue as she began work in Portugal. She wrote:

> I shuddered at the authoritarian teaching methods, at the meetings that dragged on for hours, at persons with gray hair who were attending youth meetings, and at the poems and plays that were presented so often that I wondered if people came to church to be entertained.
>
> In retrospect, I realized that those practices expressed traditional cultural values. Portuguese believers felt comfortable when they were respecting authority, relating to an extended family, appreciating drama, and enjoying time instead of using it. It was my own ethnocentricity that made it difficult for me to see those values for teaching. What I discovered in Portugal applies to other cultures as well. (p. 187)

The task of relating biblical principles of leadership with cultural norms and values is difficult. The biblical concept of a teacher as servant is one that runs contrary to the norms and traditions of many cultures. And unfortunately, the biblical concept of servant leadership is not often the concept that the church follows. Ward (1976) saw that the model for the church is taken from the culture, and secular ideas become the norm for the church. The church

must free itself from the Greek and Roman model of leaders who exercise authority. (See Appendix G for further explanation of this concept.)

A teacher's attitude should be that of a servant even when transmitting or telling the lesson. The helper and encourager roles can be coupled with the traditional teacher roles if done conscientiously and carefully. A loving attitude on the part of the transmitter and authority is not at all the attitude of a dogmatic, tyrannical leader.

Before beginning major changes in a teacher-centered class, introduce short segments of learner-centered activities. When a loving, sympathetic attitude is evident in teachers whose role is that of transmitter and whose function is telling, a bridge or transition into learner-centered activities will be built.

Such a situation took place in South Korea during the summer of 1983. The class of teacher trainees expected lectures, interspersed with small amounts of discussion, a basic information model with slight variations. Toward the end of the teaching team's stay in the country, a simulation activity was used for discovery learning. Since Korea is basically a monocultural society, the team felt that a simulation exercise would give the learners an opportunity to experience some of the things confronted in intercultural encounters. The group of learners was to begin ministry in new countries and had only experienced life within their own culture. The simulation was "Bafa, Bafa." Its purpose was to help people understand what it meant to struggle with a new culture and its language, behavior, norms, and values.

The group was divided into two cultures, Alpha and Beta. The rules were explained in English and Korean. The simulation lasted all day, with the debriefing at the end of the exercise. The learning that took place can only be described by the students who took part in the activity. They were excited by the intercultural concepts they had learned and experienced. Many said that they wanted more simulations as part of the program of the Missionary Training Institute. A full account with field notes describing the activity is found in Appendix H.

Admittedly, the expatriate teacher has certain advantages when it comes to introducing a new method in the receiving culture. Learners naturally expect an expatriate teacher to be different, to come with new and strange methods, and even to jar their sensitivities a bit. A certain number of cultural mistakes are readily forgiven. Having said this, however, it must be pointed out that there are risks involved for the expatriate teacher who introduces new approaches, for he does not know as sharply as a national the border lines between what is permissible and what is totally unacceptable. Therefore, the expatriate teacher must bear in mind at all times the importance of modification out of respect for the culture and the seriousness of transgressing a cultural norm in a way that might jeopardize the teacher's effectiveness for some time to come.

Suggestions for Teachers Who Teach Adults of Different Ethnic Backgrounds Within the Teacher's Culture

Can the learner-centered approach be used effectively within ethnic groups in one's own country? The researcher had the opportunity to help adult learners in a Korean church in Philadelphia learn English as a Second Language. The class participants changed from week to week because attendance was voluntary and the students were all busy people. Despite this, there was always a core of participants who could be relied on to attend. Class was held from 9 to 10 o'clock in the evening after the prayer meeting.

At the outset of the class, a needs assessment was taken to give the teacher some idea of the things the learners needed to learn. Some brought books they had used at Temple University. Others volunteered information about situations when they needed to speak English and felt embarrassed because they did not know how to communicate. Some of those situations follow:

1. Talking on the telephone, and face to face with their children's teachers

2. Talking with a policeman at the scene of an accident when it was or was not their fault

3. Talking with the long-distance operator to make a call to one's relatives who lived in a city in Korea that does not have direct dialing

4. Talking on the telephone to a person who wants to talk with a member of the family who is not at home

5. Making doctor and dental appointments with office employees who do not speak Korean

From the list, the teacher created dialogues, with variations to fit the needs of the learners. Some members of the group indicated that they planned to post the dialogues near their home telephones to be ready for an emergency.

The oral practice in the classroom posed problems. The older members of the class did not want to recite. They were ashamed of their English pronunciation and did not want to risk reading in front of the younger ones in the group. How does a teacher handle such a situation? Does a teacher insist that everyone respond and recite? If, in the culture, vulnerability is seen as a personal weakness, the teacher will have to adapt his methods so as not to put learners in positions where they lose face.

After a couple of weeks, the older learners were willing to recite in a choral response and within small groups when the teacher did not pay attention to what was happening. They were not singled out to answer orally.

Parents brought small children to the class. They often distracted the class by making noise and running in and out of the room. Whenever she could, the teacher used the children to help with pronunciation exercises, and some of the older children paired up with adults during conversation time to practice the dialogues.

The teacher had to make cross-cultural adaptations and in turn the class adapted to some of the new methodology. There was mutual

learning as the teacher learned Korean words and customs and the students learned some practical English.

Summary

Before teaching in a new culture or among culture groups in one's own culture, the teacher should become acquainted with the cultural perception of the teacher's role and function, be prepared to make decisions about retaining old roles and functions or making adjustments to those of the new culture, and, when making changes in methodology, be alert to the cultural expectations but courageous enough to try new methods.

Suggestions for Teachers Who Teach Adults of Their Own Culture Group

"I wanted to try a new method with my women's group. I asked them for permission to do something other than lecture. They said, 'No,' they wanted me to continue to lecture." These words plaintively describe what happened to a seminary student who had been encouraged to try new methods in the program for the women's retreat. The group was studying the topic of "self-image," and the entire weekend was given over to lectures on that subject. The teacher had been excited about the possibility of using a simulation for a change-of-pace learning activity. The women, however, vetoed the idea.

Should the teacher have asked the group what they wanted to do at the retreat? A good learner-centered leader would have done no differently. But much to the teacher's surprise and dismay, the answer

the women gave turned out to be different from what she expected. They chose the lecture method.

Much of adult education literature states emphatically that adult learners want to be involved in choosing the curriculum content and involving themselves actively in different things that happen in the class. The group in the example indeed did choose, but they chose to be nonparticipatory. Their choosing in itself was a good thing, but how they chose is an eye-opener for those involved in adult education.

Not all adult educators have such negative experiences. Bayly (1978) discovered that he could use role play successfully in a class of adults in the church. He used a series of role plays based on the story of a teen-age girl who suffered complete kidney failure and wanted to go off of dialysis and be allowed to die. The girl had conversations with her parents, sister, physician, and pastor. Bayly described the experience:

> This morning I tried role play, a teaching technique I've seldom used. (Maybe I don't try different ways of teaching because I am afraid they will fail.)
>
> But this role play really succeeded, both in holding the class's interest and--more important--in advancing what we were studying. . . .
>
> We were as close as we could possibly come to such a heart-rending problem without actually experiencing it. And we understood the difficult, emotional, relational and ethical considerations in far greater depth than would have been the case if I'd merely lectured. (p. 17)

Bayly argued subsequently in one of his diary entries that teachers of adults and youths should leave some things open-ended, allowing students to discover truth for themselves. "Why do we have to hit people over the head with truth every time? There's joy in

personal discovery" (p. 51). Personal discovery can happen best when the learner is active and the teacher is willing to provide such activities that allow heuristic learning to take place.

Summary

Teachers of adults in the United States may encounter learners who do not want new methods introduced into the class. Those who encounter such learners should concern themselves with building trust before trying anything that might be disagreeable to the learner. However, the newer methods can be done successfully, as indicated in the case study, not apologetically but with enthusiasm.

Mexican and South Korean teachers of adults may also encounter learners who do not appreciate new methods used in the church class. Teachers should be encouraged not to be disheartened with the lack of appreciation but slowly introduce new methods that fit the curriculum content and the culture.

New developments in intercultural effectiveness in teaching and communicating are being explored even as this research is prepared. Tomorrow's intercultural educators will be the beneficiaries of new ethno-andragogical discoveries.

APPENDICES

APPENDIX A

INDIVIDUAL RIST SCORES

Individual RIST Scores

Mexico

Learner-Centered	Overall Average	Teacher-Centered
3.1	.7	-2.4
3.4	1.3	-2.1
3.9	1.6	-2.3
3.2	.6	-2.6
3.0	1.1	-1.9
2.9	.3	-2.6
3.3	.4	-2.9
3.6	1.4	-2.2
2.6	.1	-2.5
3.0	0	-3.0
3.4	1.4	-2.0
3.3	1.3	-2.0
3.3	.5	-2.8
2.9	.1	-2.8
3.1	.5	-2.6
3.2	.7	-2.5
3.3	.1	-3.2
3.9	2.4	-1.5
3.1	.7	-2.4
3.6	1.5	-2.1
3.5	1.4	-2.1
3.6	1.8	-1.8
3.8	1.0	-2.8
2.8	.8	-2.0
3.1	.7	-2.4

South Korea

Learner Centered	Overall Average	Teacher-Centered
3.1	.7	-2.4
2.9	.4	-2.5
3.8	1.8	-2.0
3.2	.8	-2.4
3.8	.9	-2.9
3.3	.7	-2.6
3.6	1.5	-2.1
3.4	1.3	-2.1
3.5	.5	-3.0
3.5	.5	-3.0
3.7	1.9	-1.8
2.9	.4	-2.5
3.1	.6	-2.5
3.7	1.5	-2.2
3.2	.2	-3.0
3.1	.2	-2.9
3.6	1.5	-2.1
2.9	1.3	-1.6
3.7	1.3	-2.4
3.2	.7	-2.5
2.9	.4	-2.5
2.9	.3	-2.6
3.2	1.1	-2.1
2.7	- .2	-2.9
3.3	1.1	-2.2

United States

Learner Centered	Overall Average	Teacher-Centered
3.1	1.1	-2.0
3.5	1.8	-1.7
3.5	1.7	-1.8
3.6	1.3	-2.3
3.3	1.6	-1.7
3.7	2.3	-1.4
3.3	1.6	-1.7
3.8	1.9	-1.9
3.5	1.8	-1.7
3.4	1.2	-1.6
3.5	1.8	-1.7
3.2	1.4	-1.8
3.3	1.7	-1.6
3.7	2.1	-1.6
3.2	1.7	-1.5
3.7	2.6	-1.1
3.2	1.6	-1.6
3.6	1.5	-2.1
3.7	2.4	-1.3
3.5	1.6	-1.9
3.7	1.9	-1.8
3.1	1.3	-1.8
4.0	2.7	-1.3
4.0	2.6	-1.4
4.0	3.0	-1.0

APPENDIX B

DEMOGRAPHIC DATA OF LEARNERS IN THE CHURCH CLASSES

Demographic Data of Learners in the Church Classes

Summary of responses to protocol question 1:

Who are the learners in your classes? Describe them.
Why are they attending the class?

Distribution of Learners in the Church Classes

	Men & Women	Men	Women
Mexico	22	2	1
South Korea	21	2	2
USA	22	0	3

Occupations of Learners

	Students	Other Occupations
Mexico	1	24
South Korea	4	21
USA	1	24

Reason for Attending Class

	Bible Studies	Topical Studies
Mexico	25	0
South Korea	25	0
USA	18	7

APPENDIX C

DATA AND SCORING OF QUESTION 3 OF THE INTERVIEW

Data and Scoring of Question 3 of the Interview

1. The question was asked of the subjects, "What are two important things you do as a teacher in the class?"
2. The answers were recorded in a field notebook and also taped.
3. From the field notes and the tapes, the researcher listed the first and second choices on a data sheet.
4. From the list, the researcher and the panel assigned each statement a role label and a function/level descriptor (Figure 1).
5. The role labels and function/level descriptors formed bases for frequency charts and chi-square analyses.
6. Each locus had Ss = 25, and each subject responded two times; total responses per locus = 50.

Function/Level Descriptors Given to the Responses

Mexico

1.	Methodological 2	Motivational 3
2.	Methodological 2	Methodological 3
3.	Diagnostic 2	Motivational 3
4.	Methodological 1	Methodological 2
5.	Methodological 1	Methodological 1
6.	Methodological 1	Motivational 2
7.	Methodological 1	Motivational 3
8.	Motivational 3	Methodological 1
9.	Methodological 1	Methodological 2
10.	Methodological 1	Motivational 2
11.	Methodological 1	Resource 3
12.	Methodological 1	Motivational 2
13.	Methodological 1	Methodological 1
14.	Methodological 1	Methodological 2
15.	Motivational 3	Methodological 1
16.	Motivational 3	Methodological 1
17.	Diagnostic 2	Resource 3
18.	Diagnostic 2	Methodological 2
19.	Motivational 2	Methodological 1
20.	Methodological 2	Methodological 2
21.	Methodological 3	Methodological 2
22.	Motivational 2	Motivational 3
23.	Methodological 1	Motivational 2
24.	Methodological 1	Motivational 3
25.	Methodological 1	Methodological 2

Role Labels Given to the Responses

Mexico

1.	Encourager	Encourager
2.	Resource	Resource
3.	Encourager	Encourager
4.	Transmitter	Helper
5.	Transmitter	Transmitter
6.	Transmitter	Encourager
7.	Transmitter	Encourager
8.	Encourager	Authority
9.	Transmitter	Resource
10.	Transmitter	Encourager
11.	Transmitter	Consultant
12.	Transmitter	Encourager
13.	Authority	Transmitter
14.	Transmitter	Transmitter
15.	Encourager	Authority
16.	Encourager	Transmitter
17.	Helper	Helper
18.	Helper	Resource
19.	Transmitter	Transmitter
20.	Transmitter	Transmitter
21.	Transmitter	Resource
22.	Encourager	Guide
23.	Transmitter	Helper
24.	Transmitter	Encourager
25.	Transmitter	Resource

Mexico

	FIRST CHOICE	SECOND CHOICE
1.	Try to get everyone to participate.	Encourage the class to get acquainted one with the other.
2.	Try to capture the attention of the student.	Not use the same method every time.
3.	Understand the student.	Encourage the student.
4.	Teach the lesson.	Help students to learn the Bible.
5.	Conduct devotions.	Teach doctrine.
6.	Teach students so the church grows.	Help students get closer to Christ.
7.	Instruct in the things of God.	Encourage dialogue between the teacher and students.
8.	Motivate the students to participate.	Try to make students learn what I have prepared.
9.	Develop the theme.	Prepare audio-visual aids.
10.	Teach doctrine so the church will mature.	Encourage the students to bring others to the class, evangelize.
11.	Be well prepared to teach the lesson.	Give something of myself to others.
12.	Try to share well.	Try to motivate the students to participate.
13.	Conduct and teach what I prepare.	Be careful how I explain the lesson.
14.	Explain the lesson.	Give questions so the students understand better.
15.	Encourage the students to study the lesson.	Give questions, direct discussion.
16.	Encourage students to participate.	Teach the lesson with application for life.

17.	Try to teach students focusing on their needs.	Try to help them find solutions to problems.
18.	Know the students.	Use good methods of teaching so the students learn better.
19.	Try to capture the attention of the student.	Try to explain the content of the lesson.
20.	Teach the lesson well so the students respond.	Teach the lesson well so the students are content.
21.	Encourage the students to hear well by means of a variety of methods.	Give illustrations to get the point across.
22.	Interest the students in answering questions.	Help them feel mutual responsibility.
23.	Transmit the lesson to the students.	Help prepare them to be leaders.
24.	Make the theme of the lesson clear.	Motivate them to participate by way of dialogue.
25.	Teach the lesson.	Use methods to encourage participation.

Function/Level Descriptors Given to the Responses

South Korea

1.	Methodological 1	Methodological 1
2.	Methodological 1	Methodological 1
3.	Methodological 2	Methodological 1
4.	Motivational 2	Methodological 1
5.	Methodological 1	Motivational 3
6.	Methodological 1	Motivational 3
7.	Methodological 1	Motivational 3
8.	Methodological 1	Motivational 2
9.	Methodological 1	Methodological 2
10.	Methodological 1	Motivational 2
11.	Methodological 1	Motivational 2
12.	Methodological 1	Evaluative 1
13.	Methodological 1	Methodological 1
14.	Methodological 1	Methodological 1
15.	Methodological 1	Methodological 1
16.	Methodological 2	Motivational 2
17.	Motivational 3	Motivational 3
18.	Methodological 1	Methodological 1
19.	Methodological 2	Evaluative 2
20.	Methodological 1	Evaluative 1
21.	Methodological 1	Methodological 1
22.	Methodological 1	Motivational 2
23.	Methodological 1	Methodological 2
24.	Methodological 1	Methodological a1
25.	Methodological 1	Motivational 2

Role Labels Given to Responses

South Korea

1.	Transmitter	Resource
2.	Transmitter	Transmitter
3.	Helper	Transmitter
4.	Helper	Transmitter
5.	Transmitter	Encourager
6.	Transmitter	Transmitter
7.	Transmitter	Encourager
8.	Transmitter	Resource
9.	Transmitter	Transmitter
10.	Transmitter	Helper
11.	Transmitter	Helper
12.	Transmitter	Judge
13.	Transmitter	Transmitter
14.	Transmitter	Transmitter
15.	Transmitter	Transmitter
16.	Transmitter	Encourager
17.	Resource	Encourager
18.	Transmitter	Transmitter
19.	Resource	Authority
20.	Transmitter	Judge
21.	Transmitter	Helper
22.	Transmitter	Encourager
23.	Transmitter	Helper
24.	Transmitter	Authority
25.	Transmitter	Helper

South Korea

	FIRST CHOICE	SECOND CHOICE
1.	Teach the Bible.	Illustrate doctrines on chalkboard.
2.	Read the Bible.	Explain the Bible and apply it.
3.	Teach with the mind of the student and love the heart of the student.	Explain the Bible.
4.	Help students learn what it means to be a Christian.	Impart Bible knowledge.
5.	Lead the lesson with the help of the Holy Spirit.	Create atmosphere for better learning.
6.	Teach the lesson.	Challenge the students to apply lesson.
7.	Teach.	Create atmosphere for fellowship.
8.	Evangelize through God's Word.	Promote devotional life.
9.	Devotional activities.	Use the blackboard to illustrate lesson.
10.	Give the message of lesson.	Help with character development.
11.	Emphasize that the student needs a continual relationship with Christ.	See that Christian fellowship and love happen.
12.	Teach the truth clearly.	Check up on students' faith development.
13.	Emphasize hope when I teach the Bible.	Teach interestingly.
14.	Bible study and preaching.	Ask questions when there is time.
15.	Teach the lesson.	Be sure to emphasize main points.
16.	Study the Bible with the class.	Promote fellowship.

17. Be a living testimony (model).	Challenge students to live a model life.
18. Teach the Bible.	Include historical background whenever I teach.
19. Devotional activities.	Be concerned with students' spirituality.
20. Urge students to give their lives to the Lord.	Conduct evaluation of how they are doing spiritually.
21. Teach the Gospel.	Give guidelines for daily living.
22. Teach the Bible.	Challenge students to Christian living.
23. Teach the Bible.	Have students apply the Word to their lives.
24. Impart Bible knowledge for day-to-day living.	Make students strong believers.
25. Practical training in Bible teachings.	Help the students evangelize.

Function/Level Descriptors Given to the Responses

United States

1.	Methodological 2	Methodological 3
2.	Methodological 3	Motivational 3
3.	Methodological 1	Methodological 1
4.	Methodological 1	Methodological 2
5.	Methodological 2	Motivational 3
6.	Methodological 2	Motivational 3
7.	Methodological 1	Motivational 2
8.	Methodological 1	Methodological 2
9.	Methodological 1	Methodological 3
10.	Methodological 1	Methodological 3
11.	Methodological 3	Resource 3
12.	Diagnostic 2	Methodological 2
13.	Methodological 3	Methodological 2
14.	Motivational 3	Methodological 1
15.	Methodological 1	Methodological 2
16.	Methodological 2	Motivational 3
17.	Motivational 3	Methodological 3
18.	Diagnostic 2	Methodological 3
19.	Methodological 3	Methodological 2
20.	Resource 3	Motivational 3
21.	Motivational 3	Motivational 3
22.	Methodological 2	Motivational 3
23.	Methodological 1	Methodological 1
24.	Methodological 1	Methodological 3
25.	Diagnostic 2	Methodological 3

Role Labels Given to the Responses

United States

1.	Authority	Resource
2.	Resource	Resource
3.	Authority	Transmitter
4.	Transmitter	Resource
5.	Resource	Encourager
6.	Resource	Encourager
7.	Transmitter	Encourager
8.	Transmitter	Resource
9.	Transmitter	Encourager
10.	Transmitter	Resource
11.	Resource	Helper
12.	Helper	Transmitter
13.	Encourager	Consultant
14.	Encourager	Resource
15.	Transmitter	Resource
16.	Resource	Resource
17.	Resource	Resource
18.	Helper	Resource
19.	Resource	Resource
20.	Resource	Encourager
21.	Helper	Helper
22.	Transmitter	Encourager
23.	Transmitter	Transmitter
24.	Transmitter	Resource
25.	Resource	Encourager

United States

	FIRST CHOICE	SECOND CHOICE
1.	Make sure the content is understood.	Facilitate discussion.
2.	Facilitator, try not to always talk.	Be an example to the class.
3.	Give direction.	Give information.
4.	Faithfully use God's Word.	Apply Word to lives in a valid way.
5.	Try to maintain interest.	Create sense of responsibility so that students are not always dependent on me to learn.
6.	Make the lesson relevant, applicable.	Stimulate people to learn on own.
7.	Dispense information.	Getting students to act on the listening is important.
8.	Try to explain the Word of God clearly.	Bring a practical application.
9.	Instruct.	Initiate conversation, discussion.
10.	Give structural information.	Facilitate interaction.
11.	Facilitate discussion, interaction.	Help the student investigate.
12.	Package the information according to the needs of the students.	Emphasize living, what we know is not enough.
13.	Allow opportunity for sharing.	Know how to terminate irrelevant discussion which does not help learning.
14.	Make the students feel comfortable to express their own ideas.	Help students understand content areas.
15.	Give students a good overview--information.	Raise questions for response.

16. Use questions to get learners to think.
17. Involve everyone in learning.
18. Make sure I know the students' needs.
19. Facilitate participation.
20. Try to use students' resources.
21. Listen to the learners.
22. Try to be a good communicator.
23. Organize my talk well.
24. Present my lesson clearly.
25. Prepare my lesson taking into account student needs.

Use restraint to treat the students as responsible learners.

Be concerned with process of communication.

Encourage and stimulate discussion.

Bring to class questions and problem-solving activities.

Develop rapport with the class.

Try to be flexible.

Make the class feel comfortable.

Repeat my points.

Break into small groups for discussion.

Facilitate discussion.

APPENDIX D

A SUMMARY CONTRAST OF MEXICAN/ SOUTH KOREAN/UNITED STATES CHARACTERISTICS

Sector	Mexican	South Korean	United States
Human Mastery of Nature	Subjugation: If it is God's will (Burger, 1968).	"Experiences" nature, unity with nature, appreciation of nature (Park, 1979).	Man must harness and cause the forces of nature to work for him (Burger, 1968).
Time Orientation	Present: Goal of life is to go to heaven after death. One passes through this temporal life to receive reward in the next (Burger, 1968).	Moving from a past-oriented culture to a future orientation (Conn, 1984).	All living is oriented to the future (Burger, 1968).
Level of Aspiration	Work a little, rest a little. Follow in one's father's footsteps. Be satisfied with the present (Burger, 1968).	Fond of social positions and exert themselves to be in first place. Status conscious to reflect honor of the family (Park, 1979).	Climb the ladder of success. Measured by a wide range of superlatives: first, the most, the best (Burger, 1968).
Work	Work to satisfy present need. Work is particularistic, operation on emotional response rather than subordinating an individual to the societal institution (Burger, 1968).	Value hard work (Conn, 1984).	Success will be achieved by hard work (Burger, 1968).
Saving	Sharing within the extended family group (Burger, 1968).	Thriftiness; willingness to help other family members (Park, 1979).	Everybody should save for the future (Burger, 1968).
Adherence to Time Schedules	"Mañana" attitude (Burger, 1968; Mayers, 1976).	"Korean time"; concept that a person does not like to be bound by a definite time (Conn, 1984).	Enslaved to time schedules, clock watchers (Burger, 1968; Mayers, 1976).
Acceptance of Change	Follow in the old ways with confidence (Burger, 1968).	Follow old ways with change evident in some areas (Hard, 1983).	Change, in and of itself, is accepted as modal behavior (Burger, 1968).

Figure 6.--A summary contrast of Mexican/South Korean/United States characteristics.

Sector	Mexican	South Korean	United States
How Roles and Functions Are Defined	Prescribed; tightly; specifically (familial) (Mayers, 1976).	Prescribed; tightly; specifically (societal) (Crane, 1967).	Attained; loosely; generally (Stewart, 1972).
Vulnerability	Weakness, pupil not asked question without prior warning. Teacher does not admit that he does not know (Mayers, 1976).	Weakness. To admit lack of knowledge and experience is to lose face (Crane, 1967).	Strength; teacher and pupil can both admit to error (Mayers, 1976).
Explanation of Behavior	Witches, fears, nonscientific medical practices may explain behavior (Burger, 1968).	Fear of spirits, fatalism, speculative thinking, belief in divination, lack of ethical and historical consciousness (Park, 1979).	Nothing happens contrary to "natural law." There is a scientific explanation for all behavior (Burger, 1968).
Cooperativeness	Humility: Acceptance of the status quo, perhaps submission (Burger, 1968).	Cooperation, under authority. Competitiveness shown individually (Conn, 1984).	Competition and aggressiveness: One competes to win (Burger, 1968).
Individuality	Obedience: Catholicism routinizes life, placing emphasis on obedience to the will of God (Burger, 1968; Nida, 1976).	The concept of the individual self defined by one's relationship, first to the family and then to society. Relationship is affiliative (Park, 1979).	Each individual shapes his own destiny. Self-realization for each person is limited only by his capacities to achieve (Burger, 1968).
Patterns of Thinking	Deductive, from the general to the particular (Llinas Alvarez, 1979).	Deductive. Ideas are perceived as part of world of reality. Ideas become facts (Park, 1979).	Inductive, moving from facts to ideas (Stewart, 1972).
Nature of Learning	Learner is passive (Mayers, 1976).	Learner is passive (serial rote learning) (Crane, 1967).	Learner is active (Hoopes & Ventura, 1980).

Figure 6.--Continued.

APPENDIX E

EXAMPLES OF CONTEXTUALIZED CURRICULUM

Examples of Contextualized Curriculum

1. An East African curriculum called Christian Living Today with themes selected on the basis of the problems and questions of people in the East African continent. Each theme is looked at from the perspective of teachings of the Bible, the African tradition, the experience of the Christian Churches in Africa (Kennedy, 1975).

2. A Caribbean Sunday School curriculum, entitled Fashion Me a People. The concern in developing this curriculum was that the writers adopted measures that ensured that the content was true to Caribbean experience. Because the curriculum was intended for use in several countries, writers were encouraged to include stories from their own countries. In that way students could learn about other Caribbean countries, as well. Local literature and music were included. The main theme of the curriculum is liberation, and discussions focus on major Biblical concerns: sin, salvation, conversion, gifts of the Holy Spirit, the Christian community (Bailey, 1971).

3. New Life in Christ Curriculum was prepared for illiterate and semi-literate congregations in Latin America. The objective chosen by the Indian writers was "that persons may experience the power of Christ is greater than the witch doctors and the evil spirits." The teaching-learning situation is not regarded as academic, but existential. Even those with little experience in teaching are able to use this curriculum successfully (Valenzuela, 1966).

4. South East Asia Series are lessons prepared for Chinese-speaking persons in all Asian countries. The lessons deal directly with such topics as social injustice, conflict between cultures. Questions used to apply the lessons to the lives of the learners include:

> What are Christian attitudes: toward the poor, the handicapped, those who hold opinions different from ours?
>
> What does it mean to be citizens of the Kingdom of God, in school, in society? In choosing a life work, what values do we seek for ourselves, for all of mankind?
>
> What are our natural resources, population and other problems? What is the Christian solution? Has God given food for all people? (Proctor, 1968)

APPENDIX F

EXAMPLES OF CONTEXTUALIZED METHODOLOGY

Examples of Contextualized Methodology

The question is frequently asked by educators in different cultures, Do certain methods fit one culture better than another?

Each culture harbors within it certain methods that seem to fit the culture best. An adult educator in Africa wrote, "There must be less emphasis on paper work and published educational tools, and more utilization of role plays and dramatic storytelling. Learning discoveries can be expressed by the composition of antiphonal songs" (Coon, 1984, p. 29). Nicholls (1983) suggested ways in which story content may be conveyed in India, through poetry, music, drama, puppetry, dance and painting. Can new methods be introduced in adult religious education classes in cultures not accustomed to a variety of methods?

An example was given by McKinney (1984) in which a new method, brainstorming, was introduced into two contrasting culture situations. Brainstorming is the activity in which participants suggest as many solutions to a problem as they can think of in a five-minute period. They are told to give short answers and to say whatever comes to mind, without evaluating or critiquing until an assortment of ideas has been introduced.

McKinney's example dealt with two cultures, identified simply as A and B. Culture A was task oriented. Its members were time watchers; they worked toward change, engaged in forceful discussion, and looked one another in the eye. In Culture B, the attention was focused on people and the preservation of tradition. Culture B was not so

concerned with time or completion of tasks, but considered the enjoyment of the event as more important. Culture B was not confrontational. The members of the group spoke quietly. They avoided gazing directly at people, which is a face-saving technique.

How will a new method, namely brainstorming, work in Culture A and Culture B? Culture B will probably be disturbed by time pressure and by the fact that the responses are brief and direct. Culture A might feel uncomfortable not being able to analyze and critique ideas suggested by the group. McKinney suggested that to make brainstorming work, Culture B people should be allowed to take as much time as they like, and Culture A people should be told they may analyze and critique the ideas when the activity is all over. This way, compensation is made for the cultural context of each group.

Some general principles for effective religious instruction among the university population in new situations were outlined by Troutman (n.d.). The concepts can be transferred to the adult religious education class.

1. Any method of Bible study or biblical exposure must start with <u>familiar patterns</u> of the educational philosophy of the country. However, it must provide some difference in the technique of learning, for if the study method is too familiar, it will be difficult to demonstrate the unique or creative nature of the subject. On the other hand, if the methodology is too different, a mastery of a new technique will have to be achieved before getting to the text.
2. The success of one type of Bible study in one university or country <u>does not automatically</u> insure its success in another.
3. The usefulness of any single approach to Bible study will probably continue only a few student generations, especially in countries undergoing educational reform. Therefore a variety of methods should be at the disposal of student leaders. (p. 7)

Some of the questions that Troutman asked as a follow-up to the principles are especially applicable to Latin America. They also can be adapted and applied to other cultures.

1. If it is true that the average evangelical church in Latin America provides a ministry more emotional than theological, will students not respond to something more structured and systematic, yet not entirely devoid of emotion?
2. If it is true that the Latin rhythm of life is based less on weekly cycles and more on a fiesta-to-fiesta basis, then should not the scheduling of the Bible study fit a similar pattern? Perhaps it will be more effective to concentrate on special occasions or short series than to think in terms of weekly activities.
3. If it is true that much of Latin American education is carried on through the lecture-rote-memory method then any general exposure must start at this point. Or to put the matter in another way, How do the students study?
4. If it is true that Latin Americans express themselves readily in conversation and preaching, how can this be utilized in encouraging effective exposure? Must this characteristic be submerged in the requirements of group dynamics?
5. If the Roman Catholic church in Latin America has developed the "cursillo" concept so effectively, should not the idea of Bible study weekends and short term courses be used effectively for Bible study?
6. If it is true that Latin students respond eagerly to political indoctrination and training, then what has this to say of their exposure to the vision and scope of the Gospel? Political cells form a popular training medium. (p. 8)

APPENDIX G

TO REFORM CHRISTIAN EDUCATION: SIX CRITERIA

To Reform Christian Education: Six Criteria

By Ted Ward

What would happen to "Christian education" if teachings of Jesus were taken seriously? For one thing, there would be less emphasis on talk and more on action. But changes in leadership style would be even more noticeable.

Much of "Christian education" is patterned on secular institutional and cultural approaches to teaching and learning. From Sunday school to seminary the approaches are adaptations of the ancient Greek academic traditions--traditions that were well established by the time of Christ.

The Greek concepts of knowledge and learning were sharply in contrast with those of the Hebrew scriptures; Jesus deliberately chose not to adopt them. He built no school, put Himself in no high status lectureships and raised no funds to perpetuate His teachings through an endowed institution. He could have done so; among the elite of that day, such practices were more acceptable than what He chose to do. He selected a handful of candidates and lived among them as a sort of itinerant community of friends.

Toward the end of His earthly ministry with this close circle of disciples He stated very clearly what He had been demonstrating for three years. The most influential leader the world has ever known went on record squarely against the prevailing secular approach to

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leadership. What He said has been largely ignored because the secular concept of leadership seems more reasonable than Christ's propositions.

"Leaders must lead. To lead one must have authority. And to lead with authority one must be prestigiously and conspicuously above those who are to be led. Preferably the leader must deserve and merit his position and lead with honor and competence. Leaders have command and 'presence' and great leaders exercise authority." Thus it is among the Greeks and Romans. "It shall not be so among you," Jesus said. (Matthew 20: 25,26) Since Jesus rejects the time-honored secular concept of leadership what does He suggest instead? "Whoever is to be great among you, let him serve you. Whoever wants to be the chief leader shall be your servant." (Matthew 20: 26,27) Is servanthood--the text suggests the lowest servanthood, that of a slave--perhaps a punishment for wanting to be a leader? Or maybe the point here is that one should prove his humility through a probationary servanthood. (Americans are especially fond of the idea that true greatness is a dramatic rising from a lowly beginning.) No, the true message of this scripture is clarified in a hard-to-accept jolt: Jesus refers to <u>Himself</u> as the example of the servant-leader: "Just as I did not come to be served, but to serve, <u>and to give my life</u>. . ." How powerful this contrast becomes in Paul's review of it: "Have this attitude in you which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be held onto, but emptied himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He

humbled Himself by becoming obedient to the point of death, even death on a cross." (Philippians 2: 5-8) So this is what Jesus had in mind as a contrast with the elegant secular view of prestigious leadership! It is hardly an appealing alternative. What would the Church look like if leadership were defined in these terms?

As if His straightforward rejection of the secular ("Gentile" or Greek) concept of leadership weren't enough, Jesus brings it up again (Matthew 23: 1-12), this time in reference to what had gone wrong in the synagogues and temple: those who sit in Moses' seat, taking responsibility for the religious leadership of God's people, (1) have made a faulty division between word and deed. They talk a good line but they don't put it into action. (2) They take it upon themselves to tie up neat bundles of tasks for their followers. They see leadership as a matter of deciding what others should do, but they don't actually get down to the hard part themselves. (3) They make their good works highly visible and take their satisfactions from the praises of men. (4) They perpetuate and expand on the traditions of "pomp and circumstance" so as to make themselves more distinct from the common people. (5) They bask in the honors of their rank, and accept favors and privilege as if they were entitled to it. (6) They like to be called by a distinctive title that represents their authority and prestige: Rabbi!

"DO NOT BE CALLED RABBI," said Jesus, as if to summarize his rejection of this whole secular leadership style that had infected the

worship of Jehovah. Why not be called Rabbi? "Because you have but one teacher--you are all brothers!"

He was talking to His disciples, to the apostles upon whose shoulders rested the vital responsibility of continuing after His departure to carry out the most dynamic leadership task ever assigned to a group of human beings. And not one of these men was to let himself be called "Rabbi"--honored religious teacher and leader. And if this weren't clear enough (perhaps to close all the loopholes), He goes on to point out that He is talking broadly about leadership: "Don't call anyone 'Father'." You can't create relationships with labels; make relationship-building your approach, not labelling. "And don't let anyone call you 'Leader', because you have only one leader, Christ!" He follows this with a deliberate review of what He had said earlier about leadership: "you know your leaders by their servant-hood."

What changes in our concept of the church would result from taking Jesus seriously? The mind boggles. And what about changes in the education of leadership persons for the church? Leadership for the church is what theological education is all about lest we forget! The issue that demands more careful attention is what concept of leadership is being practiced and taught. What is its source? Christ or culture?

The six faults pointed out by Jesus in Matthew 23:1-7 might serve well as evaluative criteria for "Christian education." If we assume the logical contrast with the faulty conditions to be the appropriate criteria, here is an example of how the list would look:

1. Emphasis on knowing is to be accompanied by emphasis on doing. Human development is a holistic matter--you can't split off one aspect of the person to deal with. Further, enhancement of mental processes such as recall of information is an insufficient goal of education.

2. Learners are to help in determining their own learning needs and should participate in goal-setting. Teaching is a matter of working encouragingly with learners as sharers of experiences. It is not the place of the teacher to determine what the learner needs and to pre-package and prescribe a load of learning tasks.

3. Those who teach are to show, by precept and by example, the value of avoiding the praises of men, doing nothing for self-glorification or for the gratification of self-serving rewards. Instead, the beauty and deeper satisfaction of glorifying God and bringing encouragement and honor to others should be sought.

4. Traditions and symbols are to be evaluated against the criterion of servanthood. Whatever would attract attention to the glorification of the merits and efforts of any person other than Christ should be brought under specific scrutiny. "Let each of you regard one another as more important than himself." (Philippians 2:3)

5. Access to resources, matters of convenience, and other privileges are to be shared as peers. If special treatment is in order, such as circumstances that can be alleviated by temporary granting of preferential treatment, the criterion should be need, not rank, status, age, seniority or gender.

6. The whole learning environment is to reflect the unity of a true community. The Lordship of Christ and the mutual indebtedness of all--teachers and learners alike--to the reality of His presence as sole teacher should not be compromised by titles of distinction and honorific symbols of rank or prestige. The main issue is less the use or non-use of titles but more the seeking after true functional relationships within the family of Christ.

Some of these criteria may need to be compromised or softened to some extent for effective nurturing of children whose motivations and values are still in the self-oriented early stages. But for normal adolescents and adults, "Christian education" would be more truly Christian if these criteria were observed. Why don't we see more of it? The ease with which certain of Jesus' teachings are overlooked by those who claim to be engaged in His work is amazing indeed.

APPENDIX H

FIELD NOTE OBSERVATIONS ON BAFÁ BAFÁ

Field Note Observations on Bafá Bafá

July 7, 1983

The teaching team was surprised by the excellent participation on the part of all the students. They seemed to think of the simulation exercise as the real thing and not just a game. No one sat on the sidelines. All were very active in what they did.

It was difficult to manage the logistics of the game because there were so many participants. The North American young people who were there to teach English helped a great deal in managing the game. With 50 participants, many helpers were needed.

There were some limitations in explaining the game because of the language barrier. All the rules and instructions had to be translated into Korean before anything else could be done. The Alpha culture took a long time to grasp the rules and get started. We just finished explaining the rules of a game played in the Alpha culture called "Match the Leader," when we had to hasten to explain that the game itself is not as important as the "togetherness" concept in the Alpha culture.

The South Korean people have such a strong affinity to one another that it was difficult for them not to divulge the rules of the game when their friends from the other culture group came to visit. This was probably due to the fact that everyone knew each other well, and all were living in dormitories and eating together in the dining hall.

The debriefing went well. First, the individual cultures debriefed. Then the entire group met together and described the individual cultures. The debriefing was animated, and everyone seemed willing to say how they felt. They used strong enunciation in describing their feelings. (All of this had to be translated for the North American participants.)

Further Observations

The Korean women were basically happy to be in an all-male-dominated culture because their own culture is similar to Alpha in that respect. The women stayed in groups with other women and felt strange when a man approached them, especially when a man touched them. We made a cultural adjustment and allowed touching in the Alpha culture in the place of hugging. Women were reluctant to touch a man, because in the Korean culture a woman may only touch a woman, and a man, a man. A man will only touch a woman if she is his wife.

Mr. J. asked permission to approach one of the women in the Alpha culture. When he touched her, she pulled back. He threatened to write numbers on her card to indicate that she was not a good Alphan, but she begged him not to do that. Finally she touched him, but very reluctantly.

The Beta culture women were surprisingly aggressive. This could be due to the fact that if a woman is given a leadership role, she will carry out her job well.

Everyone stayed awake for the game. Because of the unusual schedule the Koreans keep (late-night prayer meetings and early-morning prayer meetings), they often fall asleep during a lecture. No one fell asleep today, either for the game or the debriefing afterward.

One reason the game was such a success was the trust that the teaching team and the students had built and developed together. I would not hesitate to use Bafá Bafá with a group from another culture, provided a good sense of trust would be built before such an activity was initiated.

The game was played during the final week of the four-week session.

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